

Advent and Sabbath Advocate.

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

VOL. XVI. Marion, Iowa, Third Day of the Week, 8th Day of the 5th Month, 1881. (Aug. 2, 1881.) NO. 18.

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

TERMS.—Two Dollars per year. Free to those unable to pay. To new subscribers eight months for \$1, or \$1.50 per yr. Specimen copies sent free.

THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his 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.

Praise.

MRS. J. C. FIELD.

YES, praise him all creation's voice,
To whom all praise is due,
Our souls and all within rejoice
In him, the good and true;
The morning stars together sang
Their song of praise to him,
And back the mighty pean rang,
From Heaven's sweet seraphim!

Do we want truth? Oh God, in thee
Our trust is not misplaced;
Do we want love? all full and free,
'Tis offered to our taste.
Do we want sympathy? 'tis here,
In more than human measure;
Do we want rest? Oh, weary hearts,
Come quick and know its pleasure.

Yes, every good our thoughts can reach,
Is found, dear God, in thee,
Since Christ has filled sin's fearful breach,
And made salvation free.
Salvation free, our human powers
Must fail to understand,
Only in heaven's uncounted hours
Our beings may expand,

To take the mighty wonder in,
And then the shout we raise,
'Mid seraphim and cherubim,
Will seem but faintest praise;
Yet, Savior, take us as we are,
And make us thine alone,
Let naught our highest worship mar,
'Till we shall reach thy throne.

Igo, Shasta Co., Cal.

The following is the sermon prepared by Eld. Samuel Davison, and preached by himself the last time he spoke in public to a congregation, nearly two years before his death. Being admonished by his failing health he prepared this as his funeral sermon, and requested that after his death it be published in the ADVOCATE. In our obituary notice we incorrectly stated that his funeral sermon was preached by Eld. S. R. Wheeler.—EDITOR.

The Future Perfectability of Holy Men in Spiritual and Intellectual Attainments.

TEXT: 2 Cor. 13: 10, "When that which is perfect is come, then that which is in part shall be done away."

In futurity is to be developed the greatness of human nature. After this life, in the life

to come will be realized the full dignity and blessedness of our existence. When depressed and mortified by the consciousness of the present littleness of my attainments, my emotions of regret and desire lead me to look to futurity for a goal of distinction. I hope to be great there. To obtain that high state I think it well becomes me to endure patiently all the years of pain and suffering incident upon my present situation. I labor and toil, and wait trustingly in expectation of finishing my appointed service for God, the equitable ruler of all; for he is the rightful ruler of my destiny, as he is the author of my being. In nothing short of reaching the destiny he has appointed me do I hope for a full satisfaction of a life of pain and sorrow. When embarrassed and depressed with poverty, I confidently expect to be rich in the inheritance he has promised, lastingly rich in the everlasting inheritance; a boundless wealth of being awaits me in yonder future state.

When withering in obscurity and want, when neglected and trodden with disdain by those who ought to have been friends, I am comforted with the thought that this is not the time, nor this the place, where the importance of God's servants is realized; there is a more important status of life awaiting them in another state of being. When contemplating the brevity of this life, I rejoice to think it will not be long ere I enter upon that life which has no ending; where with patriarchs and prophets, and all that have been eminent for faith in God, will be assembled in the one family of God; with no interruptions of holy fellowship forever. Our departed friends will be restored to us, and we to them to part no more. How gratifying it is even now to contemplate revelation as making known such a state of perfection for human beings, at any period of the future; under any prospects of existing being. We know but little at present what the nature of that state will be; but it is a cheering statement that says, "When that which is perfect is come, then that which is in part shall be done away." Yes, it is a cheering promise!

What a combination of defects gather around the present life of a poor sinful man. Looking back at ones career, how many defects mar the character I have made. But when that which is perfect is come, my sins will have been washed away in my Redeemer's blood; and my character relieved of all the prejudices, and misapprehensions of jealous people; and I will appear as a real servant of God should appear, in a life of integrity in the Savior's service. When I look at my attainments, how few, how limited, they appear! but when that which is perfect is come, I shall see clearly, as face to face, things

which I could never fully understand in this life; and then I shall know what things moved me to do as I have done, even as I am known of him who sees not as man sees; but as in the light of a perfect knowledge of all attending circumstances. Look at the progress of man! how slow his attainments! he lives his threescore years and ten, and his strength is gone before his projects are half accomplished. My life seems like a collection of beginnings, attempts, and failures. Man's life is ended before he has well learned how to live! How delightful it is to contemplate revelation as predicting that this "IN PART" process, shall be done away; and henceforth nothing uncertain shall be attempted. How poorly the moral qualities of a perfect being are exhibited in most men's looks! Instead of a high and holy ambition to excel in purity of principles, most men are content to act as the world around them act. Instead of cultivating a holy abhorrence of sin they connive at it, and dally with it, as a harmless thing, and an allowable foible of nature; whereas a virgin purity of life is everywhere inculcated in the word of God. When that which is perfect is come, there will not be a stain left behind; Christ is to present his bride perfect before God, without spot or wrinkle or any such thing.

How imperfect is human knowledge in this life! "When that which is perfect is come, then that which is but in part will be gone away." Our knowledge will be perfected. In our present state we can only estimate this by our consciousness of present defects. The more thoughtful any one becomes he is the more conscious of his lack of knowledge of every high and holy subject relating to God and futurity.

1st. An immortal state is not subject to error by ignorance of its own being, and its relation to God. There may be ignorance of what God has not revealed or developed; but there can be no error. The angels of heaven did not know the day or the hour of the appearing of the Son of man; but they desire to look into the things foretold of the prophets. 2 Peter 1: 12; but they did not labor under error about them, because they did not speculate upon what God had not revealed, but waited patiently the manifestation of his will in the development of his works and ways. Whatever holy angels do know, they know perfectly, because they waited for God to make his own mind and his own ways plain. Men might avoid much error if they were willing to accept what God reveals without questioning its wisdom or righteousness. When that which is perfect is come, then that which is in part will be done away. Then what vast intellectual stores will perish, which are only the inventions of men! Here they are no better than lumber; of no more profit to the holders of it than counterfeit coin is to the miser, or any holder of money. In the immortal state opinion itself will be truth, because it will be formed upon infallible testimony; thus reason will lead to infallible results.

2nd. There will be knowledge enough to direct all the activities of life. It is not so here: here what a vast portion of our time is consumed in hesitation and uncertainty about the wisest plans, the best ways of conducting our pursuits to obtain the surest results of our undertakings. O if we did but know always what is best, with what vigor we should pursue it! What enjoyment would be found in what we were doing. How our usefulness might be enlarged! But such is the complication of human affairs, we are often bewildered with the varied means and modes of pursuing a given object! It will not be so in the immortal state because no selfish, no jealous rivalries will divide one mind from another in the interests or honors they desire. Perfect amity and good will of one toward another will give perfect accord to all holy intercourse with the happy brotherhood in the paradise of God.

3rd. There will be knowledge enough for the perfect happiness of all its possessors. How often we wish for what we have not got; but in the perfect state there will be a complete acquiescence with the appointments of God. In this life people often repine at the lot that is assigned them, but in the perfect state it will all be apparent what God ordains is right. We are sometimes dissatisfied with our lot because we imperfectly comprehend all its relations; we do not know what relation it may bear to our own or to others future well being; but when that which is perfect is come, this will be plainly manifest, and our own and others well being completed, so that not only our own interests will all be determined, and our aspirations all ended, for ourselves or others, but the situations and circumstances of life will all be settled in the best way, and that will leave no occasion for any change that would affect our future well being.

4th. It will include as much as our faculties are capable of receiving. Our immortal state is not necessarily an omnipotent, nor an omniscient state of being. Our faculties in this life are developed principally by our perceptions and attainments, and these are limited to our observations upon nature in this world, and our acquaintance with its history. And all is confined to this world as far as positive knowledge is considered. There are many inductive branches of knowledge derived by observations upon the celestial orbs through the aid of telescopes, but positive knowledge of living beings, there or their modes of life, we do not possess. What we know of any other state of life beyond this, we know only by revelation; and to some extent it must be so in any other state of created beings. In the vastness and regularity and harmony of these parts of the universe which I see, I have satisfactory evidence of the existence and infinity of one living all wise God. I suppose it will be so in any other state of created beings. To suppose that a spirit state will of itself make us acquainted with the universe, or enable us to know every thing is to suppose all spirits are equal to God himself, which is an absurdity which destroys all common distinction between God and his creatures; and destroys all distinctions of being in every state. When the dead awake to immortality they awake with the knowledge they have acquired in this life, and no more; but that which dawns upon them in the realization of a new state of being; but this new state of being will bring with it such an enlarged view of the realities of the past, and their relations to the future of man's well being as will elevate all our ideas of the purposes and events of God, so that we shall adore and worship him that liveth forevermore.

