

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.

Trust.

I would not know my future here,
Whatever it may be;
So all my share of joy or care,
I leave, O God, with thee.

I would not know a day, or hour,
Beyond the present one;
For I might say, I cannot pray,
"Thy will, O God, be done."

It may be, that these fearful clouds
Which hover now so low,
Will break a way, ere setting day,
And I shall fully know,

That God's own hand hath let them down,
And holds them here thus long,
Lest I should stray from truth away,
And join the wayward throng.

For great I know the danger is,
On life's strange, unknown sea,
To spurn the call, which comes to all,
"Arise and follow me!"

We glide along 'mid mirth and song,
With no wise one at helm;
Till tempest tossed, we find we're lost,
And billows wild o'erwhelm.

I thank thee, Lord, that thou hast shown
My bark to be too frail,
And hold'st it back, from life's rough track,
Till thou hast tried each sail.

And when I'm found in faith all sound,
And consecrated true,
And trust at length in Christ's own strength,
To make me wholly new;

Then, if I launch my bark once more,
And the wild waves would fill,
I'll raise my cries, that Christ arise,
And say, rude winds "be still!"

Thus 'mid the strife of troubled life,
I'll wait till storms shall cease,
And Jesus' love from heaven above,
Descends with words of peace.

So I care not the way to know,
Which lies before my sight;
For faith and prayer my cross will bear,
To yonder shore of light.

Christ, the End of the Law for
Righteousness.

LEWIS LEACH.

"Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. Mark, it is not said in the text that Christ

is the end of the law for unrighteousness, nor for unbelievers. And this silence presents a serious difficulty in the way of Christ being the end of the law for the unrighteous, or for the impenitent, or disobedient. But it is said, 'Christ is the end of the law for righteousness to every one that believeth.' This has direct reference to those who have fled to Christ by faith and obedience; then the believer receives pardon and remission for his sins. What does Christ do to save the transgressors from the curse, the sentence of the law? He lays down or gives his own life a ransom for many," Matt. 20: 28. As viewing any part of the moral law as commonly understood in the sense of its universal obligation, we all are amenable or answerable to it. This moral law, with its ten precepts, when either of them are once broken, man stands guilty before God; see James 2: 10; guilty as a transgressor; and its only remedy for pardon is through Christ; and they who by faith and obedience fulfill "the righteousness of the law," Rom. 8: 4, are the only ones who can be called free "from the curse of the law," or from "condemnation." In this sense 'Christ is the end of the law for righteousness to every one that believeth.'

And now, further evidence to this is given by Paul in a previous statement, in Rom. 8: 1, which is of great importance. Says Paul: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." Thus the believer is made free from the curse of the law. Verse 2, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." This is how the apostle could "delight in the law of God after the inward man," Rom. 7: 22. This is how Paul could write, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8: 4. Hence Paul states in substance, "They that are after the flesh do mind the things of the flesh;" in which we learn that the fleshly mind is opposed to the divine claims of God's law, by the carnal mind, which "is not subject to the law of God, neither indeed can be," v. 7. I know that some will say that we cannot keep the law of God. This is true with the carnal mind, which opposes the claims of God's law, which Paul says "is holy, just, and good," and says "I delight in the law of God after the inward man." Hence I am not ready to admit that God has given us a law that we cannot keep. I dare not charge God with such injustice, because "the law is holy, just, and good."

Death is due to those who have broken it, "For the wages of sin is death;" Hence man

is not brought out of the state of guilt whilst he remains carnal minded. But those who are in Christ are made "free from the law of sin and death." This is evident from the testimony of Paul, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 2. The Christian's freedom from the law of sin and death consists in living in the morality of the law, by the indwelling spirit of Christ to conquer the earthly nature. On this point I will give Howson's translation of Rom. 6: 15, 16, "What then? shall we sin because we are not under the law, but under grace? God forbid? know ye not that he to whose service you give yourselves is your real master, whether sin, whose end is death, or obedience, whose end is righteousness?" "Sin is the transgression of the law." John 3: 4, and by transgressing the claims of God's holy law, is that by which the whole world stands under the law guilty, being at some time law breakers. "If we say that we have not sinned, we make him a liar, and his word is not in us." This is the case with man. He has violated the divine law which requires perfect obedience, and cannot, in any way make amends for such transgression, from the fact it is all that could possibly be done in the first place to satisfy the demands of the law. Future obedience cannot make satisfaction for past disobedience. Such then is the case; all are guilty offenders against God's law, and the sentence of death is passed upon all, that "every mouth" is "stopped."

Again, we find the Bible everywhere represents God as being eternally and unchangeably opposed to sin in every form. What is now brought to view as the remedy for helpless man? Is it that God will abolish his own moral law, and receive those into his favor who are guilty before him? This cannot be; God is unchangeable, therefore to abrogate his own law, or even to relax any part of its claims, to save lost man, we are safe to say, sooner, far sooner than this, would heaven and earth pass, than one tittle of the law of God. Then instead of God abolishing his law he would give Christ to die instead or in the place of those who have broken it, and offer pardon to such as would avail themselves of the provisions the atonement made for sin by the sacrifice of Christ. Then in reference to what we must do on our part in the Christian religion is, God requires faith as an indispensable act, prerequisite in order to the reception of the benefits of the atonement. Heb. 11: 6; Mark 1: 15; Rom. 5: 2.

Again, repentance and obedience are so necessary that there can be no salvation without it. Luke 13: 1-5; Acts 2: 38; 3: 19. It

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It is estimated that the...
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is God's plan to forgive the sins of all those who believe, repent, and obey, Rom. 6: 1, 2, 16. God, as a being of infinite justice and holiness, cannot look with any complaisance upon a plan of salvation that would impair in the least degree the claims of his moral law, James 2:10; Matt. 5: 19. In the New Testament Christ is everywhere exhibited as one sent by God for the salvation of the world, John 3: 16-21. As the conditions, on the part of man, of his obtaining this salvation, we read of the requirements of faith, repentance, and obedience. Peter says: "Repent and be converted, that your sins may be blotted out." Acts 9: 19. Repent; that is a change of purpose, one who effects a reformation, to change for the better. "For I say unto you," are the words of Christ, "that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven." Matt. 5: 20. Now what gave rise to the force of this was that Christ had declared to his disciples in the context, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law till all things be accomplished," verses 17, 18. See Revised New Testament. Here is a plain, positive declaration, that Christ 'came not to destroy the law,' no not 'one jot or one tittle' is to 'pass away from the law, till all things be accomplished.' This testimony is more weighty than all the assertions of men who say the seventh day Sabbath in the decalogue was changed, relaxed, and as some say was abolished at the death of Christ, which if true, certainly heaven and earth must be passed away, and 'all things have been accomplished;' which to the reverse, by the text, must forever settle the whole dispute about the seventh day Sabbath being stripped from the law of the decalogue, under the gospel, only as it has been torn away by the man of sin.

