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# 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, 24th Day of the 8th Month, 1881. (Nov. 15, 1881.) NO. 32.

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 re-  
stored to its original glory and condition as the  
future inheritance and abode of the redeemed and  
the Kingdom of God, the Atonement and re-  
demption by Jesus Christ, the Prophecies, the  
Christian Life, and kindred Bible subjects.

## The Christian's Way.

MRS. J. C. FIELD.

The clouds are thick and low'ring,  
They hide the hills around,  
The mists enwrap the valleys,  
I scarce can see the ground;  
I faint to see the sunshine  
Once more illumine this clod,  
Faith reaches out in terror,  
And calls upon her God.  
Where is He? Oh the darkness  
Is horrible to see.  
Where is He? All about me  
Is full of mystery;  
God of my faith, come nearer,  
And make me feel thee near,  
Fill me so fully of Thyself  
There'll be no room for fear.  
When strength, and hope and patience,  
And almost faith gives way,  
I cry in utter weakness,  
Oh! When will break the day;  
I know my God is living,  
I know his power can save,  
That He can raise us up to life,  
E'en from the deepest grave.  
But Oh! It seems so cruel  
To beat against the tide,  
To see the priest and Levite  
Pass on the other side,—  
But the hammer and the chisel  
Are used the clay to mold,  
And vessels fit for kingly use,  
Are made of beaten gold.  
In the furnace we are writhing,  
In agony of pain,  
We are surely being beaten,  
As the Thresher beats the grain,  
Vexed on all sides and broken,  
As only Thou can'st know,  
Look down upon Thy children,  
Who grieve and suffer so.  
The way is dark before us,  
We cannot see at all,  
Oh heavenly Father, lead us,  
And hold us lest we fall;  
Our feet are torn and bleeding,  
Our eyes are blind with tears,  
Our hands are sore with toiling  
Through many weary years.  
And oft our hearts are fainting  
While thinking of the way,  
There stretches out before us,—  
Ere night may turn to day;  
We reek not what of sorrow  
Is yet for us to know,  
But He who guides the sparrow,  
Will help us as we go.

He says our hairs are number'd,  
And we believe his word,  
Though it scarce seems worth the notice  
Of the great creation's lord;  
And we do believe that Jesus  
Will be our helping friend,  
As he promised his disciples,  
Always, even to the end.

Eyes nor ears may know the glory,  
That awaits us over there,  
Neither can our hearts imagine  
What shall be for us to share,  
But, we know sin can't enter  
And our tears shall all be dried,  
And in our Savior's likeness,  
We shall all be satisfied.

Igo, Shasta Co., Cal.

## Our Earthly House.

JOHN BRANCH.

"For we know that if our earthly house of this  
tabernacle were dissolved, we have a building of  
God, a house not made with hands, eternal in  
the heavens," 2 Cor. 5: 1.

Dear readers of the ADVOCATE: I think we  
have before us one of the most important sub-  
jects in the Bible, for reasons which I shall  
try to point out. For many years people  
have claimed that the text before us taught  
that men were immortal, and at death they  
would soar away to the undying regions of  
glory, there to enjoy the presence of God,  
and angels forever. Now, one reason why  
this is one of the most important subjects is  
because we do not want to be mistaken about  
home; for we know that if our earthly house  
of this tabernacle were dissolved, we have a  
building of God, a house not made with  
hands, eternal in the heavens. Many believe  
this earthly house is the body; but if so, why  
did not the apostle say, For you know, instead  
of saying we know? He has used the plural  
number we; and then uses the singular num-  
ber body. Paul had climbed to the very  
zenith of honor and education, and knew  
just how to express himself about these things;  
and says we know if our earthly house of  
this tabernacle were dissolved. To have been  
right, according to the theory of to-day, it  
should have read like this: For we know  
that if our earthly houses of these tabernacles  
were dissolved, we have some buildings of  
God, houses not made with hands. Now in  
this way men could harmonize the doctrines  
of to-day; but as sad as it may be, the apos-  
tle did not speak in this way. He says we,  
and in speaking of the house, an house or a  
building, how plain he makes it appear.

