

# 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.

## "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 weeping,  
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.—Sel.

## Christ, the End of the Law for Righteousness.

LEWIS LEACH.

[Concludad.]

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

of past disobedience and render perfect obedience to him for time to come. Says Peter, "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord," Acts 8:19. Here salvation is offered and affirmed of repentance just as much as of faith, and is so necessary that there can be no salvation without it; Luke 13:1-5; Mark 1:15; and as well might we expect deliverance in the neglect of the one as the other. The one is faith, the other works: and faith without works is dead, being alone. Says James, "For whosoever (Jews or Gentiles) shall keep the whole law, and yet offend in one point, he is guilty of all;" James 2:10; and the Sabbath is a most important point or precept of this law; and the due observance of all its precepts is the fulfilling of the whole law. Here we learn, according to James, to live in the neglect of its fulfillment in accordance with the law laid down by God, "and yet offend in one point, he is guilty of all;" that is, "become a transgressor of the law," v. 11. Then as the moral law is unchangeably binding, to grant pardon while the transgressor is morally guilty, would be a free indulgence to sin and transgression. Says Paul, "I had not known sin but by the law; for I had not known lust except the law had said, 'Thou shalt not covet.' Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:7, 12.

Thus the precepts of the law are absolutely necessary, for without it we can never know our guilt in the sight of God. Hence, the law is a land mark of moral duties marking out the path of holiness which we owe to God on the principle of love to him, and our duty of love to our neighbor. Such then is our present relation which we owe to the holy law of God.

Man, aside from duty which he owes to his Maker, has by his own default become as it were bankrupt, and is unable to discharge the debt he has incurred by transgression. Christ, then, as man's surety, came to satisfy in his stead, undertook such payment, who had never sinned. Isaiah, speaking of his death, says, "Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul a sacrifice for sin," Isa 53:10. This Scripture positively proves a substitution, a suffering in our stead. "For in that he died, he died unto sin once." What other meaning can this have, only because of sin? It cannot mean that he was a sinner, and died unto sin by ceasing to be a sinner. In what way could Christ die for our personal sins only by suffering the penalty due our sins, which is death. For a man to die for

his own sins is to suffer the penalty due his sins; to die for another man's sins is to suffer the very penalty that that man would have suffered for his own sins, had not a substitute been provided. Peter says, speaking of Christ, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish, and without spot," 1 Peter 1:18, 19. Hence, redemption is the deliverance of man from sin, by means of the precious body and blood of Christ. Hence Christ is said by his own blood to have "obtained eternal redemption for us," Heb. 9:12.

The word redemption is used for pardon, which is our actual deliverance from the guilt of sin, from the dominion of sin. Deliverance from the curse of the law is the result of pardon, or the remission of the penalty, deliverance from punishment. By one offering of himself, says Paul, "He hath perfected forever them that are sanctified," Heb. 10:14. "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. Redemption is the freedom of God's believing people, purchased by the atonement, the price paid by the blood of Christ, "who gave himself a ransom for all, to be testified in due time," 1 Tim. 2:6. Paul says, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live." Rom. 8:12, 13. For "obedience (Luke 17:10,) is a due debt, and God's servants in regard thereof are truly debtors. Says the apostle, "Ye are not your own; for ye are bought with a price," 1 Cor. 6:19, 20.

As already observed, Christ actually made atonement for the whole world. But all the world is not benefited by it. Why? because all are not reconciled to God. Hence the atonement may exist for a benefit to all, yet none can receive its benefits only those who comply with the conditions on their part by faith and obedience. The benefit of the atonement to the individual salvation of the sinner, is made conditional. The atonement may exist without reconciliation on the part of man; but reconciliation cannot exist without the atonement. And as no one can stand in his own strength, so we are admonished to stand fast in the Lord, Phil. 4:1. "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and everlasting life." Rom. 6:22. Soon the decree will go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy,

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Dr. Orrin Chipman \$2 (\$3 donation), Lydia Frank \$2, A C Leard \$2, N A Wells \$2, R H Canaday \$2, Mrs E Clark \$2, Geo E Stevenson \$2, J Osborn, A F Dugger, W C Long.



This answer signifies—I am not a Jew, that I should arraign you before a Jewish bar, to try you by Jewish laws, for I am a Roman magistrate, and can only try you by Roman law. He further said, "Thine own nation and chief priests have delivered thee unto me; what hast thou done?" As if he had said—I, being a Roman judge, can only condemn you for rebellion against the Roman Empire. "What have you done" in violation of the imperial government? Jesus fully understanding that he could legally be condemned at the Roman bar only upon a political question of his claim of kingship in violation of imperial statutes, and not upon any theological question relating to his religious doctrines, said to Pilate in justification of himself in a Roman Court—"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; and now is my kingdom not from hence." v. 36.

In this answer Jesus explained what he had taught as to his claim of kingly authority;—that it had no reference to the present time, or to this world in its present condition, and therefore could have no connection with the Roman government, or in any way threaten to introduce rebellion into a Roman Province. Pilate doubtless did not fully understand his explanation of kingly position, and said, "Art thou a king then? Jesus answered, Thou sayest that I am a king" (v.37). i. e., thou hast presented but one charge against me, and that is that I am a king. Jesus then plainly taught Pilate what his mission was upon which he had come into the world. It was not to exercise dominion over any part of this world as king, and thus cause his servants to fight against the Roman government, but it was as he said—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." This answer fully satisfied Pilate that Jesus was innocent as to the violation of Roman law, which caused him to report to the Jews—"I find in him no fault at all," v. 38.