The New Testament writers offer no authority, either by precept or example, for keeping the first day of the week holy. In it thou shalt not do any work, there is no such precept nor command. The apostles utter not a word on the subject. This silence presents a very serious difficulty; for surely the New Testament writers were not intending to mislead us respecting the change of the Sabbath from the seventh to the first day of the week, if such was the fact. But when we search for evidence the New Testament is entirely silent upon the subject of a new Sabbath. There is no authority for the Sunday Sabbath but the man of sin, "He that opposeth and exalteth himself against all that is called God, or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2: 4. Revised version. This same power is in the prophecy of Daniel, 7: 25, where we find one who "shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." What a fruitful source of corruption has this power been, to complete his

object by stripping from the law of the decalogue the seventh day Sabbath. How strikingly this holds good in Malachi, whose prophecy has foretold, in these words, 'Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of Hosts; and ye brought that which was torn.' Mal. 1: 13. Again, says the word of God by the prophets, 'But ye are departed out of the way; ye have caused many to stumble at the law.' 'Accursed many to stumble at the law.' Mal. 1: 8, 9. By this been partiality of the divine law of the decalogue, the following forcible question is put by the prophet: "Have we not all [Jews and Gentiles,] one Father? hath not one God created us? v. 10. A special answer to this we get in the fourth commandment. Ex. 20: 11. Hence if the seventh day Sabbath, put by the finger of God, in the very bosom of the divine law, is Jewish, so are the other nine precepts; for God the Creator, "that made the world and all things therein," Acts 17. that same Creator of Jews and Gentiles, wrote the ten commandments. Deut. 9: 9-11.

Then, if keeping the seventh day, enforced by the fourth commandment, in the bosom of God's law, makes a Gentile a Jew for keeping it, then certainly every Gentile that keeps the other nine in the code of the same law cannot be otherwise than nine parts of a Jew too. But as long as he is no more, he is all right, no cross to bear! But Paul says, "He is not a Jew which is one outwardly; but he is a Jew which is one inwardly." And to be a Jew inwardly the law must be written inwardly in their hearts. See Heb. 8: 10. Then when the law, by the spirit of God, is written in the heart of a Gentile, he can say as did Paul, 'I delight in the law of God after the inward man,' But because we are not under the law, as that by which we seek to be justified, shall we blindly set aside some part of God's holy law as though it had only a partial relation to us? When the seventh day Sabbath is set forth as the only Sabbath in the New Testament, the cry is raised, O, it is Jewish! it is the old Jewish Sabbath! This has actually been met in this manner. And the cry is in order to bring God's holy Sabbath into disrepute and contempt. We say, as above, how strikingly this holds good in Malachi's prophecy, 'ye brought that which was torn.' ye have caused many to stumble at the law. Again, to enforce the authority of the moral law, which the Sabbath is a part, seems to some as if it were putting men under the law for acceptance, and thus denying the gospel. Such has actually been the case, when the subject of the Sabbath, as contained in the decalogue, has been shown to be the only Sabbath of the New Testament as given in Ex. 20: 8-11.

Does any one suppose that God had not such principles laid down of right and wrong before he gave the written law of the ten commandments from Mt. Sinai? Although the ten precepts of the moral law were not previously written out in the same form that they were written on tables of stone at Sinai, yet to say that God's law did not exist, be it

known, that the word of God says, "That Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5. This text proves that God had commandments and laws, and Abraham kept them, before they were given from Sinai. Let those who teach the undervaluation of the law, and say it is abolished to get rid of the Sabbath, inquire how the apostle could "delight in the law of God after the inward man?" Rom. 7: 22; and how he could write, "that the righteousness of the law might be fulfilled in us," Rom. 8: 4, if we have nothing to do with law?

They say indeed, that the righteousness in which we are accepted is "without law," and that we are saved, "not of works," and thus they would shut out the Sabbath of the decalogue. But who is there that cannot see that it is our works and our obedience to the law that are excluded in the matter of justification? But if we shut out the moral law from our obedience as a duty due to God, we set aside the necessity of the atonement, the sacrifice of Christ, for "all have sinned." "If we say we have not sinned we make him a liar, and his word is not in us." 1 John 1: 10. "Sin is the transgression of the law," John 3: 4. And then as transgression has made a breach between God and man, there is no remedy provided on any other principle than that of salvation; for as the law is just in condemning the sinner to die, and as the law once broken has no provisions that offer pardon or justification, in case of violation, nor redemption is case death is to be inflicted on the guilty, where then shall we look for a remedy, but to him who gave his only son to die, the just for the unjust? And God says, "I have found a ransom." It pleased God in his infinite and boundless mercy, without our deserving, to prepare for us the body of Christ, by which he "gave his life a ransom for many." Matt. 20: 28, whereby our ransom, the price paid for a forfeited life of ours by transgression, whereby his death has taken on him the consequences of our sins, which we have incurred by our default in a previous state of disobedience; and thus his death to "redeem us from the curse of the law, being made a curse for us." Gal. 3: 13. And so a ransom might be paid for our past default of violating the holy law, which requires perfect obedience, which is the claim of God's law: and to accomplish this freedom from the sentence of condemnation and death, the believer is delivered from the curse of the law, and brought under pardon and favor through the death of Christ, "whom God hath set forth to be a propitiation through faith in his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God." Rom. 3: 25, Revised version. So that now the revealed plan of salvation requires the sinner to lay down and unarm forever all his carnal weapons of the flesh, and rebel against God no more.

[Continued in next number.]

In the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

The Perfect State, Isa.

"There shall be no more thorns, nor an old man that shall be left: for the child shall die, but the sinner being a hundred years old shall be accursed."

The above passage of Scripture is some time hard for me to understand in a free translation of the original of New England's ablest linguists, some light upon this difficult passage. It translates it thus: "There shall be thence an infant of days, nor shall he have filled his days, nor shall he be a hundred years old, nor a hundred years old to be accursed;" which harmonizes with the context of the whole tenor of Scripture.

here describing the future state, which believes God's Word to be such a glowing description of a future state, that will not be counted worthy to obtain it. Taking a glance at the words of Paul to the Romans, 8: 12; that the whole creation groaneth in pain together until now, it thus created? If so, how can the Creator pronounce it "very good" not in a state of corruption and sinning, there certainly must be some cause? We answer, that the cause is the curse of the law, which has been placed in such a state of being cursed for man's sake." The Creator pronounced it "very good" of man's Creator, seeing the corruption and the beautiful garden of Eden, "the loveliest pair that ever embraced met," sought, by the weakness of Eve's weakness, to destroy the pair, and to leave their bodies to whirl on through space as a centre, unpopulated. How can we deceive our first parents?

We cannot but observe that the very pleasant story, and if it had been perfectly satisfied with the story told by him, a tendency to create in his lofty aspirations. Just the of becoming gods by partaking which was forbidden them. Elated with the thought, "Eve was a shadow of truth in her edge of good and evil, but the pair are driven from the home, and the tree of life, which alone would cause them to be guarded by "cherubim" which renders its approach impossible until he makes reparations, how can he? Justice is demanded, forbidding him to demands are satisfied. In this great extremity tells Justice to sheathe his

The Perfect State, Isa. 65: 20.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed."

The above passage of Scripture was for some time hard for me to understand; but a free translation of the original text, by one of New England's ablest linguists, gave me some light upon this difficult passage. He translates it thus: "There shall be no more thence an infant of days, nor an old man that hath not filled his days, nor a child to die an hundred years old, nor a sinner an hundred years old to be accursed;" which beautifully harmonizes with the context as well as the whole tenor of Scripture. The prophet is here describing the future state; and who that believes God's Word to be true, on reading such a glowing description of the promised future state, that will not strive to be "accounted worthy" to obtain it.

