

Advent and Sabbath Advocate.

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

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

Messiah's Reign.

I have heard the glorious tidings
Of a kingdom yet to be;
Over all the earth extending,
Lasting as eternity.
Of a king, whose reign of mercy
Will the suffering nations bless;
Who will rule in truth and justice,
Who will judge in righteousness.

I have heard of earth's redemption
From the ruin sin has brought,
Of the times of restitution,
By the holy prophets taught;
And my heart exults in prospect
Of Messiah's glorious reign;
For I've heard creation's moaning,
'Neath its heavy load of pain.

I have seen the deaf forbidden
All earth's pleasant sounds to hear;
And the blind, whose darkened pathway
Earthly beauty might not cheer;
But I know there'll come a morning,
And I long to see its light,
When the deaf ear shall be opened,
And the blind receive their sight.

I have seen the lame and helpless
Aided by some friendly hand;
I have seen the dumb conversing
By the signs they understand;
And I thought of that sure promise,
When our Lord salvation brings,
Then the lame shall leap for gladness,
And the loosened tongue shall sing,

I have heard the call to battle,
Seen the brave go forth to die;
Read of many a field of carnage,
Where in ghastly heaps they lie;
But when Christ shall reign in Zion,
He will make all wars to cease;
Man no more shall hate his brother,
But shall dwell in quiet peace.

I have stood beside the dying,
Watched the struggle with the foe;
I have seen death gain the victory,
And the wearied ones laid low;
But a mighty voice shall call them
From beneath the cold, damp sod,
And they'll wake and live forever,
In the likeness of their God.

Hail, bright morn of restitution!
All creation waits for thee;
Hail Messiah, once rejected!
Rule the world in majesty.
Earth has never known such glory
As shall rest upon her then;
When her king shall dwell in Zion,
And throughout her borders reign.

The Nature of Man.

1st section of the 2nd chapter of *The Nature of Man, Biblically and Scientifically Defended.*

A. F. DUGGER.

SECTION 1. In the former chapter we have briefly shown the agreement of chemistry and anatomy with the Bible, in reference to man's origin, composition, and structure. There is no truth more clearly taught in the Bible and science than the materiality and mortality of man. Man is a material, organic being. Of his formation it is written in the Bible, the Book of books, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the BREATH OF LIFE, and MAN BECAME A LIVING SOUL," Gen. 2: 7. The word "formed" Webster defines as follows: "Made, shaped, molded, arranged, combined, constituted." Deity molded man from dust. He arranged and combined the various elements of earth into a structure, which he himself denominated man. The facts are before us that Deity shaped man out of "dust," and that man is "dust," and we can not call it in question, without impeaching the Omniscient one. When man sinned Deity pointed out to him his origin, and the mortality of his nature, by telling him that he was "dust," and that his present destiny was to return back to dust again. Such was the nature of Adam, our federal head; and such is the nature of all his children.

To this truth Abraham bears testimony, when he says that he is but dust and ashes, Gen. 48: 21. Man being formed of dust, is a subject of vital as well as chemical force. Says a medical writer: "Ashes are a result of combustion, and ordinary combustion consists in the union of combustible matter with oxygen. This union may be so vehement as to produce fire, or it may be slow, as in gradual decay. The slow decay of animal and vegetable substances is due to a union of oxygen with the elements of which they are formed. This action upon the living system is the same as that upon dead matter. Oxygen enters the lungs in inspiration, is absorbed and conveyed by those little vehicles, the red blood corpuscles, to every tissue of the body. These tissues are oxydized or burnt to poisonous gases and ashes. The fact that man is a material being and undergoes change the same as any other material body is in harmony with science and revelation."

To the same import is the language of the venerable patriarch Job. He says: I am become like dust and ashes," Job 30: 18, 19. If man, or any part of him, were immortal, how could he, by any force in nature, be reduced to dust and ashes? Observe, Abraham does

not say that he is mortal and immortal; neither does Job say that his body is "like dust and ashes," "but that his soul is immortal and like unto God." No, this Egyptian theology finds no support in the Bible. The theology of some divines is that man is a compound of mortality and immortality; so they divide him into two parts, an immortal soul and a mortal body, then go on and state that the soul is the "real man inside the human organism," and that the body is no part of the man. This seems to be mixing up things and giving us darkness instead of light. These contradictory statements can not be true. Truth never contradicts itself, but is harmonious in all its parts.

What we want on this subject are facts and truths which cannot be unsaid. Now what are the facts in the case? (1) Man in the Bible is represented as a material being, composed of various organs, which we have named in our first chapter. (2) These divisions hold good in anatomy. The anatomist says he has dissected man and ascertained the number of bones, muscles, and all the other organs which are parts of man, as well as their relative positions and mutual dependence upon each other. The bones constitute the frame work, and number two hundred and eight, besides the teeth. Some anatomists reckon more, others less, from the fact that at different periods of life the number of pieces of which the bone is formed varies. These are divided into four parts; the bones of the head, trunk, upper and lower extremities. Here are all the natural divisions of man. What a wonderful piece of mechanism! When we clearly examine the anatomy of the bones and see how nicely and wisely they are arranged, to give support and the power of resistance to the whole body, and so as to protect the most delicate organs, such as the brain, from external injuries, we are struck with astonishment at the marvelous skill displayed in their arrangements and adaptation. These divisions are covered with muscles, which number about five hundred, and which give form and symmetry to the body; and as they produce its various movements they are by some authors very properly defined "organs of motion," and by others "the active organs." By means of the muscles, under the influence of the life force, which is present in all living matter, whether animal or vegetable, we pass from place to place and transact the business affairs of life. By the use of the muscles the farmer cultivates the soil, the lawyer pleads at the bar, the physician visits his patients, the preacher gives utterance to his thoughts; in a word

by their contractility we are enabled to pursue all the avocations of life.

These facts contradict the theory which teaches that actions in the human body are the result of an immaterial, immortal entity, which lives inside of and is independent of the physical structure, and in fact is the "real man." Anatomists in dissecting human bodies have never as yet discovered any vacuum in the human body for the residence of this imaginary, immaterial gentleman. They can find no place for him; in fact, they have no use for him, since the anatomy and physiology of the man of Bible origin, nature, and description, does not require him. In the dissection of a human being the anatomist ascertains the place and position of every organ of which that being is composed, and the functions which those organs were designed to perform in the great economy of nature. The investigation shows man to be complete in all his organs and functions, independent of this superadded entity, which from the force of evidence we are compelled to reject; though interwoven in much of the theology of the present day, yet it is a stern and solid fact that in the Bible, and in the anatomy and physiology of man, it is a perfect blank; it finds no support whatever, not even the least shadow of a foundation on which to rest. We therefore repudiate it as being an idea foreign from the Bible, and all true science, and therefore unworthy of the Christian's confidence and support.

In concluding this section we would remark, that the muscles are called into action by means of a nervous fluid or stimulus, transmitted by the will, through the nerves to the blood, which produces those contractions and dilations of the muscles which are necessary to the movements of the body; so the voluntary muscles come under the control of the will, but the involuntary muscles perform their functions independent of the will, both in man and in the lower order of animals. So if the human body is simply a house in which the immortal soul presides, there is a part of his house which he cannot control, such as the heart, digestive organs, respiratory apparatus, &c. But will power is no evidence of an immortal entity in man, since the lower order of animals exercise it in common with man. When an animal wishes to move or use a limb the act is accomplished on precisely the same principle. The nervous fluid being transmitted by the will through the nerves to the blood, in the member, produces those contractions and dilations of the muscles necessary to move or use the limb in the required direction; but because animals possess this will power the same as man, shall we therefore urge that they are in possession of some unseen immortal entity, and thus give rise to the theory of immortal, immaterial, invisible beasts? Shall we reason thus? God has given us the power of making deductions, and will he not hold us responsible as to how we reason?

Though man is at the head of the animal creation, and superior to all others physically and mentally, while morally there is no comparison, so far as we know; yet he is but

mortal, a subject of vital and chemical force. "Shall MORTAL MAN be more just than God?" Job 4:17, is the language of Scripture. Shall we reason contrary to Scripture teaching? The record of Moses says man was formed of dust, and is dust, and shall return to dust again, Gen. 2: 7, and 3: 19. He is a subject of disease; says Job, "By the great force of my disease I am become like dust and ashes, Job 30: 18, 19. The affirmation of David is, "He knoweth our frame, he remembereth that we are dust, Psa. 103: 14. To this add Job's testimony, which is, "All flesh shall perish together, and man shall turn again unto dust." Job 34: 15. Truly man is mortal, a proper subject to seek for immortality, Rom. 2: 7, which is the gift of God through Jesus Christ our Lord, Rom. 6: 23. Man is not now immortal. To become immortal is the peculiar privilege of the Christian. How strange it is that man will try to rank with God in nature and duration, when infinite wisdom has stamped upon his very nature the proof of his immortality. And in addition thereto has given him a revelation declaring plainly that he is mortal, a being of corruption, Rom. 1: 23. "Corruptible man" is the language of the New Testament. Where, in either the Old or New Testaments, is it asserted that man, or any part of him, is immortal; where, O where, is there the least particle of Bible testimony for the oft repeated assertion, "The soul is immortal and can never die." Dear reader, it is not to be found in the Bible—the only book God ever gave us to give us hope beyond the darkness of death. Our hope is one of immortality, and centers in Christ, our Life-Giver. Blessed hope! Let us live for its consummation.