The innocent Jesus was cruelly scourged and crucified according to the demands of a warrant bearing the broad seal of Rome, after the Roman judge had carefully examined him upon the only charge the Jews could produce against him, and found him guiltless, simply because of the murderous cry of one of the professedly most holy and sanctified people who ever lived. Those who follow Christ in faithfully witnessing to all the truth, have been and will be compelled to bear his cross in suffering the hated and murderous insults of all religionists against whom they in their Christ-like faithfulness, shall bear denunciatory testimony.

Christ and his followers, who testified truthfully to his divine commission to exercise dominion over all the earth, were hated and persecuted for that testimony, although they taught that the time for its realization was distant: and can we expect that when the same mighty truth is proclaimed, and the time of his reign is presented as at the door, there will be no hatred, no crossbearing. It cannot be. The last testimony must produce results of the same class. Then blessed is he who bears testimony and suffers the reproach.—J. C., in *World's Crisis*.

**The Sign of the Son of Man.**

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven."—Matt. 24: 29, 30.

The question is frequently asked by those who are waiting for the kingdom of God, "What will be the sign of the Son of man?" A great variety

of views has obtained on this solemn matter. It seems, however, that we are not left to conjecture, but may, in the use of context and other passages, give the true light.

The sign in question, let it be remembered, is not mentioned as a sign to tell us when the Son of man is about to come; but it is mentioned as "the sign of the Son of man"—the Son of man's sign,—in contradistinction to the signs of others, or of the false Christs. It is worthy of remark that the employment of the definite article,—“then shall appear the sign of the Son of man in heaven”—is calculated to make one suspect that this sign, in some form of expression, had been previously mentioned. Accordingly we find by reference to a foregoing portion of the same discourse, a sign specified, by which to discriminate between the coming of the Son of man, and the previous coming of the false Christs. The Savior, speaking of the days of unequalled tribulation, says, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not; for there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold he is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." The above passage gives the sign of the false Christs—it is the manner of their coming; and gives the sign of the true Christ—it is the manner of his coming. Their coming was in the desert, and in the secret chamber: his coming will be from heaven, and all will see him. The distinctive sign of the Son of man is thus specified to save the elect from being deceived.

After our Lord has mentioned the signs which were to betoken his speedy advent, he says: "Then shall appear the Son of man in heaven; and all the tribes of the land shall mourn, when they shall see"—the sign of the Son of man appear in heaven, vis.—“the Son of man coming in the clouds of heaven with great majesty and power; and he shall send his messengers with a loud sounding trumpet, who shall assemble his elect from the four quarters of the earth, from one extremity of the world to the other.”—*Dr. G. Campbell's Translation*.

The great Teacher on another occasion gives the same view of the sign of the Son of man. "When he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you," or "among you" as it reads in the margin. "And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man and ye shall not see it." This doubtless refers to desires for the Messiah which should be entertained during the great tribulation. He adds, "And they shall say to you, See here; or see there; go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall the Son of man be in his day."—Luke 17; 20-24.

It may be further remarked that the general mourning among the tribes of the earth, when the sign of the Son of man appears, will be in consequence of all seeing the coming of Christ,—"Behold, he cometh with clouds! and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."—Rev. 1: 7. The "whole earth will be at once lighted up with his glorious presence—the saints be gathered, and the wicked left. Hence the sign of the Son of man is not an event

to transpire prior to the personal and actual manifestation of Jesus Christ,—the character of that manifestation being the sign.

Passages like these afford collateral support to the same view, there being nothing which will convince the world excepting the coming of Jesus, "As the days of Noe were, so shall also the coming of the Son of man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not till the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left. the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come."—Matt. 24; 37-42.

In conclusion, I will employ an illustration to make the view of the sign of the Son of man easy of comprehension. A nobleman takes a journey into a far country.—he leaves his servants in charge of his interests,—he desires, after a long while, to return; while he is absent others will come assuming to be he; he informs his servants of it, he tells them how they will come—that they will come in a secret, skulking way; this is the sign by which the servants are to know them, and not be deceived. He tells them how very different his coming would be,—that it will be in the most public manner, and in superlative glory,—in a word, that his coming will be such as none can possibly imitate; and therefore, if they do not receive any till one comes in that way, all will be light; they will not be deceived nor betray their trust,—thus the manner of the nobleman's return is to the servants his sign—the sign of the nobleman. Just so the sign of the Son of man is the manner of his coming, in contradistinction to the manner of the coming of the false Christs; their coming being on earth and local; his coming being from heaven and general.

"Lo! he comes with clouds descending,  
Once for favored sinners slain;  
Thousand thousand saints attending,  
Swell the triumph of his train;  
Hallelujah! God appears on earth to reign.  
"Every eye shall now behold him  
Robed in dreadful majesty;  
Those who set at nought and sold him,  
Pierced and nailed him to the tree,  
Deeply wailing, shall the true Messiah see."

Reader, let us be ready for the awful yet glorious moment when the parting heavens shall unveil the Son of man to the astonished gaze of them that dwell on the face of the whole earth!—*Eld. R. Hutchison in Messiah's Herald*.

OUTRAGES and intimidations by force are continuing in Ireland, 259 cases reported in July.

THERE has been large amounts of money saved to the government recently by the action of the Postmaster General in discontinuing the fraudulent mail routes, called the star routes, in the territories.

DR. H. W. Thomas, a Methodist minister in Chicago, is shortly to be arraigned for trial for teaching doctrines contrary to the church, and denying the endless torment of the wicked.

ONE of the principal newspapers in St. Petersburg has been suspended by the government on account of too free speech on government affairs.