Now we will leave this chapter for a mo-  
ment and go to some more of Paul's teach-  
ings. "Wherefore, holy brethren, partakers  
of the heavenly calling, consider the apostle  
and High-Priest of our profession, Christ Je-  
sus, who was faithful to him that appointed  
him, as also Moses was faithful in all his  
house. For this man was counted worthy

of more glory than Moses, inasmuch as he  
who hath builded the house hath more honor  
than the house. For every house is builded  
by some man; but he who built all things is  
God; and Moses verily was faithful in all his  
house, as a servant, for a testimony of those  
things which were to be spoken after; but  
Christ as a Son over his own house, whose  
house are we, if we hold fast the confidence  
and the rejoicing firm unto the end." Heb. 3:  
1-6. Now we have the apostle speaking of  
house again, and he says we are the house;  
singular; but he carries the idea that we  
must hold fast our confidence firm unto the  
end.

The Savior, by coming into the world and  
suffering upon the cross, opened the way  
whereby we could be saved; and after this  
way is opened up he says, If any man climb  
up any other way, the same is a thief and  
robber; and again, after this work of opening  
up a door has been accomplished, the Savior  
ascends upon high, to rule over his own house  
or intercede for his people. Now, if we have  
been adopted into the family of Christ, we  
belong to the house. The apostle's view was  
something like what we have just expressed.  
He says, "For we know that if the earthly  
house of this tabernacle were dissolved we  
have a building of God, a house not made  
with hands, eternal in the heavens; for this  
we groan, earnestly desiring to be clothed up-  
on with our house which is from heaven; if  
so be that being clothed we shall not be found  
naked; for we, that are in this tabernacle, do  
groan, being burdened; not for that we would  
be unclothed, but clothed upon, that mortality  
might be swallowed up of life; therefore we  
are always confident, knowing that while we  
are at home in the body we are absent from  
the Lord."

Now to prove more satisfactorily that the  
apostle meant the church, we will use his lan-  
guage as recorded in 1 Cor. 12: 12: "For as  
the body is one, and hath many members,  
and all the members of that one body being  
many, are one body, so also is Christ; for by  
one Spirit are we all baptized into one body,  
whether we be Jews or Gentiles, whether we  
be bond or free, and have been all made to  
drink into one Spirit; for the body is not one  
member but many." Thus you can see just  
what the apostle meant by the body; namely,  
the church. The foot cannot say it is not of  
the body because it is not the hand; no; why?  
because all these different members are use-  
ful; and so it is. Little do we realize the  
good we might accomplish if we would  
move with and by the Spirit of God. Now  
the facts set before us are the reasons why  
Paul would rather be absent from this body

and present with the Lord. Not that he would leave this tenement of clay; but in the body there is a warfare; that is, the church; and he was willing to leave all this and be with the blessed Master. Praise his name! I would willingly leave the body for the same reason. May we all be ready and prepared to meet the great change that awaits the house of God, is my prayer.  
Hartford, Mich.

The Light of the World.

J. W. CASSIDY.

[Concluded.]

In Rev. 12: 1, we find the woman (church,) clothed with the sun (the moral teachings of Jesus,) and the moon was under her feet (the Jewish dispensation). It was a sure foundation for her to stand on, for it was based on the prophets, which foretold of Jesus' glorious sun-light. Hence when the woman has passed the moon-light she puts it under her feet, as a support, and clothes herself with the glorious light of the sun, or the moral light of the Christian dispensation. Monarchs may be clothed with the most costly garments known to the world, but would have no authority unless they were crowned. Hence God has seen fit to clothe the woman with royal garments; but she has no authority until God places on her head the royal diadem of twelve stars (or the twelve apostles). Jesus, when he had left the earth, gave them a commission to go on and finish the work by bringing this sun-light before the people in order to gather out a church (woman,) under one head (Jesus,) clothed with the moral precepts; hence the church (woman,) is prepared as a bride to meet the bridegroom, who is now in a far country preparing a habitation for his bride. After the wedding the bride lives with her husband, and she receives the light direct from him. Hence his light will be far superior to the Christian or Jewish light.

Before closing this article I will have to digress a little from the main point to show the steps of restitution. In the first place God made every thing perfect and glorious. He provided every thing with a liberal hand for the wants of his creatures. He gives man supreme control over all his works. The command to our great federal head was, Be fruitful, multiply, replenish, have dominion and subdue the earth, Gen. 1: 28. This was the work God gave man to do while in a state of purity. The three first points Adam fulfilled, but on the two last he made a failure, as he lost the dominion and failed to subdue the earth. Before the fall Adam and Eve were living in a state of perfect purity, receiving the glorious light of truth and morality direct from God, he acting as their preceptor. After Satan gets control the moral horizon of the universe becomes covered with clouds, with a few rays of divine light to cheer the lone pilgrim on his way. After about a thousand years the darkness becomes so dense that but eight were saved.

