

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.

Accept the Redeemer.

Oh who, when his life was in danger,
And hope seemed as frail as a leaf,
Would reject the kind aid of a stranger,
Or scorn at the promised relief?

Oh who, when his hopes were all blasted,
And the hours seemed dreary and long,
Did not think of the moments he'd wasted
In concocting themes that were wrong?

Who could think of his jangled delusions,
In the last flickering moments of time,
And not recant his entangled confusions
For truth that is grand and sublime?

Did you know that a life had been given?
Did you know that a Savior had died?
Did you know that the Son of God from
heaven,
Was tempted, and tortured, and tried?

Did you know that in all his afflictions,
And sorrow of dire gloomy hue,
In sadness and sore dereliction
That he bore it all calmly for you?

Can you look with disdain and derision
On such a Redeemer as this?
God give you a heart of contrition,
And a home in that haven of bliss.

Old hope sees a Star 'mid contention;
Stern Faith never dreams of despair;
True Charity yearns for Redemption;
"Come quickly, O Lord!" is her prayer.

Selected.

The Nature of Man.

Biblically and Scientifically Considered.

A. F. DUGGER.

Human brain the origin of human thought.

What do we know of human thought apart from the action of the living brain organism? Let us quietly sit down and think the matter over, and in our meditations ask ourselves the question, Is there an instance on record of the manifestation of human intelligence independently of the living physical organism with the continued action of living brain substance? The brain is composed of white and gray matter, and consists of two parts, the cerebrum and cerebellum. The cerebrum is located in the front and upper part of the skull; and comprises about seven eighths of

the entire weight of the brain, and is the seat of the intellectual and moral faculties. The cerebellum is situated below the cerebrum, and in the back part of the head, and is the centre of the control of the voluntary muscles, and the seat of the animal faculties. Some deny that thought is connected with matter; they attribute it to an immaterial entity inside of man, defined by modern theology as being the immortal soul or deathless spirit; but such a denial is useless; facts are against it. The brain is organized matter, and all must admit that human thought and intelligence are in some way connected with living brain substance. Says Steel: The brain is the seat of the mind, *Steele's Physiology*, p. 161. "The cerebrum is the centre of thought and intelligence. Pigeons, from which it is removed, are plunged into profound stupor, and are inattentive to surrounding objects; they occasionally open their eyes with a vacant stare, and then relapse into their former apathy," p. 163. "The cerebellum lies below the cerebrum and in the back part of the head. It is about the size of a small fist. Its structure is similar to that of the brain proper, but instead of convolutions it has parallel ridges, which letting the gray matter down deeply into the white matter within, give it a peculiar appearance, called the arbor-vitae, or tree of life. This part of the brain is the centre of the control of the voluntary muscles. Persons in whom it is injured or diseased walk as if intoxicated, and cannot perform any orderly work. Pigeons from which it is removed are excited, nervous, and try to escape with uncertain sprawling movements." *Steele*, p. 163.

Again he says, on p. 122, "Modern science has found the seat of all the mental powers to be in the brain." This statement is true, and is at war with that system of theology which teaches that the mental powers reside in an un-compounded, imperceptible, immaterial, immortal soul, which is a child of heathen parentage. Thus science robs the immortal soul of its heathen romance, and teaches that man thinks by his brain. Cutter says: "The brain is regarded by physiologists and philosophers as the organ of the mind. Most writers consider it as an aggregate of parts, each charged with specific functions, and that these functions are the highest and most important in the animal economy. The large brain or cerebral lobes, they ascribe the seat of the faculties of thinking, memory, and the will. In man this lobe extends so far backward as to cover the whole of the cerebellum. To the cerebellum, or little brain, is ascribed the seat of the animal or lower propensities." *Cutter*, p. 346. "The

brain is that large organized mass, which, along with its enveloping membranes, completely fills the cavity of the skull. It is the seat of thought, of feeling, and of consciousness, and the centre towards which all impressions made on the nerves distributed through the body are conveyed, and from which the commands of the will are transmitted to put the various parts in motion." *Comb's Constitution of Man*, p. 127. The same writer says: "The brain is the organ of the mind, different parts of it manifest distinct faculties." p. 132. He also shows that the power of each faculty corresponds to the size and activity of the organ. It were an easy matter to quote volumes upon this point, all affirming that human thought, feeling, and intelligence, have their origin in the brain; but these facts are sufficient and clearly demonstrate the fallacy of that theory which attributes these faculties to an immaterial, invisible, immortal entity in man. Those who argue that man is immortal because he thinks, are very anxious to do away with the facts which clearly demonstrate human intelligence to be a function of living brain structure.

Thus a writer in the *Baptist Flag*, W. F. Graves, in a series of articles under the caption, "Is the soul immortal?" after contradicting the express declaration of Scripture that man is mortal, very inconsiderately remarks, "Nor do the powers of the mind depend upon the brain. It has been proven that the whole brain may be greatly diseased, and even removed, without affecting the reasoning powers." This is, to say the least, a very reckless statement, and will be so considered by all who have any knowledge of the brain, and its office work. Respectable physiologists all admit and teach that injury to the brain injures the mind, and that a sound brain is essential to a sound mind; and facts of daily occurrences demonstrate the truthfulness of the position. Says Martindale, "The cerebrum is the seat of the reasoning, intellectual faculties. It is the instrument through which the powers of reason, memory, and judgment make themselves manifest. When the cerebrum is imperfect, or is injured in any way, the intelligence of the individual is correspondingly affected." *Anatomy and Physiology*, p. 130. The powers of the human mind correspond to the size and quality of the human brain; that which tends to destroy the size and quality of the brain to the same extent impairs its intellectual powers. These are facts which cannot be set aside, and they are perfectly irreconcilable with the theory that thought, instead of being brain power, is the product of an im-

mortal soul that is capable of existing either in or outside of the physical organism. The *Flag*, in trying to foster up the heathen dogma of the immortality of the soul, has the audacity to assert that the "whole brain" may be diseased, and that too, "greatly" "without affecting the reasoning powers." Mr. Martindale, an author of repute, whose work on anatomy and physiology, and other scientific subjects, are standard works, affirms that any injury to the brain results in a corresponding injury to the mind, which could not be the case if the position assumed by the *Flag* were true. Suppose a person breathes impure air, or the blood be withdrawn from the brain, what would be the result? Would the mental powers continue on in full vigor as they should, if mentality is not dependent upon the action of the brain, as the *Flag* argues? We will let Cutter answer this question. "If the arterial blood be altogether withdrawn, or a person breathes air that is filled with carbonic gas, the brain ceases its proper action, and sensibility with consciousness, becomes extinct." *Cutter's Anatomy and Physiology*, p. 360. This fact is founded upon experiments, which it is useless to attempt to evade.

Do we believe that injuries to the brain injures the intellectual powers of man? We know it. It is a matter of positive knowledge, resulting from actual experiments made upon the brain. Positive knowledge supercedes faith; hence facts show clearly that thought is the result of the action of the brain; and when the brain ceases to act, thought ceases; carbonic gas arrests the action of the brain, and thinking stops; but could it impede in any way the workings of an immortal, immaterial element, which is said to exist and act independently of the physical organism, and therefore is not governed by physical laws? Certainly not, if the faculties of intelligence inhere in an immaterial principle, which is not connected with material brain action. Dalton says "The general result of injury, disease or disorganization of the hemispheres in man, especially affecting the gray substance of the convolutions, is a disturbance, diminution, or suspension of the intellectual faculties." Dalton's *Human Physiology*, p. 481. This eminent author follows the gradual disease of the hemispheres step by step until the injury becomes complete. About the first symptom of the morbid phenomena of the hemispheres is a loss or impairment of memory. The individual becomes forgetful—cannot remember names of places or of persons that were once perfectly familiar to him. He cannot calculate numbers with his usual facility. He does not form a just estimate of passing events. Some trivial occurrences will attract his attention very readily while matters of great importance he passes over entirely unnoticed. According to Dalton all these symptoms are proofs of his mental derangement; but if mentality be the product of an immaterial being residing within the human body, there can be no such a thing as mental derangement. On the hypothesis of immortal soulism mental diseases are entirely

out of the question. Who cannot see the fallacy of such a position?