IN Afghamstein, where the British government has tried to advance her conquest and authority, there has been civil war, and the British have lost their interests and the foothold they obtained in the country.

THERE were 98 deaths from yellow fever in Havana during the month of July, and during the week ending Aug. 5 there were 38 deaths and 200 cases in that city.

**The Advent and Sabbath Advocate.**

"The Entrance of thy Words giveth Light."  
Marion, Iowa, 29th 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.

**Parable of the Wheat and Tares.**

OUR great and divine Teacher has taken the parabolic method of instruction, to a great extent, wherein he uses familiar things to illustrate great truths, by which to impress them upon the minds of his hearers, and we, who read, may receive the same benefit. We may truly say that his mission to earth was concerning his kingdom, which we believe would have been established then and there had the people who were called by the name of the Lord, received him; for "he came to his own and his own received him not;" and in the opening of his mission he preached that the kingdom of heaven was at hand. Whether the people would receive him or not must necessarily have been developed; so he taught the people concerning that kingdom, and many of the parables have a direct specification of the kingdom, and are introduced with "The kingdom of heaven is like unto." Thus the second opens with "The kingdom of heaven is likened unto a man which sowed good seed in his field." Matt. 13: 24. In this parable, when the Savior explained it to his disciples, verse 37, the one who sowed the good seed was himself, the same as in the preceding parable of the sower and the seed. The field where the word of life and of the kingdom to come was sown, was the world. Jesus came teaching and preaching the word of life and salvation, and if the ground was good it would bear fruit, and if the ground was stony, or if thorns were already there, representing the cares of life, sins, or riches, there was great danger of the seed becoming unfruitful.

The Son of man soweth the good seed of the kingdom in his field, and also sent his disciples to assist in the work. After the word is preached time is given for it to take effect upon the minds of the hearers, as represented in the parable, "while men slept." In this time the enemy comes and sowed his seed, which is called tares, a seed very different from good grain, and a very bad seed. It is the opposite of any thing good, and is the work of the enemy, the adversary, who delights to work against the good that the Savior does: and instead of having people saved from their sins and from death his efforts are to hold them in sin and in condemnation, so that they shall not receive the blessings of the kingdom of heaven. The good seed of the kingdom is hope, love, peace, pardon, sympathy, and bears fruit in faith, expectation, joy, and when the kingdom shall come in its fullness faith shall merge into sight, and what we hope for shall then be realized.

The parable of the tares has a broad appli-

cation; and when the enemy sowed the tares it is said that he "went his way," knowing full well that tares would grow; and also that they would bear their fruit; that fruit is the works of the flesh, which bringeth forth death, the very desire the adversary wished to accomplish by sowing the tares in the field. As the season for the growing of the grain progresses the tares grow also, and the servants of the householder, the people of the Lord who rejoice in the work done by him who sows the seed, perceive the works of unrighteousness developing with the good seed, and in their anxiety for the welfare of righteousness would pluck up the tares and cleanse the field. The householder must be the Father, as distinguished from the Son, who sowed the good seed. The field, the world, belonged to the householder, the Father, who sent his Son to his field, to reclaim it, and bring it back to God. Thus it is his field also. But instead of having the tares rooted out from among the good plants, on their appearance, he says, "Leave them grow together until the harvest." The children of God must develop, notwithstanding the presence of the tares. And if, during the time of developing character for or against the kingdom of heaven, the tares were pulled up by the servants, the same means by which it were done might destroy some of the precious grain. We learn by this that during all this time of growth and development for the future we have the evil with us and around us, and we must not allow it to choke out the good word sown in our hearts, and destroy us, as tares destroy the grain it grows beside. But the harvest is coming and then the wheat and the tares will be separated, the tares being gathered out from among the good grain, burned as worthless, and also to prevent it from doing any further evil. So, in the reality, in the end of the world, or age, the Son of man shall send forth the angels and gather out of the field the people who have developed ungodly lives, and they shall be destroyed as worthless and having developed no good, and be put out of existence, beyond the power of exercising any influence over the good forevermore. As fire is a means of destruction for tares and combustible things of earth, so in the parable it is a figure for the destruction of the enemies of the Lord who will not have the Savior to reign over them.

This brings us to a prominent feature of the parable, in its consummation—that the kingdom of heaven well be located at the same place and constitute the same territory where the field was for the growing of the grain. The world—the same place where the good seed of the kingdom was sown. The earth, the same earth and habitable globe where we now reside. "The righteous shall be recompensed in the earth." Prov. 11: 31. The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, Dan. 7: 27. God made the earth, made it to be inhabited; he created it

not in vain, Isa. 45: 18. The original purpose of the Lord shall be accomplished, and the world shall yet be inhabited by a righteous people. But it will then be the kingdom of God, wherein Jesus Christ shall rule and reign in person.

By the parable and its explanation we also learn that the kingdom of heaven is not established by first taking the righteous off to heaven for a thousand years, as is taught by some, after which the wicked will be destroyed; but it teaches that at the time of the harvest—the end of the world—the Savior will send forth his angels to gather out of his kingdom all things that offend, or are offensive to the King, and destroy them, leaving the righteous to shine forth in the glory of their Father in his kingdom. The earth is then become the kingdom of heaven.

