

Advent and Sabbath Advocate.

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

VOL. XVI Marion, Iowa, Third Day of the Week, 25th Day of the 7th Month, 1881. (Oct. 18, 1881.) NO. 28

The Advent and Sabbath Advocate,

IS PUBLISHED WEEKLY BY

Jacob Brinkerhoff,
at MARION, LINN COUNTY, IOWA.

TERMS.—Two Dollars per year. Free to those unable to pay. To new subscribers eight months for \$1, or \$1.50 per yr. Specimen copies sent free.

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.

Messiah's Reign.

I HAVE heard the glorious tidings
Of a kingdom yet to be;
Over all the earth extending,
Lasting as eternity.
Of a King whose reign of mercy
Will the suffering nations bless;
Who will rule in truth and justice,
Who will judge in righteousness.

I have heard of earth's redemption
From the ruin sin has brought—
Of the time of restitution,
By the holy prophets taught;
And my heart exults in prospect
Of Messiah's glorious reign.
For I've heard creation's moaning,
'Neath its heavy load of pain.

I have seen the deaf forbidden
All earth's pleasant sounds to hear;
And the blind, whose darkened pathway
Earthly beauty might not cheer;
But I know there'll come a morning,
And I long to see its light,
When the deaf ear shall be opened,
And the blind receive their sight.

I have seen the lame and helpless
Aided by some friendly hand;
I have seen the dumb conversing
By the signs they understand;
And I thought of that sure promise,
When our Lord salvation brings,—
Then the lame will leap for gladness,
And the loosened tongue will sing.

I have heard the call to battle,
Seen the brave go forth to die;
Read of many a field of carnage,
Where in ghastly heaps they lie;
But when Christ shall reign in Zion,
He will make all wars to cease;
Man no more shall hate his brother
But shall dwell in quiet peace.

I have stood beside the dying,
Watched the struggle with the foe;
I have seen death gain the victory,
And the weary ones laid low;
But a mighty voice shall call them
From beneath the cold, damp sod.
And they'll walk and live forever,
In the likeness of their God.

Hail, bright morn of restitution!
All creation waits for thee;
Hail Messiah, once rejected!
Rule the world in majesty.
Earth has never known such glory
As shall rest upon her then,
When her king shall dwell in Zion,
And throughout her borders reign.—*Sol.*

The Hope of the Dead.

E. S. SHEFFIELD.

DEAR BRO. BRINKERHOFF: As we are resting from our labors in memory of the great creator, and in accordance with his commandment, I thought it meet to say to you and all others of like precious faith, to whom the ADVOCATE may come, that one week ago today we listened to a funeral sermon, preached on the occasion of the death of one of our neighbors, who died suddenly as he was riding in a wagon to the home of one of his sons, on Thursday evening, Aug. 18th, supposed to be disease of the heart. He was 71 years of age. I believe he was a stong Spiritualist, as are most, and for aught I know, all of his children, with whom I am well acquainted, and I am glad to be able to say truthfully they are highly respected as citizens for honor and integrity; and were I a believer in Spiritualism I should want no stronger endorsement of its principles than those contained in that funeral discourse, although preached by a minister of the Methodist church at Odgen, Boone Co.

We were told that the character of the deceased was unimpeachable; that his wife had died some years previous, but that they were now doubtless enjoying each others company, and conversing with each other. If this is so, then Spiritualism is not only true, but most reasonable, and entirely in accordance with the theory of a conscious entity after death, even more perfect than before. How can a person holding such views ask the question, as the preacher did, "If a man die shall he live again?" and then assert that will be the case at the second coming of Christ.

Two days afterwards we listened to another funeral discourse by a Baptist preacher of the same place on the occasion of the death of an old lady, one of our neighbors. This time the exercises were commenced by saying:

"Why do we mourn for dying friends,
Or shake at death's alarms,
'Tis but the voice that Jesus sends,
To call them to his arms."

Then was read from the 15th chapter of 1 Cor., ending with the declaration, "The last enemy that shall be destroyed is death," v. 26. I thought if we could believe for a moment that both these declarations were true, then we must conclude that Jesus acted most strangely that he should employ man's worst enemy to act as conductor for him to a place and state most desirable to all mankind. No intelligent rational person among men would ever employ such an agent for such a purpose. Neither do we believe that Jesus does; the Bible never even intimates

such an idea, but the opposite is taught all through it; and in Rom. 8: 38 we are told that the efforts of death, or any other agencies that may be used to keep the friends of Jesus finally separated from him, will utterly fail. How then can Jesus employ death to bring them to him? Echo answers how?

It is strange with what inconsistency we were told in one part of his discourse about Jesus coming to reward every man according to his own works, and in another part were told that the deceased was gone to heaven, having received her reward, and was now enjoying the company and conversing freely with her friends that had gone years before. But this last theory we do not, we cannot believe, unless we first discard the Bible. We have no hope of rewards in death; it is all in a resurrection, regeneration, or recreation. We are without hope beyond this life if there is no resurrection; through this we do hope and expect to meet and hold sweet converse with departed friends. "For the Son of man shall come in his glory, and then shall he reward every man according to his works." May we be of that number to whom it shall be said, "Well done," is the hope and prayer of your brother.

Prairie Hill, Iowa.

The Pre-existence of Christ Once More.

H. E. CARVER.

I HAVE no wish to be drawn into an extended discussion with Bro Lyon or any one else on the above subject; I think the time is near when all the disciples of Jesus will know more about it than has ever yet been revealed or at least understood; but as Bro. Jacob has thought it best to publish our brother's public and personal challenge, no other course seems honorable or open except to respond, at least once, in doing which I shall feel at liberty, not only to give a reason for my faith, but also to criticize (I trust in a Christian spirit,) Bro. L.'s article.

Bro. L. opens with the broad assertion that the doctrine of the pre-existence of Christ "has no more authority from the sacred Scriptures than has the doctrine of the immortality of the soul." When our brother proves that he has been divinely commissioned to utter these words I will accept them as a final settlement of this long controverted question, until he does this, however, I can only regard it as his own individual opinion, and I would remind him that other men have read and studied the Bible with just as earnest desires to understand its teachings as himself; and they have formed opinions, too, on this as well as other subjects; opinions that are entitled

to courteous respect from opponents, until some one appears with wisdom, power, and authority to settle the question. In writing on this subject in former numbers of the *ADVOCATE* I expressed a firm conviction of the pre-existence of our Lord, presented some Scriptures in evidence, together with what I regarded as reasonable, if not unavoidable deductions in favor thereof. Of these Scriptures and arguments Bro. L. takes no notice, except of that from Eph. 3: 9, which he quotes from seven different translations and versions to show that the name of our Lord Jesus was not in the original. Not understanding Greek all I can say is that the weight of the translation seems to be against placing the name of Jesus our Lord in that text.

