

Advent and Sabbath Advocate.

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

VOL. XVI. Marion, Iowa, Third Day of the Week, 2nd Day of the 4th Month, 1881. (June 28, 1881.) NO. 13.

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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.

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 in King James' translation the phrases "Holy Ghost" and "Holy Spirit" are used interchangeably. Here I wish to state an additional fact or two in reference to the phrase Holy Ghost: (1.) It is an improper translation of the original, as many scholars and critics agree; (2.) It is not once found in the Old Testament. The King's translators never used the phrase Holy Ghost in translating the Old Testament, but they have rendered the original by the phrase "Holy Spirit." And the expression "Holy Spirit" occurs but three times. David and Isaiah are the only writers who make use of it. One of the texts we quoted in article No. 1, the other one is found in Isa. 65: 11. Query: If the Holy Ghost be a personal soul, co-eternal and co-equal with the Father, is it not a little singular that he is not once mentioned in the Old Bible? Or if it be readily granted by our Trinitarian friends that Holy Spirit means the same as Holy Ghost, and that the Holy Spirit is a personal God,—"God the Holy Ghost" of orthodox doxology—then we inquire, Is it

not rather strange that he should not be mentioned at all for the first three thousand years of the world's history, and then only three times, and that too, by only two writers, Isaiah and David? The fact that the original phrase is rendered by the expression Holy Spirit, three times in the Old Bible, is proof positive that it should be so rendered throughout the entire New Testament of the King's translation.

We have dated its introduction back to the very first chapter of Genesis. True, the epithet "holy" is not found in connection with Spirit; yet I understand from the reading of the Bible, and the study of science, that spirit is an element, which Deity himself has in his infinite wisdom and almighty power, embodied in the material creation; and when used to accomplish the holy purposes of the Father it becomes the holy spirit, spirit of God. Hence we read in Gen. 1: 2, "The spirit of God moved upon the face of the waters." The expression, spirit of God, occurs just thirteen times in the Old Testament. The spirit of God was in Joseph, Gen. 41: 38. The spirit of God came upon Balaam, Num. 24: 2. The spirit of God came upon Saul, 1 Samuel 10: 10; chap. 11: 6. The spirit of God came upon the messengers of Saul, 1 Sam. 19: 20, and the effect was, they all prophesied.

These examples of the "spirit of God" must suffice for the present. Much is said of the "Spirit," and its effects, which for a lack of time we cannot now quote, but will give one example under this head. The Lord took of the spirit that was upon Moses and put it upon the elders of Israel (the seventy senators appointed to govern Israel). What was the effect? Why, we read that when the "Spirit rested upon them" that "they prophesied," Num. 11: 25. One of the young men called upon Moses to forbid them; but, said Moses, "would God that all of the Lord's people were prophets, and that the Lord would put his spirit upon them," 29th verse. In connection with the phrases, "spirit of God" and "the spirit," we have also the phrase "spirit of the Lord," used some twenty-six times, in the sense of the former; viz., to represent those who were in some way supernaturally endowed. Hence the phrases Spirit of God, the Spirit, Spirit of the Lord, Holy Spirit, all mean the same thing. By the Spirit of God, the spirit, spirit of the Lord, men in olden times were enabled to prophesy. Peter says of the men of those times, that "holy men of God spake as they were moved by the Holy Ghost, or Spirit," 2 Peter 1: 21. By holy men, of course, he has especial reference to those persons who were se-

lected and qualified by a supernatural power for the writing of God's revelation to man. We would not be understood as affirming that all who were thus endowed were good men. By no means; the spirit was given to the few for the benefit of the many, and to different individuals for different purposes. Thus to Bezaleel the spirit was given that he might understand all manner of workmanship, Exodus 31: 3; to Aholiab the spirit was also given for the same purpose, 6th verse, that they might carry out all that God had commanded them concerning the tabernacle, &c. These men were made ingenious artificers, by the spirit of natural science, which God imparted to them, denominated "his spirit," in order that they might erect, adorn, and beautify the tabernacle of God. Of the patterns of the temple which David gave to Solomon it is expressly stated that he "had them by the spirit," 1 Chron. 28: 12. In the 19th verse David says, "All this the Lord made me understand in writing by his hand (or spirit,) upon me, even all the works of this pattern."

Balak called Balaam to curse Israel, but Deity designed that Balak's purpose should be defeated. How was this brought about? The answer is given in the second verse of the twenty-fourth chapter of Numbers; "the spirit of God come upon him," so he blessed Israel. The words of the spirit through Balaam were, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel," fifth verse to the tenth. The spirit of the Lord come upon Othniel, the mighty warrior, and he was successful in battle against the intruders of Israel, Judges 3: 10. He also judged Israel. The spirit of the Lord gave him courage to contend against the foes of Israel, and wisdom to administer the affairs of her government. The spirit of the Lord came upon Jahaziel in the midst of the congregation, and he spoke words of encouragement to the king, and to the people, 2 Chron. 20: 14. It were an easy matter to extend this list, but these examples must suffice. They show that the spirit was given to both good and bad men, for various purposes; that it is not a personal being, but an element in the hand of Deity by which he accomplishes his purposes. Under its guidance the prophets and apostles wrote; their words dictated by the spirit are the teachings of inspiration; and to follow the diction of the Bible is to be "led by the Spirit." Yes, it is to have the "Spirit itself bearing witness with our spirit that we are the children of God," Rom. 8: 16. The Spirit that "beareth witness" in this verse is not the secret influence nor the sec-

Appointments.

Quarterly Meeting.

will be a quarterly the Church of Christ, to be held Friday, July 1st, 1881, and last Sabbath and Sunday. A business commence Friday morning, at which time we expect to see that have been appointed to act present, and as many more of and sisters as can conveniently be done, which rests almost on delegates. We will now give those that have been chosen to es. Jacob Hogboom, for Hartington, for Mc. Donald; Syl for Bloomingdale; Ferdinand tawa; Albert F. Haven, for o. The delegates will have to lay in order to be present on lock. We hope to see a gen- of commandment keepers. and sisters, let us sacrifice a together, and see what can ce the cause of Christ. Each certain the standing of the ents before coming, and also is any business to be done a order that we may work erest of the cause. All of rail will stop off at Gobles on the South Haven and Brethren will meet you ou to the place of worship. urch. JOHN BRANCH.

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J W Nicholson \$1, Jean- Rebecca Leard \$1.50, Ju- lannah Braden \$2, Bell zie Hess 50 cts, R W Win- ch.

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tion.

Now if we explain spirit to mean the sec-
ond person—God the Holy Ghost in the
Adorable Trinity—then we must understand
that the second person tells us that we are
children of the Father, who is defined to be
the first person. As this verse is frequently
quoted to prove the operation of the Spirit
upon the hearts of believers, separate from
the word, I wish to examine a little closer.
Question: Can those who quote this text to
sustain their view of the distinct workings of
the Spirit apart from the word, tell how the
Spirit witnesses with their spirit that they
are the adopted sons and daughters of God?
If any who may read this article are believers
in such a theology I hope they will just sit
down and quietly think the matter over.
Just ask yourself the question, How does the
Spirit, aside from the word, tell me that I
am a child of God? Can you give an intel-
ligent answer? I apprehend you cannot, I
have never yet found one who could. But
when we accept of the word as God has given
it to us, all difficulties vanish. For instance,
we have heard, believed, obeyed, and con-
formed our lives to the word, which is the
Spirit's testimony, which testimony tells us
that we stand justified in the sight of God for
past offences. We are citizens of the house-
hold of faith, heirs of God and joint heirs
with Christ, to that promised inheritance
which is incorruptible, undefiled, and fadeth
not away, held in reservation for the people
of God, to be given in the Father's own ap-
pointed time. Thus the Spirit's testimony,
which is the word of Deity, assures us that
we are children of God. When we act in
harmony with its testimony we show that we
are "led by the Spirit;" but when we act
contrary to the directions of that word, we
are guilty of resisting the Spirit. Paul's ex-
pression, "Resist not the Spirit," is no proof
of its personality, or of its operating upon
the hearts of believers independently of the
written word. The Israelites resisted the
Spirit, Acts 7: 56, which was in the prophet,
Neh. 9: 30. Jeremiah tells how he says, by
refusing to hear the words of God, see Jer.
11: 10. These comparisons fully explain
what it is to resist the Spirit.