The harvest is the end of the world, or age. At that time the Son of man will send forth his angels and they shall gather out of his kingdom all things that offend—the tares—who do iniquity, and shall burn them in a furnace of fire, destroy them utterly. The fact now appears very plain that the kingdom of heaven is to be upon the earth, for the offenders, the tares, are gathered out of it, and perish with all the effects of the evil rule upon the earth, and then all unrighteousness shall disappear. Then the fact is stated that after the wicked are gathered out of the earth then the righteous are left there to shine forth as the sun in the kingdom of their Father. It is the kingdom of heaven then, for the King has come to take possession of his country, and has sent forth his angels and cleansed out all evil, and the righteous are left in the kingdom. To shine as the sun is representative of the glory they shall enjoy and possess, even that of the Father. Thank God for this great truth! and for the blessed promise of coming glory, peace and joy, where we shall be free from every evil and every temptation; where there shall be no contamination of sin, and nothing to occupy our minds but the giving of praise to our Creator and our Redeemer.

**The Three Religions.**

W. C. LONG.

WE hear a great deal said about getting religion, and about losing it; but not so much about doing it. Yes, a great deal is said about the truth, but not so much about walking in it. Religion is a work, and heart work is said to be the best kind of work. It will not do to serve God with our lips and the devil with our hearts; but pure earnest heart work will be well pleasing to the Lord.

There are many religions in the world. We have the Mohammedan religion, with its notions; the Catholic religion with its peculiarities, and hundreds of others. Yes, the world is full of religion. Religion is any system of faith and worship, and in this sense comprehends all the isms in the land.

The fact that we have so many religions in the world is made an excuse by many for not engaging in the service of the Lord.

They say we have so many different kinds it is impossible to tell the genuine, and thus ease their conscience. But is this a valid excuse? Will it stand in the judgment? Should we not use sagacity in becoming acquainted with the genuine and be able to detect the spurious? Do we not act thus in many matters? Can we not tell the sound horse from the counterfeit? Can we not tell the sound horse from the unsound? A good mower from a poor one? A good, kind, and benevolent act from a bad one? In the different avocations of the successful man is the one who works the well known rule. Examples in Arithmetic are easily solved by understanding certain rules. So this matter of religion. Here is the rule: Find the religion which has the love in it and you have the genuine.

Some go back to father and mother for a system of worship. Well, if we are going back why not go back to the grand father and listen to father Abraham, Daniel, Isaiah, Ezekiel, and on down, including Paul, James, &c. Do we want the experience of others? Here we have it in abundance and in religion, like in every thing else, ought to desire the best.

There are but three religions brove in the Bible. All other religions traceable to one of these three. 1st, *our religion*; 2nd, *vain religion*; 3rd, *religion*.

In Acts 26: 5, we have Paul say after the strictest or strictest sect of religion I lived a Pharisee. In order to stand the nature and effects of our religion will be necessary to glance at the Pharisee Paul before his conversion, and the whom he was identified. He was the stoning of Stephen, and at the conversion we find him on his way to persecute the people of God. We conclude therefore that he was a hard follower of Christ, a despiser of those who were good, and a persecutor of the people of God. In Matt. 23 the Savior gave a lucid and comprehensive description of the Pharisees. From this we learn that they made long prayers; had a zeal, but not according to knowledge; spirit, which caused them to command; were rigid in the performance of rites and ceremonies of that day; those that would bring them into disrepute among the people. The Savior denounces them as fools, hypocrites, and generations of vipers. Hence we conclude that our religion is narrow, bigoted, hateful, sectarian, persecuting religion. Paul had this kind of religion, and wanted to exterminate those who would follow to it. I wonder if there is any religion in our day? Yes, we have a faced sanctimonious church wrapped up in "our religion." Thorough conversion set Paul's example will do the same for others. The next is vain religion.

Isa. 45: 18. The original purpose shall be accomplished, and the yet be inhabited by a righteous kingdom of Jesus Christ shall rule and

comparable and its explanation we also the kingdom of heaven is not easily first taking the righteous off to a thousand years, as is taught by which the wicked will be de- out it teaches that at the time of the end of the world—the Sav- d forth his angels to gather out of all things that offend, or are of the King, and destroy them, leav- teous to shine forth in the glory her in his kingdom. The earth is e the kingdom of heaven.

est is the end of the world, or age. e the Son of man will send forth and they shall gather out of his l things that offend—the tares— uity, and shall burn them in a fur- destroy them utterly. The fact s very plain that the kingdom of e be upon the earth, for the of- tares, are gathered out of it, and all the effects of the evil rule up- n, and then all unrighteousness ear. Then the fact is stated that icked are gathered out of the e righteous are left there to shine sun in the kingdom of their Fath- e kingdom of heaven then, for s come to take possession of his d has sent forth his angels and all evil, and the righteous are ngdom. To shine as the sun is ve of the glory they shall enjoy even that of the Father. Thank great truth! and for the blessed coming glory, peace and joy, all be free from every evil and ation; where there shall be no n of sin, and nothing to occupy ut the giving of praise to our our Redeemer.

### The Three Religions.

W. C. LONG.

great deal said about getting about losing it; but not so much it. Yes, a great deal is said th, but not so much about walk- gion is a work, and heart work he best kind of work. It will ve God with our lips and the r hearts; but pure earnest heart well pleasing to the Lord.

any religions in the world. We ammedan religion, with its no- holic religion with its peculiar- dreds of others. Yes, the world gion. Religion is any system of ship, and in this sense compre- isms in the land.

at we have so many religions s made an excuse by many for g in the service of the Lord.