Enyart, Mo.

Pre-existence of Christ.

H. E. CARVER.

BRO. WINCHESTER calls attention in No. 13, of *ADVOCATE*, that in my article in No. 8, on the above subject, I omitted some passages of Scriptural evidence. Upon reading the article in the paper I at once saw its incompleteness in presenting the testimony I intended, and designed, ere this, to write more on the subject, which is one of great interest to me, and also, in my estimation, of very great importance to be correctly understood.

First, let me say that I don't remember a single declaration in the word of God that conflicts with the idea that our Lord Jesus Christ enjoyed a personal, conscious, and glorious existence with God the Father before the world was, while on the other hand, the entire teaching of the Bible seems evidently to harmonize with that idea; and some of this teaching is so plainly in its favor that it seems to me impossible to understand or believe them upon any other hypothesis. It was not my intention to attempt a critical or exhaustive review of the subject, nor even to refer to any of those passages which might be called secondary or incidental in their relation to the subject, but to call attention to a few of the plainest and most direct statements of the Bible.

First, the language of our Lord in the 6th, 8th, 16th, and 17th, chapters of John, and Rev. 1st, 3rd, and 22nd chapters were quoted to show that the teachings of Jesus, after, as well as before his glorification in heaven, was calculated to impress his disciples with the idea of his pre-existence before being born into the world. References to and quotations from the writings of St. John and St. Paul were next presented to show that the teachings of Jesus did make the impression on their minds that he existed before his incarnation, and that their teachings are in harmony with this idea. Permit me now to call further attention to their testimony.

In regard to Eph. 3: 9, already quoted, let me say that if our English version of this text is a correct translation of the original Greek, it alone is sufficient to establish the fact that Jesus Christ not only existed before the creation of the world, but was his father's agent in bringing it into existence. I am aware that it is claimed by some that the word *by* should be rendered *for*, so as to read that God made the world for his Son, instead of by him; but to my mind it is as unreasonable to say that God made the world for his Son four thousand years before the existence of his Son, as that he made it by him, so long before he made his Son. The Bible says that the Sabbath was made for the man, certainly man was made first in order. So is it said that the woman was made for man, but he did not make the woman four thousand years before he made man. That would have been as awkward an arrangement as to make a world for his son, and then postpone his entrance into existence for so long a time. Paul, however, gives more explicit testimony in the premises. I quote from Col. 1: 14-18 inclusive. Speaking of the Son of God, he says, "In whom we have redemption through his blood, and the forgiveness of sins; who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether thrones or dominions or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church, who is the beginning, the first born from the dead: that in all things he might have the pre-eminence." In this passage the apostle not only declares that Jesus Christ, the Son of God, is the head of the body, the church, that he is the first born from the dead, and that in him we have redemption through his blood (all of which is familiar to Bible Christians and readily understood), but he also affirms that this same person existed before all things, that he was the first born of every creature, that he is the beginning; and that all things in heaven and in earth, were created not only for him, but by him; and then to show that he is not distracting anything from the character, power, and prerogatives of Almighty God, he adds, in the 19th verse, "For it pleased the Father that in him (that is in his Son Jesus Christ,) should all fulness dwell."

In perfect harmony with this last saying of

Paul's, we find our Lord on one occasion saying, "I can of mine own self do nothing; the Father that dwelleth in me he doeth the works from which we may learn that in all his assumption and exercise of divine prerogative and power, our Lord is not the least infringing upon, or usurping that of his Father; that they, as Father and Son, are not carrying out a mutually agreed upon plan of creation, but also a mutually agreed upon plan of redemption, for our Lord Jesus Christ is figuratively represented as a lamb slain as it were from the foundation of the world; so that when God said, Let us make man after our own image, he was addressing his Son Jesus Christ.

Permit me next to call careful attention to Paul's letter to the Hebrews, 1st chapter, where we find statements harmonizing perfectly with what he wrote both to the and Col. churches, regarding the pre-existence and participation of the Lord Jesus the Father in the creation and arrangement of the world we inhabit. Now if we examine carefully we shall find that from the reverse to the end of the chapter Paul sends the Father of our Lord Jesus Christ the speaker in every instance. In verse 6 other being can be referred to but God he asks the question, "For unto which angels said he (God) at any time," that my Son; this day have I begotten thee. The Scriptures declare Jesus Christ to be only begotten of the Father; hence it is who is speaking to us in the first chapter of Heb., so that unless some sufficient evidence can be given for a break or change of speakers in Paul's argument here, God the Father is the speaker all the way through. In the 6th verse, where Paul says that when he was in the first begotten into the world, he saith, Let all the angels of God worship him, it is evident the speaker can be no other than God. Of the seventh verse the same is said as of the sixth. From verse 8th we read, "But unto the Son he saith, thou throne, O God, is forever and ever; of righteousness is the sceptre of thy kingdom; thou hast loved righteousness above iniquity; therefore God, even the Father, hath anointed thee with the oil of gladness above thy fellows."

Next we read something more which testifies concerning his Son, for the Father intimates a change of speaker in verse 10, thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens, the works of thine hands, &c. No one can understand what he was writing unless he was himself an inspired writer and a prophet on the Old Testament writings. I believe he was, and if our English version represents this language fairly, then the Father himself testifies that his Son Jesus Christ laid the foundation of the earth, and I am well aware that passages quoted in Heb. 1 are themselves quotations from various parts of the Old Testament. It is long a mystery to me how Paul could have written by God himself; and I would quote language that was written by God himself; and I would not slow to settle down upon the con-

Paul's, we find our Lord on one occasion saying, "I can of mine own self do nothing; the Father that dwelleth in me he doeth the works from which we may learn that in all his assumption and exercise of divine prerogatives and power, our Lord is not the least infringing upon, or usurping that of his Father; but that they, as Father and Son, are not only carrying out a mutually agreed upon divine plan of creation, but also a mutually agreed upon plan of redemption, for our Lord Jesus Christ is figuratively represented as a lamb slain as it were from the foundation of the world; so that when God said, Let us make man after our own image, he was addressing his Son Jesus Christ.

Permit me next to call careful attention to Paul's letter to the Hebrews, 1st chapter, where we find statements harmonizing perfectly with what he wrote both to the Eph. and Col. churches, regarding the pre-existence and participation of the Lord Jesus with the Father in the creation and arrangement of the world we inhabit. Now if we examine carefully we shall find that from the fifth verse to the end of the chapter Paul represents the Father of our Lord Jesus Christ as the speaker in every instance. In verse 5 no other being can be referred to but God, when he asks the question, "For unto which of the angels said he (God) at any time," thou art my Son; this day have I begotten thee." The Scriptures declare Jesus Christ to be the only begotten of the Father; hence it is God who is speaking to us in the first chapter of Heb., so that unless some sufficient reason can be given for a break or change of speakers in Paul's argument here, God the Father is the speaker all the way through. In the 6th verse, where Paul says that when he bringeth in the first begotten into the world, he saith, Let all the angels of God worship him, it is evident the speaker can be no other than God. Of the seventh verse the same may be said as of the sixth. From verse 8th onward we read, "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Next we read something more that God testifies concerning his Son, for there is no intimation of a change of speakers. "And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands, &c. Now, if Paul understood what he was writing about, and was himself an inspired writer and commentator on the Old Testament writings, as I believe he was, and if our English version represents this language fairly, then in this passage God himself testifies that his Son Jesus Christ laid the foundation of the earth. I am well aware that passages quoted above in Heb. 1 are themselves quotations from various parts of the Old Testament, and it was long a mystery to me how Paul in this place would quote language that was spoken or written by God himself; and I have been slow to settle down upon the conclusion that

these testimonies in Heb. 1 were in reality the direct testimony of God to and concerning his Son Jesus; but then the apostle furnishes us a key to unlock the apparent mystery when he tells us that it was God who in times past spake unto the fathers by the prophets, verse 1. It was certainly a high honor as well as a responsible position for the prophets to be the mouth-pieces of God to speak his word; and this is all they were, sometimes God putting into their mouths very appropriate words of comfort and instruction for their fellow men, and anon causing them to utter words appropriate only as the utterances of an infinite and divine being. Paul quotes these testimonies from the prophets as being the very language of God, hence we have the very highest possible testimony that our Lord Jesus Christ was by the appointment of Almighty God his agent in the creation of the world.