I now proceed to contemplate the means of acquiring future knowledge in an immortal state.

1. The best definition of a perfect state that I have met with is from the writings of Hooker, (a noted writer of the 16th century.) He says. "We

count those things perfect which want nothing requisite for the end whereto they were instituted." It is thus with all the works of God; they are perfect considered in the light of their design; but it does not follow that what is perfect for one purpose, is so also for all other designs; nor that a perfect being in one condition of being is perfect for all other conditions of being. A perfect saint in this life is not by that consideration necessarily an immortal being. In this life such an one has perfected a character for an immortal life, but on entering an immortal life the conditions of his being are changed; this is the reason why flesh and blood cannot inherit the kingdom of God; mortals on becoming immortals must be changed in nature and substance.

2nd. Our senses will all be changed. Our senses are now seeing, hearing, feeling, tasting and smelling. By these senses we perceive all the changes that transpire around us; what in a spirit state they will be I know not, but I do not believe that spirit is the opposite of matter. Spirit is a highly refined state of matter as any element with which we are acquainted; but that it is matter is easily demonstrated. Look at the light of a candle, or of a lamp, what is it? It is made by the combustion of tallow or of oil. It is tallow or oil in combustion. So with the light of the sun. What is sunshine? It is the combustion of the sun's rays with the atmosphere. On very elevated mountains it does not make sufficient heat to produce vegetation; hence it is obvious that a dense atmosphere is necessary to its vegetating powers. It is therefore a highly eliminated form of matter. Every thing in nature goes to show that matter and Spirit are not opposites, but analogous elements of creation; and spirit is thereby shown to be subject to such combinations as are requisite to a personal form, suited to such a state of being as God sees fit to ordain.

I do not doubt but that personality is an essential form of intelligent beings; hence identity and association are conditions of man's future being. We shall know Abraham, and Isaac, and Jacob, and our own present personal acquaintance, as readily there as they are known here, and inter communication between men and men, and between men and angels, will afford opportunity for the acquirement of knowledge every way superior to what is enjoyed in this life. The spirits of just men made perfect will be better qualified to impart what they know than they ever were before.

3rd. The extent and number of the things which will then be known, will wonderfully aid the acquirement of celestial knowledge. Holy men coming from all ages, from the time of Abel to the time of those who shall not die, but whose mortal bodies will put on immortality by divine power will bring the knowledge of all ages into a common stock, better than the accumulated libraries of all the world. Academies, colleges, and universities, may perish with the revolutions of the nations; but the assembled wisdom of all the holy prophets of God, from Enoch of the seventh generation of chosen men from Adam, to the wonderful seer of Patmos, will insure a history of God's ways, and of his dealings with his people every way transcending the accumulated lore of the richest and most costly collections of manuscripts and prints that have graced the halls of learning in this life. O to get rid of the fables and fictions of paganized literature, and draw knowledge from the pure foundations of revelation, and the history of God's dealings with his people, will be a spiritual and nectarine feast, unknown to men in this mortal life.

4th. The risen saints will enjoy a higher standpoint at which to contemplate the ways and works of God than any of them have done at any time before. The great plan of redemption will

have reached a climax of a glory never known on earth, or in heaven before. What purposes, of wisdom, righteousness, and sovereignty, were contained in the several dispensations of human and divine government of the world, will then be apparent to those who take pleasure in contemplating the ways and works of the Lord. Why men were permitted to live near a thousand years in the antediluvian age, and then shortened as soon as the family of Noah was gone, and again shortened to three score years and ten in the wilderness of Arabia, and the mortality of the race multiplied as the arts of life were multiplied as in our own day, I cannot tell now, but it will be apparent then. Why God should have permitted six hundred millions of the race to live and die without ever understanding the way of salvation, I do not know, but I suppose it will all be made plain in the final history of revelation, and the completion of God's purposes on earth. Why so much poverty, persecution, and afflictions of all kinds should have been the lot of them that fear God, I cannot now explain; but I suppose it will all be made apparent in the completion of their redemption. The differences in the lot of persons of the same family and of the same church, and of the same opportunities in life, are not altogether casual, but evidently overruled of the sovereignty of God, or why the vicissitudes of one, and the even path of another? Who can tell now?

5th. The kingdom of God will then appear in all its glory, and the plan of redemption be better understood than it is now. The masses of mankind have very little moral sense, and are therefore without capacity to appreciate the higher moral doctrines of revelation. Their ideas of morality are limited to a proper and improper indulgence of the appetite of animal nature. They have little or no appreciation of those doctrines which are based on the sovereignty, and righteousness, and wisdom of God. They seldom or never estimate things by their relation to those great considerations which belong to the great purposes of God, and which regard the honor and glory of God as they stand related to the universe of created intelligences, or the eternity of their destruction. Their estimate of redemption is in its adaptation to rescue an unfortunate race of sinners from the punishment declared against transgression; and they look upon it as a second thought of God resulting from his pity to a race of unfortunate beings, who, through no fault of their own, have become involved in a rebellion against the divine law, which exposes them to everlasting ruin. The contemplation of God's great moral purposes concerning those things before the creation of man, enters not into their estimate of the extent or glory of redemption. Yet every page of divine revelation manifests a desire on the part of God to accomplish a purpose which he had contemplated before the world was made, a purpose connected with his government of the universe of worlds beyond the limited capacities of men in this mortal life.

The translation of Enoch and Elijah, as their history stands now in the history of God's dealings with holy men, there is a wide blank in the ways of God toward men, that we try in vain to fill out now; but when they shall appear in the general assembly and church of the first born, whose names are enrolled in heaven, who can say what disclosures they may make respecting worlds unseen by us at present, but which they have witnessed in their translated state? Who can say what effects their accounts of this world may have had upon other orders of beings in those worlds so dimly seen, or conjectured of by us? Their translation rebuked the unbelief of ages of men who deny a future state; but I suppose there are other results to come from it when they rejoin the general assembly and church of the first born of God's servants on the earth. Amen."

such revelations of the must have an ennobling on the spirits of just men virtuous mind feels how be the effect of an introductory of just men ma Our Lord spake of the dom of heaven as sitting Isaac, and Jacob, but friends of God of old, saw Moses and Elijah, amount of transfiguration be here! But what face the whole assembly Mount Zion in the b is counted a great ho bodies of eminent me to be accounted with no man could number and people, and to throne of God, and b white robes, and p they cry with a loud our God who sitteth the Lamb;" and h throne, and the eld tures, (emblems of while they fall upon and worship God, sa glory, and honor, au and power, and mi Amen."

This is the ode w pletion of human re that great multitu ber; and not they o the agencies of divi been engaged in ca of human redempti unto God forever, sults of God's way providences of the ever concealed b have followed. A have transpired in will fade away, at tion and glory of murmur, not a r contemplation of will sully the joy sees the redempti pleted. Nor will end of that great beginning of the stars peeping fro of joy and gladn God progressing holiness amidst t viously existed; redeeming work, its to them that It is impossible seeing that othe terested in what when Jesus co heavenly host birth to shephe what disclosures in the celestial deemed men. infinite, as the has made and o no limit to be s the future state their admiring Science and enlarged the k how surely wi away when Je bringing with old in the years the say of the

such revelations of the works and ways of God must have an ennobling and elevating effect upon the spirits of just men made perfect. Every virtuous mind feels honored and ennobled by associations with eminent men. "What then must be the effect of an introduction to the general assembly of just men made perfect?"

Our Lord spake of the blessedness of the kingdom of heaven as sitting down with Abraham, Isaac, and Jacob, because they were the ancient friends of God of old; well did the disciples who saw Moses and Elijah talking with Jesus on the mount of transfiguration say, Lord, it is good to be here! But what must it be to behold face to face the whole assembly of redeemed men on Mount Zion in the blaze of Messiah's glory? It is counted a great honor to belong to associated bodies of eminent men here; but what must it be to be accounted with that great multitude which no man could number of all nations, and kindred, and people, and tongues, standing before the throne of God, and before the Lamb, clothed with white robes, and palms in their hands, when they cry with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb; and hear all the angels about the throne, and the elders, and the four living creatures, (emblems of God's universal providence) while they fall upon their faces before the throne and worship God, saying, Amen. Blessings, and glory, and honor, and wisdom, and thanksgiving, and power, and might, be unto our God forever. Amen."