In the Bible Dictionary it is stated that the
Holy Ghost and the Holy Spirit are synony-
mous, which I have already shown; but the
position is taken that it is a real person, in
proof of which the following positions are as-
sumed. First, "He is represented by the
personal masculine pronouns," which we
have examined in article No. 1. Second, "He
is represented as having emotions and voli-
tions of an intelligent character." This as-
sumption we have also examined, and shown
that there is no force in it, from the fact that
inanimate objects are quite frequently so
represented in the Bible and other books of
merit. I wish, under this head, to add one
additional example: "And Joshua said unto
all the people, Behold this stone shall be a
witness unto us, for it hath heard all the
words of the Lord. It shall be therefore a
witness unto you," Joshua 22: 27. Here the

sense of hearing is attributed to a stone;
shall we therefore jump at the unrational
conclusion that a stone is an intelligent per-
son? The third assumption is that He was
associated with the Father in creation. Gen.
1: 2, is referred to, which reads, "The Spirit
of God moved." &c. How this proves the
Holy Ghost to be a personality, a distinct in-
telligence from the Father, is a mystery to
me. There must certainly be a difference
between the Spirit, as a being, and the spirit
of a being. Ps. 33: 6; 104: 30, are also un-
der this head referred to. The former speaks
of the "breath of God," and the latter of "his
spirit." These texts, instead of proving that
the Holy Ghost is an intelligent person who
associated himself with the Father in the cre-
ation of earth and the formation of man,
prove that the Spirit is the universal power
principle of creation; by it we were brought
to being. "The Spirit of God hath made me,"
Job 33: 4. By it life is manifested. "The
Spirit of God is in my nostrils," Job 27: 3.
By it nature is upheld, Job 26: 13. God in
his personal substance, is spirit. "God is
spirit," (Diaglott). The Spirit of God is not a
person, but an emanation from the Father;
and in its diffusion it has to do with the Deity,
from the fact that he calls it "my Spirit," a
phrase which occurs ten times in the Old
Testament, and once in the New, in reference
to God. By it God is omnipresent, exercis-
ing his power in all parts of the universe,
while his personality is local in the "Heaven
of heavens." See Ps. 139: 7-12.

Enyart, Mo.

This World not Our Rest.

"Arise ye, and depart; for this is not your
rest." Micah 2: 10.

THE people of God had apostatized, and neg-
lected his service; and in the text they are called
upon to arise from their miserable condition,
where there was no rest, and seek again the com-
fort and blessedness of the divine favor. But the
advice given to Israel is as applicable to-day as
in the past.

There is a strong tendency in the human
mind to live by sense, and sense invariably refers
the present to the future. That is the reason
why so many are absorbed in the fleeting pleas-
ures of this life. They look only upon the things
that are seen, and act as if this were the highest
attainable destiny. This is the mistake which
sight makes. Faith sees something better.

I. This is not the Christian's rest.

1. It is not suited to his nature. No one can
"rest" who is not in harmony with his surround-
ings; and the Christian is not. The present
may suit mere animal existence, but the spiritual
mind, the nobler nature, cannot be content, can
not rest in earthly things. Jesus says of his fol-
lowers, "Ye are not of the world, even as I am
not of the world." The world hated him, he
was not in harmony with it. He found not his
rest here, but in doing the will of his Father, and
in contemplating his final victory. The theme
of his conversation was the future world and how
to obtain it.

"As he was so are we in this world." We
have a new nature begotten within us, which
has unutterable longings for spiritual and eter-
nal things. These longings are not met in this
life. Who that has them is satisfied with the
present? We walk amid the mysteries of God's
providence, which we cannot hope to have ex-
plained till the "hereafter" shall come. We only

look through a glass darkly; we long to see face
to face. We know in part; we desire to know
even as we are known, when the perfect shall be
revealed.

These aspirations are used as an argument for
a present immortality; but they are not valid for
this purpose; for "what a man seeth why doth
he yet hope for?" They are, however, proof that
there is a world to come, an immortality con-
ditioned on the development of a character
suited to it, a life which is the complement of
this, in which all the darkness shall be past, and
all our questions answered, where the loved ones
we have lost shall be ours again, and death shall
come between us no more.

2. The inspired figures of this life prove that
this world is not our rest. It is a sea, and the
Christian mariner is to stay not till he has an-
chored his boat "on the other shore." It is a
wilderness, and the weary, foot-sore pilgrim
journeys toward his home beyond the Jordan, in
the promised land. It is a day of toil, and the
laborer must bear its burden and heat, and wait
until at even the Master reckons with the ser-
vants. It is a field, into which the husbandman
goeth forth, often weeping, bearing precious seed,
and returns not with rejoicing, sad arms laden
with sheaves, until the harvest time.

3. The experience of good men prove that this
world is not our rest. Abraham was called upon
to break the ties of kindred and country, and go
out into a place he knew not of, and there to die
without inheriting a foot of the promised inheri-
tance. Moses forsook all the glory of Egypt,
"choosing rather to suffer affliction with the peo-
ple of God than to enjoy the pleasures of sin for a
season." Job said in his sorrow, "I would not
live away." "Oh, that thou wouldst hide me
in the grave, . . . that thou wouldst appoint me a
set time, and remember me." David said, "I
shall be satisfied when I awake with thy like-
ness." Isa. said, "Oh, that thou wouldst rend
the heavens and come down." Jesus prayed to
be glorified. The apostles, martyrs and saints all
looked forward to a life beyond this for their re-
ward.

4. The afflictions of life prove that this world
is not our rest. Here are crosses, disappoint-
ments, poverty, reproach, persecution, temptation,
afflictions bodily and mental. "In this taberna-
cle we groan, being burdened," "waiting for the
adoption, to wit, the redemption of the body."
We bear about with us the marks of the Lord Je-
sus, and are assured by him that "in this world
we shall have tribulation." "If in this life on-
ly we have hope in Christ, we are of all men
most miserable." Can we rest in the furnace,
the crucible, under the chisel?

5. Our bereavements teach us that this world
is not our rest. The Christian cannot rest where
his greatest foe holds power, where his loved
ones are with him to-day, and torn from him to-
morrow. We each have a special interest in
some grave, where our hot tears have fallen like
rain. Oh, the desolated homes, the blasted hopes,
the broken hearts that death has made! Parents
weeping for their children, and children for their
parents, husbands and wives, friends and neigh-
bors torn asunder—this is the history of this
world. Did God mean that we should find our
rest in a place of graves? No. It is when
death's reign is over; when the graves of the ho-
ly dead are opened, and our loved ones are with
us again; when we have met to part no more,
then shall we find "rest, sweet rest over there."

II. "Arise and depart."

The admonition properly follows the statement
we have been considering. If this world is no
our rest, we should arise, and depart toward the
place God has prepared for us. How shall we do
it?

1. There must be a deep sense of the vanity
of this world. We must become dissatisfied with

it, and have an earnest desire for something bet-
ter. Lot's wife was too much in love with Sodom
to heed the command of the angel not to look
back. So long as the baser nature rules it will
seek its best good among the beggarly elements
of this world. It was when the prodigal came to
himself that he resolved to arise and go to his fa-
ther. When we are tired of the present we will
seek the rest of the future.

2. There must be a firm persuasion of the world
to come, that "there remaineth a rest unto the
people of God." So long as the future is unreal
and uncertain to a man he will not depart from
the present. But when the golden spires of the
New Jerusalem rise before his faith he is ready to
leave the City of Destruction. "This is the victo-
ry that overcometh the world, even our faith." Let
that prevail, and the present seems but a Vanity
Fair, through which we must pass, but will not
stop to purchase.

3. Having become persuaded that God is pre-
paring a beautiful world, in which he will give
glory, honor and immortality to those who love
him, that must be deliberately chosen. The
mind must yield to it as the one object of its de-
sire. It is here we "arise," it is here we prepare
ourselves for the journey.

