

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.

I Shall be Satisfied, Ps. 15: 17.

Not here; not here; not where the sparkling waters

Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters—
I shall be satisfied, but oh, not here!

Not here where every dream of bliss deceives us,
Where the worn spirit never gains its goal;
When haunted ever by the thoughts that grieve us.

Across us floods of bitter memory roll.
There is a land where every pulse is thrilling
With rapture, earth's sojourners may not know,
Where heaven's repose the weary heart is stilling
And peacefully life's time tossed currents flow.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country, where our hearts abide,
And of its bliss is nought more wondrous told us.
Than these few words, "I shall be satisfied."

Satisfied! satisfied! the spirits yearning
For sweet companionship with kindred minds
The silent love that here meets no returning,
The inspiration which no language finds.

Shall they be satisfied? the soul's vague longings—
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging
As I look upward to the heavenly hill.

Thither my weak and weary steps are tending,
Savior and Lord! with thy frail child abide.
Guide me towards home, where all my wanderings ending
I then shall see thee and "be satisfied."

—Selected by AMANDA KEMP.

Repentance.

JOHN BRANCH.

"Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Acts 3: 10.

Sometimes I am almost made to wonder at seeing as much morality as there is in the world, while those professing to be followers of the Savior, and especially those standing as watchmen, are viewing the subject we have before us to be of so little importance. I believe that even those that are claiming to be followers of Christ are generally disregarding this subject. In the first place many believe

that to repent is to be sorry, or to weep and mourn over our sins, and are not realizing that to reform would be far better. As we go into the world to proclaim the glad tidings of a crucified and risen Savior we are often met by those claiming to be believers of the Bible, and at the same time do not believe in works. Not long since a man told me that works amounted to nothing; it was faith in Christ that would secure a home in the kingdom for him; and he also said, though he should sin in the flesh, God would not impute it to him. May God pity all such people! We are commanded to cleanse ourselves from all the filthiness of the flesh and spirit.

If we should take the above position there would be no use for the language of Peter, for us to repent, if God will not lay anything to our charge. How inconsistent Peter must have been! But he has given his reasons why we should repent, namely, that our sins may be forgiven. Now this same apostle tells us to repent and be baptized for the remission of sins; or in other words, turn from our sins, reform, and as soon as the work of reformation commences, if we have made up our minds to enlist in the service of King Jesus, we can have our names enrolled by being baptized into Christ; "For as many of you as have been baptized into Christ have put on Christ," Gal. 3: 27. And if we have put on Christ we stand justified before God.

We would not wish to carry an idea that men could not sin again, but that our past sins have gone before to judgment. Paul, the great apostle to the Gentiles, while standing before King Agrippa, declared that he was not disobedient unto the heavenly vision, but shewed first unto them of Damascus and at Jerusalem, and through all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God and do works meet for repentance; "for this cause the Jews caught me in the temple and went about to kill me." Thus it will be noticed that while Paul, one of God's bold advocates for truth, was setting before them the idea of doing works meet for repentance, they went about to kill him; and to-day we see people disregarding the very ground-work of the Christian religion, namely, to reform, or turn from the old paths of sin, and are viewing this subject as being of but little consequence, while the fact is, unless we do repent the Savior does not own us as his children.

Paul says, "Now I rejoice not that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a godly manner, that ye might receive damage by us in nothing; for godly sorrow worketh repentance to salvation not to be repented of; but

the sorrow of the world worketh death," 2 Cor. 7: 9. Now we have the difference between being sorry and trusting to this alone for salvation. Paul says, The sorrow of the world worketh death; but on the other hand, if we sorrow to repentance it will result in eternal life in the end. We have life and death set before us. We are left to choose for ourselves. God is not going to take us and save us contrary to our own will; but if we have a desire to be saved, and will do as he has told us to do, which is to repent of our sins and turn to God, then the needed help will be granted. There is no doubt but Paul knew, or at least was inspired with knowledge from God to speak forth language that was suitable for our education, regarding these very things.

Paul says to the Romans, "What shall we say then? shall we continue in sin that grace may abound? God forbid; how shall we that are dead to sin live any longer therein?" Rom. 6: 1, 2. If we are dead we are dead to all intents and purposes, and ought not to let sin reign in our mortal bodies to fulfill the lusts thereof. Now if we die here, commonly speaking, we cease to live; and so it is if we crucify the old man with his deeds and become dead to sin, we cease to live in sin.

It appears to me that all could see that to repent is to reform. Now this same apostle says "We are buried with him by baptism into death; that as Christ was raised up by the glory of the Father, even so we should walk in newness of life." Rom. 6: 4. And again, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth: for ye are dead, and your life is hid with Christ in God." Col. 3: 1-3. Now with this language before us, we can clearly see the reason why Paul says, "But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth, lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man." Col. 3: 8, 9.

We could mention many more passages of Scripture in regard to repenting or turning from our sins, but now I wish to say a few words to those professing to be followers of Christ. Now I believe that the law of God and faith of Christ ought to be the uniting element; but it is just the contrary; church discipline is the uniting principle of to-day. The apostle says the servants of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God per-

Luke 23: 42, 43.

S. E. BRINKERHOFF.

adventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Tim. 2: 24-26.

I am afraid that we are not aware of the influence it has upon the unconverted to see those professing to be Christians and at the same time at variance one with another; and it is most invariably on account of church discipline. Now I am satisfied that Adventists, especially, should let God's law and the faith of Jesus be the test or the uniting element; and though we may differ on other things we should not disregard each other.

Now let me call your attention to 1 Cor. 12: 1, "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto those dumb idols, even as ye were led; wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost; now there are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all; but the manifestation of the Spirit is given to every man to profit withal; for to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith, by the same Spirit; to another the gift of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues. But all these work that one and the self same Spirit, dividing to every man severally as he will."

We have now quoted down to the 12th v.; in this we find many gifts spoken of, and all of them are supported by the same Spirit, or fountain. Now I wish to apply the Spirit of God to the same use in the church which the blood has in the body. If the blood be pure we feel all right; we are healthy; but if one hand is affected we feel it all over; and so it is if we all manifest the Spirit of Christ; it is heaven below, in one sense. But just let one manifest an evil spirit and see how soon the peace of God's people is injured. Now these different views of Scripture are the very things that have caused an investigation, and important truths have been found on account of it. Now shall we disregard the means God has given for us to come to a knowledge of the truth? No; but let us regard each other as being honest, and let the Spirit of God reign in and rule over us, and not be separated on account of these little points of faith; but let God's law unite us. I believe we can repent from our present standing in regard to this.

May God help us, is my prayer. We could shed more light in the world, and accomplish more in his service, if we would regard each other in this way. May the Israel of God awake to these things, and put on the whole armor, and be able to stand in the evil day. Pray for me that I fail not.

Hartford, Mich.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

I HAVE been requested to give my views of this passage, which I will try and do though I do not expect it will differ very materially from others who have written upon this subject before. It is thought by some to teach the immortality of the soul, or the separate conscious existence of some part of man after the death of the body. This idea is drawn from the words "To-day shalt thou be with me in paradise." The whole trouble in this passage arises from the punctuation of the text, which, as all will admit, has nothing to do with its inspiration. If the comma was placed after the word "to-day" it would make it all plain, and the Savior's language in perfect harmony with other portions of God's word. But to say that Christ promised the dying thief that he would that day be with him in paradise would conflict with the Bible, with the facts in the case, and would not in any way answer the petition.

