

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.

Hope.

There is no vale, however low,
But opens to the sky,
And through the deepest night of woe
Faith reads the stars on high.

There is no rugged pillow stone
Upon life's desert plain,
But has a Bethel of its own,
Where angels come again.

There is no bitter Marah spring
But finds its healing near;
And Joy and Gladness sit and sing
Where Sorrow dropped a tear.

There is no cloud, however dark,
But has its heaven-wrought brow,
And hope sings upward like the lark;
"There's light beyond, we know."

There is no wave of troubled sea
But lifts us nearer land;
He makes the storm a calm for me,
And hides me in his hand!

And as I watch and hope and wait
Life's brighter, better things
Reach forward to the pearly gate,
Where faith triumphant sings. --Sel.

Life.

N. A. WELLS,

WHAT is life? Webster tells us it is animate existence; that state of an animal or plant in which its organs are capable of performing their functions. We understand it to mean the opposite of death, for we find in death that the organs all lie dormant. But let us come to the Bible, and what does it say? Job, in his 7th chapter and 7th verse, says, "My life is wind." James says, in answer to the question, "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." Very well; then when our life passes we have no animate existence; our organs are not capable of acting; we are dead. Hence when we pass into the death state we have lost our life, and unless we shall find it again, unless we shall have a re-living, we are gone and gone forever, and the infidel is right.

But Christ tells us that if we lose our life for his sake, we shall find it. And asks: What is a man profited if he shall gain the whole world and lose his own soul? The original word from which soul is translated is *psuchee*, the same from which life comes in the preceding verse. In Luke 9: 25 we have it rendered lose himself. Paul kept his body under, lest that by any means he should be a castaway, or lose himself. We understand it was the future life Paul feared he would lose.

We have found that this life is very frail. Yes, our own personal observation teaches us this fact. We see the family gathered around the hearthstone; all are robust; all are hale and hearty; all bid fair to live for years. But the thought comes into our mind that sometime death will claim them as his own. Which will be the first? We say, the father or mother, they are growing old, perhaps their hair is becoming silvered o'er, and we think they will yield this life soonest. Ah! how sadly we have been mistaken. Death has laid his icy grasp on the youngest, the stoutest, the healthiest of all. And as we stand beside the lifeless form, we realize how brittle is the thread of life; how easily it is snapped. Yes, we realize that our life is a vapor, a mere breath. This is no overdrawn picture. We see it on every hand; and who among us, but has witnessed it in our neighborhood, if not in our own family? Who of us but have seen the young laid in the cold tomb? Perhaps the innocent babe for which our heart-strings have been torn and lacerated, our homes made desolate. We are led to exclaim, What is life! Oh how frail! How uncertain!

And how tenaciously we cling to this life! Even the one who is greatly afflicted, the one who is suffering with pain, the one who has the most cares and trials and troubles, all, all love life and desire it prolonged. But oh, how few of us pay the same attention to securing future life! We see our child, our brother, sister, or even friend, smitten with disease, and how vigorously we work for them! We secure the best physician, we do all in our power to aid them, we are very careful to administer the proper remedies, and at the proper time. But how is it when sin is preying on them? Are we as much concerned about the future life as we are about the present? Oh, we ought to be, for if we gain eternal life we have gained all, and if we lose the same we have lost all. Yes, we may inherit a life that will not possess the vapory nature this one does; a life not as the grass, we will not come forth like a flower to be cut down.

Paul tells us in Romans 2nd chapter that we will be rewarded according to our deeds; and "those who by patient continuance in well doing, seek for glory and honor and immortality," shall receive eternal life. Peter, in his second epistle, 1st chapter, reading from the 5th verse, tells us to add to our faith all the Christian graces; and that if we do these things we shall never fall, but shall have an abundant entrance into the everlasting kingdom. We will certainly have everlasting life there.

One of these graces is patience. What great need we have to cultivate this grace! We need it every day to help us bear our trials. Yes, we all need this grace. We must be a patient people. We must be a prepared people, for Christ has gone to prepare a place for us, and we must be prepared for that place, in order to hear the welcome "Well done," ring upon our ears. Oh, that we would, one and all, wake up to a realization of the importance of life: eternal life.

Maysville, Mo.

The Nature of Man Biblically and Scientifically Considered.

A. F. DUGGER.

Chapter 3.—The breath of life. [Continued.]

THE word soul is from *en phesh*, frequently pronounced *nephesh*. *En-phesh* is used frequently in the sense of creature, so the two words *enphesh chay-ah* (Hebrew), living soul (English), signify a breath breathing creature. Man became a living soul, that is a breathing soul or creature. This being so it therefore follows that the soul lives by breathing the breath of life, and not by an immortal nature, as assumed by certain theologians. The Bible clearly represents the soul as being a breath breathing creature. This is evident from Josh. 11: 11, "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe." Here is positive testimony that the soul breathes, and that it ceases to breathe. Paul says, "Adam was made a living soul," 1 Cor. 15: 45. As soon as the Creator caused him to breathe he became living; or in other words, as soon as he began to breathe he began to live; for to breathe is to live, and to live is to breathe. It therefore follows that the soul, instead of living by virtue of its own undying qualities, lives simply by means of the breath of life; or as written in the Hebrew, "breath of lives." From its plural form some infer that God gave man two lives, a mortal and an immortal life. If this be so, as the soul lives by

the breath of life (or lives), it is therefore both mortal and immortal; hence on the hypothesis of our opponents a part of the soul being mortal dies, while a part being immortal survives death. But our opponents will not admit of this in reference to the soul; nevertheless it necessarily follows from their own premises. If the premise is right the conclusion is just. The phrase, "breath of lives," does not mean a plurality of different kinds of life, as the above premise assumes, but the lives of the various phases of organic structure that inhabits the earth. It is written "breath of lives," from the fact that it is common to all living creatures; all living beings possess it, and none can live without it. The Bible says they have all one breath, Eccl. 3: 19, the "breath of lives," as is evident from Gen. 7: 22, "All in whose nostrils is the breath of life," or lives. Here the beasts are said to possess the breath of lives as well as man. So the expression is not peculiar to man alone, but is also applied to the beasts. Now if the expression, breath of lives, is proof that man possesses an immortal life, it also extends it to the lower order of animals, for they, too, in common with man, possess the breath of lives.

Breath of life, or air of life, is the vitality which Deity supplies to all living creatures. Everything endowed with animal life is made to depend upon living air, denominated the breath or air of life, for a vital existence. This breath or air of life received into the lungs sets in operation the organs of respiration. The oxygen, the life element of the atmosphere, acting upon the blood, imparts to it the quality of sustaining life. The blood being oxygenated becomes the seat of life, the principle of life. "The life of the flesh is in the blood," Lev. 17: 11, is a principle laid down in the Bible and recognized by science. An immortal entity called soul or spirit is assigned no place in the physical economy of nature. It does nothing and is nothing; it is simply a myth.

Should any theologian be disposed to affirm that it is not a physical fact that the life is seated in the blood, in order to save his theory of the immortality of the soul, we simply reply that if the blood be shed the life is gone. This fact of itself does away with the crude notion of the immortal soul being the seat of the phenomena of life, and most clearly shows the close connection between the possession of the due quantity of blood and the possession or manifestation of life. Does such a connection or relation exist between the assumed immortal soul and the physical organism? If so it cannot be traced. No tongue has as yet described it nor pen portrayed it, which to me is an evidence that such a relation does not exist. The oxygen, as we have seen, is termed vital air, when it is taken into the lungs and acts upon the blood. The blood is then termed "vital fluid." The red disks of the blood are the air cells; they contain the oxygen so essential to every operation of life. The air cells supply the whole physical structure with the stimulating life giving principle, oxygen, which sends the blood bounding through the

system. It is a fact which cannot be questioned that the various operations transpiring within the human organism are but the result of the presence of the vital element known as oxygen, which must be furnished every moment or death ensues.