Marion, Iowa.

The Last Days of the Apostle Paul.

WHAT has been said of Dr. Samuel Johnston in his relation to English literature, may be said more justly of St. Paul in relation to his grand work, viz., that he was the Leviathan of Christianity. His whole life, whether we consider his inward experience or his wonderful activity, the splendor of his heart aflame with Christian enthusiasm, or the grandest of his aggressive efforts, finds its explanation in the fact that he sincerely subscribed himself, "The slave of Jesus Christ." Not as men with hollow politeness say, "I am your obedient servant," did Paul write: "*Poulos doulos Jesou Christou*,"—"Paul, a slave of Christ Jesus."

After a life of remarkable labor and sacrifice, he closed his career in the city of Rome. In this city he was imprisoned twice. At the commencement of the first imprisonment the narrative of St. Luke closes; but the pastoral epistles, in connection with what we are able to gather elsewhere, furnish evidence that there was a release from captivity; after which he was arrested, perhaps at Troas where he left his cloak, books and parchments; then carried to Rome, where in bonds more severe than his first captivity he was kept until his life was poured out, a free libation for the honor of his blessed Master.

The Epistles to the Philippians, Colossians, Philemon and Ephesians were written during the first captivity; 1st and 2nd Timothy and Titus after this; but 2nd Timothy during this last imprisonment. Here we have the grand apostle's last message. Here we have his dying testimony; and though desertion, neglect, bonds, reproaches, all gather like clouds around him as he sinks from our view, yet they are clouds around the setting sun; a weird resplendence is on them; gay and beautiful they are as a glowing chariot, or as triumphal banners under which the great orb passes away. What words can be more cheerful and inspiring than the words of the apostle to Timothy? Considering the circumstances so potent to produce gloom, the last letter to Timothy is a striking evidence of the divinity of Christianity.

At this time the faith for which the great apostle had labored was in the deepest reproach; the cross with its massiveness, with its pain and shame was on it, and none were so poor as to do the apostle reverence. Some idea of this we may gain from the words which, while they bear witness to the noble hearted Ephesian, show what an ostracism the gospel was suffering. "The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of

my chain." Yet with this reproach, forsaken by Demas, injured by Alexander the coppersmith, no man standing by him at his first answer, all in Asia turning away from him, his words are not those of despair: "For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Like an old warrior, holding his shield with more than Spartan firmness, he exclaims, "I have fought a good fight." He does not say, "Timothy, I have been deceived; I am now suffering the result of my imprudence; after all my work the Jews are yet obstinate, the Gentiles laugh at the idea of a crucified Savior, and not satisfied with laughing they now violently persecute. It is worth a man's life, to say nothing of his character, to visit me. Timothy, be warned by me. I am sorry that I have led you astray." There is nothing like this. No, no! Remembering the mighty blaze out-shining the effulgence of the high noon of Syria, when Jesus was revealed in him, and looking forward to an apocalypse more radiant, the second advent of "the great God and Savior," he says: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Touching are his words expressing a desire to see Timothy, and to have his cloak and books: "Do thy diligence to come shortly unto me." Again, "Do thy diligence to come before winter." The friendship of Damon and Pythias, though confessedly beautiful, and attracting the admiration of the tyrant of Syracuse, is not comparable to the union of these two Christian hearts, Paul the Gentile apostle, and his Lycaonian convert, Timothy. Was Timothy able to visit him? Perhaps. It may be that Heb. 13: 28 (which Epistle it is believed, though inspired, is not the production of St. Paul), throws some light on the matter, when Timothy was imprisoned on account of his visit to his beloved Paul. Before St. Paul's death he was brought before the Roman Court; made his defence with none by him save the Lord; and for some cause, lack of evidence, or the want of some detail in Roman procedure, he did not suffer death but was returned to prison. On that occasion, no doubt, he gave to all a masterly defence of Christianity. "Notwithstanding, the Lord stood by me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the lion's mouth." Was Nero himself present at that time? Upon such a supposition, burningly eloquent is the following passage from Canon Farrar, in his "Life and Works of St. Paul."

"Paul before Nero! if indeed it was so, what a contrast does the juxtaposition of two such characters suggest, the one the vilest and most wicked, the other the best and noblest of mankind! here indeed we see two races, two civilizations, two religions, two histories, two *aeons*, brought face to face. Nero summed up in his own person the might of legions apparently invincible. Paul personified that more irresistible weakness which shook the world. The one showed the very crown and flower of luxurious vice and guilty splendor; the other the earthly misery of the happiest saints of God. In the one we see the incarnate Nemesis of past degradation; in the other the glorious prophecy of Christian sainthood. The one was the deified autocrat of Paganism; the other the abject ambassador of Christ. The Emperor's diadem was now confronted for the first time by the cross of the victim before which ere three centuries were over it was des-

...tined to succumb. *** And now these two men were brought face to face, imperial power and abject weakness; youth cankered with guilt, and old age crowned with holiness; he whose whole life had consummated the degradation, and he whose life had achieved the enfranchisement of mankind. They stood face to face, the representatives of two races, the Senetic, in its richest glory; the Aryan, in its extreme degradation; the representatives of two trainings, the life of utter self-sacrifice, and the life of unfathomable self-indulgence; the representatives of two religions, Christianity in its dawning brightness, Paganism in its effete despair; the representatives of two theories of life, the simplicity of self-denying endurance, ready to give up life itself for the good of others, the luxury of shameless Hedonism which valued no consideration divine or human in comparison with a new sensation; the representatives of two spiritual powers, the slave of Christ, and the incarnation of Antichrist. And their respective positions showed how much at this time the course of this world was under the control of "the prince of the power of the air"—for incest and matricide were clothed in purple and seated upon the curule chair, amid the ensigns of splendor without limit, and power beyond control, and he whose life had exhibited all that was great and noble in the heart of man stood in peril of execution, despised, hated, fettered and in rags."

It is said by Eusebius: "Paul is therefore said to have been beheaded at Rome." Dionysius, Bishop of Corinth, says: "Peter and Paul suffered martyrdom about the same time."

Let us take courage, though a nominal Christianity has risen to power, and though it is yet unpopular to preach St. Paul's gospel—the second coming of Christ—as the true and only hope. The Lord will come and set up his kingdom. The second advent of Jesus was pre-eminently the gospel of the apostle Paul. This was his inspiring hope in his last days. He said to the Corinthians, "What advantageth it me if the dead rise not?" and at last, just before his death, he spoke of the crown of the kingdom and the appearing of Jesus

Shall we blush to be among the men "of whom the world was not worthy?" "Yet a little while, and he that shall come will come, and will not tarry." Then the faith of Onesiphorus and that of Paul, of whose chain the former was not ashamed, will be "found unto praise, and honor, and glory, at the appearing of Jesus Christ."—G. R. Kramer.

WHO WILL PROVE LOYAL?—It is the time of trial. The evil days are upon us. Satan is striving, if possible, to deceive the very elect. Many are denying the Lord that bought them. The love of some is waxing cold. Who will stand at the post where the Lord has placed them? Who will endure unto the end? Who will prove loyal to God and to his truth? The days of martyrdom has no severer tests than those are to which we are to be subjected now. Pride and ease and pleasure stand at the door, to lure us away from God. There is danger that we forget our high calling in listening to the siren voices.

I pray earnestly that the little few may be kept by the power of God through faith unto the salvation ready to be revealed in the last time. Break asunder the fetters; let faith win the victory. We can walk in the humble paths with the humble Nazarene, for a little while, if we may but win the eternal weight of glory. May God keep us. —Selected

Evangelical clergymen in Chicago are generally pleased with the revised New Testament. The changes made involve no dogmatic change; their creeds are left unweakened, and the plan of salvation is just the same as by the King James version. Judging from the large number of copies sold, the people are also satisfied with it.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 16th day of the 4th month, 1881.

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

The Sabbath Change.

THERE are many people of the so-called orthodox church, who do not keep the Sabbath of the fourth commandment, but the first day of the week in its stead, and who present good arguments for the perpetuity of the law of the ten commandments, such as we love to read, and the sentiments which we love to endorse. But contending earnestly for the perpetuity of the law, why do they not keep it entire, Sabbath and all? They say they are keeping the whole law, and that the keeping of the first day of the week answers the requirement of the fourth command, claiming that the Sabbath was changed from the seventh day to the first, and that Christ authorized the change; or rather, that it was authorized by his resurrection from the dead on the first day of the week. To us it appears that they are resting a heavy responsibility on a very slight foundation, that of professing to keep God's Sabbath on some other day than the one which the Maker of the Sabbath ordained.

