

# Advent and Sabbath Advocate.

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

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## The Advent and Sabbath Advocate,

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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-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.

## The Lord Thinketh upon Me. Psal. 40: 17.

MRS. J. C. FIELD.

Cold, ragged thorns have pierced my heart,  
And tortur'd me with keenest smart,  
To heal me earth has shown no art—  
Yet the Lord thinketh upon me.

Life looks, at times, so black and drear,  
So full of grief, and doubt, and fear,  
Nothing can bring a ray of cheer,  
But the Lord thinketh upon me.

Oh thank his name! if sick or poor,  
If called much evil to endure,  
Yet the sweet truth is ever sure,  
That the Lord thinketh upon me.

How bright the darkest cloud can gleam,  
How light the heaviest burdens seem,  
How shallow prove e'en death's dark stream,  
When the Lord thinketh upon me.

And brighter yet the scenes arise  
Before my bliss-enraptured eyes,  
All earthly ills I can despise,  
While the Lord thinketh upon me.

Soon, soon, the glorious hills of God,  
And vales of beauty, green and broad,  
Shall hide and heal his chastening rod  
Who always thinketh upon me.

Hasten the hour, my God, my King,  
When love to thee its all shall bring,  
And willing hearts united sing  
My Father thinketh upon me.

Oakland, Cal.

## The Nature of Man Biblically and Scientifically Considered.

A. F. DUGGER.

### Chapter 3.—The breath of life.

WHEN Deity formed man of the dust he breathed, or blew into his (man's) nostrils the BREATH of LIFE, Gen. 2: 7, and man formed of the dust became a living soul. Here is a fact worthy of notice which ought not to be overlooked in the discussion of this subject, namely, that when Deity created man he imparted to him simply the "breath of life." The record says, "God breathed into his nostrils the breath of life." This is a fact clearly stated, and to call it in question is to doubt the truthfulness of the Bible narrative

which teaches that Deity by breathing injected, or infused into Adam's nostrils, not an immortal soul, or deathless conscious spirit, an inside man, as defined by modern theology, but simply the vital element, denominated the breath or spirit of life, which being inhaled into the lungs, the organs of respiration, vivified and set in motion the human machinery.

The lungs are adapted to the purpose of breathing, which law of adaptation clearly proves that Deity designed man to live by means of breathing the breath of life. Is it not a fact that man breathes the breath of life? and is it not a fact that when he ceases to breathe the breath of life that he ceases to live? To breathe is to live, to cease breathing is to die. We live, not by means of an immortal soul or deathless spirit conscious entity breathed in and out through the nostrils, but by the in and out breathing of the vital element designated the breath of life. God breathed into man's nostrils the breath of life and he became living. Is not this a fact which cannot be unsaid? and is it not another fact equally as irresistible that with the breath of life we live, and without it we die? Webster defines breath to mean: 1st, The air inhaled and expelled in the respiration of animals. 2nd, Life. He does not, neither does any other lexicographer, define it to be an entity. We mention this from the fact that we know that God gave to man the breath of life—the Bible says he did—and it nowhere intimates that he gave him anything else; so we feel perfectly safe in the utter rejection of the theory that assumes that he did. We can show just where Deity imparted to man the vivifying element, and can give the name of it—the breath of life—from the Bible. Can our opponents show where God gave man an immortal soul, or a conscious spirit entity? We apprehend they can not unless they can prove the breath of life to be such an entity, and this they certainly will not attempt to do, from the fact that the lower order of animals possess it as well as man. "All flesh wherein is the breath of life." Gen. 6: 27. So if the expression "breath of life," is proof of immortality then all creatures are in possession of an immortal nature.

But to return to a further consideration of the definition of breath. Webster gives us as its second meaning, 'Life.' This definition shows breath to be the vitalizing principle, being that on which the manifestation of the life of a human being depends. Breath being inflated through the nostrils into the lungs the various organs of the human structure were set in operation, and man was constituted a living being. It is a fact that apart

from breath, breathing life is unmanifested, it is therefore emphatically the "breath of life." Life is not an entity; neither will our opponents affirm that it is a moral being existing as such either inside or outside of the physical structure. All men of sense admit that they cannot tell what life in its essence is. Yet they agree that we may tell what it is not. It is not a conscious being, a responsible agent, or a rewardable subject. Hence there is nothing in the definition of breath as given by Webster and other lexicographers, or the expression "breath of life" as treated of in the Bible, proving in the least degree the idea that man in his present state is immortal. As God gave man the breath of life, and as breath is defined to be the air we breathe, we wish a definition of air; and also to look into its composition to see whether it contains any life giving element or not.

Webster defines air to mean: 1st, "The fluid which we breathe." This fluid (air) is composed of oxygen and nitrogen. Its composition is given by Comstock as follows: "The air which we breathe is composed of 20 parts of oxygen and 80 parts of nitrogen to every hundred by volume." *Comstock's Chemistry, p. 176.* These two gases are the principal elements which compose the atmospheric air. The proportions given never vary except from local causes. Specimens of air collected from all parts of the earth, from the deserts and the oceans, and from the highest mountains, on analysis have all been found to contain the same definite proportions. Gay Lussac, on his return from his aerial voyage of 21, 735 feet above the earth's surface, analysed the air he brought with him and found it to contain the same proportions as that collected near the surface of the earth. See *Green's Chemistry, p. 109.*

The universality and constant proportions in which these elements are invariably found are evincive of the wisdom and purpose of Deity in reference to the earth and man. When God created man he designed him for a breath breathing creature, and purposed that he should live upon the earth, that he should traverse land and ocean, desert and mountain; so he prepared the earth suited to man's convenience, and surrounded it with atmosphere adapted to his wants. Comstock speaking of the consumption of oxygen says, "The oxygen of the atmosphere being the principle which supports life and flame, it is obvious that large quantities of this gas must be consumed every day, and therefore that its quantity must diminish, unless there exists some source from which it is replaced. The quantity consumed, however, must be exceedingly small in a definite period of time,

when compared with the whole; for the atmosphere not only surrounds the earth but extends above it about 45 miles. Now when we consider how small a proportion of this immense mass comes into contact with animals or fires at any one time, and that it is only these small portions that become vitalized, we may suppose that ages would elapse before any difference would be detected in the quantity of oxygen, even were there no means of replenishment provided. But the wisdom and design of Deity, which the study of nature everywhere detects, and which as constantly seems ordained for the benefit and comfort of man, has not left so important a principle as that of vital air to be consumed without a source of regeneration." *Comstock's Chemistry*, pp. 182, 183.

That oxygen is the life giving and the life sustaining element contained in the air, experiments most clearly demonstrate; and it has been so regarded ever since its discovery by Priestly, in 1774; it was named vital or life air. See Green's Chemistry. It is emphatically the air, or breath of life; without it neither man nor beast could live for one moment. The Bible says man lives by the breath of life. Science says that he lives by the air of life. Theology says that he lives by means of an immortal entity called soul or spirit. Now if the Bible and science are right theology must be wrong; but if theology is right, inasmuch as experiments demonstrate that man cannot live independently of the breath of life, or air of life, then this breath or air of life must be the assumed immortal entity, or else man does not live by such an entity.

