

# Advent and Sabbath Advocate.

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

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## The Advent and Sabbath Advocate,

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

### 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 ye 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 fitted 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 meaning, nature, and office work, is a theme of no minor importance. It is one which from its very nature and essence cannot fail to interest the most incredulous. It is a matter of profound thought, a subject of an extensive character. We find it introduced as early as the first chapter of the book of Genesis, and it continues to the very last chapter of the

divine volume. As already stated, it is a profound subject, furnishing food for thought and reflection, both for the Bible student and the child of science, as will abundantly appear as we proceed in the investigation and development of the subject. The phrase "Holy Ghost," occurs eighty-one times in the Bible, and is synonymous with the phrase "Holy Spirit." This proposition I shall now proceed to prove. David spoke by the Holy Ghost. "For David himself said by the Holy Ghost, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy foot-stool." Mark 12: 36. David's speaking by the Holy Ghost is based upon the fact that he possessed the Holy Spirit; hence we hear him praying to Father, Deity, saying, "Cast me not away from thy presence and take not thy Holy Spirit from me," Ps. 51: 11. Of Israel it is written, "But they rebelled and vexed his holy spirit; therefore he was turned to be their enemy, and he fought against them," Isaiah 63: 10. Paul, in Acts 7: 51, when referring to the same people and circumstances, says, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye." In the prophets we are taught that their fathers resisted the "Holy Spirit." Paul says that they resisted the "Holy Ghost; hence Holy Ghost and Holy Spirit are identical expressions.

Having shown that there are two forms of speech to represent one spirit I shall next proceed to show that this one spirit is the spirit of God. For Peter says, "For prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." 1 Peter 1: 21. Nehemiah testifies that this Holy Ghost power, which moved the prophets, was the Spirit of God. In speaking of God's dealings with ancient Israel, he says, "Yet many years didst thou forbear them, and testified against them by thy Spirit in thy prophets; yet would they not give ear; therefore gavest thou them into the hand of the people of the land." Nehemiah 9: 30. According to prophecy the Spirit of God was to be placed upon Christ. Thus Isaiah prophesied when personating Christ, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1. This prophecy was fulfilled when God anointed Jesus Christ with the Holy Ghost, Acts 10: 38. "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and

healing all that were oppressed of the devil, for God was with him." When this anointing with the Holy Ghost took place the Spirit of God descended and rested or abode upon him, Matt. 3: 16: John 1: 32, 33. These texts are decisive and clearly show that the Holy Ghost is the Spirit of God.

As the Spirit of a being is not a personality, it therefore follows that the Holy Ghost is not a person, but an element, which I now proceed to prove. In Matt. 5: 11, we read, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." From this we learn that John baptized with water, but Jesus with the Holy Ghost. Water is not a person, but an element, in which John the Harbinger, baptized his converts. So neither is the Holy Ghost a person, but an element in which Jesus baptized his subjects. In this chapter there are three elements mentioned; water, fire, and the Holy Ghost. Who believes that water and fire are personalities? yet one might just as well contend that they are as to contend for the personality of the Holy Ghost. Now if the Holy Ghost is a person, and is the third person in the "Adorable Trinity," co-eternal, coequal, and essential with the Father and Son, as creeds affirm, how is it that God the Father, who is said to be the first person in the Trinity, took God the Holy Ghost, his coequal, and with him anointed Jesus the second person? for as we have seen the Father "anointed Jesus with the Holy Ghost," Acts 10: 38. How could the second person be anointed with the third person? If the Holy Ghost be a personality and the third person, how is it that Jesus, the second person in the "Adorable Trinity," used the third person of the same trinity, with which to baptize his subjects? I should like very much to see trinitarians clear up these difficulties. Peter says in reference to the Gentiles, that God gave them the Holy Ghost, even as he did unto us, Acts 15: 8; "and God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us." Paul also testifies in his Roman letter that the Holy Ghost is something given. See Rom. 5: 5.

From the Scriptures already quoted we have seen that God the Father is the giver, and that the Holy Ghost is the gift. But if the Holy Ghost is a person, coequal with the Father in power, glory, and wisdom, how the Father, or any other being in the universe, has power to dispose of him as a gift, is a mystery D. D.s have never as yet attempted to explain.

Some persons suppose that because the Holy Ghost is sometimes mentioned in the masculine gender, by the use of the personal pronouns "he" and "him," that therefore a person must be meant, as in the following texts: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "Nevertheless I tell you the truth, It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." John 16:7. I will also transcribe the 13th v. which reads as follows: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come." These texts are relied on as sufficient proofs of the personality of the Holy Spirit; and we are told that if the personal pronouns he, his and him, as applied to the Holy Ghost, do not clearly establish its personality, then we can not, from the Scriptures, prove the personality of God. But the argument is of no force, from the fact that the proof of the Father's personality is not made to depend simply upon the use of pronouns used either in a literal or figurative sense, but is declared in express language. Christ is said to be the "express image of his person," Heb. 1:3. But where is the Holy Spirit said to be a person? If its personality were clearly asserted, as the Father's and the Son's, then indeed we would be under obligation to so understand the pronouns referred to.

But when we take into consideration that the figure of personification abounds in the Bible, by which sex, life, intelligence, personality, and action are attributed to inanimate objects,—all is clear, beautiful and harmonious. Now to show that many inanimate things are in Scripture represented by the personal pronouns in the masculine and feminine gender, I invite attention to the following examples, out of the many that might be given. "The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices." Hosea 4: 19. Again, in Eccl. 1: 6, we read, "The wind goeth toward the south and turneth about unto the north: it whirleth about continually, and the wind returneth according to his circuit." Here we have personality ascribed to the wind. Is the wind a personal being? or is it not rather simply air in motion, having no personal organism whatever? It is also represented in both masculine and feminine gender, but we do not attribute sex to it any more than personality. The sun, Eccl. 1: 5, and wisdom, Prov. 9: 1-3, are also on the same principle represented by personalities. "Wisdom buildeth her house; she hath hewn out her seven pillars. She hath killed her beasts; she hath mingled her wine; she hath furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city." These texts of Scripture clearly show that the arguments based upon the use of the personal pronouns in reference

to the Holy Ghost are inconclusive; for if the sun, wind, and wisdom, can be personated without being personalities, so may also the Holy Ghost, or Spirit, and especially in the absence of any testimony declaring its personality.

But, says one, Paul says that the "Holy Ghost is a witness," Heb. 10: 15; and if a witness it must be a real personal, intellectual being. We reply that many things are mentioned in Scripture as witnesses which are not personal beings. The gospel is called a witness. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations," Matt. 24: 14. Works are said to be a witness, John 5: 36; 10: 25. "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me." A covenant is called a witness. "Now and then, let us make a covenant, I and thou, and let it be for a witness between me and thee," Gen. 31: 44. In this same chapter we also have a stone pillar denominated as a witness. No one believes that the gospel, works, a covenant, and pillar of stone, are so many personalities possessing intellectual endowments, simply because they are spoken of as witnesses, which absurdities must be admitted, or else the argument in favor of the personality of the Holy Ghost, based upon the fact of its being styled a witness, must fall.

Other arguments will be presented and objections noticed in future articles, which I contemplate writing, as opportunities and circumstances may justify. I shall number my articles although they may not be published in each successive paper.

Enyart, Mo.

The Kings of the Earth.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

The reader will observe that the drying up of the Euphrates is to prepare the way for the kings of the east. Our object is to endeavor to ascertain what is to be understood by "the kings of the east." If the Scriptures do not furnish us with light sufficient to decide thereon, it must remain in uncertainty. Whether they have or have not appeared, is to me a matter of importance as it regards consistency in the expectation of soon seeing our long absent King and Redeemer.