Taking a glance at the world as it is, we are reminded of the truthfulness of the saying of Paul to the Romans, 8: 12; "For we know that the whole creation groaneth and travaileth in pain together until now." We ask, was it thus created? If so, how could the infinite Creator pronounce it "very good?" If it was not in a state of corruption from the beginning, there certainly must be some cause for its being placed in such a state. What is the cause? We answer, that the earth "was cursed for man's sake." This certainty must have been a beautiful world when the Creator pronounced it "very good." The enemy of man's Creator, seeing the fair face of creation and the beautiful garden, wherein were "the loveliest pair that ever since in loves embraces met," sought, by taking advantage of Eve's weakness, to destroy that beautiful pair, and to leave their beautiful earth to whirl on through space around the great centre, unpopulated. How wonderfully did he deceive our first parents!

We cannot but observe the great cunning of the enemy as he approaches Eve, with his very pleasant story, and if prior to that she had been perfectly satisfied with her attainments, the story told by him would have had a tendency to create in her mind high and lofty aspirations. Just think for a moment of becoming gods by partaking of that fruit which was forbidden them by their Creator. Elated with the thought, Eve partakes. But alas! She has been deceived, although there was a shadow of truth in his story (as there is in every lie). She did obtain the knowledge of good and evil, but did not become as gods. The consequences, O how sad! The pair are driven from their glorious Eden home, and the tree of life, the partaking of which alone would cause them to "become as gods," i. e., give them "life in themselves," is guarded by "cherubim and flaming sword," which renders its approach by man impossible until he makes reparation. Poor man! how can he? Justice is standing with drawn sword, forbidding him to approach until his demands are satisfied.

In this great extremity Mercy enters, and tells Justice to sheathe his sword. Justice

replies, Never, until security is given. Mercy says, I will save man, and secure you. Justice withdraws. Praise the Lamb! and poor man, with the seeds of sin sown in him, which will ultimately result in his dissolution, is once more placed on trial. The all-wise Creator then adapted the earth to his fallen nature, which accounts for its present state of corruption.

If Justice is satisfied and man is rescued, the one who does it must possess "power to lay down his life, and power to take it again." Nothing but life will satisfy Justice; and man cannot spare enough to pay the debt and still carry out the command of his Creator—"Be fruitful, and multiply, and replenish the earth and subdue it;" for it would take all he had. Therefore the one who pays the debt must have power to create or make new old things. Such power is invested in the Son of God. Although our case was a desperate one he has reached it. 'He was manifested to destroy the works of the devil,' which could only be done by entering 'flesh, and for sin condemning sin in the flesh.' That was promised in the beginning, and fulfilled in these last days; therefore he was 'as a Lamb slain from the foundation of the world.'

He has condemned sin in the flesh, has he? What did sin introduce? The law of decrease. 'He ever liveth to make intercession for us.' 'He is alive forever more, and has the keys of death and hades.' Therefore he has power to destroy death, and renders useless the power of him 'who at present has the power of death,' which must be nothing less than resurrection power. And by manifesting this power he wrenches the kingdom from the hands of the usurper, takes the power of death from him, and gives it into the hands of Justice. Then those who have judged themselves unworthy of eternal life, by not accepting Christ, shall be 'returned into the state of death with all the nations that forget God.' 'On such the wrath of God will forever abide.'

While on the other hand, those who by obedience have judged themselves 'worthy to obtain that world, and the resurrection of the dead,' will hear it said 'neither can they die any more, for they are children of God, being children of the resurrection,' or Christ, who is 'the everlasting father,' the head of the race who shall inherit 'the world to come.'

They will bear the same relation to him as we now do to Adam. As we are all unrighteous on account of Adam's transgression, so they will be righteous by virtue of Christ's righteousness. 'My people shall be righteous.' When that glorious time arrives, then the above prophecy will have its fulfillment. Then the family will be complete. Therefore withdraw from man the law of increase; do away with 'marrying and giving in marriage,' and make them 'like the angels of God in heaven.'

What a glorious eternity for God's faithful ones! No more 'laboring in pain, nor bringing forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them.' No more old 'sinners to be accursed,' for they have prior to this been

'eternally cut off from life,'—gone back to their original elements. What a glorious age is about to dawn! There will be no helpless infants to remind the mother of former anguish, nor old persons to remind us of our former state of decay. May the good Lord hasten his glorious kingdom, 'when his will shall be done on earth as it is now done in heaven.'—BRYANT McLELLAN in *Crisis*.

"We shall See Him as He is."

"We shall see him as he is." Glorious anticipation! how it should strengthen our hands while fighting "the good fight of faith," and comfort our souls when wounded in the conflict. Here the clouds sometimes hide the face of our Redeemer, and we remember then that once the Father's face was hidden from him. Sometimes shadows and mists, growing out of weakness of faith and the infirmities and imperfections of our natures, in a degree separate from "the joy of the Lord," which is our "strength." We do not always dwell in the unclouded brightness of the Son of Righteousness. There are times, even, when the "Father's House" seems far away; and as our thoughts stretch on to the years that lie between us and our eternal home, we grow faint in spirit at the prospect of continuous trial and temptation; we are ready to say with David, "Oh, that I had wings like a dove! for then would I fly away, and be at rest."

What, then, shall cheer us in the moments of despondency? The remembrance that at the end of the journey, the goal of the race, we shall see Jesus; "we shall see him as he is"—as he is to us, a compassionate, loving Redeemer; the Pardoner of our sins, the Sanctifier of our nature, the faithful, tender Shepherd of the sheep; the Guide of our pilgrimage, and our Welcomer at the gate of the city of God.

"We shall see him as he is" to the angels a glorious King, the Lamb upon Mount Zion, the receiver of praise from every tribe and tongue. No thorns on the majestic brow, nor wounds in the hands, no more of grief and humiliation; but as the crowned monarch of rejoicing thousands, who ascribed praise unto him that have loved them, and washed them from their sins in his own blood.

And more—O, soul sustaining thought! "we shall be like him." These poor, earth-weary natures, worn with conflict, and bearing the marks of "many a storm," of "many a fray," shall be transformed, by his own will and power, until they reflect his image and likeness. Serene and effulgent with his divine calm, there will be no traces left upon the brows of the saved of the storms through which they have passed, the memory of which shall only form the theme of more rapturous praises. Strong with a strength to be never more shaken, because nevermore tried, what fields of unattained glory lie before them! Pure as the light of that pure heaven shall be every heart, and there will be heights of knowledge to scale, and depths of love to sound, through the grand, eternal ages. While, then, "we look not at the things which are temporal," let us ever bear up our spirits with this reflection, "we shall be like him."

So, Moses like, may we endure, as seeing one who is invisible.—*Sol.*

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 22nd 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.

New Heavens and Earth.

