

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.

Stand Ready for the Conflict.

S. E. BRINKERHOFF.

WAKE! Christian, gird your armor on,
For battle now prepare;
See! the wicked are uniting,
In bundles everywhere.

"Unclean spirits" now are going
Throughout earth's wide domain,
They are must'ring up their armies
To resist Christ's coming reign.

Hark! hear the bugle notes of war,
The mut'rings low and deep,
Sure, Satan's hosts are gathering,
Now is no time to sleep.
Stand, Christian, ready for the fight,
The conflict's very near,
Then, nobly stand for God and truth,
Stand boldly, do not fear.

Oh, Christian! stand in armor bright,
With Spirit's sword in hand;
Stand ready for your Lord to fight,
Obey God's just command—
"No other gods before me have,
And me alone adore,
To me your grateful homage pay
And live forevermore."

Hark, Christian! hear the notes of war,
They are sounding all around—
"The Bible is a falsehood, sure,
Its God cannot be found"
Christian, now is your time to stand,
Complete in Christ's own might,
Sure, indeed, will be the conflict,
And fierce will be the fight.

Then, gird your armor on, Christian,
Prepare to meet the foe,
He is rapidly approaching,
In places high and low.
You know not where you'll meet him
So ready you must be,
At every time, in every place,
His fiery darts to see.

Stand, Christian, stand for God and truth,
For Christ your coming King,
For him who bought you with his blood—
To God your homage bring.
Stand fearlessly amid the strife,
For God your shield will be,
And when the battle fierce is o'er
You'll his salvation see.

The Unchangeable Day.

A. M. BRINKERHOFF.

"AND as Jesus passed by he saw a man which was blind from his birth." Jesus says,

"As long as I am in the world I am the light of the world. When he had thus spoken he spat on the ground and made clay of the spittle and spread the clay upon the eyes of the blind man, and said unto him, Go, wash in the pool of Siloam. He went, washed, and came seeing."

Perhaps some other pool was nearer, why not wash in that? why wash in any particular pool? If water was simply what was needed what difference where it comes from? Had he used water from any other place think you he would have returned seeing? Had he disobeyed the plain express command of Christ, think you he would have received the blessings Christ desired to bestow upon him? The responsibility of his case now rests on himself; obey and see; disobey and return blind. He cheerfully obeyed, went, washed in the pool of Siloam, and came seeing.

Again, one Naaman, captain of the hosts of the king of Syria, a great man, honorable, but he was a leper, was sent by the king of Syria to the prophet of Israel, to one Elisha, to be cured of his leprosy. The prophet sent a messenger to him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. Was this glad tidings unto him? Nay, verily; he was wroth. He expected to be immediately healed. At all events he thought he might have let him wash in streams in his own country. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" Had the prophet have said Abana instead of Jordan, then it would have been all right and proper.

Now Naaman could have tested the word and power of God. He could have washed in the other rivers, and still further, he could have washed six times in the Jordan; but even this would not have healed him. Why? because God required of him to wash seven times; it was that seventh time that healed him. And as long as eternity exists, if he was to live that long, he never could truthfully claim that the first time healed him. Then again, another fact; after he had become enlightened, the way pointed out clearly, so plain he could not be mistaken, and not impossible to be done, where now rests the responsibility? whose fault if he is not cleansed? Certainly his own. God has a blessing in store for him if he only obeys. And now until he does obey he is a sinner in the sight of God, and justly under condemnation. He asked for light, received the glorious news that he could be healed; and now if he rejects the offered blessing he must die of that

loathsome disease. But he finally obeyed; not freely, like the poor blind man; he had to be prevailed upon; pride had to take a fall; he would have done some great thing willingly; something to have been seen of men.

Our Sabbath-school lesson on Sabbath was about the Burnt Offering; the Lord giving Moses instructions just how the offerings should be prepared, where slain, what to be done with the blood, how to arrange the firewood, and how to lay the parts of the offering on the altar. Shall we again ask whether the Lord was particular about having these things done just as ordered? The case of Nadab and Abihu, Aaron's sons, being slain before the Lord, is sufficient to show that God meant to be obeyed. All through the book we find the same thing. Read the story of man in Eden; Lot's wife; Saul sent out to slay the Amalekites, &c., &c.

About six thousand years ago this earth was fitted up for man to dwell upon. God there placed in the heavens a marker of time, or a time-piece, if you so please to term it, one that man cannot meddle with, and one he cannot help seeing. God himself takes care of this. The days began, caused by the revolution of the earth. Six days are now closing, and it is in the plan and purpose of God to end this time period with a day that shall have special blessings upon it above the other days; a memorial day, sacred to the memory of his creative power, his setting all things in order; a day that shall end this cycle of time, and he calls it "seventh" by name; and because of all these things he calls it also "Sabbath," this "seventh" day, this special day, this hallowed day, this memorial day, THIS BIRTH-DAY OF THE WORLD.

Can it ever be altered? can you change your birth day? one of my girls at the dinner table a few days ago, says, "Pa, do you know Alma's birth day is next Wednesday?" I said, "I guess we will change her birth day." "Why, pa," she said, "you cannot do that." "Certainly I can," I said, "I can take the Bible, rub out the date there, and set down another date." "I know," she said, "you can do that, but that does not make it so." This is a simple story, yet it brings out boldly the facts; plainly. So even a child can comprehend them. A birth day is a fixed, unchangeable fact; you may select any other date in the year cycle, any other of the three hundred and sixty five days, and it never will, never can, be true. Still further, you may make the change when the child is young; raise it in ignorance of the true day, and it may celebrate the changed day all its life

time honestly; yet the fact still remains on another day, unchanged, and unchangeable.

But now to return to the "birth day of a created world," the finishing up of the heavens and the earth. "And the evening and the morning were the sixth day." "Thus the heavens and the earth were finished and all the hosts of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it." Why, halt a moment and consider the reasons assigned: "Because that in it he had rested from all his works which God had created to make." Now you cannot change a positive fact and have it remain a positive fact; and so long as God exists this is a fact that will not admit of any change. Resting directly upon this fact God Sabbatizes upon this day, this finishing day of the seven day cycle period; this "seventh day," to call it by the name the Lord uses.

Now, can any power even in heaven or earth make any change that will be based upon truth? it cannot be done. Christ could not have changed the Sabbath if he had so desired, because he could not change the facts that brought it into existence. Sin has tried hard to overthrow it; he has placed his unhallowed feet upon and dragged it in the dust; yet standing upon these never dying facts she rises again; came into existence when all was pure and holy; and to-day not a stain of sin rests upon its skirts. It followed man down in his mortal, sinful state. God could not do otherwise; the work was done that brought it into being, and the Savior says, "It was made for man." You cannot destroy facts; for instance, had God at the fall of man struck the whole world out of existence the fact of them being created would still have remained. The blessing God has set on that day, for these reasons, never can be removed.

Now, will some other day do just as well? will not some other pool do just as well as Siloam? Are not the rivers of Damascus at least as good as the water of Israel? Are not the four hundred and fifty prophets of Baal more powerful than the one of Israel? Nay, verily; truth and obedience bring God, the majority, the one most powerful, upon our side.