First. That the appellation of king is applied to saints, is conclusive. The Lord Jesus is termed their Prince—"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. 1: 5, 6.

Angel, or messenger, also is applied to saints. The character of the kings of the east is decided in the seventh chapter, second verse, under the symbol of an angel ascending from the east, having the seal of the living God, which is declared to be the Holy Spirit. Eph. 1: 30—"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Several eminent

translators render the second verse of the seventh chapter, "ascending from the sun-rising having the seal of the living God." Chapter 16: 12 says, "That the way of kings, who are from the sun-rising, might be prepared."

Second. The mission prophetically assigned them in the prophecy of Daniel. It was predicted that in "the time of the end," which is designated to be understood as the time of the papal domination, "many shall run to and fro, and knowledge will be increased." Romanism, during her reign of bigotry and ignorance, would not tolerate either; but the destruction of that power in the Revolution in France introduced an entire new order of things, so that "the way was prepared" for these things to run to and fro and preach unto all nations as a witness.

Thirdly. Some eloquent and pertinent testimony pertaining to the fulfillment of the prediction, "Knowledge shall be increased," from Frenchmen who in the metropolis of that positively prophetic nation.

"The new spirit," says M. Cousin, "made its appearance in the world about the sixteenth century: its final object was to substitute a new state of society in the place of the middle ages; its efforts were directed against the power which predominated in the middle ages. The sixteenth and seventeenth centuries undermined and shook the middle ages; the mission of the eighteenth century was to overthrow them. . . . The future revolution fell to the lot of France. What were the characteristics of that revolution? At first sight it seems to have been only a political revolution, but it was evidently a religious revolution also, a general revolution. If it had not been general it would not have fulfilled its mission, for all the partial revolutions accomplished led to a general revolution. This was its necessary character. The French revolution, in generalizing the principles of liberty, spread it everywhere. It has carried it into all the peoples of Europe by a thousand means; and of these, after printing, war has been the most effectual."

Rome detests printing and the dissemination of mental instruction. Now hear Lamartine: "But printing, that increasing outpouring of the human mind, was to the people a second revelation. Employed at first exclusively for the church, for the propagation of ruling ideas, it had begun to sap them. The dogma of temporal power and spiritual power, incessantly assailed by these floods of light, could not be long without being shaken, first, in the human mind, afterwards in things, to the very foundations. Gutenberg, without knowing it, was the mechanist of the New World. In creating the communication of ideas, he had assured the independence of reason. Every letter of this alphabet which left his fingers contained in it more power than the armies of kings and the thunders of pontiffs. It was mind which he furnished with language. These two powers were the mistresses of men, as they were hereafter of mankind. The intellectual world was born of a material invention, and it had grown rapidly; the reformed religion was born of early offspring." God had purposed to, and has fulfilled his design in giving his word to the nations.

Fourthly. To what extent have kings succeeded in their missions? I must let a brief statement from Dr. J. Cumming answer: "The Bible has been translated into every spoken tongue, and the word of God is preached in earth's countless dialects. I appeal to the Bible Society, where you have a specimen of the Bible in every language under heaven!" These facts fulfill the prediction concerning the scattering of the power of the holy people. That is none other than the gospel, which is "the power of God unto salvation to every one that believeth."

God has forever closed the door of proud Babylon's power, she that for ages took away the key

and dislike, but to see the confidence and people.—*Science*

Jesus loved into his life crowds thro the children Lord's most ren. Some taught, he children. kind of ward chil look so be over child The lig the trans sus towa along th monious than ha er bette everybo though could highest didate ural, a tile s est. Wh alone conv swer deep plac chil the soc rec low re st L th s

Manuscripts on which the Bible Revision is Based. The revision of the Bible, Rev. of St. Mark's church, this city, is based on the following interesting statement of the New Testament. The learned doctor speaks also of the revision of the new version, remarking that he has passed away as the learned they stood. Hitherto no work of the Bible was inspired; this was inspired by the people become educated. The autographs of the original manuscripts of the New Testament are of various kinds—the uncials, the oldest class of manuscripts, written in capitals and without punctuation, and the "cursive" manuscripts, so called from their being written in a running hand that was used in the tenth century. Those of the old class were written between the fourth and the tenth centuries, the others after the tenth century.

Of the old there are 130 in existence; of the new about 1,200. The very old and very valuable manuscripts are only five. Of these the Alexandrian Codex was originally discovered at Alexandria, and was sent to King Charles I., in 1628. It is now in the British Museum. Nothing is known of the origin of this, but it is usually assigned to the middle of the fifth century. It is much mutilated, twenty-four chapters of the first gospel, two of the fourth, and eight of one of the gospels being missing. The next is the Vatican manuscript, supposed to have been written in the fourth century. A copy of this was never made till 1808, when a fac simile was issued. The condition of this is much more perfect. The third manuscript is that in the National Library of Paris, whither it was brought by Catherine de Medici. This had been overwritten, that is, the parchment had been used for other writings; but, spite of that, the original has been deciphered. It is assigned to the early part of the fifth century. The fourth manuscript is that now in Cambridge. This is the least valuable, as it is much mutilated. It belongs to the sixth century. The manuscript found in 1844 in the convent of St. Catherine on Mount Sinai by Tischendorf, and copied by him in 1859, is the most valuable of the five, as it contains the New Testament complete. This is supposed to have been written in the fourth century. None of the most valuable authorities were consulted in a revision of the Bible, even in the reign of King James' time. The Latin Vulgate, the plentiful cursive manuscripts, and the translations, even into the Syriac, which were as old as the second century. The Vulgate was probably an excellent translation of the death of St. John. The changes that have been made have only been made where the text is not a question of taste, and

to the knowledge of salvation, that would not enter herself, and prevented all she possibly could from entering therein; and opened the door that the pontifical Belshazzars have not, nor are they to close. The kings from the sun-rising have entered into the metropolitan city of "that man of sin," and that without the mitred apostate's let or hindrance.—S. S. Brewer, Selected by H. E. CARVER.

#### Manuscripts on which the Bible Revision is Based.

IN a sermon on the revision of the Bible, Rev. Dr. Rylance, of St. Mark's church, this city, made the following interesting statement respecting the existing early manuscripts of the New Testament. The learned doctor speaks also approvingly of the new version, remarking that the revision was necessary in order that the common people as well as the learned might understand exactly on what ground they stood. Hitherto it has been thought that every word of the English version of the Bible was inspired; this belief is passing away as the people become educated and know that no work of a translator can be absolutely perfect. The autographs of the apostles have long since faded and disappeared. All we have to depend upon for our translations are copies, ancient versions, translations, and the quotations made by the fathers of the church. The manuscripts of the New Testament are of two kinds—the uncial, the oldest class of manuscripts, written in capitals and without punctuation, and the "cursive" manuscripts, so called from their being written in a running hand that began to be used in the tenth century. Those of the old class were written between the fourth and the tenth centuries, the others after the tenth century.