At the beginning mortal man was to have dominion. The light that he should have placed before his children was of such a feeble

nature that it was almost extinguished. After the flood Noah started out as the head of the race with the same command and authority that Adam had in the beginning. He, like Adam, was fruitful, multiplied and replenished the earth with a rebellious people. He lost his dominion by not subduing or converting the people to the great truths of God. Again they were enshrouded in gross darkness. Nevertheless there was a few that were looking for, and gathering up the fragments of light as they penetrated through the rifts of the dark clouds that surrounded them. From the beginning down to Abraham's time (with a few exceptions,) it was one continuous dark night. In order to bring man back to the light that Adam enjoyed at creation, God uses the lesser lights first, as man could not in a moment of time translate himself from the midnight darkness of Egypt into the dazzling rays of the noonday sun. Hence the moon began to rise in the eastern horizon.

When Abraham was called out of the land of Chaldea into a strange land God does not command him to be fruitful, multiply and replenish; neither does he tell him to have dominion and subdue the earth. The promise was quite different to that given to Adam and to Noah. He was and is to have the land of Canaan for an everlasting possession, for and in consideration of his cheerful obedience to God, and through him all the nations are to be blessed. How? Through the faithfulness and obedience of Abraham and his descendants. The oracles of God were faithfully written out and sent broadcast over the entire globe. The prophets prophesied of the sunlight and longed to see the day, but did not. They were preparing a people to endure the more powerful light of the sun. This moon light finished its course with John the Baptist.

In John 3: 30, speaking of Christ, he says, "He must increase but I must decrease." When John introduced Jesus to the world his career was ended. He had prepared a people to receive the sunlight of Jesus, therefore he says, "he must increase." Paul, in writing of that dispensation, says, Acts 17: 30, "And the times of this ignorance God winked at; but now commandeth all men every where to repent." To his mind there seemed no excuse for man to be groping his way in darkness when the bright rays of the noonday sun were sufficiently powerful to penetrate to the darkest corners of the earth. Those that are walking in this light are being prepared for a more brilliant light. Those that are not walking in the light of the present truth will be like the Israel at Sinai. They will want a veil thrown over the light lest they die. There were a few that heeded the advice of the great preacher of the Jordan while he was wielding his logical ax, and at every stroke some root of false doctrine was severed, until the gigantic tree of false theology lay prostrate in the dust. He was sent to prepare a people for the advent of Christ. He lifted up his voice in the wilderness of sin and formality, saying, "Repent ye, for the kingdom of heaven is at hand" (or

the great light). Now the messengers are cut in the wilderness of false doctrine. Their voices are crying, "Prepare ye the way of the Lord, make his paths strait." If it required at that time a messenger to place the light before the people for his first advent, it certainly will require a few like Elijah, Elisha, and John the Baptist, to prepare a people for his second advent, (or more brilliant light). There were but a few common people that heard him gladly and accepted the light. The great mass stuck to their old formalities, claiming that their religion was good enough, as they had Abraham for their Father. They rejected his precepts and examples, therefore they would not become candidates for his kingdom, hence were rejected.

That great light of our text will soon break forth on this dark and benighted people with the brightness and rapidity of lightning on some dark night. Who will be able to stand at that time? Those that are not living according to God's plan will not stand the test, for that great light will penetrate the deep recesses of men's hearts, and every deed, thought, and action, will be brought to light. But "blessed are they that do his commandments that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. "For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me," Matt. 25: 35, 36. Again, in Ps. 15: 2-3, we read, in answer to the question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." And again, in Isa. 48: 7-8, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" "Then shall thy light break forth in the morning, and thine health spring forth speedily." With these comes up the blood washed throng of Rev. 12: 14. "And he said unto me, these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

I have given an impartial outline of the class that are saved, walking in that strait and narrow path of light. Friends, the reward is great. But if we go with the multitude to sin the reward is eternal death. Accept the light, walk in it, and enjoy eternal life with God, Christ, and the angels; then you will never have cause to complain or regret the path you have chosen.

Petaluma, Cal.

PRESERVE your conscience always soft and sensitive. If but one sin force its way into the tender part of the soul, and is suffered to dwell there the road is paved for a thousand more iniquities.

[Continued.]