To us it appears that there is one offset to this argument, right in the opening of the Savior's ministry, and which should forever set aside the argument of the change of the Sabbath. He said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled." Matt. 5: 17, 18. Luke says, "It is easier for heaven and earth to pass than for one tittle of the law to fail." Now, would not the change of the law to place another day in the stead of the original Sabbath, be as much as a jot or tittle passing from the law? It certainly would. O, ye professed Christian, how can you suppose that the Savior would have instituted such a change in faith and practice, and not have given notice of it! or taught his disciples while he was with them that he wished them to observe the day of his resurrection from the dead in commemoration of it? He several times instructed them that he was going to be betrayed, delivered up to the chief priests and be slain, and that he would rise again from the dead; and on the night on which the betrayal occurred, and he instituted the memorial of his death, he says nothing to them about celebrating a day to memorize either his death or resurrection.

But the Great Event to be celebrated is his death, that he died for sinners. In the institution of what we call the Lord's Supper, he presents the broken bread in emblem of his broken body, and the cup, in emblem of his spilled blood, saying, This is my blood of the new testament which is shed for many

for the remission of sins. The expiatory death of Christ is the great event of the gospel, for by it we have the atonement of our sins and may have eternal life. He did not state any memorial of his resurrection from the dead, but it is brought to mind necessarily in commemorating his death in partaking of the Lord's Supper. He commanded John, and in both cases became a pledge of faith. Paul calls the baptism of believers the likeness of Christ's death; and like as he rose from the dead so they rise from the water to walk in newness of life. The Savior gave no directions for changing the observance of the Sabbath, nor, indeed, can it be safely said that he arose from the dead on the first day, for when certain of his disciples went to see the sepulchre late on the Sabbath day his resurrection had occurred. There is a good deal said by some about Sabbath reform, but the only true Sabbath reform must be by a return to the original and ancient Sabbath of the Lord, and any other is only a commandment of man, by the observance of which the Savior said it is a vain thing to serve the Lord.

The Better Land.

J. P. BRYAN.

BRO. BRINKERHOFF: This is the Fourth of July. I want to let you and the readers of the ADVOCATE know what a splendid celebration I have. It happened to turn out that I was alone to day, at the log cabin of the Lord; he lets me live in. I thought I would write about the splendid celebration. I was at about one in my life time, then I went as a hired man, with a team of horses; and made my three dollars, and got home alive, and living yet, in my 63rd year; so you see Fourth of July celebrations have not hurt me badly, and I don't intend they shall, in what little time I have left, or before Christ comes. I do not feel much like celebrating the independence of a land where the chief men of the nation are assassinated, and Nihilism, Socialism, and every other ism that threatens anarchy and ruin to a sin cursed earth, where death robs us of our children, and covers them with the clods of earth. We want to celebrate the land where death is not known, and graves are not needed; where the king of death will be robbed of his power, and the grave unlocked, and our children brought again from the land of the enemy.

We are looking for a land and government that is worth celebrating. Can we find it? Hope we all will. We will, if we follow Christ's directions, given by John, Rev. 1: 3. "Blessed is he that readeth." Now we will see if we can read it. I am a better reader than writer. Please be patient with me while we read a few texts of the inspired guide to this land that is worth celebrating, as we are on the subject and day of celebration. Let us stick to the text and practice what we preach. I am such an ignorant person I will have to somewhat follow the example of a preacher that called himself a path finder. In one of his sermons to commence with he read the first

verse in Genesis, and the word "finis," found in the back part of some Bibles, meaning the end, and said all the Scriptures between them was his text. So we will be at Genesis, and see if we can find the path to the land where we can participate in the grand celebration of inaugurating Christ King over all the earth, as we will now see commencing Gen. 12: 7, "And the Lord appeared unto Abram, and said, Unto thee will I give this land." Gen. 12: 16, "I will give it, and to thy seed forever." This promise embraces the entire earth, as will be seen hereafter. 17th verse, last clause, "For I will give it unto thee, and to thy seed forever, and to thy seed art a stranger, and the land of Canaan for an everlasting possession, and I will be their God." But, say what is the use of writing about the heirs of Abraham. We are not the heirs of Abraham; we are Gentiles, and cannot inherit the promises made to Abraham. You can. Let us see Acts 1: 4, "Wait for the promise of the Father." Acts 2: 29, "The promise is unto you and your children, and to all that are afar off, even as the Lord our God shall call."

I promised to show that the land promised to Abraham embraced the whole earth, it is, Rom. 4: 13; "For the promise should be the heir of the world," and we can have the same "through the righteousness of faith." Rom. 9: 8, we see that we make ourselves children of the promise, and counted for the seed. You say that the land of Abraham is not to us. Let us see Gal. 3: 14, "That the promise of Abraham might come on the Gentiles through Jesus Christ" (that is oblige him). This promise cannot be dissolved, made of none effect. This inheritance is God's promise, which is yea and amen, 3: 22, given to them that believe. Brethren and sisters, let us believe that God is able to make his promises good throughout all eternity. 29th verse, "Ye be Christ's, then are ye Abraham's, and heirs according to the promise." Friends and enemies everywhere have the application made to them, found in Eph. 2: 12, that at that time we were without Christ, being alienated from the common wealth of Israel, and strangers to the covenants of promise, having no God, and without God in the world. We find no excuses for not hearing the word preached. Let us look at the promise in Eph. 3: 6, that the Gentiles should be low heirs, and of the same blood as the takers of his promise in Christ.

Did God ever promise any other land to those that keep his commandments? One may think, now you have the fourth commandment and Sabbath, and harp on that so much as to neglect the duties of more importance. It is my duty to tell me what duty I am neglecting in keeping the Sabbath, and I will not tell them any more. Being a friend to the Sabbath, it troubles more people than the

the remission of sins. The expiatory of Christ is the great event of the gospel for by it we have the atonement of our sins and may have eternal life. He did not die for any memorial of his resurrection from the dead, but it is brought to mind necessarily in commemorating his death in partaking of the Lord's Supper. He commanded that the observance of the Sabbath, which was previously practised by the Jews, and in both cases became a pledge of the remission of Christ's death; and like as he who rises from the dead so they rise from the dead to walk in newness of life. The Sabbath is not a direction for changing the observance of the Sabbath, nor, indeed, can it be said that he arose from the dead on the Sabbath, for when certain of his disciples went to see the sepulchre late on the Sabbath they found it empty, and resurrection had occurred. There is no deal said by some about Sabbath reform, but the only true Sabbath reform must return to the original and ancient Sabbath of the Lord, and any other is only a man's invention, by the observance of which the Savior said it is a vain thing to do.

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verse in Genesis, and the word "finis," as found in the back part of some Bibles, mean- ing the end, and said all the Scriptures be- tween them was his text. So we will begin at Genesis, and see if we can find the path to the land where we can participate in the grand celebration of inaugurating Christ King over all the earth, as we will now show.

Commencing Gen. 12: 7, "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Gen. 12: 16, "For all the land which thou seeest to thee will I give it, and to thy seed forever." This promise embraces the entire earth, as will be shown hereafter. 17th verse, last clause, "For I will give it unto thee." Gen. 17: 8, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God." But, says one, what is the use of writing about the seed and heirs of Abraham. We are not the heirs of Abraham; we are Gentiles, and cannot have the promises made to Abraham. Yes you can. Let us see Acts 1: 4, "Wait for the promise of the Father." Acts 2: 29; "For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

I promised to show that the land promised to Abraham embraced the whole earth. Here it is, Rom. 4: 13; "For the promise that he should be the heir of the world," . . . We can have the same "through the righteous- ness of faith." Rom. 9: 8, we see those that make themselves children of the promise are counted for the seed. You say that promise of the land to Abraham is not to us Gentiles. Let us see Gal. 3: 14, "That the blessing of Abraham might come on the Gentiles through Jesus Christ" (that is obedience to him). This promise cannot be disannuled or made of none effect. This inheritance is by God's promise, which is yea and amen, Gal. 3: 22, given to them that believe. Now, dear brethren and sisters, let us believe that God is able to make his promises good now, and throughout all eternity. 29th verse, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." My friends and enemies everywhere, let us not have the application made to any of us as found in Eph. 2: 12, that at that time "ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Let us not form excuses for not hearing the gospel preached. Let us look at the promise found in Eph. 3: 6, that the Gentiles should be fel- low heirs, and of the same body, and partakers of his promise in Christ, by the gospel.