This is the ode which is to celebrate the completion of human redemption; it will be sung by that great multitude which no man could number; and not they only, but all the angels and all the agencies of divine providence that have ever been engaged in carrying forward the great plan of human redemption will give glory and honor unto God forever, as they contemplate the results of God's ways toward men. All the dark providences of the ages of redemption will be forever concealed by the glory of the results that have followed. All the afflictive events that have transpired in all the lives of God's servants, will fade away, and disappear in the sanctification and glory of their redeemed state. Not a murmur, not a reproach, not a regret at the contemplation of the ways of God toward men, will sully the joys of that time of triumph that sees the redemption of God's elect people completed. Nor will that song of triumph be the end of that great work of redemption. From the beginning of the creation of earth, the morning stars peeping from other worlds, have sung peans of joy and gladness as they beheld the works of God progressing to fit up another habitation of holiness amidst the older worlds of bliss that previously existed; and all through ages of God's redeeming work, they have been ministering spirits to them that shall be the heirs of salvation! It is impossible to believe these things without seeing that other worlds in the heavens are interested in what is going on in this world. And when Jesus comes and that multitude of the heavenly host with him, who announced his birth to shepherds in Bethlehem, who can say what disclosures of the works of the ways of God in the celestial heavens they will make to redeemed men. The works and ways of God are infinite, as there is no limit to the universe he has made and over which he reigns; so there is no limit to be set to the wisdom and glory which the future state of redeemed men will unfold to their admiring contemplation.

Science and scientific arts have very greatly enlarged the knowledge of modern times. But how surely will all that be eclipsed and pass away when Jesus returns to dwell among men, bringing with him a great multitude of angels old in the years of heaven! Well might the apostle say of the gifts of prophecy, "They shall

fail, of tongues they shall cease, and of knowledge it shall vanish away. For we know but in part, but when that which is perfect is come, then that which is in part will be done away." 1 Cor. 13: 8, 9. The shades of the morning dawn pass away when the sun shines in midday glory. A thousand queries respecting the being and perfections of God will subside when God and the Lamb shall appear in glory upon the holy mountain, where God has said he will dwell in the midst of his people forever. Ps. 132: 13, 14.

When God shall have anointed his chosen king upon the holy hill of Zion, and declared the decree, and have said unto him, Thou art my Son, this day have I begotten thee; all queries respecting the relation of Father and Son will be ended forevermore. (See Ps. 2: 5, 6, 7, with marginal readings.) "When the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise," they will then know when they become immortals, and who gave them immortality; for it will be then that "This corruptible will put on incorruption, and this mortal put on immortality. . . And then shall be brought to pass the saying that is written, Death is swallowed up in victory." See 2 Thess. 4: 16; 1 Cor. 15: 53; Isa. 25: 8. All the philosophy of the schools respecting all men having immortal souls will vanish away, and the redeemed will exult and say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Death is a dreadful thing to contemplate; it is so often attended with pains and sorrows, and separations of life, of long attachments; and the final struggles of the dissolving powers of life often make the event a painful conflict between all that is dear in nature and inevitable in destiny. The believer gets the victory because Jesus says, "I am he that was dead, and behold, I am alive forevermore, I have the keys of death and the grave." "He that believeth on me hath eternal life, and I will raise him up at the last day." The grave is a dark and dismal place; but neither death nor the grave can separate them that believe on him from the love of God which is in Christ Jesus. Like a dark night, when we wake and the light of day opens upon us, the sleep and the darkness have passed away; and we exult in the glories of a new born day. A day which to believers has no clouds, nor darkness, nor ending. Wait the days of our mortal life, and our life beyond these is safe, for it is hid with Christ in God; and when he who is our life shall appear then shall we also appear with him in glory. It was thus that dying men of old said, "Lord Jesus, unto thy hand I commit my spirit."

Conscious of the progress of a mortal disease preying upon my inward parts, I have felt admonished to survey the foundation of my hope in a future life, that however short this may be, I may be able to leave it with a full assurance of going to an inheritance incorruptible and that fadeth not away. My hope stands firm in the testimony of God; and having from my youth believed and obeyed the Lord Jesus, and although it has been with much imperfection, I am now persuaded that he is able to keep that which I have committed to his hands until the day of his appearing and salvation.

Amusements.

"OUR young people must have amusements, and the world is trying to take advantage of this to draw the young members of the church into wickedness. The church should furnish innocent amusements to its young people to keep them away from the world, and by having these

amusements under the auspices of the church, and having thereby, the flavor of religion about them, the young will be kept consistent members of the church."

We have heard that old Eden argument so often that we are sick of it. Of course children want amusement, nobody denies that, but the amusement furnished by the world is calculated to cater to a depraved taste, not to the natural spontaneous ebullition of animal spirits. It requires but little perception to see that the world, or more properly, the devil, in all the amusements provided for the young, aims at the gratification of artificial tastes, and the amusements furnished by the church are not much behind. If they were otherwise they would not "draw."

Now then, if the depraved tastes of men lead them to desire alcohol, opium, or any other stimulant, will it abate the evil for the church to provide its members the same kind of stimulus, and "flavor it with some choice perfume? There can be but one answer to such question." Why then get on the devil's ground to keep young people off of it? If the sober realities of a near eternity, the sinfulness of sin, and the blessedness of a present salvation were the only subjects of conversation at a festival, how many would go?

If the object of a sociable were to lead men and women to a better understanding of their Christian obligations to each other, a place where "friend holds fellowship with friend," and where Jesus and the Holy Spirit cheer and draw hearts near God and each other in that perfect love which "doth not behave itself unseemly, seeketh not her own, and is not easily provoked," a place where "foolish talking and jesting" have no place but where the "dear young people" are taught to "walk circumspectly, redeeming the time," how many would attend?

It is no use trying to make people believe that such affairs as the ordinary church festival, donation party, and sociable are religious assemblies, for religious purposes. Everybody knows they are not. They are simply money-making affairs, in which the same depraved tastes are appealed to as the world appeals to for the same purpose.

The Lord deliver the church from this "sin that doth so easily beset it."—*Olive Branch.*

"THOUGH THE EARTH BE REMOVED." The traveler Humboldt gives an interesting account of the first earthquake he witnessed. He was at Cumana, in South America. The first shock came after a great stillness. It caused an earthquake in his mind, for it overthrew in a moment all his life long notions about the safety of the earth. He could no longer trust the soil which up to that day had felt so firm under his feet. He had only one thought, universal, boundless destruction. Even the crocodiles ran from the river Orinoco, howling into the woods; the dogs and pigs were powerless with fear. The whole city seemed "the heart of destruction." The houses could not shelter, for they were falling in ruins. He turned to the trees, but they were overthrown. His next thought was to run to the mountains, but they were reeling like drunken men. He then looked toward the sea. Lo! it had fled; and the ships, which a few moments before were in deep water, were rocking on the bare sand. He tells us that being at his wit's end he looked up and observed that heaven alone was calm and unshaken. Many strange things are yet to come upon the world, earthquakes, overturnings, upheavings. But amid them all, the Book tells us the Christian shall look up to the heavenly one—"Jesus Christ, the same yesterday, to-day and forever," and to his heavenly home which cannot be moved.—*Selected.*

THE only way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust, but in the course of time truth will find a place to break through.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 5th 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.

And Lose Himself.

"For what is a man advantaged if he gain the whole world and lose himself, or be cast away?" Luke 9:25. How important the Savior's teachings here! Of how little value are things of earth in comparison to eternal things! And when a plan of salvation has been provided whereby we may be saved, and the riches of divine grace have been so profusely lavished on the world, that sinners may find pardon, and mortals may receive the legacy of an immortal existence in the most blissful happiness, how foolish it is for us to cast it from us and perish! When we have enjoyed all there is to enjoy of earthly good; when we have lived in the indulgence of every pleasure, our circumstances would allow us; when we have held our claim to all of the earth's domain that we could; and when we have run the course of our natural lives, and have failed to secure eternal life, we find our lives have been aimless, for they cease, and we are no more. Thus we lose ourselves, for we have not obtained the assurance of another and a better life than this, and we become castaway. Our lives will end in eternal night; eternal oblivion will overtake us, and we shall be as though we had not been. We are lost beyond recovery, for we have rejected the light of life, in not accepting the offered mercy by believing on the name of Jesus, for whoso "believeth in him, though he were dead, yet shall he live." John 11:25.