The thief did not ask to go to heaven, or to the place of departed spirits, with Jesus; but to be remembered when Christ would come into his kingdom. He believed that the time was coming when the kingdoms of this world would be given to Jesus, and then he wanted to be remembered. Just think for a moment how natural this request was. To illustrate: Let you, reader, or I be imprisoned for some crime we have committed, and while there meet a person whom we know is innocent, and who will, as we believe, some time in the future be raised to the Presidency of this great nation, and how quick we would avail ourselves of the opportunity to say, When thou comest to the Presidency, remember me. Now if we got the same positive answer that we should be with him in Washington, that the thief got that he should be with Christ in paradise, we would not for a moment suppose that either of us was going there that day. We would simply understand that the promise was that day given and that in the future it would be fulfilled to us. I understand that the thief's request was to be remembered by Jesus when he came to the throne of David, which he claimed to be the heir of, and which was promised to him by God the Father; and Jesus gave him the assurance the very day he made the request that he had granted it, and that when he came into his kingdom he would be remembered, and be with him in paradise.

Where is paradise? If we can find a satisfactory answer to this question it might help us to settle the problem in our own minds, whether the Savior meant that he and the penitent thief would be in paradise that day, or that he merely gave him a promise that day that was to be realized in the future. It is thought by many in our day that paradise is the place where God dwells, and where his throne is; by others it is believed to be an intermediate place, that is, neither heaven earth, nor hell, where the souls of mankind

are sent to remain between death and the resurrection; some believing that the souls of both righteous and wicked go there, and others that only the souls of the righteous go to paradise at death.

I will give the definition of paradise as given by men of learning, and who have had no connection with what is termed Adventism. "Paradise, the garden of Eden; a place of bliss."—Webster. "Paradise, a Greek word signifying a park, or garden with trees. The Hebrew word GAN, garden, is used in a similar way, Neh. 2: 8; Eccl. 2: 5. The Septuagint uses the word Paradise when speaking of the garden, in which were placed Adam and Eve. This famous garden is indeed commonly known by the name of "the terrestrial paradise," and there is hardly any part of the world in which it has not been sought."—Robinson's Dictionary of the Bible, p. 327. Again on page 127, we read, "Eden, a province in Asia, in which was Paradise." . . . The first chapters of the Bible show paradise withdrawn from man's view, and no pilgrimage can discover it upon earth. The last chapters of the Bible restore to our view a more glorious and enduring paradise: 'Blessed are they that do his commandments, that they may have right to the tree of life.'" P. 128.

"Paradise is a word of Persian origin, and is used in the Septuagint as the translation of Eden."—Smith's Dictionary of the Bible, page 492. "Eden, the first residence of man, called in the Septuagint paradise. The latter is a word of Persian origin, and describes an extensive tract of pleasure land, somewhat like an English park; and the use of it suggests a wider view of man's first abode than a garden." Page 158.

"Paradise, a term which by long and established use has been employed to designate the garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word *paradeisos* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, and which signified the same as the Hebrew *gan*. In Gesenius and Robinson's *Heb. Lex.* it is defined thus: 'A paradise, i. e., an orchard, an aboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Pollux.'" See Wilson's note on the word Paradise in *Emphatic Diaglott*.

From these quotations we learn what the word paradise meant to the dying, penitent thief. It was a direct answer to his request—"Lord, remember me, when thou comest into thy kingdom." He did not ask to be remembered just at that time, he knew that Jesus and him were then together, and that death would soon close the then present scene with both. But it is evident from the petition that he believed Jesus was the Son of God, the Messiah of the Jewish people, and the rightful heir to David's throne and kingdom, and that although he was then seemingly in the same condemnation with himself he would yet undoubtedly come to the throne and king-

dom as God had promised. With this how appropriate and beautiful was the request of that penitent sinner, how clearly it shows his faith in the person of Christ and promises of God, and no doubt his work as sweet incense on the ear of the dying and decisives. "Verily, I say unto thee, shalt thou be with me in paradise. The most positive assurance the Savior could give that he would be remembered. I will not only remember thee when I come into my kingdom, but thou shalt be with me in paradise, or Eden restored. If, indeed, as the authorities quoted us, paradise is the same as the word Eden, there is not much question about what was and will be. All admit that the garden of Eden was upon this earth, and that by the mouth of his prophets declared Palestine at least, if not the whole earth, yet be like the garden of Eden, consecrated a paradise. Hear Isaiah, "For the Lord will comfort Zion: he will comfort all her desolate places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Ezek. 36: 35. Thus we see that the thief's request was not in vain. It will come when a part at least of this earth shall be a paradise, and in that paradise the penitent thief will be with Jesus, his Father, and the Father of all who believe in the Life-giver, according to the divine word.

Compare this promise of the Savior to the penitent thief, with the one he made to the overcomer in Rev. 2: 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise." For a location of this tree of life read the 21st and 22nd chapters of Revelation; you will see quite plainly that it is on this earth when Jesus returns to it, and takes up his kingdom and reigns. Then the tabernacle will be with men, and paradise, or Eden, will be restored, and the last remains of the old world forever wiped from this fair planet. It is very plain to me from a careful examination of this passage, with Rev. 2: 7, that the grand center of Christ's everlasting kingdom—the land of Palestine. Here, in this dying thief that may witness the shame of many of us who profess to love the Savior for years! He will be beyond the shame, the ignomy, and the reproach when Christ's own chosen followers left him, or failed to speak one word of comfort, he pours out these words of faith: "Lord, remember me when thou comest into thy kingdom." It is faith, hope, and trust, in the day of the Lord, that will be looked on in heaven as the most precious thing. Need we wonder that such a man should be rewarded that very day with the assurance that his request was granted? The petition was one of faith, and not of unbelief, looked for nothing till Christ

dom as God had promised. With this view how appropriate and beautiful was the request of that penitent sinner, how clearly it showed his faith in the person of Christ and the promises of God, and no doubt his words fell as sweet incense on the ear of the dying Savior. The promise, as we might expect, is clear and decisive. "Verily, I say unto thee today, shalt thou be with me in paradise." The most positive assurance the Savior could have given that he would be remembered. Yea, I will not only remember thee when I come into my kingdom, but thou shalt be there with me in paradise, or Eden restored.

If, indeed, as the authorities quoted assure us, paradise is the same as the word Eden, there is not much question about where it was and will be. All admit that the garden of Eden was upon this earth, and the Lord of Eden by the mouth of his prophets declares that Palestine at least, if not the whole earth, will yet be like the garden of Eden, consequently a paradise. Hear Isaiah, "For the Lord will comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. 51: 3. "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." Ezek. 36: 35. Thus we see that the time will come when a part at least of this earth will be a paradise, and in that paradise the penitent thief will be with Jesus, his Lord and Life-giver, according to the divine word.

Compare this promise of the Savior to the penitent thief, with the one he makes to the overcomer in Rev. 2: 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." For a location of this tree of life read the 21st and 22nd chapters of Revelation; there you will see quite plainly that it is on this earth when Jesus returns to it, and takes the kingdom and reigns. Then the tabernacle of God will be with men, and paradise, or Eden, will be restored, and the last remains of the curse forever wiped from this fair planet.