Did God ever promise anything good to those that keep his commandments? Some one may think, now you have come to the fourth commandment and Sabbath question, and harp on that so much as to neglect other duties of more importance. It will not offend me to tell me what duty I am neglecting by keeping the Sabbath, and I will not neglect them any more. Being a friend to the world troubles more people than the Sabbath ques-

tion does. It is not advantageous to our pecuniary interest to be out of harmony two days in the week with the world. We will give you the testimony of an inspired faithful witness. As I am going through the Bible I want to take up all the fragments that there be nothing lost. The witness is James 4: 4, "Whosoever therefore will be a friend of the world is the enemy of God." It is a fearful thing to be the enemy of God.

But as we are not dealing with the Sabbath question, or fourth commandment in particu- lar, but the first commandment with prom- ise, as I am now on the promises we will see what it is. We will read it. Eph. 6: 2, "Honor thy father and mother, which is the first com- mandment with promise," Ex. 10: 12, "that thy days may be long upon the land which the Lord thy God giveth thee." Heb. 4: 1, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should come short of it." Are these promises sure? Let us hear the apostle again. 6th chap. and 13 v. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself." How long is this possession of land to last? We would like to know all of it, while we are on the subject. Heb. 9: 15, last clause; "They which are called might receive the promise of eter- nal inheritance." Abraham has not received the promise yet, and will not until he and his heirs receive it all together. Heb. 11: 39, "And these all, having obtained a good re- port through faith, received not the promise, (40th v. last clause.) that they without us should not be made perfect." Did Paul have Scriptural authority for saying that God confirmed these promises with an oath? Gen. 26: 3-5, "Sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed will I give all these coun- tries; and I will perform the oath which I swore unto Abraham thy father; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

It is plain to be seen that God had a prin- ciple of morality to govern his people before the ten commandments were given on the mount, which was called commandments; and when the ten were given it was this same principle of morality, expressed, or written out; and this does away the fable of the Sab- bath made with the children of Israel in the wilderness, for Abraham kept God's com- mandments more than 430 years before they were in the wilderness, and received the prom- ise of the land. Some people may say, What an idea this is, Expecting dead people, the meek of all ages and climes, to get land! Why, they say, good meek persons that have died in the past are now in the arms of the Savior in heaven, where they do not need land, or ever will; that they are in the pres- ence of God where there is fullness of joy and pleasure forevermore. If this was Christ's language it would do. But it is far from it. Christ's language does not sound much like the popular theology in the pulpits of our day.

(Concluded in next number.)

FEAR OF DISEASE. It is said that while the plague was raging in Buenos Ayres, the grave- diggers bore charmed lives. Of the three hun- dred men so employed not one died of the disease.

It has often been noticed that during the prevalence of pestilential diseases, physicians, undertakers, nurses and grave-diggers, whose business compelled constant liability to infec- tion, have usually escaped in a far greater ratio than their numbers would warrant. The "charm" of this immunity from the prevailing scourge is very simple. They are not scared. They are positive to the disease, and repel its attacks. Fear is a great ally of death. Who- ever is afraid of disease is in a negative con- dition, and really invites its approach.

And thus it is the world over. The brave die but once, while cowards die many times. Much unnecessary alarm exists in every community in regard to many diseases. We are, it is true, all liable to sickness and death. But if we are all sober, cleanly, and brave of heart, we need have no fear of disease of body or mind.—Domestic Journal.

The Greatness of God.

THE belief in the existence of God is one of the most universal of human beliefs. The conception of the divine nature and character is the highest conception which the human mind has ever achieved. It is claimed by many of the most careful and profound thinkers that the idea of God, as the being upon whom we depend, to whom we are responsible, for whose friendship and communion we long, is innate in human nature as such. And even those who are not pre- pared to admit so much do admit that the capa- bilities of the human mind are such that in its perfect development the idea of God is surely reached in the study of nature and man. It is on this admission that such philosophers as Des- cartes, Leibnitz and Clarke have founded an a priori argument for the existence of God; their inference being that if the human mind have the power to form the conception of a perfect being, there must be a perfect being to answer to it.

But for our present purposes the simple fact is enough that every mind that thinks of God at all thinks of him as the most perfect being of whom it knows how to think. Wide observers and great travelers, as well as profound philosophers, tell us that no man is or can be greater than the God he worships; which means, we take it, that his recognized divinity is the highest ideal of char- acter, excellence, which any given man plainly knows how to form.

It is a fact, and a necessity too, that the materi- als which the study of nature and man has fur- nished for the conception of God have not helped man to the highest, grandest conceptions of the Divine Being. Paul lays blame upon the heathen because they do not know all that they might know about the true God. He holds them re- sponsible for much of their ignorance, on the ground that so many of the invisible things of him might be learned from the things that are made, even his eternal power and Godhead. Yet he confesses, with adoring gratitude, that the dispensation of these last days is far more glori- ous than that of the times past; because God, who then revealed himself to men only in nature or through inferior communications and by frag- mentary revelations, has now spoken to men by his Son. Let us never be guilty of forgetting, then, that if the Jew had so much to exalt him in privilege above others in former ages, because to him were committed the oracles of God, we have much to exalt us above both Jew and heathen, because he, who had commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. We have the fullest and grandest conception of God, because we have the full Christian revelation for our guide.—H. C. Riggs.

Matthew 24.

G. W. ADMIRE.

We will again call the attention to the question in verse 3, last part, Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world (or age). We have noticed in a previous No., that the Savior did answer the question in regard to these things, or the destruction of the temple, and we shall proceed to show that he has answered the second question also. The Savior has already told them that many should come in his name, and claim to be Christ; or in other words, claim to have the same power and authority over the church as Christ claims, and that is, head of the body, the church, and even claiming to have the power to perform miracles; and as they are described in another place, as sitting in the temple of God and showing himself that he is God. The blessed Savior, seeing that such a time of terrible deception was to come, and that his people were liable to be deceived and drawn away from the right way, we find him here in this 23rd verse warning them against such deceptions; and in connection with this he brings to view false prophets, or teachers, also claiming miraculous power, and trying to deceive even God's elect, and the 25th v. says, "Behold I have told you," or warn'd you. Now, in the 26th v. he shows what will be taught by those false prophets (or teachers); some will say, Behold, he is in the desert; this is false; others will say his coming is in the secret chamber of the dying saints; others will have it in the secret chambers of the heart. But he tells us not to believe such teachings; it is not in harmony with his teachings, or with that of the prophets of God, or of his apostles, or even common sense; therefore believe it not, for such teaching is false; emanating, as it does, from a false source; for as is the fountain so will the stream be. After cautioning and warning his people against these false teachers, he tells them plainly how his coming will be in the 29th v. and compares it to the light; for as the sun casts its light from the east to the very extreme west, just so will his coming appear, and every eye shall see him.

He speaks of the gathering which takes place in connection with his coming; no doubt referring to the establishment of Israel in their own land. If you remember, in the 15th v. of this chapter, the Savior refers to a prophecy of Daniel, and calls it the abomination of desolation, and speaks of it as being a sign which should just precede the destruction of the city and temple, being the same as that spoken of in the 29th v., at the end of which begins a series of signs by which we should know that we were in the last days; immediately after the tribulation of those days; then follows the signs.

Now let us go back to the beginning of this tribulation, and follow that people down through one of the most remarkable histories that ever was given of any nation or people. For a period of some seventeen hundred years that people underwent the severest persecutions. Fleetwood, in speaking of

their tribulations, says, "With the destruction of Jerusalem ends the Jewish nation and high priesthood, in its smouldering ruins and burning rubbish; and those who did not perish were taken captive and dispersed to the four winds." He says that during the years which Adrian spent in avenging the Romans, five hundred and eighty thousand were butchered. Tertullian thus describes them; dispersed and vagabond, exiled from their native land, strangers and wanderers in the earth, without a king, either human or divine; eight hundred thousand were driven from Spain; many perished on the ocean; multitudes perished with famine, and were eaten by wild beasts in Africa; from 1663 to 1666 the murder of the Jews in Prussia became general; up to the commencement of the 18th century the world scarcely afforded them a refuge; for 1400 years every man's hand seemed to be against them. In the beginning of the 18th century the condition of the Jews began to improve. We have given only a very brief sketch of the history of the Jews, beginning with the destruction of Jerusalem in A. D. 70, and reaching down to 1778 and 1779, and in 1780 we find them in tranquility and peace with most (if not all) of the nations of the earth.

And immediately after the tribulation of those days, which we have seen ended about 1779; then we may begin to look for the fulfillment of these signs brought to view in v. 29. And in looking at these signs and comparing them with history, it is not necessary to give them any more than a passing notice, for they seem to be so literally and minutely fulfilled, and at the precise time predicted, that there is no room left for question or doubt. May 19, 1780, the sun was darkened in a supernatural manner from morning to evening, having the appearance of a total eclipse, but not an eclipse, for the moon was nearly at its full. The next night following the dark day the moon refused to give her light; it is described as being as dark as Egyptian darkness. Litch's extract of Tenny. Nov. 13, 1833, the third sign met its fulfillment. We are not left to history to verify the fulfillment of this. We have heard it from those that witnessed it themselves, and even modern language cannot more clearly describe it than it is described by the words of inspiration.