Dalton further states that as the difficulty increases the patient becomes careless of directions and advice, and has to be managed like a child, or an imbecile. He says, "Finally when the injury to the hemispheres is complete the senses may still remain active and impressible, while the patient is completely deprived of intelligence, memory, and judgment," p. 481. Now how do we understand this statement, that when injury to the hemispheres is complete the senses may still remain active and impressible? Does this fact (for it is a fact,) prove that man is immortal? If so then it proves the same for the lower order of animals, for experiments upon animals bring out the same results. Dalton is here speaking of the hemispheres of the cerebrum, showing that they constitute the seat of conscious intelligence, and that the senses (not intelligence,) come under other nerve centers. On p. 480 he says: "The conclusion derived from comparative anatomy, from pathological observations in man, and from experiments upon animals, all show that the cerebral hemispheres are especially connected with the conscious intelligence as distinguished from the voluntary-reflex action, simple sensations, or instinctive movements." In the face of these plain facts what becomes of the bold statement of the *Flag*, that the whole brain may be diseased greatly without affecting in the least the intelligence of man. It is simply an assertion without the least particle of evidence in its favor.

[To be continued.]

The Budding Fig-Tree.

As early as the year 1834, an earnest appeal was made in the British Parliament, and a memorial presented to the Right Honorable Lord Palmerston, Her Majesty's Secretary for Foreign Affairs, for the Restoration of the Jews to Palestine. And one of the pleas was, that Great Britain being the Modern Tarshish, Isa. 40: 9, her ships are to convey the Jews with their gold and silver to Mount Zion, of the Jewish nation. The restoration of the Jews commenced first in the year 1840, and continues in progress, and Palestine is becoming the object of great interest; and as far as Jerusalem is concerned, a great and marvelous change is taking place, the city is being lighted with gas, and a street railroad is to be run to the top of the Mount of Olives. From 14,000 to 15,000 Jews now residing in the holy city; twenty-eight congregations of Jews, hospitals, schools, colleges, benevolent societies, are signs of our times and of the budding of the fig-tree.

The surveyor of buildings in the holy city, Mr. Schick, in his report states that ruined buildings have been rebuilt and restored, either by individuals or companies and building associations, and whole blocks of houses on the plan of Peabody's buildings in London, have been erected; thus according to prophecy is fulfilling, "Jerusalem shall be rebuilt upon her own heaps."

The remarks made by Mr. Oliphant, in view of the speedy decentralization of Turkey in the provinces of her dominion, the establishment of a Jewish colonization being considered very practical, must be regarded at this time a Providential interference, consequently to be accomplished. For the purpose of judging by personal observation what part of Palestine would be the most suitable location for his proposed colony, he

found it necessary to visit the country with the view of selecting the district and examining the local conditions. He laid the matter before the British Government, with the view of obtaining their support and approval, communicating to the Prime Minister and Lord Salisbury the outlines of the project. From both ministers he received the kindest encouragement and assurances of support, so far as possible to afford it without committing the government. The result of Mr. Oliphant's searching out of the land is thus given:

"The region which he shall propose for settlement of the Jews, in the first instance, would be the entire district of the Belka, from the Arnon on the south to the Jabbok on the north, extending eastward as far as the Hadji road, or at all events to the limit of the good land, and, if necessary, including the portions of the province of Adjun to the north of Jabbok as might be deemed the most desirable, making a tract of at least 1,000,000, or possibly, 1,500,000 acres. The western boundary would be the Jordan and the western shore of the Dead Sea, thus including that singular sheet of water within its limits."

Political events in the east have so shaped themselves that Palestine, and especially the provinces to the east of Jordan, owing to the geographical position, have now become the pivot upon which of necessity they must ultimately turn. Situated between the holy places at Jerusalem and the Asiatic frontier of Russia, between the Mediterranean and the Red Sea, between Syria and Egypt, their strategic value and political importance must be apparent at a glance, and the day must be near at hand when it may be found that the most important interest of the British Empire might be imperiled if she neglect to render the services in restoring the Jews with her ships and steamships which prophecy intimates it as her duty, like that of King Cyrus, who was likewise a subject of prophecy, Isa. 45: 13, which he nobly fulfilled in sending the Jews home from his empire. It is evident that the nation that espouses the cause of the Jews, and their restoration to Palestine, would be able to rely upon the powerful influence which they wield in the press of many countries, and on their political co-operation in those countries, which would of necessity tend to paralyze the diplomatic, and even hostile action of powers antagonistic to the one with which they were allied. Owing to the financial, political and commercial importance to which the Jews have now attained, there is probably no one power in Europe that would prove so valuable an ally to a nation likely to be engaged in a European war, as this wealthy, powerful, and cosmopolitan race.

Speaking of their colonization, we should not expect such families just now to come from England or France, though there may be those who would exchange their present settlement for Palestine, but we would expect them to come in large numbers from European and Asiatic Turkey itself, as well as from Russia, Gallacia, Roumania, Servia, and the Slav countries where they are more especially oppressed, and where there are many among the richer classes who would gladly exchange the persecutions under which they live for the free air which they would breathe even under Turkish rule. Since the movement of Mr. Oliphant, the Turkish Government has offered for the colonization of the Jews in Palestine 80,000 acres of land. No one can fail to notice the signs of the times, and to discover the wise Providence of God, in retaining so large a portion of his ancient people in Eastern lands, and the facility for their return to the covenant land.

As regards the future propriety of Palestine, under any circumstances, it is impossible that the region which comprises within its limits the luxuriant pasture lands of Jaulau, the magnificent forest-clad mountains of Gilead, the rich arable plains of Moab, and the fervid sub-tropical valleys

of Jordan, can remain in the Holy Land when the tramways now introduced and the blending of Ancient and Modern will become another advantages of a superior race of men. Ezek. 36: 10! to-day our eyes behold touching its fruition. It strengthens our faith, not of the chosen tribes, but of the chosen people, which are associated with the Lord's name. "When the Lord shall appear in his glory then we have the budding."

A peculiar sign of our times of what remains of the Turbulent correspondent of the recent interview with a Turkish position, having intimate Porte did not accede to the Great Powers in referring the Question, received from man the following reply:

"How can the Sultan be expected to make up a momentous question as for them? Two general Europe, extending from Japan, was next to Russian states. By successive Roumania in the north, after the last war, when Herzegovina, Bulgaria, and dependent, eastern Roumanian semi-independent state, and Montenegro were joining territory; by all in Europe has already been smallest of the European ready lost two-thirds of our Our European population been reduced from 20,000,000 to 20, we had 200,000 square territory. Of that we have you now come and ask us of our Empire, to give 100 square miles of territory of a million of the Sultan's other words, to cede two of his ancestral provinces of all the territory the Sultan own in Europe."

When we remember that the key has practically lost the island of Cyprus in the can clearly see how rapidly of the Euphrates are destroyed how soon by their absorption kings of the east, i. e., the Exod. 14: 6; 19: 5.

Finally the significant fact of the Jewish Fig-Tree, owing to the reformation of the empire, the Jewish nation composed, the Jewish nation political importance. men by whom Europe is rious and conflicting sectional hour has come, are Palestine into account found that the only great Eastern Question seems according to published before long.—S. Times.

of Jordan, can remain much longer neglected. The Holy Land when provided with railroads and tramways now introduced, will offer the happiest blending of Ancient and Modern Worlds. It will become another Egypt, with the distinct advantages of a superior climate, and far nobler races of men. Ezek. 36: 33-38; Isa. 61: 6. And lo! to-day our eyes behold this ancient prophecy touching its fruition. How then, should this strengthen our faith, not only in the restoration of the chosen tribes, but in all the blessed promises which are associated with it. For it is written, "When the Lord shall build up Zion, he shall appear in his glory." Psa. 102: 16. Here then we have the budding of the fig-tree.