Says Youman, in his Class Book of Chemistry, "The relation of animals to the atmosphere is of a most direct and vital nature. All the peculiar actions which take place in the animal structure, and which taken collectively are called life, are set in motion and kept in motion by atmospheric oxygen. Its effects are exerted upon the body through the medium of the respiratory organs. The action of oxygen is exactly of the same nature in all animals." P. 290. It is a fact which cannot be denied that oxygen, comprising one-fifth part of the whole atmosphere, discovered by Dr. Priestly as being of the constituent elements of the air we breathe, and by him named VITAL AIR, or LIFE AIR, imparts life and activity to the animal structure. This fact alone utterly and forever demolishes the theory that the physical organization is acted upon by an unseen intelligent immortal soul, unless oxygen be that soul. But no one will for one moment assume such an erroneous position.

Yet some persons, in order to oppose what they can not meet with logical arguments, may misrepresent us on this point by claiming that we teach that all the soul or spirit a man has is oxygen. Now, reader, we do not wish to be misrepresented, neither do we wish you to be deceived, so we wish you to read this chapter attentively, and observe for yourself the following points. 1st, We have not taken any such position. 2nd, Our position is that man lives by the breath or

air of life. 3rd, Without it he does not and can not live, but dies, ceases to live. These are facts, and they force our opponents to say, The positions above named are true.

Spirit and soul are used in different senses, as we shall see when we come to investigate each term separately; but nowhere in all the sacred writings does soul or spirit mean a moral being inside of a physical organism, imparting to it life and motion. Science teaches that the various organs which make up the physical structure "are set in motion and kept in motion by atmospheric oxygen." The Bible teaches that God formed man of the dust of the ground, and that after his formation, though he was perfectly organized and systematically arranged in all his parts, not an organ wanting, yet he was lifeless and motionless until God breathed into his nostrils the breath or air of life. He then became a living, active being. The word living is from the word *chay-ah*, which, according to Gesenius, the great Hebrew lexicographer, carries with it the idea of "breathing;" for he adds that "the life of animate beings is discovered by their breathing." See Professor Halsted's *Bible Theology*, p. 2.

[Concluded in next number.]

Pre-existence of Christ.

R. V. LYON.

This doctrine has no more authority from the sacred Scriptures than has the doctrine of the immortality of the soul, or its pre-existence, as taught by Dr. Beecher. There are certain passages thrown into the sacred writings of the apostles and evangelists by the apostasy for the purpose of establishing the doctrine of the Trinity, which they gathered from the pagans.

And for the enlightenment of those who stand upon an open Bible, I will call their attention to a few passages, quoted by one (whom I have not seen—yet I have loved him for a long time,) in No. 15, of *ADVOCATE*, to prove the pre-existence of Jesus of Nazareth—the Christ. He introduces Eph 3:9, which reads thus in King James' translation, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ;" then he says, "that if our English version of this text is a correct translation of the original Greek, it alone is sufficient to establish the fact that Jesus Christ not only existed before the creation of the world, but was his Father's agent in bringing it into existence."

But we say that if the passage is genuine as it stands in King James' version or if St. Paul taught that God made all things by Jesus Christ—then he has been guilty of contradicting the teachings of Moses and the prophets. Also the teachings of Jesus, and the rest of the apostles and the evangelists. But we assert by the authority of Moses, and the prophets, that in this text the words Jesus Christ is an interpolation. Proof: In the beginning God created the heavens and the earth," &c. Gen. 1: 1-31; 2: 1-25. "And the Lord God formed man of the dust of the

ground." "And out of the ground the Lord God formed every beast of the field," &c. "For thus saith JEHOVAH; who created the heavens, he is the God who formed the earth and made it; he hath established it; he created it not in vain; he formed it to be inhabited; I am JEHOVAH, and none besides me." Isa. 45: 18. Barnes trans. Read verses 5-7, 11, 12. Deut. 18: 15, 18, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." St. Peter and St. Stephen apply these to Jesus of Nazareth. Acts 3: 22; 7: 37.

Again: St. Paul, whilst he was in Antioch, went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue gave him liberty to speak; and he testified positively that God had, of David's seed, according to his promise, raised unto Israel a Savior, Jesus. Acts 13: 14-33. Turn and read Isa. 11: 1; Jer. 23: 5, 6; Zech. 6: 12, 13. And that Jesus of Nazareth—the branch—the child of promise, was to grow out of the roots of Jesse, the father of David. That God would at some future day raise unto David a righteous Branch—Jesus. And in 1 Cor. 1: 30 Paul says this righteous Branch is Christ Jesus. And Zechariah says: "And the word of the Lord came unto me, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place," &c.

Ps. 132: 11, "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." And Peter, in his memorable sermon which he delivered on the day of Pentecost, has applied this portion of Holy Writ to "Jesus of Nazareth, a man approved of God among you. . . . Therefore being a prophet, and knowing that God had sworn with an oath to him, that the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 2: 22-35. And Paul, in his letter to the Hebrew brethren, says, "For he, concerning whom these things are spoken, has partaken of another tribe, from which no one has attended at the altar; for it is very plain that our Lord sprung from Judah, respecting which tribe Moses spake nothing concerning priesthood." *Dia.* Heb. 7: 13, 14.

Again he says, Gal. 4: 4, "But when the fullness of time was come, God sent forth his Son, made of a woman [produced of a woman, Diaglott], made under the law." Now if Bro. C. will be so kind as to inform me how it is possible for a son, according to God's natural and revealed law, to exist as a conscious being ages before his mother was born, I shall be very thankful; for then I shall be wiser than I am at present. I have not given a tithe of the testimony which the Oracles of truth contain. But I will give the text as it reads in the following translations, which proves conclusively that the words Jesus Christ have been added to the passage by the apostasy.

"And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden in God who created all things."—R. C. Bible, commonly called

the Douay. . . what is the . . . for ages was hid . . . [things]."—The Syriac . . . "And to make all see what is the a . . . tion of the secrets, which had bee . . . the ages by God, who created all . . . Campbell's Trans. "And show . . . what the plan of the secret is . . . eternity hath been hidden in G . . . ted all things."—Whiting's Trans. . . make all see what is the dispensa . . . mystery, which from ages has be . . . in God, who created all things."—B . . . "And to make all men see what . . . pensation of the mystery which fro . . . hath been hid in God who created a . . . —Revised Version. "Even to en . . . as to what is the administration of t . . . which has been concealed from the . . . that God who created all things."— . . . And in Dr. Griesback's Greek T . . . Jesus Christ is not in the text.