As regards the shaking of the powers of heaven, that certainly must be in the future, as it seems to be in close connection with the last sign; and that is, the sign of the Son of man in heaven, if indeed it may not be the same event, when the opening heavens reveals the cloud upon which he descends. It would not be strange if the very elements should be in a state of agitation and commotion at the disclosure of the grandest scene that ever was witnessed on earth.

Right here I wish to introduce the 14th v., as it is the last visible sign. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." It will be observed that the gospel here referred to is a special gospel, and not the gospel in a general sense;

the gospel of the kingdom, the glad tidings; the good news of the soon coming kingdom; and this could not be done until the proper time came. The gospel of salvation through Christ has been a work in progress ever since the commissioning of the apostles; but this gospel of the kingdom is of that class of Scripture that was to be shut up until the time of the end, when many should run to and fro, and knowledge be increased. This is called the time of the end, the last days &c.; and in view of this it is not a remarkable fact that within the last few years this special gospel of the kingdom has spread with wonderful rapidity? Let those answer who have observed the signs of the times and marked the fulfilling of the Scripture. I say, Let those answer who have watched every ray of prophetic light as it gleams forth from the inspired word, and the answer comes from almost, if not all parts of the inhabited globe, you may hear the gospel of the kingdom preached. We do not understand that all individuals or nations are to hear and receive this gospel, but to the contrary; it is to be preached for a witness or testimony against them; for God never visits judgment without first warning them, but never compels them to heed the warning. This I regard as one of the strongest and most convincing evidences by which we may know just where we are in the world's history; and when we examine these evidences it is truly cheering. We feel to rejoice, knowing that our redemption draweth nigh, that the very next thing in this chain is the appearing of his sign in heaven, which may be in the very near future. Then shall all the tribes of the earth mourn. Yes, it will then be too late to accept the gospel of salvation by complying with the terms upon which it is promised. The 31st verse brings it down to the time when God's people of every nation shall be gathered, which concludes this chain of prophecy, and brings us to notice the beautiful parable, or comparison, in the 32nd verse, which we will do by way of conclusion in next Number.

Fairfield, Neb.

The Two Adams.

R. W. WINCHESTER.

"BRETHREN, if a man be overtaken in a fault, ye which are scriptural restore such a man in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. 6:1. I find the Scriptures ample to expose the fault of the pre-existence of Christ in person. In the first place we will try and find the nature of the first man, Adam. That which was first was not spiritual, but that which was second. "The first Adam was of the earth, earthy; the second Adam was the Lord from heaven." I would ask did God, when he made Adam, make the head of dust and the body of another material? no I think not, for all things were to bring forth after their own kind, for we find the whole body, or lineage of Adam, to be of the dust, and of the earthy, which body is shown in the image in the king's dream, Dan. 2, and Isa. 1:6. This we find to be the body of sin, all begotten by one spirit and body of death.

Now, my brethren, where is our hope? Behold we find in the same book, another man, Adam the second, for the first failed; the second man Adam is the Christ, whom God hath raised from the dead, and set him at his own right hand in the heavenly places, and hath put all things under his feet, and given him to be the head over all things to the church; which is his body, the fullness of him that filleth all in all, Eph. 1:20-23. We see the fullness of God is the body of Christ and it requires great wisdom to find him. We will first join with the pre-existent theory, and try and find him there. We know it requires many members to constitute a body, or person, and the person of Christ, we say, was before the world was, and we could not be so imprudent as to deprive him of the members which constitute a body; and there is nothing, as I can find, in the Scriptures to prove to me that God commenced the head with pre-existing substance, and finished with another material, no more than he did the first man Adam.

Christ is a living stone, a tried stone, and the apostle says, "Ye are all living stones built up together unto one holy temple unto the Lord." But we, in our nature, are far from being that good material which is the head of the corner, for he was conceived and born of the Holy Spirit of God, and we are born of the will of the flesh and of the will of man. Therefore Christ says, Marvel not that I say unto you that ye must be born again. So when we are born of the Spirit, and abiding in the word of God, we become the good material, and of the body of Christ, begotten the same spirit, and of the same word of God, we, the brethren and sisters of Christ, sons and daughters of God, the head of the body all brought in under the plan of salvation shown forth in his first and only begotten Son. For a long time he treads the wine alone, but God will gather together in himself all things unto himself. This gathering will be when the Lord comes to reckon with the stewards; and if we are found faithful stewards we will allow the Lord his portion of the stewards of God bring their portion and figure the portion that belonged to the Lord. In the first place we will be church, the ransomed of God, to be for person of Christ which existed before the world was, for we are members of his flesh and of his bones, Eph. 2:10. We dare not deprive the Lord Jesus of his bones which the saints are a part of. It comes the time that Christ delivereth his kingdom to the Father, that God may be glorified in all. The work is complete, the church gathered home. God looks about and says, What is this more than that which was with me before the world was? no it is gained; my own back and no use to be afraid it will be said of us, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof, Matt. 21:43. Cannot we, being the body of Christ, figure some way to allow the Father to have his portion of fruit? Let us hear what the Lord says. "Search the Scriptures, for they are they which testify of me, and ye think ye have eternal life."

the gospel of the kingdom, the glad tidings of the good news of the soon coming kingdom, and this could not be done until the proper time came. The gospel of salvation through Christ has been a work in progress through the commissioning of the apostles; but the gospel of the kingdom is of that class of Scripture that was to be shut up until the time of the end, when many should run to and knowledge be increased. This is called the time of the end, the last days &c.; and within the last few years this special fact of the kingdom has spread with wonderful rapidity. Let those answer who have observed the signs of the times and marked the fulfilling of the Scripture. I say, Let those answer who have watched every ray of prophetic light as it gleams forth from the inspired word, and the answer comes from the most, if not all parts of the inhabited globe, you may hear the gospel of the kingdom preached. We do not understand that individuals or nations are to hear and receive this gospel, but to the contrary; it is to be preached for a witness or testimony against them; for God never visits judgment without first warning them, but never compels them to heed the warning. This I regard as one of the strongest and most convincing evidences by which we may know just where we are in the world's history; and when we examine these evidences it is truly cheering. We feel to rejoice, knowing that our redemption draweth nigh, that the very next thing in the chain is the appearing of his sign in heaven, which may be in the very near future. Then shall all the tribes of the earth mourn. Yes, it will then be too late to accept the gospel of salvation by complying with the terms upon which it is promised. The 31st verse brings it down to the time when God's people of every nation shall be gathered, which concludes this chain of prophecy, and brings us to notice the beautiful parable, or comparison in the 32nd verse, which we will do by way of conclusion in next Number.

Fairfield, Neb.

The Two Adams.
R. W. WINCHESTER.

"BRETHREN, if a man be overtaken in a fault, ye which are scriptural restore such a man in the spirit of meekness, considering thyself lest thou also be tempted." Gal. 6:1. I find the Scriptures ample to expose the fault of the pre-existence of Christ in person. In the first place we will try and find the nature of the first man, Adam. That which was first was not spiritual, but that which was second. The first Adam was of the earth, earthy; the second Adam was the Lord from heaven. I would ask did God, when he made Adam, make the head of dust and the body of any other material? no I think not, for all things were to bring forth after their own kind, to find the whole body, or lineage of Adam, to be of the dust, and of the earthy, which is shown in the image in the kingdom of God, Dan. 2, and Isa. 1:6. This we find in the body of sin, all begotten by one spirit, the body of death.

Now, my brethren, where is our hope? Behold we find in the same book, another man, Adam the second, for the first failed; the second man Adam is the Christ, whom God hath raised from the dead, and set him at his own right hand in the heavenly places, and hath put all things under his feet, and given him to be the head over all things to the church; which is his body, the fullness of him that filleth all in all, Eph. 1:20-23. We see the fullness of God is the body of Christ and it requires great wisdom to find him. We will first join with the pre-existent theory, and try and find him there. We know it requires many members to constitute a body, or person, and the person of Christ, we say, was before the world was, and we could not be so imprudent as to deprive him of the members which constitute a body; and there is nothing, as I can find, in the Scriptures to prove to me that God commenced the head with pre-existing substance, and finished with another material, no more than he did the first man Adam.