Of the old there are 130 in existence; of the new about 1,500. The very old and very valuable manuscripts are only five. Of these the Alexandrian Codex was originally discovered at Alexandria, and was sent to King Charles I., in 1628. It is now in the British Museum. Nothing is known of the origin of this, but it is usually assigned to the middle of the fifth century. It is much mutilated, twenty-four chapters of the first gospel, two of the fourth, and eight of one of the epistles being missing. The next is the Vatican manuscript, supposed to have been written in the fourth century. A copy of this was never made till 1868, when a *fac simile* was issued. The condition of this is much more perfect. The third manuscript is that in the National Library at Paris, whither it was brought by Catherine de' Medici. This had been overwritten, that is, the parchment had been used for other writings; but, spite of that, the original has been deciphered. It is assigned to the early part of the fifth century. The fourth manuscript is that now at Cambridge. This is the least valuable, as it is much mutilated. It belongs to the sixth century. The manuscript found in 1844 in the convent of St. Catherine on Mount Sinai by Tischendorf, and copied by him in 1859, is the most valuable of the five, as it contains the New Testament complete. This is supposed to have been written in the fourth century. None of these most valuable authorities were consulted in any of the English versions of the Bible, even in making that of King James' time. The Latin Vulgate, the plentiful cursive manuscripts, and the translations were used. Errors like the Doxology at the end of the Lord's Prayer had crept into the translations, even into the Syrian, which was as old as the second century. The Latin Vulgate was probably an excellent translation, as it must have been made within a few years of the death of St. John. The changes that have just been made have only been made when the weight of authority left no doubt of their necessity. The text is not a question of taste, of like

and dislike, but of historic testimony. I expect to see the corrected version win its way into the confidence and respect of the English speaking people.—*Scientific American*.

#### Jesus and the Children.

Jesus loved children. The most casual glance into his life will show us that. When, looking into the pictures of the gospels we behold the crowds thronging our Lord, we constantly find the children mingled with them. Some of our Lord's most tender ministries were done to children. Some of the deepest and largest truths he taught, he found his fittest illustration for in children. There seems to have been, always, a kind of mother-yearning in our Lord's heart toward children. Nowhere does his benignity look so benignant as when we find him bending over children.

The light had flashed upon the mountain of the transfiguration. The disciples, following Jesus toward Capernaum, had fallen into dispute along the way. There was not an always harmonious company. They had not learned, more than have the most of us, each to esteem the other better than himself. When the war broke out everybody wanted to be General, and everybody thought he ought to be. Even the disciples could not be content, but wanted the first and highest place. And since they were all the candidates for that one position, the dispute was natural, and they were full of angry talk and hostile skirmishing about who should be the greatest.

When they reach Capernaum and are quietly alone in a house, Christ asks them about their conversation. And when they have little to answer for themselves, he begins to teach them the deep lesson that the highest place is always the place of the utmost service. Then he leads a child into their circle. And when he had taken the child in his arms he said unto them, "Whosoever shall receive a little child in my name receiveth me, and whosoever shall receive me, receiveth him that sent me." That is to say, a lowly and kindly service toward the little child reaches beyond him and becomes a service which stirs with delight the Infinite bosom. And as Luke adds, "He that is the least among you all, the same shall be great." That is, he who thinks so much of pleasing me, that for my sake he bends in service to a little child, has achieved a real and Christian greatness; and, as Matthew tells us about the same scene, the Master also said, "Whoso shall offend, that is, cause to stumble, one of these little ones, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." An injury to a little believing child is a personal injury to Christ.

It is our Lord's last journey to Jerusalem. He is in the country beyond the Jordan. He is teaching, and, as he passes on, the usual throng is round him. There are some mothers there, constantly craving the best things for their children. What can be better for them than the benediction of the Lord. And so they come, finding a way amid the crowd and bringing the children. These disciples think that Christ is at better work than blessing children. They rebuke the meddling mothers; but when Jesus saw it he was much displeased and said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." And then he went on to show how the dependent, obedient, docile, true, lowly, trustful, loving spirit of a child, was the very spirit that every one must have who would enter into God's kingdom; that the harsh and self-sufficient and rebellious adult-spirit must always give way to the child-spirit. "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—*Sc.*

#### Wonderful Change of Sentiment.

THE time was, and that not long ago, when the clergy professed to know a great deal of what they call positive truth. They assumed to know for an absolute certainty that every human being was naturally immortal; they also assumed to know that there was a vast abyss of burning brimstone, called hell, wherein the souls of unbelievers were to be tormented eternally; they were equally certain that all good souls who had contributed liberally toward their support, and asked no questions, went straight to heaven when they died. But a most wonderful change has come over the mind ecclesiastical of late; it is surprising how little they feel certain about now; they discover that the gross and palpable absurdities which, in the form of creeds, had been so successfully imposed upon former generations are fast losing their power, in the light of increasing intelligence and a more general personal knowledge of the Scriptures on the part of the people. Hence the almost universal abandonment of the old dogmatic ultimatum, "Doubt, and you're damned," and the substitution of mere speculative generalities. In the meantime the grand truths of Christianity lie buried under the accumulations of centuries of ecclesiastical assumption and pagan superstition. Not only have those great principles of truth been robbed of their objective force and character, but the sternest facts in human experience have been so perverted that even death is spoken of as an angel of light, the messenger of God, etc. The duty of holding up and forth the sublime truths of divine revelation and their logical relation to the needs of humanity was never more imperative than now. Let every honest believer recognize this fact; let the truth be in him a power, to be seen and known of all men; let it be seen that revealed truth is not the creature of circumstances, but, under Jehovah, their cause, and that our highest honor is in obeying its behests, their greatest shame who would make it serve their selfish interests.

Oh, for men, like Paul of old,  
Impelled by earnest love of God,  
Abandoning lucre, self and place,  
To tell of his redeeming grace.

—*Investigator*.

I had rather believe all the fables in the legend and the Talmud and the Alcoran, than that this universal frame is without a mind; and therefore God never wrought miracles to convince Atheism, because his ordinary works convince it. It is true that a little philosophy inclineth a man's mind to Atheism; but that depth in philosophy bringeth men's minds about to religion, for while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go on farther, but when it beholdeth the chain of them confederate, and linked together, it must needs fly to Providence and Deity.—*Lord Bacon*.

CHRIST did not teach science. He taught morality, equality, humanity, purity, honesty, integrity, and if Protestant clergymen would confine themselves to such subjects, they would teach Christianity—and not, as now.

After nine years of labor in the Island of Formosa over 2,000 people have renounced idolatry and adopted Christian worship.

"The Entrance of thy Words giveth Light."  
 Marion, Iowa, 24th day of the 3rd month, 1881.

JACOB BRINKERHOFF, Editor.

### I Delight in Thy Law.

We have a good deal to say about the Sabbath truth, laboring to show that the seventh day of the week is the divinely appointed Sabbath, and the only one. This we do not only for the sake of showing what is truth, but that which but one thing is more noble, and that is, the direct worship of God: but that by the keeping of the Sabbath of the Lord acceptable service to him may be rendered, who should be worshiped in spirit and in truth.

We do not present the claims of the Sabbath for mere theory, although it is very commendable and desirable to have a correct theory; and to say that the presenting of the evidence of the truthfulness of our position is only theoretical religion, is not correct, for there cannot be practical religion without a theory; without something to practice; so, correct practical religion depends upon correct theory. The keeping of the Sabbath is not a dry theory, but a matter of practical religion; and one of importance too, for by keeping the commandments, which includes the observing of God's memorial day, we show our love to him John 5: 3. David says that in keeping the Lord's judgments, statutes and commandments, there is great reward, Ps. 19: 11; and we find that reward more distinctly stated by the Savior in his revelation to John, Rev. 22: 14, where he says, "Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city."

