

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.

Patience.

"Let patience have her perfect work."—Jas. 1: 4.

Oh! Soul, around whose path in life
The storm-clouds thickly gather;
Hiding in darkness from your sight
The dear face of the Father—
Be patient—with a trusting heart
Bow to his righteous will,
And in his own good time thou'lt hear,
The loving "peace, be still."

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

'Tis hard to see your dearest hopes
Fade with each waning sun;
And harder still at death's cold stream,
To say "Thy will be done."
But patience, heart, lift up thine eyes,
Up to the Father's home,
Each hope has faded but to bloom
Where change can never come.

The heart from which the life went out
Beside the still, cold river,
Waits for thee—hopes to meet thee there,
Where parting shall be, never.
So faint not, Soul, in God's good time
The victory shall be won;
Thy feet shall walk the golden streets,
And Patience' work be done.

—Selected.

Justification by Faith.

THE first thing I shall notice as following justification is "peace." See Rom. 5: 1; "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." This is a peace to which we have never before been a stranger—the peace of God that passeth all human understanding. This change is not always accompanied with great joy, though it sometimes is; but is always followed by peace, peace with God, peace of mind, such as we never before enjoyed. It sometimes happens that this peace, when not attained with joy, becomes the occasion of temptation, and the enemy suggests that we have lost all our convictions, and that the

Spirit of God has left us, and now surely we are lost. In this manner we may be thrown into darkness and distress when no guilt is felt. Under such circumstances we sometimes seek for our old conviction, but that can not return, unless we plunge into sin, which we feel no desire to do. He feels peace but he expected to feel great joy which he has not or does not feel. To such an one let me say, do not trouble yourself about joy, but hold on to Christ by faith as your Savior, and remember that the prophet Isaiah has said, (chapt. 32: 17), "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Stand fast then in the peace God hath given you; no fear but you will have all the joy that is needful in due time.

Another thing that follows this change is love. First, love to God. This love "is shed abroad in our hearts by the Holy Spirit which is given unto us." Not only does the Spirit testify to our acceptance with God and his precious Son Jesus Christ, but kindles up a love also to all the followers of Christ. This love is not bounded by sectarian or denominational lines; no; it overleaps them all, his only inquiry is, do you love my precious Savior? If this evidence is found, love knows no other test. A love for those who think just as we do is so far from being evidence that we are begotten by the Spirit of God, that it may be evidence of just the contrary—that we are born of a party, not of God; for love is as wide as the image of Christ is seen, and nothing but this image does this love require. 1 John 2: 9, 10; "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him." And again, chap. 3: 14; "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Ver. 17; "But whose hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" How many are there who profess to be the children of the lowly Nazarene that can abide these tests of the apostle John by the inspiration of the Holy Spirit? It is quite too close for any of those narrow enclosures where a brother might look in vain for help if he could not subscribe to their creed and discipline. Our Savior says, John 14: 34, 35, "A new commandment I give unto you, That ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Not only does this love give evidence to

ourselves, but it is the grand test by which we are to be known among men as the disciples of Jesus Christ. Obedience follows this new state. Without this all our pretensions to that change are vain. We may shout and sing, yea, talk and pray like saints, yet if we lack this essential fruit of justification, we shall soon go into darkness. John 14: 23, 24; "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. . . . Jesus answered and said unto him, If a man loves me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." 1 John 3: 6; "He that saith he abideth in him, ought himself also so to walk, even as he walked." Chap. 3: 2, 3; "Beloved, now are ye the sons of God: and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." And lastly, chapt. 3: 3, 5; "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

If we are born of God, we shall obey him. We shall search his word to know what he requires of us, and shall love to see all the light as it shines upon us. There is no such thing as a real Christian graduating or getting his religion stereotyped; as the light is constantly increasing, and unless he follows the light he is left in total darkness. Hence our love to him will lead us anxiously to desire to know and do his whole will. Such would be the promptings of love. He that is willing to remain in darkness in regard to any revealed truth for fear it should lead him to act or speak in a way that might cause him to endure reproach or suffering, has good reason to doubt whether he is born of God.

This new state or birth as it is called by John is followed by new hopes and new desires, new joys and new sorrows. 2 Cor. 5: 17; "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." May the Lord help him who writes and those who read to understand, love and obey the truth, so that in the great gathering day, now just at hand, we may be born into the kingdom that will have no end. What are all the honors and pleasures of this life compared to the

joys that await the righteous on the ever-green shore when our Life-giver comes. Let us be ready.—J. C. DAY in *Herald of Life*.

A Very Singular Year.

The year 1881, and the few months preceding, have been a most remarkable epoch. Every journal has made or is making the same remark. They all with one accord preface this expression with a long, wise, ponderous explanation of their conservatism and general horror of Mother Shiptons, Second Adventists, perihelionists, hobbyists, pyramidalists, etc., etc. The *Cosmos* don't. This is a singular epoch, with or without a balance wheel. There is something singular about that Mother Shipton prophecy, too. We know all about this effort to snuff out the good old lady—have seen Professor Piazza Smyth's letters in *MS.*, and imbibed the whole story of the recent origin of the 1881 part. This is all very good; but whether Mother Shipton wrote it, or a clawhammer in Piccadilly, it was written as it is long before you or I heard of the impending wall in the Great Pyramid, or of the great perihelion of planets.

This year will not only be remembered for the terrible storms and disturbances that ushered it in. It has been a season of catastrophes that must almost make the rocks tremble. Szegedin, Hungary, flung off its foundation by the torrent as a boy flings a book from him; and now another flood hangs over it. Spain has suffered terribly from floods—indeed what country has not been swept? While water and snow, and falling bridges, and burning mines and theatres, and assassination have made the air tremulous with horror, the earthquakes and volcanoes have shaken the earth as it has not been shaken for many a century. The fairest spots of earth, "where Ischia smiled," have been chosen for desolation. Yet the picture has not been wholly filled with gloom. Science has made tremendous strides. The practical arts have received an unusual impetus. Buisness has apparently revived from its universal stagnation. But through all these pleasant features there peers the haggard form of Intelligent Want, and Social Unrest stalks like a formless Briareus, shaking his hundred phantom fists at the fabric Time has reared. Thus, Change seems written on the face of society.

It was quite remarkable that so many prophetic elements pointed to 1881. Right here let us say that very few indeed look forward to the end of the world this year. It is a great change in its history, having a more or less religious signification, that is looked forward to. Even the Mohammedans have looked forward to this year with gloom and portent. It is not known upon what their apprehensions rest, but the statement is made upon good authority.—*Prophetic Times*.

The Second Coming of Christ.

BY REV. GEORGE MULLER, OF BRISTOL, ENGLAND.

[Concluded.]

This then plainly shows the notion entertained by many godly, excellent persons, that the world will be converted during the present

dispensation by the preaching of the Gospel, and that the millennium will thus finally be introduced, to be not according to the Holy Scriptures.

The gospel, indeed, was to be preached "as a witness to all nations," but it was not to be the means of the conversion of the world. Matt. 24: 14. Moreover, from Acts 15: 14 we learn the character of the present dispensation, which is, that God "takes out from among the Gentiles a people for his name," but does not convert all the nations. This is confirmed by the parable of the wheat and the tares; for if the whole world were to be converted before the return of the Lord Jesus, there would be no truth in the explanation given of it by our Lord himself. He tells us that the tares (the children of the wicked one) were to grow together with the wheat (the children of the kingdom), until the end of the age, namely, up to the time of his own return. Thus therefore, the word of the Lord is in direct opposition to the common notion that the world will be converted previous to his coming again.