A peculiar sign of our times is the rapid decay of what remains of the Turkish Empire. A special correspondent of the London *Standard*, in a recent interview with a Turkish official of high position, having intimated his surprise that the Porte did not accede to the recommendations of the Great Powers in reference to the Greco-Turkish Question, received from the Turkish statesman the following reply:—

"How can the Sultan or his advisers be possibly expected to make up their minds yet, on such a momentous question as that which is now before them? Two generations ago, Turkey in Europe, extending from the Pruth to Cape Matapan, was next to Russia, the largest of European states. By successive loppings, by the separation of Greece in the south, then of Servia and Roumania in the north, and finally, the scramble after the last war, when Austria took Bosnia and Herzegovina, Bulgaria was made practically independent, eastern Roumelia was erected into a semi-independent state, and Servia, Roumania, and Montenegro were enlarged with slices of adjoining territory; by all these deductions Turkey in Europe has already been reduced to one of the smallest of the European states. We have already lost two-thirds of our European dominions. Our European population has, in a few years, been reduced from 20,000,000 to 5,000,000. In 1820, we had 200,000 square miles of European territory. Of that we have barely 60,000 left. And you now come and ask us, out of this scanty remnant of our Empire, to give to Greece nearly 10,000 square miles of territory, and three-quarters of a million of the Sultan's best subjects; or in other words, to cede two of the finest and fairest of his ancestral provinces, which forms one-sixth of all the territory the Sultan can now call his own in Europe."

When we remember that besides all this, Turkey has practically lost Egypt, a portion of Armenia ceded to Russia after the late war, and the island of Cyprus made over to England, we can clearly see how rapidly the symbolic waters of the Euphrates are drying up Rev. 16: 12, and how soon by their absorption, the way of the kings of the east, i. e., the Jews, will be prepared. Exod. 14: 6; 19: 5.

Finally the significant signs of the shooting forth of the Jewish Fig-Tree is to be found in the fact that owing to the rapid decline of the Turkish Empire, and the gradual breaking up and reformation of the countries by which it was composed, the Jewish nation has become of some political importance. The kings and the statesmen by whom Europe is governed, in their various and conflicting schemes for the partition of the "sick man's" remaining goods when his final hour has come, are now compelled to take Palestine into account, and it will, perhaps, be found that the only practical solution of the great Eastern Question lies in the restoration of the Jews to their own land; a work which, it seems according to prophecy, is to be accomplished before long.—*S. Bonhomme, in Prophetic Times.*

The Glorious Restitution.

THE earth for almost six thousand years has been under the curse. There have been through the past ages of its history strife and calamities on all sides: famines, "earthquakes in divers places," sorrow, pain and sickness. Even the lakes and oceans are yawning and heaving; while the sun, moon and stars are disturbed, and speak in loud tones of the approaching "great day" of the Lord. The nations also are marshalling for battle, though great men are crying "Peace and safety." Destruction draws nearer and nearer, and the mass of mankind are saying by their lives, if not with their lips: "We will not have this man to reign over us." Many popular teachers are as "wells without water, trees whose fruit withereth, without fruit; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

But soon there will be a bright dawning. The Son of righteousness will arise with healing in his wings. It will be the Father's time of restitution. "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 20, 21.

What will be restored? This leads us to ask, What was placed under the curse? Look at the earth: it yields thorns and thistles, and man must toil, earning his bread in the sweat of his brow, until he returns to the very element of which he was made. Look at the brute creation, and you see them at enmity among themselves. Surely the curse rests heavily on all the work that God made in the creation. Adam transgressed the law of God: he became a sinner and all his posterity are fallen like him. The restitution therefore involves a new heaven and new earth. The New Jerusalem will come down from God out of heaven, and there will be a glorious throne on the new earth, with a holy king upon it. This king is the second Adam, the restorer of all things. He will save his people. They all will be brought back from the curse, and man will be at peace with man. Righteousness will fill the whole earth as the waters cover the sea; and the banner of peace shall wave on every hill. Earth restored to Edenic beauty will be Immanuel's land. Then "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the falling together; and a little child shall lead them. And the cow and bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox" Isa. 11: 5-7. In this restitution ferocious and blood thirsty animals will be made docile and harmless, as they were when they were with Adam the first in the garden of Eden. They will "not hurt nor destroy in all God's holy mountain." The people too "will be all righteous" Isa. 60: 21. There will be no more tears on the eyes of earth's inhabitants. "And there shall be no more death neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new" Rev. 21: 4, 5. All the great calamities which now afflict the earth shall be no more. Christ has conquered, and "the veil that is spread over all nations" will then be removed. O haste along, thou glorious restitution of all things;—when "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the

excellency of our God" Isa. 35: 1, 2. Then the vision of John will be realized: "And he showed me a pure river of water of life, clear as a crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it [the holy city], and on either side of the river was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it and his servants shall serve him" Rev. 22: 1-3.

Man, who is now a little lower than the angels, will then be crowned above all the creatures of God. "Thou madest him to have dominion over the works of thy hands"—not over each other; and when the law of love controls human hearts there will be no necessity for dominion over one another. This is the kingdom that God has been preparing for mankind "from the foundation of the world." It was necessary that they should long suffer from the dominion of evil to learn the terrible nature of sin, misery and death, and to realize the greatness of God's love. The government of God is a general government, over all his works. He rules in justice, equity, and love. "His kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "The Most High ruleth in the kingdoms of men and giveth it to whomsoever he will;" and the kingdom of earth is sure to man after that he has learned that the heavens do rule, Dan. 4: 17-26. When Adam, the perfect man, to whom it was first given, through sin lost his ability and right to reign, the dominion was taken away and given to his adversary, whose reign of terror and death has lasted long. But a limit has been set by the Almighty to his time and power to hurt mankind; and when the powers of darkness have accomplished their part in God's purpose, the Son of God will be sent to restore all things, to bring order and harmony out of confusion. And when his work is finished he will give up the kingdom to the Father, "that God may be all in all," 1 Cor. 15: 28. Man henceforth rules his dominion in harmony with the law of heaven, delighting continually to do his will in whose favor is life, and at whose right hand there are pleasures forevermore.

O who would not say, Haste along, thou long promised restitution? or hesitate to give glory and honor to him whose loving plans blossom into such fulness of blessing! Let us be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us." Titus 2: 13, 14. How sweet are the tidings that greet the pilgrim here as he wanders an exile from home! soon will the Savior appear; soon will the kingdom come. O let us watch and be ready.—*Daniel Fike in Messiah's Herald.*

AN edict has just been published in Unterhallen, a town of one of the Swiss cantons, forbidding young persons under fifteen years of age to smoke whether in public or private. It would be well if every parent, in all lands, would issue some such edict, and make it broad enough to cover the head of the household as well as the boys.

DURING the excessive heat in this month it is reported that in the week from 10th to 17th there were in Cincinnati 414 deaths from excessive heat, 261 which were from sunstroke.

FROM London there comes the report of the recent death of Dr. John Cumming, D.D., minister of the Scotch Church in Crown Court, Covent Garden, London. He was born in 1810, became a very popular preacher, and has had the Queen among his hearers; he was an earnest opponent of Roman Catholicism, was the author of several religious works, chiefly on the apocalypse, treating of the coming of Christ and the end of the present dispensation.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 1st day of the 5th month, 1881.

JACOB BRINKERHOFF, Editor.

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

Children of the Kingdom, and Souls Under the Altar.