It is very plain to me from a careful examination of this passage, with Rev. 2: 7, and the 21st and 22nd chapters, that paradise is indeed the grand center of Christ's everlasting kingdom—the land of Palestine. Here is a faith in this dying thief that may well put to shame many of us who profess to have followed the Savior for years! He looked beyond the shame, the ignomy, and the cross; and when Christ's own chosen followers had left him, or failed to speak one word of hope or comfort, he pours out these soul-inspiring words of faith: "Lord, remember me when thou comest into thy kingdom." Here surely is faith, hope, and trust, in the darkest hour. Methinks angels in heaven rejoiced, and looked on in silent wonder at such a faith as this. Need we wonder that such a faith was rewarded that very day with the blessed assurance that its request was granted? Surely not. The petition was one of faith, asked for nothing, looked for nothing till Christ should

come into his kingdom; and the answer of the Savior to him was the blessed assurance that he should then be remembered by him, and be with him in the paradise of God. This passage, of all others, can have no reference to disembodied spirits; it is dealing altogether with a plain, literal fact—the kingdom of God. And to distort it from this literal fact, spoils the beauty and greatness of the faith here manifested, and also the Savior's answer.

Acting For the Truth.

We live in the day of shirks. The responsibility of acting for the truth held is not sufficiently realized. The mistaken view is held by many that it is sufficient to hold the truth, theoretically, without allowing it to materially affect the line of action.

One cause of this has been the false teaching which has been given on the subject. Truth is undervalued. It is regarded as a kind of commodity to be passed about and received for the pleasure which a well adjusted theory gives to the mind; but to act upon it, to let the hand go where conviction has borne the mind, is quite another thing.

Now, we ask, is such a position Scriptural? Is it safe? It is neither. The Scriptures declare that, having learned what the cross is, we must take it up. It is not sufficient that we go on a pilgrimage to it, occasionally, or that we talk mechanically of it. It must become our burden; and to be such it must be borne. If we have light, it is not to be obscured in a pitcher, but allowed to shine out, that others may rejoice. We are not to except ideas because others hold them, nor are we to harshly judge another's motives because he does not comprehend all we profess; but each one must act as far as he sees, and strive to see all he can.

Any other position is not safe. Truth is sanctifying; but the sanctification is not communicated by a mental acceptance alone. The new blessing arises from the new position; if the latter is not taken, the former can not be enjoyed. This is illustrated from the history of all the worthies of the past who, through faith wrought, It was their work that manifested and perfected their faith. Noah's faith assumed form in the structure of the ark, and this form of his faith floated him over the drowned world. This is but one example of the many which the reader can recall and apply. This principle is found in Jesus' words; "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." He "that heareth these sayings of mine and doeth them, I will liken him unto a wise man." It is not the saying and hearing, but the doing, that saves. As surely as bearing the cross prepares for the wearing of the crown, so will the crown never rest upon him on whom the cross has not lain. The cross brings the meekness, and the meekness the kingdom. This is the way; walk ye in it, if ye would reach the goal.

Were all who hold the cardinal doctrines of Scripture to avow their faith, and act accordingly, a moral and material support would be received that would give a mighty impetus to the cause. But men lack moral courage, backbone. They will not stand up and face the frown of public opinion. The light which they have, therefore, must become darkness.

But there is still another class who make loud professions, but do nothing. They neither help pull nor push the ear of salvation, but wish to mount and ride. Such hinder the onward progress of truth even more than those who are too careful of their reputation to let their views be

known. They feel no individual responsibility. Bro. A. or B. may bear the burden, and they will applaud; but if the work lags, they are ready to grumble. They are willing to go if they can ride, but not otherwise. Drones in the hive, they live on the product of others. Let such remember that the Master will reward every man according as his work shall be.

Duty, in this respect, is plain. We are to walk in the light as fast as we see it. Where our faith is our influence, our purse, must be. In this course is peace, joy, safety. We close with a brief conversation between Jehu and Jehonadab: "Is thine heart," said Jehu, "as my heart is with thy heart? And Jehonadab answered, It is." If it be," said Jehu, "give me thine hand." 2 Kings 10: 15.—*Domestic Journal*.

What Is The Meaning?

I notice in a late printed letter an effort to justify the use of tobacco. One argument seems to be that a great many good people have used it, and because they were "obliged to." The writer says he has been "unwillingly obliged to use tobacco for fifty years." I will say this, that when a Christian makes such a statement, he virtually says that God's arm is short, his grace insufficient, his power limited, and he is afraid to trust him. No one was ever disappointed who trusted God fully. I can attest to this, as I used tobacco for several years, and I think no one ever loved it better. God has taken the desire for it away. How can we trust God for future life, if we dare not trust him in little matters in this life? O how we dishonor him in the lack of faith, the want of confidence. I have heard long habituated chewers and drinkers say that they would die if they did not have their tobacco and whiskey. Well, would it not be much better to die in the attempt to overcome the sin that will debar us from the kingdom of God, than to die forever from the use of them? But there is no such thing as dying from the effect of giving up these habits, if God has control of the person.

The world at large has the same right to offer excuses for indulging in these habits, which are supposed only to belong to the world, as any one who professes to be a follower of Christ. If one ask of the world, Is it right for Christians to indulge in these habits? they would answer, No; and they are the ones that we try to win to Christ. How much of an impression would you make, Christian friend, telling a young man to come to the Savior, with a cigar or a big quid of tobacco in your mouth? It is these things that bring reproach on the cause of Christ. The world know the Christian graces about as well, if not better, than we do ourselves. So, how careful we ought to be in our lives. The world do not fire their darts at us; but it is at our Lord through us. You must gain a person's confidence to impress them, and how can you better do it than by a careful walk through life? They see then that you know what you are talking about, and believe what you say.

Never in conversation or with pen encourage or countenance sin in any shape or form, because you do not know where it will lodge. There are thousands of young as well as old who are readers of the paper; and how often you hear from persons, old as well as young, when admonished about certain things, that Mr. A. or B. or the minister does so and so. So you see how weak human nature is when we try to prop ourselves up; it will fail every time. Let us cling to Jesus, the only safe and reliable support. Life is short, and the judgment sure. Let us by our walk prove to the world that we are not of it, but here simply as pilgrims and strangers. Then how glorious to hear the "Well done, good and faithful servant, enter in to the joy of thy Lord."—M. C. MARSHALL in *World's Crisis*.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 20th day of the 6th month, 1881.

JACOB BRINKERHOFF, Editor.
A. C. LONG JOHN BRANCH, W. C. LONG,
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Special Contributors.

The Resurrection of Lazarus.

THE account of the resurrection of Lazarus from the dead, and its connecting circumstances, is a most beautiful illustration of the future resurrection and the power of Christ to perform it. John 11. By it we also see the true hope of the children of God, as contrasted with the common error on that subject. Lazarus was dead, and the Savior was sent for by the sorrowing sisters. They had sent for him before their brother had died, that Jesus might rebuke the disease, and their brother might live. And Martha had faith also in his power to restore to life, for she said, "But I know that even now whatsoever thou wilt ask of God he will give it thee." They knew of his having healed many people of diseases, and surely, one whom Jesus loved as he did Lazarus, he would rebuke the disease and spare his life. But his divine presence in person was not at Bethany, and when his disciples informed him of the message from the sisters of Lazarus he still tarried, that in the event of Lazarus' death he might show greater manifestations of his power.

Jesus spoke of Lazarus' death as of sleep, showing that to the people of God death is a sleep, because it has a termination. Though life be suspended and the individual has returned to his earthly elements, yet, as it was with Lazarus, the voice of the Son of God shall call the dead forth and their life shall be resumed.