And in addition to this we find passage after passage in the New Testament in which we are expressly told, either by Christ or by the apostles, that at the close of the present dispensation wickedness will abound both among professed believers and the world at large, in proof of which I will refer to one single passage of Scripture only. In 2 Tim. 3: 1-5 we read, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." Here we have particularly to keep before us that this is not a description of Pagans or Mahometans, but of the professed disciples of the Lord Jesus; for to such a state will Christendom, or the professing church of Christ, be reduced at the end of the present dispensation.

Notice especially that of these persons it is said, they have a form of godliness. They wish to be considered Christians: they are not avowed infidels and atheists, but professed believers. Are we, then, to expect that things around us will gradually improve, or rather, that as we approach the end of the age the darker they will become? True it is that one day "The earth will be filled with the knowledge of the Lord, as the waters cover the sea, but this will never be until Jesus himself comes. In the meantime lawlessness will increase, and the socialism, the communism, the nihilism, etc., of which we now hear so much will at last be headed up in the personal antichrist, the man of sin. Which leads me to mention another of the events that will take place at the return of the Lord Jesus, namely:

5. The destruction of the antichrist. In 2 Thess. 2: 1-8 we read: "Now we beseech you, brethren, by (or concerning) the coming of our Lord Jesus Christ, and by (or concerning) our gathering together unto him, that ye be not soon (or hastily) shaken in mind or be troubled, neither by spirit nor by word nor by any letter as from us, as that (or, as though we had said) the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except there come a falling away (or, the apostasy) first, and that (or, the) man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God and that is worshiped; so that he as God

sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you, I told you these things. And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity (or, lawlessness) doth already work, only he who now letteth (or, restraineth) will only he be taken out of the way. And then shall that wicked (or, lawless one) be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

From this portion of the inspired word of God, 2 Thess. 2: 3, we learn that the Lord Jesus will not come until after the manifestation of "the apostasy." Has the apostasy here spoken of been revealed? The reply from Scripture is, the apostasy has not yet taken place, and the lawless one has not yet been revealed. This passage has not found its fulfilment either in popery or the popes. Fearful as the delusions of popery are, and awful as is the picture of what the popes have been, the apostasy here referred to will be far more dreadful still; for it will be no less than an entire renunciation of all that is divine and the setting up of God of the lawless one himself. "For he, as God sitteth in the temple of God, showing himself that he is God."

He will be a king, a mighty monarch, whose might is obtained through the energy given to him by Satan, for "the dragon gives him his power and his seat and great authority." Rev. 13: 2. This king, the antichrist, will be at the head of the ten kingdoms of the Roman earth (that is, the ten kingdoms into which the countries which formerly constituted the Roman Empire will be finally divided), and the ten kings will agree to give to him their power.

During the period of his especial glory, which will be only 42 months, he will blaspheme God, his tabernacle, and them that dwell in heaven. It will also be given unto him to make war with the saints and to overcome them; and power will be given unto him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Rev. 13: 5, 8.

This then, and not the world's conversion, is the state of things towards which we are rapidly hastening. Do we all really believe what the Scriptures declare concerning the things that are coming upon the earth? that the time is speeding on when "no man may buy or sell save he that has the mark or the name of the beast (the antichrist) or the number of his name?" Rev. 13: 17. When whoever will not submit to this and worship him, must be prepared to lose his life? The end, however, of this lawless one is plainly foretold in Scripture: "For the Lord Jesus will consume him with the spirit of his mouth, and destroy him with the brightness of his coming."

We have now in the next place, to consider that it is the will of the Lord that we his disciples, should wait for his return.

A great many passages might be quoted from the New Testament in proof of this; but, for the sake of brevity I will refer only to a few. In Titus 2: 11-13 we read, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. In Matt. 24: 36-41, our Lord himself enjoins upon us to wait for his return, and to watch.

Matt. 25: 13 the Lord said to his disciples "Watch therefore, for ye know neither the day nor the hour when the Son of man cometh." Again in Mark 13: 35-37 Jesus said, "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And while I say unto you, I say unto all, watch." Again in Rev. 16: 15 the Lord says, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

Now, are we, as believers, all watching? We earnestly longing for the return of the blessed one? Do our hearts truly yearn after him, and long for his glorious appearing? We also doing our part to hasten his coming? And is it habitually our prayer that the Lord will be pleased to hasten the fulfillment of events yet to be fulfilled before that day comes?

And now the last part of our subject remains to be considered, namely, the practical application of this truth should have upon our hearts. When we be really received and entered into, the Lord of God will say, "What can I do for my beloved Savior before he comes again? How can we most glorify him? His will concerning that I should occupy 'until he come,' then can I best use for him the talents which I am entrusted, my physical strength, my mental powers? How can my sight, my tongue, all my faculties of mind and body be best devoted to his praise? How should I use my time, my money, all that I am and have for him? How can my whole spirit and body, be best consecrated to his service?"

These are deeply important practical questions which all the believers in the Lord Jesus should ask themselves, seeing that we are not only bought with a price, even with the precious blood. Instead of indulging in idleness and listlessness, on account of the evil things around us, we should pray and work and pray, as if it were in our power to stem the torrent of abounding iniquity who can say how much good one sinner of God who is thoroughly in earnest can accomplish; and how greatly he may glorify God by walking in entire separation from the world which is hateful to him? We have especially to guard against the temptation of slackness and of efforts for the conversion of sinners, but we should be careful not to let the world will not be converted before Jesus comes. Rather should we say, "The time that the Lord is coming may be short; what then shall I do to warn sinners, and to win souls for him?"

When it pleased God in July, 1829, to reveal to my heart the truth of the personal return of the Lord Jesus, and to show me that I had made a great mistake in looking for the conversion of the world, the effect it produced upon me was this: From my inmost soul I was filled with compassion for perishing sinners in the slumbering world around me, and I considered, "Ought I not to win souls for the Lord? I have the truth, and to arouse a slumbering world, I have determined consequently to go forth into the world, in order to preach the gospel to the church to look and wait for the coming of the Lord from heaven."

I soon began this work, but in a short time I plainly to be the Lord's will that I should for awhile at Teignmouth, Devonshire, in a similar position, and labor in Bristol, in the same way; but though I have now been more than fifty-one years, my heart has been true to these two points; and I have been true to the Scriptural Knowledge Institution, and Abroad," which the Lord has

Matt. 25: 13 the Lord said to his disciples, "Watch therefore, for ye know neither the day nor the hour when the Son of man cometh." Again in Mark 13: 35-37 Jesus said, "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch." Again in Rev. 16: 15 the Lord says, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

Now, are we, as believers, all watching? are we earnestly longing for the return of that blessed one? Do our hearts truly yearn after him, and long for his glorious appearing? Are we also doing our part to hasten his coming? And is it habitually our prayer that the Lord will be pleased to hasten the fulfillment of the events yet to be fulfilled before that day comes? And now the last part of our subject remains to be considered, namely, the practical effect of this truth should have upon our hearts. If it be really received and entered into, the child of God will say, "What can I do for my blessed Savior before he comes again? How can I most glorify him? His will concerning me is that I should occupy 'until he come.' How then can I best use for him the talents with which I am entrusted, my physical strength, my mental powers? How can my sight, my tongue, all my faculties of mind and body be best devoted to his praise? How should my time, my money, all that I am and have, be used for him? How can my whole spirit, soul and body, be best consecrated to his service?"

These are deeply important practical questions which all the believers in the Lord Jesus should ask themselves, seeing that we are not our own, but are bought with a price, even with his precious blood. Instead of indulging in inactivity and listlessness, on account of the evil state of things around us, we should pray and work, and work and pray, as if it were in our power to stem the torrent of abounding iniquity; for who can say how much good one single child of God who is thoroughly in earnest, may accomplish; and how greatly he may glorify God by walking in entire separation from all that is hateful to him? We have especially also to guard against the temptation of slackening our efforts for the conversion of sinners, because the world will not be converted before Jesus comes. Rather should we say, "The time that he delayeth his coming may be short; what therefore can I do to warn sinners, and to win souls for him?"