Therefore we conclude that it is i . . . wise for one to build a theory upon . . . a passage which is at war with e . . . ment, reason, nature's law, and the . . . of God and his prophets, and the ap . . . evangelists. For Luke, in writing t . . . of Jesus, has recorded the followi . . . And the angel said to Mary, "Thou . . . ceive and bring forth a son, and sha . . . name JESUS." [He was never called . . . nel.] Luke 1: 31. Again, the angel . . . hold, I bring you good tidings of g . . . which shall be to all people. For . . . is BORN THIS DAY, in the city of Davi . . . or, which is Christ the Lord." v. 10,

But we will let Paul speak again . . . concerning his Son Jesus Christ our Lor . . . was made of the seed of David, ACCO . . . THE FLESH; and declared the Son of C . . . power, according to the spirit of holi . . . the resurrection from the dead." "Bu . . . Jesus, who was made a little lower . . . angels for the suffering of death. . . both he that sanctifieth and they . . . sanctified are all one; for which cau . . . not ashamed to call them brethren." . . . 3, 4; Heb. 2: 9, 11. And it is recorde . . . was ONLY EIGHT DAYS OLD when he wa . . . cised. And when he was TWELVE Y . . . he accompanied his parents to Jer . . . attend the feast. And when he be . . . about THIRTY YEARS OF AGE he cam . . . the Immerser to be immersed. And . . . giving his genealogy commences wh . . . gan to be ABOUT THIRTY YEARS OF AGE . . . ally.

Suspension Bridge, N. Y.

Exposing Spiritualism.

Now and then some one finds it ve . . . rise up and expose Spiritualism; and . . . they who will be the followers in wha . . . a good and important work, and bid it . . . We believe in exposing it to be a dec . . . we have long since found that there is . . . to commence at to do it, as well as a . . . to begin to unravel a stocking. . . . There is a right end to commence at . . . important work. To get rid of a t . . . tree, no sensible farmer would expect

the Douay. "And should show to all men what is the dispensation of the mystery, which for ages was hid up in God, the Creator of all [things]."—The Syriac, by Dr. Murdock. "And to make all see what is the administration of the secrets, which had been hid from the ages by God, who created all things."—Campbell's Trans. "And show all clearly what the plan of the secret is, which from eternity hath been hidden in God, who created all things."—Whiting's Trans. "And to make all see what is the dispensation of the mystery, which from ages has been hidden in God, who created all things."—Bible Union. "And to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things."—Revised Version. "Even to enlighten all as to what is the administration of that secret, which has been concealed from the ages, by that God who created all things."—Diaglott. And in Dr. Griesback's Greek Testament, Jesus Christ is not in the text.

Therefore we conclude that it is not safe or wise for one to build a theory upon a part of a passage which is at war with enlightenment, reason, nature's law, and the teachings of God and his prophets, and the apostles and evangelists. For Luke, in writing the history of Jesus, has recorded the following facts: And the angel said to Mary, "Thou shalt conceive and bring forth a son, and shalt call his name JESUS." [He was never called Emmanuel.] Luke 1: 31. Again, the angel said, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is BORN THIS DAY, in the city of David, a Savior, which is Christ the Lord." v. 10, 14.

But we will let Paul speak again. "Concerning his Son Jesus Christ our Lord, which was made of the seed of David, ACCORDING TO THE FLESH; and declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." "But we see Jesus, who was made a little lower than the angels for the suffering of death. . . . For both he that sanctifieth and they who are sanctified are all one; for which cause he is not ashamed to call them brethren." Rom. 1: 3, 4; Heb. 2: 9, 11. And it is recorded that he was ONLY EIGHT DAYS OLD when he was circumcised. And when he was TWELVE YEARS OLD, he accompanied his parents to Jerusalem to attend the feast. And when he began to be about THIRTY YEARS OF AGE he came to John the Immerser to be immersed. And Luke in giving his genealogy commences when he began to be ABOUT THIRTY YEARS OF AGE. Fraternally.

*Suspension Bridge, N. Y.*

### Exposing Spiritualism.

Now and then some one finds it necessary to rise up and expose Spiritualism; and many are they who will be the followers in what they call a good and important work, and bid it God-speed. We believe in exposing it to be a deception, but we have long since found that there is a right end to commence at to do it, as well as a right way to begin to unravel a stocking.

There is a right end to commence at to do any important work. To get rid of a troublesome tree, no sensible farmer would expect to do it by

removing one of the branches. To get a man converted to God, we should begin at his heart, not at his mouth. One blow at the root is worth a dozen in the branches. John, the forerunner, when he commenced to overhaul the doctrines and practices of the ancient Pharisees said, "The axe must be laid at the root of the tree." We have not learned any better way to treat modern Pharisees and hypocrites. "The axe must be laid at the root of the tree," and the root of that tree of which Spiritualism is one of the branches, is the man-preached but evil-invented doctrine that man is by nature immortal.

The devil in the garden preached to Adam and Eve the first sermon in favor of the never-dying nature of man; and modern theologians, though good in many things, yet terribly deceived in that, are constantly pronouncing it orthodox, and bidding it God-speed.

That lie of the devil in the garden, and the speculation of heathen philosophers during the middle ages, is the father and root of every corrupt doctrine concerning man in death, or the future state. Modern Spiritualism is but one of the branches of this great Upas. Here are others: Necromancy, Sorcery—ancient names of modern Spiritualism—Swedenborgianism, Purgatory, Intermediate state of consciousness, and that other great blot upon God's character—eternal torment. Spiritualism is a legitimate offshoot from this tree, and you will not get rid of it successfully until you remove the tree, root and all. You may cut off the branches, but it will sprout out again with more freshness than ever. Bad humors in the blood will never leave the body with skin washes. Purify the blood with internal remedies, and they will cease to appear on the skin.

It is mere manifestation that some wish to dispose of in regard to Spiritualism; but that is not its greatest evil. Let the spirits manifest if they want to. Why shouldn't they? Instead of stopping that, we would by all means give such internal driving remedies as to bring it out all the more, as you would a case of measles. If folks do not really die when some people suppose they do, but go on a heavenly visitation, what is the harm of their returning and manifesting themselves to us to give us a grand, goodly report of what they have seen (as e.g. Caleb and Joshua) for the encouragement of the weak who remain? They could make, no doubt, a stirring appeal, and say, "We are well able to go up and possess the [spirit] land."

But some say that spirit manifestation is not safe, as there are the spirits of evil men dead also who would try to deceive. I do not see as there is any more danger of getting deceived by the spirit of an evil man *out of his body* than there is when it is in it, when he is bodily among us. You cannot tell always by peoples' outward appearance "what spirit they are of," so I see no greater chance of deception after death than before. Indeed, if I could have my choice, I would rather buy a peck of nuts with the shells off. Furthermore John says, "Try the spirits." So we are on safe ground, and let them who go to their home at death, come back and speak if they can.

When the axe of gospel investigation and self-denial goes to the root of these offshoots, it will be seen that they come from the doctrine that man is already immortal.

"Believe God, though all men be liars," when he says, "Thou shalt surely die," and stick to it, and you will not only not be troubled with the contradiction of the devil—"Ye shall not surely die,"—but you will enjoy "manifold more in this life, and in the world to come life everlasting."

There is no man so well qualified to sleep soundly in "a haunted house" as he who realizes that when folks are *said* to die, they *do* die. They call this a "sleepy doctrine," but I call it a "waked up" doctrine—waked up from the slum-

ber of a church under the narcotic of pseudo-science. It was not invented by man, but man covered it up, and by the grace of God some men have been successful enough in these last days to get the rubbish and dust of ages off of it, and it shines just as good as new; and I suppose that is why folks call it new.