WE would call attention to an article in another column on Isa. 65: 20, concerning a particular feature of the state of the new heavens and the new earth. The restitution age, the age to come, which follows the present gospel age, wherein this earth shall be restored to its original purity and grandeur, is a subject dear to every believer, because it is the time when we shall have rest and eternal life, and enjoy the blessings of the kingdom of God; when hope shall be changed to sight, and the Christian's hope shall be consummated. We love all the testimony of the divine Scriptures concerning that time and state. It will be a time when righteousness shall reign, in contrast with sin and misrule of the present time. The testimony reads that the glory and enjoyment of that time will so far surpass the present time that "the former shall not be remembered nor brought to mind." Jerusalem shall be the capital city of that place, as it was the place in former times where the Lord placed his name and delighted in the people. The Lord says, "I create Jerusalem a rejoicing, and her people a joy." There shall be no more the voice of weeping, for there shall be nothing to cause sorrow. In the visions of John in the apocalypse, in his view of the new heavens and the new earth, he says that "God shall wipe away all tears from their eyes; and there shall be no more death, nor sorrow, neither shall there be any more pain," and the reason follows immediately, 'for the former things are passed away,' Rev. 21: 4. God wipes away all tears by removing all cause for them, and in place of the former things which gave sorrow, he gives cause for joy and gladness of heart. There shall not then be an infant of a few days, over whose untimely death we must mourn. We shall not, in that glorified state, have to part with the aged ones who have helped us to walk in the ways of righteousness, for every one shall enjoy eternal youth and vigor, and we shall dwell in the smiles of the Savior's face. It will be a time of labor, but not of toil. The testimony says, "They shall build houses and inhabit them; plant vineyards and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat." In this life one builds a house and takes comfort therein, and in the midst of his enjoyment he is cut down by the hand of death and another inhabits his house. He may plant vineyards and orchards, and after passing a few years of enjoyment in eating the fruit, he must depart from this life and leave all to others. There, in that happy land, eternal life enables all to forever enjoy their

habitations, and to delight themselves in the fruits of the earth.

And besides all this, the Savior—Redeemer—King—will be there to partake of the fruits of the earth too, for he said to the twelve, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Then will be fulfilled the predictions of our Savior, when he said, "I go to prepare a place for you, and will come again and receive you unto myself, that where I am ye may be also," John 14: 2, 3. Then he will come in his kingdom, or come to receive and establish his kingdom, and we now pray, as did the thief on the cross, "Lord, remember me when thou comest in to thy kingdom." To the "little flock," who are now being taken out of the world to exercise faith in the Savior's name, will the kingdom be given, as the Savior said it was the Father's good pleasure to do. The kingdom shall be under the whole heaven, in greatness and dominion, and be filled with righteousness, when all shall know the Lord, and delight themselves in the abundance of peace.

The way for us to attain to that kingdom is through faith in Christ. When he told his disciples that he was going to prepare a place for them and would come after them to receive them to himself, and that they knew where he was going, he said to one of them that he was the way by which they might obtain a home in those mansions of his Father's house. By faith in him we may have an entrance administered unto us into his kingdom. If we believe in him we must seal our faith by baptism and live according to a profession of godliness. Christ came to redeem a world that was lost, and the world that was lost includes both the habitable earth and its inhabitants. Choice was given to the first human beings placed on earth, and choice is given to all succeeding ones; whosoever will may partake of the water of life, and have an eternity of existence, or they may neglect this great salvation and perish. This magnificent world was prepared in the beginning, the foundation of the world, for a kingdom for righteous people, and it will yet be that kingdom when it is redeemed from the curse which came upon it on account of the sin of man. The first Adam would have been the ruler of the kingdom, but having lost the dominion it will be regained by him who becomes the second Adam, or second representative of the race. Over it he will reign, and after having subdued it and brought it to a knowledge of the Lord and into harmony with his will, he delivers it up to God, that he may be all in all, 1 Cor. 15: 24-28. To this kingdom we hope to attain and have an abundant entrance administered to us through Christ. Let us be faithful to our high and holy calling, and the reward of faith will far exceed all we can give or do to obtain it.

ELD. JAMES WHITE, of Battle Creek, Mich., died at that place on Sabbath afternoon, Aug. 6th, 1881. He has suffered from partial paralysis for a number of years, and for the last few years has been more or less feeble. A

week before his death he was taken with malarial fever, developing into fever and ague, and congestive chills. He retained consciousness to midday, on Sabbath, when paralysis of the brain ensued. His age was 60 years.

Eld. James White was prominently known as the principal man in the denomination of Seventh Day Adventists, in their publishing interests and other institutions. He began preaching when very young, and was among those who looked for the Lord in 1843-4. In 1849 he began the work of publishing the doctrines of the Seventh Day Adventists, without means, and the success of their institutions is due mainly to his energy and skilful management.

A Remarkable Revolution.

THE success of the Literary Revolution in producing a *Cyclopedia*, the largest ever published in this country, in large type, well printed and bound, at the nominal cost of \$15, seems to the majority of book buyers so remarkable, that the second Literary Revolution, which reduces the cost of this most excellent work to \$10, seems almost incredible. The facts of the case are, however, made so evident and so reasonable, that there can be no questioning them. We have in this office some of the volumes which demonstrate their superior character in every way, and the facts and figures which are published in detail in an article elsewhere in this paper, under the title of a "Second Literary Revolution," show very plainly though very surprisingly, how possible it is to make such an extremely valuable and costly *Cyclopedia* accessible to the masses at such trifling cost.

To remove any possible incredulity which might exist in the minds of some that this is only a plausible scheme for getting a large amount of money in small sums from a great many individuals, in return for books which might never be delivered, the publishers do not require any payment whatever in advance. You may, if you please, simply send your order by postal card, and make no payment except upon the delivery of the goods themselves, and after you have examined them and found them satisfactory. Orders should be sent to the publishers at once, in order to secure the special terms given during the month of August.

Words Mean the Same.

WE often say that words in the Bible should have the same meaning there that they have in other books; we say that if life and death, perish, destroy, die, and destruction have their proper and Biblical signification there would not be in the world the mystical idea of life in death, that people do not die, and that the wicked do not perish, but live forevermore in eternal torment. Now we should be consistent in all things and on all subjects. Reference to Bro. McEvony's letter in another column, and to the subject on which he designed to treat, when written on by many others, shows that they want to use the words 'wisdom and word' to represent Christ, instead of their meaning the same as when elsewhere used. Why should the word wisdom in Prov. 8 have a different meaning from Prov. 9: 10, 'The fear of the Lord is the beginning of wisdom;' and the same in chap. 17, where the word knowledge is used instead of wisdom, which shows what wisdom is. But

it is said that wisdom, or knowledge, can speak, as is represented in Prov. 9, to show what an improper way for people to have one of their own like themselves, to reign on behalf of God, who is infinite and the way. Jesus Christ was wise; he was the word of God by his word that he should be into the world accordingly.

Who Gave the

A BROTHER writes us that taken about Mrs. White no Christ gave the law on "Spiritual Gifts," in chap. 17, "God," she says that God gave the law directly out of a cloud agent.

We intended, at the time cited to the *Signs of the Times*, the statement that Christ gave the law to Israel, but that before us, and being hurried. But here it is: In *Signs of the Times*, 17, 1881, from Oakland, Cal., of her article on the Law of God, "It was Christ, the unseen agent, who descended upon the scene, there, amid cloud, and smothered lightnings flashed and thunder declared in the presence of the ten precepts of his Father's law, the foundation of God's moral government."