From our text we may learn that there has been ample provision made against our being lost, if we avail ourselves of the provision made, and accept the offered salvation. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life." John 3:16. When salvation can be had by the simple act of faith, oh how free it truly is to us! How truly it is expressed by the prophet Isaiah (55:1,) as without money and without price! Without money and without price on our part, but oh, what did it cost on the part of God, to give his own Son to die that by virtue of his death we may have pardon! and on the part of the Son also, what depths of love are manifested, and what amazing grace, that he should lay down his life for our sakes! This Savior stands at the head of the way of salvation and calls, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden light." Matt. 11:28-30. Also, as if to make the invitation more sure, he says, as recorded by the apostle John (6:37.)

"Him that cometh to me I will in nowise cast out." All who have come to Jesus in this faith have found rest and peace, and have the assurance that they are not lost and castaway, but shall be raised up at the last day, and shall inherit eternal life.

Our text places the responsibility of losing ourselves upon ourselves. Not only would the loss be a great one, but it is of our own making; we incur it ourselves, for we may avoid the loss if we will, and secure the precious boon of its opposite, which is eternal life in the world to come. To some who had rejected him and would not have him to reign over them or within them, he says, "Ye will not come to me that ye might have life." Mankind are afflicted with a malady which in its results will bring death and destruction; that malady is sin, which has brought mortality into the world, and the wages of sin is death. Were there no Redeemer, or Ransom from death, it would be eternal. The Great Physician is able to rebuke the malady and relieve us out of the state into which it has brought us. He offers us the remedy and asks us if we will receive it; if we will have life; if we will be made whole; yea, even though we must pass through the valley and shadow of death, yet by virtue of this remedy we shall live again, and live eternally. The remedy is faith in him, and it not only gives us life, which we had before, but it does more; we had only a life subject to ills and pains, to cares and troubles, but the life we shall then receive as the gift of God will be free from these things, and will be as glorious as was the life which was given to the first man, when life began, and which was designed for an unending existence; better than this; for that life, when it dawns shall be immortality secured; incorruptible, in glory, in power, spiritual. It will be worth more than all the abundance of this life, for that is always a state of happiness and lasts eternally; while this, at best, has many things to mar the pleasures of those who seek them. Who, then, would care for the things of this life and this world in preference to the life and world to come?

By the text we are also shown that the future life is conditional. Jesus died that we may live, and that we may have salvation; the conditions are our acceptance; whether we will have it or not; whether we will believe; if we will have faith. The terms everywhere offered are—faith. Believe and be saved. Whosoever believeth may have everlasting life. Those who do not believe lose themselves and are cast away. Hence the good news of salvation are offered to sinners for them to accept, and exercise the conditions, which are a faith in the merits of Jesus, that through him we may have the atonement and a resurrection to life. Faith implies also some action; it implies that we put ourselves also in harmony with God, and do his will and wishes concerning us. It implies that we will cease to be sinners; and that we will observe the law, the violation of which made us sinners, and condemned us; it implies that we will walk in all the commandments and ordinances of the Lord, and that

instead of seeking our own ways we will seek the kingdom of heaven and its righteousness. Our eyes are then fixed upon the future coming and kingdom of Christ, when his glory shall be revealed. We then look forward, and "press toward the mark for the prize of the high calling of God in Christ Jesus." If faithful to our high calling we shall not run in vain, but shall in due time reap the reward of faith, and shall receive the gift of God, which is eternal life.

By comparing our text in Luke with its references to Matt. 16:26 and Mark 8:36 we are able to better understand the meaning of the words there used, where it is written, "What is a man profited if he shall gain the whole world, and lose his own soul?" We learn that the primary use of the word soul means person, or ones self; and that its secondary meaning is life; that life and person combined constitute that which should not be lost; it is the person, or ones self, which one should not lose by rejecting the means by which one may be saved. We learn that it is the salvation of our whole beings (see 1 Thess. 5:23,) that we should seek, and not that any divisible part of us is what is to be saved; but that it is ourselves which we can lose or save; our lives, as expressed by Matthew; see Revised New Testament and the Emphatic Diaglott; and as life is not an entity but a principle, it is our living selves we may save for the future life; and if our lives, it of course implies our persons in which the life is to be vested. Hence we learn that we are to have a whole and complete salvation. Glorious promise!

The Nature of Man, Biblically and Scientifically Considered.

A. F. DUGGER.

[Continued.]

If the whole brain may be destroyed without affecting the mental powers, what is the brain for? What is its office work? or in other words, what purpose does it serve in the economy of nature? If man can think without brain, why did the Creator give him brain? Show me an intelligent person whose head is void of brain, an individual who can think and reason without brain, and I will believe. The *Flag* quotes one Dr. Payne as saying, "The whole brain may be sliced down to the medulla oblongata, or beginning of the spinal cord, without affecting at the time the organic functions." But we are not referred to the work where the statement may be found. The medulla oblongata is by some authors given as a portion of the brain. It presides over the respiratory organs. Destroy it and the process of breathing stops. I wonder the *Flag* had not said it too had been destroyed or removed without affecting respiration. What are we to understand by the expression "Without affecting at the time the organic functions?" The inference is that in process of time these functions were affected. This is the rational evidence produced by the *Baptist Flag* to prove that the soul is immortal. Now if this proves any thing in that direction it simply proves that while the organic functions were not affected the

soul was then immortal; but as soon as became affected, (as the statement implies that they did,) the soul was no longer immortal, but lost its immortality. Hence the theory has finally surrendered its own position—cut off its own head. Yes, and brainless, it is left to expire. No Bible statement or fact of science can offer relief.

The *Flag* quotes Bishop Clark and that Morgagn and Haller, claim ascertained by a wide induction of fact every part of the brain has been found destroyed or disorganized in one individual, while yet the individuals have been deprived of mind, or even of their intellectual powers. These sweeping statements. No reference given to any works whatever. The *Flag* never read those authors self, as is evident from his own language. He says Bishop Clark said so and same the Bishop was just as anxious the *Flag* to make out the immortality. But where did Mr Clark learn it? writer of the *Flag* tell? I apprehend not. The facts are that no such facts exist, and the whole thing representation of facts, in order to sustain a doctrine that is condemned both by Bible and science. The *Flag* concludes Mr. Moore as saying: "Flourenments are too numerous and abundant to quote, but they prove that the brain is destroyed to a large extent in a large number of cases without destroying any of its functions." *Baptist Battle Flag*, Vol. 4, p. 21, 1878. These reckless statements are abundantly refuted by such authorities as Cutter, Martindale, Dalton, and others who have quoted; and we have given to their own works, so he that may examine for himself. But the *Flag* has no works or pages so that we may refer ourselves in reference to the correct statements, and the nature of the statements said to have been made. Flourenments are said by the *Flag* to be numerous and extensive to quote. Give us one even out of the many which refer us to any one of his works or other well known credible works which recorded his observations.

But we happen to know some of the author, and will give the reader some of his experiments. He is so convinced. But how to account for the statements of the *Flag* on this mystery. The least we can say is that the *Flag* is mistaken, and misrepresented the facts in the case. The fact that mentality is a subjective investigation is proof that the product of an immortal entity, as the *Flag* would have us believe. To show my readers in this affirmation I will give you the words of Dunlison. He says, under the heading of Mental Faculties, "Were the mental phenomena the exclusive property of an immaterial principle within

seeking our own ways we will seek
of heaven and its righteousness.
then fixed upon the future com-
dom of Christ, when his glory
ealed. We then look forward,
ward the mark for the prize of
ng of God in Christ Jesus." If
r high calling we shall not run
hall in due time reap the reward
shall receive the gift of God,
al life.

our text in Luke with its
Matt. 16: 26 and Mark 8: 36
better understand the mean-
s there used, where it is writ-
a man profited if he shall gain
orld, and lose his own soul?
the primary use of the word
son, or ones self; and that its
ing is life; that life and per-
onstitute that which should
is the person, or ones self,
ld not lose by rejecting the
h one may be saved. We
the salvation of our whole
ness. 5: 23,) that we should
at any divisible part of us is
red; but that it is ourselves
se or save; our lives, as ex-
ew; see Revised New Tes-
Emphatic Diaglott; and as
ity but a principle, it is our
may save for the future life;
t of course implies our per-
life is to be vested. Hence
e are to have a whole and
n. Glorious promise!