The Sabbath never was changed; nor never can be changed. Man has simply tried to do so, and in my opinion (especially after he is enlightened), he gets just as much of the blessing, the special Sabbath blessing, Gen. 2: 3, as the four hundred and fifty prophets of Baal got of the fire to consume their offering. Men are even now dropping Bible for authority. I cut a question out of my last *Toledo (Ohio) Blade*.

"Truth Seeker, Pleasant Plain, Ia.:

Will you please insert the following question in your paper: When and by whose authority was the first day of the week instituted as the Sabbath instead of the seventh?

It was during the reign of Charles II (1678) that the same statute was passed which may be regarded as the foundation of all the present law on the subject in England and the United States; al-

though as early as the reign of Henry IV. (1449) an act was passed prohibiting fairs and markets on certain feast days, Easter Sunday, and "other Sundays."

Now this paper has a circulation at times of near 100,000. Only think of it! such evidence presented to the minds of the rising, thoughtful generation!

Now, as the Savior says the "Sabbath was made for man," it must of necessity follow him; so God places it in the bosom of his holy law. And now, viewing it even from this standpoint alone, not looking back to creation, it is the duty of Christians to willingly obey the Lord's requirements.

The words of H. Clay Trumbell, in *S. S. Times*, commenting on the next week's Bible lesson, the death of Nadab and Abihu, Aarons sons, for disobedience, expresses what we wish to say, in better language than we can express it, so we quote from him:

"There is only one way of obeying God, and that is by doing as God tells us to do. Satan began the trial of improving God's commandments in the Garden of Eden. Cain followed up the idea, and substituted the fruit of his own toil for the designated lamb, as a sinner's acceptable offering. Each of these attempts proved a curse as well as a failure; and so it will be to the end of time. The sons of Aaron were consecrated priests when they offered other fire on God's altar than that God had commanded. Saul was the anointed king over the Lord's people, when he offered sheep and oxen contrary to the command of God. Both priests and king were punished of God for their disobedience in failing to worship God in God's commanded way. God is the same God to-day as then. His commands concerning worship as binding now as 4,000 years ago—binding on theological professors, preachers and Bible class teachers. It is not enough to proffer an offering to God in worship, you must worship him according to his commandment; or you must take the consequences of your disobedience. It is important then, that you know what is God's law concerning his day, his house, his word, his worship. Your eternal interests hang on your fidelity in little things as well as great."

If you think God will ever change his commandments simply to suit man, you are mistaken. The judgment day will convince all of this; and then in the far beyond, after sin has all been swept away, after we have passed the shores of mortality, after we have bid farewell to sorrows and troubles and trials and difficulties that cling to us while passing through this vale of tears, and we stand upon the blissful shores of immortality, in the glorious Eden restored,

"Where the sky is clear and the soil is free.
Where the victor's song floats o'er the plain,
And the seraph's anthems blend with its strain,
Where the sun rolls down its brilliant flood,
And beams on a world that is fair and good.
Where stars once dimmed at nature's doom,
Will ever shine o'er the new earth's bloom."

There, with all the hosts of the redeemed, that blood-washed throng who have "washed their robes and made them white in the blood of the Lamb," there will shine in all its beauty, in all its grandeur, more beautiful, if possible, than in the beginning, because sin, with all his agencies, had attempted its destruction, that glorious Edenic institution, the Sabbath of Jehovah, the memorial of creation, the birth-day of the world, a pure institution dragged by sin into a sin cursed

world, but redeemed and re-sanctified by the sufferings and blood of the Son of God.

O, Sabbath of light, of rest, of peace, of joy, shine on! And as ages upon ages roll on, we shall remember that "in six days the Lord created the heavens and the earth, the sea and all that in them is," and that there the Lord blessed the Sabbath day and hallowed it,

Garwin, Iowa.

The Pre-Millennial Advent.

[Extract from a paper read by Dr. I. D. Herr, before the Baptist Ministers' Conference of New York City, and published in the *Baptist Weekly* of April 28th, 1881.

THE province of this article is to prove from the prophetic teachings of the New Testament, that the condition of the world from the apostolic times till the coming of the Lord, will be unbroken in its course of wickedness. To do this I now come to the testimony of the Great Teacher, whose words upon this and all other subjects are final.

First. Examine his parable of the nobleman recorded in Luke 19: 11-27. The occasion of its being spoken is thus explained to us: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." It is well for us at this point to consider the phrase in this passage, "kingdom of God." Scripture in no way contradicts itself, and we may safely assume that it is here used to express the people's expectation of Messiah's reign, in the establishment of that kingdom which the God of heaven is yet to set up, according to Daniel, at the close of the times of the Gentiles. The disciples, according to the context, supposed that it was to appear immediately, and therefore the parable is spoken to correct this mistaken idea. It declares that "a certain nobleman went into a far country to receive for himself a kingdom, and to return." No one questions for a moment that this "nobleman" represents Christ himself; and can there be any doubt as to the kingdom which Christ has gone into the "the far country" to receive? Hear how Daniel describes the same thought: "I saw in the night vision, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This is the glorious kingdom which shall ultimately be set up, and for which Jesus has taught us to pray.

Following the line of thought in the parable, we find that the nobleman had not only to go into a far country to receive a kingdom, but had to return before that kingdom could appear. The nobleman entrusts costly treasures to his servants during his absence and says unto them, "Occupy till I come." Then we are informed of their conduct; they "hated him, and sent a message to him saying, We

will not have this man. Now it is admitted by all including our post miller this parable spans the whole first to the second advent. He declares, instead of come after the millennium he declares, instead of for himself as this parable be delivering up the kingdom to the Father. Thus, this fold proof that it is at and not at the close of Christ's second advent. And now, my brethren, briefly our Lord's parable of the thirteenth chapter of Matthew contains thirteen parables. Lord himself to illustrate the kingdom of heaven to one of the points of the two schools of thought and that is the "kingdom is rejected—while the country, all will admit in mystery; and the secret or rather the mystery is the object, I am parables in this chapter.

When the Nobleman who is now in a far having received from there will be no further he is still absent, and kingdom have their end these mysteries? Take parable of "the sower Does it sanction the harvest from the seed small a portion of the in the absence of the Fowls and thorns and choke, wither and scorch here, my dear brethren the post-millennial period marked by of revealed truth, the true religion and the sceptre of Christ judgment to make it

Take the next parable the "tares and wheat" stated even more precisely preceding. We are interpretation of the The Lord interprets that soweth the good seed The field is the world child ren of the kingdom the children of the that sowed them is the end of the world angels. As therefore and burned in the end of the world. forth his angels, and his kingdom all those which do iniquity a furnace of fire: gnashing of teeth. shine forth as the

ned and re-sanctified by the blood of the Son of God. light, of rest, of peace, of and as ages upon ages roll number that "in six days the heavens and the earth, the them is," and that there the Sabbath day and hal-

Millennial Advent.

aper read by Dr. I. D. Herr, Ministers' Conference of New rished in the *Baptist Weekly*

this article is to prove from things of the New Testa- tion of the world from s till the coming of the ken in its course of wick- s I now come to the testi- Teacher, whose words up- r subjects are final.