When Jesus met the sorrowing sister and offered her the comforting assurance that her brother should 'rise again,' she replied that she knew that he should 'rise again in the resurrection at the last day.' Her faith in God took hold of his promise that those who had died in the Lord, according to Isa. 26: 19, should live, as the prophet said, that together with his dead body should they rise, and should awake and sing; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Martha knew the Hebrew Scriptures, and the promises they contained of hope for the future, and knew that to obtain the blessings promised to Abraham and his seed there must be a resurrection from the dead. More evidence and assurance was drawn from the prophecy of Hosea, 13: 14, "I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction." Then with confidence could Martha say, "I know that my brother shall rise again."

Further testimony of the resurrection to the Hebrew student of Scripture was found in Job, where he taught that if a man die he shall live again; and that all the days of his appointed time he would wait in the grave till the Lord would call and he would answer

He would answer as did Lazarus, by coming forth. Job's faith looked forward to the Redeemer to come, for with the boldness of confidence he says: "I know that my Redeemer liveth, and he shall stand at the latter day upon the earth." Although Job's flesh and body should pass to its original elements in death, he looked to a resurrection from it when he in person should see God, for he says, "After the body shall be destroyed, I shall awake, and out of my flesh shall I see God." Job 14: 14, and 19: 25, 26, margin. Job's strong faith must have been based upon the Abrahamic promise of future good to him and his seed, and of the promise of the Savior to put down the power of evil and of the tempter. Abraham went down into death without having possessed the promised land, Stephen said to the Jews that Abraham never possessed enough of it to set his foot on; but that he was only a sojourner, a temporary dweller there. So, in order to receive the promise he must be brought from the dead; for, as Stephen said to the Jews, God promised that he would give it to him for a possession, Acts 7: 5; for an everlasting possession, Gen. 17: 8. He could not receive this promise of an everlasting possession when he had fallen in death, without being brought from death, and having the land restored to him, when he and his descendants would receive it together; when all of Abraham's seed by faith in Christ would receive their share of inheritance with him; all be made perfect together. Heb. 11: 40; Gal. 3: 26, 29.

Martha said she knew the resurrection would be at the last day. This was a matter of course, that after the probation of the human race should be completed, in which some choose the service of the Lord, thereby choosing life, and some choose death, when the Lord should set up his kingdom of righteousness, it would be the last day. Job had also said that he knew the Redeemer should stand upon the earth at the last day when in his flesh he should see God.

Jesus said to Martha, "I am the resurrection and the life." The resurrection from the dead is through him. He is the seed of the woman which should bruise the serpent's head. The devil has the power of death, and him will Jesus destroy; he will release the captives held in prison houses and will set them free, giving them immortality. When he said this to Martha he knew his mission, and that he would enter the state of death as the ransom price for the redemption of man. Just before entering that state of death he said he had power to lay down his life and power to take it again. By entering the abode of death he could purchase the life, or the right to bring to life, those who were confined there. And though he would not remain there, that is nothing to him who holds the power of death, as far as the release is concerned; it shows that the Redeemer and purchaser has more power than he who had the power of death. He who is life is stronger than he who is death. He who can give life is better and stronger than he who gives death. The one is a great benefactor and the other is the greatest malefactor. All the hope

of a resurrection that there had ever been before Jesus spoke these words to Martha was by virtue of the Savior and Redeemer to come; and now he was come he announced himself as the resurrection and the life.

Jesus adds a condition of eternal life. "He that believeth in me, though he were dead, yet shall he live." Lest this might only be taken as a guarantee to life, to the same life Lazarus had before his death, Jesus adds, "And whosoever liveth and believeth in me shall never die." Whoever liveth again by believing in Jesus shall never die again. He has everlasting life. The life we now live is but little to what that in the future shall be. Faith, then, is a condition of life, of eternal life. How cheap the conditions on our part, and how great the boon to be received! How little we can do to secure it! yet that little that is required should be cheerfully performed, and then the great reward may be fully received.

This condition is shown in what Paul afterward wrote to the Thessalonians, "As Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Then when Jesus comes to earth again them which sleep in Jesus shall God bring from the dead. This shows us also that the last day in which Martha said to Jesus the resurrection should occur would be the day of Jesus' coming, when the archangel's voice should sound and the Lord Jesus shall descend from heaven, and the living saints, together with the resurrected ones, shall be caught up to meet the Lord in the air, to be forever with him.

Now as we have to show our views of the Christian hope and the state of man in death in distinction from the commonly received doctrine on that subject, it plainly appears in this account of the resurrection of Lazarus. The Christian's hope is in the coming of Christ and the resurrection from the dead, instead of an immaterial part of man, called the immortal soul, going to heaven at death. When Jesus offered consolation to the sisters of Lazarus he did not tell them that now he was enjoying heaven and happiness and was so much better off than he had been before. He did not tell them to sorrow not, for he had only laid off his mortality, had laid aside the earthly clog, and had entered upon an eternity of happiness. No; he taught no such absurdity and unreasonable error. He offered them his sympathy and wept with them. He taught them that their hope in his case was in the resurrection from the dead, and that he himself, on whom they believed, was the resurrection, he had the power of the resurrection. And when he called Lazarus from the dead he said not a word about his soul being in glory and coming to reanimate his lifeless clay, as is said at the present time; but he called Lazarus from the grave, where he was buried. He called Lazarus to come forth from the grave. And when he was restored to life and to friends there is no account of any communication being had with the departed dead or the inhabitants of heaven while he was in the death state. The whole account is of a suspension of life and the re-

storing of it; of death and of life, of a destruction of the principle which gives individuality and action, with the powers and faculties of intellectuality and enjoyment, and the restoration of that principle. The account shows that the doctrine of consciousness and rewards in death is a fable; and as such it should be abandoned by every lover of truth, and the true Christian's hope should be held in its place.

An argument against the resurrection of the dead advanced at the present time is that after the person or body of man has decomposed and returned to earthly elements it is an impossibility to restore it to life and vigor. Yes, it would be, as far as human power and understanding goes; but he who could make man in the first place and give him life can reasonably make him over again when his organization and power is destroyed, and he may be returned to his earthly elements. Jesus said, at his ascension, "All power is given me in heaven and earth," and he can bring the dead to life the same as the Father gave life at first. But in the resurrection there shall be the same individuality, the same person as they existed before; immortal, incorruptable, glorious! In Lazarus' resurrection we see Jesus' power demonstrated over death when the individual has passed into corruption, for he was dead four days, and on coming to the grave it was told him that "he stinketh," decomposition was at work; and if Jesus could raise the dead under such circumstances, by the same power he could raise the dead when they had passed to their original dust. The resurrection of the just, at Jesus' coming, shall be a better resurrection than Lazarus' was, for his was only a resurrection to mortal life, we have reason to believe; while the better resurrection Paul speaks of in Heb. 11: 35 is one better than that to which the ancient worthies attained to. They were examples of what the general resurrection shall be, when Jesus comes. O glorious hope! we long for it to be realized. Let us hold out faithful in hope and have part in that better resurrection and enter the kingdom of God!

Our Visit to the Missouri Conference.

Our visit to the Missouri Conference meeting has been a very pleasant one. Our association with the brethren and sisters has been an association of much enjoyment and profit to us. Our absence from labor and care of office has given us rest and recreation; and the kindness and Christian sympathy of the brotherhood encourages us to go forward and devote our energies to the service of our Lord and Master.