When it pleased God in July, 1829, to reveal to my heart the truth of the personal return of the Lord Jesus, and to show me that I had made a great mistake in looking for the conversion of the world, the effect it produced upon me was this: From my inmost soul I was stirred up to feel compassion for perishing sinners, and for the slumbering world around me lying in the wicked one, and considered, "Ought I not to do what I can to win souls for the Lord Jesus while he tarries, and to arouse a slumbering church? I determined consequently to go from place to place, in order to preach the gospel and arouse the church to look and wait for the second coming of the Lord from heaven.

I soon began this work, but in a short time saw it plainly to be the Lord's will that I should stay for awhile at Teignmouth, Devonshire, in a pastoral position, and labor in Bristol in the same way; but though I have now been a pastor for more than fifty-one years, my heart has always been true to these two points; and by means of "The Scriptural Knowledge Institution for Home and Abroad," which the Lord has permitted me

to sound, I have for forty-seven years been aiming at the conversion of sinners, and have sought to awaken the church of Christ at large to look for his appearing as her great hope.

Besides this, during the last six years, from March 1875, to March 1881, I have almost constantly been traveling about (having visited 11 different countries and preached 1,800 times), in order to preach the gospel, to stir up Christians, and also to instruct them about the character of this present dispensation, with the end thereof. This I have been able to do, as I can now be absent from the church at Bristol for a considerable portion of my time, having left it in charge of instructed fellow-laborers, and the institution during my absence is under the direction of Mr. Wright, my son-in-law.

In conclusion, I would direct attention to 2 Peter 3: 11-14: "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming (or, hastening the coming) of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

As assuredly as the practical character of the Lord's second coming is really apprehended in the power of it, the most blessed effects upon the life and deportment of Christians will follow. By means of it we are taught what awaits the world lying in the wicked one, and what will be the end of all this world's glory, pride and pomp. The future destiny of the children of God is also unfolded to us, even that we shall be perfectly conformed to the image of our risen Lord, both in soul and body, when we shall see him as he is.

Then shall we enter upon the possession of our inheritance, which is incorruptible and undefiled, and that fadeth not away; and shall be seated with Jesus on his throne, Rev. 3: 21, to judge the world in union with him, and to spend a happy eternity together with our Lord in glory. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22: 12.

Resurrection Essential to Immortality.

RESURRECTION, or a change equivalent thereto, is essential to immortality. The apostle Paul has made this truth the postulate of his elaborate argument in defending the truth of a future and physical "resurrection from the dead"—of "them who sleep"—and we commend the argument, and its two-fold basis, to the thoughtful regard of all saints. See 1 Cor. 15.

In that chapter Paul takes his stand upon the truth that "Christ is risen:" "But now is Christ risen from the dead, the first fruits of them that sleep. For since by man came death, by man came also the resurrection of the dead." The resurrection made sure by the second Man, is the answer of God to the dead brought in by the first man, and by the resurrection the immortality promised—embodied immortality—shall be realized by men. And it is here worthy of remark that the proper term for immortality, *athanasia*, is used only three times in the Christian Revelation—once in application to the Lord (1 Tim. 6: 16), and twice in application to the saints of God. (1 Cor. 15: 53, 54.) In other pas-

sages the English word immortality represents the Greek word *aphtharsia*, incorruptibility. The latter is the stronger word; for while *athanasia* means no death, and no possibility of death, *aphtharsia* means no decay, and no possibility of decay or deterioration of any kind. Both terms are applied to God, and to his saints; and concerning the raised saints the Lord has said, "Neither can they die any more." Luke 20: 36.

In pursuing the purpose of his argument touching the resurrection Paul says, "There is a physical body (*soma psukikon*), and there is a spiritual body (*soma pneumatikon*). And so it is written, The first man Adam became unto a living soul (*eis psukeen zosan*, see also Rev. 16: 3); the last Adam became unto a life-producing Spirit (*eis pneuma zoiou*). But that was not first which is spiritual, but that which is physical; afterword that which is spiritual. The first man is out of the earth, earthy; the second man is the Lord out of heaven. As is the earthy (one) such also are the earthy (ones); and as the heavenly (one), such also are the heavenly (ones). And as we have borne the image of the earthy (one), we shall also bear the image of the heavenly (one)."

"There is a physical body, and there is a spiritual body." We are familiar with the first; even our own mortal body; but the last we only know by faith; even "the glorious body" of our Savior, the last Adam. That glorious body is a spiritual body, and was changed from physical to spiritual. . . . And when he shall come again he will change the humiliation bodies of his ransomed, his "saints," his "brethren," and will fashion them like unto his glorious body—his spiritual, immortal, incorruptible and glorious body.

They who sleep shall be raised incorruptible, and we who are alive and remain shall be changed in a moment, in the twinkling of an eye. (1 Cor. 15: 51, 54; 1 Thes. 4: 13, 18.) No trace of the "flesh and blood," or physical constitution, shall remain. No trace of the first man Adam shall any more be found. "It is not yet manifest what we shall be; but we know that when he shall be manifest we shall be like him; for we shall see him as he is." . . .

In the mystery of the resurrection, and of the change equivalent thereto, the Spirit of God will act on behalf of the second Man, the last Adam, the heavenly One. He will consummate that which the Father has purposed, and which the Son has elaborated in the way of atonement and redemption; and which he, himself (the Holy Spirit), has in part accomplished, in the way of quickening and regenerating power and effect. And in the heavenly ones life and incorruptibility shall be exemplified and illuminated, even as it is now, in the person of their risen and glorified Head. The eternal purpose of God, in the human creation, will then have been accomplished. The genus Adam shall be immortal—conformed to the image of the Son of God. Thanks be unto God for his unspeakable gift! Thanks be unto God, who giveth us the victory through our Lord Jesus Christ?—*Sel.*

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 17th day of the 3rd month, 1881.

JACOB BRINKERHOFF, Editor.

Sabbath Obligation.

Our opponents on the Sabbath Question oppose to us the statement that the New Testament does not enforce Sabbath obligation, or give it as a precept for the Christian dispensation, and they call upon us to prove that the New Testament enforces it, or authorizes its obligation. But the burden of proof in the matter lies with them to show that the New Testament has ever done away the Sabbath precept, and authorized the worship of God by violating the ancient precept as given at the creation, and embodied in a code of laws with nine other precepts of morality and duty to God. What was good and right at one time, as established by the Allwise God, was good through all time; that only which had reference to any particular time or place could cease with the circumstances of the time and the object for which they were given; as the typical sacrifices pointing forward to a Savior to come; also regulations and laws pertaining to the Jewish economy and nation; also particular directions to them while traveling through the wilderness from Egypt to Canaan, as the laws concerning the preparation of their manna, and the prohibition of fire on the Sabbath day, which at the time was needed only for the cooking of their food. But the Sabbath precept, together with the other nine commandments of the moral law, were of no local nature whatever, and subject to no limitation. The obedience or disobedience of them by any people could not affect their validity. There being nothing typical in them not one of the ten commandments would end when the great Antitype of the sacrificial law came into the world and suffered.