Now, this statement is plain and understood, that she meant the law to the Hebrews. It is that Christ and the Father gave the law, but she ascribes work to Christ. The scriptures say was done by Jesus, but supposing that Christ had given the law, as we shall show; and we will show this statement with her former article, "Spiritual Gifts," published in the *Signs of the Times*, she has a chapter on the subject commencing on page 261.

She quotes largely from the history of the giving of the law to Moses for the purpose of showing about Christ being the agent in giving the law. "Thus the Lord, in awful majesty, gave his law from Sinai, that the people might believe. He then accompanied the law with sublime exhortations, that they may know that he is the only true and living God." This is a contradiction between the law and the inspiration by which the Lord spoke his law from Sinai, who spoke it, as she says in the *Signs of the Times*, March.

But some may say that we often refer to Christ as we often do in the New Testament, show that it is God here instead of Christ, Mrs. W. says that had given such evidences of the law, who he is, Ex. 20: 2, that God, which have brought

it is said that wisdom, or knowledge, cannot speak, as is represented in Prov. 8. Neither can the trees speak, as represented in Judges 9, to show what an improper thing it was for people to have one of their own number, and like themselves, to reign over them, instead of God, who is infinite and their superior every way. Jesus Christ was wisdom, for he was wise; he was the word of God, for God said by his word that he should be, and he came into the world accordingly.

Who Gave the Law?

A BROTHER writes us that "we must be mistaken about Mrs. White now teaching that Christ gave the law on Mt. Sinai, for in "Spiritual Gifts," in chapter on "Law of God," she says that God gave the commandments directly out of a cloud, employing no agent.

We intended, at the time of writing, to have cited to the *Signs of the Times* containing the statement that Christ gave the ten commandments to Israel, but the paper not being before us, and being hurried, we neglected it. But here it is: In *Signs of the Times*, March 17, 1881, from Oakland, Cal., in the opening of her article on the Law of God, she says: "It was Christ, the unseen Leader of the Hebrew host, who descended upon Mt. Sinai, and there, amid cloud, and smoke and flame, while lightnings flashed and thunders rolled, declared in the presence of all the people, the ten precepts of his Father's law, the foundation of God's moral government."

Now, this statement is plain enough to be understood, that she means Christ who gave the law to the Hebrews. She does not state that Christ and the Father are one person, but she ascribes work to Christ that the Scriptures say was done by Jehovah himself, even supposing that Christ had existed at the time, as we shall show; and we will also compare this statement with her former one in "Spiritual Gifts," published in 1864. In Vol. III. she has a chapter on the Law of God, commencing on page 261.

She quotes largely from the Scriptures of the history of the giving of the ten commandments to Moses for the people, and says nothing about Christ being there, or having any agency in giving the law. On p. 265 she says, "Thus the Lord, in awful grandeur, speaks his law from Sinai, that the people may believe. He then accompanies the giving of the law with sublime exhibitions of his authority, that they may know that he is the only true and living God." This shows a plain contradiction between the two statements, and shows how futile and short sighted is the inspiration by which she writes. If the Lord spoke his law from Sinai it was not Christ who spoke it, as she says in the *Signs* of last March.

But some may say that the word "Lord" may refer to Christ as well as to God, and is often so used in the New Testament. But to show that it is God here in the narrative, instead of Christ, Mrs. W. says: "After the Lord had given such evidences of his power, he tells them who he is, Ex. 20: 2, 'I am the Lord thy God, which have brought thee out of the land

of Egypt, out of the house of bondage." And further, "The same God who exalted his power among the Egyptians now speaks his law," which is directly opposite to her statement in the *Signs*, that Christ spake the law. On page 266 she says it was Jehovah who spake the commandments, and she says nothing about Christ being there, until she says he was the angel whom the Lord sent with and before the people through the wilderness, a common position with the doctrine of the pre existence of Christ.

We have made these extracts to show that the inspired prophetess of the Seventh Day Adventists at Battle Creek, has contradicted herself, which matter shows that her inspiration is not divine, but human, and that she is not divinely inspired in her visions and her writings; and that we do well to take the Bible as our rule of faith and practice, instead of modern visions. They also show that her latter teachings are not in harmony with the Scriptures, and should therefore be discarded as unworthy the claim made for them. See Ex. 20: 1; also the whole narrative of the giving of the Law.

A Second Literary Revolution.

THE first literary revolution consisted in the publication of standard books in every department of literature at from one-third to one-fourth of their former cost.

The second literary revolution consists in a further very great reduction [conditional] even from the revolution prices, while, at the same time, the average quality of the books will continue to be materially improved.

HOW CAN THESE THINGS BE?

To attempt an impossibility could of course result only in failure, and it would be useless, in our own interest, or in that of the many thousand customers who have shown us such earnest favor, and have given us such great patronage, to announce or promise what could not be performed. We have dealt frankly with our customers in giving facts concerning costs and profits in the past, and we do it now, by giving facts and figures illustrating how we can afford to still further reduce prices.

FACTS AND FIGURES.

Please note, at the start, our apology for not having done heretofore what we now propose to do, and consider—

1st—We published our first book only so long ago as Jan. 1879. Previous to that time we were entirely without experience in book publishing. What knowledge we had of the business was gained in newspaper publishing, and in book-selling.

2d—We were also at that time almost entirely without capital, and until so late as February, 1881, we labored under the difficulty of being without capital even approximately adequate for the magnitude of the enterprise we were undertaking.

3d.—Our entire scheme was in opposition to all previous methods of publishing and book-selling. And from the beginning to the present, we have had the combined bitter opposition of almost the entire book-publishing and book-selling classes of the United States.

4th—Starting thus, with a minimum of knowledge, and less capital, and with such immense opposition, we thought it best, in the interest of both the reading public and ourselves, that we undertake too little, rather than too much; partial success would be better than total failure.

5th—In spite of our want of resources and of experience, and in spite of opposition, and with the

necessity of organizing and training our new forces, and necessarily trying many experiments, all of which no one could expect would be uniformly successful, we have from Jan. 1, 1880, to June 30, 1881, manufactured and sold nearly 2,000,000 volumes of standard books, for which we have received the considerable sum of \$709,521.32

6th—In a circular issued in January of the present year we made the following statement: "The public have so long been taught to believe books to be expensive luxuries and low prices impossible, that incredulity has from the first been the greatest obstacle to the progress of the Literary Revolution. It was easier to make good books cheap than it was to make people believe it could be done. We could have made prices even lower than they have been, but for the terrible tax we have been compelled to pay to this incredulity."

We have during this period, from Jan. 1, 1880, to June 30, 1881, paid for advertising, the large sum of \$140,878.93. This immense item necessarily has to come out of the profits we make on the books sold.

7th—Although our scheme originally embodied the principle of selling directly to the consumer, and doing away with the exorbitant cost of the middlemen, we have not undertaken to put aside the book-seller, and the book-agent altogether, because a large portion of the book-buyers of the country have got into the habit of looking to them for their supplies, and if we were to supply the wants of such customers at all, we were compelled to do it through these ordinary channels. But we have endeavored to induce or compel these middlemen to work, as we have been doing, on a reasonably small percentage of profit (the immensely increased sales at the reduced prices, even with the smaller commissions, really give the book-seller a larger net profit than he formerly had). Accordingly, we have during this period, from Jan. 1, 1880, to June 30, 1881, allowed to the book-sellers and book-agents commissions averaging about 25 per cent of our total receipts. In other words, in addition to the \$709,521.32 we have received from the public for our books, the public has also paid to the middlemen the large sum of \$177,380.33 simply for handling these books, making the total cost of the books to the consumer \$886,901.65.