We left home early in the week, and as brethren at Beckwith live on the road between here and the meeting we stopped there for a night, enjoying the visit with Bro. Cavendish and the others there, as we always do, with a like faith. Bro. Jerry Davidson has our gratitude for conveying us from Grant City, Mo. to the place of meeting, at Mineral Springs, where we arrived at the beginning of the meeting. Bro. W. C. Long and N. A. Wells, in company with the other preaching brethren arriving after the excessive drought of the season was broken by rains commencing that week, making traveling over that hilly country quite difficult.

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We left home early in the week, and as the brethren at Beckwith live on the road between here and the meeting we stopped there for a day and night, enjoying the visit with Bro. Caviness and the others there, as we always do, with those of like faith. Bro. Jerry Davidson has our gratitude for conveying us from Grant City, Mo., to the place of meeting, at Mineral Springs, where we arrived at the beginning of the meeting, and met Bro. W. C. Long and N. A. Wells, in charge of the tent, and Bro. J. H. Nichols from Kansas, the other preaching brethren arriving afterward. The excessive drought of the season was broken by rains commencing that week, making the traveling over that hilly country quite difficult,

so that some were late in getting to the Camp-ground, and the weather was very hot. Meetings were held in the large tent, and eight family tents were on the ground. The prayer and social meetings were of deep interest, and the preaching of the word was listened to by large and attentive audiences; the assembled congregations at the highest numbering from 1,200 to 1,500 people. The truth was ably presented, and to us it was very interesting to hear a review of our points of faith and doctrine, seeing their strength and beauty; and those hearing for the first time must be impressed with their force and clearness. The annual meetings were designed for the coming together of the brethren and sisters to renew their spiritual strength by union and sympathy and drawing near to the Lord together. We feel that we are all of the family of God, of which Christ is the head; and as different members of that family, we love to see each other's faces and hear from each other of their hopes and faith.

The meeting was held in a central part of the location of the brotherhood, and we were glad to see so many assembled, some of whom endured considerable hardship to get there, especially from Daviess Co., who were the farthest away. But we fear that all do not sufficiently value the importance of such gatherings, to attend if possible. These general gatherings are a source of much spiritual strength, and we all need that in the Christian race. So every one should improve his or her opportunities.

The Eighth Annual Conference of the Church in Mo. was held on second day, and was characterized by a unity of feeling and sentiment, and a desire to sustain the cause. The zeal of the brethren is apparent; this present season opened with an indebtedness upon the Conference for part of last year's labor. It is a mark of prosperity that that debt is now canceled, and the expenses of running the tent the present season are met, so the Conference starts out free on another year's work. The old tent is worn out, and an effort is being made to purchase a new one to begin the next year's labor with. The brethren who labor with the tent, Bro. W. C. Long and N. A. Wells this year, should have the prayers and sincere sympathy of the brotherhood for their sacrificing devotion and endurance of the hardships necessary to their work. The other ministers have visited the churches as they have opportunity.

The question is asked, why is the work so nearly confined to Missouri? It is because the preaching brethren live there, who started out in the cause with but little experience and a lack of sufficient means, and with zeal and economy have built up and advanced the cause. But we have reason to believe the tent work will be extended into Iowa also. And, brethren, everywhere, it devolves upon you to help sustain the work that is done there, because the cause is one; we have a common truth, and a common hope; and work for the Lord is acceptable to him wherever done.

Now, cannot some of our readers assist the brethren there to purchase the tent for next year's work? The crops in Missouri are cut short this year by the prevailing drought succeeding the excessive rains of June and the forepart of July; yet the energy and contribution of the brethren go right along, and they ought to have our assistance.

On our way home we stopped with Bro. Caviness and the brethren at Beckwith, Iowa, over Sabbath and First day, and enjoyed with them the quarterly meeting season, according to appointment. These meetings with those of like faith are a source of spiritual strength. Besides the brethren and sisters at that place neighbors and friends came in and gave good attention to the word spoken.

We should not forget to state that the Advoca-

CATE is highly appreciated by the brethren and sisters where we have been, as a help to carry forward the good work, and to encourage the brethren and build up the cause. They do not forget that it requires money and labor to keep up the publishing work, and are prompt, generally, with their subscriptions, and have also donated to us to sustain our part of the work. We are glad that we have so large a share in their sympathies and affections, and we return to our labor with renewed earnestness for God and his truth. We have long wanted to attend the Annual Meetings in Missouri, and we thank God for this privilege, which many said was the best meeting yet held.

Be Decided for God.

Here is a complete incompatibility; "No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Let those who desire the salvation of their souls ever remember the impossibility of serving both God and mammon, and decide for God. Do not imagine that you can please both the world and God, or that you can set your affections both on things on earth and on things in heaven.

Whoever or whatever chiefly engages our thoughts, interests or affections, and influences our actions, may be called our master. "Know ye not that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Again we say, remember that there is a complete incompatibility between the service of God and the service of mammon, or any other supreme object of regard. The man who makes religion give place to his temporal interests is a man of the world, and not a servant of God. The truly pious man gives his chief attention to religion, and makes his temporal concerns give place to his spiritual, making all subservient to the salvation of his soul, and the interests of the cause of Christ.—*Sel.*

The Chief of Police at Rome has been dismissed for not interfering to prevent the disgraceful street riot on the occasion of the reinterment of the remains of Pope Pius IX.

Rev. Dr. J. M. Reid writes to the *Western*: "It is a rare thing to find a Protestant here who has the slightest sympathy with Fenianism. The chief curse of the South of Ireland is Romanism, in the wake of which follow ignorance and poverty, and disturbance as well. England is hated, for she is Protestant."

The Reason of My Hope.

MARY E. EASTMAN.

[Continued.]

The sting of death is sin; and the strength of sin is the law," 1st Cor. 15: 56. Sin is the transgression of the law, hence the law is a savor of life unto life to them that believe, and a savor of death unto death to them that disbelieve. The law is the mirror that discovers to us our faults, and if we believe in Christ we will fly to him to have the penalty of sin removed; hence a savior of life unto life. But if we do not believe in Christ we will not fly to him; and our sins that the law has discovered to us will witness against us in the judgment, a savior of death unto death.

The penalty of transgressing the commandment that was made the test of the first probation, was death. This proves that the law is the test of the second probation, because the transgression of it involves the same penalty. Deut. 30: 15-19. Adam might have been disobedient in other things and not have fallen, but he could not eat of the tree of knowledge of good and evil, neither could he touch it, without falling under death, because it was made the test of his probation. Now as nothing but transgression of the test, condemned to death in the first probation, it is reasonable and logical to suppose that nothing else does so in the second. It being an admitted fact that Adam could have lived by keeping inviolate the test of the first probation, then it follows as a logical sequence, that we can live (after the resurrection) by keeping inviolate the test of the second probation.

Now is there any law whereby we can live? If so it is the test of our probation. Hear what the Bible says: "Thou gavest him also thy law, thy statutes, and thy judgments, the which if a man do, he shall even live thereby." "If thou wouldst enter into life, keep the commandments;" Matt. 19; and the decalogue is quoted from by the Savior to show which commandments are meant. The young man addressed said he had kept them all (meaning the ten,) from his youth up. Christ did not contradict him, but simply showed him that he had another (his riches,) before the Lord, and the young man was slain by the first commandment of the test, and he knew it, and went away sorrowful.

Since it is asserted that a man can live by keeping the law, Deut. 30: 15, it follows that if he does not keep it he will die. But no man ever has kept it, therefore all are dead; that is, all are condemned to the second death. Justice demands the payment in full of the penalty of the transgressed test, and it must be paid, God's justice cannot be impeached; and were the terms of the second probation the same as were the terms of the first, every man would die the second death, and not one of the countless millions of Adam's race would ever attain to immortality. "But blessed be God who giveth us the victory through our Lord Jesus Christ."