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f thought in the para- nobleman had not only e to receive a kingdom, e re that kingdom could e n entrusts costly treas- e rring his absence and e py till I come." Then e r conduct; they "hated e ge to him saying, We

will not have this man to reign over us." Now it is admitted by all Bible students, including our post-millennial brethren, that this parable spans the whole period from the first to the second advent of Christ. If Christ come after the millennium, then, as the Bible declares, instead of receiving a kingdom for himself as this parable declares, He will be delivering up the kingdom to God, even the Father. Thus, this parable affords a two-fold proof that it is at the commencement and not at the close of the millennium that Christ's second advent takes place.

And now, my brethren, I come to consider briefly our Lord's parables as recorded in the thirteenth chapter of Matthew. This chapter contains thirteen parables spoken by the Lord himself to illustrate the "mysteries of the kingdom of heaven." And now I come to one of the points of controversy between the two schools of theological interpretation, and that is the "kingdom of God in mystery." That there is to be a kingdom while the King is rejected—while the Nobleman is in a far country, all will admit; but it is a kingdom in mystery; and the solution of this mystery or rather the mysteries of this heavenly kingdom is the object, I apprehend, of our Lord's parables in this chapter.

When the Nobleman, our Lord Jesus Christ, who is now in a far country, shall return, having received from the father the kingdom, there will be no further mystery. But now he is still absent, and these mysteries of the kingdom have their existence. But what are these mysteries? Take the first well-known parable of "the sower going forth to sow." Does it sanction the thought of any universal harvest from the seed sown? Alas! how small a portion of that seed of the kingdom, in the absence of the King, brings forth fruit! Fowls and thorns and rocks and sun, devour, choke, wither and scorch it. Is there anything here, my dear brethren, as Dr. David Brown, the post-millennialist asserts, that speaks of a period marked by the "universal diffusion of revealed truth, the universal reception of the true religion and unlimited subjection to the sceptre of Christ?" I leave your sanctified judgment to make its own verdict.

Take the next parable of our Lord—that of the "tares and wheat." Here the case is stated even more potentially than in the one preceding. We are not left to discover the interpretation of this parable for ourselves. The Lord interprets it for us and by his interpretation we most cheerfully abide: "He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their

Father. Who hath ears to hear let him hear."

Time will not permit me to examine the parable more closely, and therefore I only remark that it teaches neither the universal spread of Christianity or a post-millennial coming of the Lord Jesus. But it is said that the parable of the "mustard seed" and "leaven" surely point to a universal diffusion of truth and gospel triumph. I reply, first, they cannot contradict other parables, and our Lord's interpretation of parables in the same chapter. It is true Christ does not interpret them, but surely we dare not interpret them contrary to the plain teaching of Christ in his interpretation of others. I admit most cheerfully that a rapid growth of something is represented by the parable of the mustard seed, but where is the evidence of its universality? It does not state that the tree filled the whole earth, and therefore falls short of proving what our post-millennial brethren assert. The foreign fowls lodging in the branches, are just as likely to be unclean birds as clean, but upon this we stop not to argue. What I have said in relation to interpretation and universality, apply with equal force to the parable of the leaven.

On this question I only add this thought: According to the teachings of Christ everywhere else in the New Testament where he speaks of "leaven," he uses it in an evil sense, and it is not for one moment to be admitted that he changes the moral character of the "leaven" in this parable. "Leaven" is used as the uniform sign of corruption throughout the Word of God. "The leaven of the Pharisees, which is hypocrisy;" "The leaven of malice and wickedness;" "The old leaven," are phrases familiar to every Bible student; and the warning, that "a little leaven leaveneth the whole lump," and "Purge out the old leaven, that ye may be a new lump, as ye are unleavened," are not to go unheeded. Thus the beautiful fabric of the leaven of the gospel falls to the ground, and the sad truth stares us in the face that corruption will work silently, like "the mystery of iniquity," even in the three measures of meal, which indicate the truth as it has been revealed by Christ Jesus. Truly the sad question of our Lord is not inappropriately quoted here, "When the Son of man cometh, shall he find the faith on the earth?" In the face of all the solemn testimony of his word upon this subject, we should examine ourselves to see whether we be in the faith, and take heed to watch and pray lest we, too, fall into temptation.

And now, my brethren, for a few moments enter with me the field of thought opened up by Christ in Matthew 24th. . . . Does our Lord's answer in this chapter to his disciples' question: "What shall be the sign of thy coming and of the end of the world?" indicate there will be a period prior to his coming when righteousness shall cover the earth, and true religion shall be universally diffused and accepted by men? This is the question we wish to solve. Listen, therefore to the words of Jesus; Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

This plain teaching is in harmony with the

sixth chapter of Revelations where the Lamb opens the seals. The first seal opens and one of the living creatures cries: "Be going." Our translation renders it, "Come and see." Dr. Conant translates it "Come," but I prefer the word "Be going," for it is evidently a word of command; "And I saw, and behold, a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." Here we have in the highest form of symbolism the same truth as spoken so plainly by the Son of God: "False christs shall arise and deceive many." This is the first sign. Second, Christ declares to his disciples: "And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom." The second seal opens: "And there went out another horse that was red; and power was given him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." Third, Christ declares there shall be famines. The third seal opens and John "beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see that thou hurt not the oil and the wine." Fourth, Christ asserts there will be "pestilences." The fourth seal opened and John looked "and behold, a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Fifth, Christ declares to his disciples, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." The fifth seal opens and John "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?"

But time will not permit me to continue these parallel thoughts between Christ's sayings and the book of Revelation. Suffice it to say, however, that this appalling picture closes up with the great tribulation, and the coming of the Son of man, as the Lord Jesus declares: "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." See the condition of the world at this time as indicated in the book of Revelation: "The kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great

day of his wrath is come; and who shall be able to stand?"

But you ask me why I quote so largely from the Word of God? First, to show that Scripture is in harmony with itself, and second, that such overwhelming testimony may impress each one of us with the solemn truth that the condition of things from the days of Christ's flesh until he come again in the clouds of heaven, do not indicate there will be a period of millennial glory upon the earth prior to that wonderful event.

No one can be more conscious of the inability of this short paper to cover the mighty truths relating to the question of Christ's coming than myself. I feel sensibly that I have scarcely crossed the threshold of this important field of thought. I trust enough has been said to indicate the line of argument, and to express the strength of the position occupied by those accepting the millennial view.

For myself, I have come to accept the above views with all my heart. I was slow to reach them, for they were contrary to many preconceived opinions. Yet, step by step, I have fought mental battles over these fields, and in every encounter my old theories have been defeated, and my mental weapons captured, until I now stand upon the ground a willing captive to these grand and glorious truths. I no longer accept the view of Christ's coming simply as a doctrine but as a living truth, full of spiritual vitality, and potential in its call to duty and obedience. I believe most firmly in the ultimate triumph of our glorious Redeemer. My views of God's purposes are optimistic in the highest degree, and I rejoice most profoundly in the assurance of the coming of my Lord to put an end to sin, and to establish the kingdom of which Daniel prophesied, and Judah's bard has royally sung.—*Messiah's Herald.*

CHEERFULNESS.—The duty of being cheerful is one which is at all times binding upon us. We have no right to be morose or sullen, or accustom ourselves to look on the dark side of things. No sense of the solemnity and importance of life can excuse our giving way to a sour and unhappy temper. Though sadness must at times fall across our path, and our hearts and souls be often impressed with the weight and seriousness of imposed duty or of surrounding circumstances, yet sadness and seriousness ought by no means to be considered synonymous with gloom and despondency. From the exercise of trustfulness and cheerfulness, in a high and true sense, we are never absolved, whatever discouragements or temptations beset us.