Christ is a living stone, a tried stone, and the apostle says, "Ye are all living stones, built up together unto one holy temple unto the Lord." But we, in our nature, are far from being that good material which is the head of the corner, for he was conceived and born of the Holy Spirit of God, and we are born of the will of the flesh and of the will of man. Therefore Christ says, Marvel not that I say unto you that ye must be born again. So when we are born of the Spirit, and abide in the word of God, we become the good material, and of the body of Christ, begotten of the same spirit, and of the same word of God; we, the brethren and sisters of Christ, the sons and daughters of God, the head and body all brought in under the plan of salvation shown forth in his first and only begotten Son. For a long time he treads the winepress alone, but God will gather together in Christ all things unto himself. This gathering will be when the Lord comes to reckon with his stewards; and if we are found faithful stewards we will allow the Lord his portion. Let the stewards of God bring their books and figure the portion that belongeth unto the Lord. In the first place we find the church, the ransomed of God, to be the body or person of Christ which existed before the world was, for we are members of his body, of his flesh and of his bones, Eph. 5:30. I dare not deprive the Lord Jesus of flesh and bones which the saints are a part of. Now comes the time that Christ delivers up the kingdom to the Father, that God may be all in all. The work is complete, the body is gathered home. God looks about him and says, What is this more than that which I had with me before the world was? not a talent gained; my own back and no usury. I am afraid it will be said of us, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof, Matt. 21:43. Cannot we, being the stewards of Christ, figure some way to allow God a portion of fruit? Let us hear what the elder Brother says. "Search the Scriptures for in them ye think ye have eternal life, and they

are they that testify of me;" and he warns us against intruders, for Paul says, Even men of your own selves shall rise up and teach perverse things to draw disciples after them. As it was among the brethren in those days so it is now. Mrs. E. G. White gives a full descriptive list of the person of Christ before the creation, and many are believing her report.

How is it that Christ is a high priest after the order of Melchisedec, who was without father or mother, and without beginning of days nor ending of years? Solve this mystery and rejoice with the apostles of Christ. They rejoiced in the revelation of the mystery of Christ that was hid in God from the foundation of the world. Here is the key to the mystery. In the beginning was the word, and the Word was with God, and the Word was God; and the Word was made flesh and dwelt among us. How can God create a Son and not be his father? There was no Son created until he was created in Israel. God stood alone, as all the prophets declare. God the word was without beginning of days nor ending of years; no father nor mother; he was alone in one person until the Son Immanuel, being interpreted, God with us, the first and the last, an Israelite in whom there is no guile. Israel is God's battle ax, that is, to shiver the nations to pieces, and possess the gates of their enemy. Not the Pre-exister in Israel is the true vine, that the world is to be grafted into; not the Pre-exister if we are Christ's, then are we the seed of Abraham. Now can we offer God some fruits? Your brother in the Word.

Sumner, Wis.

"The Wrong Road."

WHEN coming East from Chicago in November, two strangers entered the car at Detroit in which I was riding, and quietly took their seats. After the train had started off and proceeded quite a distance on its journey, the conductor entered, and commenced to examine the tickets. On his coming up to the two strangers who were sitting close to myself, they produced theirs, when to their dismay and sorrow, they were informed that they had made a serious mistake; had unfortunately taken the wrong train, and were being carried in an opposite direction altogether. In a confused state one of them said to the conductor, "But we thought we were on the right train;" when he replied, "Well it makes no difference what you thought, you are now passing over the wrong railway altogether, and as long as you remain on this car you will be traveling out of your way." In a state of increased excitement, one of them then said, "What shall we do?" In answer to this inquiry, the conductor replied, "Change cars at the next station, return to Detroit, and take the right road."

And now, dear reader, allow me to ask you if this is not a true picture of many in the world today, who are fast hastening on to eternity. Some have boarded the train of morality, and think that by doing as much good, and as little harm, as they can, they will at last reach heaven in safety, quite overlooked the fact that he whose "word shall never pass away" has declared that "except a man be born again, he cannot see the kingdom of God." Others again have "joined the church and taken their seats as calmly and unconcerned, as were these two gentlemen when they first entered the railway coach, perhaps saying to themselves, "It is all right with us now;

we have identified ourselves with the church, and as we expect to be consistent members attending to the various ordinances, we may safely conclude that we are going in the right direction."

Dear reader, "be not deceived." If you are at this moment saying "peace and safety" to your own soul, because you have made a profession of religion, and are trying to do the best you can, without ever having been converted to God, you are as surely on the "broad road that leadeth to destruction" as the vilest sinner this side of hell. Again I would sound the warning cry of Jehovah in your ear, and say, "Be not deceived." It is quite possible for us to deceive ourselves and our acquaintances, but one thing is certain, we cannot deceive that One who "searcheth all hearts, and understandeth all the imaginations of the thoughts."

Seeing such interests are at stake, we should lay aside our opinions and say, "What saith the Scriptures?" and be governed accordingly. One of the gentlemen said to the conductor, "We thought we were on the right train," but because they thought so, did it make it so? By no means. Notwithstanding they were of the opinion that they were aboard the proper train, they were nevertheless being hurried along at railroad pace, in a wrong direction. Paul said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth," but his thinking so did not make it so. And so, dear unsaved one, it is quite possible that you may be of the opinion that you are safe for eternity, but bear in mind that because you think this to be the case, it does not, by any means, necessarily follow that it is. No doubt many are now gone to an undone eternity who

Thought and felt that all was well, And every fear was calmed.

They "neglected salvation," and started to work their way to heaven, instead of getting saved at the beginning and then working.

In reply to the question, "What shall we do?" the conductor said, "Change cars, and take the right road;" and now, dear reader, if you have been passing onward to eternity "in the wrong car," I warn you of your danger, and urge you to stop at once. "Change cars and take the right road," Jesus says, "I am the way." "Believe on the Lord Jesus Christ and thou shalt be saved." "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.—Gospel Herald.

From Sister Viola L. Winchester.

DEAR BRO. BRINKERHOFF: I wish to say through the ADVOCATE that we are well pleased with our weekly paper. I was glad to see the letter written by Della M. Johnson, a girl of my own age, proclaiming eternal life through Christ. May we all take warning by Matt. 24:44, for we will all have to give an account of our doings, whether they be good or bad. This is my first letter for the paper, but I hope it will encourage the young to read scripture and put their trust in him who has suffered and died that we might live; for as in Adam all die, even so in Christ shall all be made alive, 1 Cor. 15:22.

Sumner, Barron Co., Wis.

From Sister L. B. Chamberlin.

DEAR BRO. BRINKERHOFF: We have not lost any of our interest in the cause you are advocating, but was made to rejoice in having the paper as a weekly visitor. It is a comfort to us, situated, as we are, with none of like precious faith. In reading the papers each week we enjoy, as it were, a social meeting in reading the articles and letters from the loved and scattered ones in all the different states. We were made sad on reading of the death of Bro. S. Davison, as we shall have no more good articles from his pen. Our aged brother has fallen asleep a little while until the sound of the last trumpet shall bid us to arise to meet our redemption with joy and surprise,

North Windham, Conn.

Advent and Sabbath Advocate.

THE reader will perceive that we have entered an advertisement in our columns. We have sometimes spoken against the advertisements so common to news papers, and to some religious papers, and our columns are not open to them.

PRESIDENT'S HEALTH. --- We are glad to be able to speak of the improved condition of Mr Garfield's health, and that a calamity, equaled only by the tragedy of sixteen years ago, is averted.

A SUBSCRIBER offers the criticism on the time of the crucifixion and the Savior's death, that he ate the passover on the evening or night of the 14th day of the first month, the same night on which he was betrayed; and the next day, on which he died, would be the 15th and not the 14th day of the month.

WILL BRO. How, or some of the preachers in Michigan, please visit me. My address is Otis Bartlett, St. Louis, Gratiot Co., Mich.

That 'Cyclopedia War,'

FULL particulars of this great literary enterprise, given elsewhere in this paper, will interest every curious reader, and especially every searcher after useful knowledge. The last page of the great "Library of Universal Knowledge" was put into type on June 29th, and the complete work, in 15 octavo volumes, large type, will be ready in large quantity for delivery to purchasers not later than July 10th.

The Children.

It may be difficult to determine the time at which personal accountability begins in any single case. Jewish parents were held responsible for their children until they were about twelve or thirteen; but in many, probably in most, cases a child knows sufficient of right and wrong to be accountable before that.

"Remember thy Creator in the days of thy youth" is a command based, not only in the claim which he has to the remembrance of all, but in the fact that it is the best time to remember him. The young mind is susceptible to religious influences as it can not be after it has been subjected to the severer temptations of maturer years.

But too many parents are fearful lest their children may "not understand fully what they are doing," and hence they discourage a child of eleven or twelve whose heart is awakened to seek the Lord. It is well to be careful; but we think in most cases of this kind the child is right, and the parents wrong.

Dr. Spencer, who has given much attention to Sunday school work and the salvation of the young, says that out of 1000 conversions there were: Under 20 years of age. 558. Between 20 and 30. 337. Between 30 and 40. 86. Between 40 and 50. 15. Between 50 and 60. 3. Between 60 and 70. 1.