Not only do we keep the Sabbath for the sake of truth and principle, but we delight in the commandments of the Lord, as did David, Ps. 119: 35. We delight in the Lord, because his love is in our hearts, and we take pleasure in his ways. The prophet Isaiah spoke prophetically of a people who should turn from their own ways on the Sabbath day and call it a delight, not doing their own ways, but honoring the holy day of the Lord: of them the promise is that because they delight themselves in the Lord he will cause them to ride upon the high places of the earth, and feed them with the heritage of Jacob. The heritage of Jacob is the inheritance promised him in connection with Abraham and Isaac; then the promise is that they who delight themselves in the Sabbath of the Lord shall become heirs with faithful Abraham, and partake of his inheritance, with Jacob. It may be said that this clause of the prophecy locates it as pertaining to the Israelites, of whom it could be said that Jacob was their father; but no matter; those who become heirs with him by faith in Christ shall also receive the covenants and the promises, Rom. 9: 4; and the heirs by faith are obliged to keep the same laws which the Israelites did which made them the people of the Lord. These were the laws em-

bodiment of the principles of righteousness, which we call the moral law, or ten commandments. Other laws and ordinances were secondary, as the sacrificial system, which pointed to the all-atoning Sacrifice, which could take away sin, and who could mediate between them and God. The Sabbath being one of these righteous laws, and a distinguishing feature of faith and practice between Jews and the heathens round about, became a sign between the Israelites and Jehovah that Jehovah had sanctified them, or set them apart to be his people. Children of God need sanctification now as much as they did then, and Jesus prayed to the Father to sanctify his disciples through the truth. The Sabbath is a part of divine truth, and it is proper for Christ's disciples to observe the Sabbath, that they may have its sanctifying influence, for the Sabbath is as great a truth as is contained in divine revelation; and is a part of that whereby we may be sanctified to the Lord, John 17: 17.

Then let us have the Sabbath a delight unto us, a pleasure, a service unto the Lord and a part of our own ways; of our round of life; with our ways so transformed by the Spirit of the Lord that his commands shall be to us a pleasure and a delight, as the commandments of God were to David. Ps. 119: 143. This shall be a part of the sanctification which we have through the truth; and while we are justified from our sins by faith in Christ we need the whole truth for sanctification; and while this is so it becomes a doctrine of faith eminently practical. Besides being correct in doctrine by keeping the true Sabbath we have a faith demonstrably practical, one that shows itself by our works. Let us at all times consider the keeping of the Sabbath our pleasure and our delight, not doing our own ways, but seeking at all times to conform our lives by that high and holy standard of righteousness; and by being thus faithful to God he will give us a share in the heritage promised to Jacob, and be heirs with faithful Abraham in the inheritance of the saints, even the earth, renewed and restored to Edenic purity and righteousness.

### The Eastern Question.

For many years we have heard much about the Eastern question, without knowing precisely what it means or when it will be decided, for it has been nearly half a century under discussion. The parties to the question are Turkey, Russia, France, and England.

The question has assumed a variety of phases since it came upon the political arena. Its first phase occurred in 1827, which was the independence of Greece, and which was decided by the naval battle of Navarino, in 1828, by the combined fleets of Russia, England, and France on the one side and Turkey on the other. In this memorable battle the Turkish fleet was annihilated, and Greece became free, after having been a province of the Turkish Empire for several centuries.

The next phase of the question was, whether Christians and Jews should have equal rights with the Mohammedans to visit the Holy Places in and around Jerusalem without being insulted as christian dogs and Jewish infidels, and being liable to have their heads cleft with Turkish cimeters. This question was finally settled by the

granting of the demands of the christian powers. The next phase was, free toleration of all religions throughout the Turkish empire. This was also settled by the required guarantees on the part of Turkey.

The next phase was, equal political and civil rights of all the inhabitants of the Turkish empire, irrespective of religious differences. This was likewise settled by the required concessions.

The next phase was, whether the christian provinces of the Turkish Empire should become to a certain extent, independent, and be governed by their own laws, and princes of their own right in consideration of paying an annual tribute to the supreme government which would place them in a condition of vassal states. All this was granted, and thus that phase of the question was settled.

This brings us to the present phase of this interminable question. And what is it? Simply whether Turkey shall surrender her independence to neighbors or not, or whether she shall allow the aforesaid nations who are periodically meddling in her affairs to dictate her laws and how they shall be administered. They demand of her certain reforms, and propose to appoint an international commission to see that she carries them out in good faith. The solution of this phase of the question involves the very existence of the empire. For when she gives up the control of the christian provinces, or concedes their independence, her authority in Europe is virtually at an end. She would have but little left north of the Bosphorus save Constantinople. The surrender of this to her tormentors would become the last phase of the question, the solution of which would be the death-blow to her nationality. The partition of her Asiatic territory between Russia and England would speedily follow, and thus the symbolic Euphrates would be dried up. Turkey is a doomed nation. Prophecy has foretold her rise, progress and decline. She is the political embodiment of the great anti-christian power of the eastern division of the Roman Empire, while Popery was the political embodiment of the Great Apostacy of the West. Their history is one of crime and blood. Their sins have reached unto heaven, and God has remembered their iniquities. Their day has come. The blood of martyrs cries from the ground against them, and calls for vengeance. God will avenge their blood at the hands of these murderers. Their wicked anti-christian governments were established by the sword, and by the sword they must perish.

The above article was published a few years ago in the *Advent Christian Times*, from the pen of N. Bond. We propose to add a few thoughts.

The Eastern Question is rolling on, and as the barbarous Turk is so oppressive of her Christian population, it is but right that her Christian neighbors should interfere in their behalf and demand reforms. And as the power of this willful king of Daniel 11 is waning, the Euphrates river is being dried up. This power, which has held possession of the countries on the river Euphrates for 1260 years, is fast decaying, and its entire removal from among the nations is only a question of time now. Since the losses to the Turkish Empire mentioned in the preceding article, within the last four years, and as the result of the rebellion which started in Herzgovina and ended in the Russo-Turkish war, Turkey has lost half of Armenia, all of Bosnia and of Herzgovina, and Cyprus. The late phase of the Eastern Question has been the Grecian boundary, and now it is proposed to give

Thessaly and a part of Epirus to Greece, and which leaves only a small territory of Europe to Turkey; and at the present time France is aiming to possess herself of Tunis, a part of Turkey's African possessions, having held Algiers for a number of years. Turkey has now almost lost her African possessions, for Egypt is practically independent of her, and Tripoli, another African province, is likely soon to pass to Italian rule. In Asia the Mahometan rule (or misrule,) is waning too, for the population of Syria, which includes Palestine, is constantly receiving an influx of Europeans and Americans, who, ere long, must and will overturn the Mahometan dominion, it may be by way of insisting and obtaining reforms from Turkey, until Syria, too, shall be independent. Let those who will say that the Israelites will never be restored to Palestine, facts show that since Jews are allowed to inhabit Jerusalem and Judea, the Jewish population of Jerusalem has in very short time increased from one-tenth to one-third, and other towns and cities of Judea are receiving attention from American Europeans, and Jews. We believe the events are in progress and fast shaping themselves for the establishment of a Jewish government and territory which shall be independent of Turkey and under the protection of the world's great powers. An English scheme is in progress for colonizing Israel in the land of Gilead, beyond Jordan, which is a fine agricultural and pastoral country, which project will go far toward the restoration of Palestine, and when that should cut off from Turkey it will go far in the direction of further drying up the river Euphrates. At the present time the Jews are suffering persecution in Russia, and Prussia, as bad, which is driving them out of countries; some are coming to America, they are now in large numbers; and with improved privileges for Israelites to dwell in Jerusalem and Palestine many are flocking thither. It has long been held as a prophecy that the Jews would return to their former land; and now, in our day, being verified, and a few years to come, doubt not, will see great advances in that direction. This is also another phase of the Eastern Question; and the fulfillment of this question will be by the Messiah's coming from heaven to establish his kingdom on Mt. Zion.