... now are only in a stage prep... something still beyond us. ... David is yet less than a ci... Son has not yet lifted it o... Mt. Zion is still trodde... of the destroyer. Israel, t... redeemed and become the sta... of ransomed nations, is still sca... of the earth. The enemies of Go... themselves over the good. Ign... and infidelity, still stalk a... and seducers are still waxing... Despotism and tyrann... the places which justice and... should fill. War and bloodsh... and plunder still press their fo... Ambition, intrigue, ... legislatures on earth... own lust, and saying, When... of his coming. But all thes... annul the promises of God. ... these features of the times, pa... present state of the world's hi... the fact of the case being thu... a harmony of conclusion, t... is groaning under the effec... is that which is to be redeme... promised, including all that Go... The earth, and all that theri... and the breath of life, of th... be remanded back to its forme... Proof texts multiply whenev... We cite a few at present. ... For dust thou art, and unto... return. Next is, Eccl. 12: 7, ... dust return to the earth as it... spirit (ruah, Hebrew; correspo... Greek; which is transl... wind, atmosphere, and t... to this earth and man). A... the plain facts, as God's wo... therefore find the true nature... as the most reliable hist... the last of v. 7, Shall return... gave it. Of course God ga... Hebrew,) breath of life... on this earth. God l... deem this sin cursed earth, ... These references are gi... justice to the promises of... of some who missunde... account of taking inaccur... an injudicious impre... Such oversight is unf... their premisses are not tru... is regular; the concl... from a standpoint of E... 2: 5 is applicable: But a... and impenitent heart, tro... myself wrath against the... revelation of the righteou... Compare Ps. 76: 10, Su... shall praise thee; the... shall thou restrain.

## The Promises of God.

B. ALVERSON.

[Continued.]

MATTERS now are only in a stage preparatory to something still beyond us. The throne of David is yet less than a cipher. The promised Son has not yet lifted it out of its degradation. Mt. Zion is still trodden by the vile foot of the destroyer. Israel, that is to be redeemed and become the standard bearer of ransomed nations, is still scattered over all the earth. The enemies of God still trample themselves over the good. Ignorance, fanaticism, and infidelity, still stalk abroad. Evil men and seducers are still waxing worse and worse. Despotism and tyranny still hold the places which justice and charity alone should fill. War and bloodshed still devastate and deluge this poor fallen world. Rapine and plunder still press their foul trade on land and sea. Ambition, intrigue, finesse, and deceit, still hold disgraceful sway in the parliaments and legislatures on earth. The scoffers abound everywhere, walking after their own lust, and saying, Where is the promise of his coming. But all these things cannot annul the promises of God. We present these features of the times, passing, in the present state of the world's history, to show, the fact of the case being thus, necessitating a harmony of conclusion, that that which is groaning under the effects of the curse, is that which is to be redeemed as God has promised, including all that God has created. The earth, and all that therein is, even the dust, and the breath of life, of the wicked, is to be remanded back to its former state.

Proof texts multiply whenever called for. We cite to a few at present. Genesis 3: 19, For dust thou art, and unto dust shalt thou return. Next is, Eccl. 12: 7, Then shall the dust return to the earth as it was; and the spirit (*ruah*, Hebrew; corresponding with *pneuma*, Greek; which is translated spirit, breath, wind, atmosphere, and the like, applied to this earth and man). Acknowledging the plain facts, as God's word teaches, we therefore find the true nature of his promises, as the most reliable history admits. Now the last of v. 7, Shall return unto God who gave it. Of course God gave man the (*ruah*, Hebrew,) breath of life, Gen. 2: 7. (not in heaven where God's throne is, above the skies,) on this earth. God has promised to redeem this sin cursed earth, to its Edenic state. These references are given in order to do justice to the promises of God, for the help of some who misunderstand them, on account of taking inaccurate premises; making an injudicious impress upon the mind. Such oversight is unfortunate, because their premises are not true, even if the argument is regular; the conclusion must be derived from a standpoint of Bible harmony. Rom. 2: 5 is applicable: But after they hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. Compare Ps. 76: 10, Surely the wrath of man shall praise thee; the remainder of wrath shall thou restrain. Therefore God

over-rules all things for good, though man may not apply them for life eternal; for it is to be sought for (Rom. 2: 7), the fountain must be reached after, which is the privilege of all men to attain to eternal life or not; whosoever chooses to answer to God's righteous requirements as shown in his perpetual and unalterable law (ten commandments), by the means of the remedial system of the gospel of God's dear Son. God has promised that man should realize his right to the tree of life in glorious immortality, for his glory.