Before closing this chapter I wish to give a more critical analysis of "Breath of life," as denominated by the Bible, but by science designated "Air of life." We have seen that oxygen and nitrogen are the principal constituents of atmospheric air. Besides these two gases we also mention another gas, carbonic acid, which exists in a very small proportion; yet it is a compound part of the atmosphere, from the fact that it is always present. The air also holds a variable quantity of watery vapor. Now, had Deity simply infused into man's nostrils nitrogen and carbonic acid, mixed with the aqueous vapor, and have left out the oxygen element, it would have been breath or air, but not the breath or air of life, from the very fact that the vital principle which makes it such would have been wanting. Persons confined in a cell air tight, though containing within it a certain amount of air, of natural proportions, continue to breathe and live as long as the oxygen element remains unconsumed; but as soon as it is extracted from the air they immediately die. The life principle being used up the air becomes dead; hence the expression, dead air; air void of life. The air expelled from the lungs is simply breath robbed of its vitality; hence the expression, dead breath; breath void of life. This gives force to the translation which reads "reptiles of living breath." See Halsted, p. 3, on the Hebrew of Gen. 1: 20.

All who have investigated the subject must know that undiluted carbonic acid gas cannot be breathed, and that nitrogen is not a life giving element, but the reverse, a life destroyer, it being originally called *azote*, which signifies life destroyer. No animal can live when confined in it. Says Comstock: "Nitrogen is destructive to animal life, and is a non-supporter of combustion. A lighted candle plunged into it is instantly extinguished; and any animal soon dies when confined in it; yet it exerts no injurious influence on the lungs, the privation of oxygen being the sole cause of death." These familiar facts of science give force and meaning to the phrase "breath of life," as used in Gen. 2: 7.

It is truly delightful to the child of God to see how beautifully the Bible and science harmonize in reference to man's creation, nature, and existence. The very conditions of the vital conscious existence of man forever does away with the idea of his supposed present immortality. Immortal life is the glorious gift of the Supreme One, through the Anointed One, his Son. Let us seek for it that we may obtain it.

Enyart, Mo.

ANCIENT Nazareth is now the site of an orphanage under the supervision of the Education Society of Scotland. It has been open six weeks, and there are in it thirty-six girls. Whether of Greek or Latin, Moslem or Jewish parentage, they are all taught the knowledge and worship of the true God and Jesus Christ. They have a beautiful home, built by the generosity of English travelers.—*The Boston Traveler.*

Reform.

An essay by J Brinkerhoff, read before the Iowa Yearly Meeting of Seventh Day Baptists, held with the Carlton Church, Sept. 2 and 3, 1881, and requested for publication in the *Sabbath Recorder*.

In looking about for a subject for an essay on this occasion, that of Reform seems the most appropriate, and comes the most forcibly to my mind. More especially so, as our faith and practice of observing the seventh day of the week as the Sabbath of our Lord, brings us before the world as Sabbath Reformers. In fact, the whole Christian life is a work of reformation, for we seek to graft the work of grace upon the natures we have, to reform our lives by the Word of God from every error, to truth, from all evil habits, to perfect men and women in Christ Jesus. We should, therefore, continually seek to grow in grace and in the knowledge of the truth.

In considering the subject of Reform, we see that reformation is needed in the world, in the church, and in individual members of the church; in political matters, in religious society, and in the literary world. In politics, or in the governmental affairs of our country, there is often more of strife between the different political parties to gain and keep the ascendancy, than effort to make and execute laws of justice and righteousness. There is too much selfishness—a desire for self-aggrandisement, though it be at the expense of the public, or a sacrifice of the public good.

The professed Church of God needs a deeper work of reform, for she is yet possessed of many errors, and the true theory of Protestantism has not gone far enough. She has been walking hand in hand with the world for so long a time that she cannot easily divorce herself; in fact, lacks sufficient inclination; for, had she not the influence of the world, and that, too, an influence strictly worldly, she would lack much of her power of display of fine churches, with spires high pointing heavenward, her operatic music, dramatic festivals under the name of innocent amusements, and the rich of the world to attend their service, and also much of her boasted pulpit eloquence. Though the efforts of the Christian world have been measurably successful in carrying the gospel of Christ to every nation in the world, as a witness to all people of the name of Jesus of Nazareth, her alliance with the world and its riches have tended to defeat her honest endeavors. For instance, a nation professedly Christian sends missionaries to a foreign land, and, at the same time, allows the groveling money-lover to carry a cargo of opium to stupify the intelligence of the people, and rum to incite them to deeds of inhumanity, thereby greatly retarding, if not entirely defeating the work of religion. In like manner, many of the aboriginal natives of America have despised the name of Christ, because, with it, people have brought to them the "fire-water," to steal away their senses and their self-control. The Church should have but one object in view in every undertaking, and that should be, God and his truth—love to God and man.

The true work of the church has ever been reform, for when Jesus, the Head of the Church came into the world, he preached, saying "Repent, for the kingdom of heaven is at hand." To repent is to reform, and the word is so rendered by some translators of the Scriptures. The message was to the church, for the Jewish nation at that time constituted the church—a national one—and none needed to heed the warning more than the heads and rulers of the nation, who were boasting their self-righteousness. Repent, and conform yourselves to the principles of the gospel and to godliness. When Jesus rose from the dead, and ascended to the Father, he com-

missioned his apostles to go forth in his name to evangelize the world; and they preached, or reform, believe, and be baptized. A reformation was needed from sin and self-righteousness, that the people might accept faith in his name. The pure gospel went forth with power; but soon worldly philosophy desired also to partake of the faith; and not being willing to forsake its principles, aimed to blend the two; and the result was a corrupt worship of God followed. The faith and doctrine of Christ has wrought a reformation among idolaters, teaching the people to turn to God from idols, to serve the living and true God, and to wait for his Son from heaven. At that time, the worship of the sun was the principal custom of the people among whom Christianity was making its onward progress; as the heathen philosophers accepted the gospel, or professed to, they turned the day of the sun to the worship of Christ, the day of the true Sabbath, which should be kept holy and dedicated to the service of God. This practice of substituting the sun's day was contrary to the complimentary Epistle of Paul to the Thessalonians, that they had turned from idols to serve the living and true God; and, instead of waiting for the Son of God from heaven, they taught the doctrine of immediate reward.