We have endeavored to show that the sanctuary of Dan. 8: 14, would terminate this time, 1881. We endeavored to show that the sanctuary to be cleansed was the same one that was defiled, and which Daniel prayed that the Lord would cause to shine upon, which was desolated in 17. And although the Jewish temple was rebuilt on the return from Babylonian captivity, yet the people were never restored to foreign rule. We believe that the restoration of the sanctuary of Dan. 8: 14 coincides with the restoration of the descendants of Israel to their ancient land, when Abraham's faith shall also partake in the covenant promises. The calculation of prop-

of the demands of the christian powers, the phase was, free toleration of all religions throughout the Turkish empire. This was secured by the required guarantees on the key.

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It brings us to the present phase of this question. And what is it? Simply Turkey shall surrender her independence to her neighbors or not, or whether she shall allow the fore-said nations who are periodically called to her affairs to dictate her laws and all be administered. They demand reforms, and propose to appoint an international commission to see that she carries out her good faith. The solution of this question involves the very existence of the empire. For when she gives up the christian provinces, or concedes their independence, her authority in Europe is virtually destroyed. She would have but little left of the Bosphorus save Constantinople. The partition of her Asiatic territories between Russia and England would speedily end thus the symbolic Euphrates. Turkey is a doomed nation. The foretold her rise, progress and decline is the political embodiment of the christian power of the eastern division of the Empire, while Popery was the embodiment of the Great Apostasy of their history is one of crime and iniquities have reached unto heaven, and numbered their iniquities. Their day is numbered, the blood of martyrs cries from the earth against them, and calls for vengeance. Let us give their blood at the hands of these wicked anti-christian governments established by the sword, and by the sword must perish.

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We have endeavored to show that the 2300 days, at which time the sanctuary should be cleansed, Dan. 8: 14, would terminate about this time, 1881. We endeavored to show that the sanctuary to be cleansed was the same one that was defiled, and which Daniel prayed that the Lord would cause his face to shine upon, which was desolate. Dan. 9: 17. And although the Jewish temple was rebuilt on the return from Babylonians captivity, yet the people were never free from foreign rule. We believe that the cleansing of the sanctuary of Dan. 8: 14 comprises the restoration of the descendants of Abraham to their ancient land, when Abraham's seed by faith shall also partake in the covenants and promises. The calculation of prophetic times

and events have shown the approximate time of their fulfillment, when events of history have fulfilled their predictions; but the failure of set times have shown the uncertainty of such set times; but in most cases the calculations have shown the events near to be fulfilled, as it was in the days of Christ upon earth, Mark 1: 15. So, although there may be no one event this year by which it may be said that the sanctuary of the land of Israel is cleansed, or justified, according to the prophecy, these events show that the kingdom draweth nigh, when the Savior's coming is near, even at the doors.

#### New Testament Revision.

The following observations on the words "world" and "Godhead," we find in Eld. H. V. Reed's remarks on the same in the *Restitution*. We were in hopes that the "Revised New Testament" would be a new translation also, but it is not, and a great deal of dissatisfaction is expressed. The following remarks on "world and godhead" are in place.

#### THE WORD "WORLD"

It is a rule of language that a word should perform the same office in one language that it does in another. Now, there are three Greek words translated into our language by the one word world. These words have distinct and separate meanings in the original, and cannot be made to mean the same thing by being translated into another tongue. These words are: *Aion*, *kosmos*, and *oikoumenee*. The first means an age; the second the present order of things, the world proper; while the third means the inhabited earth. To translate, therefore, these words by the one word world, violence is done to the original text, and the common reader is led into the dark. The end of the world always means the end of an age or dispensation, but never the annihilation of the globe or the burning up of the earth itself. If the translators had made a proper discrimination, much confusion would have been avoided: but as it is, the reader is left just where he was before. There is one other word which has been left as it was, but which does great violence to the doctrines of the New Testament, and that is the phrase:

#### THE GODHEAD.

The reader has been led to infer that this was among the most approved and clearly stated ideas of the original Scriptures. Nothing can be more unfair. The word godhead is not good English. It means nothing in itself and conveys no idea to the reader. What is a godhead? The idea in the original is simple and beautiful. We will note the three texts wherein it occurs. Acts 17: "Being, therefore, already offspring of God, we ought not to be supposing that which is Divine to be like unto gold, or silver, or stone, etc. (Rotherham). Rom. 1: 20; "For his unseen things, from a world's creation are to be clearly seen by the things made being perceived, both his eternal power and divinity." (Rotherham.) Col. 2: 9: "For in him (Christ) dwelleth all the completeness of the Divine nature in a body." The word godhead like

the word trinity, carries with it the idea of a society, which is not the idea of the original. Had the word been left out of the revised Testament it would have removed another impression from the "three-in-one-God" theory. Modern criticism has forced certain interpretations from the sacred texts, and it will be a long time before doctrinal harmony and Biblical exegesis will expurge from the creed of man the theories of endless misery, the destruction of our globe, and the heathen dogma of the society in God, or the trinity. No effect on the part of authorized versions will succeed in bolstering up theories which are contrary alike to sound reason and the Scriptures of truth.

Nothing especially new has been brought out by the revised edition; no new doctrine has been discovered, no important truth has been made plainer, nothing in the way of textual criticism has been added to our fund of knowledge. The new version may awaken a new interest in some minds, and thereby do good. Aside from certain technical phrases, all of the English translations set forth the same great truths taught by Christ and his apostles. There is no controversies about the duties of every day life. The beautiful lesson of morality and the law of love and forgiveness are the same in all the translations. Men are not divided into bickering parties upon the great problems of goodness toward each other, and of confiding loyalty to our Father. On all these practical truths there is a union and brotherhood. The creeds of men need revision. Councils and synods must modify their decrees, and men and women must revise their lives and make them conform to the sweet spirit of Christ. Then we shall have a revision of living epistles, read and known of all men.

THE Revised New Testament renders Matt. 28: 1: "Now, late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." If they came late on the Sabbath day, and the Savior was not then in the sepulchre, surely the resurrection did not occur on the first day of the week.

Matt. 16: 26, in the Revised New Testament, reads, "What shall a man be profited if he shall gain the whole world and forfeit his life? or what shall a man give in exchange for his life?" This is an improvement over the old rendering of soul, in the common version. Had the revisers rendered the Greek word *psukee*, life, in every occurrence, they would have shed more light on the divine Scriptures. The same word occurs in Matt. 10: 28, "Be not afraid of them which kill the body and are not able to kill the soul;" and had it been translated life, the truth would more readily appear.

A discussion was held at Malden, Ontario, Apr. 22nd, between Elder Miles Grant of the First Day Adventists, and Mr. Uriah Clark, Congregational minister of that place, on the Nature of man. It was held in the town hall, before an audience of eight hundred people, and the truth on the subject made a good impression on the public mind.

## The Honorable Day.

How honorable is the Day  
Which God himself hath blest,—  
The day that drives our toils away,  
And yields a holy rest.

Hither we turn our willing feet,  
From earth's alluring toys,  
Within the House of Prayer to meet,  
And taste of nobler joys.

Great God! we would in thee delight,  
To thee give honor due,  
And all thy precepts keep in sight,  
Thy pleasure to pursue.

Thy promised blessings, then, we pray,  
In Jesus' name be given,  
And let us find this holy day,  
A type and pledge of heaven.

—W. H. Black,—Sabbath Memorial.

## Faith.

JOHN BRANCH.

"Now faith is the substance of things hoped for, the evidence of things not seen," Heb. 11:1.