In giving up this passage as direct evidence of our Lord's pre-existence, I do not, by any means, admit that his claim to pre-existence has been disproved, or even weakened. It is universally believed by Christians that the Father of our Lord made the worlds, and all things therein; but the question still remains Did he do this work himself, individually, or through his agent? Bro. Lyon and Bro. Jacob, too, are so ready to accept the Revised Version of Eph. 3: 9, which leaves out the name of Jesus Christ, I will quote two other passages from the same version, and written by the same apostle, on the same subject. Heb. 1: 1, 2. "God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath, at the end of these days, spoken unto us in his Son whom he appointed heir of all things, through whom also he made the worlds" (or ages margin). Again, see Col. 1: 12-17, inclusive. "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist."

These passages were given in a former paper, but clothed in the language of king James' translation. They were presented merely as examples of testimony that may be adduced from the Bible in behalf of Christ's pre-existence, and not by any means as all there is of such evidence. The testimony of these Scriptures has not been met and set aside by Bro. Lyon, nor if my memory serves me by Bro. Jacob. They are now presented in the favorite version of these my brethren, and are more clear, more emphatic, and definite in their statement of Christ's pre-existence and agency under God, not only in the creation of our world and the things therein, but of all created things in the heavens also, than king James' Bible.

Bro. Lyon makes the bold assertion that "if St. Paul taught that God made all things by Jesus Christ then he has been guilty of

contradicting the teachings of Moses, the prophets, Jesus, the apostles, and the evangelists." Now if Paul really wrote the words ascribed to him in the passages quoted, and if I can understand the use of language, he did teach that God made all things by Jesus Christ. If I am mistaken my mistake will be corrected some day; if I am not mistaken then Paul has been "guilty" of a great wrong, or else my brother will have to make an humble apology to him when he meets him in the kingdom of God.

Bro. Lyon asks me to "be so kind as to inform him 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." It always has been a pleasure to me to accommodate any one who solicits a favor, and I should be happy to comply with Bro. L.'s request, if it was in my power; but I must beg to be excused at present, on the ground that I do not profess to comprehend the great "mystery of godliness, he who was manifested in the flesh," &c., (Revised Version,) so as to explain how the Savior would properly say "Before Abraham was I am;" or pray to the Father, "Glorify me with the glory which I had with thee before the world was;" or that he could claim as he does in Rev. 3: 14, to be not only the faithful and true witness but also the beginning of the creation of God. I admit that to the human mind it seems an incomprehensible mystery for Paul to write to the Hebrews that "forasmuch as the children are partakers of flesh and blood, he [Christ] also took part of the same,"—"took on him the seed of Abraham, wherefore in all things it behooved him to be made like unto his brethren;" and the very same year write to the Colossian brethren that he (Christ) is the son of God's love, the image of the invisible God, the first born of all creation. That in him were all things created in the heavens and in the earth, that he is before all things, and in him all things consist; I repeat that I am not wise enough to explain all these things, but am happy to be able to say that I believe all that is written of him by both the prophets and apostles, and especially all that he has said of himself; and I believe the record without a lingering doubt or mental reservation.

Bro. Lyon, however, does not seem to be in the least troubled with a consciousness of ignorance on the subject, but seems to feel very sure that he knows all about the Son of God, at least in regard to his origin and past history; whereas the Lord himself has declared that "no one knoweth who the Son is save the Father," Luke 10: 22. Now if the Scriptural account of his conception and birth really and absolutely brings to view his origin as a conscious being, then it is not much, if any, more difficult to know who the Son of God is than any other being; while on the other hand, if the Savior's word is true, and no intelligent being in the universe but Almighty God can fully comprehend the essential nature of his Son, it behooves Bro. Lyon, Bro. Jacob, and myself, to be very modest in our assumption of knowledge on the subject. All that we can know of Christ we must re-

ceive either by divine inspiration ourselves or through others, who have been so inspired. I believe the Bible to have been thus given, and that it is right to search the Scriptures diligently to learn all we can of its teachings. Thinking men who do this seem naturally inclined to form theories in regard to Bible subjects. This inclination to theorize may be either a great help or a hindrance to the acquisition of knowledge. If on the other hand we, through early education, inclination, or prejudice, form a theory on any subject upon a few texts, or even a class of texts, and ignore other texts or class of texts bearing upon the same subject, our theories must be defective and misleading; while if the theory is broad and comprehensive enough to provide a place for all that is written concerning it the theory will be perfect and we shall grow in knowledge.

Now to apply this text I call Bro. L.'s attention to the fact that in his article he dwells entirely on those Scriptures that relate to the Lord Jesus as a man, without the least hint that he possessed any higher nature than the human. He dwells upon the revealed fact that he was the branch, seed, or offspring, of David, as though that was the only relation he bore to David. It is readily admitted, nay, I verily believe, that the Lord Jesus is the Branch or offspring of David on his mother's side, for his lineage is traced up to David in the Bible; hence I conclude (and Bro. L. will doubtless agree with me,) that if there had been no David beforehand there could have been no Christ, *as his branch, seed, or offspring*. Now let us try this rule the other way. When Jesus, our Lord, told the apostle John that he is the offspring of David, he told him also in the same breath that he is the **ROOT OF DAVID**. Now us there can be no living tree, plant, or shrub, without a root, the conclusion is logical and clear that if there had been no Christ before, then there would have been no David; and this is in full harmony with Paul's declaration that he (Christ) is before all things, and by him all things (even David) consist.

The unbelieving Jews were very ready at first at asking our Lord what they considered puzzling questions; so on one occasion Jesus turned the tables on them by asking them, "What think ye of Christ? whose son is he?" They say unto him, The son of David. How then," replied Jesus, "doth David in spirit call him Lord, saying, 'The Lord said unto my Lord, Sit thou on my right hand till I put thine enemies under thy feet.' David then called him Lord, how is he his son?" Matt. 22: 42. This silenced the Pharisees, being unable to answer. Jesus was well aware that by his birth of Mary he was the Son of David; nor was it his design to deny that relationship, but to show to the Jewish people, as he afterwards did to John, that he bore a higher relation to David than that of son; viz., that of his Lord (or root), without which there would have been no David.

At the same time that Jesus declared that "no one knoweth who the Son is save the Father," he adds, "and who the Father is save the Son, and he to whomsoever the Son

willeth to reveal him." Here our Lord Jesus Christ that every intelligent being in mankind, who would become his Father must obtain a knowledge of God? through his Son. Was A through God? He receive through the Son of God, ing witness.