Out of this corrupted Christianity proceeded the supremacy of the Roman Bishop, and the ages of moral darkness followed. Superstition, the worship of images—which was but another form of idolatry, as was also the worship of saints—penance as an atonement for sin, and to secure the favor of God; purgatory, transubstantiation, and the withdrawal of the Scriptures from the common people. Whoever dared to raise his voice against the power of the Papacy was in danger of persecution, and fifty million of the disciples of Christ were martyred at the hands of Rome. But these souls who were slain for the Word of God, and for the testimony which they held, cried from under the altar, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?" Occasionally a light from heaven flitted across the moral and intellectual darkness, causing the people to be made, "Babylon is fallen; come out ye my people," and also protesting against the assumptions of this self-exalted head of the church. Then another angel followed with a loud voice, betokening the dawn of the German Reformation of the sixteenth century, who called mightily for reform, and to forsake the false teaching and practices of the Church of Rome. Martin Luther and his associate reformers called for a reformation, and the doctrine of justification by faith in Christ took the place of penance for the attainment of salvation by one's own works. Ulrich Zwingli, at the same time, raised the cry of reformation in his native Switzerland, restoring to the people, and taught the emblem of the body and blood of Christ in the bread and wine sacrament. The name of the Reformers, and John Wesley, and the doctrine of free grace. The Reformers were being somewhat curtailed, the Waldensians, from the mountain valleys of Piedmontese, whither the church had fled from the face of the destroyer, came forth with the doctrine and form of baptism, so that the points of faith, the loud cry of Reform

Reform.

...missioned his apostles to go forth in his name to evangelize the world; and they preached, Repent, or reform, believe, and be baptized. A reformation was needed from sin and self-righteousness, that the people might accept faith in Christ and believe in his name. The pure gospel went forth with power; but soon worldly wisdom and philosophy desired also to partake of its faith; and not being willing to forsake its own principles, aimed to blend the two; and the standard of truth and righteousness was lowered, amalgamating theology and mythology, vain philosophy and true science, the forms and ceremonies of idolatry with those of the Christian system, and a corrupt worship of God followed. The faith and doctrine of Christ was wrought a place among idolaters, teaching the people to "turn to God from idols, to serve the living and true God, and to wait for his Son from heaven." At that time, the worship of the sun was the principal custom of the people among whom Christianity was making its onward progress; and, as the heathen philosophers accepted the gospel, or professed to, they turned the day of the sun to the worship of Christ, the day of the sun's worship thus coming gradually to supplant the true Sabbath, which should be kept holy and dedicated to the service of God. This practice of sabbatizing on the sun's day was contrary to the complimentary Epistle of Paul to the Thessalonians, that they had turned from idols to serve the living and true God; and, instead of the other clause of Paul's commendation of waiting for the Son of God from heaven, they taught the doctrine of immediate reward.

Out of this corrupted Christianity proceeded the supremacy of the Roman Bishop, and the ages of moral darkness followed. Superstition, bigotry, the worship of images—which was but another form of idolatry, as was also the worship of saints—penance as an atonement for sin, and to secure the favor of God; purgatory, transubstantiation, and the withdrawal of the Scriptures from the common people. Whoever dared to raise his voice against the power of the Papacy was in danger of persecution, and fifty millions of the disciples of Christ were martyred at the hand of Rome. But these souls who were slain for the Word of God, and for the testimony which they held, cried from under the altar, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?" Occasionally a light from heaven flitted across this moral and intellectual darkness, causing the cry to be made, "Babylon is fallen; come out of her my people," and also protesting against the assumptions of this self-exalted head of the church. Then another angel followed with a loud voice, betokening the dawn of the German Reformation of the sixteenth century, which cried mightily for reform, and to forsake the false teaching and practices of the Church of Rome. Martin Luther and his associate reformers cried out R-form, and the doctrine of justification by faith in Christ took the place of penance for sin and of salvation by one's own works. Ulrich Zwingli, at the same time, raised the cry of Reform in his native Switzerland, restoring the Bible to the people, and taught the emblematic representation of the body and blood of Christ by the bread and wine sacrament. The names of Melancthon, Knox, and Calvin are prominent among the Reformers, and John Wesley, also, with the doctrine of free grace. The Reformation having opened up the way, and the power of the Papacy being somewhat curtailed, the Waldenses and Piedmontese, from the mountain valleys of the wildernesses, whither the church had fled from the face of the destroyer, came forth with the true doctrine and form of baptism, some of whom also retained the true Sabbath. On all these points of faith, the loud cry of Reform was

raised and many honest souls flocked to the standards.

The work of reformation has gone forward to the present time, and the gospel message is still doing its work, taking out of the world a people for the name of the Lord, and to uphold the banner of truth. And as long as this earth is tainted with sin, so long will the gospel and the truth find opposition; but the Christian's duty is to cry aloud and spare not, shout for Reform, and if possible, snatch the brands from the burning.

As individual members of Christ, we are called upon to reform, and the work of conversion should go on as long as there is about us the least thing that is contrary to the spirit of true godliness. We are called out of the world to be followers of Christ; and being justified from our sins through faith in him, and by his blood having the remission of our sins, we are to go on from grace to grace, arising from the emblematic watery grave of baptism to walk in newness of life, or a renewed life. Has the gospel found us with worldly-mindedness, worldly fame, desires for the riches of the world? The gospel calls in a different direction, to humility, and to seek the riches of the kingdom of heaven. Has the gospel found us full of passion, with dissolute habits, selfish and ill-tempered dispositions? Let the Spirit of Christ take their place, and manifest its fruit in "love, joy, peace; long-suffering, gentleness, goodness, faith, meekness, temperance." Our very dispositions should be reformed and transformed to the perfect will of God. The gospel of Christ should have a refining effect upon our whole lives and deportment, sanctifying us in the language we use in our daily conversation and address, and raise us above the foolish talking and jesting of the world around us, with its low by-words and slang phrases. It should make us ladies and gentlemen in the highest sense; not in mere style and worldly vanity, but in true moral greatness and Christian bearing.

As to the temperance reformation of the present time, the very name of Christian is itself an enlistment in the cause, and a pledge against the use of intoxicating or alcoholic drinks, and we bid the cause God-speed. It is a worthy endeavor to try to stop the course of sin, and to reform sinners as far as we may be able. It is well to be zealously affected in a good cause.

Has the gospel called you addicted to the habit of using tobacco? Then reform at once from a habit so hurtful to yourself, so useless and expensive, and so offensive to your neighbor. The spirit of the gospel is love to your fellow-man as well as toward God. Are you showing its proper spirit when you impregnate the air he must breathe with the foul odor of tobacco smoke or spew under their feet the saliva too offensive for you to swallow? Defile not the temple of God; and the means thus saved will aid in carrying the gospel to those who have not heard or felt its power. You may be a Christian and use tobacco, but you can be a better one in a state of abstinence from its use. Our whole beings, by the use of every faculty, should be consecrated to Christ.

In looking around us, we see the need of reform from error to truth, and from wrong to right. But where is the standard whereby we may detect the wrong and know what is right? For every act of man there is found a perfect rule of righteousness in the commandments of God, ten precepts of duty and prohibition of wrong. With the Sabbath Reform, one of the precepts of this perfect moral law, we stand connected, and on it have taken our stand before the world and high heaven. Let us be firm, unwavering, for nothing is plainer in the sacred writings than our duty to observe God's memorial of creation. "It we know these things, happy are we if we do them." Let the work of Reform go on until the greatest of all Reformers shall

come, whose right it is to reign as King of kings and Lord of lords, who is now sitting at the Father's right hand, gone to prepare mansions in the Father's house for us, from whence he will come to receive his people and to restore all things which the prophets have spoken; when the wilderness shall blossom as the rose, and all shall rejoice in the reign of the kingdom of heaven.—*Sabbath Recorder.*

Life is What we Make It.