4. Then comes the departure. When blind
Bartimeus was healed of his blindness he "fol-
lowed Jesus in the way." When Paul was con-
verted he forgot the things which were behind,
and pressed toward the mark for the prize of the
high calling of God, in Christ Jesus. It is then
looking upon the things that are eternal, that
the afflictions of this temporal life work for us a
far more exceeding and eternal weight of glory.
It is then we run the race with patience, know-
ing that we shall obtain the crown. It is then
we do not fear death, for, believing that Jesus
died and rose again, we know that they also who
sleep in Jesus will come again from the land of
the enemy. It is then we love the appearing of
the Lord, knowing that we shall also appear with
him in glory.

The sea is almost crossed; we shall soon reach
the other shore. The pilgrimage is almost end-
ed; we shall soon enter the promised land. The
sands of the twelfth hour are running out; soon
shall the master reward the servants. The toil
and the sweat shall soon be over, and the tired
ones shall enter upon the "rest that remains un-
to the people of God."—W. N. PILE, in Domestic
Journal.

The Pre-Existence of Christ.

R. A. WINCHESTER.

BRO. BRINKERHOFF: I was glad to see Bro.
H. E. Carver's article on this subject in AD-
VOCATE No. 8. Yea, in Christ is the seed of
the woman that shall bruise the serpent's
head. Now that he ascended, what is it but
that he also descended first into the lower
parts of the earth, Eph. 4-9. What did he
do when he came into the lower parts of the
earth? He took not on himself the nature of
angels, but took on himself the seed of Abra-
ham. By whom did he take the seed of Abra-
ham? By the virgin Mary. How was this
miracle done? By the power and wisdom of
God, which is incomprehensible to the wisdom
of the world. Conceived by the Holy Spirit
born into the world in the likeness of sinful
flesh. Why did he come in the likeness of
sinful flesh? As the brethren were partake
of flesh and blood, he took part of the same
that he might be a faithful high priest
things pertaining to God.

Says one, I don't believe that Christ was

it, and have an earnest desire for something better. Lot's wife was too much in love with Sodom to heed the command of the angel not to look back. So long as the baser nature rules it will seek its best good among the beggarly elements of this world. It was when the prodigal came to himself that he resolved to arise and go to his father. When we are tired of the present we will seek the rest of the future.

2. There must be a firm persuasion of the world to come, that "there remaineth a rest unto the people of God." So long as the future is unreal and uncertain to a man he will not depart from the present. But when the golden spires of the New Jerusalem rise before his faith he is ready to leave the City of Destruction. "This is the victory that overcometh the world, even our faith." Let that prevail, and the present seems but a Vanity Fair, through which we must pass, but will not stop to purchase.

3. Having become persuaded that God is preparing a beautiful world, in which he will give glory, honor and immortality to those who love him, that must be deliberately chosen. The mind must yield to it as the one object of its desire. It is here we "arise," it is here we prepare ourselves for the journey.

4. Then comes the departure. When blind Bartimeus was healed of his blindness he "followed Jesus in the way." When Paul was converted he forgot the things which were behind, and pressed toward the mark for the prize of the high calling of God, in Christ Jesus. It is then looking upon the things that are eternal, that the afflictions of this temporal life work for us a far more exceeding and eternal weight of glory. It is then we run the race with patience, knowing that we shall obtain the crown. It is then we do not fear death, for, believing that Jesus died and rose again, we know that they also who sleep in Jesus will come again from the land of the enemy. It is then we love the appearing of the Lord, knowing that we shall also appear with him in glory.

The sea is almost crossed; we shall soon reach the other shore. The pilgrimage is almost ended; we shall soon enter the promised land. The sands of the twelfth hour are running out; soon shall the master reward the servants. The toil and the sweat shall soon be over, and the tired ones shall enter upon the "rest that remains unto the people of God."—W. N. PILE, in *Domestic Journal*.

The Pre-Existence of Christ.

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BRO. BRINKERHOFF: I was glad to see Bro. H. E. Carver's article on this subject in *Advocate* No. 8. Yea, in Christ is the seed of the woman that shall bruise the serpent's head. Now that he ascended, what is it but that he also descended first into the lower parts of the earth, Eph. 4-9. What did he do when he came into the lower parts of the earth? He took not on himself the nature of angels, but took on himself the seed of Abraham. By whom did he take the seed of Abraham? By the virgin Mary. How was this miracle done? By the power and wisdom of God, which is incomprehensible to the wisdom of the world. Conceived by the Holy Spirit, born into the world in the likeness of sinful flesh. Why did he come in the likeness of sinful flesh? As the brethren were partakers of flesh and blood, he took part of the same, that he might be a faithful high priest in things pertaining to God.

Says one, I don't believe that Christ was a

person before he was conceived. Neither does the infidel believe the story of Jonah and the whale; for, say they, the whale's throat is so small he could not swallow any thing larger than a man's hand. Some also do not believe Jesus entered the room where the apostles were assembled without opening the door: but if the Scriptural report concerning Christ is true, believe it for truth sake; if it is false, we will throw it away, and eat, drink, and be merry, for to-morrow we die. But so long as we find no contradictions on a subject we must believe it; and we find no place where it says he opened the door unknown to the apostles and entered the room; but entered the room the doors being shut. Also the tenor of Scripture is that Jesus who was born of the virgin Mary, is the spiritual man, the Lord from heaven; and that he will come the second time without sin unto salvation. The tenor of Scripture confirms that God made all things by Jesus Christ. So the word all must include man, So it must have been the Son that God spoke to when he said, Let us make man in our image, so the Son must have been a personage if Adam was made in his image; at any rate he had hands, as we will see in Heb. 1; God says unto the Son, Thy throne, O God, is forever and ever; and thou, Lord, hast laid the foundation of the earth; and the heavens are the works of thy hands.

I tell you, brothers and sisters, there is love between those that proclaim the second coming of the Savior from heaven; and when I find a friend I feel like sharing his burdens; and if we allow the friend that sticketh closer than a brother to be in our hearts, then the burden will be light, for the word of God will conquer the world. Yea, the word of God is powerful and sharper than any two edged sword, piercing even to the dividing of soul and spirit; therefore we do not want to wrest it to our own destruction.

Now while speaking upon this subject I wish to mention a few passages that Brother Carver omitted. In the first place there are celestial bodies and there are terrestrial bodies; the glory of the celestial is one, and the glory of the terrestrial is another. Now all will admit that now Christ is in the glory of the celestial bodies. Is not this the glory he prayed for when he said, "Father, glorify thou me with the glory I had with thee before the world was?" If so then he must have been the glory of the Father, the express image of his person, as he is now being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. But when he came into the lower parts of the earth he was made lower than the angels for the suffering of death, that he might destroy him that hath the power of death, that is, the devil. "He was in the world and the world was made by him and the world knew him not." "Which was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: [so you see this was not a natural birth,] and the word was made flesh and dwelt among us." What kind of flesh? Notice: That which the law could not do in that it was weak, God

sent his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Made a curse for us; as it is written, Cursed is every one that hangeth on a tree; bruised for our sakes; by his stripes we are healed.

Now read the 8th and 9th chapters of Heb. consider the report of Melchisedec, who was without father or mother, or descent, having neither beginning of days or end of life, but made like unto the Son of God, abideth a priest continually. Now if Christ is the only begotten Son of God, it must have been him whom this Melchisedec was made like unto. Then in process of time Christ was made a priest forever after the order of Melchisedec. But it was not appointed unto him to offer himself often as the high priest that entereth into the temple with the blood of others, for thus must he often have suffered since the foundation of the world; but now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself, Heb. 9: 25, 26. Now, why did Paul speak in this way? he would often have suffered since the foundation of the world if he did not intend to convey the idea that Christ was at the foundation of the world.

Sumner, Wis.

Fairs and Festivals.