We wish to say a few words in regard to the design of, or the effect of living faith. In the first place faith is a substance; yes, a real substance of things hoped for. What is hope? Hope is made up of desire and expectation. Now let us read this passage in this way: Now faith is the substance of things desired and expected, the evidence of things not seen. Now I have often looked at this subject in this way; that there had been promises made for the obedient child of God, and the Father is standing with his hands full of blessings, and the Savior is waiting to plead our cause for us, and we know it; but because we cannot see the blessing and hear the Savior plead for us we cannot come to the Father with any confidence. We may really desire the blessing, but we do not really expect it. There is one grand reason for this. We do not realize what the promises of God are worth. In the first place, it cost death to obtain or open up a way whereby we might be saved. Just think of the great sacrifice! death upon the part of an innocent man! and if it called for a sacrifice upon the part of the innocent, does it not call for a sacrifice upon the part of us who are sinners before God? Now if we look at the promises of God, as did our father Abraham, we would not stop for a moment. We often speak of the promises made to Abraham as being ours.

But have we any promise that it is ours? or what did Abraham have for evidence, that he should obtain the promise? he had God's word; the Lord told him to arise and walk through the land in the length of it and in the breadth of it, for I will give it unto thee. In the first place the Lord wanted Abraham to realize just how great the the promise was; and in the second place, after Abraham could realize the greatness of the promise he believed the Lord, and it was counted to him for righteousness; and the apostle says by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, not knowing whither he went, Heb. 11: 8. Thus we can see the confidence Abraham had in God. He believed him; but notwithstanding the great faith that Abraham was in possession of, the Lord tried him, after the Lord had promised

him that in Isaac should his seed be called, he says, Take now thy son, thine only son Isaac, and offer him for a burnt offering upon one of the mountains I will tell thee of. There is no doubt but this saying touched a tender place in Abraham's feelings. But it was a command from heaven, and Abraham made it his first business to obey. He started early in the morning to go to the place the Lord had told him to make the offering, and we have regard to the offering; but notice one thing, when the Lord told Abraham any thing he made it his first business to obey, trusting God for the results.

Thus we might go on and mention numerous things of a like character; but you will see that Abraham was quick to move out and do the bidding of God, and then he should feel as though the Lord was obliged, according to his word, to fulfill on his part. The psalmist says he never saw the righteous forsaken, or his seed begging bread; and it is not necessary for us to go around starving when the promise is Ask, and ye shall receive. And again, the Lord has promised to be with us always, even to the end of the world. But he has required us to ask in faith. Ask what ye will in my name, nothing doubting, and it shall be granted you. Is not this enough? it certainly is; but the trouble is we are too far from God, and accordingly our faith is weakened: and while we may do, like faithful Abraham, we may by faith view the promise, both the length and the breadth, yet we are unwilling to meet the demand or requirement of God; and while we are unwilling we cannot expect to see an answer to prayer; and it is wrong to ask unless we ask in faith. This should be the thing that tells us where we are. If we are sacrificing for the Lord and doing all we can, both with our means and, if competent, laboring in the vineyard, then we feel just as though we had claims on God for the things we need. We are told to seek first the kingdom of heaven, and the promise is that all things else shall be added.

We have something else to do beside just repenting and being baptized; we are commanded to work out our salvation; and whatever our hands find to do do it with our might. We are too often found idle in the service of God. The Savior said, Go ye into all the world and preach the gospel to every creature; and he that believeth and is baptized shall be saved; and these signs shall follow them that believe. Precious promise to the believer! If we did really believe there is no need of so many of us going around not able to work in the vineyard of the Lord, or for the support of our families, and the aid of the cause. We are not showing by our works, enough at least, that we have faith. We are not seeking first the kingdom of heaven. If we happen to have a little time that we cannot use at anything of good advantage for ourselves, we will do a little something for the cause; perhaps go and preach a little: or we may perchance give a few shillings for the cause. But are we seeking to do something? Is it our first business?

no; we may stand and view our farms, our houses, or any thing of this kind, and set great store by them; but they are not ours; they belong to God; we are only permitted to stay in them for a time. And again, our lives are in the hands of God, and he in mercy is sparing us day by day; all to glorify his name. And if this is the case let us spend the remaining days we have to live in spreading his cause through the land. If we will awake to these things and give the Lord that is due him, then we may with confidence ask for the things we need.

While we have spoken of giving to the aid of the cause we would not forget to say that many are standing back to-day who are competent to spread the truth, just because they cannot see money in the business. All such are not enough engaged. If God has called them to the work they should look to him for the way to open for their support; and if the Lord is calling on us to support the cause let us not be slow to move. Let us be workers together; and let this labor be a labor of love.

To my brethren in the ministry, let us awake to righteousness. Let us put on the whole armor; and show by our good works that we have been bought with a price. People are looking to us for examples; and may they not look in vain. I have heard people say that every thing was all right. God would have a people any way, and no man could move till the Father draw him. Let me say to all such, He is drawing us every day, and truly he will have a people: but he is not obliged to choose us. May we so work as to be accepted when the Life-giver comes, is my prayer.

Hartford, Mich.

## The Coming Storm. Rev. 16: 16-21.

OH, earth, many and fierce have been thy conflicts! Kings and kingdoms have successively arisen and fallen within thee, and yet the mightiest of all is to come as thine heir. I know thine "earnest expectation," Rom. 8: 19, waiteth but a little longer. The "sons of God" hear the welcome announcement, Behold, I come as a thief," Rev. 16; 15, and hide beneath the shadow of thy wings. But ye heedless "sons of men," why are you ears deaf to the warning, and your eyes blind to the gathering blackness which is about to burst with fury upon you? It comes as surely, notwithstanding thy profession of "peace and safety," 1 Thes. 5: 3. Ye wicked rejectors of God's anointed Judge, Acts 16: 31, your spirit is exceeding foul and oppressive: your pride and unbelief prevail; ye are deceiving and being deceived, Rev. 16: 13. Your boasted knowledge is foolishness, and your miracles a pious fraud, and but a combination of spiritism against the King of kings, asking in thine ignorance, "Where is the promise of his coming?" And that, when the dawn of the glorious revelation of the Son of man is at hand!

The chosen ones, Rev. 16: 15, will be caught away from your presence, and ye will be left without protection or friend. The commissioned angel (seventh one) will pour out

his cup in your presence, yea into the element (air—spirit) of your life, and your pride and unbelief will be no longer marked. Your day of grace will then be ended ("it is done"). Will ye then be angry? Rev. 11: 18. Will ye then presume to combine against the King of kings, Rev. 16: 14; 17: 14; 19: 19, then ye must be slain. But listen. The deep murmurs of distant repeated thunders, Rev. 16: 18, are heard; the lurid shafts of lightning are seen; they increase; the earth quakes beneath your feet as never before in the annals of time. Will your heart attempt to sustain itself as when ye put off the evil day? Alas! the "great day of wrath" has come. And then, great city (Papal church) of boasted strength findeth thyself at last fragmented, thou wilt experience the bitterness of exposure. Thy long history of piety and devotion clearly will be seen to have been ages of stupendous fraud and cruelty. Thou wilt have no ground to stand upon then (and every island fled away, and the mountains were not found), and thou must sink forever in the lake of fire, and perish in oblivion (second death). Every trick now fails thee. The heavens are on fire; the time of his wrath is thine, and with thee must perish every mortal found branded (mark of the beast) by thee and thy foul dogmas.

But it is earth's last commotion, Dan. 2: 25, whose fierce tempest (seventh vial, air in motion) will sweep away from the inheritance the last vestige of sin and sinners. But as the storm clears away the pure atmosphere of God's own spirit will then renovate an earth so long subjected to the bondage of corruption. May a true sense of the impending event of dissolution weigh upon the mind of the reader, and may we in reading this sacred prophecy understand it correctly, and thus prepare ourselves for the final issue.