Such statistics speak to us in thunder tones on this subject of the children's salvation. We have as a people neglected this great work, and we are reaping the fruits. How many of our devoted fathers and mothers have children who care for none of these things.

Let us give more attention to the children---our own, if God has blessed us with them, and others too. Instruct them as early as they are able to understand about sin and the Savior, and the general doctrines of the Scriptures. Put them in the Sabbath School, and for their aske, and for your own as well, show your interest by taking part and teaching them there. So shall you gather a harvest of souls for the Master.

THE harvest is expected to be very good throughout the Russian Empire.

A Concordance to the Revised New Testament is being prepared in London.

Appointments.

Tent Meeting.

A series of Tent Meetings will be held in the Mission Tent in King City, Gentry Co., Mo., commencing July 15th, 1881. Brethren and sisters from a distance are invited.

An urgent request comes to us through Bro. Jasper Moore, from the citizens of Allenville, Worth Co., Mo., to pitch the tent there, they promising to board free the tent Co., keep order, and donate the sum of fifty dollars [\$50.00]. We have decided to go there immediately after the close of the meeting at King City. The tent fund is steadily increasing. Brethren from a distance are heeding our appeal. Sister Stults of Wis. responded with \$5.00. We expect others to do likewise. Remember that E.L. Pierce is Treasurer of the conference. His address is Maysville, DeKalb Co., Mo. Send by Post Office money order. Bro. Wells will be with me in tent labor, and we will be assisted some by Bro. Leard. The cause is onward. It never looked brighter. Pray for us. W. C. LONG.

Heat, hail, gales, thunder storms, and terrible tornadoes have made havoc north, south, east and west during the past few days. Superstitious people, who connect the appearance of a comet with physical disaster, must have been confirmed in their terror when they saw trees uprooted and houses levelled by these cyclones, churches lifted from their foundations and shattered into splinters, barns set blazing, and cattle killed by the terrific and incessant lightning, hail scourging whole villages, and laying waste the harvest for miles, and reservoirs bursting under the sudden deluge of rain.

Letters and Money Received.

A subscriber \$5.50, L B Chambers \$2, N A Wells, J W Cassidy, James Branch, Kate McNeil, A C Long.

Books and Tracts Sent by Mail.

Ira Ward, W C Long, A F Duggan, A C Long, Kate McNeil.

BE indifferent to nothing which has any relation to the welfare of men. Be not afraid of dismissing your own happiness by seeking that of others. Devise liberal things, and let your avarice shut up your hand from giving to him that needeth, and so promote the cause of piety and humanity.

The Cyclopaedia War

The month of July, 1881, witnesses the completion of the largest and most important literary work this country and the century have seen. It is the Library of Universal Knowledge, large type edition, in 15 large octavo volumes, containing 10 per cent more matter than Appleton's Cyclopaedia, at less than one-fifth its cost, and 20 per cent more than Johnson's Cyclopaedia, at a little more than one-fourth its cost.

Chambers's Encyclopaedia, which forms the basis of the Library of Universal Knowledge (the last London edition of 1880 being reprinted verbatim as a portion of its contents), is the laborious product of the ripest British and European scholarship. It has developed through a century of editions having been many times revised, in successive years, till it has come to be universally recognized, by those competent to judge, as standing at the very front of great aggregations of knowledge, and better adapted than any other Cyclopaedia for popular use. It contains such full and important information as the ordinary reader, or the careful student, is likely to seek upon about 25,000 subjects in every department of human knowledge. Chambers's Encyclopaedia, however, is a foreign production, edited and published for a foreign market, and could not be expected to give as much prominence to American topics as American readers might desire. To supply these and other deficiencies a large corps of American editors and writers have added important articles upon about 15,000 topics covering the entire field of human knowledge, bringing the whole number of titles under one alphabetical arrangement to about 40,000. Thus the work is thoroughly Americanized, and the Library of Universal Knowledge becomes at once the latest and most complete Encyclopaedia in the field, at a mere fraction of the cost of any similar work which has preceded it.

Victory

For The

Revolution

Price of the 15 volumes, complete, in extra cloth binding, \$15.00. In half Russia, sprinkled edges, \$20.00. In half Russia, gilt top, \$22.50. In library sheep, marbled edges, \$25.00.

The superlative value and importance of this great Encyclopaedia 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, education easily within the reach even of every apprentice boy of the city. Every farmer and every mechanic in the land owes it to himself and to his children that such a Cyclopaedia shall henceforward form a part of the outfit of his home. To the professional man, and every person of intelligence in every walk of life, a Cyclopaedia is a necessity.

Of course the old and wealthy publishers who have grown rich (it is said that the Appletons have made a profit of nearly two million dollars on their Cyclopaedia) from the sale of their high-priced publications are not pleased that their monopolies are broken and their power overthrown. Of course the book agents and booksellers who have been used to getting from 40 to 60 per cent commission for selling these high-priced books are not so well pleased to sell the Library of Universal Knowledge on 15 per cent commission.

\$10,000 Reward

though those who are not short-sighted discover that their own interests, after all, are identical with the interests of the people, and their real profits, in the end, are increased by the immense sales which result from meeting the people's wants. The majority of booksellers, however, are better pleased to slander than to sell this and our numerous other standard and incomparably low-priced publications. But the Literary Revolution has always looked to the people, in whose interests it is, for its patronage, and it has never looked in vain, as our more than one million volumes printed last year (this year being increased to probably more than two millions) abundantly prove. You can order the Cyclopaedia directly from us, and by uniting with your neighbors and friends you can secure club rates as follows:

A discount of 10 per cent will be allowed to any one ordering at one time three or more sets of the Cyclopaedia; and a discount of 15 per cent will be allowed to any one ordering five or more sets at one time.

As a special inducement to our friends and patrons to go to work promptly and vigorously, each doing what he can for the dissemination of universal knowledge, we propose to distribute \$10,000 in special premiums as follows, in addition to the regular discount to clubs:

\$5,000 Reward to be distributed equally among the first 500 club agents who send us clubs of not less than five subscribers, after June 15th and before September 1st.

\$5,000 Reward in addition to the first \$5,000 to be distributed among the 100 club agents who, during the same time, send us the largest number of subscribers, subscribers which each of the 100 club agents may send us.

The names of the subscribers must in every case be forwarded to us. The first \$5,000 named will be distributed as specified as rapidly as the orders are received, and the remaining \$5,000 will be distributed received by each, and the list sent to all the club agents entering into competition for them. Subscribers must be actual purchasers for individual use, to entitle the club agent to the rewards under this offer, and not booksellers or agents who buy to sell again. Persons desiring to raise clubs may send to us at once for sample volumes, if they desire, in the various styles of binding, paying us 75 cents for the volume in cloth, \$1.00 for the volume in half Russia, sprinkled edges, and \$1.25 for the volume in library sheep. Orders for the full sets will be filled by us with the utmost promptness, within our ability to manufacture, beginning not later than July 10th, orders being filled in the order of their receipt by us.

Specimen pages of the "Library of Universal Knowledge" will be sent free upon request. Descriptive catalogue of our large list of standard publications, with terms to clubs, and illustrated pamphlet describing book-making and type-setting by steam, will be sent upon application. Remit by bank draft, money order, registered letter, or by express. Fractions of \$1.00 may be sent in postage-stamps.

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Trust.

When dark and drear the way has grown, And sombre clouds my soul bedim, My soul shall trust in God alone, My expectation is from him.

When on the Lord my "mind is staid," He keeps my heart in "perfect peace," And naught can make me feel afraid, For "everlasting strength" is his.

It matters not what may betide, Though earth and hell my soul pursue; With God Almighty on my side, "I will not fear what man shall do."

When dark forebodings fill thy soul, And doubts and fears disturb thy breast, Upon the Lord thy burden roll, And he will give thy spirit rest.

"Trust in the Lord with all thine heart;" Nor to thine understanding lean; Thy doubts and fears shall soon depart, And leave thee tranquil and serene.

"Wait on the Lord," where'er thou art, "Good courage" take, nor doubt his word "And he will strengthen" well thine heart Again "I say, wait on the Lord." E. A. BOYNTON in World's Crisis.

Majority.

A. C. LONG. It has been truly said that reformation is an uphill business. People will frequently find the most trifling excuse as a sufficient reason for them not to obey. Especially in this case in reference to the Sabbath.

When we urge the claims of God's Sabbath upon the attention of the people, by showing that it is a memorial of the people, by showing it is a part of the moral law of Jehovah, and that it is consequently unalterable and unchangeable, we are then frequently met with the objection that the great majority of the people do not observe it.

Now in reply to this I wish to say, that the majority upon one side of a question