Life is in a great degree what we make it. We are not to sit passively to the end of life. That will come in God's own time; but we are to strive with a mighty strength of purpose to make ourselves examples of goodness, wisdom, integrity, and high moral courage, so that when the end shall come we shall feel that we have not lived in vain. And how shall we succeed, if we pass by, heedlessly, life's precious opportunities? We would not enforce upon our readers the necessity of great opportunities alone; far from it; for do not the little drops of water make the broad, restless ocean? And where would be the desert, but for the little grains of sand? So it is that little opportunities of doing good, little lessons that at present may seem unimportant, help materially to lay the foundation of a useful life.

Our faculties for exercising an influence over others are so many and so great, that it is difficult to conceive how two persons may sit and converse together without a mutual influence; and every man who critically examines his intellectual and moral state, will observe that however short his interview with another person may be, it has had an effect upon him. And this influence is usually exerted when we think little about it; but we have probably left impressions on some minds which will never be erased. And this influence and constancy has often great power; a single instance of advice, reproof, caution or encouragement, may decide the question of man's respectability, usefulness and happiness for a lifetime. How important, then, that we improve every opportunity to make our life a blessing to others.—*Restitution.*

Work is the law of our being—the living principle that carries men and nations onward. The greater number of men have to work with their hands as a matter of necessity, in order to live; but all must work in one way or another, if they would enjoy life the way it ought to be enjoyed. Labor may be a burden and a chastisement, but it is also an honor and a glory. Without it nothing can be accomplished. All that is great in man comes through work, and civilization is its product. Were labor abolished, the race of Adam were at once stricken by moral death.

DR. F. L. CUYLER, writing of the Dead Sea to the New York *Evangelist*, says: "That much maligned sea has a weird and wonderful beauty. We took a bath in its cool, clear waters, and detected no difference from a bath at Coney Island, except that the water has such density that we floated on it like pine shingles. No fish from the salt ocean can live in it; but it is very attractive to the eye on a hot noonday. A scorching ride we had across the barren plain to the sacred Jordan, which disappointed me sadly. At the place where the Israelites crossed and our Lord was baptised, it is about one hundred and twenty feet wide; it flows rapidly in a turbid current of light stone color. In size and appearance it is the perfect counterpart Maskingum a few miles above Zanesville its useful waters ought to be turned off to irrigate its barren valley, which might be changed into a garden. For beauty the Jordan will not compare with Elujan's Brook (Cherith, whose right, sparkling stream went flowing past our lodging place at Jerico. We lodged over night in a Greek convent (very small) and rode next morning to see the ruins of the town made famous by Joshua, Elujan, Ziecheus and the restoration of Bartimeus to sight. Squalid Arabs haunt the sacred spot."

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Mariou, Iowa, 11th 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 Apostles Kept the Sabbath.**

IN the Sabbath controversy with those who oppose the keeping of the ancient Sabbath of the Lord, they claim that the apostles kept the first day of the week instead of the seventh, and apostolic example should be followed as authority in the matter. We, who keep the seventh day, are just as tenacious for the example of the apostles, and feel that great importance attaches to it, and we are willing to abide by apostolic example, especially on this Sabbath question. We most emphatically say that the apostles kept the seventh day, and did not observe the first day of the week in any sacred manner whatever. It was to them just the same as any other secular days of the week. It were enough in this Sabbath controversy to call for the proof of first day observance by the apostles, and in the observance of it to consider the question settled that the apostles adhered to the worship of Jehovah the same as was done by the people of God who preceded them, with the exception of their worshipping by faith in a Savior already come, instead of offering sacrifices typical of the Savior to come.

Now, we have direct proof that this is so; and the proof of it is sufficient to show that the apostles did not observe a day sacredly for the Sabbath different from what had been observed before them. Paul, being the chief apostle to the Gentiles, and the one who has left the most testimony on record for the church, is principally quoted on New Testament theology, and his testimony is most excellent to show the perpetuity of the Sabbath of the Lord. There is plenty of direct evidence to show that law and grace are so firmly connected as to go hand in hand, and have the same relation to each other as faith and works. But that to which we call attention at present is to show that Paul kept the ancient Sabbath of the Lord, the same as did the Jews around him, and who would have taken his life on account of his faith in Jesus of Nazareth, if they could have done so. When they had taken him prisoner and the Roman captain rescued him from their hands to save his life, and he appealed for justice from a court before them to the Roman Emperor, on his arrival at Rome he called his Israelitish brethren to him, his kinsmen in the flesh, to make their friendship and to speak to them of the name of Jesus of Nazareth; he is obliged to tell them why he is a prisoner instead of a man at liberty, as he ought to be; and he says, "Though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Acts 28: 17. They answered that they had heard no accusation against him, and that they de-

sired to hear him concerning the sect which was everywhere spoken against.

There was no Sabbath controversy in those days; there was no occasion for one, for all the worshipers of the true God observed his Sabbath, whether they were Jews or Christians. But had the Christians departed from the customs of the fathers in observing another day for the Sabbath it would certainly have been placed upon record; and when the chief apostle who preached the Christian religion was apprehended for his faith in Christ, had he departed from the ancient custom of Sabbath keeping, that would have been brought against him; and when he says to the Jews at Rome, "I have committed nothing against the customs of our fathers," it is direct evidence that he continued to observe the Sabbath, the same as did their fathers.

And when Paul was on his trial before Festus at Cesarea, he answered in his defence, "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all." Acts 25: 8. Now had Paul been an observer of the first day of the week instead of the seventh, for the Sabbath, he would have offended against the law of the Jews. And had he done so it would have been recorded. These texts are evidence that Paul kept the Sabbath, both from his own testimony, and by the absence of any accusation against him as violating it. The Jews accused Jesus of breaking the Sabbath when he healed a blind man on the Sabbath day, John 9; and if Paul had totally disregarded it, and kept another day, as our opponents teach, they would not have spared him in their accusations.

If it was a proper thing for the Christians of the apostolic age to observe the Sabbath of the Lord it is proper for Christians of the present age to observe the same; and if it was proper for the Christian converts from Judaism to keep the same Sabbath as before they exercised faith in Christ, it was proper for converts from among the Gentiles to do the same. Every examination of Scripture shows us that the ancient Sabbath of Jehovah is the only Sabbath the people of God ever kept. Would we worship God acceptably? Let us do it in spirit and in truth. In truth as well as in spirit. What is truth regarding Sabbath keeping? "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. For 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."

Spiritualism.

"Spiritualists claim that they are having more power to show their wonders, daily; and they claim now (one case very recently) that the spirits can materialize in broad daylight; and they promise wonderful revelations and manifestations very soon. Now, materialization of spiritual beings, just as they claim, has been possible all along to the angels of God, of which we have many records—angels

on many occasions appearing as men. Jesus, as we have seen, when born of the Spirit at his resurrection, a spiritual body, ("that which is born of the Spirit is spirit,") was, as all other spiritual beings, (good and evil) invisible to human sight, and in making known his resurrection to his disciples he appeared in various fleshly 'forms' materialized.—Mark. 16: 12."—*Zion's Watch Tower.*

Is it a fact that Spiritualism is on the increase? We know that the foundation on which Spiritism runs, that of man possessing an undying nature, is not on the wane; but with all the great and prominent exposures of materialization of spiritism, as mere trickery, and deception of the mediums, it appears to us that the intelligent people are not being so greatly humbugged us formerly. These materialization tricks of spiritualists are not the subjects of newspaper sensations as of a few years previous.