8th—From these statements you can readily see that if

From the total amount which the public has paid for our books	\$ 886,901.65
We deduct the amount we have paid for advertising these books	\$140,878.93
And the amount paid to middlemen for handling these books	\$177,380.33

We have a total deduction of 318,259.26

And a remainder of \$568,642.39
Thus it is evident that if the public had bought these books, directly from us, the unnecessary expenses of advertising, and of paying middlemen for handling them, being avoided, the books would have cost them only \$568,642.39, being almost 36 per cent less than the \$886,901.65 which they have paid for them, and our net proceeds would have been none the less.

A BETTER ILLUSTRATION.

The above figures show clearly the possibility of a great reduction from our prices as heretofore given without diminishing our net income, but they do not necessarily show that it is possible for us to manufacture and sell books at such low prices without loss to us. As we have never made pretense of publishing books from charitable or philanthropic motives, and do not wish our friends to think we are doing business at a loss, we will give a conclusive and interesting illustration of how we can afford these low prices.

LIBRARY OF UNIVERSAL KNOWLEDGE.

After a labor of nearly two years, by an able corps of American editors and writers, for whose services we have paid nearly \$30,000, we have

(Continued on page 160.)

From the Tent.

CLOSED our meeting in King City, August 4th, after continuing 20 days. Though we did not see the direct results which we would like to have seen and which we expected, yet in many respects feel to rejoice. The truth has been proclaimed in King City. Prejudice has been broken down, and opposition scattered like a cyclone scatters dwellings and fences, and the people in the city and vicinity are now looking favorably upon what they heretofore regarded as a terrible doctrine. Think of holding regular meetings. Arrangements are being made

Another complete back down. T. Montgomery, who has set himself apart to oppose Adventism, came, according to previous announcement, to deliver three thin lectures which he manufactured some two years ago. Doubtless he thought we would be gone before his appointment would come round; but in this he was disappointed. Well, he had been reporting that he wanted to get hold of Mr. Dugger, and that Mr. Dugger would not come to time. While he was delivering his second lecture Bro. Dugger put in an appearance, much to the discomfort and surprise of the elder. Now was a good time to get hold of Bro. D.; as good as two other opportunities which he ran away from. The people of King City were anxious for a debate. The brethren were anxious, and Bro. Dugger was anxious. Was Eld. Montgomery? when pressed to enter the arena of debate he commenced by saying that his wife was sick; that he loved his wife, and he was not very well, and was compelled to go home; and furthermore that he was not prepared. So before an immense audience he refused to enter into debate. This makes the third time he has run away and we propose to let him run.

CAMPMEETING.

The time of this meeting is drawing near, The 1st of Sept. will soon be here, and we want to see a large turnout of the brethren and sisters. These meetings come but once a year, and those who attend are well paid for coming; yet these meetings are not well attended by the brethren and sisters. Why is this? How often we hear the brethren and sisters say they would like so much to attend, but they cannot. Well, where there is a will there is a way. We want to have a good meeting, the best ever held in the State. We want your presence, and above all we want the Lord to meet with us. Come, bring your unconverted friends with you, and let us work earnestly for the Lord. Bro. Brinkerhoff has promised to be with us, and perhaps others from a distance. The meeting will be held in a new locality; but few of our brethren live there, hence the necessity of coming prepared to take care of ourselves. The Mission Tent will be pitched on the ground.

W. C. LONG.

King City, August 7, 1881.

EVERY one who claims to be a Christian should live and act as Jesus did when on earth, that others may be convinced by his consistent walk and conversation, and glorify God.

Letter Department.

From Bro. R. H. Sherrill.

JACOB BRINKERHOFF: DEAR BRO: Through the kindness of friends previous to my removal to this place, I have been an occasional reader of the "ADVOCATE." It is true, personally, or in the flesh, we are strangers, but by faith in Christ, and the great system of human redemption connected therewith, we are brought to a near acquaintance and relationship. Yet, our sentiments may not wholly coincide upon all points, it would however, seem to me quite unnatural should this be the case: yet in the main, we are one in the matter of faith. For the past six years, until quite recently, I have been wholly engaged in traveling and making proclamation of the great fundamental truths of the gospel of the kingdom of God, to wit: That God made promise to his faithful friend and servant Abraham, and his seed, an inheritance on this earth, the nature and duration of which is eternal; and that Christ and his resurrected, immortalized and glorified saints being the seed promised to Abraham, would inherit at the time appointed, the land of promise, in connection with the dominion of the whole earth, and personally and literally reign over the house of Jacob forever in the land, upon the mountains of Israel, and the nations of the earth throughout all ages. Then will be redeemed God's oath and pledge to faithful old Abraham, that, in thy seed shall all nations be blessed. And, that this blessing promised, and provided through the atonement of Christ, the second Adam will alike be extended to all generations of the Adamic family.

And that eternal life is the gift of God through Jesus Christ, for without this gift there can be no future eternal life, neither to saint nor sinner, for the dead know not anything in the land of forgetfulness, even in the land of darkness; and the shadow of death, without any order, and where the light is as darkness, also, all things concerning the kingdom of God, and the name of Jesus Christ, as far as I was able to comprehend them.

I, indeed, like the ADVOCATE very much, because of the grand, beautiful, and God given truths set forth in its columns, and may God abundantly bless you, and all instrumentalities placed in your hands in disseminating truth and light, to a world of mankind darkened with ignorance and vice. And, at last may we all have finished our labor, so that we may be able to testify, with one of old, that we have fought a good fight, have finished our course, have kept the faith; henceforth there is laid up for us a crown of righteousness, which the Lord, the righteous judge, shall give us at the time he shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, saying with a loud voice, Gather ye first my saints together, for I have washed you and made you clean in my own sin-atonement blood. And may we be permitted to hear with gladdened hearts that welcome voice, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Seattle, W. T.

From Bro. F. M. McEvony.

DEAR BRO.: I am well pleased with the paper, as an open honest seeker and defender of Bible truths, to which Jesus bears witness. Every one that is of the truth heareth my voice, John 18: 37. And a stranger they will not follow, but will flee from him; for they know not the voice of strangers. John 10: 5. But he that entereth in by the door is the shepherd of the sheep; to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name and leadeth them out; and when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice, verse, 2-4. I am the good shepherd, and know my sheep, and am known of mine, 14 v. The words of the wise are as goads, and as nails fastened by the master of assemblies, which are given from one shepherd. Eccl. 12: 11. According to the grace of God which is given unto me as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon, 1st Cor. 3: 10. But we speak the wisdom of God in a mystery, even the hidden mystery which God ordained before the world, unto our glory, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual, 13 v. Doth not wisdom cry, and understanding put forth her voice? Prov. 8: 1. The Lord possessed me in the beginning of his way, before his words of old. Verse 22. In the beginning was the word and the word was with God, and the word was God; the same was in the beginning with God. All things were made by him, and without him was not anything made that was made. John 1-3. For the word of the Lord is right, and all his words are done in truth; he loveth righteousness and judgement; the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. Ps. 33: 4-6. While as yet he had not made the earth, nor fields, nor the highest part of the dust of the world; when he prepared the world I was there; when he set a compass upon the face of the depth, Prov. 8: 26, 27. Blessed is the man that heareth me: watching daily at my gates waiting at the posts of my door; for whoso findeth me findeth life, and shall obtain favors of the Lord, 34: 35. Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me, John 14: 6. For I have not spoken of myself; but the Father which sent me he gave me a commandment what I should say and what I should speak; and I know that his commandment is life everlasting; whatever I speak therefore even as the Father said unto me, so I speak, 12: 49, 50.