In commencing this right way to work—discovering that man is mortal and death to be death till the resurrection "at the last day"—it will be easily seen that the most of the so-called Spirit manifestation is naught but jugglery, tricks and sleight of hand performances. I have no doubt but that the spirit of the devil may communicate with his followers, and do some other things, for he is not dead yet; but "his time is short," and he knows it, if a worldly church and an ungodly world do not.—C.E. COPP in *World's Crisis*.

### Jesus the Light of the Bible.

You have often admired the line of shimmering light which shines on the ruffled waters when the moon is in the heavens. Look in any other direction and the waters are dark and troubled. Look toward the orb of night, and you see the glory all the way, right from your feet to the heavens above. Another standing beside you, looking at another angle, will see another line of light and glory, and another in another place will see another; and so on endlessly. The moon is really shining over all the water, but each one sees only a portion of its radiance, and that portion only by looking in one direction. So it is in the Bible. The glory is shining all over it. You may see nothing of heaven in it so long as you will not look in the right direction. But look to the point of sight: look to Jesus, and you will see the glory of the Bible. You cannot see it all. Another will see something else that you do not. And another, standing at another point, will see something that you and he have missed. But every one who looks earnestly in the right direction will see something.

We may be called by different names, and we may look at sacred truth from different angles; but if "looking unto Jesus" be our motto, we shall see the glory of the Lord. And though no one can see it all, each one will see all he needs. Every one that looks in the right direction will see a path of light and glory leading from his own feet across the troubled waters of his life, up to the heaven above. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory," and when Christ who is our life, shall appear, then shall ye also appear with him in glory.—J. M. GIBSON in *World's Crisis*.

The British Museum has recently purchased a collection of Biblical and other Oriental manuscripts, which are considered of great importance to the criticism and exegesis of the Old Testament. The collection, which was made in South Arabia, consists of forty manuscripts. Fifteen of these are portions of the Hebrew Scriptures, and two are probably the oldest which have as yet come to light of the Old Testament Scriptures. A third which contains the Hagiographa, exhibits a recension of the Hebrew text, the other two portions of which are already in the Museum, thus completing the whole Hebrew Bible. Several of these manuscripts have the Arabic translation of Saadish, in alternate verses with the Hebrew, while others have the superlinary, or Assyrian, vowel points, which till comparatively recent times were unknown. The remaining twenty-five manuscripts are Midrahim, or homiletic commentaries and liturgies, which are more or less unknown.

It is estimated that embracing the denominations there is about one minister to every six hundred inhabitants in the United States.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 4th day of the 7th month, 1881.

JACOB BRINKERHOFF, Editor.

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

The President's Death.

THE American nation is in deep mourning over the fate of its loved and honored President. Stricken down in a time of peace by an assassin; suffering for eleven weeks from the effects of the wound, and his once powerful and vigorous constitution wasting away, till death came to his relief; his devoted wife suffering all that one under such circumstances could endure; the whole occasion has called out the sympathies of the entire nation; year of the entire world. And now, after a long period of suspense between hope and fear, he has ceased the struggle for life, the event makes the heart of the American nation more sore, if possible.

He had filled the office to which he was elected long enough to prove that the choice of the people was a wise one; and to be robbed of him so soon is a calamity too great to be described in words. The festivities of the nation's anniversary day, only two days after the assassin's blow which has resulted so seriously, were clouded in gloom; and since then anxiety has been intense that it might not prove fatal. We see that this great American nation, than which a greater is not now in existence, has also great amounts of suffering to pass thro', and her greatness is curtailed by the fact that the assassin even here dares to take the life of the Chief Magistrate, as was also shown 16 years ago, when another of America's honored Presidents was brought to his grave by an assassin; then in a time of civil war, and now in a time of peace, and the blow seems the heavier.

The President had been taken to Long Branch, N. J., where his condition seemed to improve to some extent; but he was gradually wasting in flesh and strength, and at 10:35 the night after Monday, the 19th, he died, after a short time of unconsciousness. There had been improvement and hope in his condition, so the two oldest sons had gone to Williams College, in Ohio. A post mortem examination showed that the spinal column was so injured that he could not have recovered. He was taken to Washington, where he lay in state for a few days, and then to his former home at Mentor, Ohio, for interment on Monday the 26th. Thus rests our honored President Garfield, in the 50th year of his age, while the mourners comprise the nation. Let us all learn the lesson of the day, that while God is over all, yet the enemy, death, reigns, and its victims comprise the most honored of earth. The psalmist, of ancient times, said, "Put not your trust in princes, . . . in whom there is no strength." Ps. 146: 3. The princes of earth cannot save from death; hence our trust and shield should be in a higher power, who has broken the bonds of death, and has

thus given assurance that all who trust in him shall come forth in like manner, to immortality and where death and sorrow shall not be known. We look eagerly forward to the kingdom of God, where righteousness shall reign, and death shall be banished.

The Definite Sabbath Day.

WHEN the Creator brought man into the world it is but reasonable to suppose that he would place him under law to him, both for his good and to test his obedience. These laws were righteous ones, and were a perfect rule of action. To test his obedience he prohibited the use of one of the trees of the garden while he allowed the use of all of the rest. This was a particular test of obedience. Another law for man's practice and which also shows his allegiance to the Deity was embraced in the Sabbatic institution, in which the day when the work of creation was finished was blest and sanctified. His blessing particularly rested upon the seventh day, for the other six were days of labor; and he sanctified it. To sanctify is to set apart to a sacred use; and the seventh day thus set apart was dedicated to the worship and service of God.

God could not have sanctified it for his own use, for when the work of creation was finished his labor ceased, and all time forward would have been his, for his rest, as set apart from his labor and from other time. So it must have been sanctified for the use of man, who had some superior being to worship, and who was now to labor, and who could have a day set apart from other days on which to rest, as did the Creator, who set the example. Thus, when the Sabbatic institution is incorporated into the code of law given for the people of the Lord, it is given as the reason, "For [or because of] in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11. It that fourth commandment of the decalogue is found the evidence for whom the Sabbath was given and sanctified. Remember the Sabbath day to keep it holy. Let every one remember it, for it was blessed and sanctified for every member of the human family; and the reason is because God rested on the seventh day himself and set the example for man, and sanctified it for man's use.

How can some people say that the Sabbatic institution presents no definite day; that if we keep one day in seven for the Sabbath it will answer the divine requirement? Does the command so state the matter? The institution of the Sabbath presents a definite day as plainly as can be, showing that God rested on the seventh day, after his labor of creation. Then he blessed and sanctified it. Those seven days constitute the first week of time, and the example of labor and of rest is set for the observance of man ever afterward. And when the Sabbath command is given in a written form with the other moral precepts, there is nothing indefinite there about which day of the week the Maker of

heaven, earth, and sea, would have us keep holy, for it is plainly stated to be the same on which God rested from his work of creation, and coming in the same numerical order. It is plainly said that the seventh day is the Sabbath of the Lord thy God. But some say that any day is the seventh from any part of the week you may commence to count. Yes, that might do, but the fourth commandment does not leave it that indefinite; it states in the same order in which God counted the days of the first week of creation. Just the same seventh day of every week as the seventh day of the first week of time, in which Jehovah sabbatized, and which he blest and sanctified. The seventh day after the first six are employed in labor, after the Creator's example in the first week of time.