I have referred to Abraham a notable instance of a communication with God. At least, it is said that the land of Canaan; again Abraham, once when he was made that he should nations, or heir of the world previous to the destruction of Gomorrah. See Gen. 12. On the latter occasion three he man form stood by Abraham he made a sumptuous feast, after which two of Sodom, while the third in order to communicate knowledge of his privileged cities. This the Lord. Then follows a in behalf of those cities "Shall not the Judge of showing that he was dressing a divine being divine being whom It could not have the Father of our Lord represented in the I mortality; whom no see, 1 Tim. 6: 16, and ly affirms that no man time; John 1: 18.

to be an irreconcilable Scriptures. One of the Lord appeared to others, while another possibility of the God. The sacred understood, never dict themselves; the God at any time, appeared to Abraham and the Judge of appeared by authority representative; other being besides act as God's representative been him; and teach that he ex he had glory with was; that he a reveal the Father image of the in age of his Father hath seen him clusion seems voidable that with our Lord ent state. Su

Marion, Io
A FRENCH
for Egypt to in
a tly discove

willeth to reveal him." Luke 10: 22, R. V. Here our Lord Jesus Christ positively affirms that every intelligent being, at least among mankind, who would become acquainted with his Father must obtain that knowledge through his Son. Was Abraham acquainted through his Son. Was Abraham acquainted with God? He received his knowledge through the Son of God, that Son himself being witness.

I have referred to Abraham because he was a notable instance of a man holding personal communication with God. Three times, at least, it is said that the Lord appeared unto Abraham, once when he promised him the land of Canaan; again, when the promise was made that he should be a father of many nations, or heir of the world, and again just previous to the destruction of Sodom and Gomorrah. See Gen. 12: 7; 17: 1; 18. On the latter occasion three heavenly persons in human form stood by Abraham, in whose honor he made a sumptuous feast, of which they ate, after which two of them went towards Sodom, while the third seems to have lingered in order to communicate to the patriarch a knowledge of his purpose to destroy the wicked cities. This third one is called the Lord. Then follows Abraham's notable plea in behalf of those cities, in which he asks, "Shall not the Judge of all the earth do right?" showing that he was aware that he was addressing a divine being. Now who was this divine being whom Abraham thus addresses? It could not have been the great God and Father of our Lord Jesus Christ, for he is represented in the Bible as being invisible to mortality; whom no man hath seen nor can see, 1 Tim. 6: 16, and the apostle John plainly affirms that no man hath seen God at any time; John 1: 18. Here we find what seems to be an irreconcilable contradiction of the Scriptures. One class of texts saying that the Lord appeared to Abraham, Moses, and others, while another class utterly deny the possibility of the human eye beholding God. The sacred Scriptures, when rightly understood, never did and never will contradict themselves; hence, as no man hath seen God at any time, that other divine being that appeared to Abraham, whom he called Lord, and the Judge of all the earth, must have appeared by authority from God to act as his representative; and unless there exists some other being besides our Lord Jesus Christ to act as God's representative, it must have been him; and as the Scriptures plainly teach that he existed before Abraham; that he had glory with the Father before the world was; that he alone has power to declare or reveal the Father to mankind; that he is the image of the invisible God; the express image of his Father's person; that whosoever hath seen him hath seen the Father, the conclusion seems not only reasonable but unavoidable that Abraham saw and conversed with our Lord Jesus Christ in his pre-existent state. Submitted with brotherly love.

Marion, Iowa.

A FRENCH scientific mission is about to leave for Egypt to investigate the royal sarcophagi recently discovered at Thebes.

P. H. How, Again.

Editor of the Packet:

SIR,—Is it not almost time that I addressed your readers again? The smoke has cleared away so that I can see once more how to write. We have been enveloped in smoke for some time, but Marchmont is yet here, although the fire is all around us. We are more fortunate than some I hear tell of, who have lost houses, barns, mills, fences, &c., and even in Michigan some have lost their lives, and whole families burned or roasted; and even the mail-carrier was burned, and part of the mail bags. Your readers have almost forgotten that we have now entered upon 1881!—But, of course, the scoffers will say that these things have always been; for they account for these things; but they will find it much easier setting fire to the world than putting it out. While we have had no rain, we hear from the Maritime Provinces and Prince Edwards Island, that they have had so much rain that it has spoiled half of their crops. This is according to Scriptures—See Amos 4: 7, 8. 'I caused it to rain upon one city and caused it to rain not upon another city; one piece was rained upon, and the piece whereupon it rained not, withered. So two or three cities wandered into one city to drink water, but they were not satisfied; yet have ye not returned unto me, saith the Lord.' Again look at Joel 1: 15, 'Alas! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the gardens are laid desolate, the barns are broken down; for the corn is withered.

How do the beasts groan; the herds of cattle are perplexed because they have no pasture; yea, the flocks of sheep are made desolate. * For the fires hath devoured the pastures of the wilderness, and the flames hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of water are dried up, and the fire hath devoured the pastures of the wilderness.' Now, all these things are spoken of in the Scriptures, yet men pay no regard to these things, and it seems to them as idle tales. And what is the reason that all the rain is in one place and not enough in another? You will find the reason in Isa. 24: 5, "The earth also is defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, broken the everlasting covenant: therefore hath the curse devoured the earth, and them that dwell therein are desolate, therefore the inhabitants of the earth are burned, and few men left." This is true at the present time, for they transgress the law of God by keeping the first day for the Sabbath; they have changed the ordinance of baptism and the Lord's supper, &c., and yet they think they are walking according to the commandments. Where in the Scriptures do we find any command for keeping the first day of the week and calling it the sabbath or Lord's day.

Your church minister has given an excellent discourse in the church in Orilla on the subject of the sabbath, and proved to a demonstration that the Sabbath was binding on all men; and we know that the text of scripture which he made use of has established the seventh day of the week, and as he has not attempted to show the sabbath has ever been changed, why do not all the inhabitants of Orilla make up their minds to keep the seventh day of the week, and not be transgressing the command of God by keeping the first day of the week? If Orilla would make a start, Barre would soon follow, and Toronto next, until the laws of our country would soon be in a position to enforce the keeping of the sabbath, and not as they are now: finding fault with the railroads for running, and finding fault with the Government for travelling on Sunday. Every intelligent person who reads his Bible is certain that Sun-

day is not the Sabbath, and when men know that this is so, they will not keep it only as an outward show. But men like to go with the majority.