Nature of Man, Scientifically Considered.

F. DUGGER.

[Continued.]
in may be destroyed with-
mental powers, what is the
is its office work? or in
purpose does it serve in
ure? If man can think
did the Creator give him
an intelligent person whose
n, an individual who can
without brain, and I will
quotes one Dr. Payne as
brain may be sliced down
ngata, or beginning of the
affecting at the time the
But we are not referred
the statement may be
a. oblongata is by some
ortion of the brain. It
piratory organs. Destroy
of breathing stops. I
not said it too had been
without affecting res-
e to understand by the
affecting at the time the
The inference is that
ese functions were af-
onal evidence produced
to prove that the soul
this proves any thing
ply proves that while
were not affected the

soul was then immortal; but as soon as they
became affected, (as the statement clearly
implies that they did,) the soul was no longer
immortal, but lost its immortality. Here this
theory has finally surrendered its own prop-
osition—cut off its own head. Yes, headless
and brainless, it is left to expire, with no
Bible statement or fact of science to admin-
ister relief.

The *Flag* quotes Bishop Clark as saying
that Morgagn and Haller, claims to have
ascertained by a wide induction of facts that
every part of the brain has been found to be
destroyed or disorganized in one instance or
another, while yet the individuals have not
been deprived of mind, or even affected in
their intellectual powers. These are very
sweeping statements. No references are
given to any works whatever. The writer in
the *Flag* never read those authors for him-
self, as is evident from his own language. He
simply quotes it as a second hand matter.
He says Bishop Clark said so and so. I pre-
sume the Bishop was just as anxious as the
Flag to make out the immortality of the soul.
But where did Mr Clark learn it? Can the
writer of the *Flag* tell? I apprehend he can
not. The facts are that no such induction of
facts exist, and the whole thing is a misrep-
resentation of facts, in order to sustain a doc-
trine that is condemned both by Scripture
and science. The *Flag* concludes by quoting
Mr. Moore as saying: "Florence's experi-
ments are too numerous and extensive to
quote, but they prove that the brain may be
destroyed to a large extent in any direction
without destroying any of its functions."
Baptist Battle Flag, Vol. 4, No. 32, Aug.
21, 1878. These reckless statements are
abundantly refuted by such authors as Steele,
Cutter, Martindale, Dalton, from whom we
have quoted; and we have given reference
to their own works, so he that reads may ex-
amine for himself. But the *Flag* directs to
no works or pages so that we may satisfy our-
selves in reference to the correctness of its
statements, and the nature of the experiments
said to have been made. Florence's experi-
ments are said by the *Flag* to be too numer-
ous and extensive to quote. So it does not
give us one even out of the many; does not
refer us to any one of his works, or to any
other well known credible author who has
recorded his observations.

But we happen to know something of this
author, and will give the reader the benefit
to some of his experiments. We wish to at-
tribute honesty to all until otherwise con-
vinced. But how to account for the bold
statements of the *Flag* on this subject is a
mystery. The least we can say, however, is
that the *Flag* is mistaken, and has misrep-
resented the facts in the case. From the very
fact that mentality is a subject of physiolo-
gical investigation is proof positive that it is
not the product of an immortal, immaterial
entity, as the *Flag* would have its readers be-
lieve. To show my readers that I am right
in this affirmation I will give a quotation from
Dunglison. He says, under the head of men-
tal Faculties, "Were the mental and moral
phenomena the exclusive products of the
immaterial principle within us, they would

hardly form subjects for physiological in-
quiry." *Human Physiology*, Vol. 1, p. 302.
Dunglison was Professor of the Institutes in
Jefferson Medical College, and Secretary to
the American Philosophical Society; hence
his statements are of the worthiest impor-
tance, and are entitled to great credit in a
controversy of this nature; therefore we shall
refer to him quite frequently in discussing
the scientific part of this question.

The Sabbath Question.

WILL ELLSWORTH.

A review of Eld. Thomas's Argument.

Without questioning the sincerity and in-
tended veracity of the Eld's. statements, I
will appeal to facts both in Scripture and
history, and leave the reader to judge be-
tween truth and error. The propositions
stated by Eld. T. I cannot give verbatim, but
were in substance as follows:

PROP. 1. There have been two weekly
Sabbaths given by divine command. One a
perpetual Sabbath instituted at creation and
(with the exception of the Jews,) binding
upon all men for all time. Let us examine
the proof. Eld. T. quoted Mark 2: 27, "The
Sabbath was made for man." This he said
shows us that the Sabbath was made; then to
show when and where it was made he read
from Gen. 2: 2, 3, admitting that this was the
seventh day of God's time; all to which I
heartily agree. He has now given us proof
for one weekly Sabbath given by divine com-
mand. Bear in mind he has promised scrip-
tural proof for another. His next proposition
was in substance as follows:

PROP. 2. This perpetual sabbath given at
creation is identical with the first day of our
week, or Sunday; was kept by the antedilu-
vians, the patriarchs, and all nations after-
wards, except the Jews, and at the resurrec-
tion reverted to the Christian Church. His
proof: God's seventh day of time was Adam's
first day; and Adam reckoning from the first
day of his life would keep as his seventh day
another day than God's seventh; and the
world's history dates from man's creation.
(I give his proposition in full as I under-
stand.) Now if this statement were true
what does it prove? That Adam's seventh
day fell, not on God's first day, but upon his
sixth day. For Eld. T. will not deny that
God spake of his own seventh day in Ex. 20:
8, when he gave the ten commandments with
his own voice. So, admitting the absurdity
of Adam's starting a chronology of his own
in opposition to God's, his posterity here
returns to the true seventh day. But Eld. T.
said the length of the first six days of God's
time could be determined only by geology.
Now on this ground of his own making I will
show that before God's seventh day came,
years at least had passed in Adam's life. The
record in Genesis reads: "And all the days
of Adam were nine hundred and thirty years,
and he died." Now in Gen. 1: 24-27 we are
told God created, on the sixth day, the beasts
and creeping things, and afterward man,
"male and female created he them," verse 27.
Now in chap. 2: 18-23, we read that after

Adam was created, before the seventh day, he
gave names to all the beasts as they passed
before him. Then he fell in a deep sleep, and
God formed the woman and bro't her to him,
—all before God's seventh day came. If this
sixth day was composed of hundreds of years
(which geology tells us is true), then that
portion coming between Adam's creation and
the seventh day would occupy years at least.
But literal time does not accord with Eld. T's.
statement, for Adam's first day began on
God's sixth day. And this refutes the Eld's.
statement on which he has based the whole
argument.

Here I will leave his second proposition,
only remarking that the proof he advanced
from history and scripture that the cycle of
weeks was kept from Abel to Noah, and al-
so by the patriarchs, although conclusive,
does not aid his case, but proves that God's
creation Sabbath, the seventh day, was pre-
served by them unviolated till the decalogue
in table form was given to Moses. Josephus
says nothing (so far as his creation history
tells us,) about reckoning time from Adam's
first day, as Eld. T. asserted. And the state-
ment that all nations have kept the first day
is sufficiently accounted for by Eld. T's. own
admission, that they kept it as a day sacred
to their principal deity—the sun. No history
or Scripture proves that the patriarchs or An-
tediluvians who worshipped the true God
kept that day. We now come to

PROP. 3. The seventh day was given by
commandment to the Jews to commemorate
their exodus from Egypt and deliverance from
bondage, and ceased at the cross. In proof
he quoted Lev. 23: 7 to show that the exodus
was the seventh day of the week, and conse-
quently the memorial day for that event.
First, I remark, if this were so it could not
cease at the cross, for a memorial cannot
cease by limitation. No sabbaths ceased at
the cross but those annual sabbaths which
were types of coming events, as we shall see.
But Eld. T. makes a mistake when he takes
Lev. 23: 7, 11 to prove a weekly reckoning of
time; for the passover here referred to is a
yearly institution commencing on the four-
teenth day of the first month. Now every
one knows that a certain day of the month
in one year falls on a different day of the
week in another year. For instance:—Last
year the fourth of July fell on Sunday; this
year it occurs on Monday. So with the pass-
over; in the first month of each year on the
fourteenth day of the month the Lord's pass-
over was kept, and on the next day (the fif-
teenth,) commenced the feast of unleavened
bread, which was to be kept seven days. On
the first day (of this feast) they held a holy
convocation, doing "no servile work." Lev.
23: 7. Then the seventh day (of the feast, not
the week, as Eld. T. said,) they held the first
of seven yearly sabbaths; and on the morrow
after they offered the wave sheaf. In differ-
ent years these sabbaths would eventually
fall in their order on every day of the week,
the same as the fourth of July; the day of
the month alone regulating their observance.
These seven annual sabbaths were "shadows
of things to come," which ceased at the cross,
where shadow met substance. Col. 2: 17. The

assertion that the exodus occurred on the seventh, first, or any other day of the week, is not supported by Scripture. It is true that at the crucifixion the passover fell on the weekly Sabbath; and so unusual was the coincidence the apostle mentions it in John 19:31, "For that Sabbath was an high day." Thus falls the third pillar reared by Eld. T. to support the Christian Sabbath. Let us try the remaining one.