We see that by these quotations that the Savior bears witness to the truth that he received it by commandment from the Father, that this commandment is our life; hence Christ is our life by the word of God, he having been previously sanctified by the truth; thy word is truth, hence his voice is the truth.

and is known by them who
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and is known by them who love the truth; as it is written, Surely they are my people, children that will not lie. So he was their Saviour. Isa. 63: 8. Also as by our Savior we are saved by the word of God, so also was the heavens made and the earth established. This is the wisdom of God in a mystery, which none of the princes of this world knew; for had they known it they would not have crucified the Lord of glory, 1 Cor. 2: 8, which God ordained before the world unto our glory; as it is written, And now Father glorify thou me with thine own self with the glory which I had with thee before the world was. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedest me before the foundation of the world, John 17: 24. For our wisdom is given us by one shepherd; which wisdom is truth, and she shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee, Prov. 4: 9. For in Christ Jesus is our light, truth, wisdom, and life, in whom are hid all the treasures of wisdom and knowledge, Col. 2: 3. Then we conclude that by the command of God we are saved to his Son, and by this shepherd we have our wisdom given us; this wisdom being first displayed at the creation, Prov. 3: 19; Job 28: 26, 27.

Sandusky, Wis.

The Second Coming.

HAVING for many years been looking for that blessed hope, and the glorions appearing of the great God and our Saviour—who gave himself for us, and has promised to come again and receive us unto himself, that where he is there we may be also, I have felt called upon for some time past to bear testimony to this my only hope. First then, let me ask, who is it we are looking for? When will he come? How will he come? First, then, we say, that we are looking for the coming of a Man, not the archangel Michael, or any other angel, but the Man; not God, who is a spirit (John iv. 24), but the Man, Christ Jesus, the mediator between God and men; not God who fills heaven and earth [1 Kings viii. 27,] but the Son of man. [Mark x. 33.]

Yes, we look for no other than that man, our kinsman—Redeemer, who was a man of sorrows and acquainted with grief. We look for the coming of that same Jesus which was taken up into heaven, and shall so come as he was seen to go into heaven.

Well, where is he, and where has he been for more than eighteen hundred years? He entered heaven as our high priest, passed into the heavens [iv. 14], the holy place, as the unchangeable priest, making intercession for us, and is seated on the right hand of the throne of the Majesty in heaven [Heb. viii. 4]. And we know from numerous other passages that he is the only man who passed into the heavens, and into the holy place; and his people are as yet all, without any exception, outside, waiting the resurrection from the dead; and there he remains alone, the only glorified man, till he comes to fetch all who sleep in him, and the living ones who look for his appearing.

I can not understand how any Christian could dare to say that Man, Christ Jesus, the one crucified, has ever been down to this earth since he went up; and, if it be true that about 3,000 deaths take place every hour, how can it be that he is bodily present in all those places at the same time, and in millions of other places also in providence? And if he is

so here, why do we yet hope for his coming? But we do hope for that which we see not yet accomplished, and we do with patience wait for him; and whilst we look back to Bethlehem with an ever stronger faith and deeper love—as every year its witness to the blessed and abiding salvation of which angels made shepherds the ambassadors—and forward to Olivet with an ever holier fervor of expectation, our hearts glow within us, as the little while is swiftly and hourly diminishing betwixt our present standpoint and our full and final felicity. Yes, the Master's watch-word, "I come quickly," is ever ringing in our ears, and the blessed words of warning given by John six times to the seven churches of Asia encourage us to patiently look for the coming of our Lord. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for he will come, and will not tarry; and blessed are our eyes that see that the coming of the Lord runs like a thread of gold through the entire Scriptures, declaring that the Lord Jesus shall have a future visible kingdom, and that he shall reign as literally as David reigned over the kingdom of Israel. His coming is foretold by Dan. vii. 13; Jude 14; himself, Matt. xxv 21; John xiv. 3; Acts iii. 20; 1 Tim. vi. 13; and also by angels, Acts 1. 9, 11, and indeed by all Scriptures. And the dead in Christ shall rise, and be caught up with the living waiting ones. 1 Thess. iv. 16, 17.] Then it is the Man Christ Jesus we look for—he who lived and died and rose again, and when the set time shall come it is from thence he shall descend for his people and to judge the world.

What a precious subject is this—the most precious which the Christian can dwell upon, and which is spoken of more than any other; and yet it is not known, or almost forgotten, and certainly it is the least regarded by the bulk of professing Christians of the present day.

When will he come? When the gospel of the kingdom shall have been preached in all the world for a witness unto all nations; then—yes, then—shall the end be. [Matt. xxiv. 14.] Has this been done? Yes; verily, the sound of the gospel went into all the earth, and its words unto the ends of the world; [Rom. x, 14, 18]; the gospel was preached to every creature under heaven [Col. i 23], and at this present the gospel has been translated into more than two hundred tongues, or all the known languages of the earth. Surely, then, the Lord is at hand, and must come soon! Unto them who look for him will he soon appear. [Heb. ix. 28.]

How will he come? As he was seen to go [Acts i. 9]; the Lord himself shall descend from heaven [1 Thess. iv. 16]; the people of the earth shall see the Son of man coming in the clouds of heaven with power and great glory. [Matt. xxiv. 30.] Has this ever yet taken place? He shall come, and all his holy angels with him [Matt. xxv. 31], and the people of the earth shall wail because of him. Rev. i. 7. He shall come upon a white cloud, and on his head a golden crown. Rev. xiv. 14. Thus shall Jesus the despised Nazarene, come!—Sel.

The Resurrection State.

Some think that Christ, after His resurrection, was a spirit or ghost—not tangible—inasmuch as it is said of Him while at the supper table at Emmaus that "their eyes were opened, and they knew Him; and He vanished out of their sight." Faith in spiritology is further strengthened by the statement that He afterwards appeared to the eleven, "the door being shut." But then it is not strange that people now-days should believe in spirits and ghosts, as ghost stories have had their place in literature ever since the days of Saul and the Witch of Endor, from credence given to

the statement of Satan in Eden, that a certain penalty called death by the Almighty was not death, but a rapid increase of the perceptive faculties even unto ability of gods. These lies have been so adroitly worked into the truth by the devil's agents, that it has been hard for God's servants to get them out of their theology and their thoughts. It has colored their feelings. See the eleven on this occasion: "They were terrified and affrighted, and supposed they had seen a spirit." But Jesus wished them to understand that "a spirit had not flesh and bones as he had;" that a spirit had not human organic form as he had. So that thereafter, whenever human form was seen, they need not be troubled by any such "thoughts arising in their hearts." And to make the matter more sure, he called for something to eat before them. They gave him broiled fish and honey-comb. "And he ate it before them" [not in a cabinet].