REV. SYLVANUS STALL, in his new book entitled "How to Pay Church Depts, and How to Keep Churches Out of Debt," after discussing the subject of church entertainments, concludes by saying:

"We know of no arguments in favor of such entertainments, and some of the arguments against them might be briefly stated as follows:

1. In proportion as they are more frequently used do they despoil the church of its spiritual power.
2. Those who labor faithfully for the success of the enterprise are apt to suffer from unkind speech, or unjust suspicion in the management of the finances.
3. In most cases they are employed by Christians who withhold from God that which he requires at their hands, while they seek to carry forward the work of the church by drawing the needed funds from 'outsiders.' They covet the wealth of the wicked, and seek opportunity to gain their influence and money. 'Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.'
4. If not universally, yet quite generally they alienate from the church some of its most useful members.
5. Whatever other effect these entertainments may have upon those who are not church members, they surely will not lead poor sinners to the cross of Christ.
6. Those most worldly-minded in the congregation are sure to desire and apt to succeed in being at the head of these entertainments, and, guard them as best we may, they are almost sure to introduce into them such features as are ruinous to the interests of the church; a disgusting song spoils the concert, a *double-entender* exhibition, cordials, cider and cigars the picnic, a heterodox statement of irreligious sentiment the lecture—on and on, through the whole list, the devil is determined to be in somewhere, or his personal friends will denounce the pastor as an 'old fogy,' get enraged because they cannot have their own way, dismember the congregation, and then leave in disgust.
7. Last, but by no means the least of the evils, is the undeniable fact that church fairs, oyster suppers, and the whole round of church entertainments are fatal to every impulse and principle of Christian benevolence."

The Advent and Sabbath Advocate.

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

JACOB BRINKERHOFF, Editor. A. C. LONG, JOHN BRANCH, W. C. LONG, A. F. DUGGER, H. E. CARVER, Special Contributors.

Special Contributors.

Those brethren whose names we have placed at the head of our editorial columns, have consented to accept the place and act in that capacity, and thus assist in furnishing reading matter for the readers of the AD VOCATE. We make this arrangement that we may calculate on having matter for its columns. We have always appreciated the correspondence we have had from the various writers among our patrons, and sometimes we have had all the articles we could use; and sometimes we have had to make up the paper with a good deal of selected matter. By requesting these brethren to act as special contributors, we do not want others to cease writing for the paper, or to think that their articles are not needed or appreciated. These brethren do not propose to furnish all the reading matter needed; but by furnishing an article as often as agreed upon, or oftener, the Editor may know that he has some one to calculate upon as writers. The weekly paper needs more articles and reading matter than the ADVOCATE formerly required, hence the necessity of the arrangement. We are sorry indeed to have missed the correspondence of our now departed Bro. Davison. We valued his articles for the truth they illustrated by his logical reasoning and his historic learning, as well as for the interest he felt in the ADVOCATE. The absence of his writing makes it the more necessary that others of the brethren and sisters should contribute for our columns. There are others who write occasionally for us whose contributions we esteem, and doubtless are of as good merit as those from our special correspondents, and we want to hear from them occasionally also.

The Pre-Existence of Christ.

On the subject of the Pre-existence of Christ before being born into the world, the readers of the ADVOCATE are divided to both sides of it. We are glad to know that the truth on this point is gaining ground. The examination of the opposite side of a subject helps us greatly in determining its truth. So with regard to the article in another column from Bro. Winchester. It must be plain to the readers of the Bible that Eph. 4: 9, in speaking of the ascension of Christ, and his previously descending into the lower parts of the earth, refers to his death and burial in the grave, and not to his pre-existence. His taking on himself the nature and seed of Abraham, is not used in the same connection, but occurs in Hebrews, and does not say anything about his pre-existence.

As for the story of Jonah and the whale, the narrative says it was a great fish; and

Matt. 12: 40, which King James' translators have rendered whale, the American Bible Union translation, of 1870, has rendered it fish, and the Emphatic Diaglott render it fish; hence it is as likely to have been a sea monster which we now call a shark, as to have been a whale, in which case the infidel's objection does not hold good. Bro. W. should not take the position that the translation of the original Scriptures is a matter of inspiration.

Neither does the account of Jesus' appearing to his disciples after his resurrection say that he came into the room without opening the doors. He who could burst the fetters of death and the grave could also open the doors of a house, though locked and barred; and that, too, without becoming immaterialized. He arose from the dead in his natural though immortalized body, and with and in the same body appeared to his followers, and with the same body ascended to heaven. Taking the position of his entering the room without opening it, weakens our position of the material resurrection.

The Bible record everywhere shows that God made all things; "The worlds were framed by the word of God," Heb. 11: 3; 2 Peter 3: 5; thus he spake the word and it came to pass. Man was made in the image of God; and so was Jesus the Christ, Heb. 1: 3. Bro. W. quotes Heb. 1: 8, 10, as though it all belonged in one connection, while the apostle quotes this language of Heb. 1: 8-12 from two different psalms, the latter one so plainly referring to Jehovah that no one can misunderstand it by referring to it. Such use of Scripture is a detriment to any position one tries to uphold.

By Paul's referring to celestial and terrestrial bodies, 1 Cor. 15: 40, he makes a comparison to illustrate the resurrection, and its glory. Celestial bodies are the heavenly bodies, as the sun, moon, and stars, verse 41, while terrestrial means pertaining to this earth and; as the glory of the sun is greater than the glory of any of the others, and the terrestrial also, so is the resurrection of the dead; it is sown in corruption, dishonor, weakness, and a natural body, but is raised in glory and a spiritual body. The priesthood of Christ and of Melchisedec, Heb. 7: 8, 9, shows their similarity, and not the pre-existence of Christ; Melchisedec was made a priest like the priesthood of the Son of God, and not like the priesthood of Aaron.

The Unbeliever's Bible.

S. E. BRINKERHOFF.

CHRISTIAN reader, did you ever stop to think that you were the unbeliever's Bible? It is a thought this worthy the attention of every Christian. God said of ancient Israel, "Ye are my witnesses." They were the witnesses of Jehovah because they had his word committed to their keeping, and by obedience to it they testified to the idolatrous nations around them that there was one living and true God, and that beside him there was none other. It was because Abraham obeyed the voice of the Lord that his seed were chosen by Jehovah

to be his witnesses unto the ends of the earth. This people worshiped one only and true God, while the nations around them worshiped gods of wood and stone, the work of men's hands. They had a law given to them by the God of heaven, which was holy, just, and good. Obedience to this law made them a holy people, a peculiar people, the witnesses of Jehovah. This law was a law of righteousness. Obedience to it made them a righteous people, or a people that did right in all their actions. Love to God was the supreme, and ruling principle in their lives, and love to man the next. It was obedience to this law of right that made ancient Israel God's true and faithful witnesses, disobedience would make them false witnesses.

Love to God was the first great principle in their actions, Israel was to offer unto the Lord the first fruits of all their increase. Love to man was the second great principle in this law, and to show their obedience to it they were to love their neighbor as themselves. They were to be just in all their deal, not to oppress the poor, nor the hireling in his wages. If Israel did any of these things while professing to be God's witnesses, they were false witnesses; because they did that which he condemned, while professing to do the things which he approved of. In this way they would bear false witness against Jehovah to the unbelieving nations and bring reproach upon his holy name.

Christians to-day are God's witnesses, and the unbeliever's Bible. Christians are the light of the world, or ought to be, and if the light that is in them be darkness, how great is that darkness to an unbelieving world? It is through the doctrines, teachings, practices, and actions of Christian, and professed Christian, people, that unbelievers read the Bible and judge of its merits, and its Author. This is often to me a solemn thought, yet it is true. How careful we should be in all our actions toward our fellow beings that we may not prove false witnesses of Jehovah! It would be a fearful thing to bear false witness against our neighbor, but how much more so to bear false witness against the great I AM! Do we think of this when talking or writing about the Bible and its teachings? I fear we do not at all times think when, telling others what the Lord has said, that we are on the witness stand, and that we should tell nothing but the simple truth. "Ye are my witnesses," tell nothing but the truth, lay no doctrine to the Bible which it does not teach.

What a fearful thing it is to accuse Jehovah of cruelties which no human being of the nineteenth century would be guilty of! and that too while professing to be his witnesses! I refer to that worse than heathenish doctrine of eternal torment for the finally impenitent. The Bible says the wages of sin is death, even the infidel would acknowledge that was just. But the unbeliever does not read the Bible for himself, but he hears Jehovah's witnesses testifying sometimes to what the Lord has said he would do with the wicked, and they say he will cast them into a lake of fire and brimstone where they will be tormented

eternally; and not only this but that the righteous will rejoice over them throughout eternity! It is not long since I heard one of God's professed witnesses thus testifying. I could but think, Is it any wonder that there are Ingersolls in the world, when ministers of the gospel will preach such God dishonoring doctrine, or as Peter would call it, "damnable heresy," for Bible truth? Ingersoll don't read the Bible; neither does any other infidel. No doubt his father, and perhaps others of the Baptist ministry, read it for him in his youth-ful days, and preached hell fire to him until his heart became hard and rebellious against the Bible and the Author of the Bible. The Christian ministry should be careful how they bear testimony, lest they be found false witnesses of Jehovah, declaring that he will do just the opposite of what his word says he will do.