It is too unreasonable for men to say that Jehovah should not require of man to observe his memorial day. It is a memorial of creation, and the ground work of the commandment so represents it. It is given for, or on account of the Creator's work and his succeeding rest; and the summary of the preamble of the commandment is, "wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11. And just as long as it remains a fact that Jehovah created the world and all things therein in six days and rested on the seventh day, so long will it remain a fact that the Sabbath is a memorial of it; and in all that time (which constitutes all time) it devolves upon man to observe it, to remember it to keep it holy.

Was the Sabbath made for all men? So the Savior said, "The Sabbath was made for man." Mark 2: 27. It certainly was the design of the Creator that all men should worship him. But man has been left to his own choice, to worship him, or not to, just as he chooses. But whether man does or not will make some difference with his welfare in the future when Jehovah reckons with him, to give every man according as his work shall be; whether he hath chosen to receive the gift of God which is eternal life, or to receive the wages of sin, which is death. The Lord has always given man his choice; and the reason why he has permitted evil in the world, which seems to be a great question with some people, is because he has given man his choice of good or evil, and some choose evil. With this agrees the advice of Solomon, when he says, "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." Eccl. 11: 9. The judgment will come, because he who is supreme hath set before us life and death; we may choose life, or we may neglect to make choice the inevitable consequence must follow. Thus the Lord God hath set before us the duty of keeping the Sabbath if we want to worship him and have the reward for so doing. We may do as we like about keeping in, but surely God will bring us into judgment for whatever course we pursue.

Then let us choose life, and show our choice

by being obedient of life. If we lo the reward he o him by keeping 5: 3. The definite shown all thro Scriptures. It when Jesus was the tomb the d served, Lk. 23: 5 has not been c Creator would keeping of any he would have ticular day for tion to Obey an as it was in for the blessings w people we mu said by Jeremi voice of the Jer. 38: 20.

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by being obedient to him who has the power of life. If we love him and have respect to the reward he offers let us show our love to him by keeping his commandments, 1 John 5:3.

The definite Sabbath day is prominently shown all through the historic record of the Scriptures. It was the definite Seventh day when Jesus was on earth. When he lay in the tomb the definite seventh day was observed, Lk. 23: 56. That definite seventh day has not been changed for another day. If the Creator would have been satisfied with the keeping of any day people had chosen to keep he would have so stated it. He gave a particular day for the Sabbath, and he is just as particular now as he was then. The injunction to Obey and live, is just as binding now as it was in former times. If we would have the blessings which the Lord bestows on his people we must be obedient to him, as was said by Jeremiah, Obey, I beseech thee, the voice of the Lord, and thy soul shall live. Jer. 38: 20.

**Tent Meetings.**

THE advantage of holding meeting in tents for evangelical and denominational preaching, has become apparent, and is practiced by people of different denominations. Its benefit is more apparent where the matter and arguments presented are somewhat out of harmony with the masses of the people. Thus with Sabbath-keeping Adventists the advantage of carrying a tent with the ministers to held meetings in during the warm season of the year, is greater than with other people. It presents a comfortable and convenient place for people to assemble, and a common sized tent will hold more people than most of the meeting houses. It is not often that a meeting house can be had in new places in which to preach our faith. The name Adventist carries with it a prejudice in the minds of many, until they find by personal acquaintance or a better understanding of the matter, that their prejudices are ill founded.

And although we preach faith in Christ as the basis of all our doctrine and religion, yet we find that the world lieth so deep in sin and error that we must cross the track of popular Christianity in presenting Bible truth; and the word of the Lord is, "Cry aloud, and spare not, and show my people their transgressions;" and when we must show popular Christianity that it is in error respecting the Christian's hope of possessing natural immortality and going to heaven at death; and that the professed Christian is dishonoring God by not observing the holy Sabbath and by keeping another day in its stead, we cannot expect the denominations to give us the use of their meeting houses to preach our faith and doctrine in. Hence to us the carrying with us a place for meetings is of great importance.

People sometimes come out to a tent meeting who are unaccustomed to going to church, and become interested in the plain and reasonable truths they hear; conviction and conversion follow; some others who are prejudiced against the Advent and Sabbath faith,

upon seeing the consistent course of its advocates and those preaching it, become disarmed of their prejudice, and are ready to accept the truth. And then when the Annual Meetings are held, and the Conference, the tent is of great use then, for more people attend them than could very well be accommodated in a common sized meeting house; and it affords ample room for people to attend preaching which is held on such occasions. Other religious denominations make use of large tents for the same purpose.

The benefits and advantage of tent meetings have been demonstrated by the brethren in Missouri, and they have decided to try to purchase a new one for future use. Their Executive Committee will write to the readers of the ADVOCATE concerning it, and we hope that they will find responses from brethren and sisters elsewhere, and that this feature of the work will be duly considered, and assistance given them. As the cause advances by this means the ADVOCATE is also circulated, which we desire to be a means of advancing the cause of truth, and to contain reading matter to build up the work of the Lord in the earth.

**The Fatal Cigar.**

ABOUT 2 o'clock on the morning of Sept. 16, the Opera House in Marion was discovered to be on fire, and all efforts to save the building were unavailing, although adjoining ones were saved. Loss from \$12,000 to \$14,000. There had been an entertainment the previous evening, and to get an early start the next morning the troupe packed up immediately afterward. The *Marion Register* says: "The fire is generally supposed to have originated from the stub of a cigar thrown into some light material on or near the stage." It is but a repetition of the same which is reported by the news papers weekly. The burning stub of a cigar, or fire dropped from a pipe, ignites with some light material, and loss of property, sometimes, life ensues.

Why will men, and boys, indulge in such a dangerous habit? not only dangerous from firing buildings, but dangerous to themselves in burning away their energies and life forces, which the Creator designed for better purposes? Why will they learn to smoke tobacco, when better judgment and reason would teach them that it is injurious to their constitutions and human systems, which the psalmist says are so fearfully and wonderfully made? Dear reader, teach your sons that the use of tobacco lowers them from their God-given nobility, instead of helping to make them manly. The human constitution and the life forces have constantly to keep at work to overcome the evil thus introduced into the system. The divine word comes to us also, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

**The Revelation to John.**

JULIA LAMB.

MORE than eighteen hundred years have passed since the beloved John, whose history

is given in the Scriptures of divine truth, was banished on a lonely isle, called Patmos, a small island in the Mediterranean Sea, east of Melita, or more properly the Aegean or Icarian Sea. Tradition, still points to the grotto where John received the Revelation from the mouth of the angel or messenger of God, which things confirm the truthfulness of the message to John. After the salutation to the seven churches of Asia he pronounces a benediction, and calls their attention to him that is and was and is to come, even Christ, the faithful witness, who was the first begotten from the dead, even showing him what position should be occupied by those that are washed in the blood of Christ; and in the language of inspiration, looking forward to Christ's second coming, for he says, "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," and declared it even so.

How very beautiful must have been the panorama spread out before the beloved disciple! how enamored he must have been while beholding that glorious personage, as represented in Rev. 1: 13-16! Was it any wonder the sight was too much for him to behold? Yet our eyes may soon see him in all his inaffable glory and majesty.