But to make matters doubly sure, I suppose the Lord arranged that that incredible, intensely common-sense man, Thomas, should not be present on this occasion. Not that he was afraid Thomas would detect any fraud in the manifestation, but to multiply proofs of his literal resurrection. So the twelve were assembled, the missing Thomas present, and in came Jesus again, "the doors being shut." No matter what the eleven said, Thomas was a juryman, whose opinion must be satisfied before he rendered a verdict in the affirmative. He must feel the print of the nails. He was accommodated, and fully believed, which ought to settle the fact in every skeptical mind of the literality of Christ's resurrection.

But this "vanishing"—this fitting about thro' doors without being seen, puzzles many. Well, you need not associate it with death. There was Philip, alive and well, baptizing the eunuch down to Gaza: "and when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more." Acts 8: 39. Next verse—"But Phillip was found at Azotus." Now do you suppose that there was anything ghostly about Philip? He did not fly away; but, obedient to the same spirit that brought him there, he quietly slipped away that the eunuch's thoughts might be turned toward Jesus instead of following him in too great esteem, as is apt to be the case with a young convert toward him who baptizes, or shows him any wonderful truth.

Neither did the tangible Christ go through the panels of the door; it was opened before he entered. They shut it "for fear of the Jews," and probably bolted it, but what are bolts to stop Christ? If he could bid winds "be still," He could bid bolts move and doors to quietly open. That is how he mysteriously appeared to them after death; but he disappeared from the murderous Pharisees before death just as marvelously. When they sought to take him, he would "escape out of their hands."—C. E. COPP, in *World's Crisis*.

Persecution of the Jews continues in Prussia and in Russia, resulting in the destruction of the property of the Jews. In the city of Kieff the whole Jewish quarter was burned, the damage amounting to 30,000,000 roubles. These persecutions are driving them to more hospitable countries, Spain, America, and Palestine.

Obituary Notices.

DIED, in Daviess Co., Mo., Aug. 3rd, of Cholera Infantum, infant son of Eld. A. C. and Mary Long, aged 20 days. Words of consolation were spoken upon the occasion by Eld. T. J. Butler from Jer. 31: 16. "Thy children shall come from the land of the enemy." Bro. and Sister Long have the sympathy of the brethren and sisters in their bereavement. The promises of God in the sacred pages cause us to hope and look forward to the kingdom of God where there shall be no more sorrow or death.

The Advent and Sabbath Advocate.

REMEMBER the appointment for Camp-meeting and Conference in Mo., commencing Sept. 1st, and let all within reach of it attend and receive the benefits of such a meeting.

THE current year is phenomenal in a most remarkable manner. Fire-tempests are raging furiously in the sun. No such wonderful conjunction of the planets has taken place for thousands of years in the past, or will take place for thousands of years to come, as has marked the passing year. In the number of comets that have tracked across the skies it stands unique in history. The earthquake rends the foundations of cities with chasms and the living by hundreds go down alive into one wide-yawning sepulchre. The volcano pours out molten rivers of liquid fire. The cyclone sweeps the fair field of cultivation with the besom of destruction. The maddened sea hurls the vesels from the white top of her angry crests to the fathomless gulfs where the coral insect slowly builds the tomb over the dead who have gone down beyond the soundings of the mariner's longest lines. and the end is not yet. These are the forerunners of coming doom. Watch and pray.—Restitution,

(Continued from page 157.)

within the brief period of less than ten months made electrotype plates for the Library of Universal Knowledge at a further cost of nearly \$30,000, making a total investment on this work of about \$60,000. This labor all being done and paid for, the 15 large octavo volumes, making the largest Cyclopaedia ever published in this country, can be manufactured at a cost per set of 15 volumes of—

For paper	\$2 52
For printing	96
For binding	\$2 48
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These electrotype plates which we have manufactured will readily print 100,000 copies, and then by slight repairing will print from 50,000 to 100,000 additional copies, but to make our estimate absolutely safe we will assume that it will be necessary to manufacture a new set of electrotype plates after 60,000 copies have been printed. Thus we must add to the above cost of the manufacture of one set of the books \$5.96, an additional \$1 as the proportionate cost of the plates for each of the 15 volumes. A further item must also be added to cover expenses of office, handling, shipping, &c., which experience leads us to estimate below 50 cents per set, but as we must do at least a safe business we will add, instead, for this item another \$1, making the total cost of manufacture and handling the 15 octavo volumes of the Library of Universal Knowledge \$7.96.

Thus you see that if we sell a copy of this great Encyclopedia even at the net price of \$10, we still have a net profit of over \$2. As we have already sold about 15,000 sets in advance of completion, we think it very safe to estimate, and we have heard of neither friend nor enemy who makes an estimate lower, that we shall sell, as fast as we can manufacture them, at least 100,000 sets, and allowing our figures above given to be correct, we have the comfortable sum of \$200,000 to cover contingencies, and dividends to stockholders.

As some of our friends may question whether our estimates above given are perfectly safe, and as we have heard of some instances where the accuracy of figures previously given by us has been disputed by our enemies, we will say that the cost of the paper is put at 8 cents per pound, the cost of press work at \$1.20 per thousand impressions, and the cost of binding at 16½ cents per volume.

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We now come to the practical point in which

you are interested—how you may get the books you want at the lowest possible cost.

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promptly when his name is again reached and he is notified, he will then forfeit the privilege of purchasing at less than our full list prices, and no order will thereafter be accepted from him under any similar special offer which we may in the future make on other of our publications, unless the same is accompanied by payment.

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Advent and Sabbath Advocate

"Thy Word is a"

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, of 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, the End of the Wicked, the Earth in death, the End of the World and condition as stored to its original glory and condition as future inheritance and abode of the redeemed, the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, Christian Life, and kindred Bible subjects.

"Some Day."

SOME day, all my toils will be over, Some day I shall lie down to rest, Where the pines whisper low, As the soft breezes blow, O'er my grave 'neath the daisies and clover, When earth is in summer robes drest.

Some day, though the storm-clouds are weep, And wintry winds fiercely may blow, I'll heed not their roar, I'll hear them no more, While silent and still I am sleeping In my dark, narrow chamber below.

There, free from all sickness and sorrow, Some day I'll await my release From the night of the tomb, When my Savior shall come To herald his dawning to-morrow, To set up his kingdom of peace.

Some day—oh how sweet the reunion— I'll meet with my loved ones once more, Together to sing The praise of our King, Add join in the heavenly communion Where parting and death are all o'er,—S

Christ, the End of the Law for Righteousness.

LEWIS LEACH.

[Concluded.]

Says Paul, "Ye are not your own, are bought with a price." When Paul visited Athens and found the people sunk in ignorance of God, he says, "times of this ignorance God winked at, now commandeth all men everywhere to repent, because he hath appointed a day, which he will judge the world in righteousness by that man whom he hath ordained, Acts 17:30, 31. The above denotes the stability, firmness, and unchangeableness of God's commands and purposes will not be changed or revoked from change of mind or purpose in him. They would prove to his law-abiding subjects as a very little thing; hence God grants pardon without repentance and reformation, God esteemed desloyalty to his divine promise of pardon when we sincerely