In acts as well as doctrine the Christian is the unbeliever's Bible. Jesus recognized this fact when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. Mind, it is not talk about your good works, or think about your good works, but do works that men will see are good, and by this means they too will be led to glorify your Father which is in heaven. It is more by our actions than by our words that unbelievers are drawn to read the Bible for themselves, and think about the things of religion. Parents are often judged good or bad, kind or unkind, by the actions of their children; and it is just so in regard to our heavenly Father, he is by many in these days judged kind or unkind, according to the dispositions manifested by his professed children. Then how careful should we be in our actions towards those who read not the Bible for themselves, but judge of its merits through our actions. May we ever act as cometh the children of God.

Let us be careful too of the doctrine present as Bible truth. All the Lord vouches for each of us to testify to is just what we know to be truth. If there is anything in his word (which of course there is,) which we do not understand we are not called to testify to that point. But when the Bible plainly says, "The wages of sin is death," Rom. 6: 23, are to testify to this truth, and not to mean eternal life in misery. When the Bible says, "The seventh day is the Sabbath of the Lord," Ex. 20: 10, we are to keep it as the Sabbath, and not say the first day of the week is just as well. When the Bible says, "Do not read it," do not read it "Do to others as they do to you," inasmuch as Christians are the witnesses of the Bible, let us be Bible Christians—witnesses for the Creator of the heaven and earth. Let our light shine by doing the will of our Father in heaven, who is good to his creatures, and whose tender mercies are toward the children of men; then, we be "living epistles, known and read of all men" for good and not for evil.

MAKING WOUNDS WORSE.—A man who strikes with a sword and inflicts a wound, instead of binding up the wound, I

eternally; and not only this but that the righteous will rejoice over them throughout eternity! It is not long since I heard one of God's professed witnesses thus testifying. I could but think, Is it any wonder that there are Ingersolls in the world, when ministers of the gospel will preach such God dishonoring doctrine, or as Peter would call it, "damnable heresy," for Bible truth? Ingersoll don't read the Bible; neither does any other infidel. No doubt his father, and perhaps others of the Baptist ministry, read it for him in his youthful days, and preached hell fire to him until his heart became hard and rebellious against the Bible and the Author of the Bible. The Christian ministry should be careful how they bear testimony, lest they be found false witnesses of Jehovah, declaring that he will do just the opposite of what his word says he will do.

In acts as well as doctrine the Christian is the unbeliever's Bible. Jesus recognized this fact when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. Mind, it is not talk about your good works, or think about your good works, but do works that men will see are good, and by this means they too will be led to glorify your Father which is in heaven. It is more by our actions than by our words that unbelievers are drawn to read the Bible for themselves, and think about the things of religion. Parents are often judged good or bad, kind or unkind, by the actions of their children; and it is just so in regard to our heavenly Father, he is by many in these days judged kind or unkind, according to the dispositions manifested by his professed children. Then how careful should we be in all our actions towards those who read not the Bible for themselves, but judge of its merits through our actions. May we ever act as becometh the children of God.

Let us be careful too of the doctrines we present as Bible truth. All the Lord wants each of us to testify to is just what we know to be truth. If there is anything in his word (which of course there is,) which we do not understand we are not called to testify upon that point. But when the Bible plainly says, "The wages of sin is death," Rom. 6: 23, we are to testify to this truth, and not say it means eternal life in misery. When the Bible says, "The seventh day is the Sabbath of the Lord," Ex. 20: 10, we are to keep it as such, and not say the first day of the week will do just as well. When the Bible says, "Do to others as you would have them do to you," do not read it "Do to others as they do to you." Inasmuch as Christians are the unbeliever's Bible, let us be Bible Christians—true witnesses for the Creator of the heavens and the earth. Let our light shine by doing the will of our Father in heaven, who is good unto all his creatures, and whose tender mercy is great toward the children of men; then, indeed, shall we be "living epistles, known and read of all men" for good and not for evil.

MAKING WOUNDS WORSE.—A man strikes me with a sword and inflicts a wound. Suppose instead of binding up the wound, I am showing it

to everybody; and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it fester till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame the mind. How much better were it to put a bandage over the wound, and never look at it again.—*Simeon's Life.*

Meetings in Iowa.

It was my privilege to attend the Quarterly Meeting at Beckwith, which commenced on Sabbath eve, June 10th, and closed on Tuesday evening of the following week. It was held in a beautiful grove, nicely fitted up in Bro. Caviness' door yard. The attendance was good, and strict attention was paid to the word spoken. On the Sabbath a number of brethren and sisters, from eight to ten miles away, came in, which helped to increase the interest of the meetings. The preaching was practical, interspersed with doctrine. Four were buried with their Lord in baptism; five were added to the church. And as the church was without officers for some time past it was thought best "to set in order" the things that were wanting; and hence Bro. R. E. Caviness was elected Elder, and Bro. Eber Davison Deacon, and the name of the church was changed from the Church of God at Brighton to the Church of God at Beckwith, as most of the membership was at the latter place. Some of these brethren have been observing the Sabbath for over twenty years, having embraced it under the labors of Moses Hull, about the year 1860; and when the White party drew off from us by changing their name from the Church of God to that of Seventh Day Adventists, adding the visions, Health Reform, and Dress Reform, these brethren, like many others in other places, preferred to be called by their old name, and had no use for these latter day visions. We admire their wisdom in this, and hope the Lord may bless them abundantly. At present they have an interesting Sabbath School, and good prospects for others to unite with them in keeping the commandments of God and the faith of Jesus.

After closing here we went to Clio, in Wayne Co., Iowa, where we held meetings over Sabbath and First day, June 18th and 19th. Our meetings were well attended on First day. Two willing souls were buried with their Lord in baptism. There are many there who are yet halting between two opinions. We trust they may decide to follow their Lord before it is too late. These brethren, as well as those at Beckwith, did not forget to assist us somewhat with their means. May the Lord bless them for their work of love. I arrived safely home on the evening of the 20th, and found all in moderate health.

A. C. LONG.

From Bro. M. N. Kramer.

To the Brethren and Sisters Scattered Abroad,
Greeting:

DEAR FRIENDS: After nearly three years of silence allow me to inform you that I am still in this unfriendly world of sin and sorrow, battling with foes without and within. For some years I have been wading through deep waters of affliction, and now careworn and brokendown, I am vainly struggling to ascend the rugged banks of poverty. How truly it is said, "That man may propose, but the Lord alone can dispose." I have found a temporary asylum for myself and family in this land of misfortunes and home of the unfortunates, which, with all its imperfections, has some redeeming qualities. We are isolated from Sabbath keepers here, consequently co-operate with first day keepers in moral reforms and relig-

ious work, which furnishes ample opportunities for bearing and for-bearing. It has been our privilege since coming here to assist in driving intemperance from the town, which, when we came here about 18 months since, contained three saloons, or liquor establishments, and no school house, school, church, Sunday school, nor religious meetings of any kind. Now we have a good school-house and school, a Sunday school with over 100 in attendance, preaching twice every Sunday, and prayer meeting through the week. I find it best to avoid controversy as much as possible, but court every opportunity to arouse a spirit of inquiry in regard to Bible doctrines, by which means many a Bible thought is dropped into the mind, which will produce fruit, without arousing animosity and prejudice.

Those only know who have an experience, how difficult it is for a poor man to keep the Sabbath, when it cuts off nearly all kinds of business from which he can support his family, and all around engaged in business. Solitary and alone we spend the long Sabbath in reading, writing, and reflection; and in imagination's light winged dreams visit our loved friends far away. I have preached but four times since I came here, in consequence of poor health. Am trusting that all of these trials will be overruled for good. We are hoping that our Lord will soon come and give us an inheritance free from mortgage and all other incumbrances. May we be remembered in your prayers.

Omo, Kansas, June 18th, 1881.