We are quite surprised to see the above allusion to our Savior in a paper that advocates the mortality of man and his unconsciousness in death; an allusion to him as of a person sometimes materialized and sometimes immaterialized. To us this seems doing discredit to our Savior and his resurrection. And in opposing the deceptions of Modern Spiritualism we oppose to it a religion consisting of faith in real things; of a resurrected Savior, the identical person who lived before, died and was buried; who was seen by his disciples and known to be the same as whom they had loved and worshiped before. To say that Jesus was "materialized" as he appeared to his disciples is as much as to say that after his resurrection he sometimes existed in an immaterialized state, which he never did, either before or after his resurrection. We have higher and more exalted views of Christ than that. Jesus lived, died, was buried, resurrected, ascended to heaven, and sat down at the right hand of God, the same body and person with which he was born and went in and out among the people.

The text quoted in the above extract, Mark 16: 12, has nothing to say about materialization, or its opposite. The Savior appeared in another form" or manner. The two disciples were walking to the village of Emmaus, and he came also and walked with them, as though he were a stranger. Instead of any change being in him, or his being materialized, the account of Luke says "their eyes were holden that they should not know him." 24: 16. They knew not of his resurrection, and it is a forefetched conclusion that makes it necessary for Jesus to have possessed immateriality after his resurrection, or invisibility either. He came and went at will; had power over the elements. and could go quickly from one place to another, as readily as he walked on the sea, before. It seems to us that to look at Jesus as the same individual person and body through life and death, burial and resurrection, sojourning with the disciples, and ascended to heaven, presents to us just such a Savior as we need; one who can be touched with a feeling of

our infirmities, who possessed nature, and by his power over sin and death, has become a resurrection, that we, too, with identical bodies shall come to the grave, to glorified immortality. Modern Spiritualism is one of those that the truth has to meet successfully we must even show that the dead cannot come about our Savior possessing an unconscious and inanimating becoming materialized partly on their ground and a part of the argument; for with him who is the resurrected one with his followers.

Egyptian Antiquities.

LATE discoveries in Egypt to light interesting relics of a great historical value. The Province of Leneh discovered the native Arabs a large quarry in a mountain gorge, about the Nile to the east of Thebes, deep led by a secret door to long, hewn in the solid rock, of the Theban dynasties. The large number of mummies of lies, decorated with rich ornamentation and workmanship. Also of the papyri rolls yet discovered, feet in length.

Every indication leads to that these sacred relics had from their appropriate place tombs and temples, and a subterranean gallery by the to preserve them from being some foreign invader. I they were thus concealed at invasion of Egypt by Cambyses.

Report of Meeting.

AFTER our good camp-meeting continued meetings in the Two accepted of the truth; to, and two were prevented father. Bro. Kerns, a young man, preached some for the Disciples. He attended the last part of the meeting much interested he journeyed to DeKalb Co., where we stopped and met with the Mt. Hope church. Here Bro. Kerns was in baptism and united with the Lord bless him and make him an instrument in doing much good. holding a short series of meetings at Mt. Hope church. Pray for us.

The Lord's Supper.

Why did Christ have his flesh and drink of his blood (the cup) before the Lamb (the Passover) any day of the year now? It is now no "appointed season."

our infirmities, who possessed our human nature, and by his power and his victory over sin and death, has become our surety of a resurrection, that we, too, with our natural and identical bodies shall come forth from the grave, to glorified immortality.

Modern Spiritualism is one of the greatest foes that the truth has to meet; and to do so successfully we must even take away the foundation on which it runs, by which we show that the dead cannot communicate, being unconscious and inanimate; and to talk about our Savior possessing immateriality and becoming materialized seems to be going partly on their ground and yielding to them a part of the argument; for if it could be so with him who is the resurrection it could be so with his followers.

Egyptian Antiquities.

LATE discoveries in Egypt have brought to light interesting relics of ancient times of great historical value. The governor of the Province of Lench discovered by means of the native Arabs a large quantity of relics in a mountain gorge, about four miles from the Nile to the east of Thebes. A pit 35 feet deep led by a secret door to a gallery 200 ft. long, hewn in the solid rock, filled with relics of the Theban dynasties. They consist of a large number of mummies of the royal families, decorated with rich ornaments of fine workmanship. Also of the largest amount of papyri rolls yet discovered, from 100 to 140 feet in length.

Every indication leads to the conviction that these sacred relics had been removed from their appropriate places in the various tombs and temples, and concealed in this subterranean gallery by the Egyptian priests to preserve them from being destroyed by some foreign invader. In all probability they were thus concealed at the time of the invasion of Egypt by Cambyes.

Report of Meetings.

AFTER our good camp-meeting closed we continued meetings in the tent five days. Two accepted of the truth; others promised to, and two were prevented by a husband and father. Bro. Kerns, a young man who has preached some for the Disciple Church, attended the last part of the meetings. Being much interested he journeyed with us to DeKalb Co., where we stored away the tent and met with the Mt. Hope church on the Sabbath. Here Bro. Kerns went forward in baptism and united with the church. May the Lord bless him and make him a useful instrument in doing much good. We are now holding a short series of meetings with the Mt. Hope church. Pray for the cause.

W. C. LONG.

The Lord's Supper.

Why did Christ have his disciples eat of his flesh and drink of his blood (emblematically,) before the Lamb (Christ,) was slain? If any day of the year now will do, or if there is now no "appointed season," only as man

appoints to celebrate the Lord's Supper, why would not it have been more appropriate to have waited until after the Lamb (Christ,) was slain? But if the institution and the time of celebrating the memorial remains unchanged, only the change made necessary by the change in the sacrifice, the change from partaking literally of the flesh of the slain lamb, to emblematically, of the body of the "once for all" lamb, Christ, we then can see the beauty, the fitness, the appropriateness, of taking this occasion, as he would not remain until another "appointed season" to make the change. Yet still we ask why?

A. M. BRINKERHOFF.

Garwin, Iowa.

The Coming of our King.

THE coming of Jesus is a precious theme, never ceasing to afford consolation and refreshment. It is not soon tiresome and exhausted of interest, but a perpetual fountain of joys; frontmost, midmost, and topmost, amid all hopes the most fruitful of themes, and lending sweetness to everything related to it. It stands a tower of glory amid Bible topics and promises, itself the best and fairest promise. Why is it unwelcome to many who profess a love for the Savior? Why is it disapproved, discouraged, disrelished, and dismissed, when, where, and by whom it should be welcomed, loved, cherished and defended? Why is it not eagerly received into Christian societies and associations as the most delightful subject of conversation? Why is it so hard and so rare to find an avenue or a means of its introduction into religious assemblies? Why is there such an array of opposition to it?

Alas! it is deemed an innovating and obtrusive theme. But it is sweet, grand, and powerful, notwithstanding. Around it revolve a glorious array of vital Bible truths, and from it issue unspeakable important results. The coming of Christ is the great hope of the church, and, rightly understood, is her only hope and supreme necessity. It is not a subordinate concern, but first, single, and absolute, as a fixed condition to any and every future fruition beyond this life. Without it there can be no immortality, no eternal life.

No wonder, then, it is of such towering proportions in the teaching of the word of God, and in the esteem of the rightly instructed believer. But in what a maze of darkness is the mass of Christians in our day involved respecting it! Darkness, which is nevertheless disavowed and unperceived. Darkness in regard to related events, both as signs and consequences; darkness in regard to the order and manner and time of the advent, a darkness which amounts, to a great extent, to a practical negation of the fact itself, and a practical neglect of the event in the very time and act of its nearly prepared and tremendously imminent advance. Why is it thus, and how long shall it be thus? Nevertheless, the wise shall understand, and rejoice in the onward march of events, as couriers going just before the hour and power of the return of the High Priest and Prince of the people of God, to reign forevermore.—Selected.