BRO BRINKERHOFF: Will you please answer through the *ADVOCATE*, who are represented as coming from the east and from the west, and who are the children of the kingdom, in Matt. 8: 11, 12; and where was the altar located that John saw, when he saw the souls of them under the altar who were slain for the word of God, Rev. 6: 9.

A. G. WALKER.

Union Grove, Mo.

1. The children of the kingdom who were cast out were the children of Israel, and those coming from the east and west to sit down with Abraham, Isaac and Jacob, in the kingdom of heaven, are people from every nation who fear God and have faith in his Son. By the promises made to Abraham, Isaac and Jacob, their descendants were heirs of the kingdom, and would have received it when their King came, if they had been faithful and received him. But failing to exercise the faith of faithful Abraham, who rejoiced by faith to see the day of Christ upon earth, and rejecting him also, they were cast out from being heirs of the kingdom, and God accepted in their stead those from every nation who fear him and worketh righteousness. Acts 10: 35. The same are brought to view in Rev. 7: 9, where John had a view of the future, and saw a hundred and forty-four thousand sealed from the children of Israel, and afterwards saw a great numberless multitude, of all nations, kindred and people, standing before the throne, clothed in white robes and with palms in their hands. This great multitude entered the kingdom, with the 144,000, while others, who were of the natural seed of Abraham, might have been there too, had they been faithful to God and his truth.

2. The altar of sacrifice, of Rev. 6: 9, was on the earth, where people had been slain for the testimony they held, of faith in Jesus of Nazareth, and for the word of God. Revelation being a book of symbolic prophecy, John saw, for the church, a symbol of what the church must endure; or her history, from the apostolic age to the coming of Christ to deliver his people, in the representation of a series of seven seals. The first seal represents the purity of the gospel in the apostolic age, and its success with a bow, conquering. The second seal, by the red color of the horse and the sword, represents the persecutions that came upon the church in the time shortly succeeding the apostle's days, when the pagan emperors of Rome persecuted the church, endeavoring to destroy the Christian religion; but although thousands were slain for their adherence to the name of Christ their num-

bers increased, when the Roman emperors inaugurated the policy of uniting the church and the world, or heathenism and Christianity, and the third seal is brought to view, where the church is represented by a black horse, the color showing the darkness the church entered into by amalgamating the truth with heathenism in its doctrines and practices; as taking the heathen's day of worshiping the sun in place of the Sabbath of the Lord; adopting the theory of the immortality of the soul and going to heaven at death; the worship of saints and images, &c. The pair of balances represents an exchange, where the Christians accepted doctrines and observing of days from the heathens, and they accepted the name of Christ in place of their deities, to whom they consecrated their altars and their days.

Persecutions unto death are represented again under the fourth seal, where death and the grave follow the pale horse, in which time the Roman Catholic power put to death with the sword, with hunger, fire, torture, millions of the saints who would not acknowledge the Pope's authority and mediation between them and the Savior. Then follows the fifth seal, in which these souls who were slain for their profession of faith, are represented as crying unto God for vengeance upon their oppressors and tormentors; and he to whom vengeance belongeth and who says, I will repay, bids them to rest for a while longer, until the church's record shall be complete, of persecutions unto death like unto them, with their other trials. They are represented as having white robes given them, signifying their righteousness and acceptance with God. There is much figurative language here, as there is in all the book of Revelation; souls or persons are represented as crying or talking, after they had been killed and their blood shed. They were under the altar—altar is a place of sacrifice, and they were sacrificed for the name of Christ; they were buried under the earth, or returned to the elements of the earth, thus crying under the altar. This fifth seal represents the period of time of the great German Reformation in the 16th century.

The sixth seal represents great signs in the earth, and in the heavens, and in its progress represents the wrath of the Lamb when he comes in judgment upon the great ones of the earth who have failed to make him their refuge. This, of course brings the time of Jesus' second coming, and when the seventh seal is opened, silence is represented in heaven. We may conjecture why there is silence, but it is not stated; it is perhaps because Jesus has left the courts of heaven with the retinue of angels, and has come to take his kingdom and reign.

The Only Begotten Son of God.

We have refrained from writing upon the subject of the Pre-existence of Christ, except to answer a few questions or briefly refer to a few points, lest we should weary the patience of some who feel a prejudice against any innovations upon the standing views of the church upon this question; but it is nec-

essary that we should defend our positions. Our position that Jesus was not older than his mother is said to be looking at the subject merely from a human standpoint. We propose to show that it is not merely human, but also a reasonable standpoint as well as a Scriptural one. Jesus Christ is called by sacred writers, and by Jesus himself, the only begotten Son of God. This term signifies the means by which he came into existence; and every one with any understanding of the matter, knows that this, and the term conception, is the very beginning of existence. And the term 'begotten' being used here, shows conclusively that his mother existed first, as well as that his Father did also. This is a reasonable standpoint as well as a human one. Now when the annunciation was made; that is, when to Mary was made known that she should be the mother of the Savior, was there anything said of his having previously been a person, or a being of any kind or substance? No; the declaration was concerning one who should be, and not a word as of one who had previously been.

The term, 'pre-existence of Christ,' does not occur in the Scriptures; it is only inferred from certain passages which speak of his divine origin, as the Son of God; and inferential testimony should never be taken as proof of a thing until it is first established by positive evidence. The Old Testament says nothing of the existence of the Son of God through all its history. We are surprised at the statements of some people of what the Son of God did at different times in that history, where an account is given of God doing certain things. The Seventh Day Adventists, of Battle Creek, Mich., formerly taught as distinctly as could be, the distinction of the Father and Son. Now there is a series of articles in their periodicals, from Mrs. E. G. White, in which Christ is represented as being every place where angels performed the missions and work of the Lord, and where acts were performed by Jehovah himself. She says in the *Signs of the Times* that Christ gave the tables of the ten commandments to Moses on the mount. That it was the Lord God of Israel who gave the tables to Moses, and that he did not give them by the hand of another, neither angel nor Son, see Ex. 34, particularly verse 6, and Deut. 10: 4. Without considering the subject of the existence of Christ at that time, it is doing violence to the word of God, and adding to the divine record to say that the Son of God gave the tables of the law to Moses, or that he was the angel who went through the wilderness with the children of Israel, or that he was the angel who helped Joshua conquer the land of Canaan. Jesus is never called an angel in the Scriptures. Those who believe in the pre-existence of Christ represent him as doing the work of the angels in the Old Testament, but we never knew of any one besides Mrs. White saying that Christ gave the law to Moses.

In all the Old Testament Scriptures where Christ is prefigured, not a word is said about his being in existence at the time, not even with the Father in heaven. His office and

work was to be that of a sacrifice a Redeemer from death; and his not to do what the Father had angels to perform, who were his spirits. Heb. 1: 4, 5 shows that the world exist before the Son of God but that the angels did also; for brought his first begotten (or first revised translation,) into the world. Let all the angels of God worship. Bible is not given us for a book as the idea of Christ's existence born into the world, and then acknowledged mystery. He was God and Mary; Gal. 4: 4. Angels and hidden things which speak of having been they of what they were. Peter expressed enough when he says (1st ep) was foreordained before the world, but was manifested times for you." The Savior was the beginning, as Peter says, times," or opening of the world was "manifest," or brought John says in the beginning of word of promise of God that come, was verified, and the filled, "made flesh," and Jesus according to promise. The was called Jesus Christ, was prophets as one that should purpose. When the word by Isaiah the prophet, saying my shepherd, and shall pasture, even saying to Jerusalem built, and to the temple shall be laid, Isa. 44: 28, even called thee by name thee, though thou hast not necessary to suppose that fore he was born? or Jeremiah Or Josiah? 1 Kings 13: 2. isted in the divine mind pose he designed them. God. The evidence pre as well as reasonable and