This brings us back to Genesis. Thy seed shall crush the serpent's head, but it shall bruise his heel. What was included in this promise? I answer; first, the promise of a resurrection, which is the foundation of the second probation; for without a resurrection we are all dead, and cannot choose immortality. Second, the second probation. And right here let me define the word probation, or give the meaning as revealed to me in the Bible. I understand it to mean opportunity for a limited time to choose immortality or death; not simply life or death, for we have to be alive, or have the promise of being made alive, in order to choose. The choice is to be made by obedience or disobedience to some law or commandment of God that is made the test of the probation. By obedience we shall attain to immortality; by disobedience we shall

obtain death. This is evident to every unprejudiced person who reads the account of our first parent's probation and fall. That Adam had a second probation I could also prove were it necessary, but will not do so, it being a generally admitted fact. That we also are under this second probation is an admitted fact. As there can be no probation without a test, and as the test of the first probation does not apply in our case, something else must be in the test of the second probation, and must have been given to Adam.

Now since we have proved by both the Old and New Testaments that the law of the ten commandments is the test of our probation, they must have been given to Adam, for God would not give him one test and us another for the same probation. We know that the commandment, 'Thou shalt not kill,' had been given, or Cain would not have been condemned by it, for sin is the transgression of the law; and where there is no law there is no transgression. Then, too, Abel performed the typical law of deliverance from death, which is meaningless without the law that condemns. As he had not broken the sixth commandment he must have been condemned by some other one of the ten, for Christ is only a substitute for those who are condemned to death.

Having settled the probation and the test, we come to the condition of salvation, to the promise of a Redeemer, and to the way of escape from the penalty of the transgressed test of our probation. Thy seed shall crush the serpent's head; that is, it shall crush his power, the head being an emblem of power. The serpent's power was death. This the seed of the woman was to crush. But how? Why, by redeeming enough and bringing enough to immortality to supply all that is wanting. Illustration: When the Father was about to give the second probation and test, the Son said, Now, lest any man sin and become subject to the second sentence of death, let me be his substitute. I will pay the penalty and let him go free, and as death must pass upon all men from Adam, let immortality pass upon all men that will choose it from me. God had already promised that life should pass upon all men from the Son, he being the resurrection. But now he becomes our advocate, begging to provide for us a way of escape from our sins. The Father accepts the offer, thus giving his only begotten Son, whom he loved before the foundation of the world was laid, to die for us, the creatures of his hand, to bring us to God. The Father could have said: Give you my beloved Son to die for a race of sinners! I never can do that. The Father could have withheld him, but instead he gave him, and set before him great promise of reward. Bringing many sons to God is a great reward of itself. But Christ has also the promise of a kingdom, and a right to rule. This he has not yet come into possession of but is sitting with the Father on his throne until the kingdoms of this world become the kingdoms of our Lord and his Christ. How does Christ bring us to God? that is, how does he redeem us, and what does he redeem us from? He redeems us from the second death. How? Why, just as a man redeems his friend from the law. Suppose I have a friend who is addicted to intemperance. The police take him before the court, and the court fines him ten dollars for being drunk and disorderly; but the man has not a cent, so I go and pay his penalty for him. He goes free, does he not? You know he does. The law has no further claim on him has it? Why? Because I have paid the penalty in full for him, and the demands of the law are satisfied. The justice of the law has been met. But suppose I had paid only part; the law would have held him still, would it not? certainly it would, until all was paid, or the penalty served out. Why? Because

the justice of the law must be met. Now I will take our case. We have sinned, all of us. Jesus says, "If any man say he has not sinned, he is a liar and the truth is not in him." And Christ proved the same to the young man, when he said that he had kept all of the commandments from his youth up. But if we have sinned we are condemned to the second death. That is just where we are exactly. Now if we pay this penalty ourselves we shall remain dead forever, for there is no second resurrection promised. If a substitute pay it for us he must be able to pay the first thing the law requires of a substitute? I answer, he is not to be under the same condemnation, but should be free from the law. Let me illustrate: Two brothers are sentenced to a public execution for the crime of murder. One of the brothers falls on his knees before the judge and implores him to let him die for his brother. What do you suppose the judge would say in such a case? I think he would say to him, you foolish man, you are in the same condemnation. You have got to be executed for your own sin. Now I will take another case. There are two brothers that love each other exceedingly well. One of them is sentenced to a public execution for the crime of murder. The innocent one implores the judge to let him bear the penalty of his brother's transgression. No, says the judge, I cannot do that; if it was any thing that you could pay and go free, I would gladly do so, but I should be your murderer were I to let you do such a thing, unless I had power to restore you to life again or knew that you could restore yourself to life and would do so.

Now let me take our case. We are all under sentence of death for having transgressed the test of our probation. The judge, our God, is exceedingly sorry for us, and offers himself in the person of his Son, as our substitute. But could no one else could pay the penalty and go free. None but the Son of God. Why could he do so? Because being the Son of God he was not by original sin condemned to the payment of the penalty of the first transgression. He was not redeemed from the death of Adam's race, and was not subject to death by being a son of Adam, for he was not the son of Adam, but the Son of God, veiled in the flesh, the seed of the woman. But in as much as he was veiled in the flesh he was man also, and as such, he was subject to the same test of probation that David was, he being the son of David according to the flesh.

Now all will acknowledge that from the giving of the law on Sinai until the resurrection of Christ it (the law) was unchanged. Then Christ was under it certainly. It was his standard, whereby he formed a perfect character, and made a perfect probation. That his probation was perfect we know, for the Bible says there was no sin in him, neither was any guile found in his mouth. But if he had no sin, he never transgressed the law, for sin is the transgression of the law, and by the law is the knowledge of sin. Christ was under the law and knew the law, for he quoted from it. He kept the law and was judged by it and was found guiltless, and being found guiltless he was not subject to death at all on his own behalf. He being the Son of God had power to lay down his life and to take it up again. Hence he can take our sins upon him, pay the penalty, take up his life again, and go free to all eternity. The Father has not murdered his Son, as some ignorantly and sinfully declare; but the Son having power to lay down his life and take it up again, did so, and having done so, he is able to bring many sons to God, even as many as believe upon his name, that is, have faith in him.

[Concluded in next number.]

MY DEAR FRIEND:—
 You want to know why I will try in meekness and fear to keep his own pleasure and glory. Rev. Ps. 111: 4. Man alone can do the only created being who has intelligence to do so, and in order to do it in. Eccl. 3: 1.
 3. God at the creation instituted a Sabbath for man to remember his works, to keep in their minds the commandments of God. Gen. 2: 3; Mark 2: 27; Ex. 20: 8. Had the Sabbath been kept, they could never have been true God thro' his works. And true God, he points to his creation. Gen. 1: 1; Ps. 96: 5.
 5. The Sabbath commandment is the only one which does this. It gives us the seventh day of rest from labor and "remember thy works," according to his memorial, like his other commandments kept by his people forever. Ps. 78: 8. Also by the angels. Ps. 100: 4. God is honored. 111: 3.
 6. Christ kept the Sabbath and all other commandments of God. Luke 4: 16.
 7. He makes great and perfect laws to those who do and teach his commandments. Matt. 5: 19. "I will cause my Savior's commands to be fulfilled." Matt. 23: 2.
 8. The apostles kept the Sabbath and taught them. Matt. 28: 20. "I will cause you to be witnesses in all the world, and you shall preach on the Sabbath." Luke 24: 44.
 Which day of the week is the Sabbath? But two are regarded by the Bible as the Sabbath, Saturday and Sunday.
 1. Sunday is everywhere the first day of the week. It first appeared after rising from the dead. Luke 24: 1. The Sabbath was kept by the Christian women on the day before the resurrection according to the commandment. "the seventh day is the Sabbath." Gen. 2: 3.
 2. Ten millions of Jews kept the Sabbath on earth unite in observing the seventh day, and many kept it in the New Testament; and it is called Sabbath, Lord's day, and the title applied to it. No man can give an example from the apostles for its observance. I am a Protestant and find it impossible to prove me for working on the Sabbath, the contrary, a commandment of the six. So I do not observe the seventh day, and Christ is not the seventh day, and Christ is not its keeping (Matt. 23: 2).