THE POWER OF GOOD HABITS.—Habits of temperance, economy, truthfulness, honesty, generosity once thoroughly engrafted upon the life of an individual, will accomplish for him what years of seeking and effort without them would fail to produce. They will open wide for him the gates of success, of honor, of respect, of affection, through which so many seek in vain to enter. Working spontaneously and almost unconsciously, as they will after constant and intelligent culture, they release the power that produced them for still higher efforts; they form a foundation on which to build, without fear of overthrow, all the finest traits of excellence; these prepare the way for progressive virtue and for the beauty of goodness which is so rare but so admirable.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 10th day of the 8th month, 1881.

JACOB BRINKERHOFF, Editor.

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

Shall be Like Him.

"Now are we the sons of God, and it doth not appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 John 3: 2.

From this text we learn that we have a high calling and have a great privilege bestowed upon us, that through faith in Christ, and our atonement with God by him, we have become the sons and daughters of the Almighty. 2 Cor. 6: 18. All mankind are said to be the children of God by creation; but the sons of God in our text represents believers in a different manner than what nature dictates. The first man sinned and lost his birthright, and mortality and death were entailed upon the race; his posterity have sinned also, and cannot hope for the benefits belonging to them naturally by virtue of their birthright. But in love and mercy to poor fallen man God sent his Son to redeem and save us, calling upon us to believe on his name and turn to God, and as many as thus believe or accept him to them gave he the power, or right, or privilege to become the sons of God, John 1: 12. And in writing his epistle to the brotherhood in general, he says, in virtue of this fact, or right, "now are we the sons of God."

This title is said to come to us by adoption. Paul makes it plain when he writes, Gal. 4: 4, 5, that when the fullness of time came God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons. Thus it is that our privilege now to be the children of God is by virtue of Christ, and not by our being the children of God by creation. Then, being received of the Father by adoption we have the same rights vouchsafed to us as if we had them by virtue of being the children of God by creation; the sons and daughters of Adam and Eve, our first parents. We have no claim upon our Father by virtue of our birth, for that is forfeited; all that we may lay claim to is by virtue of our adoption to his favor through the merits of a mediator—his only begotten Son.

Now are we the sons of God, but just what we shall be doth not yet appear; but great and precious promises are made to us for our hope and faith; and right here is one of them in connection with the declaration that we are now so great as the sons of God. When our Savior shall appear we shall be like him; something beyond what we now are. Although we are sons of God we are yet in a mortal state, and must suffer the ills of our mortality, and are subject to manifold temptations, and sin is all around us. When we are like Jesus we shall be immortal. He arose from death and the grave in immortality, and when he appears again to the world

in glory, with all the holy angels, and calls forth his sleeping saints, they shall arise in immortality also. 1 Cor. 15: 42. Herein shall we be like him, as David said also, I shall be satisfied when I awake with thy likeness, Ps. 17: 15. Immortality comprises life, enjoyment, holiness, and perfection.

Being children of God our citizenship is in heaven, from whence we look for our Savior, who shall change our vile body, that it may be fashioned like unto his glorious body. Phil. 3: 20, 21. This text, as well as the former one, represents that our change to immortality occurs at the appearing of Jesus from heaven. Our bodies may be called vile, because they are subject to corruption, and are now afflicted with pain and disease. Then they shall be changed to immortality and incorruptibility, when all vileness shall have departed, and there shall be no more corruption or liability to sin. But a more correct translation, instead of vile body, as nothing that God has made is vile or mean, reads in the Emphatic Diaglott, "Who will transform the body of our humiliation into a conformity with his glorious body." The Revised Version reads, "Who will fashion anew this body of our humiliation."

Not only then are we to be changed to immortality, but although now we are in humiliation or lowliness, when Jesus shall appear we shall be made glorious. Jesus was glorified when he ascended to heaven, and as we are to be like him, we shall also be glorified, as it is written by Paul, of the resurrection of the dead. "It is sown in dishonor, it is raised in glory." It certainly will be glorious, when the righteous shall shine as the sun in the kingdom of their Father, Matt. 13: 43. It will be glorious to have angels for companions, and to see the Redeemer in his glory, and to follow him whithersoever he goeth. The city where the many mansions are, called the Father's house, will be glorious, paved with gold, and adorned with precious stones, the description of which is enough to delight the imagination that we should long to go there, and it should incite us to make such use of the day and means of grace as should enable us to make our calling and election sure, that we come not short of eternal life.

Although Jesus was glorified, and we shall be, we cannot claim equal glory with him. There are degrees in glory, though there cannot be in immortality. See 1 Cor. 15: 41. We cannot claim equality with Christ. While we shall be immortal, as he is immortal, he is the source of immortality to us. While we shall be glorified together, his glory will exceed ours, for he is the Sun of Righteousness, and we live and reign by him. Though we may reign as kings and priests, it is under him, while he is subordinate to none but the Father. He then will have taken his own throne, on which we may sit with him, but he is greater than they who sit with him. The Redeemer-king will reign over what he has redeemed. No one can attain to his station, for he is "far above all principality, and power, and might, and every name that is named, not only in this world [or age], but also in that which is to come." Eph. 1: 21.

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Quarterly Meeting at Hope, Mich. Oct. 7th.

On account of sickness and for want of time I have neglected to report through the *Advocate* the success of the meeting; but thinking that we have some brethren in the north part of the State who depend on the *Advocate* for a report of the meetings, I will report briefly. Considering the distance that most of us had to go there was a goodly number present. Meeting opened on Sabbath evening by singing, prayer by Bro. Baker, and preaching by Bro. Cranmer. Text: 1 Peter 1: 3. Brother C. was somewhat tired from his journey, but forgot it and gave us a good discourse. The next morning we came together with the same spirit that the Master gave us the night before. Bro. Knickerbator opened the meeting by prayer, and Bro. C. preached again from John 3: 1-8, as the Spirit gave him utterance, closing with a good exhortation to be ready, and have on the wedding garment, so when Jesus comes he could say, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many. We then had a social meeting for 40 minutes, in which 27 gave testimony to the truth. We could not help saying that it was good for us to be there.