But I may as well cease writing more on this subject for some men prefer keeping the traditions of men than keeping the law of God. Now Mr. Editor, you are the one who has called me the 'Marchmont Prophet,' but I assure you that I do not claim to be a prophet of any kind. It is true, however, that I have studied the prophecies quite extensively for the last 50 years, and especially the numbers in the book of Daniel, and according to the light I have on the subject, the numbers seem to come out about 1881, or the spring of 1882. I know this looks like presumption to some of your readers, but with your leave I will give a brief sketch of the reckoning: In Dan. 8: 14, we are informed that the whole length of the vision is 2,300 days (or years). Then in the 9th. chapt. of Daniel is told when this time begins; and also that 70 weeks, or 490 years, of this time will be accomplished when Jerusalem will be destroyed. Well the most of chronologers tell us that Titus took Jerusalem in the year 70 after Christ. If so then the remainder of the number extends to 1881-2. But I have found two chronologers who say that Jerusalem was destroyed in the year 73. If this is so, then the number would extend to 1883. But it is well known that I have always expressed my belief in 1881-2, and therefore time will have to decide. It all depends upon when Jerusalem was destroyed; or thus, see diagram below:—

Jerusalem destroyed, A. D. 70.

Whole length 2,300.

Now if this middle post is correct, then you can reckon both ways and get the two ends. But most men and teachers do not care to understand this chapter, and prefer scoffing at those who do.

—Selected by H. P. MADILL.

France and the Republic.

THE election in France last Sunday, resulted, as was anticipated, in an overwhelming triumph of the republicans. They elected three-fourths of the members, and have reduced the monarchists and imperialists in the assembly to a powerless minority. The Bonapartists especially are dismissed to the shades of history and will be unable hereafter apparently, to disturb France by their plots for a restoration of the empire. The country shows a solid and well-settled republican feeling which can hardly fail to establish still more firmly the present liberal institutions. France has had the republican form of government for nearly three years past, and having thus prospered without king or emperor longer than ever in the days of the revolution of 1792, in seems warrantable to expect that she will never go back to the old systems.

Gambetta, the leading mind of the country, and second to none in Europe, is reelected to the assembly by two districts in the most radical districts of Paris, but having been opposed by a coalition of the extreme reds and the monarchists, his majorities are very much less than when he was chosen before. In fact in one district he narrowly escaped defeat in one district, and the success is counted by his opponents as a comparative failure. It is still however granted that he will be the leader in the new assembly, and it is possible that he may before long assume a place in the ministry.

The importance of this French election with reference to the progress of republican ideas in Europe can hardly be over-estimated. Had France turned against the republic, all efforts for liberal institutions would have been everywhere arrested, but as it is they have been everywhere strengthened. Even in England the influence will be considerable, and the democratic movement, which is already so influential there, will be largely accelerated. There is but one sovereign in Europe now who absolutely claims to rule by divine right—the Czar of Russia. The others acknowledge more or less distinctly their dependence upon the will of the people. It will not be long before all governing heads in Europe will be the creatures of universal suffrage, and all countries will be ruled by parliamentary bodies representing the people, and gradually the privileged classes will be reduced to their proper level.

—Sa'em Observer.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 25th 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 Faith Once Delivered to the Saints.**

IN Jude's general epistle, he exhorts to come earnestly for the faith which was once delivered to the saints. This must be the faith which was first given to the disciples to base their hopes upon, and we may call it the original faith. It embraces several features, but has for its foundation a belief in Jesus as the Son of God and the Savior of the world, and a firm reliance upon him to save from sin and deliver from death. If we go back of the days when Jesus was on earth the faith of the saints looked for a Savior to come to atone for sin, the Lamb of God which taketh away the sin of the world, and to whom their sacrifices pointed. After his suffering and meritorious death the faith of the saints was based on the fact of his having died for us; died for our offenses and rose again for our justification. The original faith placed power in the saving name of Jesus of Nazareth, and the disciples, wherever they went, proclaimed salvation through that name.

Every evidence on the subject shows that the disciples preached a whole salvation; a saving of our whole beings or persons, and not of a divisible part, called an immaterial soul. No; the Scriptures represent mankind as a corporeal being, a responsible one, one that has capacities for immortality which he may attain; or neglecting "so great a salvation," may be "destroyed from the presence of the Lord and the glory of his power." The Scriptures show that there was a kingdom prepared for man from or at the foundation of the world, which the apostles showed would be brought back to its original purity and splendor, and would eventually be given to a righteous people, and inhabited by them, under the dominion of the Redeemer King, who restores the lost kingdom, having purchased it with the price of his blood, together with man, who had rebelled from God. This was a part of the faith once delivered to the saints, for as the disciples went abroad to preach the name of Jesus Christ, they also preached the things concerning the kingdom of God, Acts 8: 12; 19: 8. They preached it as a future event, and as the place where the redeemed should dwell throughout eternity; as the place where eternal life should be enjoyed; where Jesus Christ should reign King of kings over a redeemed world and a redeemed people. They taught it as Daniel did, that it should be under the whole heaven, in its greatness and dominion. Eternal life in the kingdom of God was taught as the reward of faith, the reward of a patient continuance in well doing, Rom. 2: 7; and Paul thus expresses his faith when he was about finishing his course: "Henceforth there is laid up for me a crown of righteousness

which the righteous Judge shall give me at that day; and not to me only, but to them also which love his appearing."

The second coming of Christ as the time of reward when the kingdom should come was also a part of the faith once delivered to the saints, for so Paul expresses his faith in the above declaration, the crown of righteousness to be given in the day of the Savior's coming and kingdom, when all who love the appearing of Jesus shall receive a crown of righteousness also. He taught that this was his hope, and as the crown of righteousness for all who love the appearing of Jesus is to be given at the same time, it is the hope of every one who seeks eternal life and loves the Redeemer. This text emphatically points to the second coming of Christ as the time of rewards, and by it we see that the commonly received opinion of going to heaven at death to receive reward and crown of righteousness, is not true, and was not the faith once delivered to the saints. Such an idea is entirely foreign to the Scriptures, and to every Bible writer. Their hopes are everywhere represented as looking forward to the second coming of Christ as the time for their realization. Paul writes to the Hebrews, 9: 28, "Unto them that look for him shall he appear the second time without a sin offering unto salvation." Christ came the first time and made the offering for sin, consisting of himself; he comes the second time without a sin offering, and saves those who accept of his sin offering in their behalf. No salvation before the second coming. And in that glorious sermon of Paul on the resurrection he says nothing about a part, and the principal part of man being saved in the day of death, the body going to the grave, and then a reunion of the parts at the resurrection; no, he tells of a reviving from the dead, a deliverance from the enemy; he tells us that death is an enemy. Death and Christ's work are antagonistic. If it were not for death, and sin which brought death, there would not have been need of a Redeemer. Christ comes to destroy the enemy and take his people from its dominion. Then shall they shout victory over death and the grave, and not before. Not certainly when they are going under its power. Going to heaven at death is not a part of the faith once delivered to the saints, but is antagonistic to it, and a thing which we must contend against, and show that the coming of Christ is the true friend of the believer, to which our faith and hope must look forward.