Baptism.

THE following remarks on Baptism in the Revised New Testament, we take from the pen of Elder A. B. Magruder, in the *Restitution*.

"Christian scholars and conscientious Bible students who desire, above all else, an honest translation, are disappointed at the obvious shirking from duty in not translating but only transferring the Greek words *baptize* and *baptism*. Instead of rendering these words into their proper and only truthful English representatives, "dip, immerse, and immerse," these revisors have adopted and perpetuated the unworthy trick in the Common Version, of leaving the words untranslated. Not daring to translate the original *baptizo* into sprinkle or pour, which would have made them the laughing-stock of all scholars, they feared to give the true meaning, immerse, for that would have contradicted the practice of both the Catholic and Anglican churches at the same time, whom they wished to conciliate; hence with a shameful dereliction of duty and at the sacrifice of truth and honesty, they transferred the original words *baptizo* and *baptisma*, giving them an anglicized termination, and so left the words untranslated, as they stand to this day.

This is not conjecture but is abundantly proved by Lewis' History of the English Translations of the Bible, and other historical evidence. It seems vain to expect a faithful and true translation of the Bible by any committee or assembly of theologians or savans, however learned in the tongues, for the reason that the responsibility of unpopular though truthful rendering is heavier than they are willing to meet and the wounded consciousness of shirking duty is shared by so many associates, that the reproach to each individual is almost infinitely small. A really true version of the Bible would be very unpopular and distasteful, for the reason that "the world loves its own," and men love darkness rather than light because their deeds are evil, and the true light is a perpetual witness and reproach against their practices.

It is on this account that a translation of the Bible by an individual who recognizes a direct personal responsibility for its honesty and fidelity, is more worthy of confidence and should be preferred."

Our Union.

JOHN BRANCH.

DEAR READERS OF THE ADVOCATE: As I am permitted to travel from place to place, trying to fill the place I believe the Lord has chosen for me to fill, which is to be a humble worker in his vineyard, how often I am shocked with the fact that while many are claiming to be followers of the meek and lowly Savior, yet are at enmity one with another, from the fact that we differ in views. Now, dear reader, permit me to briefly pass over this subject, and at the same time examine the reason, if there be any, why we can not all come into the unity of the faith. As we look over the world we find nearly a thousand different churches, and all are claiming to base their faith upon the Scriptures; or, at least, some portion of them. Now, we are greatly desiring to know if God's word teaches as many different kinds of doctrines or not. The great apostle recommended the Thessalonians to prove all things, and hold fast to that which is good, 1 Thes. 5: 21. Now if it was necessary for them to prove all things in their day, there is no doubt but it is fully as important to prove all things down here in this dark age of the world. While we use the word dark age, some may think it a mistaken idea. It is true, there never was as much improvement regarding the things of the world; and in many cases there has important truth been found; but while we speak of this dark age we have reference entirely to the condition of those claiming to be followers of Christ. Now the question comes home to us, Are all of those different classes or denominations proving all things?

It will be an easy matter to find out whether they are or not. John says, in the 5th chapter and 39th verse, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Here we are told the way to prove all things; namely, by searching the Scriptures; as much as to say that anything embodied in them was true.

Again, the Savior said, by the mouth of two or three witnesses every thing may be established, Matt. 18: 15. Now if this be true, we will examine and see if God's word will furnish two or three witnesses for all the various doctrines taught at the present day. The prophet invites us to the law and the testimony; if they speak not according to this word it is because there is no light in them. Now, in the beginning, we spoke of this present time being a dark age; and if such be the case, that the Christian world at large are not speaking according to God's word, the assertion is, to my mind, satisfactorily proven. In the first place we will invite your attention to one of the doctrines of the present day, that is held as being a sacred truth. But remember, if it can be proven by two or three witnesses, it still remains sacred; and if not it falls and is become worthless.

This doctrine referred to is the change of the Sabbath from the seventh day to the first, which the Christian world are claiming was brought about by the resurrection of our Lord

and Savior. Now if we should find this to be true, by the rule above mentioned, we are obliged to believe it. Now, in as much as this is the ground work which people are building upon, we wish to say, right here, that we have Cruden's Concordance before us, which is claimed to be nearly correct in giving chapter and verses for every thing, either in the Old or New Testament. But as this is claimed to be brought about by the resurrection of the Savior, we will be obliged to examine the New Testament Scriptures. Now, dear reader, let me say, the first day of the week is only mentioned eight times in the New Testament, and the word Sabbath is not given to it in either of these places, neither is there the first intimation that the Savior arose upon that day. But we will find in Matt. 28th, the time in which he arose. It was in the end of the Sabbath. But suppose the doctrine that he did arise on the first day be true, is this proof for throwing away the Sabbath of the Lord? or is there a hint given, even by the apostles, or in any other way, that it should be held as a holy day, on account of his resurrection? no, not the first one. The greatest and the strongest proof they have will be found in the Catholic Catechism.

But before we call the attention of the readers to this, we wish to notice Rev. 1: 10. "I was in the spirit on the Lord's day." This text is used to prove the change of the day from the seventh to the first day, and to prove that the Savior, in rising from the dead, changed it, and set it apart; while the fact is that the first day is not mentioned in this text, nor the resurrection is not spoken of; but the reason assigned is that it is the Lord's day; and to them the evidence stands clear that the Lord here mentioned is our Savior. Please to go with me for a moment to Ex. 20: 8, "Remember the Sabbath day to keep it holy: six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." Here we have the Lord spoken of again; and not only so, but that the seventh day is the Sabbath of the Lord. Now, John says he was in the spirit on the Lord's day; and in as much as the Savior has never given a hint that he had ever set a day apart for a holy day we must be consistent and use this passage as one of those strong texts that John was in the spirit on the seventh day: the result that will follow every child of God that will rest on the seventh day, and remember that it was set apart as a memorial of the week of creation.

We now will quote a little from the Catholic Catechism by the Rt. Rev. Dr. Milner.

"Question: What is the Catholic rule of faith?"

Answer: The revealed word of God.

Q. Of what does the revealed word of God consist?

A. It consists of two parts: the written word, called the holy Scriptures, and the unwritten word, called divine tradition.

Q. Are these two parts of equal authority?

A. Yes: because they have been equally revealed by God.

Q. Which of these parts was before the other?

A. The unwritten word was before the written word, with respect both to the Old Testament and the New Testament.

Q. What divine tradition existed before Moses wrote the first books of the Old Testament?

A. The duty of sanctifying the Sabbath, Gen. 2: 3; the prohibition of eating the blood of animals, Gen. 9: 4; the rite of circumcision, Gen. 16: 10; and in general, the whole history of religion before the time of Moses, during 2,500 years.

Q. What tradition of Christian religion existed before the several books of the New Testament were promulgated or written?

A. The substitution of the Sunday as a holy day for the Sabbath or Saturday."

Thus I have given a brief sketch of the Catholic rule of faith; and now let me call your attention back to the first part of it, viz., the divine tradition, which is claimed by them to have existed before the Scriptures were written, with respect both to the Old and New Testament. And again, it was this divine tradition that changed the Sabbath, which has never been revealed to any one excepting the Catholic Church; and you or me that are following out the doctrines of Christianity to day, are either building upon the sacred word, or upon the theory of fallen man.

We now give a few facts drawn from the Scriptures as proof for keeping the seventh day, or the Lord's day. First, we would call your attention to God's law, as recorded in Exodus 20: 1. In this law we find ten precepts, and we ask the question, What human being has a right to claim any part of them null or void, except we have a thus saith the Lord for it? In the 8th verse we find a day enjoined upon us to observe, the seventh day. But is it observed now? Not by the Christian world, from the fact that divine tradition has changed it. There is no one that claims the day to have been changed before the death of our Savior; and accordingly we will now try and prove God's law to be binding upon him and his children, which children we represent, if we are faithful. We now call your attention to the 89th Ps. commencing with the 27th verse, and onward; "Also, I will make him my first born, higher than the kings of the earth; my mercy will I keep for him for evermore, and my covenant shall stand fast with him." Here we find God's covenant stands fast with his first born, which all will readily admit to be the Savior, 29th verse, "His seed also will I make to endure forever, and his throne as the days of heaven; if his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail: my covenant will I not break, nor alter the thing that has gone out of my lips."