They say we have so many different kinds it is impossible to tell the genuine, and thus ease their conscience. But is this a valid excuse? Will it stand in the judgment? Should we not use sagacity in becoming acquainted with the genuine and be able to detect the spurious? Do we not act thus in many mat- ters? Can we not tell and point out the coun- terfeit? Can we not tell the sound horse from the unsound? A good mower from a poor one? A good, kind, and benevolent act from a bad one? In the different avocations of life the successful man is the one who works to a well known rule. Examples in Arithmetic are easily solved by understanding certain rules. So this matter of religion. Here is the rule: Find the religion which has the most love in it and you have the genuine.

Some go back to father and mother for their system of worship. Well, if we are going back why not go back to the grand fathers, and listen to father Abraham, Daniel, Isaiah, Ezekiel, and on down, including Paul, John, James, &c. Do we want the experience of others? Here we have it in abundance. In spired testimony is the best kind of testimony; and in religion, like in every thing else, we ought to desire the best.

There are but three religions brought to view in the Bible. All other religions are traceable to one of these three. 1st, we have our religion; 2nd, *vain* religion; 3rd, *pure* religion.

In Acts 26: 5, we have Paul saying that after the strictest or strictest sect of our religion I lived a Pharisee. In order to understand the nature and effects of our religion it will be necessary to glance at the history of Paul before his conversion, and the sect with whom he was identified. He was present at the stoning of Stephen, and at the time of his conversion we find him on his way to Damas- cus to persecute the people of God. We con- clude therefore that he was a hater of the followers of Christ, a despiser of those that were good, and a persecutor of the children of God. In Matt. 23 the Savior gives a very lucid and comprehensive description of the Pharisees. From this we learn that they had a zeal, but not according to knowledge; that they made long prayers; had a missionary spirit, which caused them to compass sea and land; were rigid in the performance of the rites and ceremonies of that day, especially those that would bring them into high repute among the people. The Savior unsparingly denounces them as fools, hypocrites, blind, serpents, and generations of vipers; clean on the outside, but within filled with corruption. Hence we conclude that our religion is a narrow, bigoted, hateful, sectarian, bitter, per- secuting religion. Paul had great faith in this kind of religion, and wanted to kill and exterminate those who would not subscribe to it. I wonder if there is any of this kind of religion in our day? Yes, we have the long faced sanctimoneous church-goers who are wrapped up in "our religion," our party. A thorough conversion set Paul right, and it will do the same for others.

The next is vain religion. Let the apostle

James speak now. "If any man among you seemeth to be religious, and bridleth not his tongue, this man's religion is vain." Well, have we any of this kind in the world? Go to yonder prayer meeting. Listen to that brother or sister talk, sing, and pray. O, how pious they are; they must be saints. But follow them home, and how they scold, fret, and find fault. Notice them go through the community. What evil speaking, gossip- ing, backbiting, tattling, and slandering, thus inflaming the minds of the people and caus- ing an uproar in the whole neighborhood. Truly that unruly member does run like a wild horse. The improper use of the tongue has done great injury. Remember it is writ- ten that for every idle word we speak we shall give account in the day of judgment. "Life and death is in the power of the tongue." If any man offend not in word, the same is a perfect man and able also to bridle the whole body. Joking, jesting, and all corrupt and evil speaking is positively forbidden.

The tongue properly controlled is a bless- ing; otherwise it will bring us into trouble. The apostle's illustration is a plain one. We know the use of the bridle; it is not alone for to stop the user, but to control. We wish here to give the different parts of the gospel bridle: "1, let sobriety form the bits; 2, char- ity the head-stall; 3, humanity the front- piece; 4, watchfulness the throat-latch; 5, justice the curb; 6, truth and love the reins; 7, meekness the buckles; 8, forbearance the loops; 9, forgiveness the stitches; let holi- ness constitute the hand, faith the arm, and firm prayerful decision the authority by which the tongue is now to be managed." "Keep thy tongue from evil and thy lips from speak- ing guile.

In Matt. 15 the Savior says, "In vain do they worship me teaching for doctrine the commandments of men." What had they done? In reading the connection we find they had violated the 5th commandment, which says, Honor father and mother. If the vio- lation of the fifth commandment will make our worship vain, will not the violation of the 4th? Our religion and vain religion are like the stagnant pool which breed unsightly vermin and pestilential vapor.

The next is pure religion. How heavenly! How pure! It is like the running brook, bright, clear and sweet. James says, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions, and keep them- selves unspotted from the world." The po- tency of pure religion is manifest to the cas- ual observer. It has been felt in every age of the world. Intelligence, enlightenment, be- nevolence, love and mercy, are its effects. Some men's religion is all on the outside; it is made of form. Godliness is discarded, and purity is leaking out in forms and cere- monies.

Pure religion will affect the head, heart, and pocket-book. It will make better hus- bands, better wives, better neighbors, and better citizens, and entitle them to an inher- itance in the kingdom of God. No one can have this religion unless he is a new creature;

old things must pass away and old things be- come new. I would to God that we had more of this kind. It is the best of the three.

Allendale, Mo.

### The Light of the World.

Many of the cities of Palestine were placed on the summits, or sides of the mountains, and could be seen at a great distance.

Our Savior directed the attention of the disci- ples to a city on a hill. "Ye are the light of the world, a city that is set on a hill cannot be hid."

A city on a hill truly is a conspicuous object. It is impossible to hide it from view. It can be seen for many miles, and may be used as an em- blem of a Christian; for it is impossible to hide the light of Christ when it is in the soul. The Christian's life is continually seen by the world, and it knows whether he lives according to his profession or not.