And even the seven churches of Asia were reproved, exhorted, and rebuked, each in their turn. He says, "As many as I love I rebuke and chasten: be zealous therefore and repent;" for behold, Jesus stands at the door and knocks; and when in that position if any man will open the door he will come in to him and sup with him. Ah, John, you were highly honored for an exile, in having that heavenly messenger for a companion, and his being able to show you glorious visions, laying them before you as things present, and calling your attention to a people that keep the commandments of God and the faith of Jesus. He must have raised his voice for joy when he says, "Here is the patience of the saints," &c. Remember, that people are brought to view after the signs in the heavens of the sun, moon, and stars, which sign of the falling stars the writer saw, Nov. 13, 1833; which signs were given to show unmistakably the whereabouts of the world's history. Has there not a people been brought to view, answering to the third angel's message showing the last message of mercy is being proclaimed? And surely we ought to see that it is no uncertain sound.

And in this call the downtrodden Sabbath is made prominent, calling to mind the Maker of heaven and earth, as God by the mouth of Isaiah, says, "Hear, oh heavens! give ear, oh earth! for I have nourished and brought up children, and they have rebelled against me; they have broken the everlasting covenant." What is that everlasting covenant but the ten commandments, written by the finger of God? Why is it that such plain and unmistakable language cannot be heeded by the children of men? Is it not because they have turned away their ears from hearing the truth? Surely they have turned unto fables. May the Lord help commandment keepers to stand fast in the liberty that makes them free, and search after truth with honest hearts, is the prayer of your sister in Christ.

Denver, Mo.

**Trusting for To-Morrow:**

I wind along life's hidden way,  
Not knowing if 'tis night or day,  
Or whether broad or narrow;  
I only know the great "I AM"  
Is leading me—and blest and calm  
I trust him for to-morrow.

I do not see the lurking foe  
That winds about my pathway so,  
To gall my cup with sorrow;  
But I hold on—my Father's hand  
Is safe to lead me through the land;  
I trust him for to-morrow.

I would not have the misty gray  
Of life's great future cleared away;  
The heart would shrink in horror.  
At heavy crosses—storms to breast—  
Fires to brave—no, it is best  
To trust God for to-morrow.

Why should I doubt my Father's care?  
He numbers every silken hair,  
And feeds the tiny sparrow;  
He weaves the lilly's spotless dress,  
And does he love his children less?  
No! trust him for to-morrow.

Then I would only live to-day,  
My Father sees life's winding way—  
Its sunshine and its sorrow;  
He'll weave it in and out for good—  
I would not know how, if I could;  
But trust him for to-morrow.

'Tis but a little way at best!  
Our weary feet will soon find rest  
Beyond death's ford so narrow.  
We'll land upon the shores of light,  
Where never more is known a night,  
And there is no "to-morrow."—*Sel.*

**"Let not your Heart be Troubled."**

S. E. BRINKERHOFF.

TONGUE cannot tell, nor pen describe the comfort, the consolation, and the inward joy and peace, which these words of our divine Master bring to the Christian heart. This inward peace, and absence of trouble about the things that are daily coming to pass to cause trouble, can only be experienced by those whose minds are stayed upon the God of Israel, and are looking beyond the present scenes of strife and commotion to the bright eternal future. These words fell like a healing balm upon the hearts of the sorrowing disciples, and yet they have not lost their healing power over the followers of the lowly Nazarene. Jesus was touched with the feeling of our infirmities, and knew just how to comfort the sons and daughters of Adam's race. He knew that we were in a world of trouble; that "although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward;" and yet from his lips falls these soul-thrilling words, "Let not your heart be troubled."

When Jesus told his disciples not to be troubled, he did more than this. He says to them: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Peace I leave with you," this is sufficient to keep us from letting our hearts be troubled, for this is the peace which Paul, in Philippians, says "passeth all understanding." It is the peace of God which this world can neither give nor take away. The world cannot understand this exhaustless legacy which Jesus left his followers—the peace of God. The fearful, half-hearted Christian, if indeed any such

there be, cannot comprehend it. They are troubled, they are distressed, if everything don't just go to suit them. The world offers them peace, but it is only to deceive, for it has no lasting peace to give. The world and its inhabitants are like the troubled sea which cannot rest, but is continually casting up mire and dirt; to them there is no rest, no lasting peace, they are ever in trouble and unrest.

There never was a time when Christ's followers needed these comforting words, "Let not your heart be troubled," more than at the present time. The world is in trouble, it is in commotion; yea, the very elements of nature are in trouble. The earth is groaning under her wait of guilt, and soon the time will come when she shall "no more cover her slain." Anarchy and rebellion are taking possession of the heart of man. There is no fear of the Lord before their eyes, and none of the restraining influences of his Spirit in their hearts; hence they are swift to shed blood. The inhabitants of earth are fast becoming like the unjust judge who "feared not God, neither regarded man," and it becomes the followers of Jesus to cling close to his word and rest in his protecting care. If our trust and confidence is in the Lord, whose name alone is Jehovah, we have nothing to fear, we have no cause for trouble; for in the day or time of trouble the Lord will be our shield and hiding place.

"Let not your heart be troubled," Christian reader, though the earth is fast becoming like Sodom and Gomorrah, and though like righteous Lot, your soul is vexed from day to day with the unlawful deeds of the wicked. The Christian need fear no evil, his Father is at the helm. He may permit the wicked to go a little farther in their wickedness, but the time will soon come when he who sitteth in the heavens shall say, Thus far shalt thou go but no farther. If a sparrow cannot fall to the ground without our heavenly Father's knowledge, why should we, the children of his care, be troubled? Surely the Lord's people need not be in trouble, though the earth should be moved, and the very heavens be shaken. We have the words of our blessed Master to not let our hearts be troubled, and we have a right to obey. Although times of trouble are upon us, and the world around us is in trouble and perplexity, yet we must not let our hearts be troubled, or our minds be diverted from the grand and ultimate end of all these things—the coming of our Lord and Savior Jesus Christ.

As I contemplate the times in which we live, the troubles that are just ahead of the children of men, my heart cries out, Finish thy work, O Lord, and cut it short in righteousness. While I can, and do rejoice that it is my happy privilege in these times to rest under the sheltering care of Omnipotence, yet I am often led to ask, Who shall be able to go through these times, and stand before the Son of man when he comes in all his glory. In meditating upon the scenes before us, every Christian should rejoice with joy unspeakable that they have found peace in a time of trouble; rest, and joy, and hope, in

a time when men's hearts are failing them for fear of the things that are coming upon the earth. To be a living Christian now is grand, sublime! We are entering the last great drama of this world's history, Satan is mustering his armies for his last great conflict, he knoweth that his time is short. We are nearing the time "of trouble such as never was" upon the wicked inhabitants of this earth, but we have the blessed assurance that there shall be deliverance for every one who shall be found "written in the book." In this time of trouble the true child of God is to escape; a thousand may fall at his side, and ten thousand at his right hand, but let his trust and hope be in the Lord Jehovah, and it shall not come near him. Truly, we are living in a grand and awful time!