PROP. 4. The Christian church, from the resurrection to the present, have kept the first day of the week as the Christian Sabbath. First, I assert, without fear of contradiction, that the title Sabbath, or Christian Sabbath, or any word of sacred import, is not in Scripture applied to the first day of the week. Neither is it recognized as holy time by Christ or the apostles. Those who think otherwise are requested to search the Scriptures. Now let us commence at the resurrection and see if the first day was used as a memorial of that event. They surely could not keep it as such unless they believed the Lord had risen. Well, read Mark 16: 9-14, where we find that in the evening of the first day, when the disciples were sitting at meat they did not believe he had risen; and when he appeared he upbraided them for their unbelief, v. 14. That this was in the evening see John 20: 19. The first day of the week is mentioned eight times in the New Testament, and six times it refers to this day. In Acts 20: 8 Paul preached in the evening of the first day all night until break of day. But the reason given is (not that it was the Christian Sabbath, neither because they broke bread regularly on that day;—nothing of the kind,) that Paul was on his journey to Jerusalem, never to return. See Acts 20: 25; and he remained with them as long as possible, while the disciples sailed around the point to Assos, and waited for Paul who crossed the isthmus from Troas afoot to meet them. If Paul's preaching and breaking bread once on the first day is apostolic example for keeping it holy, then we should keep every day, and especially the seventh; for at the pentecost the disciples broke bread daily (Acts 2: 46); and Paul preached seventy-eight Sabbaths at Corinth, Acts 18: 1-5.

The last mention of the first day of the week is in 1 Cor. 16: 2, "On the first day of the week let every one lay by him in store as God hath prospered him, that there be no gatherings when I come." Six translations of the expression, "lay by him in store," render it "at home," "by himself," and the like; forbidding the idea of a public gathering. Thus we say in the Bible, at least, proof for first day observance is wanting; and this with every true Protestant should settle the matter. The gospels were not written till from six to sixty years after the resurrection; surely sufficient time for the writers of them to learn of a change in the Sabbath, had such a change taken place. But each time the simple numeral first day of the week, is used; and the Sabbath, the day before. See Matt. 28: 1; Mark 16: 1; Luke 23: 56, and 24: 1; John 20: 1.

But the Eld. brings the Christian fathers

to prove the Christian Sabbath. So would the Catholic to prove the existence of purgatory, prayers for the dead, and like dogmas peculiar to his faith. Who were the Christian fathers? Leading men in the Christian churches; who it is claimed associated with the inspired apostles, and those who lived during the first centuries of the Christian church. Paul said in his day that "the mystery of iniquity already worked," and that "grievous wolves should enter in not sparing the flock." What then in such times could be expected but apostacy and its fruits? In those days the true Christian was considered the offscouring of the earth. And the church surrounded by pagan sunworshippers, would naturally be turned from the simplicity of the gospel to ape the outward pomp and ceremony of the world, and conform to its customs. But despite the apostacy of the times we shall find in history they retained the Sabbath side by side with the pagan Sunday, till a power came up which "changed times and laws," as the prophet had predicted. Dan. 7; 25. All Protestants agree that this persecuting power is found in the papal church. And to-day you may read in their catechisms as evidence of their power to annul, human and divine law how they have changed the law of God,—the ten commandments—taking out the second, which forbids idolatry, changing the fourth or Sabbath command, and dividing the tenth to replace the second, making the ten good.

I have before me a work in which every mention made by the fathers of the first day of the week, and also of the Sabbath during the first four centuries is given. In them I find no such term as Christian Sabbath used, nor any reference to the fourth command to enforce its observance. I have space to refer only to those quoted by Eld. T. First, he quotes from Barnabas. But that writer nowhere mentions the Lord's day, nor uses any such title for the first day. He speaks of the Sabbath given at creation; and instead of denying its sacredness regards it as too sacred for mortals in this sinful state to keep. And then says, "We keep with joyfulness the 8th day on which Jesus rose." This epistle was written, not by Barnabas who was Paul's companion, but by an unknown writer whose writing appeared in the middle of the second century. He observed the sign of the cross, offered prayers for the dead, and other superstitions prevalent in those days of apostacy. Pliny, whom Eld. T. quotes, was not a Christian, but a Roman governor of Bythnia, who wrote to emperor Trajan in A. D. 184, concerning an examination of Christians. He says that "they met on a certain stated day in prayer to Christ as to some god, . . . after which it was their custom to separate." Not even an inference is given by the writer to determine what day this was, much less does he call it Christian Sabbath, or their Sabbath, as he likely would had such a title obtained for the day.

Thus I might pass through them all, had I the time and space, and show that these testimonies came from writers who in most

cases were influenced by the apostacy and prevailing customs of those times. Those who still kept the Sabbath of the Lord were still fellowshipped by those who did not, and in some cases observed both days, only asking tolerance for Sunday as a feast day, while they observed the ancient Sabbath. And till Constantine's time in A. D. 321 do we find a command to abstain from work on Sunday and this edict granted permission for work those living in the country. This was twenty years before his professed conversion to Christianity. Nor did the observance of the seventh day cease in the Romish church till in A. D. 364, when the Laodicean Council prohibited its observance under a grievous curse. And ever since that time a remnant of "heretics" have all along borne witness to God's Sabbath, some of them with their lives. The above are facts concerning the Christian fathers, and tho' many of them doubtless were godfearing men, the fruit of apostacy is shown thro' their writings. Now a short argument for the seventh day Sabbath, and close. I will make two propositions.

[Continued in next number.]

Letter Department.

From Bro. J. H. Nichols.

BRO. BRINKERHOFF: Enclosed find two dollars in payment for ADVOCATE, which meets with a hearty welcome in our western home and is always read with interest, and I trust profit. Time speeds on; days, weeks, months and years, pass by in rapid succession; nearer and nearer approaches the haven of rest, for which careworn, tempest-tossed children of God look, long, watch and pray. Nor will we long look in vain for the glorious dawn of eternal day, for surely the way marks are being passed in quick succession, and soon may we expect the first dawn of day to burst upon our enraptured vision. One of the last way marks given by Jesus to his followers marking the entrance into the harbor, and his coming in power and glory, is "the shaking of the powers of heaven and men's hearts falling them for fear and for looking after those things that are coming on the earth," Luke 21: 26. Surely it does not require much wisdom, neither stretch of imagination, to discover, at least, a striking similarity between the present time and the condition of the world just prior to and in connection with the coming of Christ. Three or four years ago we took the position that the perihelion of the planets at the present time, and its effect upon the earth, might constitute the fulfillment of the Savior's prediction; and whether in this we were correct or not, certainly the powers of heaven are now being shaken, and the elements of nature are in a state of convulsion, agonizing as it were in the agonies of death, causing the "falling of men's hearts with fear." Add to this the fulfillment of symbolic prophecy, and the sign of what observing child of God can fail to see in that startling announcement, "Behold, the Bridegroom cometh," may soon burst upon our ears.

We may not realize it, but it is never cold, or lukewarm children of God, only "times" described by reflection upon these every one of us that now; no time to trifle; but should our being and con- service of God. It is of us to increase the days we may be able God and raise above ties of this life, and sire, "Come, Lord Jesus."

Brethren and sisters, my face is still centered in the brethren in New York. I have been here as desired. Your right in the time of so that I could not still desire, and the will visit you this time. I hear from you. Jesus Christ be with you, brother, waiting for you. Plainville, Kan.

From Bro.

BRO JACOB: My dear brother, of man's salvation year by year, as we witness a glorious event. For thou hast been afflicted with sorrow, and nearly lose the sign of the cross. In consolation, I only had to sacrifice while my pen has been writing for Christ and his kingdom. The doctrine of the advent is home in that blissful state, diminished by the presence of the Lord; yet these promised blessings will give me new zeal, new desires, and new desires. For years that Christ has not yet appeared; encouraged; verily to that glorious reality, which is nearer than we think.