Letter to a Friend.

MY DEAR FRIEND:—

You want to know why I observe the seventh day or Saturday as the Sabbath. I will try in meekness and fear to tell you.

1. God created man and all his works for his own pleasure and glory. Rev. 4: 11; Ps. 19: 1.

2. He made his works to be remembered. Ps. 111: 4. Man alone can do this, for he is the only created being who has sufficient intelligence to do so, and in order to remember God's works, there must be a time appointed to do it in. Eccl. 3: 1.

3. God at the creation instituted the Sabbath for man to remember his works by and to keep in their minds the only true God. Gen. 2: 3; Mark 2: 27; Ex. 20: 8-12.

4. Had the Sabbath been kept by mankind they could never have become idolaters; for they would have remembered the only true God thro' his works. And that he is the true God, he points to his creative power. Jer. 10: 11, 12; Ps. 96: 5.

5. The Sabbath command is, of the ten, the only one which does this, and that command gives us the seventh day in which to rest from labor and "remember his wonderful works," according to his will. Ex. 20: 8-12. So it is his memorial. Ps. 111: 4; this memorial, like his other commands, will be kept by his people forever. Ps. 135: 13; 111: 7, 8. Also by the angels. Ps. 103: 20. Thus God is honored. 111: 3.

6. Christ kept the Sabbath with all the other commandments of God. John. 15: 10; Luke 4: 16.

7. He makes great and precious promises to those who do and teach all of these commandments. Matt. 5: 19. This is why: because my Savior commands it.

8. The apostles kept the Sabbath, for they went to do and teach, the same as the Savior taught them. Matt. 28: 20. It was Paul's custom to preach on the Sabbath. Acts 17: 2; 18: 4-11.

Which day of the week is the Sabbath? But two are regarded by Christians as such. Saturday and Sunday.

1. Sunday is everywhere admitted to be the first day of the week on which Christ first appeared after rising from the dead. Luke 24: 1. The Sabbath was kept by Christian women on the day before the first day, according to the commandment which says "the seventh day is the Sabbath of the Lord."

2. Ten millions of Jews scattered in every nation on earth unite in calling Saturday the seventh day, and many keep it as the Sabbath.

3. The first day is mentioned eight times in the New Testament; but nowhere is it called Sabbath, Lord's day, or any other such title applied to it. Nor is there any command or example from either Christ or the apostles for its observance as a holy day. I am a Protestant and finding nothing to reprove me for working on the first day, but on the contrary, a command to labor on that day as one of the six. So I do. And finding in God's law a plain command to keep holy the seventh day, and Christ's words to sanction its keeping (Matt. 5: 19) I keep and

teach it, looking to him for guidance and my reward when he shall reward every man according to his works.

4. The last part of the church "the remnant of her seed" will keep all of God's commandments including the Sabbath, and have the testimony of Jesus Christ to sanction their course. Rev. 12: 17.

5. Prophecy tells of a reform on the Sabbath, near the time of Christ's coming which I believe will develop this remnant church. See Isa. 56: 1-7; 58: 12-14. Notice it is when "my salvation is near to come," and the waste places of Jerusalem are being built which is now beginning to be done, and when the Lord shall build up Zion, he will appear in his glory. Ps. 102: 16. God grant that we may so keep and teach the Sabbath command that he may give us a place "better than that of sons and daughters," even a part among the chosen bride of the Lamb. Yours in Christ.

WILL ELLSWORTH.

Marion, Iowa.

From Bro. James and Sister M. A. Tanner.

BROTHER JACOB: One more of God's holy Sabbaths finds us still waiting and watching for our Elder Brother that left this sin-cursed earth so many years ago with a promise that he would go and prepare a place for his children, and we are striving to be among them. If the Lord has seen fit in his wisdom to give us only one talent he did not give us liberty to bury that one, and we desire to improve it as best we can. We are still on the railroad where we hear the name of God profaned almost continually. O how my heart goes up in prayer to the Lord to forgive them, for it seems as though they did not realize that it was sin that nailed our beloved Master to the cross. It seems almost hard sometimes when we think how we are separated from all our dear friends, and deprived of religious associations; but then we remember that Jesus said, "Go ye into all the world and preach," &c., and we think there is many ways to preach Jesus. We feel that the time of his return is near at hand, and we need to have on the whole armor in order to resist the temptations that so thickly beset our pathway. O dear brothers and sisters, let our prayers and our lives be so united that the world will truly say that there is a people that is looking for Jesus. We highly prize the ADVOCATE as it still comes laden with much good to cheer and encourage us on our way to the kingdom, that is so thickly hedged about with all kinds of disappointments. And now, may the blessing of God attend the means here sent, and may it help spread the glad tidings of salvation.

Greenwood Center, Iowa.

From Bro. I. N. Rogers.

BRO. BRINKERHOFF: This is the Sabbath, time of Camp-meeting, and I am at home but my heart is there, and I do hope the brothers and sisters are enjoying the company of each other. May the Lord bless the earnest labors of his people at the Camp-meeting. It looks

like I am somewhat unfortunate, for what I want I cannot attain, and what I hate I have to meet. But I yet live in some hope that I will be saved in the coming kingdom of our Lord. This world is to me a light object compared with the thought of the one to come, yet alas! I often find myself doing things in opposition to the government of God. I often think of writing, and then think how little I could say; but to-day thinking of the meeting I was led to say through the ADVOCATE, to the brethren and sisters, that I still love the cause of truth, and ask an interest in your prayers.

Cameron, Mo.

What is a Christian?

If you come to us and say you are a praying man, we answer we are glad; but we would like to ask your wife and children what your praying is doing for you? If you say you daily read the Bible, that is right; but let us ask your partner in business how much of its teaching you practice. If you say you are a member of the church, we are glad of that, if you are a worthy member, if not, we are sorry for the church. But let us go on the street to see whether the people you daily meet think you are a church member. So it comes to pass that a bundle of Christian duties may be dry and useless, or they may be the evidence of a sincere life. Whether a man is a Christian or not depends entirely upon the principles which govern his daily life, and the harvest the world is gathering from that life.

A Christian, then, is one who is virtuous, not because he is afraid of a scandal, but because he loves virtue. He is one who is honest, not because honesty is the best policy, but because honesty is right. He is one who hates sin, not because he is afraid of its punishment, but because sin is vile and destructive. He is one who loves God, not because he expects favors, but because God is lovable, as a child loves its mother, not because she mends its clothes, but because she is mother. He is one who prays, for prayer inspires him to do good deeds; it opens to him avenues of opportunity; it strengthens him to resist temptation; it serves him to the accomplishment of life's duties; it brings him into fellowship with all that is true and good. By prayer we do not mean the bowing of the head and saying a few appropriate words, but the yearning desire, the uplifting heart, the contrite spirit; such a condition of life is Christian. A man who answers to this description is a Christian, wherever you find him. "By their fruits ye shall know them."