Mohammedanism.

Is Mohammedanism a subject of prophecy? All Christian expositors acknowledge it is. Is the Sultan at Constantinople the representative head of that power? All admit this. Does the prophetic history of that power present it from its commencement to its end? All other important governments are thus presented, and it would break the divine rule to say that the Moslem power is not given in its entirety from beginning to end. That its ending history is prophetically given is acknowledged by nearly all the standard expositors of the Roman, Greek and Protestant churches.

All agree that its inspired history shows that it was to rise by bloody conquest through the early and middle ages of its history to a very high and dominating position among human governments, but in its last stages would sink in breadth of dominion; loyalty and number of subjects, financially and military resources, and fall into a state of general decay, terminating in a fatal collapse and everlasting overthrow. Many of these writers also agree that its prophetic history locates this final catastrophe to the Grand Turk at the introduction of the scenes of the last judgment, general resurrection of the dead and the second advent of Christ.

When these prophecies and their interpretation are compared with the history of the rise, progress and present condition of the Mohammedan power, it is found that the history duplicates the prophecy in every part and at each point. This complete fulfillment of the Bible record proves beyond honorable controversy the divinity of these prophecies. The present condition of this foreshadowed power not only confirms the divinity of these prophecies, but shows conclusively that that power is in the very last stages of its woeful history, and is about to plunge into its appointed pit of perdition.

If all of this is true (and we see no possible chance to escape the conclusion), then the last judgment is impending, and the Judge of quick and dead is about to appear and close these scenes of mortal woes. When the curtain falls a little, we can see the present movements of the internal forces reaching out from the Christian nations, mining the very throne of the Sultan, and see the long-smothered religious hatred of the blood-thirsty Moslems, ready to plunge into the sea of blood, asking for and giving no quarter. That this is the present condition of the Mohammedan world is certain from all that is now being published by those who are most thoroughly posted upon the subject.—*World's Crisis*.

SPAIN persecuted and burnt the Jews, and expelled them from the country; and even now the most opprobrious epithet one Spaniard can apply to another is to call him a Jew. From that cruel policy Spain has suffered ever since. But now, with unexpected wisdom, the young king has offered them an asylum from the persecution which they are suffering in Russia and Germany, and their return will be of great advantage to Spain.

To Christian Workers.

Christian worker! pause and listen;
Christ is seeking thee to-day;
Cease thy labors for one moment—
Solemn words he hath to say.

He is standing close beside thee,
Behold his face is sad
As he gazeth on thy service,
Which methought would make him glad.

Yes, the Lord is sadly gazing,
Hark! he now doth question thee;
Listen well—his tones are gentle—
"Dost thou work from love to me?"

Ah! how often, fellow-Christians,
Do we need the question still!
Are we now from pure affection
Working out the Savior's will?

Does not conscience sometimes tell us
That the motive power is wrong
Of what seems our fairest action—
Of what sounds our sweetest song?

Jesus, Savior, O forgive us
As with shame we this confess;
May our love to thee grow stronger—
May our love of self grow less.

—London Christian.

Eighth Annual Conference of the Church of God, in Missouri.

THE Church of God in Missouri held its 8th Annual Conference at Camp-meeting, Mineral Springs, Gentry Co., commencing evening of First day, Sept. 4, 1881. W. C. Long, President, in the chair. Conference opened with prayer by Eld. A. C. Leard. The President appointed A. C. Leard, Jasper Moore, and Robert Canaday, committee to report the members present. Adjourned to meet at 9 o'clock, A. M. next day.

Sept. 5, 9 o'clock, A. M. W. C. Long presiding. Prayer by N. A. Wells. Committee report, N. A. Wells, E. L. Pierce, Thomas Beckman, Elisha Marshal, A. G. Long, A. C. Long, W. C. Long, A. C. Leard, Jacob Lippincott, Samuel A. Moore, Jasper Moore, J. W. Osborn, C. T. Pierce, James A. Sims, Thomas L. Davidson, and J. H. Nichols, present, and members of the Conference. The minutes of last annual meeting read and approved. Visiting brethren invited to participate in the deliberations. The Conference orders the credentials of Elds. W. C. Long, A. C. Leard, A. C. Long, A. F. Dugger, N. A. Wells, J. H. Nichols, and G. W. Admire, renewed for the coming conference year.

The reports of delegates from churches in the counties of Daviess, DeKalb, Harrison, and Gentry, show a good interest with all reported. T. L. Davidson, delegate from Andrew's school house, Worth Co., left because of sickness, without making report.

The report of ministers called for. A. C. Leard reports some labor in the ministry during the past year, as his health and circumstances favored. A. C. Long reports considerable of his time employed in advocating the truth; had discussed the Sabbath with Dr. Glendenning, at Olio, Iowa; reorganized one church, and aimed to labor in the ministry more the coming year. J. H. Nichols reports his time and attention employed mostly in improving his home in Kansas and providing for his family. Hoped in the year to come he would be able to preach more. N. A. Wells reports labor in Sullivan Co., and also with brethren W. C. Long and A. F. Dugger in their labors. W. C. Long reports his

time busily engaged in the Master's cause, when his health admits. Reorganized the Pleasant Valley church, Harrison Co., with 10 members, afterwards 14 additions, 6 by baptism. Bro. Brinkerhoff was called on and reported his information of the cause gleaned from letters of parties in Michigan, Iowa, Kansas, California, and elsewhere. In some parts preaching and good interest awakened. In Iowa and several other places ministers were wanted. The circulation and support of the ADVOCATE increased since its weekly issue; desired it to be the medium of communication in the promulgation of Bible doctrine advocated by our ministers, and the more extensively to make known the success and condition of the cause here in Missouri as well as elsewhere.

Conference adjourned until 3 o'clock, P. M. 3 o'clock, P. M., prayer by Bro. W. C. Long. Conference resumes business, and through the providence of the Father of our mercies Bro. Dugger is permitted to arrive and report preaching nearly every Sabbath and First day; organized one church of eight members in Nodaway Co. He, with the other ministers that labor in Missouri, reports an increased interest generally.

The Treasurer reported money paid to him \$156.60. Paid out by him \$155.35. Balance in Treasury, \$1.25.

Ex. Committee report that with the \$155.35 expended \$74.80 of last year's debt was paid. W. C. Long was paid \$33 for 44 days' labor with the Tent. N. A. Wells was paid \$33 for 44 days' labor with the Tent. \$14.55 was expended with the tent.

The following resolution was unanimously adopted: *Resolved*, That this Conference express its thanks to Brn. Brinkerhoff and Nichols for their presence and assistance during this Conference meeting.

The conference directed that the Ex. committee that would be elected at the close of the session solicit funds to purchase a new Tent; and if they get sufficient amount paid, to buy the same before next Tent season; also this committee was authorized to sell or dispose of the old Tent and apply proceeds in the purchase of a new one.

The following officers were elected for the coming year: W. C. Long, President; Jasper Moore, Vice President; J. W. Osborn, Secretary; E. L. Pierce, Treasurer; A. C. Leard and A. C. Long, Executive committee.

Conference ordered a copy of the minutes of its proceedings furnished the ADVENT AND SABBATH ADVOCATE for publication. Adjourned *sinedie*, love and harmony prevailing. A true copy. J. W. OSBORN, Secretary.