The prophetic fulfillment of the promise to take God at his word, will discern the signs of the times, like to live to see the day when we are but dust, we live to see that day, too, may have to wait in the tomb, we only die in the resurrection, smiles upon us, of Jesus, that shall be our only hosts desired.

We may not realize this fact as fully as we ought, but it is nevertheless true; but the cold, or lukewarm condition of the professed children of God, only serves as additional evidence that we are living in the "perilous times" described by the apostle. A moment's reflection upon these things should convince every one of us that we have no time to sleep now; no time to trifle with our eternal welfare; but should arouse all the faculties of our being and consecrate ourselves to the service of God. It is high time for every one of us to increase the intensity of our earnestness so that amid all the perils of the last days we may be able to humbly confide in God and raise above the cares and perplexities of this life, and exclaim with earnest desire, "Come, Lord Jesus, come quickly."

Brethren and sisters, readers of the *Advocate*, my face is still Zionward; my interest is still centered in the kingdom of God. To the brethren in Nebraska I would say, hitherto I have been hindered from visiting you as desired. Your last appointment came right in the time of our wheat harvest here, so that I could not leave home; but if you still desire, and the Lord wills me to do so, I will visit you this fall. Bro. McMullin, let me hear from you. The grace of our Lord Jesus Christ be with you all. Amen. Your brother, waiting for the appearing of Christ.
Plainville, Kansas.

From Bro. A. M. Brinkerhoff.

BRO JACOB: My interest in the great work of man's salvation and redemption increases year by year, as we near that great and glorious event. For the past nine months I have been afflicted with a diseased eye, and shall nearly lose the sight thereof, even if it finally gets well. In consequence of this I have not only had to sacrifice time and money; but while my pen has been about idle, my love for Christ and his cause, for the glorious doctrine of the advent of the Redeemer, for a home in that blissful Eden land, is not at all diminished by these afflictions, for my trust is in the Lord; yea, at the very mention of these promised blessings it inspires within me new zeal, new determinations, new hopes and new desires. Because we have preached for years that Christ is soon coming, and he has not yet appeared, we should not be discouraged; verily not, we should cling closer to that glorious thought, or, we might say, glorious reality, knowing that our salvation is nearer than when we first believed.

The prophetic student, he who is not contaminated with sectarianism, but is willing to take God at his word, willing for God to fulfill his signs as he sees best, this individual will discern the signs of the times; this one will be watching when he comes. We should like to live to see that day, but we remember we are but dust. Father Davison desired to live to see that day, but he could not; so we, too, may have to lay us down to rest and wait in the tomb; but it will not be long. If we only die in faith, with God's approving smiles upon us, and go to sleep in the arms of Jesus, that shout from heaven as the heavenly hosts descend, will arouse us and we

will come forth clothed in immortality. That this may be the happy lot of each one who reads this short epistle, is the prayer of your unworthy brother.

Garwin, Tama Co., Iowa.

From Bro. R. V. Lyon.

BRO BRINKERHOFF: Thinking that some of the loved ones of earth would like to know what Bro. Lyon is about, therefore I write. Since my recovery, I have spent four Sundays with the church at Thorold, or Fonthil, very pleasantly. Immersed one. Have spent one Sunday with the church in Darlington. Our chapel was full, and as many outside that could not get in; yet all, outside and in, listened with interest to my message. Immersed one. This church is a living epistle. But they have lost one, who was a lively stone, sister Mitchell. She and her lovely husband embraced the gospel some 13 years ago, and was immersed by the writer; and by him a discourse was delivered to a large congregation, predicated upon 1 Cor. 15:26.

On the last Sunday in June I held our annual grove meeting in Bro. Davis' grove, it being the 23rd which I had held in that neighborhood. The Editor of the *Norwich Gazette* has given the following notice in his paper. "The meeting advertised to be held by Rev. R. V. Lyon in Mr. Davis' grove on Sunday last was largely attended, notwithstanding the attractions at Norwich. (the Friends had their annual meeting.) Taking for his subjects, The truth of the Bible, and the great day of God's wrath, he entered upon a scathing review of Ingersoll and infidelity with all his old-time energy. Fortunately the weather was all that could be desired." On the last Sunday in June, 1882, am to hold a meeting in the same grove. On the first Sunday in July I held my 14th annual grove meeting in Sweaburg. The congregation was the largest that we had ever had in that place. A writer in one of the Woodstock papers thus speaks of the meeting, "On Sunday last the yearly grove meeting of the Second Adventists was held in Carr's grove, south of the villiage, as usual, by Bro. Lyon, of the Niagara district. The congregation was very large. Hundreds were present. People were to be seen there from Norwich, Torra, Ingersoll, and Woodstock, as well as from the two townships adjoining." At the close of our service in the afternoon we ate the memorial supper. I left an appointment for the first Sunday in July, 1882. By an urgent request, I hold a grove meeting on the second Sunday in this month, at Lake Hunger, new field; but the audience was large in the afternoon. The people heard the truth, and it will accomplish the end designed by Deity.

Suspension Bridge, N. Y.

From Bro Isaac Whisler.

DEAR BRO. BRINKERHOFF: With a heart full of love and gratitude for you and the cause in general, I will endeavor to write a few lines for the *Advocate*. In the first place I am pleased with its beautiful, large

and clear type, and its weekly visits; and above all for the plain logical Bible truths it contains, altho' there are some things that I cannot see as the writers do; but on such things there are generally different views presented, which gives the reader a better chance to arrive at a right conclusion. I have been a reader of the *Advocate* ever since it existed, even when it came in the name of the "Hope of Israel," and I have been a constant reader of the *Review* for about fourteen years; and if I am able to judge, and I try to be impartial, I think that the *Advocate* is far ahead in bringing out disputed points and coming to right conclusions.

I will now state a few of the many positions they take that I think are unsound and unwarranted by the Bible; such as the shut door and the passing of our great High Priest from the first to the second apartment of the sanctuary in 1844, and also the cleansing of the heavenly sanctuary, which I believe to be the earthly instead of the heavenly sanctuary that will be cleansed, and also the saints going to heaven when Christ comes, and remaining there a thousand years, and the resurrection of Christ on the first day of the week. These, and many others are held and advocated by the Seventh Day Adventist organization. I am surprised indeed that smart men, men that have so much Bible truths should advocate such theories; but no wonder, for those who believe in the divine inspiration of E. G. White are compelled to teach them, for they are said to be given by inspiration from God; and if so, must be true. But I am an unbeliever in the inspiration of E. G. White. I can endorse the exposition given by A. C. Long of the visions in *Advocate*, Vol. 15, No. 18, p. 72. I believe the visions to be human and contradictory, and according to Eld. White's theory, I am past redemption.

I will now say to the readers of the *Advocate* that about fourteen years ago, under the labors of Elders Canright and Butler, I was convinced on the Sabbath question and the state of the dead, &c., and was a member of that organization for seven years; and then on account of those things already mentioned, and others, I had my name taken off the church book; but have not ceased to keep all the commandments, and tried to live a devoted Christian life; and for the last four years I have a desire to unite with the Church of God, but lacked the opportunity. My age is 61 years; my health is good, but am very lonesome; my dear companion is now sleeping in Jesus waiting the resurrection. She died Sept. 6th, 1879. Oh I want to overcome all my sins by righteousness so that I may again strike glad hands with her in the morning of the resurrection. I feel very lonesome, being isolated, or not having the privilege of meeting with those of my choice. I desire the prayers of all God's chosen people, so that I may be able to contend against evil influences that surround me, and finally be an overcomer and have a right to enter in through the gates into the city.

Sherman, Greyson Co., Texas.

Advent and Sabbath Advocate.

From the Tent.