Now, dear reader, if God should alter or suffer others to alter his law, then his word would be good for nothing; for he has pledged his word that his covenant should stand fast

with his Son. And more than this, he has attached a penalty for a violation upon the part of those claiming to be followers of Christ. "He hath given meat unto them that fear him; he will ever be mindful of his covenant. The works of his hands are verily and judgment; all his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness." Ps. 5, 7, 8. Thus we could go on and offer passage after passage in favor of God's law. We now pass to some of the Savior's language to see if he came to do away God's law. "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill; for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever shall break one of these least commandments and teach men so, he shall be called least in the kingdom of heaven." Matt. 5: 17-19. You can see, dear friends, that the Savior had no such aim as to change God's law, but to keep it.

"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," Rev. 22: 14. A glorious truth presents itself in this verse—the right to enter into the city, where trials are to be overcome. Precious promise! But as we go along down this same chapter to the 17th verse, we read, "And if any man shall take away from the words of the book of the prophecy, God shall take away his part of the book of life, and out of the city, and the things written in this book."

Thus it will be readily seen that it is not us as followers of the meek and lowly Savior, to prove all things, and then to hold fast to that which is good. Now, dear reader, believe one of the greatest reasons why we see so much difference has been seen since baptism. But you show me a man willing to obey God's law, and he is willing to perform all other necessities. The same reason that has caused one to have caused the other. But let us right here, that if we are commanded to keepers we love God, and we love our neighbor: and if we love God we do not disregard any of those things he has commanded for us to do. If we love God his law will be our delight: and if we are hearty in our work we will love our fellow man, and will produce a spirit of investigation. We will be enabled to go from one to another. And more than this, it will enable us to have charity, and we read that he who suffereth long and is kind. Thus we will be enabled to overlook the faults of our fellow man. I, for one, have not been looking for a union on every point as a great principle. I believe if we are agreed on God's law, observe it, and really have the love of our Master, if we do not believe just these small points of faith, we will regard each other. The law of God and the faith of Jesus should be the uniting principle. Don't understand me that I think the law is not really essential, for I am a

with his Son. And more than this, he has attached a penalty for a violation upon the part of those claiming to be followers of Christ. "He hath given meat unto them that fear him; he will ever be mindful of his covenant. The works of his hands are verity and judgment; all his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 5, 7, 8. Thus we could go on and offer passage after passage in favor of God's law. But we now pass to some of the Savior's language to see if he came to do away God's law. "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill; for verily I say unto you till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever shall break one of these least commandments and teach men so, he shall be called least in the kingdom of heaven." Matt. 5: 17-19. You can see, dear friends, that the Savior had no such an idea as to change God's law, but to keep it.

"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," Rev. 22: 14. A glorious thought presents itself in this verse—the right to enter into the city, where trials are forever over. Precious promise! But as we pass along down this same chapter to the 19th verse, we read, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things written in this book."

Thus it will be readily seen that it becomes us as followers of the meek and lowly Savior, to prove all things, and then to hold fast to that which is good. Now, dear reader, I believe one of the greatest reasons why we see so much difference has been set forth. There are others of great importance, such as baptism. But you show me a man that is willing to obey God's law, and he generally is willing to perform all other necessary duties. The same reason that has caused the one has caused the other. But let me say right here, that if we are commandment keepers we love God, and we love our fellow man: and if we love God we do not feel like disregarding any of those things he has left for us to do. If we love God his law will be our delight: and if we are heartily in this work we will love our fellow man, and this will produce a spirit of investigation, and we will be enabled to go from one truth to another. And more than this, it will cause us to have charity, and we read that charity suffereth long and is kind. Thus we will be enabled to overlook the faults of each other. I, for one, have not been looking for as great a union on every point as a great many, but I believe if we are agreed on God's law to observe it, and really have the spirit of the Master, if we do not believe just alike upon these small points of faith, we will not disregard each other. The law of God and the faith of Jesus should be the uniting element. Don't understand me that I think baptism is not really essential, for I am a strong be-

liever in baptism, as all Adventists generally are.

With these thoughts before us let us continue to pray for each other, and let a greater union prevail among us than ever has before. We have no time to idle away. Time is short; the Master is soon coming to claim his own. Are we ready? Are we doing all we can to get ready? No, brethren, we are not; souls are perishing all around us; let us awake to a more united effort in this great work of salvation. We are too far away from each other in our feelings. May the love of God and the fellowship of the work rest upon us, is the prayer of your brother.

Hartford, Mich.

Obituary Notices.

DIED, near Pardee, Kansas, Elder Samuel Davison, June 5th, 1881, in the 80th year of his age.

Bro. Davison was born in Olney, Buckinghamshire, England, June 15th, 1802. When 16 years old he embraced religion, was immersed, and united with the Baptist Church at Olney. He learned the Cooper's trade with his father, but having a taste for study, secured an academic education and became principal of an academy at Luton, Bedfordshire. In 1824 he married Leah Robinson, whose death occurred nearly a year ago. In 1830 they came to America, and for a short time resided at Rochester, N. Y. He was called into the ministry at an early age, and while pastor of the Baptist church at Reading, Pa., he accepted the seventh day of the week as the Sabbath, in 1843, and united with the Seventh Day Baptists, removing to N. J. The Missionary Board of that society sent him to Ill. in 1848. While there he embraced the doctrine of the Kingdom of Heaven on Earth, in connection with the personal second advent of Christ, and life only in Christ. He moved to Centerville, Iowa, in 1864, and to Kansas in 1872. About two years ago he was attacked with Consumption of the bowels, and for the last year of his life was scarcely free from pain. He often wished for death to end his suffering, when he would be at rest. Of his ten children five sons and two daughters survive him. His funeral sermon was preached by Elder S. R. Wheeler, Seventh Day Baptist.

His faith in the promises of God and the hope of the resurrection sustained him in his sufferings, saying that nothing could separate him from the love of Christ. His life was devoted to God, and he sleeps in Jesus. His faith was very strong that the kingdom of God is near to be revealed, and hoped to see the Savior come. He was a man of great zeal and love for the truth and religion, and in him the ADVOCATE has lost an able writer and friend. We mourn not without hope, but hope that we all may meet him when Jesus comes.

DIED, in this city [San Francisco] June 4, Capt. Charles Davis, a native of Germany, aged 60 yrs.

BRO. BRINKERHOFF: Our brother, Captain Charles Davis, sleeps. He returned home from the mountains recently, where he had been prospecting some mining claims, to place himself in care of physicians for treatment of an acute pain in the stomach, with which he had been afflicted for some length of time. After a consultation of doctors, it was concluded that there must exist a tumor, or cancer, which was the cause of his trouble, and that there was no possible way of saving his life but by the use of the knife, and even that might not be effectual. On being informed of his true condition he directed the physicians to proceed in their own way and cut it out. Preparations were at once made to that end, and the cancer was removed,

the cuttings closed up, and the patient awoke from the stupor in which he had been placed by the anesthetic. On recovering, he said to the physicians that "he felt entirely free from pain." This was on Friday, the 3rd instant, and he appeared to be doing well for about twenty-four hours; but on Saturday, a little after-noon, he said to his wife that there was a "change taking place; he felt that he was gradually sinking," and from that hour his life ebbed slowly away till half past ten, P. M. he fell asleep, retaining his senses and consciousness to the last.

He was sixty years of age, and leaves a wife, six sons and two daughters, to mourn his loss. In his death the Sabbath on this coast has lost an earnest advocate and firm friend. With the writer, he at one time was associated in church capacity with the Seventh Day Adventists of this city; but when the Battle Creek teachers began to exalt the visions of their prophetess a little above the teachings of holy Scripture, we thought it time to leave that organization and take our stand by the old Bible. Since then, when he was at home, we have held a Bible Class at his house on the Sabbath, where we have enjoyed many seasons of deep interest in searching the Scriptures of truth; but he is gone, asleep in Christ; yes.

"Asleep in Jesus! soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full immortal bloom."
Sorrowing, yet in hope, I remain as ever, your brother in Christ. E. G. STJOHN.