What the apostles wrote in their epistles they also taught in their preaching, and it constituted a prominent part of the faith once delivered to the saints. Paul wrote to the Thessalonians that they had turned from idols to serve the living and true God, and to wait for his Son from heaven. 1 Thess. 1: 10. To wait for the Lord Jesus from heaven was a part of the original faith, as well as to serve God and to turn from idols, a practice which they had formerly held. Here is a place for the evidence of the hope of the church being to go to heaven at death in immaterial spirit, if it were a truth. But no such ideas were

taught the primitive church; but instead of that they were taught to look for immortality when Jesus would come the second time, when he would bring his reward with him, Rev. 22: 12, which reward is eternal life, Rom. 2: 7, the gift of God, through Jesus our Lord, Rom. 6: 23. To wait and look for the Son of God in his second advent was taught prominently by the apostles, as we read in their epistles. See Phil. 3: 20, 21. "Our conversation [or citizenship] is in heaven, from whence we look for the Savior, the Lord Jesus Christ; who shall change our vile [mortal] body, that it may be fashioned like unto his glorious body." Here our hope is prominently represented to be in the appearing of our Savior from heaven, when he shall bestow upon us immortality, and we shall receive our citizenship in the kingdom of heaven, as sons and daughters of the Almighty.

Notice that the waiting for the coming of the Lord Jesus is brought prominently forward in Paul's first epistle to the Corinthians, 1: 7, where it is also added, "Who shall confirm you unto the end, that ye may be blameless [unreprovable] in the day of the Lord Jesus." The teaching is very plain that the Christian's hope looks forward to the coming and kingdom of Jesus Christ, for reward and happiness, instead of teaching to die happy and go immediately to heaven. Those who live in the Lord will die in the Lord, if they remain faithful, and may have sustaining faith and grace when death comes; but the faith once delivered to the saints was that in the day of the Lord Jesus there should be triumph and unreprovable standing in his presence, clothed in the robe of Christ's own righteousness. This is in direct harmony with the apostle's teaching in 1 Thess. 5: 23, of a whole salvation at the coming of our Lord Jesus Christ.

This primitive faith is further seen from the apostle's contrast of the destiny of the righteous and of the wicked, 2 Thess. 1: 7-10, where he says that the saints shall have rest from tribulation when the Lord Jesus shall be revealed from heaven with his mighty angels. This is quite different from the consolation offered to people by the popular ministry of the present day. They talk of rest and enjoyment immediately after death; and if the Scriptures concerning the time of rewards at Jesus coming meets their eyes, they will say that Jesus comes at death for the individual; or sends death to take them to him, than which there could scarcely be a greater mistake, or a greater inconsistency; yea, more; a slander on the Savior, for he says that he will come after his people himself, and will not send any messenger, much less an enemy, and death is an enemy, and not a friend. See John 14: 2, 3, and 1 Cor. 15: 26.

This primitive faith so faithfully promulgated by the apostles, was given by the Great Teacher himself, see John 14, just referred to, and Matt. 16: 27, "For the Son of man shall come in the glory of the Father, and then shall he reward every man according to his works." Also 26: 64; Mark 8: 38; Luke 9: 26. Also see Matt. 25: 31-46, which definitely

brings to view the coming of time of rewards. The Lord Jesus in his glory, and the angels with dead in Christ shall come for immortality, and all the redeemed upon the blessings of the together.

This doctrine and hope of the coming being so great and glorious, let us cherish this blessed hope earnestly for it as that to which should be directed, when we see Redeemer, and sit down with Savior is soon coming to deliver us an entrance into his kingdom, kept prominently forward to be based on Jesus Christ, the Redeemer, and that we hope to see our God; we have waited so we will show that the doctrine of the Lord's coming to receive our names are written in the book of life, and that we hope to restore the world.

Tobacco and A

THE following case of appeared in one of the Ce last April:

"STRICKEN DOWN.—Mr. our well known citizens, employed at McClelland's short time, was on Monday noon, stricken down with Skinner was called and hopeless. He lingered condition until evening,

It is a credible feature many of the more intelligent community look to the effects are around us; may see the workings of the world, and we may works of evil, and its e To say that every thing divine providence is and goodness of the Fa While death must men, it comes preman many times by the inj individual. We believe ons to the human syst more or less seen, and better able than othe Medical Science has sl one of the diseases li use of tobacco, and w breathing its fumes, a manufactory. the sy give way suddenly, a

Be Patient

"Be patient, the coming of the Lord." The apostle gave special benefit of th

brings to view the coming of Christ as the time of rewards. The Lord Jesus shall come in his glory, and the angels with him, and the dead in Christ shall come forth to life and immortality, and all the redeemed shall enter upon the blessings of the kingdom together.

This doctrine and hope of the Lord's second coming being so great and good a hope, and being the faith once delivered to the saints, let us cherish this blessed hope, and contend earnestly for it as that to which our faith should be directed, when we expect to see our Redeemer, and sit down with him on his throne, Rev. 3: 21. Let us rejoice that our Savior is soon coming to deliver us and give us an entrance into his kingdom. Let it be kept prominently forward that our faith is based on Jesus Christ, the rock of our salvation, and that we hope to meet him at his second coming, when we shall say: "Lo, this is our God; we have waited for him, and he will save us." And when it is proper to do so we will show that the doctrine of natural immortality is opposed to the Scripture view of the Lord's coming to receive his people and take them home. And next to rejoicing that our names are written in heaven, we will rejoice that Jesus is soon coming to redeem and restore the world.

Tobacco and Apoplexy.

The following case of sudden death appeared in one of the Cedar Rapids papers last April:

"STRICKEN DOWN.—Mr. O. B. Coe, one of our well known citizens, who has been employed at McClelland's tobacco store for a short time, was on Monday (Apr. 7th), about noon, stricken down with apoplexy. Dr. Skinner was called and pronounced the case hopeless. He lingered in an unconscious condition until evening, when he died."

It is a credible feature of the times that many of the more intelligent portion of the community look to the cause for whatever effects are around us; and in doing so we may see the workings of divine providence in the world, and we may see its opposite, the works of evil, and its effects upon mankind. To say that every thing that befalls man is a divine providence is lowering the wisdom and goodness of the Father to a great extent. While death must come to all mortal men, it comes prematurely and painfully many times by the injudicious course of the individual. We believe tobacco to be injurious to the human system, and its effects are more or less seen, and some constitutions are better able than others to resist its effects. Medical Science has shown that apoplexy is one of the diseases likely to occur from the use of tobacco, and when one is continually breathing its fumes, as in a tobacco store, or manufactory, the system is more likely to give way suddenly, as in the above case.