Meeting commenced again in the evening at 7, with singing, and prayer by the writer; then Bro. John Branch preached from Job 19; subject: Hope of the church. Spoke one hour, and read abundance of texts to prove that the Christian's hope was in the resurrection of the just. Meeting closed with a good feeling generally. On the morning of the 9th we met at 10 o'clock to consult the interests of the cause in general. Reports were handed in from the elders and delegates; everything in good order; the brethren were to work equally as hard as the elders. At 10 o'clock meeting opened for preaching by Bro. B., on the Home of the Saints. Text: Acts 26: 7-9. Twenty one positive declarations were read from the Scriptures which could not be disputed. He spoke about 40 minutes; then Bro. C. spoke a few minutes by way of exhortation; then a few moments were devoted to special service in setting the church in order. Being destitute of an Elder, Bro. Knickerbator was ordained as ruling Elder. Meeting closed till 7 in the evening, when Bro. Howe opened the meeting by prayer; preaching by Bro. B.; text: Heb. 9: 2-8. Preached 40 minutes; furnished 24 texts to prove his position. Surely no one could say but that Bro. B. is a workman that need not be ashamed. Bro. C. exhorted us again to faithfulness till the great Life-giver should come, and bring his reward with him, to reward every man as his work has been. We hope the brethren will excuse us for not getting out a report sooner.

L. J. BRANCH, *Secretary*.

The Arabic Bible translated by Dr. Eli Smith and Dr. Van Dyck, and printed at Beirut, is circulated in the Delta and along the valley of the Nile. There is a large population in this part of Africa, and westward to the Atlantic, whose vernacular is Arabic; and as rapidly as they can be reached by missionary effort, copies of this Bible will be ready for them.

A Beautiful Sentiment.

Men and women without some sort of religion are, at best, poor reprobates, the footballs of destiny, with no tie linking them to infinity and to the wondrous eternity that is beyond them; a flame without heat, a rainbow without color, a flower without perfume.

They may in some sort tie their frail hopes and honors, with weak, shifting tackle to the business of the world; but without that anchor which is called faith, are a-drift and a wreck. They may clumsily continue a kind of responsibility or motive, but can find no basis in other system of right action than that of spiritual faith. Men and women may craze their thoughts and their brains to thoughtfulness in such poor harborage as fame and reputation may stretch before; but where can they put their hopes in storms, if not in heaven!

And what sweet trustfulness—that abiding love that enduring hope, mellowing every scene of life, lighting them with the pleasant radiance; when the world's cold storms break like an army with smoking cannon—what can bestow it all but a holy soul-tie to what is stronger than an army with cannon? Who that has enjoyed the love of a God-loving mother, but will echo the thought with energy, and hallow it with a tear?—*Selected by WM. E. CARVER.*

Crime.

THE great increase of crime may well excite serious apprehension in the mind of every lover of his country. Gambling is rapidly becoming a national vice. Colleges have their boat clubs, towns and cities their base ball clubs for gambling purposes. Millions of dollars of railroad stocks are sold by men who do not own what they sell to men who do not expect to own what they buy. Even grain, that feeds the people, is bought and sold in the same way. A bushel of A, a million of bushels of wheat to be delivered at the end of thirty days at a certain price. If when the time is up wheat is higher than it was when the sale was made, B. pays the difference on the quantity sold; if it is lower A. pays the difference. It simply amounts to a bet between the parties that wheat will be at a certain price on a certain day. It is gambling and nothing else. This is carried on to an extent little dreamed of, by men living in all parts of the land. This leads to the false reports in the papers in regard to every thing that has a tendency to influence the market. To cover up losses, recourse is had to embezzlements, thefts and forgeries. The conscience is silenced by the plea that the money so taken will be returned as soon as possible. The government is robbed, business houses are robbed, widows and orphans are robbed—some times openly and sometimes under cover of judicial proceedings.

Murders for the most trivial causes are becoming common. The *New York Graphic* says: "In the shooting line the wild west pales before the east. New York now rivals Leadville." The Fenians, for the purpose of crippling England, openly threaten to blow up English steam-ships even though engaged in American trade and loaded with American passengers.

What is the cause of this general demoralization? For years back we have been accustomed to attribute it to the war. There is no doubt but war is an enemy to morality and religion. But we have had peace for a sufficient length of time for the nation to recover its moral tone. But there are no indications of a growth of virtue among the people. We think the causes of the prevalence of crime are these:

1. The growing prevalence of infidel sentiments. Experience has demonstrated that human laws, whatever their penalties, are weak unless supported by the sanctions of religion. The experiment of governing a state on atheistic

principles was tried half a century ago in France. Under the teaching of the assumed philosophers of the day, the sabbath war formally repealed, the Bible discarded and Christianity abolished. The worship of reason was inaugurated. Those in authority beheaded, under the forms of law, thousands of their co patriots because their political sentiments differed a little from their own. The streets of Paris flowed with blood.

Our government is a government by the people. Yet within a few years two of our best and most popular Presidents have been stricken down by the assassin's hand. Our government cannot stand upon an infidel foundation. Atheistic sentiments are sapping the very foundations of society.

The *New York Evening Post* says: "A careful survey of the murders, suicides and other felonies committed in the chief cities of the United States during the last ten years, shows that a heavy fraction of the perpetrators were *atheists and free-thinkers*. These unhappy persons, persuaded that life is the be-all and end-all here, imagine they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shows a fearful number of instances, some of which the reader will recall, of absolute disbelief in the existence of a God or in penalties for sins committed in this life to be exacted in the future one.

The Hon. George R. Wending in his lecture on Robert Ingersoll, says: "The most notorious outlaw known in the criminal annals of the West, Frank Rande, stood a few months ago, at the bar of his cell in St. Louis, the very impersonification of every crime, with the air of a braggart, said to the preachers, priests and policemen, to throngs of men and women, 'I am a Bob Ingersoll man'—and every man and woman in the land believed him."

2. Another cause of the tendency to crime is the making of salvation so easy by the popular church revivalists of the day. Repentance, restitution, confession, turning from popular sins is not insisted on. Multitudes join the church without any Christian experience. They profess to be saved without meeting the conditions of salvation. Many who are starting upon a career of crime are encouraged to go on, with the hope that before they die they can "come to Jesus, without humbling themselves and making wrongs right and be saved. The popular, unscriptural theology is doing immense harm. We need revivals, but most of all a revival of righteousness.—REV. B. T. ROBERTS, A. M., in *Earnest Christian*.

THERE is a fable that "The moon in an eclipse complained to the sun, saying, 'Why, my dearest friend, dost thou not shine upon me as usual?' 'Do I not?' said the sun; 'I am sure I am shining as I always do; why do you not enjoy my light as usual?' 'Oh I see,' said the moon, 'the earth has got between us.'"

Ah! Christian friend, how like too much of your experience is that! The Sun of Righteousness always shines brightly, benignly and freely, but why are you not always in his light? The world gets in between. That's it. The cares of the world, the pleasures of the world, the fashions of the world, intervene. They cast their shadow over the soul, obscure the light, and leave you in darkness and gloom.

"The taxes are indeed heavy," said Dr. Franklin, on one occasion, and if those laid on by the government were the *only* ones we had to pay, we might more easily discharge them; but we have many others, and more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing any abatement.

The Restitution.

Earth waits to have her curse removed—
Its Eden-life restored,
And share again the smile of him
Who is her rightful lord.

There is a balm ('tis found in Christ),
That nature's wound can heal,
And stamps on all, indelibly,
Redemption's work and seal.