We cannot see why some should take the position that the Sabbath was typical of the Christian dispensation, nor yet for the rest that remaineth for the people of God; there are not two types for the same thing, neither does one type stand for two things. If the Sabbath when given at Sinai, had been a type of future rest, it would have been of the land of Canaan, for the promises at that time went no farther than the land of Canaan, from whence the kingdom of God should have extended over the earth. And if there be a type of the heavenly rest in the future it was the land of Canaan itself, and was not the Sabbath day. But neither were types. The ancient Sabbath of the Lord is the Sabbath of Jehovah still; and they who would "worship God in spirit and in truth" should keep the Sabbath, as instituted at Eden, and written on tables of stone at Mt. Sinai, with other principles of righteousness reduced to precepts.

Why was the Sabbath given to the Jews, as our opponents say it was? But it was no more given to them than were the other pre-

cepts of the decalogue; and if it is particularly Jewish so is the prohibition of profanity, and the law against murder, theft, or lying. The righteous people of earth, of which we have any knowledge, observed all the ten commandments before Moses' time; and the reason for making the Israelites the only depositories of the law of God was because they were the only people to worship him; and while the Mosaic ritual and the Israelitish nationality existed, people from about them who would worship God must be incorporated with them and subscribe to their laws. These people were all called heathen or Gentiles; and this fact proves that the Sabbath was not particularly Jewish nor given alone for the Israelites. It was one of the laws of God for his kingdom, and he would have the heirs of his kingdom subscribe to his laws and pay allegiance to his rule; and now while the kingdom of God is in abeyance, or a state of suspense, waiting the time when the gospel shall have taken out of the world a people for the name of the Lord, the good news of the kingdom is being proclaimed, together with a knowledge of its king, its territory, its laws, and its reign of righteousness. And as the church of Jesus Christ is the incipient or preparatory state of the kingdom, it behooves all the heirs of the kingdom to pay allegiance to one King's laws, as well as to exercise faith in the King and kingdom. A faith so backed up or fortified would be an intelligent faith, one showing itself by its works.

When the New Testament history opens and the Author of our faith enters upon his work, he announces that he "came not to destroy the law or the prophets; he came not to destroy but to fulfill." Matt. 5: 17. Thus it appears that the law of the Father was not annulled by his coming. The prophets had prophesied of his coming, his humiliation, his sacrifice, and his glory. He came to fulfill, and he met in his own person the predictions of his presence, humiliation and sacrifice, and will eventually enter into his glory. If we apply the fulfilling of this text to the law of ten commandments we may say that he fulfilled every precept of it by obeying and observing them, and thus fulfilling them as he fulfilled all righteousness in being baptized, Matt. 3: 15. He fulfilled the testimony of the law and the prophets concerning himself by meeting the types which pointed to his coming and work. From this text we learn that the great law of Jehovah runs parallel with the work of Jesus; and further than this, he says that not before heaven and earth should pass should even one jot or tittle pass from the law ere it all should be fulfilled, verse 18.

We find that the Savior observed the Sabbath; and as he never taught its abolition it is the strongest kind of evidence for its perpetuity throughout the Christian dispensation; and that his disciples observed the Sabbath while he lay in the tomb is very strong evidence that he gave them no teachings against its observance. And as he gave no instructions concerning the sacred observance of a day on account of his resurrection on it, it is

evidence that Christians have no authority for keeping the first day to memorize that event; if indeed the resurrection could be shown to be on that day, which cannot. And when the apostles of Jesus went forth with the proclamation of "justification by faith," in the "name of Jesus of Nazareth," the chief apostle to the Gentiles said that faith did not make void the law, but established it, Rom. 3: 31.

We follow our Savior in his example as well as in his precepts. He came not to do his own will, but the will of his Father; and as his will consisted in obeying the Father's laws and commandments so should ours.

We worship God in obeying his commandments, and thus are we fulfilling righteousness, and thus are we fulfilling righteousness. And, dear brethren and sisters, do not allow the sophistry of any of the no-law teachers to cause you to believe that the epistolary writings of the apostles shows that "the new man in Christ Jesus" is released from Sabbath obligation any more than he is from the moral obligation of the other nine commandments. We need a day of rest in our weekly labor, and a wise Creator has given as his rest day for ours, and asks us to remember him by keeping it holy. Let us not be slack to do it.

Destroy Soul and Body.

In presenting the truth upon Scriptural subjects and positions, especially those upon which preconceived opinions have established a theory, objections to the new positions will rise in the mind, based on the texts of Scripture which have been considered as sustaining the former position. Thus when we present the truth on the unconsciousness of man in death, and his consequent dependence upon Christ alone for immortality, the text of Matt. 10: 28 is presented as opposing our faith on that point, which a brother asks us to show the harmony of the text with the truth. Because the text says that man has a soul which man cannot kill, although man can kill the body, it is taken as evidence that the soul which man cannot kill can exist after the death of the body, and independent of it; and that it is a part of the proof of the immortality of the soul, and of the endless misery of the wicked. But that theory has so many inconsistencies in its every presentation that we will examine this evidence and see how it appears. If the soul of man is immortal it is indestructible, and must exist throughout eternity; but this passage of Scripture says that God can destroy it, both soul and body in hell. Then it is not something indestructible, although man cannot kill or destroy it, and consequently it is not immortal. The idea is also conveyed that this text is not according to the popular view of hell, that of a place of endless torment; for instead of that it is a place of destruction; that God destroys whatever is cast unto it. These two things then are brought out by the text, that the soul of man is something that the creator of man can destroy, and is not therefore naturally immortal; and that whatever is meant by the term hell in the passage it is a place of destruction.

...occurs in Jesus' address to the disciples, when he sent them out to the cities of Judea. He bade them address to the power of man, of his life. If this verse, where cannot take principle of restore it. hence it w when we Emphatic not afraid cannot de fear him and body destroy An ex be in h of the herent on God God o salva vided our that take pow the fro Go ta co

The place of destruction of the text is not the same word as in the parable of the rich man and Lazarus, of Luke 16; there the word translated hell, where the rich man is represented as "Being in torments," was *hades* (Greek), the grave, the place of burial, the unseen world. Here the word *hell* is from the Greek *gehenna*, the meaning of which is death and utter destruction, and corresponds with the idea advanced by the Savior in the text; a place where God would destroy both soul and body; or, as Luke says, after he has killed has power to utterly destroy. The word occurs in the New Testament 12 times; it is the Greek expression for the Hebrew words which are translated the "Valley of Hinnom," a deep valley on the south of Jerusalem, where was cast the carcasses of beasts and the unburied bodies of criminals who had been executed, where continual fires were kept burning to consume them. *Gehenna*, as occurring in the New Testament, symbolizes death and utter destruction, and in no place signifies a place of eternal torment. It is to be regretted that the translators of the Scriptures have rendered by the English word *hell*. The revised Translation, lately out, puts the word *hades* in the text instead of translating it either grave or hell, which is not likely to help the common reader; and the word *henna* is rendered *hell*, as before.

The confusion resulting from the translation of the word *psukee*, is equally unfortunate, for sometimes they render it *soul*. In Matt. 2:20 the same idea is expressed and the word is rendered *life*. Th Matt. 6: 25; "the life is more than the body more than raiment." verse of this 10th chapter of M word occurs—"He that findeth lose it, and he that loseth his life shall find it." Both times in th

The passage occurs in Jesus' address to the twelve disciples, when he sent them out to preach in the cities of Judea. He bade them not to be afraid of the power of man, of his opposition or persecution. He, as their master and Lord, was opposed, persecuted, and rejected, and the disciple is not above his lord, verse 24. Man can only kill the body, or take the life; that is all man can do; man can place his fellow creature off the stage of action, and that stage is life and its duties. Another life is promised in the kingdom of God, which is of more value than the present one, and the glory and reality of the future life must be kept in view. So if, on account of the testimony for Jesus which the disciples bore, their lives should be taken away, it was all that man could do. See the corresponding testimony in Luke 12: 4. Should the displeasure of God be incurred, fear should be felt for him who is able to destroy both soul and body in hell; or, as stated by Luke, after he hath killed hath power to cast into hell; and to be cast therein is to be destroyed forevermore, beyond the hope of redemption or resurrection.