Be Patient, Brethren.

"Be patient, therefore, brethren, unto the coming of the Lord," James 5: 7.

The apostle gave this exhortation for the special benefit of those who live in the last

days, when the Lord is about to come. He saw that they would need to endure much very trying opposition, and would have them mindful of those who had cruelly treated the people of God in earlier times, and how the Lord had suffered them to do these wicked deeds, and go for a long time unpunished; and by looking at these examples they might be encouraged to patiently suffer the smiting of evil fellow-servants, who privately, in their hearts, say, "My Lord delayeth his coming," and also the vile scoffing of those who profess no faith in the Lord's coming.

Brethren, what the servants of Christ need most in these last days is patience to bear as Jesus did all manner of false accusations from those who impugn our motives, making jest and ridiculing our teaching, and seek every opportunity and way to weaken your influence. You will need patience, we say, to bear all this, and be kind and long-suffering. We must have patience enough not to render evil for evil, or to resist evil; and if they smite us on one cheek, we must turn the other also; i. e., give them another opportunity to do the same again. It is a glorious thing to enjoy grace enough so that if they sue us at the law and take away our coat, for Jesus' sake, we can in all quietness and love give them our cloak also. The genuineness of our Christian love is not tested by our loving our friends, but by loving our enemies,—those who are seeking to defame and injure us. We shall enjoy a truly exalted position when we can suffer for Jesus' sake and take it patiently.

Brethren, this is an evil time, and our graces will be severely tested, so that you may have the privilege of knowing by your own experience whether you are controlled by Christ or unsanctified humanity. If you are assisted by Christ in suffering reproach and false accusations, you will meet and overcome them just as Jesus did. The prophet said of him when falsely accused, even unto the condemnation of death, "He opened not his mouth." O ye praying ones, who are seeking eternal life, make Christ your example in all your trials and testing experiences, for you have no other standard by which you can know the true condition of your own hearts. The Lord will surely give all his people an opportunity to prove themselves to know if they be in the faith.—J.C. in *World's Crisis*.

"Thy King Cometh."

EARTH is in rebellion, and is subject to misrule. In the beginning God gave to man dominion, and appointed him to be the earth's ruler; but the ruler turned to a rebel, and from that time to this the world has been subject to strife and disorders of every kind. Above it hangs "a flying scroll" on which is written the curse of God against sin and disobedience. The wrath of God is revealed from heaven against unrighteousness. Instead of peace, earth has turmoil; its governments for ages have been temporary expedients for the restraining of lawlessness and disorder, and the chastisement of sinful people by rulers no less sinful than themselves. Every form of government has been tried,

and has failed. The administration of Adam, the first ruler, ended in revolt. The antediluvian period, with its unity of race and uniformity of language, develops such a growth of vice and lust and ungodliness that the deluge was required to prevent the utter corruption of the race. The patriarchal administration of government affords no better results; and from that time down the various forms of human administration—tribal, regal, imperial, ecclesiastical, republican, confederate and communistic—have all proved defective, each contains the elements of its own decay, the materials of its own destruction.

Governments by conquerors are cruel and unsparing, governments established on the principle of hereditary succession fall through the decay of ruling families or the restiveness of misgoverned people; governments based on suffrage are tainted and destroyed by the corruption of the masses who control them; ecclesiastical governments are usually the worst, they being administered by ecclesiastics who have never learned to govern any thing; while governments born of communistic ignorance and violence may be regarded as possessing the worst feature of mob rule, and proving destructive alike to the rulers and the ruled.

Meanwhile a crushed and bleeding humanity pours forth cries that cannot be hushed, and yearns with unutterable longings for the reign of truth and righteousness and peace; where might and right shall be no longer antagonistic; where wisdom shall no longer be linked with wickedness; where injustice shall no longer bear sway, and iniquity shall no longer be enthroned; where God shall be honored, and man, his creature, shall enjoy the blessings and benefits of a control wise, beneficent and kind.

But this cannot occur under the existing state of things. Mankind are, to a great extent, in love with misrule. They hate their friends and love their enemies. They have killed God's prophets, and digged down his altars, and have lent a willing ear to the words of deceivers and wrong-doers. The best men that have lived on earth have often fared the worst. Righteous Abel died a martyr, while Cain lives to build a city and found a nation. Barabbas, the robber, is released and honored, while Christ, the Savior, is crucified between the thieves. There is no help in man. God from heaven has looked down to see if there were any that were righteous, and has declared that "all have gone out of the way," that there are "none righteous, no, not one."

In such a case man's only hope must be in the living God, and it is the messenger of that God who cries in the ears of lost humanity, "Behold, thy King cometh!" Above the tumult of the heathen that rage, and the people that imagine vanity, the Lord most high proclaims, "Yet have I set my King upon my holy hill of Zion," and declares that he will give him the "nations for his inheritance, and the uttermost parts of the earth for his possession." (Ps. 2.)—*Sel.*

The Dayton (O) Journal thinks that Mrs. Garfield and Mrs. Hayes have done more to dignify womanhood than all the woman's rights women in the country.

As God has spoken through Daniel the prophet, it is well for us to give heed and be prepared for the end when the vision will speak.—*World's Crisis.*

Days of Mysterious Darkness.

STRANGE darkness at midday, caused by a yellow haze filling the sky, which awakened surprise and alarm in Boston, Providence, Portland, and other Eastern cities on Tuesday, is not without parallel in meteorological history. Everybody has heard of the dark day of 1780 which is sometimes spoken of as Black Friday. The year 1780 resembles 1881 in its wonderful physical phenomena. It was a year to drive weather prophets mad, and it impressed its memory indelibly upon the minds of the people. Its freaks culminated on May 19 when the light of the sun seemed suddenly to fail, and all of New England, and portions of New York, Pennsylvania, and Canada, were plunged into mysterious gloom. Birds and fowls retired to their roosts; dinner was eaten by candle light. The air seemed of a brassy color, and there was a sulphurous or sooty smell pervading it. Very many were in the greatest alarm; thinking that the day of judgement had come. The Connecticut Legislature was in session when the mysterious darkness fell upon the face of nature and the senate chamber was shrouded in gloom, that business could not be transacted. The general alarm spread to the lawmakers and one of them solemnly moved that the senate adjourn. Col. Abraham Davenport immediately arose and opposed the adjournment. His speech, though brief, was a remarkable one; and it had the effect of restoring composure of mind in the assemblage:—

"I am against the adjournment. Either the day of judgement is at hand, or it is not. If it is not, there is no cause for it. If it is, I wish to be found in the line of my duty. I ask that candles be brought."