"Let not your heart be troubled, neither let it be afraid." The troubles in which the nations are now engulfed will soon end in the coming of the King of righteousness. In his righteous reign the people shall learn war no more. As I realize from day to day that the troubles that are enveloping the nations of earth are but omens of our coming King, I could not wish them different. In the midst of these scenes of strife, rebellion, anarchy, and commotion, we can lift up our heads and rejoice, knowing that our deliverance is drawing near. Soon the Captian of our salvation will come to guide us safely into the port of perfect peace, where troubles and trials shall never more assail us. The darker glooms this world's horizon, the brighter and nearer shines the bright and glorious world to come. I rejoice not in the wickedness, rebellion, anarchy, and strife, that is in the world; nor in the dark picture that is before us, or the fearful forebodings of the children of men; but I do rejoice that the blessed volume of inspiration has told that just such a state of things would usher in the great day of God Almighty.

How earnest we should be in heralding the glad tidings of earth's coming King! It will be the great comfort and consolation of the Christian in the coming struggle, to know that it is the harbinger of his deliverance. While some are raising the cry of peace and safety, others sounding aloud the notes of war and commotion, we should be diligent in pointing out the only ark of safety from the coming tempest—the Lord Jesus Christ—and in guiding the way-worn pilgrim over shoals and quicksands to the peaceful shores of our Eden home. Not much longer shall we sail on a calm and waveless sea, nearer and nearer comes the dark clouds that will ere long break in a fearful tempest on this sin-polluted earth. As Noah met the scoffs and sneers of a doomed world, so must we. As Lot endured the filthy conversation, and the lawless deeds of the wicked Sodomites, so shall we until deliverance shall come. Are we ready for the coming struggle in whatever form it may come? If so, Let not our hearts be troubled, our Father's at the helm. Praise God, and rejoice with exceeding great joy that deliverance is near, that soon the storms and turmoils of earth will end in the peace and joy of heaven.

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BRO. JACOB:  
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## Letter Department.

BRO. JACOB: The enclosed letter from Bro. A. M. Brinkerhoff, addressed to the brethren and sisters with which he was associated at this place for many years; is so full of true Christian love and encouragement that I think it is worthy of a place in the *ADVOCATE*, inasmuch as it will encourage all our dear brethren and sisters to diligence in the Master's service.

J. H. NICHOLS.

La Porte City, Iowa.

## From Bro. A. M. Brinkerhoff.

DEAR BROTHER NICHOLS:

We should like very much to come over and see all the brethren and friends, and have the old company all together again next Sabbath; but it seems that we cannot come. But we wish to be with you in spirit and with our testimony. We feel that we can truthfully say that we are becoming stronger in the Lord and the power of his might. Our interest in the truths of the word of God is increasing year by year. We are endeavoring that while we have to be in the world, yet not to be of the world. We want to be a true heir of the promise, and we want to continue faithful, so we can get the possession.

Since we left you we have been sorely afflicted and also blessed. Our Christian society is quite large, and we enjoy this privilege, more especially as so many are really of like faith.

And now to father and mother Nichols, we need not say to you to be sure and prove faithful. We know you have your faces set as a flint Zionward; that you are united to the living vine; that fresh supplies of grace are yours daily. Your work is nearly done. Angels will always watch over you. You will be remembered and come forth in the freshness of immortal bloom.

Sister Mary: Life's burdens have borne down with extra weight upon you, but we believe the loving arms of Christ have been thrown around you, and that he has assisted you to have that Christian fortitude, that resignation to the will of God, that has enabled you to bear up under all these trials. May the Lord continue to bless and keep you from falling, and save you, and grant you an abundant entrance into his everlasting kingdom, is my prayer. Bro. John and Sr. Nancy, we always loved to see you and be at your house, the outward show was that Christ was formed in the heart. Let your light continue to shine. Do not get discouraged, you will live in a better neighborhood by and by. Trust in God. Let it be as an anchor to the soul, and may it reach to that within the veil. May the Lord bless you in affliction.

And now to Willard, and all of Bro. John's children: We love you, and remember you; and we are glad to know that Jesus remembers you; that he died for you, that you might not perish but have everlasting life. O, remember thy Creator now in the days of thy youth, before the evil days come. Life is uncertain; death is sure. One of the young members of the church here, a boy about 16, went from the bloom of health to the tomb in

less than a week. O how glad we were to know he was a noble Christian boy! He will come forth in the first resurrection. May you all become men and women in Christ Jesus. Live and work for Christ. In the name of Christ I exhort you, my dear children, if you are out of the Ark of Safety to come home. There is bread and to spare. May the Lord help you to come, I shall pray.

And Bro. Joseph, Adda, and family, whether with you or at the western home, the length of time you have been in the Master's service is proof to me that you love it; that you are going to continue there for life; and may that be an endless life. May death never come; may Christ, the long expected King, descend from on high. May you continue to be a living witness for the truths of God; may much good be done by your labors to the honor and glory of Christ, and the up-building of his cause. May the children follow in your footsteps. Be good, be loving, be kind, be gentle, be affectionate one to another; so if death should call us hence, we may have a reunion in the kingdom of God.

And we do not forget father and mother Philips. We would love to see them, but perhaps we never shall again here. May God bless them in their western home. May they continue to love him, continue in the faith, continue to watch, continue to pray, continue in that glorious hope of immortality in the age to come.

May your meeting together be good, profitable, not only because you are related in the flesh, but as being children of God. God bless you all.

## From Sister Albina Young.

DEAR BRETHREN AND SISTERS IN THE LORD: How it cheers our hearts to hear from you through the *ADVOCATE*. We appreciate the paper very much. It was through the kindness of Bro. Branch that we read the paper for some time. There has been a great deal of good done here through the labors of Bro. John Branch. The church has been set in order, and two more are striving to keep the commandments, and a good interest still prevails. His health is very poor; may every Christian, who reads these lines, heartily unite in prayer that he may be healed, through the power of Israel's God; for we are sure the Lord has called him to work in his vineyard. We are all striving day by day for a home in the earth made new with all the sanctified people of God, to part no more forever.

Pine Grove, Mich.

## Why Some Have not the Spirit of Christ.

1. Some have not the Spirit of Christ, because they cherish a light and trifling spirit. They so frequently give way to lightness of temper, and unprofitable and mischievous conversation, that the Spirit of Christ cannot abide in them. Their levity is injurious, not only to themselves, but to others. They are stumbling-blocks to scores and hundreds, and some doubtless will stumble over them down to ruin. I read of a young woman who was deeply convinced of sin, and who went among some professing Christians to spend the

afternoon; but she lost her convictions by their trifling and vanity. I have myself been in the company of numbers, whose conduct in this respect has been a reproach to religion. I knew a minister who, for many years, was partly undressing out of the pulpit what he was doing in the pulpit. His levity amongst the people was known and talked of wherever he went, and was a common stumbling-block. His sermons, many of which were excellent, were almost powerless in consequence of his trifling conversation. I doubt not but scores of precious souls have been injured by that man's levity. Can such a one have the Spirit of Christ, except it be in a small measure? Think you that this is not the reason why the Savior refuses to dwell in some of your hearts? You have often mourned his absence and sought his return; but when he has returned his stay has been transient, for you have grieved him by an unbridled tongue.