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The confusion resulting from the translation of the word *psukee*, is equally unfortunate, for sometimes they render it soul and sometimes life. In this text it is translated soul. In Matt. 2:20 the same idea is expressed, and the word is rendered life. The same in Matt. 6: 25; "the life is more than meat and the body more than raiment." In the 29th verse of this 10th chapter of Matthew the word occurs—"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Both times in this verse life

is from *psukee*, and expresses the principle of energy and action, which we can hardly denominate by any other term than the word life. If this word is translated life in the 39th verse why may it not be in the 28th verse, where the idea is conveyed that man cannot take from his fellow creature the principle of life beyond the power of God to restore it. But God can take it away forever, hence it would be utterly destroyed. Then when we read it with this rendering, as the Emphatic Diaglott has done, it is plain. "Be not afraid of those who kill the body, but cannot destroy the [future] life; but rather fear him who can utterly destroy both life and body in gehenna." The words kill and destroy are also from the same Greek word.

An examination of this passage shows it to be in harmony with the teaching of the rest of the Scriptures, that man possesses no inherent immortality, and is alone dependent on God for it, who is called by the title of God our Savior, some times, when the idea of salvation is brought forward, who has provided a Savior, in the person of his Son. All our future life depends upon Christ, and that man cannot take from us, though he may take away the present life. Fear not the power of man when it comes in contact with the word of the Lord, for man cannot take from us the hope of realizing the promises God has made to those who worship him, nor take away from us the life in the world to come.

His Glorious Appearing.

THE first manifestation was very partial; it was Christ seen through a glass, Christ in the midst of grief and the cloud of humiliation. Christ is yet to appear in the strong sense of the word "appearing;" he is to come out and shine forth. He is to leave the robes of scorn and shame behind, and to come in the glory of the Father, and all his holy angels with him. This is the constant teachings of the word of God, and the constant hope of the church, that Christ will appear.

A thousand questions at once suggest themselves. How will Christ appear? Where will Christ appear? and so on. What God answers we may inquire, but some of our questions are mere impertinence.

I believe Christ will appear in person. I never can tolerate the idea of his second coming being merely a spiritual coming. That always seems to me to be the most transparent folly that can possibly be put together, because Christ can not come spiritually, he always is here; Lo! I am with you always, even unto the end of the world.

Christ's spiritual coming never can be that which is spoken of in Scripture as the day of our release. I sometimes say to brethren, "Do you think if Christ were to come spiritually now, we should observe the ordinances better?" "Yes, certainly." "Do you think, for instance, the ordinance of the Lord's Supper would be better attended to?" "Yes, no doubt it would."

Yes, but then this proves that this is not the coming which the Bible speaks of, because it is expressly said of the Lord's Sup-

per that we are to do it in remembrance of him till he comes. A spiritual coming would make us do it more zealously; there must be another form of coming which would justify our giving up the Supper altogether, and that must be of personal character; for then, and then only, might the Supper properly cease. We shall not need to have the Supper to remind us of the person when the person himself shall be present in our midst reigning and triumphant in his church.

We believe in a personal reign and coming of our Lord Jesus Christ. But how will he come? He will doubtless come with great splendor; the angels of God shall be his attendants. We gather from Scripture that he will come to reign in the midst of his people, that the house of Israel will acknowledge him as King; yea, that all nations shall bow down before him, and kings shall pay him homage. None shall be able to stand against him. "Those that pierced him shall wail because of him."

He will come to discern between the righteous and the wicked, to separate the goats from the sheep. He will come graciously to adjudge his people their reward according to their works. He will give to those who have been faithful over a few things to be rulers over many things; and those who have been faithful over many things shall be rulers over many cities. He will come to discern between the works of his people; such as are only wood, hay and stubble will be consumed; such as are gold and silver and precious stones will stand the fire.

We look for such a coming, and, without entering into minute details, we are content to believe that he is coming in his glory, to show himself to be King of kings and Lord of lords, to be adored and worshiped, and no more to be rejected and despised of men.—*C. H. Spurgeon.*

It is believed that the Jews would again become agriculturists, could they have rights to the soil secured to them. The Sephardim Jews now in Palestine till their lands, and form the richest section of the community; and an agricultural school has been established at Jaffa by the Alliance Israelite Universelle. The scheme has obtained encouragement from the Prince of Wales and royal personages, and it received the support and approval of Lord Beaconsfield and Lord Salisbury. A society, comprising already a hundred Jewish families, and which has subscribed 40,000 fr., has been formed at Bucharest; and in influential quarters the movement is now being furthered. Whatever views may be held by politicians, the students of prophecy must regard a Jewish colonization of Palestine with profound emotion and interest.

The new King and Queen of Roumania were crowned on Sunday, May 22. The crown was of steel made of Turkish cannon captured at Plevna. The new kingdom comprises the former Turkish provinces of Wallachia and Moldavia.

The emigration of Swedes to this country is little less than an exodus, and is alarming the Swedish government.

"He was Wounded for Our Transgressions."

THROUGH my hand no nail is driven;
On my brow no thorns are worn;
In my side there is no spear wound;
Jesus all my sin hath borne.

His the nails, relentless driven,
Mine the peace by him procured;
For this soul with sin so burdened,
Freed in mercy—love allured.

His the crown of thorns sharp-piercing,
Mine the peace for aye to last;
Mine the crown of fadeless glory
At his blessed feet to cast.

His the spear, his dear side wounding,
Mine the peace which God thus made;
Sinless he—and yet sin bearing;
All our sins on him were laid.

'Neath thy cross I stand and worship,
Suffering man, yet conquering God!
Resting on thy death atonement,
Weary, I lay down my load.

Cease, my soul, thy restless striving;
Christ's atoning work is done;
Seek to run the race with patience,
At the cross in faith begun.

—Sel.

Henceforth.

S. E. BRINKERHOFF.

PAUL says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." "Henceforth," that is, from this time onward. Paul was not always so confident about this crown, for at one time he said he kept his body, or his natural desire, under, lest after having preached the word of life to others, he himself would be a castaway. But at the time he uttered these words he had about finished his earthly course. He was ready to be offered for the name and cause of Christ, which he had espoused and faithfully labored to advance. He had fought the good fight of faith, as well as laid hold upon eternal life. Thus with confidence he could say, "Henceforth there is laid up for me a crown of righteousness." From the time Paul finished his course, completed the work the Master gave him to do, his crown of righteousness was sure, laid up for him till the time came that he should receive it.

Paul did not suppose that this crown was laid up for him when he entered the service of Christ, but when the race was finished. But he did not run with uncertainty, he knew that if he run the race he would without fail receive the crown. Hear him: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." 1 Cor. 9: 26, 27. Paul was not at all in doubt about the surety of the crown, his only fear was that he should prove unfaithful. The Savior says to the church of Smyrna, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10. This was just how long Paul was faithful, until death; hence from that time on it was laid up for him, henceforth no other man could take Paul's crown. It was laid up for him until the appearing of our Lord and Savior.