Nobody whoever saw that day ever forgot it. The New England coast was shrouded in darkness, which turned away incoming ships. Evidently the phenomenon observed on Tuesday was of the same nature as that of 1780. Such darkenings of the sun's light have been witnessed in various parts of the world.

In the year 526 the whole Roman empire was covered with a reddish shadow, caused by a strange haze in the air.

In 1683 all of Europe, most of North America and the western portion of Asia were covered with a great dry fog of a pale blue color, which dimmed the light of the sun and at times almost extinguished it. It lasted for several weeks, and was accompanied by violent electrical storms. It spread alarm everywhere. "It was," says one writer, "a time of terror, of tumult, and of universal excitement."

In 1831 there was another great fog that made the sun look blue or green, and tinted all the landscape with similar hues.

Sometimes these phenomena are confined to comparatively small areas of country. The fogs of London are examples.

In December, 1873, London was darkened for a week so that traffic had to be suspended on the Thames, street travel became almost impossible, and many persons lost their lives by accident.

A year ago last spring a mysterious darkness overspread a portion of Minnesota. The inhabitants, as in 1780, ate their dinner by candle light, and all ordinary occupations were suspended.

The causes assigned for these phenomena are various. Sometimes they are due to the smoke arising from the burning of great forests or vast peat bogs. Occasionally these fogs have been ascribed to the passage of the earth through the tail of a comet. In 1861, when the earth is supposed to have passed through a portion of the tail

of the great comet of that year, a slight haze was discernable by day, and at night the air seemed aglow with a strange phosphorescence, which in some places rendered it possible to read print at midnight. The same phosphorescence at night was witnessed during the great fogs of 1783 and 1831. The country within a few hundred miles of large volcanoes is sometimes darkened by matter thrown into the atmosphere from the craters. At times there seems no way to account for such darkening of the heavens, except upon the supposition that the earth, in its sweep through space suddenly encounters a mass of attenuated meteoric matter, which spreads through the atmosphere. This does not appear improbable when it is recollected that the earth in revolving about the sun does not continue to travel in the same path, but, in consequence of the sun's own motion, is every year passing through new fields of space. The sun is carrying his squadron of worlds on a voyage through the vast ocean of ether, or whatever fills the interstellar spaces. If some of these phenomena are really due to matter that the earth plows through in her marvelous cruise, we may conclude that therein lies another peril to the mad and merry crew of our rock-ribbed ship, for some of the great dry fogs of history brought epidemics with them. In 1783, especially, men and beasts were seriously affected with a disease resembling catarrh, that prevailed as long as the fog lasted.—*N. Y. Sun.*

Letter Department.

From Sister Jane L. Madill.

BRO. BRINKERHOFF: You and the readers of the *ADVOCATE* will see by Elder Lyon's letter that we have been called to mourn over one who was near and loved by us all. Hannah was always a Christian from childhood up, and though we are now called to mourn, we sorrow not as those who have no hope. We know that her sleep will not be long, for Jesus is soon coming back to receive his waiting children into his kingdom. Elder Lyon preached a good discourse on the reward for the righteous and the resurrection. The reports we hear of, such great destructions both in town and country, it seems as though it is the evils spoken of in these last days we are living in. The last enemy which is death shall soon be conquered. We are all enjoying pretty good health in these trying times.

Your Sister in love and hope of eternal life when the Life-giver comes.

Freeland, Mich.

From Sister Eliza J. Dennis.

DEAR BRO. BRINKERHOFF: I am so very glad to receive the dear *ADVOCATE*, and receive it with much delight, but feel sorry to say I am not able to send you two dollars for this year, but if you will send it on I will send all I can. I am poor but want to do all I can in the Lord's cause, and I thank you very much for sending the paper so long as you have. I must tell you I was sorry to hear of the death of Bro. Davison. I miss his articles in the paper, although I never saw his face; but I expect to meet him in the kingdom. I love to read the letters from the dear ones in Christ. It is a great comfort to me, as we have but little preaching of the Adventist people here; but we have the teachings of him who is able to save us, and who never taught error.

I have heard some of the Adventist people say that the scape goat was a type of the Devil, but I would like to see the scripture for that doctrine; and yet they all admit that the type of anything is never done away until it meets its antitype; and they tell me that when Jesus comes he lays the sins of his people on the head of the Devil, and leads him off into a land not inhabited. Then if the type has to continue until it meets its antitype, the scape goat must continue until Jesus comes and lays our sins on the Devil and leads him off. I think that was one of the types that Jesus nailed to the cross, and took it out of the way. Does not Paul say, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate?" Heb. 13: 12. 1 Peter 2: 24, "Who, his own self, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes we are healed." 1 Cor. 15: 3, "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures." Isa. 53: 5, "But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Heb. 9: 28, "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."

Now, dear brothers and sisters, let us search for truth and obey it; let us who profess to be followers of such a kind Savior strive to enter in at the strait gate, for the Lord said, Many would strive to enter in but would not be able. Let us pray for each other that we may get nearer to God; that we may sanctify him in our hearts. From your sister in Christ.

West Olive, Mich.

BRO. S. A. LOVELESS, writes from Hammond, Mich.: Enclosed is two dollars for the *ADVOCATE*, as we cannot do without it. We prize the paper very highly and are very glad that we have it weekly. We have no meeting to go to and it is quite lonely without meetings; but we love God and are trying to keep his commandments. We believe that the coming of the Lord is near. We truly want to live in that way that when our Lord doth come we may hear the "Well done." Pray for us.

THE largest room in the world, under one roof and unbroken by pillars, is at St. Petersburg. It is 620 feet long by 150 in breadth. By daylight it is used for military displays and a battalion can completely manoeuvre in it. In the evening it is converted into a vast ball-room. Twenty thousand wax tapers are required to light it. The roof of this structure is a single arch of iron, and it exhibits a remarkable engineering skill in the architect.

The standing armies of Europe number over 2,000,000 men, besides the still numerous reserves who may be called out at any moment. More than one in every 110 of the population is a soldier in active service. Reckoning one able-bodied man to every five inhabitants, each twenty-two men sustain one soldier. The United States' army is only 25,000 strong, or one soldier to 2,000 inhabitants.

The Advent and Sabbath Advocate.

ANOTHER Comet has been discovered, on Oct. 4th, making the sixth since May 1st, four of them being discovered by American astronomers, and most of them in the same direction, and nearly in the same location.

BRO. BRINKERHOFF: Enclosed find \$1.00 to apply on subscription; also a little notice I wish inserted. I have some trouble in getting Sabbath-keepers to help me, and I know there are some who have difficulty in getting employment on account of their faith.

WANTED! Two or three good hands for the woods, Sabbath-keepers. Good wages; steady employment; good accommodations; and money whenever desired. Any brother can find a good home with me and have a chance to remember the Sabbath. Would take a boy-brother from Michigan please address,
E. B. TUCKER, Blanchard, Mich.