2. Some have not the Spirit of Christ, because they live in daily self-indulgence, and do not keep the bodily appetite under restraint.

3. Others have not the Spirit of Christ, because they have so much of the spirit of pride. In different persons pride assumes different forms. Some assume a very lofty air, and will hardly stoop so low as to speak to a poor man or a poor woman. They keep in the height of fashion, changing the fashion of their dress as often as the world changes theirs. And they spare no expense to gratify this fondness for show and vanity. They will spend more for this than they spend to spread the gospel, or convert sinners to God. Is it any wonder that such professors have not the Spirit of Christ?

4. Many have not the Spirit of Christ, because they are so anxious to get rich, and are not scrupulous about the means they employ to gain their object. By some business men of the present day, conscience is disregarded, truth is looked upon as inconvenient, principles of honesty are trampled upon, and self-interest is regarded far more than the good of their neighbor. When they sell an article, they want more for it than it is worth; and when they purchase one, they want it for less than its value. If they employ men to do the work for them, they oppress them in their wages, and get it done for the lowest possible price. They make an idol of their money, and worship it; for they love it more than they love God. They do ten times more both to get money and to keep it than they do for God and his cause.

5. Multitudes are deprived of the Spirit of Christ, because they are living in the habitual neglect of certain things which they know they ought to do. There is a man who is convinced that he ought to have family worship in his house, and still he neglects it. There is another who knows it to be his duty to search the Scriptures, and enrich his mind with divine truth, and yet he takes more delight in other books than in the Bible. There is another who knows that he ought to employ his talents in saving sinners and building up the church in faith and purity; but he is at ease in Zion. Yonder too, is another, to whom God has given wealth, and he feels that obligation is laid upon him to use it in the cause of the Redeemer; but he holds it with a tight grip.

6. Some have not the Spirit of Christ, because they have resisted the Holy Spirit. The Holy Spirit has taught them, has arrested their attention, and held up some important truth before their minds; but they have not received it. He has endeavored to lead them, but they would not follow. He has striven with them, expostulated with them and urged them to give up certain besetting sins; but they have yielded to the tempter and again fallen into those sins. Can such persons have the refreshing and comforting presence of the Lord? Impossible.—*Lightning Flashes.*

### 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 ourself responsible only for editorials, selections, and comments.

The report of the Missouri Conference is received by the last mail, just as we are going to press.

#### Sabbath-Keepers in London.

MRS. DAVIS, while stopping in London on her way to Palestine, on Sabbath, July 9th, attended services with the Seventh Day Baptist brethren at the Mill Yard chapel, and spent part of the day with the pastor, Elder W. M. Jones. She says: "I had some difficulty in finding the chapel, and arrived too late for the morning services; however I was in season for the Sabbath school, in which I took an interest, as I am quite in sympathy with him on the Sabbath question."

It would be better if she carry out those sympathies, and take the Sabbath truth with her to the land where it was once the practice of the people.

#### Items of Interest.

Snow fell in considerable quantities in several parts of Nebraska and in portions of Kansas, Iowa and Minnesota on Sept. 16. North of Fort Dodge, Iowa, two inches of snow fell. There was also a slight fall of snow in portions of Michigan, on the same day.

This is early for snow, and some may consider it as a sign of early winter. It must have been on the northern limits of Iowa. Although very cold and chilly at the time, yet there has not even been frost here at this time.

Reports from the Eastern States, from Ohio east, state that great drouth is prevailing. It seems that the rains west of the Mississippi early in Sept. and since, have not extended to the Eastern States.

The good work of raising aid for the sufferers by the great fires in Michigan, and of distributing supplies throughout the burnt district is going forward vigorously and systematically. Subscriptions to the amount of over \$33,000 have been raised by some of the principal cities in Southern Michigan. But money cannot make up for the loss of life and the suffering of the survivors from the fire.

The Ecumenical Methodist Council met at London, on the 6th of September. This is one of the most interesting and important religious gatherings held since the days of the Wesleys. The various denominations of Methodism number over 4,000,000 actual communicants, and the Methodist population is computed at 18,000,000.

Southern Russia is being ravaged by diphtheria. In one province, Pultava, of 45,543 cases 18,765 proved fatal. Children are the principal sufferers.

The separation of Armenia from Turkey, and its formation into an independent State, is declared by the Russian General Count Melikoff, to be near at hand. Melikoff is likely to know, because Russia has for many years devoted her energies to stirring up discontent in Turkey, treacherously hoping to discredit that Power in Europe, and profit by her fall. The Armenians, many of whom are very intelligent, constitute 70,000 of the 120,000 inhabitants of Tiflis, and they make it the headquarters of their agitation for Armenian freedom. M. Arzruni, a millionaire, devotes himself to promoting the movement

by publications, and his party are now seeking to obtain political self-government for Armenia under Russian protection. They affirm that Europe must before long resound with the noise of the Armenian question. We know from prophecy that the solution of the problem will be the separation of Syria, along with Armenia, from Turkey, and their establishment as an independent kingdom.

Strong measures are being taken in Germany to suppress the riots against the Jews. Many arrests have been made.

There are now laboring in Utah over one hundred Christian ministers and teachers, representing five denominations.

WHERE science speaks of improvement, Christianity speaks of renovation; where science speaks of development, Christianity speaks of sanctification; where science speaks of progress, Christianity speaks of perfection.

A movement has been inaugurated by a number of Englishmen and Germans looking toward the restoration of the Jews to a portion, at least, of the Holy Land. These parties are in communication with the Sultan in the matter, and the Sultan seems disposed to grant a piece of country in Syria, where the Jews who are persecuted in Russia, Germany and other places, may settle.

An application for a concession, in view of the construction of the Euphrates Valley Railway, made on behalf of certain London capitalists, has been agreed upon by the Tophane Commission, and sent to the Porte for its approval.

Rev. E. P. Thwing wrote, June 30, from Stockholm, Sweden, to the *Church Union*: "It made me feel very unworthy, as I sat among the poor and persecuted Baptist brethren to-day, to think how little I have suffered for Christ. One has been beaten, another put in prison and chained because he preached simple undenominational gospel sermons when forbidden by the parish priest, and another had a brother who was killed for Christ's sake."

#### 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, the Church of God will hold a Grove Meeting at the Spring-ranch Grove, commencing Oct. 8th, 1881. We hope there will be a general turnout. The brethren and sisters from Kansas are requested to be present. Bro. J. H. Nichols will be with us. Should any come by rail, Fairfield, Clay Co., Neb., is the station to stop at. Come, brethren, trusting in the Lord for his blessing, and we may claim the promise.

ENOCH OWENS,  
JOHN SPERRY,  
G. W. ADMIRE.

#### Letters and Money Received.

Matilda Whisler \$2.25, Jesse Garrett \$3, A S Price for Cora Booth \$2, S A Loveless \$2.50, N A Wells, A C Long.

### Books and Tracts FOR SALE AT THIS OFFICE.

#### HYMN BOOKS.

Hymns of the Advent.—Comprising 125 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, 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 cent.

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

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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.