To each one of us there is offered a crown of life by our merciful Creator; but in order to have it we must run with patience the race that is set before us, ever looking unto Jesus who is the Captain of our salvation. Paul says of those who run in a race, "And every man that striveth for the mastery is temperate in all things." It would be useless for an intemperate man to strive for the mastery in a race, we all know he would come far short of gaining it. He must first gain the mastery of himself, bring into subjection his own intemperate habits and propensities, and thus gain full control of himself before he commenced striving for the mastery in a race. And this says

Paul they do to "obtain a corruptible crown; but we [who run the race God sets before us,] an incorruptible." Then if we strive for the mastery we must be temperate in all things. We must bring every thing in our natures into subjection to the will of God. "They that are Christ's have crucified the flesh, with the passions and lusts." The apostle says, in Rom. 8: 13, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." If ye are temperate in all things, striving for the mastery over sin and self, and run with patience and perseverance the race set before you unto the end, henceforth there shall be given to you a crown of righteousness when Paul receives his crown that was laid up for him when he finished his course.

If we would be able, with Paul, to say, "Henceforth there is laid up for us a crown of righteousness," we must also like him fight the good fight of faith. We must lay hold upon eternal life, by the faith in God's anointed Son, who is "the way, the truth, and the life," and then press on toward the mark for the prize, until our earthly race is run. Now we must suffer, if we would hereafter reign. We must fight if we would win. We must crucify self if we would gain the victory over our own carnal desires. If we would have the crown of righteousness, when the righteous Judge shall come, we must henceforth, from this time on, walk worthy of the name of Jesus. Hear what Paul says "This I say therefore, and testify in the Lord, that ye walk not as other Gentiles walk, in the vanity of their mind," Eph. 4: 17. Henceforth let us lay aside everything that would hinder our progress in the divine life, and grieve not "the Holy Spirit of God, whereby we are sealed unto the day of redemption. Let us from henceforth manifest in our daily lives the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." and then when the Chief Shepherd shall appear we shall receive a crown of glory that fadeth not away. Then we, with Paul, and all the faithful shall receive a crown of righteousness together at the appearing of our Lord and Savior Jesus Christ.

What Will You Be?

EVERY little boy looks forward to the time when he will be a man; he thinks it is such a grand thing to be a man. But not every boy becomes a man. There are many little graves where little boys are laid before they ever attain to manhood. And then we know not how soon our life may be cut short, or how soon our Lord may come and end our plans, while he accomplishes his own.

Little boy, you are hoping to be a man; but what kind of a man do you hope to be? There is a great difference in men. There are cruel men, there are brutal men, there are ignorant men, there are dishonest men, there are men whom no one will trust, on whom no one will depend. Surely, you do not wish to be such a man. There are men shut up in prisons, hundreds and thousands of them, who are not allowed to go at large, for fear they will wrong or injure their fellow-men. You do not wish to be like them.

Little boy, if you intend to live in this world and be a man here, you have a great deal of work to do. Your mouth must be fed every day; you must have your bread to eat. And no little boy ever grows to be a man without a great deal of food, which somebody has to earn by hard work. And if you become a man, all your life long you may have to earn your bread and perhaps the bread of others. And if you cannot do that you will never be much of a man.

And so the question comes up, little boy, What can you do? How can you earn a dollar or a dinner? You know the great apostle said: "If any would not work neither should he eat." So

you see this is a hard world for idle folks to live in. Do you know, little boy, that every swarm of bees has a certain number of bees in it which make no honey? They are called drones. They live there awhile and eat the honey which working bees gather, but by and by the working bees turn upon them and drive them out and sting them to death. You would not like to be a drone in the hive, and so be stung to death. So, little boy, what can you do to earn your bread, and make honey as well as to consume it?

The Jewish Rabbins, or teachers, used to say that any man who brings up his son without a trade, brings him up to be a thief. This is a hard saying, but I think if you should go through the prisons, which are mostly filled up with young men less than twenty-five years old, you would not find one person in five of the prisoners that ever learned a good trade until they learned it in prison.

There are boys that are ready to do anything, but who know how to do nothing. They go perhaps into some great city, and when they reach there they seek work; but they do not know where to look for it. If they were carpenters they would go to the carpenter shops; if they were blacksmiths they would go to the blacksmith shops; if they were machinists they would go to the machine shops; if they were farmers they would go to the farms; but as they do not know how to do anything in particular, and as men who wish for help do not want to take the trouble of teaching them things they should have learned long before, they are unable to get employment, and sometimes they are brought into such want that they see no way for them but to starve or steal.

Of course if they were Christians they could trust in the Lord in time of need; but Christians generally know how to work and earn their living. Besides if they were servants of the Lord they would very naturally find their way among the Lord's children, and thus obtain sympathy and help. But usually they do not think of this until they have gotten themselves into deep trouble. Then perhaps they remember God and his word; but not soon enough to save them from sorrow and disgrace.

It would be a good thing if all the little boys could learn, while they are yet children at home, to earn their bread. If they could plan some way to learn some business by which they could obtain an honest livelihood; if they could acquire some good trade, not some genteel dandy business which everybody likes to run into, and which is over-crowded; but some good, honest, hard work, which will enable them to earn their living wherever their lot might be cast, and if they were so well trained that they would love to work and hate idleness; then many a poor boy would be saved from crime and disgrace.

Every father and mother should look to it that their boys know how to do something, and something which is useful and which is necessary. There are some trades which depend on ornaments, and which are of no use in hard times when people have no money to squander in such things. But there are occupations at which a man may keep himself busy all his life, in useful, honest labor. These are to be sought for, and boys would do well to look about them and see what they can best do to be independent and successful in the world.

One of the best occupations for a man is the work which God set him to do; namely, tilling the ground. This was man's first business after he fell, and he needs a very good call before he turns from this business to follow any other occupation. The great God has said to man, "In the sweat of thy face shalt thou eat thy bread." And those who try to avoid hard work often find that the hardest work a man can do is to fight against God, and resist the appointments of his providence. It is better far to accept the life of

toil which God has assigned us, until his providence calls us to seek another, than to follow on which may end in trial, which may lead us to paths of sin and crime, and land us at last in some gloomy dungeon, or some dark dishonored grave.—*Little Christian.*

Immortality.

John 3: 36, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This text is a summary of the fundamental truths of the gospel. It declares the love of God; its manifestation; the divine Sonship of Christ; the condition of the world by nature, perishing that to which they may attain, everlasting life, and the means, by faith in Jesus Christ. The purpose of Christ's mission into the world is here set forth in plain, understandable terms. Their meaning lies upon their surface, although eternity may be necessary for them to be saved to adequately realize their worth.

In order to appreciate "the gift of God" we need to consider—

1. The condition of the world by nature. According to the text, apart from Christ, the world will perish, hence its natural condition is a perishing condition. This word is frequently used in the New Testament to set forth the fate of those that are not saved, and the use of words is concerned men agree that the unsaved will "perish." The disagreement arises in regard to the meaning of the word "perish." If man be immortal by nature, the word, for immortal beings cannot perish. If man be not inherently immortal, than its literal meaning may be accepted, inasmuch as the two former discourses shown us that neither in nature or in reality is there proof of man's present immortality; we are under no necessity of reading Bible statements that which is contrary to the plain surface meaning of its words.

To help us understand the words which describe man's natural condition, let us turn to the fountain of humanity. There we find that the account of man's creation is a proof that he was created immortal. Not only, his history shows that he acted as if he possessed it.