THE length of the range of Lebanon mountains is more than one hundred miles, and they are forty-five miles in width. There are 750 towns and villages scattered over hills and valleys, inhabited by about 300,000 people of all sects and classes, chiefly belonging to the Greek Church, Maronites and Druses. There are about one hundred Protestant schools in the whole range, and only very few doctors.

"A VERY careful man" has counted the changes made in the Revised Version, and finds that in the Gospels and Acts there are 14,601, and in the whole volume 36,191. The most of the alterations making up this total are very minute, and, to the average reader, just about unnoticeable.

Mrs. Dr. Talmage, Brooklyn, N. Y., has a Bible class of two hundred ladies. She is said to be a very bright, intelligent woman, and a very fine Bible teacher.

TEN families of Russian Jews arrived at Castle Garden the other day, numbering forty-eight persons, expatriated from the Czar's dominions. They are mostly farmers and tailors—pioneers of a larger emigration to this country.

A PLAGUE has broken out near Waldron, Platte Co., Mo. Eleven persons died in five days, and others are down and give no signs of recovery. The bodies are covered with black eruptions, and, after death, the flesh falls from the bones, so that the bodies can not be lifted without falling to pieces.

Total abstinence positively is safe, while moderate drinking is unsafe. Were all the drunkards removed from the world, and moderate drinking still permitted, in a short time the sots would be as abundant as now. The habit of moderate drinking is the seed bed of a new and heavy harvest of drunkards.

Live for Something.

THOUSANDS of men breathe, move and live pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world; and none were blest by them; none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy.

Write your name by kindness, love and mercy, on the hearts of the thousands you come in con-

tact with year by year, and you will never be forgotten. No your name, your deeds, will be as legible on the heart you leave behind as the stars on the brow of evening. Good deeds will shine as bright on earth as stars in heaven.—*Chalmers.*

THE BIBLE.—There are four grand arguments for the truth of the Bible. The first is the miracles on record, the second the prophecies, the third the goodness of the doctrine, the fourth the moral character of the penmen.

The miracles flow from divine power, the prophecies from divine understanding, the excellence of the doctrine from divine goodness, the moral character of the penmen from divine purity. Thus Christianity is built upon these four unmovable pillars—the power, the understanding, the goodness, and the purity of God.—*Bishop Simpson.*

Appointments.

PROVIDENCE permitting, there will be a General Conference at Hartford, Mich., commencing on Friday, Nov. 4th, 1881, at 11 o'clock, A. M. The delegates of each church are invited to come on Thursday, the 3rd, in order to be present at the morning meeting, to investigate the spiritual welfare of the church and the cause in general. We hope to see a general gathering of brethren and sisters, for this may be the last Conference till Spring. It will be held in the Rust Lake School house. Those coming on the cars will be conveyed with teams to the place of worship. By order of the committee.
J. L. BRANCH.

PROVIDENCE permitting I will hold meetings with the brethren in Iowa and Illinois, as follows:—

At Clio, in Wayne Co., Iowa, commencing Friday evening, Oct. 21, continuing over Sabbath and Sunday.

At Bro. Holloways, near Centerville, Thursday evening, Oct. 27.

At Beckwith, Jefferson Co., commencing Oct. 28, and continuing over Sabbath and Sunday.

Near Keithsburg, Ill., commencing Nov. 4, evening, and continuing over Sabbath and Sunday.

At Marion, Iowa, Nov. 12 and 13, Sabbath and Sunday.

After this we may visit the brethren in Boone and Green Co., and also hold some meetings at Bro. Harvey's, near Altoona, in Polk. Co.
A. C. LONG.

If the Lord will there will be a series of meetings held, beginning the fourth Sunday in October, 1881, in the church house on the farm of Joseph Morgason, in Worth Co., Mo., near Isadora. Eld. W. C. Long is very much desired to be present and assist in preaching the word. JOSEPH MORGASON,
A. F. DUGGER.

Letters and Money Received.

Eliza J Dennis \$1, S D Munro \$1, E S Sheffield \$5, John Branch \$4.50, Thomas Hayward \$1, C B Young 60 cts, Jane L Madill \$2 for J D Munger, E B Tucker \$1, J Ekdahl \$1.31, A C Long.

Books and Tracts Sent by Mail.

A C Long, S A Loveless.

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, 2 cts.

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. 10 cts.

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

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

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, 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 on the Tomb? and when did he rise from the dead? 40 pages, price 6 cents.

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

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

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

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

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

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

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

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

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 of them, together with the leading doctrines to which it is devoted.

Advent

"Thy Wor

VOL. XVI. Marion, Iowa

The Advent and Sabbath Advocate
IS PUBLISHED WEEKLY
Jacob Brinkerhoff
at MARION, LINN COUNTY

TERMS.—Two Dollars per year
unable to pay. To new subscribers
for \$1, or \$1.50 per yr. Specimen

THE ADVOCATE is devoted to the
of the doctrines of the Second A
of the Signs of the Times, the duty
observe the Bible Sabbath (the se
week,) together with the other co
God, the Nature of Man, his U
in death, the End of the Wicke
stored to its original glory and
future inheritance and abode of t
the Kingdom of God, the Ato
redemption by Jesus Christ, the
Christian Life, and kindred Bib

Perilous Time

PERILOUS times in the world a
Perils by water and perils by la
Perils in churches and perils in
Perils attending the good and t
Watchman, how readest thou t
Fearful corruption in places of
Presidents, princes and kings
Tragic unfoldings—the news o

CHORUS:

Victory, victory, Jesus is
Let the redeemed triumph
Bring out your timbrels of
Sound the loud praises, J

Lawlessness threatens to gov
Murder and treason usurping
Rulers no terror to riot and v
Leaders deposed at the will o
Is the church powerless to du
Help when Goliath their arm
Is there no king in the camp
of the true Israel "falling a

Scriptures prophetic discour
Teach us the doctrine of incr
"Evil seducers shall wax wo
Ere the Jehovah shall "smi
Is it the sign of the coming
of the Messiah in person to
Has sin attained to its man
Is this its zenith—is midnig

The son of perdition, the go
Down from his kingdom of
Tares must be gathered and
Type of all persons with wo
Jesus is coming! O let it h
He has the helm and the p
He'll guide affairs on the s

Jesus is coming! let all th
"Who's on the Lord's side
Come with your armor, y
Jericho's tremble and Sod
chariot-wheels rumble ag
Davids go forth with their
Take ye the heads of "the

Sanctification:

Sanctify them through
truth." John 17: 17.
The Savior, while pra
of God's word, says, Sa
sanctify is to make p

JOHN BR