'Tis in the resurrection life
The promised rest shall be!
Oh blessed state! creation waits
The coming jubilee.

Sweet Eden-home, weere all is peace!
For thee the bride doth yearn,
Waiting in hope the promised hour,
When Jesus shall return—

And with his bride forever dwell
In the re-gensis,
Sharing with her the glory-state,
Of rest, and heavenly bliss.—*Restitution.*

The End of the Disobedient.

S. E. BRINKERHOFF.

THE apostle Peter asks the question, "What shall be the end of them that obey not the gospel of God?" 1 Peter 4: 17. This question is answered in many ways in our day. Some tell us their end will be to be cast body and soul into a lake of fire, called hell, where they will burn forever and ever, without any end. Others tell us that their end will be the sufferings of a guilty conscience in some subterraneous place throughout eternity. And still others tell us that their end will be to eventually turn in with the overtures of mercy, obey the gospel, and be saved in God's everlasting kingdom.

It is thought by many in this enlightened age that the "hell fire" doctrine of long ago is not preached any more; but while it is true that the masses of the people do not believe it, and able ministers in all denominations are giving it up as dishonoring to the Bible and its Author, still there are those who cling to it and preach it with all the terrors of by-gone days. Such preaching in this age, with the proper ideas that people now have of law and its penalty, is fast bringing the Bible into disrepute in the minds of the young, and laying the foundation of skepticism and infidelity. Some it is true will cling to the Bible in the face of all such preaching, and in their own mind they will settle it that fire does not mean fire, it just means the sting of a guilty conscience, which the wicked will suffer throughout eternity. Others go right from one extreme to another, when they come to the conclusion that such a doctrine is incompatible with a God of love, they will have all mankind saved at last, if not in this age they will in the ages to come. These conclusions are generally drawn from surrounding circumstances, and then the Bible is read and studied to sustain the different conclusions formed in each mind.

Now, the question with each mind, before the conclusions are drawn, should be, What saith the word? What does God say shall be the end of the wicked, or those who obey not the gospel. When God created man he placed him in a condition where his loyalty and obedience would be tested, and had he proved obedient to his Creator a life of end-

less bliss would have been the result. But man did not prove obedient, and what then was the result to be? Turn to Gen. 2: 16, 17, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." The marginal reading is, "Dying thou shalt die." In the day he disobeyed, eat of the tree which the Lord commanded him not to eat of, he should pass under the sentence of death, and thus remain until the penalty was executed. In an ordinary case, and in any other book than the Bible, we should at once understand this language, and the meaning of the penalty for disobedience. We should at once understand that death, the extinction of life, was the penalty; and this is just what I claim the Bible means.

After Adam had eaten of the tree which God commanded him not to eat of, the Lord talks with him thus: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3: 17-19. This is the sentence for disobedience, pronounced by the righteous Judge of all the earth. No judge could frame language more plain and pointed than this; Adam, by the sweat of his brow should eat bread until the penalty was executed, and then he would go to the ground from which he was taken, and return to dust again. This is the penalty for disobedience to the righteous will of the Creator. Death, simply death. A returning back to the original elements of nature of all that constituted man a living, thinking, intelligent being—a being capable of obeying or disobeying; and when returned to this original element he would "know not anything," be just as though he had never had an existence.

In this toiling, dying state, Adam lived for nine hundred and thirty years, and then died. At last the sentence was executed, the penalty for sin was met so far as Adam and the first transgression were concerned, and had God not devised a plan of redemption death would have been to Adam and all his posterity an eternal sleep. But when man by his own act brought death upon himself, and entailed a dying nature upon all his posterity, God's own wisdom devised a plan, and his own arm brought salvation, in that he provided a ransom from this death in the person of his only begotten Son, for all who would obey the gospel. All are under the condemnation of the law, or condemned to death on account of sin, and obedience to the gospel is God's prerequisite to the redemption that is in Christ Jesus; hence it is written, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John

3: 16. This is conclusive testimony that had it not been for God's love all mankind would have perished; and if perished they would not be in a lake of fire, neither would they be in some under ground prison suffering the pangs of a guilty conscience.

Death, simply death, not suffering, is the wages, or the result of sin. This all are subject to; but the gospel says, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." John 3: 36. How many shall have life? as many as believe on the Son, while those who do not believe on the Son shall not see life. This is positive testimony, and it is from the lips of the great Teacher himself. Then if they do not see life they cannot be suffering in any form whatever, for a life of suffering is just as much life as a life of bliss. This fact is plain in our every day life. Death is not a life of suffering, but a cessation of life in any form. Suppose that in one of our courts a man was found guilty of murder, and the judge pronounces upon him the sentence of death; but instead of causing this sentence to be executed, he, the judge, by some process of his own takes that man away to some unknown place and tortures him year after year, but won't suffer him to die, although life to the poor man is a burden too grievous to be borne, and the judge himself pronounced the sentence of death upon him, but will not let him die! I ask, would such a judge be tolerated in any common district court of the nineteenth century? We all know full well he would not. He would be considered almost too inhuman to live. And yet men will attribute just such deeds, only so much more intensified that the human mind has no power to conceive, to the righteous Judge of all the earth!

God does not torture man for his transgressions; but as the result of sin man dies. The Lord has no pleasure even in the death of the sinner, let alone his eternal torment. Hear what the Lord says, by the mouth of Ezekiel, "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Ezek. 18: 32. But although the Lord has no pleasure in the death of the sinner, he has declared by this same prophet that the sinner shall die. Verse 4, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." Notice that it is the soul that is here spoken of as sinning and dying. It is not said that the soul sinneth, and that the body dies; but the "soul that sinneth it shall die." The soul, or man proper, sins; and the same soul, or individual, dies. He ceases to live. Death—eternal death is the final doom of the impenitent transgressor. The sentence pronounced upon Adam applies with equal force to every transgressor of God's law, unless he willingly complies with the offers of mercy which God has revealed in the gospel of his Son, and be made a partaker of his pardoning love.

Let us look at the testimony of David on this subject. He says, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall

soon be cut down like the green herb." Ps. 137: 2. "For yet a little while and thou shalt perish; yea, thou shalt not be; and it shall not be for their place, and I shall look for their place, and I shall find it, they will be out of their place, and I shall read, 'But ye shall perish, and the enemies of the Lord shall consume them, as the fat of lambs; they shall utter destruction of the living, in plainer language than the psalmist? Surely not. The end of the wicked shall be as the end of anything be perished, avenge? I think not. Can they have consumed away? I think not. Can they have a literal, tangible witness in either happy or wise. Then when the witness into smoke, they shall indeed shall the 'end of off,' and 'destroyed,' v. It is evident that D. contrasting the future wicked. The one shall other shall be cut off; while the other shall be One more testimony from the disobedient, or the 'Like sheep they are laid shall feed on them; have dominion over the their beauty shall consume their dwelling." This erance to the way in the grave, for the wicked there with more pomp righteous, but to its hope of an immortal any state whatever. and understandeth not perish." Verse 20.