EXPLANATION: This Conference uses no authority over churches or ministers; they are independent and engage preaching of their own choice. It extends missionary work through its Ex. committee by individual donations; but the missionary labor of individual ministers not in the employ of said committee is not paid by these donations. We have an honorable and responsible Treasurer that reports annually to the Conference the several amounts paid by each person and also to whom he pays the same.

Those that pay him money to buy Tent, or for the Mis. fund, need not have any fears but their money will be used as directed.

J. W. OSBORN.

P. S. Brother Jacob: I have delayed copy of minutes because of relapse of sickness, but now I am up again. Yours in the one hope.

J. W. O.

Trust.

S. E. BRINKERHOFF.

WHOM should we trust? David tells us not to put our "trust in princes, nor in the son of man in whom there is no help." At any time there is very little help in princes, they are at all times a vain thing to trust in, but how much more so now? In times past kings and princes were feared and respected, while they themselves were in comparative safety; but now they are in constant fear and dread of a lawless and God-dishonoring mob. They are no longer even in comparative safety themselves. They are no longer a terror to evil-doers, or a praise to them that do well, as in times past.

It is quite natural for us to trust in something. One trusts in his wealth, another in his honor and respectability, another in his friends, and so we might mention many things in which mankind trust; all of which are vain things for safety, and will surely fail us in the hour of need. Wealth cannot save us from the calamities of this mortal life, and can give us no hope of the life which is to come. Then, too, riches may take to themselves wings and fly away, or the raging elements of nature in a short time can scatter them to the four winds of heaven. Honor and fame cannot save us from the assassin's bullet, or the secret plots of a wicked and wreckless mob. Friends, too, may fail us in hours of greatest need. They may, and often do, prove false and even unkind in hours of adversity, and times of trouble. Therefore in none of these things should we put our trust, for in none of them is there any safety in the day of trouble, or time of need.

David, in the 56th psalm, says, "In God have I put my trust, therefore I will not fear what man shall do unto me." God dwelleth in the heavens, and he ruleth over all. He can make the wrath of man to glorify him, and the remainder he can restrain. In his hand is the soul of every living thing, and the breath of all mankind. He holdeth the restless and troubled elements of nature, and can say to them thus far shalt thou go but no farther. He it is, too, that is holding in check the rebellious and wicked multitudes of earth until the appointed time shall come, and the children of God warned of the coming fearful struggle. Well, then, could David say, "In God have I put my trust, I will not fear what man can do unto me." It is not necessary to fear the wrath of man if our trust is in the Lord Jehovah. Not one hair shall fall from our head without his knowledge, and nothing can befall us but what may in some way redound to the honor and glory of our Father in heaven.

How far, and for what, should we trust the

Lord our God. The question, but I find the world who trust in the world to come save them from the tribulations here. They can trust in the future kingdom, the smallest matter. They can trust in the future, but will not present life to him so to be. "Have faith in the Lord, O Saviors, trust him, for he is not only for the present, but for the future. He is now who trust him. He will be with us, and will uphold us lest our frail little bark.

"In God have I put my trust, therefore I will not fear what man shall do unto me." God dwelleth in the heavens, and he ruleth over all. He can make the wrath of man to glorify him, and the remainder he can restrain. In his hand is the soul of every living thing, and the breath of all mankind. He holdeth the restless and troubled elements of nature, and can say to them thus far shalt thou go but no farther. He it is, too, that is holding in check the rebellious and wicked multitudes of earth until the appointed time shall come, and the children of God warned of the coming fearful struggle. Well, then, could David say, "In God have I put my trust, I will not fear what man can do unto me." It is not necessary to fear the wrath of man if our trust is in the Lord Jehovah. Not one hair shall fall from our head without his knowledge, and nothing can befall us but what may in some way redound to the honor and glory of our Father in heaven.

Trust in the Lord, for he is not only for the present, but for the future. He is now who trust him. He will be with us, and will uphold us lest our frail little bark. Trust in the Lord, for he is not only for the present, but for the future. He is now who trust him. He will be with us, and will uphold us lest our frail little bark. Trust in the Lord, for he is not only for the present, but for the future. He is now who trust him. He will be with us, and will uphold us lest our frail little bark.

Lord our God. This may seem like a strange question, but I find many people in this world who trust in the Lord for salvation in the world to come, but cannot trust him to save them from their sins and natural besetments here. They can trust him, or think they can, for all the joys and endless bliss of the future kingdom, but fail to trust him in the smallest matters that pertain to this world. They can trust him for immortal life in the future, but will not think of trusting the present life to him. These things ought not so to be. "Have faith in God," said the Savior, trust him, have confidence in him. It is not only for future salvation we may trust the Lord for, but a present salvation—not alone for future blessings, but for present ones. He is now a rock of defence to those who trust him. He is a present help in every time of need, and though we may be called to pass through deep waters of affliction he will be with us, and in his strong arms he will uphold us lest they should overflow our frail little bark.

"In God have I put my trust," both for present and future good. If I can trust him for future life and future blessings in the world to come, I can trust him to protect and care for the present life, and its needed blessings. Says the psalmist, "Trust in the Lord and do good, and verily thou shalt be fed." This is as true to day as it was three thousand years ago. There is too much lack of trust in God for common blessings, every day necessities. It is necessary, it is right to trust in the Lord for life and salvation in the world to come; and yet, Paul tells us to work out our salvation with fear and trembling." Thus while we trust in the Lord for salvation we must also work for it, and just so should we do in regard to the things of this life, in the one case trust and then work, in the other case work and then trust.

Trust in the Lord at all times, and let his praise and his goodness dwell in our hearts. We have the blessed assurance that all things work together for good to them that love God. Then if all things work together for good to them that love God, and we love him, then all things, trials, afflictions, wars, strifes, yea, all things, shall work together for our good. Precious thought! How blessed to know and feel that we love the Lord! and can trust in his protecting care at all times! Then with David we can say, "I laid me down and slept, I awaked, for thou, Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about." If our trust is in the Lord we can join with Habakkuk, and say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Truly, blessed is that people, that individual, whose entire trust, for time and eternity, for things present and things to come, is in the Lord Jehovah, the Holy One of Israel. Trust in the Lord, wait also upon him, do his will, and in due time you shall dwell with him in his everlasting and glorious kingdom, which will soon be established.

Letter Department.

From Bro. Adelbert Branch.

DEAR BRETHREN AND SISTERS: I wish to write a few lines for the ADVOCATE to tell you my desires and determinations. I have been trying to serve the Lord nearly five years, and though the path at times looks dreary, yet I am not discouraged, but rather encouraged; for when we look around us and see the things that are coming to pass it tells me that our Savior's coming is very near; it encourages me when I think that our trials will be over, no more sickness, death, nor fires rendering hundreds homeless, as has recently been in this State; but all will be perfect happiness and peace. But the Lord has promised us that if we would be diligent workers in his service that no harm shall come nigh our dwelling. I feel like striving harder to do all that the Lord would have me do, that finally I may obtain a home that will be everlasting. "Brethren, be ye steadfast, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Your brother in hope of eternal life.

Hartford, Mich.

From Bro. George Hilligoss.

BROTHER BRINKERHOFF, and brethren; I feel it a duty to write to you and to thank God for the hope that I have of gaining everlasting life. I have opposition on every hand, but as long as God is with us we will gain the victory over every opposing power. I ask an interest in all your prayers that I may hold out faithful to the end, and then we will receive the crown of life, and live forever more. Let us all watch as well as pray.