When Jesus said to Abraham was, I am," John "I am" have no more names by which God is than the same words in "I am the resurrection the way, the truth, and the words occur in another speech. They are similar words; and in John 14: 6, and 11: 25, which are. The same occur in the woman of Samaria expecting the Messiah speak unto thee *am* he' is not in the original, or the thing denoted *am*," is omitted, the It requires more than a common declarative word and assumed by the existence of Christ. But on coming to

work was to be that of a sacrifice for sin and a Redeemer from death; and his work was not to do what the Father had assigned to angels to perform, who were his ministering spirits. Heb. 1: 4, 5 shows that not only did the world exist before the Son of God did, but that the angels did also; for when God brought his first begotten (or first born, Revised translation,) into the world, he saith, Let all the angels of God worship him. The Bible is not given us for a book of mysteries, as the idea of Christ's existence before being born into the world, and then being born into the world as any other child, is an acknowledged mystery. He was the Son of God and Mary; Gal. 4: 4. And all the mysteries and hidden things which the apostles speak of having been they openly declare what they were. Peter expresses this clearly enough when he says (1st epis. 20), "Who was foreordained before the foundation of the world, but was manifest in these last times for you." The Savior was promised in the beginning, as Peter says, and in the "last times," or opening of the gospel times, he was "manifest," or brought forth; just as John says in the beginning of his gospel, the word of promise of God that the Savior should come, was verified, and the word was fulfilled, "made flesh," and Jesus Christ came according to promise. The Son of God, who was called Jesus Christ, was spoken of by the prophets as one that should be, for a specific purpose. When the word of the Lord came by Isaiah the prophet, saying of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid, Isa. 44: 28, and 45: 4, "I have even called thee by name; I have surnamed thee, though thou hast not known me," is it necessary to suppose that Cyrus existed before he was born? or Jeremiah; see Jer. 1: 5. Or Josiah? 1 Kings 13: 2. These persons existed in the divine mind of God, for the purpose he designed them. So of the Son of God. The evidence presented is Scriptural, as well as reasonable and human.

When Jesus said to the Jews, "Before Abraham was, I am," John 8: 58, the words "I am" have no more reference to one of the names by which God was known to Moses, than the same words have when Jesus said "I am the resurrection and the life;" or "I am the way, the truth, and the life;" or when the words occur in any other expression of speech. They are simply plain and declarative words; and in John 8: 58 they are not followed by the thing declared, while in John 14: 6, and 11: 25, which we have quoted, they are. The same occur in the conversation with the woman of Samaria, when she speaks of expecting the Messiah, and he says, *I* that speak unto thee *am* he;" and here the word 'he' is not in the original Greek, and the ellipsis, or the thing declared by the words "I am," is omitted, the same as in John 8: 58. It requires more than the application of common declarative words as a title of Jehovah and assumed by the Savior, to prove the pre-existence of Christ.

But on coming to Eph. 3: 9, there is more

evidence for the pre-existence of Christ, if it were an established doctrine of the Bible, if, as Bro. Carver says, "this text is a correct translation of the original Greek." But the Revised New Testament, just given to the public, renders this text: "And to make all men see what is the dispensation of the mystery which from all ages hath been hid in God, who created all things." This leaves out the words "by Jesus Christ," and so does not say that God created all things by Jesus Christ, but that he did it himself, the same as is said in Heb. 11: 3, that "the worlds were framed by the word of God;" that is, he spake and it was done. Eph. 3: 9, in the Emphatic Diaglott also leaves out the words "by Jesus Christ," and these words are not in the Greek text. The American Bible Union Translation, of 1870, also leaves out this expression. Hence we see that this stronghold of that theory is gone; and we see too what harm to the simplicity of the Scriptures has been done by the early translators in inserting expressions in the texts of Scripture to sustain established theories.

Col. 1: 16 is rendered in the Emphatic Diaglott, in the word for word translation, "All things were created on account of him and for him;" and as this agrees best with the other Scriptures, why should we not consider it the best rendering? Bro. Carver says "our Lord Jesus Christ is figuratively represented as a lamb slain from the foundation of the world." Yes, that is it, and then why not understand it as a figure? and that when the fullness of time came the figure became a reality. We cannot see that in Heb. 1: 10, the quotation of Ps. 102: 35, 26, refers to Christ. In the beginning of the chapter the writer of the epistle brings forward the Son as God's agent in the last days through whom he has spoken to us, instead of the prophets as formerly. Then Paul distinguishes between the Son and the angels, showing the superiority of the Son. In verses 5 and 6 he quotes the words of God from the psalms to the Son; in verse 7 he quotes words applying to the angels; then verse 8 again words to the Son; but in verse 10 the introduction is only with the word "and," and not "unto the Son he saith," as in verse 8 or verse 6. We understand the speaker here to be the writer who makes eight quotations from the psalms, and shows the distinction between the Son and the angels and that God is before and above all.

The Scriptures are clear as to the distinction between the Father and the Son. "In the fullness of time God sent forth his Son made of a woman, made under the law, that we might receive the adoption of sins." Gal. 4: 4, 5.

From Sister Sarah A. Leach.

DEAR BROTHERS AND SISTERS, greeting: It has been some time since I have written, excusing myself by thinking my letters would not be very interesting; but if all were to think this our little Sabbath paper would not be so interesting to the lone ones as it is; and since it is weekly we all need to write the oftener. I sometimes feel lonely since my parents moved to Michigan. We have no Sabbath brethren nearer than my father-

in-law's, about seventy miles from here, and fourteen miles from his place to Bro. P. H. How's, and twelve miles from Bro. How's to my sister and brother-in-law's, and twenty miles from there again to my brother's, which are all the Sabbath friends we are acquainted with in Canada. We all try and meet together as often as we can. Bro. P. H. How made us a visit a couple of weeks ago, on his way home. I believe he is doing all the good he can; and we hope with him, and all the dear brethren and sisters, that we shall see our blessed Savior before many months roll around. O, will it not be a happy meeting then, to part no more, and greet all the loved ones there? Yes; just to imagine ourselves in that beautiful city, with streets of gold, and never fading flowers, and monthly fruits and leaves for the healing of the nations; and the many mansions our dear Savior has told us of; and the beautiful place he has gone to prepare for us. O, is it not worth striving for? where no death can separate us. Yes, we feel to sympathize with some of our brethren of late, who have had to part with loved ones in death. And our dear Bro. Davison, we shall miss his cheering testimonies too. Dear brothers and sisters, let us press towards the mark for the prize of the high calling of God in Christ Jesus. The resurrection morn will soon tell who is for the Savior and the kingdom, and the marriage Supper will then be eaten. "Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city. Our best wishes to all the brethren and sisters. From your sister in Christ.

Utica, Ontario.

Nebraska Quarterly Meeting.

THE Church of God in Nebraska held its 3rd Quarterly Meeting July 2nd and 3rd. This was the best meeting we have had, notwithstanding the church has decreased some in membership, it has grown in grace and increased in the knowledge of the Lord, judging from the spirituality manifested at each coming together, which was as follows: Sabbath at 11 Sabbath School and social meeting, in which a goodly number took part; at 3 P.M. preaching by J. Sperry and I. Ward: Signs of the times, predicated on Matt. 24. After preaching nearly all the members present gave in testimony on the Lord's side, some for the first time since making a start in the Christian religion. First day at 6 A. M. conference called to order by Ira Ward in chair. Proceeded to business by electing Ira Ward Chairman, A. McMullin Secretary. Delegates report moral standing good, with some exceptions. Ministers report: G. W. Admire preached several times at three different places, where there seems to be some interest manifested. No additions, no deaths, 3 backslidden. After some discussion it was voted that we abide by the apostolic plan of giving as the Lord has and may prosper us. Moved and carried that the church hold a Grove Meeting in connection with the Annual Meeting to convene Oct. 8th. There was found pledged 51 dollars to pay a minister to visit us. This amount was continued and a committee appointed to increase the amount for the purpose of defraying the expense of the Grove meeting. The writer was ordered to correspond with the preaching brethren to ascertain who could and would attend the Grove Meeting. Voted that the minutes of this meeting be sent to the ADVOCATE for publication. Conference adjourned.