The sun is the source of light to the natural world, and without its light and heat, vegetatiou would soon cease to exist. So Christ is our spiritual light and heat, and we as Christians should duly reflect that light. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin." The sun does not rise above the horizon, and then cease to shine, but keeps always shining. Clouds and storms may obscure him from our view, but he bursts forth with all his splendor when clouds and storms are over. So the Christian must not cease to shine amidst the damps and fogs of earth; but must continue to hold up his light amid trials and afflictions. We place our lamps on the lampstand that all may behold the light, and enjoy the benefit of it. So God has placed us in the world that by our example and influence, and by our consecrated lives, we may let our light so shine before men, not to please man, but to glorify God, and encourage them that they likewise may love and serve him. The lamp is not the light itself, but the bearer of the light.

So the Church is not the light itself, but the bearer of the light; which (light) represents Christ, the true light of the world. Our lamps have often to be replenished, and the wicks need trimming. So the Christian's light would soon flicker without the replenishing oil of God's grace, and of the Holy Spirit being poured into his heart. If we have Christ in the heart we have the light. We are not called to be torch-bearers in the world, which for a time gives a brilliant light, but soon crumbles to ashes; but our light must be the clear, equal, steady light, that always keeps shining. It is the light that always shines, amid trials, and afflictions, and the many beset- ments of this life. The prayers, teachings, and exhortations that are supported by a holy life, are the effectual ones.—A WALTER, in *Line and Plummet*.

BRO. J. P. BRYAN writes from Clio, Iowa: I read the ADVOCATE with much pleasure and profit. I like to read the good letters from the scattered ones. We have a few Sabbath keepers in this vicinity, which is very cheer- ing to me. We have a Bible Class every oth- er Sabbath. The prospect is good for our number to be increased. I would like each reader of the paper to write some. Let us do all we can to spread the truth, and may the Lord give us an abundant entrance into the kingdom of his dear Son.

A WATER spout, or burst of rain cloud, occurred at Central City, Col., recently; it is reported that a column of water five feet high ran through the streets, damaging property to the amount of \$50,000.

## Books of the Old Testament in Verse.

In Genesis the world is made.  
 In Exodus the march is told.  
 Leviticus contains the law.  
 In Numbers are the tribes enrolled.  
 In Deuteronomy again  
 We're urged to keep God's law alone.—  
 And these five books of Moses make  
 The oldest writings that are known.

Brave Joshua to Canaan leads.  
 In Judges oft the Jews rebel.  
 We read of David's name in Ruth,  
 And first and second Samuel.  
 In first and second Kings we read  
 How bad the Hebrew states became;  
 In first and second Chronicles  
 Another history of the same.  
 In Ezra captive Jews return.  
 And Nehemiah builds the wall.  
 Queen Esther saves her race from death.—  
 These books historical we call.

In Job we read of patient faith.  
 The Psalms are David's songs of praise.  
 The Proverbs are to make us wise.  
 Ecclesiastes next portrays  
 How fleeting earthly pleasures are.  
 The Songs of Solomon are all  
 About the love of Christ.—  
 These books devotional we call.

Isaiah speaks of Christ to come;  
 And Jeremiah tells of woe,  
 And in his Lamentations mourned  
 The holy city's overthrow.  
 Ezekiel tells of mysteries,  
 And Daniel foretells kings of old.  
 Hosea calls men to repent.  
 In Joel blessings are foretold.

Amos speaks of wrath,—and Edom  
 Obadiah's sent to warn;  
 While Jonah tells us Christ would die,  
 And Micah where he should be born.  
 In Nahum Ninevah is seen;  
 In Habakkuk Chaldea's gift;  
 In Zephaniah Judah's sin,  
 In Haggai the temple's built.

Zechariah tells of Christ,  
 And Malachi of John his sign.  
 The prophets number seventeen,  
 And all the books are thirty-nine.  
 —Selected by WILL ELLSWORTH.

## The Reason of my Hope.

MARY E. EASTMAN.

IN 1st Peter 3: 15 we read, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear." This, God helping me, I propose to do.

## WHAT I BELIEVE.

I believe in God, and that the Holy Scriptures are the revelation of him, and of his complete will toward man. "That all scripture written by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. That the earth was made for man, and that it will be, in its renewed state, the inheritance of the saints. That "the righteous shall be recompensed in the earth, much more the wicked and the sinner." Prov. 11: 31. That God never designed the earth for a race of mortals nor to be perpetually occupied by probationers. That God having made the earth for man and given it into his possession, he will never pluck it out of his hand. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." I propose to explain why I believe these things, by explaining the nature of the probationers and their tests; the plan of redemption in

Christ, and the typical laws and shadows of him both before and since his coming; the binding force of all laws; the necessity of a strict performance of the typical law that may be delivered from the curse of the law that is made the test of our probation, which law we have all transgressed. God being perfectly impartial the same test is applied to all men in all ages.

## CREATION AND THE FIRST PROBATION.

"And God said, Let us make man in our image, after our likeness; and let THEM have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over ALL the EARTH, and over every creeping thing that creepeth upon the earth." Gen. 1: 26. From this passage we learn that God had a design in creating man, and that this design was to make him ruler over all the earth. And that man might be worthy to rule the Lord created them in his own image after his likeness. Man was to have dominion over all the earth, and all that was therein, except himself. The Creator reserved to himself the right to test man on certain points and to give him an opportunity to choose who or what should reign over him. So when man was created and God had breathed into him the breath of life, and the man had become a living conscious being, the Lord said to him, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion," &c., as recorded in Gen. 1: 26. He then put him on probation, or trial, for a time, to see whether he would choose life or death. The choice of life was to be made by obedience to his Creator, thus choosing him to be his Ruler. The choice of death by rejecting the Creator to reign over him. The choice would also determine whether or not the man would make a worthy and efficient sovereign. It is a trite proverb, and one that is justified by the divine judgment and example, that no man is worthy to rule who has not the qualities that would make him a willing, obedient, and joyful subject. Moreover God did not design the earth to be misruled, ruled in opposition to his will, hence the probation to discover his character.