DIED, of cancer, near Civil Bend, Daviess Co., Mo., June 29, 1881, Isaac J. Davis, aged 66 years. Bro. Davis lived in the Disciple church for upwards of 15 years. Two years ago, while in California, he, and part of his family, accepted of the Sabbath and kindred truths, and since then have observed the same. He leaves a wife and several children to mourn his loss, but they mourn not as those who have no hope. Funeral discourse by the writer from Rev. 21: 4. W. C. LONG.

DIED, on the 22nd. of May, 1881, at his residence near Isadora, Worth Co., Mo., in the 42nd year of his age, Bro. Joseph P. Sanders, after an illness of four weeks. He leaves a wife and five children, besides quite a number of relatives and friends, who mourn his loss, but not as those who have no hope; for he was a strong believer in the second coming of the Savior, and spoke frequently during his illness that he would come back again with his family and dwell in the new earth. He joined the Christian church some twelve years ago, and was baptized into the saving name of Jesus. He was a man that was respected by the people. Bro. Dugger preached the funeral discourse to a large and attentive audience, from the text, Isa. 25: 8, and showed where the dead were, and that the hope of the Christian is in the resurrection, when the Lord will swallow up death in victory. The deceased was a son-in-law of the writer.

T. L. DAVIDSON.

God respecteth not the arithmetic of our prayers, how many they are; not the rhetoric of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are;—but the divinity of our prayers, how heart-sprung they are. Not gifts, but graces, prevail in prayer.

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.

We have received two orders for Bro. Dugger's pamphlet on the Bible Sabbath Defended. The work has been rapidly progressing since its commencement, and will be ready in a few weeks, when all orders previously received will be fulfilled. Orders for the book may be sent in now, and the book will be sent as soon as it is finished.

THIS WORLD NOT OUR REST.—In the article in another column on this subject we see the use of the word "world" in its rendering from one of the three Greek words which our translators have rendered by one word. Here, in the text of John 17: 14, 16, the word has reference to the present order of things, or of the earth's present condition, expressed by the original word kosmos. There being no distinction made in the English reading between an age, the present order of things, and the habitable earth, which are all translated by the word world, it has helped to bolster up the idea of the kingdom of Christ being in some other place than upon earth, which was the original foundation for it. This world, then, the present state of the earth, is not our rest; but the earth renewed, restored to its Edenic purity, as prepared from the foundation of the present state of things, shall be our eternal inheritance and rest.

The Infidel Silenced.

This is the name of a pamphlet by Wm. H. Wilson, of Chicago, which takes up some of the prominent objections to the Bible, and answers them, and shows the evidence of the authenticity of the Holy Scriptures, and that they are the inspired Word of God, as they claim to be. It is a neat pamphlet of 48 pages; price 20 cents. For sale at this office.

The earliest division of the New Testament into verses was that made by Euthalius, Deacon of Alexandria, A. D. 462. The division of the Old Testament into chapters dates back to the 13th century, some assigning it to Cardinal Hugo, others to Stephen Langdon, Archbishop of Canterbury. The first English Bible divided into verses was published at Geneva in 1560. King James' Bible, which has been in general use since 1610 up to the recent revision, was prepared at the suggestion of Dr. Rainolds. In July, 1604, King James wrote a letter, intimating the appointment of fifty-four scholars for the preparation of the revision, and instructing the bishops that whenever a living of £20 became vacant, they should inform his majesty, in order that he might recommend one of the translators to the patron. This was all that James did on behalf of the translation that bears his name. The expenses seem to have been borne by Barker, the printer and patentee, who paid the sum of £3,500. Of the 54 scholars who had been nominated to do the work, only 47

undertook it, and their names have not been preserved. These 47 were divided into 6 companies, 2 of which were to meet at Westminster, 2 at Cambridge, and 2 at Oxford. The final revision of the whole was conducted at London by 2 delegates from each of the 6 companies, and they were engaged daily for nine months. It is to these 12 men, therefore, the world is indebted for the arrangement of the King James Bible. Later editions of the Bible, with notes and annotations, bear the imprint of the publisher, and show under whose direction the work was printed.—E. v.

Teach Boys about Alcohol.

At home and at school the boys should be taught the natural effect of alcohol upon the processes of human life. First, they should be taught that it can add nothing whatever to the vital forces or to the vital tissues—that it never enters into the elements of structure; second, they should be taught that it disturbs the operation of the brain, and that the mind can get no help from it which is to be relied upon; third, they should be taught that alcohol inflames the baser passions, and debases the feelings; fourth, they should be taught that an appetite for drink is certainly formed in those who use it, which destroys the health, injures the character, and, in millions of instances, becomes ruinous to fortunes, and to all the high interests of the soul; fifth, they should be taught that crime and pauperism are directly caused by alcohol. So long as £400,000 are daily spent for drink in England, and probably \$2,000,000 per day in the United States, leaving little else to show for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, the boys should understand the facts about alcohol, and be able to act upon them in their earliest responsible conduct.—Parish Magazine.

The Potter and the Clay.

"It is not the teachings of the Bible anywhere, and therefore cannot be the teachings of this parable, that God ordains men to evil or to an evil fate. The sovereignty of God, whatever else it means, never means that. The whole revealed word of God takes for granted . . . that man is a co-worker with God in shaping out his destiny. It is not in the Bible, but away back in the Greek tragedies, that Fate outside of a man hound him on to a destruction which he never brought upon himself, and from which he can by no means escape. The Bible is all energy with the great truth that man can escape from evil, and that the work to which the good God has, more than anything else, set himself is to help him to escape. God left it to himself to decide whether he will be a vessel of honor or of dishonor. If we were mere clay, God being the Lord and Maker of us, each would pass to the fulfillment of the divine purpose as stars and trees do, and there would be no after-story of sorrow, or divergence from the divine intention. But we are human beings, not mere clay. But thus comes in the working of that great mystery which develops our destiny for life or death.—Sel.

REASON is a fine thing; but let us not think too much of it. God does not. We know of a surety—we know on the authority of his word—that all the proud and high things of man's intellect are of infinitely less value in his sight than the humblest aspirations after mercy and truth, than the heart uttered groan of a contrite spirit.—Kitto.

Letters and Money Received.

Jane Stults \$7.50, H P Geer \$1.50, F P James \$1.00, H R Perine \$1, R W Wilchester \$1, Frank Broderick \$2 [\$2.40 donation, books 60], Lois Reed, W C Long.

Books and Tracts Sent by Mail.

H P Geer, Jane Stults.

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.

Envelops, 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.

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. 10 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. 2 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 15 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 Light"

VOL. XVI. Marion, Iowa, Third Day

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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 to 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.

"I Will Come Again."

TUNE.—Jesus of Nazareth passeth by. What means that sweet and thrilling song In forest wild through autumn long, Of "restitution" drawing nigh— The coming of Jesus in the sky? With accents bold the throng reply— Jesus will come again bye and bye!

Now lift your head, ye doubting saint, And do not let your love grow faint, For signs foretold are now in view— He cometh soon to rescue you. Oh, let the joyful tidings fly— Jesus will come again bye and bye.

I love to think His coming's near, And hope and pray 'twill be this year; Redemption's work make all complete,— On earth again He'll place His feet! Oh, sweetly let the tidings fly— Jesus will come again bye and bye.

Oh, why should love like this grow cold By those who love the Shepherd's fold? His love so perfect and complete,— Behold his wounded hands and feet! Oh, sweetly let the tidings fly— Jesus will come again bye and bye!

We've waited long in tears for Thee, But O Thy glory now we see! In robes of white and harps of gold, We greet Thee in the eternal fold. Oh, loudly let the echo ring— Jesus has come again, crowned—our King!

The eternal One—the promised King— Now comes at last! His saints He'll bring From every land—from east and west, To Beulah's happy land of rest! Oh, loudly let the echo ring— Jesus has come again, crowned—our King!

The Godhead beaming from the Son Is seen by all! glory begun! The promised throne, though vacant Is filled, and there's the happy throng— Oh, loudly let the echo ring— Jesus has come again, crowned—our King!

—C. P. WHITTEN in World's Crisis.

Death.

W. C. LONG.

ASIDE from the Bible we have clear proof that we are dying creatures. Observation confirms it. Lessons of mercy are taught all around us. Our ears are saluted with the bells of death. Alas! we are called upon to follow our fellow