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"Watch, . . . lest you sleeping." Mark 13: 36. The age in which I live to me to be that in view constantly in mind I am to these admonitory and Master—"Watch and know not when the eth, at even, or at crowing, or in the night suddenly he find you sleeping unto you I say unto you 33-37.

After a prayerful careful survey of the our Lord at any hour fulfilled; and some of time have been of jobs and tittles of the various departments, natural and revealed, the striking proph

conclusive testimony that had God's love all mankind would and if perished they would of fire, neither would they ground prison suffering the conscience.

death, not suffering, is the result of sin. This all are sub- the gospel says, "He that be- on hath everlasting life, and a not the Son shall not see 36. How many shall have believe on the Son, while believe the Son shall not see ve testimony, and it is from eat Teacher himself. Then life they cannot be suffer- whatever, for a life of suffer- h life as a life of bliss. This ur every day life. Death is ring, but a cessation of life ppose that in one of our found guilty of murder, and nces upon him the sentence ead of causing this sentence the judge, by some process hat man away to some un- ortures him year after year, im to die, although life to burden too grievous to be judge himself pronounced ath upon him, but will not k, would such a judge be mmon district court of the r? We all know full well would be considered al- to live. And yet men will deeds, only so much more human mind has no power ightheous Judge of all the

ure man for his transgres- sult of sin man dies. The e even in the death of the s eternal torment. Hear by the mouth of Ezekiel, sure in the death of him e Lord God; wherefore d live ye." Ezek. 18: 32. ord has no pleasure in the he has declared by this e sinner shall die. Verse are mine; as the soul of e soul of the son is mine; h, it shall die." Notice at is here spoken of as It is not said that the t the body dies; but the shall die." The soul, or nd the same soul, or in ceases to live. Death— inal doom of the impen- The sentence pronounced ith equal force to every law, unless he willingly ers of mercy which God ospel of his Son, and be is pardoning love. testimony of David on s, "Fret not thyself be- either be thou envious iniquity. For they shall

soon be cut down like the grass, and wither as the green herb." Ps. 37: 1, 2. Verse 10, "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Surely, if the wicked shall not be, and we may carefully look for their place and shall not be able to find it, they will be out of existence. Again, in verse 20, we read, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Could the utter destruction of the wicked be described in plainer language than is here used by the psalmist? Surely not. They shall perish. Can anything be perished, and still be in existence? I think not. Can anything be said to have consumed away into smoke, and yet have a literal, tangible form? No; in no wise. Then when the wicked perish, and consume into smoke, they no longer have an existence in either happiness or woe. Then indeed shall the "end of the wicked be cut off," and "destroyed," verse 38.

It is evident that David in this psalm is contrasting the future of the righteous and wicked. The one shall inherit the earth, the other shall be cut off; the one shall perish, while the other shall be "preserved for ever." One more testimony from David in regard to the disobedient, or the wicked. Ps. 49: 14, "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." This cannot have any reference to the way in which they are laid in the grave, for the wicked are generally laid there with more pomp and ceremony than the righteous, but to its being their final end—no hope of an immortal life beyond the grave in any state whatever. "Man that is in honor, and understandeth not, is like the beasts that perish." Verse 20.

[Concluded in next number.]

Watch.

"Watch, . . . lest coming suddenly he find you sleeping." Mark 13: 35, 36.

The age in which we are now living seems to me to be that in which we do well to keep constantly in mind and give the utmost heed to these admonitory words of our divine Lord and Master—"Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 35-37.

After a prayerful and I humbly trust a careful survey of the world, I am unable to see why we should not expect the return of our Lord at any hour. Long since have the broad outlines of prophecy been completely fulfilled; and some of us who have been carefully watching the rush and whirling speed of time have been permitted to see the last jots and tittles constantly developing, until the various departments in the moral, political, natural and religious elements bears all the striking prophetic phases they were to be

found in at the instant when the Master of the house rises up and shuts to the door.

It seems to me that the advent of our blessed and soon expected Lord will be suddenly—not preceded by a visible manifestation of his immediate revelation. His revelation will be signalized by "a shout"—"the voice of the archangel, and with the trump of God." After this audible manifestation will commence the visible unfoldings of the marvelous and awfully sublime realities of that prophetic day of doom and dreaded destiny.

Our Lord, in concluding his remarks upon that question, "What shall be the sign of thy coming, and of the end of the world?" declares that at the instant of translation—"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch, therefore; for ye know not what hour your Lord doth come."

Concerning the instantaneous transition of those asleep in Jesus, and the putting off of the mortal, and the putting on of the immortal nature of the living saints, the apostle's testimony appears to be explicit: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18. In connection please notice 1 Cor. 15: 51-54—"Behold, I show you a mystery: we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." A victory never to be succeeded by another conflict. An immortal nature henceforth unknown and unknown to pain, sorrow, tears, anxiety, sickness and death.

O sacred, long-expected and anxiously desired instant, that separates eternally the chosen of God from the varied ills of sin; when the blessed Redeemer "shall see of the travail of his soul and be satisfied!" Even so, come, Lord Jesus. O come quickly." Alleluia! alleluia! O what a transporting rapture will glow in the hearts of many a sufferer then, wasting and consuming away with sickness and pain; some with feeble, fainting pulse, on the verge of the silent, unconscious sleep, with friends around anxiously and affectionately awaiting the last throb of the death stricken victim's heart to tell the knell of mortality,—when a shout, the voice of the archangel, and the trump of God is heard! Then all hail the tearless, cloudless day! To God's saints it has broken. Then

the blood-sprinkled host put on immortality, and with eyes beaming with the lustre of eternal youth, they see their King coming in his glory, sitting "upon the throne of his glory;" yea, upon "the throne of his glory." Then as Dr. Watts sings:

Oh! for a shout of holy joy
To join the trumpet's thund'ring sound;
The angel herald shakes the skies,
Awakes the graves, and tears the ground.
The slumb'ring saints, a heavenly host,
Stand waiting at your gaping tombs;
Let every sacred, sleeping dust,
Leap into life, for Jesus comes!
Jesus the God of might and love,
New moulds our limbs of cumb'rous clay;
Quick as seraphic flames we move,
Active and young, and fair as they;
Swift as the motions of desire
Run up the hills of heavenly light,
And leave the welt'ring world on fire.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus."—S. S. BREWER in *Crisis*.

Letter Department.

From Bro. Wm. and Sr. M. A. Wells.

BRO. BRINKERHOFF: We have taken the *ADVOCATE* over a year, and found a great deal of comfort in reading it. We are alone in our views in this part of Oregon. The *ADVOCATE* has made a great many hours pleasant for us. With no one of like faith to converse with, we feel at times lonely and almost disheartened; but when the *ADVOCATE* comes as a messenger of hope and love, bringing glad tidings of Israel's return to their own land, and the evidence of the fulfilling of prophecy, which no other time has equaled, and the faith of our scattered brethren in the soon coming of our Savior to reign in Mt. Zion gloriously, when we shall go to Jerusalem from one new moon to another to worship the King, the Lord of Hosts, and peace shall reign over the earth as the waters cover the sea, it is indeed manna to us in this wilderness of unbelief. There are a great many infidels here, and many more that see as thro' a glass darkly, with no tangible views of faith and the great hereafter. A vast amount of good might be done here if one could be found to come and preach the word, the true way of life—to life eternal. It can truly be said of this part of the world; The harvest is ripe but the laborers are few. Your Bro. and Sr. in Christ.