Edmond, Norton Co., Kansas.

From Bro. R. A. Winchester.

BRETHREN, "God is not slack concerning his promise, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance."

Now, are we, a people that represents the mercy of God and examples of Christ, in word and in deed denying ourselves, taking up the cross daily, and following the peace and righteousness of God, in love preferring one another, esteeming open rebuke better than secret love, welcoming and embracing those as brethren and sisters that show us our error and alienation from the will of God? Not trying to hold our faults, but confessing them one to another, proclaiming, Let God be true? Do we love God with all our heart, soul, and mind, and love our neighbor as ourselves? Do we love our enemies and do good to them that hate us, praying for them that despitefully use and persecute us? Have we that pure and undefiled religion that administers to the wants of the fatherless and the widows in their afflictions, keeping ourselves unspotted from the world, proclaiming by word and deed that those that love the world and the things of the world, the love of the Father is not in them? For the heavens shall pass away, and the elements shall melt with fer-

vent heat, the earth also; and the works that are therein shall be burned up. Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. Seeing that we look for such things, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.

Now, are we a holy and righteous people of God, that can assemble together, washing each others feet, intreating all to speak one by one that all may be edified, building each other up in the most holy faith of the gospel, the strong bearing the infirmities of the weak, overcoming evil with good? Now, how many of the brethren can affirm this to be their condition, or that wishes to be one that will try to strengthen the weak, and feed them with the sincere milk of the word, with an unprejudiced mind? I, for one, must confess that rendering evil for evil is a sin that easily besets me; the quick temper that I am possessed with often overcomes me, nevertheless I think I can forgive an injury if desired. A neighbor is one that binds up the wounds, and a friend in need is a friend indeed. Now we have a friend who hath given his life for us; if we appreciate his friendship and love and serve him we shall never lack a friend. Even that friend that sticketh closer than a brother is the Captain of our salvation, if we are made free by the word of God, and are found faithful at his coming.

DR. H. W. THOMAS, in his arraignment before the Methodist Church for having adopted more liberal views, is not without sympathizers. The following extract is from a letter to him from Dr. Buras, a minister of the Methodist church at Hamilton, Ontario. It has become quite a prominent position with many that the whole Bible is not of equal authority, as expressed by Dr. Burns; that the historical part is not inspiration as the rest of it is. Dr. Burns says: "I cannot refrain from saying to you, Courage, courage, my dear old friend. You are certainly emphatically right in your position regarding the inspiration of the Scriptures.

As to the doctrine of the atonement I know of no scholarly minister who holds to the old idea—that the Father had to be pacified, reconciled, or brought over to a merciful attitude toward the sinner. 'God was in Christ reconciling the world to himself.' In other words, Christ came to show humanity the love of God. I need not enlarge here. I have conversed with great and very prominent men—the President of our university here, and the best preachers, and I have myself preached against the substitution theory before them, only to be commended by them for my views. The substitution theory is dead and almost buried. It were well for our theological atmosphere if it were buried. I don't know a thinking minister to-day who considers the doctrine of eternal conscious torment as an essential doctrine. I myself preach that it is not. I have changed my views very materially on this last question.

With much love from an old and unceasingly attached friend.

A. BURNS."

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.

The article on Reform, in another column, was embraced in an essay prepared for the yearly meeting of the Seventh Day Baptists in Iowa. At the previous meeting the Editor of the ADVOCATE was appointed, with a few others, to prepare and read an essay for the next meeting, such being a part of the order of exercises. Spending the time of the meeting at the Conference in Mo., the essay was sent and read by the secretary.

Within a week a severe storm of wind and rain has visited the central and northern portions of Iowa, destroying property to quite a large extent.

SONG SHEET.—A few weeks ago we received a copy of the new Sheet Music, entitled, "God Bless the Little Woman," from the publisher, F. W. Helmick, 180 Elm Street, Cincinnati, O., words by Howard N. Fuller, music by Charles Baker. Price 35 cts. The occasion of the composition was the commendable and true devotion of Mrs. Garfield to her husband during his sickness which followed his assassination. The publisher has our thanks for the copy.

Items of Interest.

THE yellow fever has appeared at Key West, but the authorities have endeavored to stifle the news.

FIVE hundred delegates were present at the national convention of free-thinkers, which was held at Hornellsville, Y. Y., on the 2nd.

THE Turkish Government has been asked for a grant of land in Syria for allotment to Jews desiring to emigrate from countries where they are subject to persecution. The Sultan is in favor of the scheme.

EVERYTHING that concerns the Jew is of interest now that the end of their dispersion draws nigh, and it is an interesting and significant fact that, when suffering from the recent outrages at Kieff, they appealed to General Drenteln for protection, he bade them "Go to Jerusalem."

A Dark Day in New England.

For several days previous to the one of which I write, a heavy storm had prevailed, when on the morning of the 6th of September, 1881, the sky was overspread with what seemed to be thick, heavy clouds. At sunrise it became of a deep copper color, which gradually changed to bronze near sunset.

Throughout the entire day the carnivorous insects became unusually troublesome, the cattle were uneasy, the loud bleating of the sheep on the hills spoke of their discontent, the birds ceased singing, the crickets chirped as lively as in the night, and day seemed changed into night.

At sunrise it was quite dark and the gloom increased until noon, when people were obliged to use lamps in order to proceed with their household duties. Among the superstitious great alarm was felt, they thinking that the darkness foreboded some great calamity, or the immediate destruction of the earth.

About 2 o'clock p. m. the darkness began to recede and at 4 o'clock the outline of the sun was discernible and looked like a ball of blood rolling through the heavens, after this there was no change until night.

During the whole day a strong smell of smoke was observed, and the atmosphere was exceedingly oppressive, thermometer indicating about 88 degrees Fahrenheit.

It is supposed the darkness was caused by an excessive amount of vapor in the air and a dense cloud of smoke from the great forest fires of the Northwest.

It is probable that this occurrence was similar to the "dark day" of which our grand fathers tell; although its singularity was not exhibited in so great a degree, yet it will long be remembered as the dark day of '81.—Toledo Blade.

Portrait of Garfield.

Size of Sheet, 19 by 24, With his Autograph, acknowledged by himself to be the best likeness in existence.

\$7.00 per hundred. Single copies 25 cents. Copy of Autograph Letter given with each picture. Address, Shober & Carqueville Litho. Co., 119 Monroe St., Chicago. 40,000 sold in Chicago inside of 48

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.

Daniel Tiffany \$2.20, Ann Pearson \$1, Geo Hilligoss 50 cents, Parker Rowley \$2, H E Carver \$1, W Fillsworth \$3. 50, Mrs R S Hensley \$2.

Books and Tracts Sent by Mail.

Jas A Tanner, Geo Hilligoss.

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 ct.

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 1 cent.

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

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

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

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

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

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.

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THE ADVOCATE is devoted to the doctrines of the Seventh Day Sabbath, the signs of the times, the nature of man, the end of the world, the Kingdom of God, the Christian life, and kindred subjects.

Is Your Lamp Burning? If all the lamps that would steadily burn wide over the land what a girdle of light there is many a lamp that never burns though from the far the winds are all there's many a lamp we behold them but not many of them shines steadily on thee is your lamp I pray you look on for if it were burnt some beam would

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ETERNAL life is a life in it. One other. One is the other that of the alone, unqualified everlasting, is high freighted with sorrow hardened with care thing to prolong it. ters which relate to that which is desired mother; and this as trivial matters. will try to get Bib