BRO. BRINKERHOFF: We pitched the tent in King City, Gentry Co., July 15th, and have held meetings every night since, save one, which was stormy: also on Sabbath and Sunday. We are having a good attendance, people coming six, eight, and ten miles. Have quite an interest, and some say they are in harmony with us as far as they have heard. We have presented the Second Coming of Christ, Signs of the Times, Saint's Inheritance, Nature of Man, and other subjects, and shall now take up the Law and Sabbath. Are meeting with some opposition. The Methodist minister announced that he would speak last Sunday night on the coming of Christ in his kingdom, and his second coming at the end of the world. Although he spoke against us, we had the largest audience we have had at the tent. While one preached, the other went to the church and took notes. He claimed that Christ established the kingdom spoken of in Dan. 2nd while he was on earth; also that it came with power on the day of Pentecost, and took various other unscriptural and untenable positions, which we have not time and space to notice. We reviewed him in the tent on Tuesday night, after which we gave opportunity for any one to speak. He arose and said we had misrepresented, but refused to state wherein; so we concluded and think the audience saw, that he had not been misrepresented, or he could have told in what particular. As he had also spoken against us some ten miles distant, we offered him the tent if he wanted to review or discuss. He said he would not discuss with a man who did not believe he had a soul. Told him we supposed he would rather go off ten miles, or wait till we were gone, and then review us. On Sabbath our hearts were gladdened by the presence of some 25 or 30 of the Mt. Hope brethren and sisters, who remained till after meeting on Sunday. Bro. Dugger was with us and preached last night, but returned home this morning. Do not know how long we will remain here; depends on the interest. Pray for us and "that the word may have free course and be glorified." Yours in hope. N. A. WELLS. W. C. LONG. King City, Mo., July 28th.

CORRECTION.—In Bro. W. C. Long's late report of meetings at the Pleasant Valley Church it reads that three united with the church. Two of the members had formerly belonged to the Disciple church and went forward in baptism. It should have read that the other one went forward in baptism.

AN exchange says: "The whole world has good reason to be alarmed at the prevalence of the plague in Bagdad. It has commenced about the same time of year that it began its ravages in that city in 1831. It then defied all curative power, and in a few days the mortality reached 1,000 a day, and before it began to abate 2,000 perished daily. This was of short continuance. The city then had 80,000 inhabitants. It now has 150,000. Christianity has done but little to ameliorate the horrors of an epidemic in Bagdad.

—LIEUT. CONDOR, of the Palestine Exploration, recently stated in Edinburgh that their survey had identified 140 Scriptural sites in west Palestine, so that 430 out of 620 mentioned in the Bible were now fixed.

THE JEWS AND SPAIN. In the reign of Ferdinand and Isabella, the Jews, after suffering dreadful persecutions at the hands of the Inquisition, were driven, to the number of 160,000, from the country, and since then Spain has held the peculiar position among Christian nations of having no Jewish population. King Alfonso has now, however, issued a decree allowing Jews to return to Spain. This decree originated in a communication from Constantinople pointing out that sixty thousand Jews have recently taken refuge in Turkey from the persecution in Russia and the adjoining States, and hinting that many desired to return to the homes of their ancestors in Spain.

THE death of Oscar de Lafayette, son of George Washington de Lafayette and grandson of the distinguished general of our Revolutionary War nearly extinguishes this historic family. The only person living of the name is his brother Edmund, a confirmed bachelor, with whom the Lafayettes will expire. The family was among the oldest and most historic of France and had been famous in the history of that country even before the days of Charlemagne, figuring conspicuously among the heroes whose deeds are related in the pages of Frois-sart.

Appointments.

PROVIDENCE permitting I will meet with the brethren as follows: Missouri Campmeeting at Mineral Springs, September 1st, 1881. Marion, Iowa, Sabbath, Sept. 10th, 1881.

La Porte City, Iowa, Sabbath, Sept. 17th, 1881. Fairfield, Neb., Oct. 8th, to remain as long as the interest demands. J. H. NICHOLS.

P. S. It may be that Mrs. Nichols will accompany us on the above tour, and we desire to meet with as many of the brethren and sisters as possible.—J. H. N.

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 Tuesday, 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 Campground, or on the Mt. Ayr branch to Grant City, which is 13 miles north-west of the Campground.

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.

Letters and Money Received.

W C Long \$3.60, M E Rogers \$1, Ida Imel \$1, John Imel \$1, Hettie Rinehart \$1.50, John Nichols \$2, Mrs F L Ellsworth \$2, Isaac Whisler \$2, Lewis Leach \$5, F X Charbonneau \$1.30, C E Gregg, J Ekdahl, Kate McNeil, A C Long, John Branch, R B Stillwell.

Books and Tracts Sent by Mail.

Norman Gladding, W C Long, F X Charbonneau, Jesse Millard, Frank Broderick, Jennie Collingwood, J W Admire.

A TEXT DIFFICULT TO FIND.—A correspondent of the Church Union, New York, wrote recently for a showing positive authority or proof that First Day is the Lord's Day, whereupon he was treated to a lengthy article called an argument. To this the correspondent replied, "I did not ask for an argument, for a text. Why do those whose is, 'Thus saith the Lord,' forever to argument? If any man know a command to commune every Day, or to call the First Day 'Lord's Day,' let him produce it, please do not launch out into argument."—Sabbath Memorial.

The Cyclopaedia War

The month of July, 1881, witnesses the completion of the largest and most important literary work this 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 1830 being reprinted verbatim as a portion of its contents), is the laborious product of European scholarship. It has been 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 important information as the ordinary reader, or the careful student, is likely to need upon about 25,000 subjects in every department of human knowledge. Chambers's Encyclopaedia, however, is a foreign production, edited and published for the American market, and could not be expected to give as much satisfaction to American readers as a work prepared by American editors and writers have added important articles upon about 15,000 subjects covering the entire field of human knowledge, bringing the whole number of titles to one alphabetical arrangement to about 40,000. Thus the work is thoroughly American 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 half Russia, sprinkled edges, \$20.00. In half Russia, gilt top, \$22.50. 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 education easily accessible to the plowboy of the country and the apprentice boy of the city. Every farmer and every mechanic in the land ought to have himself and to his children that such a Cyclopaedia shall henceforward form a part of his 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) by 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 getting from 40 to 60 per cent commission for selling these high-priced books are not so well pleased to see 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 major booksellers, however, are better pleased to slander than to sell this and our numerous standard and incomparably low-priced publications. But the Literary Revolution 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 it as follows:

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

As a special inducement to our friends and patrons to go to work promptly and to distribute \$10,000 in special premiums as follows, in addition to the regular commissions to clubs:

\$5,000 Reward

to be distributed equally among the first 500 club agents who secure not less than five subscribers, after June 15th and before September 1st.

In addition to the first \$5,000 to be distributed among the 500 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 above will be distributed promptly on Sept. 1st. The names of the persons receiving these rewards will be printed, with their names, in the list sent to all the club agents entering into competition for them. The names of the subscribers must be actual purchasers for individual use, to entitle the club agent to the rewards under this plan.

Persons desiring to raise clubs may send to us at once for sample volumes, if they desire, in 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 promptly, within our ability to manufacture, beginning not later than July 10th, orders being sent 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 to clubs, and illustrated pamphlets for 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.

AMERICAN BOOK EXCHANGE JOHN B. ALDEN, MANAGER. 764 Broadway, New York.

Advent

"Thy Word"

VOL. XVI. Marion, Iowa,

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

TERMS.—Two Dollars per year. In advance. To new subscribers for \$1, or \$1.50 per yr. Specimen copy free.

THE ADVOCATE is devoted to the propagation of the doctrines of the Second Advent, the Signs of the Times, the duty of observing the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unchangeable End, the End of the Wicked, the future inheritance and abode of the righteous, the Kingdom of God, the Atonement by Jesus Christ, the Preparation for Christian Life, and kindred Bible subjects.

Trust. MRS. J. C. FIELD.

Oh God, our Father, Savior, Friend, On whom we truly can depend While passing through this world We feel its thorns, or pluck its flowers Our crown of blessings, may it be To trust in Thee, to trust in Thee.

We put our trust in earthly things And find that wealth and fame That all the joys we grasp, receive And none remain a friend in need Oh then what joy, what ecstasy To trust in thee, to trust in thee.

This loving trust shall help us through In triumph to the other shore, Where these poor, petty cares Shall yield to things of nobler worth And ours the glorious fruits shall be Of having trusted Lord, in Thee Igo, Shasta Co., Cal.

One Week's Record. A. C. LONG.

"In the last days perilous times shall come. Men shall be lovers of themselves, greedy, cruel, dangerous, traitors, deceiving and being deceived, their hearts failing them for fear, after those things which are coming upon the earth," Luke 21: 26.

The above passages are prophecies to the last days of this dispensation.

I herewith append one week's record of calamities, murder, and robberies, the last weekly Inter Ocean, published July 21, as a fulfillment of the prophecies.

"Work of outlaws. Another week in Mo., with the James Brothers and leaders. Highway robbery, New York City. Ten thousand outlaws at work in