Phoenix, Jackson Co., Oregon.

SISTER ELIZA A. McMILLEN writes from Bluffton, Texas: We do not like to do without the *ADVOCATE*; it is all the preacher we have of our faith, and we are lone ones. We have been keeping the seventh day Sabbath since the winter of 1879, and try to keep all the commandments of God and the faith of Jesus. How I wish there were some one here to give us a portion of meat in due season; but the Lord knows what is best for all his children. My husband is very poorly at this time, and has been for some time. Brothers and sisters, pray for us.

Two new churches have been dedicated in the Japan mission of the American Board. One is at Imabra on the island of Shikoku, and the other is at Osaka.

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.

Items of Interest.

The trial of the assassin Gitteau is fixed for Nov. 7.

THE Rock River (Ill.) Methodist Episcopal Conference, voted to expel Rev. Dr. Thomas of Chicago, for heresy.

A DISPATCH from Montreal states that Vennor looks for a continuance of the warm wave on this continent during the approaching Winter, broken by waves of low temperature of brief duration. He disregards the sun or sun spot theory, and predicts an open Winter.

ITALY has had a large share of calamities this year. A terrible earthquake occurred early in the year at Cassamaccioli, and a recent one was experienced in Abruzzi, one of the Neapolitan provinces, rendering more than a thousand houses uninhabitable by being partly demolished or badly damaged. At times during the season the heat seemed unendurable, and on the 23rd day of August, in the vicinity of Florence there was a sudden increase of heat, with a hot, dry mist, then a blast of hot air, causing the thermometer to jump from 98 to 103 in a very short time, which caused great consternation and alarm.

Great damage was done to the crops in Scotland by the storms of a month ago, in which the rainfall was so great for 36 hours as to overflow the streams, sweeping away the crops, some of which were cut, and the growing grain is seriously damaged. In the west of Scotland the prospect is better, but altogether it is said to be the worst on record. It is said that one effect of this calamity will be to intensify the agitation for land reform in Scotland.

While so many thousands of the citizens of the United States are Summering in Europe, the tide of immigration is more than balancing the account, with Scandinavians, Germans, Italians, French, and the surplus population of the British Isles. And these have come, not for a Summer vacation, but to stay. The warp and woof of this great republic are being woven of all possible materials. The nations of the world are gathering not only from the East, but from the great hives of the Mongolian tribes who now appear from the West. What character will this social alluvium of the world present a few generations hence?—*The Foreign Missionary.*

The news comes from Venice, in Italy, that Count Henrico Campello, the archpriest of the Basilica of St. Peter, in Rome, has publicly abjured Catholicism and entered the little Methodist church in the Piazza Poli. He read a discourse on the occasion, embodying his various reasons for leaving the church of Rome, conspicuous among which were his objections to a church which prevented a man from expressing sentiments toward his country and government which a patriot should cherish. The high position, social and ecclesiastical, of Count Capello, causes his abjuration to produce immense sensation in Catholic circles.

Prohibition in Kansas.

THEY tell us prohibition is ruining our State; that is the position taken by the towns and cities of this state, where they bid defiance to the law. Leavenworth says it is infamous; that it is an outrage like the fugitive slave law. Let us see just a moment. The fugitive slave law was in the interest of human slavery; it was in the in-

terest of all that was infamous and outrageous, while the prohibitory law is in the interest of human freedom; in the interest of the fireside; in the interest of the homes of the people, and in the interest of sobriety and good government.

They are as different as midnight and noonday. But Leavenworth says that saloons are necessary to the prosperity of the city. Leavenworth twenty years ago was the commercial metropolis of the Missouri valley, and held the key to the situation in this western country. It was the political power in this state. You could not get any man named for any office without first making peace with Leavenworth. There have been from fifty to one hundred and fifty saloons in that city during the past ten or fifteen years; the temperance people plead with Leavenworth; showed her citizens that these saloons were as a cancer in the vitals of her prosperity. They replied "You are fanatics; we know our own business; no town prospers without them; it brings trade to the city, and business is livelier for their presence." Let us see.

In 1861 Leavenworth had 20,800 population, and about one hundred saloons and she has clung to the saloons ever since. In 1881 her population has declined from 20,000 to less than 17,000, notwithstanding the fact that she has had saloons enough to give a population of 100,000, if they are necessary for the prosperity of a city.

In 1871,—I wish to give the official figures, so that it cannot be said that I misrepresent the facts,—the assessed valuation of the property of Leavenworth was \$5,991,027. In 1881, after she had hugged her saloons for ten years in spite of the advice of her true friends to do otherwise, the assessed value of her property had declined to \$3,281,863.66. A falling off in ten years of \$2,710,163.34; the only city which has lost in population or wealth during that time; all the others have grown, but Leavenworth has clung to her saloons until they have nearly killed her.—*From a speech by Gov. St. John.*

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.

L. J. BRANCH.

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

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.

Letters and Money Received.

M J Mullet \$2, Polly P Cooper \$1, Eliza J McMillen \$1, J W Williams \$1, J F Nicholson \$1, A J Dedon \$1, R D Hall \$1.50, Aaron Walton \$1.25, N A Wells \$2.25, S V Hutchinson \$1.60, J W Cassidy.

Books and Tracts Sent by Mail.

N A Wells, W C Long.

Books and Tracts FOR SALE AT THIS OFFICE.

HYMN BOOKS.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music, whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists. *The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cts.

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 cts.

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 cts.

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

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 cts.

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

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

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

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

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 cts.

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 cts.

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.

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

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He Will Come.
The Lord, our King, will show
His heritage restore,
The verdant earth shall be his
The reign of sin be o'er.
The curse shall then no more
Nor sorrow come again;
The hills shall wave in living
And flowers shall robe the p
The crystal streams shall win
Beneath the mountain brow
The lovely birds shall tune th
With richer notes than nov
Yes; He will come, the prom
To David's royal throne;
His rights by right divine de
All earth his sceptre own.
All things shall bow before h
All thrones before him fall
All nature in one grand acce
Proclaim him Lord of all.
He'll come with shouts of ser
In God's appointed way,
No mortal shall the time pro
Nor stay the welcome day
He'll come when Rome her
And number is complete
Her waning time has now b
Her doom, she soon shall n
Her pontiff now a prisoner s
Within her palace walls;
He pleads, he prays, with ou
None heed his plaintive c
Her crown is fallen in the c
None dare her claims def
The God of all the earth is J
Her glory's at an end.
Her halls of luxury and cri
All stained with human b
Are written on the page of
But better known to God.
Her cup, once filled with m
Shall prove a noisome so
To eat her flesh with burn
Till Rome shall be no mo
Yes; He will come to put
To all her vice and sham
His cause and people to de
Who trusted in his nam
He comes to rend the aeris
That hides him from our
His glory spread o'er hill
And groaning earth ren
He'll cause the dust of ma
To spring to life again,