11 A. M. preaching by G. W. Admire. Subject: The two laws, showing that there was two laws given; one was abolished at the cross, the other continues in force and is to be the standard by which we will be judged at the last day.

ARTHUR McMULLIN Sec.

Trust.

"The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his
While all is dim;
To close my weary aching eyes
And follow him.
Through many a path of tears I go,
But it is sweet,
To know that he is close to me,
My God, my guide.
He leadeth me, and so I walk
Quite satisfied;
To my blind eyes he may reveal
No light at all;
But while I lean on his strong arm
I cannot fall."

—Selected by EMMA STEVENSON.

Matthew 24.

G. W. ADMIRE.

(Concluded.)

In previous numbers we have seen that the prophecy uttered by our Savior concerning the temple and the city, and the terrible tribulations which followed the Jewish people for a period of over 1700 years, was literally fulfilled; and the signs by which Christ's followers should know it were not disregarded or unobserved. History tells us that the disciples, when the proper time came, fled the terrible calamity which hung over that rebellious and disobedient people, and that the temple was literally thrown down to the very ground; and that the prophecy was fulfilled in every particular. We have seen also that at the end of that tribulation began a series of signs which were to mark his coming, and the end of the world, and that they have all been literally fulfilled, and at the precise time that they should; that the tribulations ended about 1779, and that the sun and moon were darkened May 19, 1780, which was immediately after; and in 1833 the falling of the stars was witnessed by many yet living; and whatever the shaking of the powers of heaven may be, it is to take place right in immediate connection with the appearing of the Son of man in heaven, and in close connection with the preaching of the gospel of the kingdom in all the world for a witness, and then shall the end come. This we have shown is in progress at the present time, to a considerable extent; and though we may not know just how long it may take to proclaim this good news of the kingdom, we may know that it is near, even at the door, as we have shown here in the beautiful comparison of the Savior in the 32nd verse.

He says now learn a parable of the fig-tree; when his branches are yet tender, and puteth forth leaves, ye know that Summer is nigh. So likewise, when ye see all these things know that it (or he,) is near, even at the door. How simple, yet how comprehensive and full of meaning, is the beautiful comparison! Now let us look at it for a short time. Could this have been truly said in 1780, at the darkening of the sun, that he was near, even at the door? or in 1833, when the falling stars was witnessed? We think not, from the fact that all of these things, or signs, had not yet been seen; hence could not have been

truthfully said to be near prior to the witnessing of all of these signs; and we see that shortly after, all, or the last of these signs, is in the past, we find individuals raising up in different parts of the world preaching the glad tidings of the kingdom near; and taking this into consideration we can see the consistency of the 26th verse, "Of that day and hour knoweth no man." It could only be a matter of faith then, for you see that it is in the present tense, and as the signs had not yet been seen they had no means of knowing; they could not look to the fulfillment of these signs as a matter of promise. But as we drop down the stream of time, and one sign after another is passed, and we reach the proper time when it is said many shall run to and fro and knowledge shall be increased, we find ourselves in possession of evidence upon which we can exercise faith in the prophecies as given by our Savior; and it seems that the evidence is so strong and conclusive that our faith is almost reduced to a certainty. We say that it almost becomes a matter of knowledge. Now mark, that when ye see these things then know that he is near, even at the door; not merely believe it, or think or guess it, but know it.

Various are the views as regards the length of a generation. Some have supposed that within one hundred years from the witnessing of the first sign that all these things would be fulfilled. But this we find is not the case, as that would only carry us down to 1880; and as I shall not worry your patience by trying to tell you precisely what is or is not intended to be taught by this word generation, as perhaps a failure would be the result, we will pass to notice other portions of the chapter; but suffice it to say that the Lord has told us that his words should not pass unfulfilled, though heaven and earth may pass away.

But as "the days of Noah were so shall also the coming of the Son of man be." What a striking comparison! let us notice it for a short time. We might just remark that though the days of Noah may not compare in every particular to those of our time, yet it is a fact that in many respects they bear a striking resemblance. In Gen. 6: 5 God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart is only evil continually. So is it to be at the coming of the Son of man. The preaching of the gospel will not convert the world; but to the contrary, wickedness shall prevail to an alarming extent; so much so that even professors of Christ will mock and scoff at the preaching of the Lord's coming, fulfilling Peter's words to the very letter, 2 Peter 3: 4.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark." They were doubtless following their daily avocations of life, indulging in their sinful ways, and imagining all manner of evil, and no doubt scoffing at the idea of there coming a flood on the earth, though Noah preached it for 120 years, both by precept and example; and

they (the wicked,) knew not till the flood came and took them all away. In what sense are we to understand that they did not know it? In just the sense that they refused to hear, or heed the preaching of Noah. The reason they did not know it was because they disregarded the warning of the preacher of righteousness choosing rather to continue in their wickedness. Were there any who knew it? Yes, Noah and seven others knew it, and escaped the terrible destruction. Here we have two classes brought to view; the one that knew it and the other that did not know; the one saved and the other lost; hence we hear Paul saying, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." They are of that class that are compared to the saved family, and the other class are of those described by Peter as being willingly ignorant, 2 Peter 3: 5.

So also shall the coming of the Son of man be." Paul, in writing to Timothy, in his second letter, 3rd chap. verses 1-6, describing the last days, has brought to view the times in which we live, by the characteristics which he makes use of. Then in view of the fact that we are living in the last days, even in perilous times, when iniquity is abounding and the love of many waxing cold, when mockers and scoffers are becoming bold and defiant, even denying the personal coming and reign of our Savior; and they too, his professed followers, saying that they dislike the doctrine of the second coming of Christ, and of the holy Sabbath, having a form of godliness but denying the power; I say then, in view of these facts, let us heed the admonition of our Savior in the 42nd verse, and watch; watch ourselves, watch the enemy, watch the signs of the times, and also to mark the fulfillment of prophecy concerning his coming, that we may be ready.

Who then is that faithful and wise servant, but he that is trying to give meat in due season, by raising his voice in warning the wicked world of the fast coming deluge of God's wrath, which shall ere long break forth upon the heads of the ungodly; and also of proclaiming the glad tidings of the soon coming kingdom? And in the 46th verse the Savior says, "Blessed is that servant, whom his Lord when he cometh shall find so doing; verily I say unto you that he shall make him ruler over all his goods," as he has shown in Luke 19: 15-19. The fact that many servants are saying, My Lord delayeth his coming, and are eating and drinking and smiting their fellow servants, the Lord of that servant will come to him as did the deluge upon the ungodly, when he looketh not for him, to receive the reward of hypocrisy, which is the second death.

Fairfield, Neb.

The Bread of Life.

THESE words form a part of one of the grandest discourses Jesus preached while upon earth, because it was upon the grandest of themes—the future life, which he came to give. The occasion of it was the feeding of the 5000 with five barley loaves and two small fishes. Because the people had been

fed by his wonderful power to Capernaum, where, for a text, he preached to which came down from man eat, he shall live for

1. *What is the nature of Jesus refers?* There are in Scripture—"the one that which is to come, both may be defined as both are manifested throughism—a body. There is it a disembodied state. is" is the ante-resurrection is to come" is the post-resurrection is no other life recognized. But "the life that no basis. "The life of all thereof." (Lev. 17: 1 blood is more or less of later this corruption Therefore the life that is measured by a comparison we return to the ground were taken. Its brevity is in the Scriptures—a bird through the air sea, the speeding of the swiftly-moving winging grass, &c.