## TEST OF THE PROBATION.

Probation always implies a test. There can be no such thing as probation without a test. The test of the first probation.—"And God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 16, 17. By obedience to this simple test Adam could have lived, and when his probation expired he would have entered upon immortality, and his dominion of the earth would have been secured to him for all eternity; eternal life and the possession of all that God had given him being the end for which man was created. That he might not forget his end God gave him the Sabbath to be a sign between him and the man, that when his trial would be satisfactorily ended he should enter into immortality—the rest that remains for the people of God. Proof: The Sabbath was made for man. A noun

used without an article limiting its meaning is taken in its widest sense. The word man taken here in its widest sense includes the whole race. "And God blessed the SEVENTH day and sanctified it," Gen. 2: 3. Sanctify, to set apart; to appoint to a holy use; to make holy; to secure from violation.—Webster. Why did God make the day holy? To secure it from violation, because it is the sign of the rest that remains to the people of God. It is our only sign of entering into God's rest.

When Adam was first put upon probation he yielded willing obedience to all of God's commands. For how long a time we do not know, but we read that he had time to learn concerning the beasts of the field that the serpent was the wisest of them all. It is quite possible that our first parents admired this cunning beast more than any of the others, hence he was made the medium of their tempter. "And he [the serpent] said unto the woman, Yea, hath God said, Ye shall eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." Gen. 3: 1-6. The serpent tempted the woman to believe that the knowledge of good and evil was desirable because God possessed it, and to be like him in anything she, no doubt, thought would be to improve her condition. Perhaps she thought she should become as him in all things, and so thought to grasp the power to do so while she could. So when she saw the tree that it was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise,—I suppose the serpent assisted her to all this knowledge—she took of the fruit thereof, and did eat, and gave also to her husband, and he did eat.

How very credulous was poor humanity in the beginning. Our first parents actually found it easier to believe the serpent's lies without evidence than their Creator's truth with all the evidences of his mighty works before them, even the knowledge of their own being. Dear Reader, did it never occur to you that humanity has not materially changed in regard to credulity since Adam's time? What was the cause of Adam's credulity? Doubting God's word, was it not? Certainly it was. If they had not doubted they would not have dared to eat the fruit. If they had not eaten the fruit they would not have brought death upon themselves and their seed. It is a fearful thing to doubt in any way to question the veracity of the living God. Man can never gain anything by so doing, but may lose all things. Doubting is not only the parent of crudulity but also of disobedience. And the Lord said, "Hast thou eaten of the tree whereof I commanded thee, that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and

did eat. . . And the woman said, The serpent beguiled me, and I did eat." Then follows the judgments of God which I will not give in full, but will notice the main points.

1st, God cursed the serpent. 2nd, He put enmity between the seed of the serpent and the seed of the woman. 3rd, He pronounced sentence of death upon Adam, that is, upon the man and the woman. Of the curse of the serpent we know nothing, neither does it concern us. It is enough for us to know that he is cursed. We have to do with Adam's fate for his sentence and his judgments have passed upon us, we being his seed. "In the day that thou eatest thereof thou shalt surely die." Surely, is the oath of God, or the sign that he has sworn by himself, Heb. 12: 13, "For when God made promise to Abraham because he could swear by no greater than himself, saying, Surely, blessing will I bless thee, and in multiplying I will multiply thee. The sentence of death has irrevocably passed upon Adam because transgression, that no being might doubt execution, the Lord said, "In the sweat of thy face shalt thou eat bread, till thou return to the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." So to this day when we see a man ready to be returned to the ground, we know he is dead.

When Adam ate the forbidden fruit the first probation ended. Future obedience could not take him from under the sentence of death that had passed upon him because of transgression. He could no longer escape by patient continuance in well doing to immortality, or remain alive forever. Death is the opposite of life, total cessation of life, and under that sentence he had no chance. And that such an impossibility as living in its opposite might not appear, God prevented Adam from partaking of the fruit of the tree of life. The Creator would not suffer an apparant contradiction in the universe, much less a real one. He would not give man an excuse for using so a false expression as "the death that never returns." The expression literally rendered "Total cessation of life that never returns to life." How absurd! Endless life, immortality, in death! Immortality means is not subject to end in death. Everlasting life—life that can never end. Neither is there any foundation for the long belief that a sinner is immortal. A man with sin on him is dead under the sentence. Is Adam's death eternal destruction? Without a resurrection it is. Without a resurrection the race of Adam is perished. In the chapter, "All they that are fallen from heaven are perished." On what condition? "If Christ be not risen." Paul says, "If the dead rise not, then is not Christ risen." This he adds after the question, "Some of you that there is no resurrection of the dead?" Now since the dead are perished without a resurrection, and most assuredly are too. All men are perished without a resurrection, because they are forever bound of death.



The Advent and Sabbath Advocate.

An explanation is due our readers for the large amount of space we have given to our advertisement of the Literary Revolution and the Library of Universal Knowledge, especially in the last number of the paper.

THE PRESIDENT.—Since our last mention of President Garfield's situation he has been in a critical state, and the probabilities are greatly against his recovery.