"Rock of ages, cleft for me,  
Let me hide myself in thee!" —Sel.

## Reports of Ministers.

## Brief Report of Labor.

THE third Sunday in May, by special request, I visited Mount Vernon School-house, near Wilcox station, where I preached in former years, when connected with the First Day Adventists. Many of my old brethren were out, and showed me no little kindness. I preached two sermons, at 11 A. M. and 4 P. M. The brethren and friends gave evidence that they appreciated the truth, as presented, by raising me a sum of thirty one dollars and fifty cents, cash, for my labor and expenses, and a warm invitation to come again. While there I visited among the following brethren: Bro. Jenson's, Nelson Workman, and Bro. Cordill. I had very much hoped to have met Sister Wilkinson, of Minnesota, at Bro. Cordill's, but was sadly disappointed, as she was compelled to leave for her home in Minnesota before my appointment. These brethren show a willingness to read and investigate the Sabbath question. They wish to engage me to preach for them regularly for a year with full liberty to preach whatever I deem Bible truth, for which they offer to pay

his cup in your presence, yea into the element (air—spirit) of your life, and your pride and unbelief will be no longer marked. Your day of grace will then be ended ("it is done"). Will ye then be angry? Rev. 11: 18. Will ye then presume to combine against the King of kings, Rev. 16: 14; 17: 14; 19: 19, then ye must be slain. But listen. The deep murmurs of distant repeated thunders, Rev. 16: 18, are heard; the lurid shafts of lightning are seen; they increase; the earth quakes beneath your feet as never before in the annals of time. Will your heart attempt to sustain itself as when ye put off the evil day? Alas! the "great day of wrath" has come. And then, great city (Papal church) of boasted strength findeth thyself at last fragmented, thou wilt experience the bitterness of exposure. Thy long history of piety and devotion clearly will be seen to have been ages of stupendous fraud and cruelty. Thou wilt have no ground to stand upon then (and every island fled away, and the mountains were not found), and thou must sink forever in the lake of fire, and perish in oblivion (second death). Every trick now fails thee. The heavens are on fire; the time of his wrath is thine, and with thee must perish every mortal found branded (mark of the beast) by thee and thy foul dogmas.

But it is earth's last commotion, Dan. 2: 25, whose fierce tempest (seventh vial, air in motion) will sweep away from the inheritance the last vestige of sin and sinners. But as the storm clears away the pure atmosphere of God's own spirit will then renovate an earth so long subjected to the bondage of corruption. May a true sense of the impending event of dissolution weigh upon the mind of the reader, and may we in reading this sacred prophecy understand it correctly, and thus prepare ourselves for the final issue.

"Rock of ages, cleft for me,  
Let me hide myself in thee!" —*Sci.*

### Reports of Ministers.

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liberally. I have many similar invitations from other First Day Adventist churches, but my health has been so poor for several months past that I have done but little in the ministry, only to keep my home appointments.

At our monthly meeting in April two intelligent youths were immersed, Annie Osborn, aged 13 years, adopted daughter of Bro. and Sister J. W. Osborn, and Charley Munroe, son of W. O. Munroe, formerly from Michigan. Though both young, yet they are intelligent in the things concerning the kingdom of God, and hope of Christ; and if they prove faithful will be ornaments to the church. At the same meeting Sister Jennie McCance, (an own sister to the writer,) formerly from Iowa, and member of the First Day Adventists, united with the church at Alanthus, to keep the Sabbath of the Lord in connection with the faith of Jesus. At our June appointment two others were also immersed intelligently into the Abrahamic faith, and now have an interest in the promises of the God of Abraham. Sister Harriet Friend, daughter of Bro. and Sister Thomas Friend, who have been members of the church since its organization here; so have Bro. and Sister Osborn. It is quite gratifying to those faithful parents to now see their children following in their footsteps, they having first set the example by learning the truth and walking therein. At the same meeting, Martha Pierce, quite an old lady from the state of Indiana, and formerly connected with the Christian (Campbellite) connection, offered herself for membership and was received, though the Christian (Campbellite) church had preaching on the same hour, as it was right by our side, yet we had a good audience, and quite a number of their own members present, seemingly a good interest and a profitable meeting, at the conclusion of which we repaired to the river; and after singing and a very appropriate prayer being offered by Bro. J. W. Osborn, the elder of the congregation, the writer, in the presence of a large concourse of spectators, immersed Bro. Robert McCance and sister Harriet Friend into the name of the Lord Jesus for the remission of sin. I do not think I ever saw better order anywhere than was observed at the water side, though there were many boys and young men on the west bank of the river to themselves, the women and older persons being principally assembled on the east bank, where we sang and offered prayer. Yet perfect order seemed to prevail. Our regular preaching days at Alanthus are First Sundays and Sabbaths before in each month. Brethren from a distance, who may wish to attend our meetings, will please make a note of this.

A. F. DUGGER.

Enyart, Mo., June 10, 1881.

#### From Bro. N. A. Wells.

BRO. BRINKERHOFF: When I wrote last I was just commencing a meeting at Green Castle. I labored there about a week. One came out and took a stand with us. Two others promised to keep the commandments, including the fourth. I found all that covenanted with us there, firm and it did me

good, you may be sure. One young sister, who sometimes works out, tells those who come for her that she keeps the Sabbath, and if they do not want her and let her keep it they must go somewhere else. The result is she has no trouble in keeping it.

From there I went to Milan. Was sick for a week, so that I did not preach any more in the west part of the county as I had expected to. The Brethren contributed some \$21 on the tent fund. I also received \$10 for the ADVOCATE. I arrived home May 12th, and the 23rd started with Bro. W. C. Long on a tour through Gentry and Harrison Counties. Visited Bro. Canaday; found him still determined to live without the filthy weed. Had meeting at Lone Star the evening of the 24th. Bro. Long delivered an able discourse on the parable of the rich man and Lazarus.

We then visited some of the brethren in Harrison Co., and Friday the 27th found us at a schoolhouse two and one half miles north of Ridgway. Here we had seven meetings. Though a very busy time the meetings were well attended and interesting. This is a stronghold of the denomination who call themselves "Christians." One of their "fighting" ministers attended the meetings at first and opposed, but would not enter into arrangements to either review, or debate. He soon withdrew to get another, a "strong man," a "graduate." The meetings continued, and another resident minister of the same persuasion stepped into the arena only to step out again. Two nights opposing was all he would engage in until after we were gone, and then he would review us, which was announced for the next Sunday. The last night of our meeting no one was there to oppose. One old lady told a sister that she was not able to be out, but said she had heard there was to be a review, and thought she must come and hear it. But the "strong man" would not come under six weeks. Of course we could not wait so, the truth shone for th in triumph. We found some warm friends, and friends of the truth. Bro. and Sister Preston, who reside there, are much encouraged, and hope they will have more Sabbath keepers, near them soon. I left an appointment for the first Sunday in July.

The following Sabbath and Sunday found us with the Pleasant Valley Church. We had an interesting meeting, a good audience, and good attention. One united with the church. The church now numbers 19 instead of 10, the number when it was reorganized last winter. Next Sabbath and Sunday is the grove meeting, as announced in ADVOCATE. After that we go home. The cause is prospering in this part. Pray that it may continue.

Yours in hope.

COMPROMISES in some things may be good, but compromises with worldliness never secure satisfactory results. There will be disappointment. That which is meant to operate as a spirit of conciliation only excites distrust and contempt. There is a better way of success; and that is, to stand squarely and firmly on the side of truth and right as interpreted in the light of the infallible standard of God's Word.—*Christian World.*

THE proof that we believe in the reality of religion is that we walk in the power of it.