But "the life which incorruptibility—it is eternal Spirit." These elements in it. than human, not bound the laws of the present seen in its title—"the necessarily "endless"—life which Christ can "I am that bread of that life." "I am that life." "If any man live forever," and, "at the last day"

2. *How does he give life to us?* The figure answer. Bread is the supports and continues. But it does this only. The fact that there reach, will keep no take of it, digest and incorporated into himself. So in the figure, the eaten to give the "in the world, its offering. "Except ye eat the and drink his blood "Ye will come unto life." The life is come into communion.

There is no other receive this life from he hath sealed it. "This is the record of us eternal life, and is useless to talk power aside from God gives life to life," with all that points out the source of life by bread, not

fed by his wonderful power they followed him to Capernaum, where, taking the literal bread for a text, he preached to them of that bread which came down from heaven, which, if a man eat, he shall live forever.

1. *What is the nature of that life to which Jesus refers?* There are two lives mentioned in Scripture—"the one that now is, and that which is to come." Both are literal; both may be defined as animate existence; both are manifested through a material organism—a body. There is no hint of life for man in a disembodied state. The "life that now is" is the ante-resurrection life; "that which is to come" is the post-resurrection life. There is no other life recognized.

But "the life that now is" has a corruptible basis. "The life of all flesh is in the blood thereof." (Lev. 17: 14.) Owing to sin our blood is more or less corrupt, and sooner or later this corruption brings us into death. Therefore the life that now is is temporal; it is measured by a comparatively few days, and we return to the ground, from whence we were taken. Its brevity is variously illustrated in the Scriptures—by the swift flight of a bird through the air, or a vessel through the sea, the speeding of an arrow to the mark, the swiftly-moving weaver's shuttle, the fading grass, &c.

But "the life which is to come" is based on incorruptibility—it is spiritual, given by the "eternal Spirit." There will be no corrupting elements in it. It will be divine rather than human, not bounded and subjected to the laws of the present. Its superiority is seen in its title—"the life of God;" it is necessarily "endless"—"eternal." This is the life which Christ came to give; hence he said, "I am that bread of life," or "the bread of that life." "I am the resurrection and the life." "If any man eat of this bread, he shall live forever," and, "I will raise him up again at the last day."

2. *How does Christ become the bread of life to us?* The figure itself should suggest the answer. Bread is "the staff of life;" it supports and continues this mortal existence. But it does this only to the man who eats it. The fact that there is bread, and within his reach, will keep no man alive. He must partake of it, digest and assimilate it—it must be incorporated into his system, to benefit him. So in the figure, the "bread of God" must be eaten to give the "life of God." Its presence in the world, its offer to all men, will not avail. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "Ye will come unto me, that ye might have life." The life is forfeited by a failure to come into communion with its source.

There is no other way. We cannot hope to receive this life from the Father directly; for he hath sealed the Son for this purpose. "This is the record, that God hath given unto us eternal life, and this life is in his Son." It is useless to talk of life as a result of God's power aside from Christ's redemptive work. God gives life to the world by "the bread of life," with all that that implies. He not only points out the source, but the process. It is life by bread, not without it. Joseph, during

the famine in Egypt, had all the corn in his keeping, by direction of Pharaoh; and whenever any one sought it he was sent to Joseph. Pharaoh himself did not dispense it. So when we seek life the Father directs us to his Son. He has stored it in him, and named him the "Life-giver" to indicate it. Men may seek it in their nature, in God's power, mercy, love—anywhere but in Jesus, and they will fail to find it.

3. *How and when is this life manifested?* "The words which I speak unto you, they are spirit and they are life." Then the reception of Christ's words brings that life down. But what is that life power? "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This is a spiritual quickening of the man's moral nature by the reception of the Word and Spirit in this present life. This transforms him into the image of the future, and causes him to live separate from this world; because he is by anticipation an inhabitant of that which is to come. The life of Christ is manifested in his mortal flesh. His thoughts and words and deeds are heavenly, for he has eaten of "that bread which came down from heaven."

While this new life continues he is, by virtue of his relation, an heir of the eternal, the resurrection life; and hence may be said to possess it, though his physical nature is not changed. "He that hath the Son, hath life." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." But he hath it only in the sense that Jesus had it before his resurrection—by anticipation. The Spirit is a pledge, an earnest, the first fruits of that life. Having received and retained that, we are sure of all it will bring.

But when will the final work of the Spirit be consummated? When Christ comes, and the resurrection transpires. "In the world to come," says Jesus, we shall have "eternal life." Again, "Neither can they die any more; for they are equal unto the angels; and are children of God, being the children of the resurrection." These are they that are accounted worthy to obtain that world and the resurrection of the dead. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Then it is not until the end of this world, or age, and the beginning of that to come, that the eternal life will be actually and fully possessed. The "life which is to come" will be enjoyed in "the world to come." The one belongs to the other. Then the pledge of the Spirit will be redeemed; for "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." It is then that the full results of eating "the bread of life" will be manifested, when the "life of God" permeates our whole being, when the foundation of our existence will not be in the dust, but in the nature of the incorruptible God.

Can there be any doubt, then, as to how many shall enjoy eternal life? Can those who refuse to eat share with those who eat?

Have we eaten of "the bread of life?" If so, do we constantly pray, "Lord, evermore give us this bread?"—*Herald of Life.*

Quarterly Meeting at Bloomingdale, Mich.

BRO. BRINKERHOFF: Undoubtedly all the readers of the ADVOCATE saw the appointment of a quarterly Conference to be held at Bloomingdale, Mich., commencing July 1st, 1881, to last over First Day. Perhaps it would interest the same readers to read a brief report of the same. According to appointment we met at 10 o'clock, at Bro. Lemonion's house. Called meeting to order by singing and prayer. A Secretary was appointed, and delegates were called upon to give an account of the churches in which they lived. All were present but two, Bro. Pixley and Remington, reasons unknown at present. Each delegate gave a good report of the church in which he belonged. A good interest was manifested on the part of all present to stand by the truths of the Bible. Bro. John Branch being all the one to give all his attention to the work of the ministry, a desire was manifested to keep him in the field, and see him lack nothing to prevent his working for the Master. Some good testimonies were given in, and meeting closed till evening, when Bro. John Branch took the stand and preached from 1 Thess. 5: 21, "Prove all things, hold fast that which is good." Being some tired he spoke but a short time, but right to the point. We were cheered up, and our meeting closed till morning, when we met again at 10 o'clock for social meeting, when about twenty-five gave in their testimony in favor of the religion of Jesus. Had a good time; if the apostles had any better times when they used to meet together I should like to have met with them.

At 11 o'clock we had preaching by Bro. Cranmer, from Hartford. Text, Matt. 25; Subject, Ten Virgins, showing the difference between the beliefs of the Bible, some teaching that it took place in 1844, some in 1873, and some that it will be in the future. The subject was handled in a workman like order. We were exhorted to be wise, so that when the Life Giver comes we might have oil in our lamps, trimmed and burning. Closed by singing and went home for refreshments, and returned at 1 o'clock for social service. The spirit run freely from heart to heart. All felt that it was good to be there. Preaching at 8 o'clock by Bro. Branch, Text, Acts 26: 6-8. He painted a splendid picture of the promises made to faithful Abraham and his seed, the promise being to us at the resurrection, if faithful, as Abraham was. Meeting closed by singing.

Met on First Day morning, at 11 o'clock. Prayer by Brother H. S. Dille, from Illinois. Preaching by Bro. Branch. Text, Gal. 3: 19. He brought the law before a crowded house. After preaching about 30 testified to the truth as it had been spoken. Adjourned till evening at 8 o'clock, when Bro. B. preached again from Rev. 5: 12, to a larger house than before. Good attention was had on the part of all. A good many testimonies were given on the side of truth, and all tried to encourage one another as the apostle has commanded in the word, and closed by singing, "Jesus Lover of my Soul," and parted with a stronger determination to overcome than when we met. We all thought we had made quite a sacrifice to get together, but were well paid for our time. May the Lord reward his servants when he comes, is the prayer of your Brother in Christ.