THE newspaper notices concerning Guiteau, the assassin of the President, are remarkable in the statement that in his confinement in jail no one has called on him for a friendly purpose, nor has he received any letters of friendship, showing him to be without friends; and with all the circumstances in the case, shows that the attempt upon the life of the President was the rash and fanatical act of himself alone.

THE heat of the summer has corresponded with the cold of the past winter. For the latter part of July, and August, nearly to the present time, the heat has been oppressive, ranging from 96 to 104 degrees, causing sunstroke to laborers in some vicinities.

MINISTER Foster, to Russia, reports that the Russian wheat crop bids fair to be the largest ever raised in the empire. From Switzerland great scarcity of rain is reported, so that the crop has failed.

A NEW meaning is unfolded from the word "temperate," so harped upon by our "moderate" friends, when it is understood that in the Scriptural use of the term, the Greek word employed is synonymous with the Hebrew term used in Gen. 43: 31, where, in speaking of Joseph's tears for his brothers, he is said to have gone out of his chamber, where he had been weeping, and "refrained himself."

Apostasy is Here, the King is to Come.

In the faith that the holy Scripture, rightly understood, never contradicts itself I have gathered every text of the New Testament containing the words, "kingdom of God," and "kingdom of heaven,"—to compare Scripture with Scripture, and I see that the Author of all things put apparent contradictions in his word, as in the works

of his hands; so there is a perfect harmony between the word and the works of God.

The heavens appear to revolve daily about the earth, though the wise know the action is in the earth's revolution on its axis. Jews and Christians in the bulk agree, that Christ's kingdom belongs to the present age.

We daily pray: "Thy kingdom come, thy will be done, as in heaven, so upon earth;" while Christendom is practically saying: "We will not have this man to reign over us." God sent his angel Gabriel to announce the king about to be born of the blessed virgin, saying: "He shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

This interpretation has a single eye to faith, and reconciles the old covenant and the new as attested by the Holy Spirit, from the fall in Eden to the coming of our Lord on the throne of his glory.—H. D. WARD in Messiah's Herald.

Appointments.

The Missouri Camp-meeting.

A Camp-meeting will be held at the Mineral Springs, Gentry Co., Mo., twelve miles northeast of Albany, the County Seat, commencing Thursday, Sept. 1st, 1881, and continuing till Tuesday, Sept. 6th.

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.

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.

Letters and Money Received.

John Kemp \$1, Mrs E G Farmer \$1, S G Cottrell \$4 donation, Mrs A H Parish \$2, Abijah Thayer.

Books and Tracts Sent by Mail.

Mrs Elisabeth McKnight.

Books and Tracts FOR SALE AT THIS OFFICE.

HYMN BOOKS.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music, whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A F Dugger, 140 pages, Price 30 cents.

Review of J M Stephenson on the Sabbath Question, and the Two Laws, by Jacob Brinkerhoff: 32 pages, price 9 cts.

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

Thoughts on the First Day of the week: Is it the Christian Sabbath? by A. F. Dugger, 15 pages, price 4 cents.

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

The second coming of Christ.—Showing it to literal and personal, by J Brinkerhoff, 8 pp, 2 cts.

Moody's Sermon on the Second Coming of Christ; 8 pages, price 2 cents.

Where are the Dead? Showing from Bible text money that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cts.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cts.

The Atonement. S. E. Brinkerhoff. 32 pp. 10 cts.

Christian Baptism, by I. C. Welcome, 25 cents.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, 8 pages, 2 cents.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

The Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

The Sign of the Messiah: or how long was Christ in the Tomb? and when did he rise from the dead? 40 pages, price 6 cents.

The Infidel Silenced, by Irrefutable Evidence relating to the Authenticity and Credibility of the Holy Scriptures, 25 cents.

What is the Testimony of Jesus? by S E Brinkerhoff. 8 pages—1 cent.

Mrs. White's Visions and the Seventh Day Adventists— pages, price 1 cent.

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15 cts.

A Comparison of Latter Day Prophets, comparing Mrs White's claim to Divine Inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J W Cassidy. 62 pp. 15 cts.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

The believer's only hope of a future state, by R V Lyon, 24 pages, price 5 cts.

The Glorious future, or the Reign of Christ and his cabinet, R V Lyon, 10 cts.

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"Thy Word is a Lamp unto me"

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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 in death, the End of the Wicked, the Earth re-stored 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.

All Things Made New.

J. A. NUGENT.

"All things made new!" a land of peace! A beautiful land where wars shall cease, Where sorrow and sin shall never come, But all be joy in the Christian's home.

"All things made new!" a beautiful land, Fitted and adorned by the Savior's hand; The earth reclaimed, from sin made free, And the sword removed from life's fair tree.

The river of life through that land shall flow, And pain and death the saints no more shall know.

Then let us press on with courage and zeal, For his glory we'll see and his presence we'll feel.

Engart, Mo.

Here and Hereafter.

"For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 12.

The first thing I have to do at present is to correct a prevalent misapprehension. This verse is popularly understood to mean: "Here (on earth) we see through a glass darkly, but there (in heaven) face to face." Now the apostle did not say that, and did not mean that. Nothing of the kind is found in his writings. Pauline theology is invaluable to us, and we accept it as divine.

There is no hint here about a change of locality, it is a question of time: it is a question of advancing, of growth, of intellectual and moral development; but it is not a question of change of place.

Paul did not teach that the moment a man dies, with all his imperfections, in his unfinished condition, he becomes perfect and complete in some other world; you will not find anything of that kind in God's book. Look at the illustrative analogy: "When I was a child, I spake as a child; but when I became a man, I put away childish things." It was the same Paul in the same world; it was a matter of years, of growing experience,