This is shown from the threat, "If thou eatest thereof thou shalt die." The literal Hebrew as translated in the margin, is "dying thou shalt die." It indicates that the penalty was not to be paid on the day Adam sinned, but that a progressive and protracted process would take place in his literal death. This is stated in Dr. Adam Clark's commentary as follows: "From that moment thou shalt come mortal, and shalt continue to live in that state till thou die." With this view Prof. Bush. This view is consistent with the imposition of the penalty after the fall. Its various elements are stated as follows: "all absorbed in the consummation of his return unto the ground; for thou shalt be taken; for dust thou art, and shalt thou return." Is it not evident that any can see here an immortal life, and not up from the ruins of fallen man?

toil which God has assigned us, until his providence calls us to seek another, than to follow one which may end in trial, which may lead us in paths of sin and crime, and land us at last in some gloomy dungeon, or some dark dishonored grave.—*Little Christian.*

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John 3: 36, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This text is a summary of the fundamental truths of the gospel. It declares the love of God; its manifestation; the divine Sonship of Christ; the condition of the world by nature, perishing; that to which they may attain, everlasting life, and the means, by faith in Jesus Christ. The purpose of Christ's mission into the world is here set forth in plain, understandable terms. Their meaning lies upon their surface, although eternity may be necessary for the saved to adequately realize their worth.

In order to appreciate "the gift of God," we need to consider—

I. The condition of the world by nature. According to the text, apart from Christ, the world will perish, hence its natural condition is a perishing condition. This word is frequently used in the New Testament to set forth the fate of those that are not saved, and so far as the use of words is concerned men agree that the unsaved will "perish." The disagreement arises in regard to the meaning of the word "perish." If man be immortal by nature, a meaning other than the literal must be given the word, for immortal beings cannot literally perish. If man be not inherently immortal, than its literal meaning may be accepted; and inasmuch as the two former discourses have shown us that neither in nature or Revelation is there proof of man's present immortality, we are under no necessity of reading into the Bible statements that which is contrary to the plain surface meaning of its words.

To help us understand the words which describe man's natural condition, let us go to the fountain of humanity. There we find, first, that the account of man's creation gives no proof that he was created immortal; and secondly, his history shows that he actually failed to possess it.

This is shown from the threat, "In the day thou eatest thereof thou shalt surely die." The literal Hebrew as translated in the margin, is "dying thou shalt die." This indicates that the penalty was not to be completed on the day Adam sinned, but was to be a progressive and protracted one, to culminate in his literal death. The true idea is stated in Dr. Adam Clark's commentary as follows: "From that moment thou shalt become mortal, and shalt continue in a dying state till thou die." With this also agrees Prof. Bush. This view is confirmed by the imposition of the penalty after man sinned. Its various elements are stated, but they are all absorbed in the consummation "till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Is it not surprising that any can see here an immortal nature rising up from the ruins of fallen man? And is it

not also surprising that so many who can see immortality where the Bible shows only death, cannot see in the New Testament any text which teaches the personal return of our Lord, and the literal resurrection of the dead?

But the culminating proof as to man's non-immortality is in Gen. 3: 22-24, where we are told that man was driven away from "the tree of life," "lest he put forth his hand, and take also of the tree of life, and eat, and live forever."

"Doth a fountain send forth at the same place sweet water and bitter?" "No fountain can yield both salt water and fresh." The first man was not created immortal; for his sin he was sentenced to a death which returned him to the dust from whence he came; he was denied access to the tree of life that he might not live forever. Can such a fountain head send forth mortality and immortality? decay and preservation? death and life? The race which springs from such a progenitor must be mortal, and doomed to ultimate death, if left unredeemed. These facts show us that the word "perish" in the text is to be understood literally.

II. The redemption by grace:

1. As a matter of prophecy. In Gen. 3: 15 the promise was made that the seed of the woman should bruise the serpent's head, a promise which involves the undoing of the work of sin, and utter destruction of its cause.

2. As proclaimed by Christ. In the text Christ promises deliverance from perishing, and everlasting life to all who believe in him. In John 6: 31-58, he promises eternal life, saying that those who are to receive it shall be raised up "at the last day," showing that the life which he gives is inseparably connected with the resurrection of the dead.

3. As taught by apostles. By them Christ is called the Prince, of life or Author, Acts 3: 5, his mission being to destroy the works of the devil, 1 John 3: 8, "the last enemy that shall be destroyed is death," hence no enemies of God will survive. They looked forward to a time when universal joy would pervade the universe, Rev. 5: 13, and as the Bible begins with telling how Eden was lost to man, it closes by a glorious vision of paradise regained, the tree of life restored, and all evil and evil doers swallowed up in "the second death."

The word "immortality" occurs but five times in the Bible. We are told that the "King of kings and Lord of lords" only hath it, 1 Tim. 6: 16; that it is brought to light through the gospel, 2 Tim. 1: 1; that it is to be obtained by seeking for it by "a patient continuance in well doing," Rom. 2: 7, and finally that it shall be obtained at the resurrection, 1 Cor. 15: 53-54.

By our physical generation we are connected to Adam, and partake of his mortal nature. Only as we become connected to Jesus Christ can we partake of his divine and immortal nature.

This view of conditional immortality honors Christ, making him necessary not only for happiness and peace, but for that which is the basis of all joy, eternal life. It also

furnishes an incentive to righteousness, as only those who rightly use "the life that now is" have promise of "that which is to come." It is a view which gives added value to the Bible, as therein alone is "the path of life" made known.—*World's Crisis.*

Wave of Doubt.

Among the perils of these last days is an alarming increase of *doubt* in the midst of the people in relation to the Bible and its Author. The worldliness of the professed church is the chief apparent cause of this unbelief. More people read the church, than the Bible, to learn about the truthfulness of Christian religion; and when they read the daily lives of a large proportion of church members, the conclusion is reached that Christianity is a failure; and consequently, the Bible is a failure. This is fast becoming the conclusion of those outside of the churches. When we go inside, and see the pride, fashion, pleasure-loving, and worldly spirit, we see at once that a large proportion of church members are only unbelievers, for, were it otherwise, they would not live and act so in harmony with the world. The tide of doubt is rising very rapidly, and bids fair to become a sweeping flood. It is high time for the friends of Jesus to keep a very close watch, lest they become caught in the underflow of Satanic doubt. The signs in this direction are truly alarming. Many popular ministers are specially instrumental in bringing about this fearful state of things. They have left "the old paths," and are leading the people into idealism, and fanciful interpretations of the Scriptures, which completely overturn the great cardinal doctrines of Christianity.—*M. G. in World's Crisis.*

The secretary of the Kansas State Board having the charge of the colored immigrants, reports that the Board has received, cared for, and distributed more than 100,000 of these people, and has been the means of turning 10,000 of them into other States.

From Sister Della M. Johnson.

DEAR BRO. BRINKERHOFF: I wish to say through the *ADVOCATE*, that we are well pleased with our weekly paper; it is a welcome visitor to us. Father, Mother, and I, read it with interest. I am young (13 years of age,) but I have an interest in the truth, for it is only through him that is full of truth that we can expect to be redeemed to immortality, and eternal life. I pray to God that we may ever be faithful to the end, for I think the end is near. May we all work, and strive to be prepared for that great day when we all shall give an account of the deeds done in the body. We should always be ready for that day, because we know not the hour when the Lord shall come; Matt. 24: 44. If we live faithful unto the end we shall have life eternal. Never ending! Just think how good we ought to be, and how little we have to do to gain such a great reward! Pray for me, Brethren and Sisters, that I may enter in through the gates into the city, where sorrow and death shall never come. Your sister in hope of eternal life.

Defiance, Worth Co, Mo.

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 ourselves responsible only for editorials, selections, and comments.

From Bro. A. McMullin.

BRO. BRINKERHOFF: I write to inform you and the readers of the ADVOCATE that the church in this place is getting along well this spring, although we are few in number, and somewhat scattered, and in need of a recruiting officer very much. Pray for us that we may stand firm, and at last gain admittance into the everlasting kingdom of our Lord.
The Church of God in Nebraska will hold its 3rd Quarterly Meeting at the Liberty School House the 2nd and 3rd of July, 1881, at which meeting we expect Bro. J. H. Nichols, of Kansas. As this will be the last quarterly meeting but one of the annual meeting, there will be some business to attend to. Come brethren, praying God's blessing to attend the meeting.
Fairfield, Neb.