—Golden Rule.

The Friends of England have taken a new departure by holding a sort of revival meeting in a large tent. There was a large attendance and a very great interest.

The Sandwich Islands are experiencing a large influx of Celestials. Already the Chinese population numbers 14,000; and the native Christians, so recently rescued from heathenism, are planning to give them the gospel.

The Advent and Sabbath Advocate.

The Editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of Scripture. We hold ourselves responsible only for editorials, selections, and comments.

Death of Elder N. V. Hull.

In the *Sabbath Recorder* of Sept. 8th comes the sad announcement of the death of Eld. N. V. Hull, its faithful and beloved Editor. He died Sept. 5th, in the 73rd year of his age. We take the following from the *Recorder*:

"Eld. Hull's health has been poor for several months, but he discharged all his duties as Pastor and Editor until about the 1st of June, when, at the instance of his physician, the Church gave him a furlough for three months, hoping that a season of rest might so restore him that he could consistently resume his accustomed labor for the Church. In the mean time he has continued to prepare his editorials, and this is the first number since he assumed the editorship, June 27, 1872, of which something has not been written by him.

Of his love for the cause of our blessed Lord, his anxiety for the welfare of our denomination, for the growth in grace of the churches and the salvation of sinners, there is no need that we should write, for have they not been a part of his long life, "known and read of all men?"

THE PRESIDENT—Since we last noted President Garfield's situation he has passed low in the valley and shadow of death; but for two weeks past improvement is reported, day after day; his situation has been so critical, and he has so much to recover from, that his recovery seems almost too much to expect. A week ago he was removed from Washington to Long Branch, where the sea breeze is reported to be assisting him on the road to recovery. We hope the improvement may continue, and our respected and honored President be restored to his station.

Keep to Living Issues.

THERE are points about which men may dispute long but with very little result. There are quarels which grow wearisome, and controversies about which men either agree to differ, or else conclude that they have disputed long enough and will let them pass. Here and there a man is found clinging to dead and bygone issues. He supposes himself to be fighting, but he is simply beating the air. He may be right but people in general have concluded that if he is right in his doctrine he is wrong in his spirit, and that if they followed him they would be no better but rather worse off than they are now. And so they let him say his say, and think his think, and pass on about their business. Fighting with nobody comes to be an uninteresting occupation, and at length the most turbulent quarrel subsides or drops out of notice. The man who does not wish to be left high and dry upon the sand of bygone controversy, must keep to living issues; and interest himself in those things which do not pass with the day nor perish with the using. The principles of true Christianity, the divine vitalities which pervade the hearts of the children of the Lord, the practical elements of

the Christian life, all these are ever fresh, ever profitable, and ever new. If we seek usefulness we shall find it in these paths, and truths which we declare to-day will not be forgotten to-morrow nor out of date next year.

If we keep to these living issues we shall not be out of work, nor will our work be fruitless. It is always in order to live the life of faith, to bear testimony for Christ and his grace, and to win the perishing to behold the Lamb of God. There are always broken hearts to bind up, weary souls to comfort, and distressed and suffering people who need our aid. Let us be faithful in this work, and the Master will bless us here, and own and crown us in the glory that is to come.—*The Christian*.

Separation From the World.

SALVATION is full of grace. Yet these things are required: "Let him that nameth the name of Christ depart from all iniquity;" "Whosoever would be my disciple, let him take up his cross, deny himself daily, and follow me." "Ye cannot," says our Lord, "serve God and mam-mom." Shrink not from the pain these sacrifices must cost. It is not so great as many fancy. The joy of the Lord is his people's strength. Love has so swallowed up all sense of pain, and sorrow has been so lost in rapture, that men took joyfully the spoiling of their goods, and martyrs went to the burning stake with beaming countenances, and sang high death song amid the roaring flames. Let us by faith rise above the world, and it will shrink into littleness and insignificance compared with Christ. Some while ago two aeronauts, hanging in mid air looked down to the earth from their balloon, and wondered to see how small great things had grown. Ample fields were contracted into small patches; the lake was no larger than a looking glass; the broad river with ships floating on its bosom seemed like a silver thread; the wide-spread city was reduced to the dimensions of a village; the long, rapid, flying train appeared but a black caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who rises to hold communion with God, and anticipating the joy of heaven, lives above it and looks beyond it. This makes it easy and even joyful to part with all for Christ—'this is the victory that overcometh the world, even our faith.'—*Thomas Guthrie, D. D.*

Appointments.

THE Lord willing, there will be a Quarterly meeting, commencing Oct. 7th, 1881, and lasting over first day, at the Sprague School House, in the town of Hope, Barry Co., Mich. We hope to see a large gathering of brethren and sisters. Let us all report for ourselves. By order of the church. L. J. BRANCH Sec. *Bangor, Mich.*

Providence permitting I will meet with the brethren as follows:
La Porte City, Iowa, Sabbath, Sept. 17th, 1881.
Fairfield, Neb., Oct. 8th, to remain as long as the interest demands. J. H. NICHOLS.

Letters and Money Received.

Margaret Morgason \$1.25, Jerry Davidson \$2.25, F P James \$2, A T Frakes \$1, A G Long \$2, T L Davidson \$1, Della Preston \$2, S C B Williams \$1.50, H R Perine \$1, Jacob Lippincott \$1, J M Ayers \$4, Wm Y Earl \$1, H M White \$2, J W Osborn \$2, Jas A Sims \$2, A F Dugger \$2, S T Moore, \$2, R H Sherrill \$1, S S Davison \$3.35, A R Dillie 21 cts, Jas Tanner \$6, Wm Dennison \$2.

Books and Tracts Sent by Mail.

S A Scammon, S S Davison, J Tanner, A Hall

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, 2cts

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

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

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

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

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.

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The Signs of the Times,—Showing the fulfillment of the signs given by the Savior of his second Advent. By S. E. Brinkerhoff. 12 pp., 3 cents

Did Jesus redeem all men? R V Lyon, 20 cts.

Envelops, 25 for 10 cts, 50 for 20 cts—containing an advertisement of the ADVOCATE printed on them, together with the leading doctrines to which it is devoted.

Advent

"Thy Word"

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The Holy Spirit

MRS. J. C. FIELD

When Jesus left his followers Returning to his native sph
Its glory to inherit,—
He did not leave us comfort
But, all our lives to cheer
He sent the Holy Spirit.

We now invoke thee, heav
Finish the work that Chris
Nor for our sins forsake us
Make us more pure in thoug
Give each the strength thou
And God's own children

Then we shall triumph o'er
And every thing that leave
Through Christ the Savi
And rise o'er all to sound
The praises of the Father,
And the eternal Spirit.
Igo, Shasta Co., Cal.

Waiting for Christ

S. E. BRINKERHOFF

WHAT is it to be waiting for Christ? We are often told that we cannot see Christ unless we believe that he is coming in the way of his coming, and that all things are no longer as they are now, and that we must believe his presence to earth. That to be particular, the signs of his coming, and we in daily expectation of our coming, so thoroughly rooted in our minds of some of our Advent sisters that they think unso, and talk just so, they coming of Christ, and wo left as the "foolish virgins" know it; and if it is necessary that we should all need not be worrying ourselves with unnecessary trouble, lest thereby matters of