L. J. BRANCH,
Secretary of the Michigan Conference,
Bangor, Mich.

Advent and Sabbath Advocate.

The Bible Sabbath Defended.

This pamphlet, by Bro. A. F. Dugger, will be ready for distribution in a few days. The first edition was soon sold, and the second, enlarged, we have just finished printing, and as soon as binding can be done, will be sent out on those orders already received. It contains 143 pages of closely printed matter; price 30 cents post paid. It presents the merits of the Sabbath question in a thorough and able manner, and we doubt not that this second edition will also find a ready sale.

JUDGING from the snow storms, the intense cold, the tornadoes, cyclones, simoons, earthquakes, waterspouts, deluges of rain, intense heat comets, political disturbances, assassinations, great railway and other accidents, that have marked the year 1881, Mother Shipton was not very far wrong after all.

The above item is from the Register of this place; and whether it proves Mother Shipton's lines true or not, it shows that 1881 is a remarkable year. We have had this summer equal in degree to the severe cold of last winter; and storms of rain and wind in great numbers, corresponding to the furious snow storms of the past winter. An examination of the authenticity of Mother Shipton's prophecy failed to find it so that it could be considered reliable. However, we think that prophecies of the Divine Scriptures point to the present year.

CROPS.—In Germany the prospect is very poor for good crops, the estimate being calculated at from one-half to two-thirds of an average yield. The wheat harvests in Russia, Hungary, and all sorts of crops in France, Switzerland and Italy, are reported as being excellent. In Roumania all the grain prospects have been damaged by storms and rains. In the United States the prospect is far below the average. The late spring, storms, and excessive rains in this State have rendered the crop prospect about one-fourth, at least, below the average.

STILL ANOTHER COMET.—Professor Swift, Director of the Warner Observatory, Rochester, N. Y., has just verified the discovery of another comet, in the constellation of Auriga, made July 14th, by Prof. J. M. Schaeberle, of Ann Arbor, Mich. This new comet is apparently coming directly toward the earth, and for a telescopic comet, is very bright; indeed it can readily be seen with a good opera glass. It is quite remarkable that it should be in just the spot where the present large comet was first seen by the naked eye in this latitude, and it shows that the two bodies must have crossed each other's paths. This makes the fourth comet discovered within ten weeks, a circumstance heretofore unknown in history. Prof. Schaeberle has duly filed his application for the Warner prize of \$200.00, and as yet he is the only claimant.—Ex.

THE town of New Ulm, on the Minnesota River, sixty-five miles from St. Paul, containing 3,500 inhabitants, was visited by a cyclone on the afternoon of July 16th, which destroyed nearly the whole town. Twelve persons are reported killed and twenty wounded, and over one hundred horses and cattle were estimated killed. The loss is given at \$350,000 to \$500,000.

THERE is something truly marvelous in the progress of Protestantism in France. It is not ten years since evangelical ministers were subject to imprisonment for preaching the gospel. Now the whole of France is open to evangelical laborers. Every one of the 36,000 communes is accessible to the preachers of the gospel, and in many of these communes the mayors preside at the meetings, and introduce the preachers, some public hall being used for that purpose. This is true not only of the cities, but also of the provincial towns of France, and the people everywhere show an eagerness to listen to the preaching of a pure gospel. It is certainly one of the most remarkable changes of our times and in view of it we can but say, "Behold what God has wrought!"

THE use of Tobacco is a filthy habit; a stupefying, brain deadening habit; a habit injurious to one's own health and character, and a nuisance to one's family, and to all who come in contact with him who uses it.—Dawn of the Morning.

ROME AND JERUSALEM.—The Roman Church maintains a steady attention to the Holy Land. At Jatha they have erected a new hospital, they have established a branch nunnery at Ramleh, and a nunnery and schools at Bethlehem. It would appear that the Franciscans have a new establishment at Emmaus, in addition to the large hospice at Jerusalem. On the Mount of Olives a grand sanctuary and an extensive nunnery have been erected and endowed by the Princess de la Tour d'Auvergne, who with great devotion, spent several years on the spot, in order personally to superintend the work.

Gov. St. John, of Kansas, has been asked by committee to sign a bill reimburse the liquor sellers for their loss caused by prohibition. His reply was to investigate and determine how many paupers, maniacs, orphan, waifs and tramps they have made; also the number of homes ruined, and then concluded by saying: "If in balancing the account, you find that the State owes the traffic anything, it shall be paid to the last cent." The project was abandoned.

THERE was a vast amount of truth in the words of a Scotch pastor when he said that: "The liberalism which dispenses with Creeds and holds that, if sincere, it does not matter what a man believes, leads to a theology without God, a Christianity without Christ, a worship without reverence, and a life without hope."

Appointments.

The Missouri Camp-meeting.

A Camp-meeting will be held at the Mineral Springs, Gentry Co., Mo., twelve miles north-east of Albany, the County Seat, commencing Thursday, Sept. 1st, 1881, and continuing till Thursday, Sept 6th. Those coming from the north will come on the Leon branch of the C. B. & Q. R.R. to Bethany, which is 15 miles south-east of the Camp ground, or on the Mt. Ayr branch to Grant City, which is 13 miles north-west of the Camp-ground.

The Eighth Annual Conference of the Church of God will be held in connection with this meeting. We hope for a good attendance.

A. C. LONG, N. A. WELLS, W. C. LONG, } Ex. Committee.

THE great cavern which was discovered last year in Colorado has been thoroughly explored. Forty rooms are accessible, and many of them contain a profusion of stalactitic formations, in some cases translucent, and in others varying in color from red to pure white. Shining arms resemble growths of pearls, ram's horns twisted in every conceivable way, pillars, pendants, statuettes and grotesque shapes of life are among the curiosities of these halls.

The Siberian plague has appeared in the suburbs of St. Petersburg, and is spreading with great rapidity among both men and horses.

A large influx of Jews to this country is contemplated. A Russian Jew is now prospecting in the west, with the view of establishing a colony of his persecuted countrymen in that section.

Letters and Money Received.

Mary J Certain \$2, D B Ferguson \$1, A F Dugger \$1, Eliza Payne \$2, H Nichols \$2, Temple Leach \$2, J O Dille \$2, A Yount \$2, James Davidson, J W Cassidy, J P Bryan, Mrs J Field, R W Winchester, W C Long, A D Jones.

Books and Tracts Sent by Mail.

C E Gregg, A Hall, W C Long.

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 Cyclopaedia, 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 the most successful 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, 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 Cyclopaedia, however, is a foreign production, edited and published for a foreign market, and could not be expected to give as much practical information as an American Cyclopaedia, and to supply these and other deficiencies a large number 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 preceded it.

Price of the 15 volumes, complete, in extra cloth binding, \$15.00. In 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 liberal education easily within the reach even of every apprentice boy of the city. Every farmer and every mechanic in the land owes 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 the walk of life, a Cyclopaedia is a necessity.

Of course the old and wealthy publishers who have grown rich (it is said that 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 accustomed 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.

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 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 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 prices as follows:

\$10,000 Reward To Club Agents

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.

As a special inducement to our friends and patrons to go to work promptly and busily, 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 club prices:

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

\$5,000 Reward to be distributed among the first 100 club agents who, during the same time, send us the largest number of 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 rapidly as the orders are received, and the remaining \$5,000 will be distributed promptly on Sept. 1st. The names of the persons receiving these rewards will be printed, with the amount received by each, and the list sent to all the club agents entering into competition for them. These must be actual purchasers for individual use, to entitle the club agent to the rewards under this offer. 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 styles of binding, paying us 75 cents for the volume in cloth, \$1.00 for the volume in half Russia, and \$1.25 for the volume in library sheep. Orders for the full sets will be filled by us with the promptness, within our ability to manufacture, beginning not later than July 10th, orders being received in order of their receipt by us.

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

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