Items of Interest.

THE LAND TROUBLES in Ireland continue, and conflicts are frequent between the tenants and officers who attempt their eviction. On the 2nd of June a large body of police was attacked while on the way to assist in the eviction of a tenant at Bolyke, and quite a skirmish ensued. Among other means used, a hive of bees was let loose, and the stings of the insects so demoralized the horses that they became unmanageable, and one ran against a wall and was killed. One man was killed and several wounded. The eviction was finally made, and about thirty of the residents taken prisoners. Other evictions have since been made amid threatening demonstrations, but without actual conflict. The Viceroy has issued a proclamation, and posted it in the vicinity of New Pallas, declaring that any assembly of persons for the purpose of obstructing the execution of writs, is an unlawful assemblage, and warning all persons, at their peril, to refrain from so assembling, as they will be dispersed by force.

MORMONISM.—Within the last ten years one million square miles have been opened for settlement, and the population in that time has increased in some of the territories four hundred per cent. Scattered over this vast region are two hundred thousand Mormons. Mormonism was never stronger than it is to-day. During the last year it has had in the Old World, to obtain recruits for this system of iniquity, nearly four hundred agents; and as a result of this agency, multitudes of ignorant and superstitious people are flocking to Utah and the territories. A steamer landed in one of our ports last week two hundred of these proselytes, and others are on the way. Last year one hundred thousand immigrants took up their home in Dakota alone. "Mormonism," says Rev. Dr. E. P. Goodwin, "is not mere faith; it is a system of government, a scheme of Empire, and as such has a policy clearly defined, aggressive, audacious, desperate, diabolically so, and scrupling at nothing which will subserve its ends." It holds the balance of power politically in Idaho, and is rapidly organizing similar influence in Nevada, Arizona, Montana, Wyoming, Colorado and New Mexico. Polygamy has three representatives in Congress, one of them the husband of four wives. A very small proportion, (it is estimated only three per cent.) of all the children in this vast section have the opportunities of Christian education.—*Zion's Herald.*

In 1844 there were in this country forty miles of telegraph line. In 1880 there were 142,364 miles of line, and 350,018 miles of wire.

THE 20,000 Baptists of Sweden, after being obliged to pay \$20,000 a year to the state church, raise \$70,000 a year for their own missionary work. This shows a devotion to the work of God which is probably not surpassed by that of any people in the world. It is the reproach of Christianity that its professors give so little for unimportant causes or unnecessary objects.

THE Mormon missionaries who have been trying to make proselytes in Germany are to be expelled from the country.

It is reported that 30,000 colored people from Louisiana and other Southern States are preparing to emigrate to New Mexico during the coming summer.

HODSEHA-AHMET, who was sentenced to imprisonment for life for having translated the Bible into Turkish, and for having circulated it in the States of the Sultan, escaped from the prison at Ohio after the recent earthquake. The prison was thrown down by the violence of the shock, but Hodseha-Ahmet was not hurt. He managed to get on board an English vessel anchored in the harbor, and is now in London.

Joseph Cook thinks it may prove a fact that Spiritualism is only a "re-discovery of the ancient art of consulting familiar spirits." He says, "The power of communicating evidence, to have been a reality to men acting under natural law." He asserts that "there was not in antiquity a single false religion that did not appeal for authority to what Bible calls familiar spirits, as the source of its confidence that a revelation had been given to it."

Commodore Nutt, the dwarf, died in New York on Wednesday, May 25th, aged thirty-six years. His wife survives him.

THE wretched condition of the people of Russia under a strong government can be imagined from the reports from St. Petersburg. No one is trusted, every one is suspected, and all persons not well known are feared. No person can move from his or her home without a permit from the police. It is now agreed upon all hands that the brains governing the movements of the Nihilists conspirators are of undoubted superiority. The measures adopted to control the movements of passengers, traders, peasants, etc., are productive of great inconvenience, and people who live outside of a town, and whose business takes them into it during the day, have to wait their turn at the barrier to inscribe their names, addresses, occupations, at each trip each way. It is a terrible condition of affairs.—*Scl.*

UPON THE ROCK.—I have seen shrubs and trees grow out of the rocks, and overhang fearful precipices, roaring cataracts, and deep running waters; but they maintained their position, threw out their foliage and branches as much as if they had been in the midst of a dense forest. It was their hold on the rock that made them secure, and the influences of nature that sustained their life. So believers are oftentimes exposed to the most horrible dangers in their journey Zionward; but so long as they are "rooted and grounded" on the Rock of Ages they are perfectly secure.

Appointments.

No preventing providence Bro. A. C. Long may be expected at Cleo, Iowa, next Sabbath and First day, June 18th and 19th. He expected to be at Beckwith last Sabbath, at the Grove meeting.

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.

Lavina S Veazey \$2, Mary Veazey \$1 for J. I. Prescott, James Long \$2 (don. \$3), C E Gregg \$2 (don. \$1), S P McMillen \$1, J H Knickerbaker \$2, J T Johnson \$2, Samuel Montgomery \$1.50, R A Winchester \$1, Polly P Cooper 50 cents, John Branch.

Books and Tracts Sent by Mail.

Tunis Cordill, O A Shunell, C E Gregg \$1.30, S P McMillen, John Branch.

Books and Tracts FOR SALE AT THIS OFFICE.

HYMN BOOKS.

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

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

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

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

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

Review of J M Stephenson on the Sabbath Question, and the Two Laws, by Jacob Brinkerhoff: 32 pages, price 9 cts.

The Sabbath for both Jews and Gentiles; by A C Long. 4 pages, price 1 cent.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S.E. Brinkerhoff. 8 pp. 2 cts.

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

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

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

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

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

The Atonement. S. E. Brinkerhoff. 32 pp. 16 cts.

Christian Baptism, by I. C. Welcome, 25 cents.

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

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, 8 pages, 2 cents.

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

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

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

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

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

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

Mrs. White's Visions and the Seventh Day Adventists— pages, price 1 cent.

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

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

The believer's only hope of a future state, by R V Lyon, 24 pages, price 5 cts.

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

Advent and Sabbath Advocate

"Thy Word is a Lamp"

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The Advent and Sabbath Advocate, IS PUBLISHED WEEKLY BY **Jacob Brinkerhoff,** at MARION, LINN COUNTY, IOWA.

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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 in the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, Christian Life, and kindred Bible subjects.

Follow Thou Me.

Have ye looked for sheep in the desert,
For those who have missed the way?
Have ye been in the wild, waste places,
Where the lost are wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one,
The sound of the Shepherd's name?
Have you searched for the poor and needy,
With no clothing, no home no bread?
The Son of Man was among them;
He had nowhere to lay his head!

Have you carried the living water
To the parched and thirsty soul?
Have you said to the sick and wounded
"Christ Jesus makes thee whole?"
Have ye told my fainting children,
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the Golden Land?

Have ye stood by the sad and weary,
To soothe the pillow of death?
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have you felt when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have you wept with the broken hearted
In the agony of woe?
Ye might hear me beside you whisper,
'Tis a pathway I often go;
My friends, disciples, brethren,
Can ye dare to follow me;
Then where the Master dwelleth,
There shall the servant be.
—Young Christian.

The Holy Ghost. No. 1.

A. F. DUGGER.

The subject of the "Holy Ghost," its nature, and office work, is a theme of minor importance. It is one which few men of very nature and essence cannot fail to understand. It is a most profound thought, a subject of an extraordinary character. We find it introduced as the first chapter of the book of Genesis, and it continues to the very last chapter