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.

THE LITTLE CHRISTIAN.—For a Sabbath School paper for Children and Youth we recommend the Little Christian, published monthly by H. L. Hastings, at 47 Cornhill, between Washington st. and Tremont Row., Boston, Mass. We have used it for several years in our Sabbath School at Marion, and like it well. It contains good religious and moral instruction, and its reading matter is attractive as well as profitable to the children. Being published by one who believes in Christians receiving their reward at the coming and kingdom of Christ, the paper does not contain matter so common to Sunday School papers of children and people going to heaven at death. We recommend the paper to our brethren and sisters for their Sabbath Schools. Price, single copies, 25 cts. Eight copies to one address \$1.

From Bro. W. C. Long.

Bro. Wells reported our meeting at Ridgeway, Harrison Co., Mo., and my monthly meeting at Pleasant Valley. Our next was the grove meeting, near the Mineral Springs. This is almost a new field of labor; but few of our brethren live here. Meeting commenced with the Sabbath. Sabbath morning we were agreeably surprised to see the brethren and sisters from a distance drive upon the ground. Some came from a distance of twenty miles, having however, come part of the way the day before. We feel like calling this meeting a grand reunion of the old veterans. Many had not a like privilege for several years. Brn. A. C. Leard and A. G. Long, of Daviess Co., were present and added much to the interest of the meeting.

Nearly all of the officers of the conference were present, hence had a good opportunity of consulting in reference to future work. Glad to meet once more Bro. and Sister Osborn, and Bro. Friend, of Alanthus; Bro. and Sister Sims, Bro. and Sister Black, and families, Bro. and Sister Lamb, of Denver; Bro. and Sister Moore, Bro. and Sister Lippincott, and quite a delegation from the Pleasant Valley Church. Altogether we had a good meeting. Words of good cheer were spoken; and all felt like pressing forward in the good work.

Monday night, the 13th, I preached at Lone Star. Had a good audience and best of attention. Bro. Alverson resides here, and is untiring in his efforts to build up the truth; and though in moderate circumstances he pays liberally for its support, having in the last six months paid upwards of \$15 to the cause.

From here we journeyed to DeKalb Co. Had not gone far till we heard of the terrible cyclone of the 12th, which passed through Andrew, Gentry, and DeKalb counties, and on in a north easterly course. In the afternoon we passed over its track. It was ap-

palling to see the havoc it left in its wake. Quite a number were killed; others were left entirely destitute. A description of it here in this short report is impossible. Bro. Rowland Stark, of Winslow, had his house blown down and its contents scattered. Sister Stark had her arm broken, and received other injuries. Bro. Stark escaped with slight bruises. Hundreds are flocking to the scene of destruction. Care is being taken of the destitute; intense excitement prevails. The cyclone is the absorbing theme of conversation. Truly "men's hearts are failing them for fear, and for looking after those things which are coming on the earth. May we be ready for the events in the near future. Maysville, Mo., June 15, 1881.

"THE CYCLOPEDIA WAR."—The Cyclopedia War and the Literary Revolution are working wonderful and happy results for the readers of the books, and the searchers after knowledge. The great "Library of Universal Knowledge," is announced to be completed, ready for delivery to purchasers, the early part of July. It is probably the largest and most important literary work this century and century have seen. It is based upon Chambers's Encyclopedia, the last London edition of which is reprinted entire as a portion of its contents, a large corps of American editors and writers adding thereto, a vast amount of information upon about 15,000 subjects in every department of human knowledge. Chamber's Encyclopedia, whose distinguished merit is universally known, is the laborious product of the ripest British and European scholarship, but being a work of foreign product it has been naturally deficient in its adaptation to the wants of American readers. In this new form it is most thoroughly Americanized, and becomes at once the largest and most complete encyclopedia in the field, at a mere fraction of the cost of any similar works which have preceded it, containing about 10 per cent. more matter than Appleton's Encyclopedia, at less than one-fifth its cost, and 20 per cent more than Johnson's Cyclopedia at a little more than one-fourth its cost.

The superlative value and importance of this great Encyclopedia, however, lies especially in the fact that it is brought within the reach of every one who aspires after knowledge and culture. It is really a library of universal knowledge. It brings a liberal education within the reach of every plow-boy. Every farmer and mechanic owes it to himself and to his children that such a cyclopedia shall thenceforward form a part of the outfit of his home. To the intelligent man in every walk of life a Cyclopedia is indispensable. It is issued in various styles, in 15 large, beautiful octavo volumes, varying in price from \$15 for the edition in cloth, to \$25 for the edition in full library sheep binding. Liberal discounts even from these extraordinary prices are allowed to clubs; and the publishers, besides, propose during the next two months to distribute \$10,000 cash in special rewards to persons who forward clubs of five, ten, or more subscribers. The American Book Exchange, 764 Broadway, New York, are the publishers, who will send sample pages and full particulars free on request.

We have received the intelligence of the death of Elder Samuel Davison, June 4th, but have received no obituary notice as yet.

We are informed by Bro. StJohn of the death of Bro. Charles Davis, of San Francisco, June 4th. The obituary notice is received too late for insertion in this number of the ADVOCATE.

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 Hogoboom, 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.

Letters and Money Received.

John Davison \$4, J W Nicholson \$1, Jeannette Hancock \$1, Rebecca Leard \$1.50, Julia Lamb \$1.50, Hannah Braden \$2, Bell Brown \$50 cts, Lizzie Hess 50 cts, R W Winchester, John Branch.

Books and Tracts Sent by Mail.

John Davison, M E Brown.

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 in 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.

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

Other tracts on the different features of our faith.

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"Thy Word is a

VOL. XVI. Marion, Iowa, Third

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

TERMS.—Two Dollars per year. Free to those unable to pay. To new subscribers eight months for one dollar. Specimen copies sent free.

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 Unconsciousness in death, the End of the Wicked, the Eternal State, the original glory and condition of man, the future inheritance and abode of the redeemed, the Kingdom of God, the Atonement, the Prophecy of Jesus Christ, the Prophecy of Daniel, Christian Life, and kindred Bible subjects.

Christ is All.

Lord, mine must be a spotless dress, But 'tis not mine to weave it; For thou hast wrought my righteousness, I have but to receive it. Fair robe divine!—the grace is mine, And all the glory, Lord, is thine!

It is not mine to toil for peace, Thy cross, O Christ, doth make it; I only need from toil to cease, And gladly, simply, take it. Sweet peace divine!—the grace is mine, And all the glory, Lord, is thine!

It is not mine to purchase life, I take because thou givest; Wielding thy power 'mid sin and strife, I live because thou livest. Glad life divine! the grace is mine, And all the glory, Lord, is thine. —British Evangelist.

The Holy Ghost. No. 2

A. F. DUGGER.

In article No 1. we have seen that James' translation the phrase "Holy Ghost" and "Holy Spirit" are interchangeable. Here I wish to state a fact or two in reference to the Holy Ghost: (1.) It is an improper translation of the original, as many scholars agree; (2.) It is not once found in the Bible. The King's translation of the phrase Holy Ghost in translation of the Bible, but they have rendered it by the phrase "Holy Spirit" in the expression "Holy Spirit" occurs many times. David and Isaiah are those who make use of it. One of those quoted in article No. 1, the other in Isa. 63: 11. Query: If there is a personal soul, co-eternal and co-equal with the Father, is it not a little strange that it is not once mentioned in the Bible if it be readily granted by our friends that Holy Spirit means the Holy Ghost, and that the Father is personal God,—"God the Father" orthodox doxology—then what