These promises of God are of such intrinsic value and magnitude; so full of the means of grace, as to indicate God's love for the human family, which is well worth prominence in our affections; hence making all our desires and pursuits subscribe thereto, approximating into a glorious immortality, indicative of what God has promised, that, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. 2: 7. Let us, therefore, ever entertain such salutary and sanguine hopes, relative to the great and precious promises of God, as to show our interest in the cause of the Lord. God's promises show a special interest in this earth, as will be seen by comparing Scriptures referring thereto.

In order to be fully explicit concerning the promises of God, we would ask the reader to follow us along the declivity of time, in our investigation. First, God's promises are inviolate. Num. 23: 19. God is not a man that he should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken and shall he not make it good? Notice: Balaam had to confess this before Barak, the wicked king, and could not curse Israel. Again, Deut. 7: 9. Know therefore that the Lord thy God, he is God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. Hear Joshua, who was an able attester, thus retaining the seal of the promise of God. Not one thing hath failed of all the good things which the Lord your God hath spoke concerning you; all are come to pass unto you, and not one thing hath failed thereof. Neither did the psalmist call in question God's un-failing promises, but said, I will remember the work of the Lord; surely I will remember thy wonders of old. Psa. 77: 11. Also, Psa. 88: 3, I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. The seed is Christ, promised. For proof read Gal. 3: 16, and to thy seed, which is Christ.

How can we say that we are to go beyond the bounds of time and space when the Lord said to Abraham, Gen. 13: 14, 15, lift up thine eyes, and look northward, and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. Abraham believed God, and it was counted righteousness. Abraham knew God's promise in reference to the seed Christ, and that the glory of the Lord would in due time fill the earth in every di-

rection, and that he would reign before his ancients gloriously. We have a thus saith the Lord in Ps. 72: 19, and blessed be his name forever; and let the whole earth be filled with his glory; amen, and amen. Num. 14: 21, corroborates the evidence. But as truly as I live, all the earth shall be filled with the glory of the Lord. In Isa. 24: 23, we see a promise that will yet be fulfilled, when the Lord of hosts shall reign in Mt. Zion and in Jerusalem, and before his ancients gloriously.

Some say the promise to Abraham was fulfilled to Israel in the land of Canaan. It was only as a typical institution. The fullness of the promise is yet to be realized. If we will read Isa. 25th and 26th chapters we will see that he swallowed up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from all the earth. Mark, this was not done at the time of the former entrance into the land of Canaan. We cannot deny that this will occur on the earth; if we do we are involved in a fearful difficulty, for the Lord hath spoken it. And God's promises are written in indelible letters, that finite man cannot efface. O yes! in the sweet by and by we shall meet on that beautiful shore. What God has promised shall come to pass just as he has said. Read all of the 3rd chapter of 2 Peter. V. 13, Nevertheless, we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness. If Christ had been king before the 7th age (*aion*, Greek), in the sense that a certain claim of orthodoxy presents, then would he have acknowledged himself as king in that sense, indispensable to his putting forth his regal power immediately. But no, he waited for the promise of his Father, that he should sit on David's throne.

Now for proof texts. John 16: 15, When Jesus perceived that they would come and take him by force, to make him king, he departed again into a mountain himself alone. So his kingship must have been in promise; till the Lord reigns in Mt. Zion, and in Jerusalem, and before his ancients gloriously. The apostle Paul speaking by the inspiration of God, to the Hebrews, (in reference to the faith, without which it is impossible to please God), says, But ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Heb. 12: 22. That was their faith (or a part of it) in the promise of God. And that will be fulfilled at the appointed time of the restitution of all things, promised by him whom holy men acknowledged always told the truth. Acts 3: 21, Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began. Luke 21: 24, Speaking of Jerusalem, as to God's promise; And Jerusalem shall fall by the edge of the sword [that occurred at the destruction of Jerusalem after Christ went to heaven], and they shall be led away captive into all nations [that has occurred], and Jerusalem shall be trodden down of the Gentiles, until the

times of the Gentiles be fulfilled. Read also Dan. 9: 27; 12: 7-13.

Dear reader, take these Scriptures and compare them together, to understand, to know their true import. If you do not learn the signification for a while, do not be discouraged, for Jesus is your friend; he gave his life that you might live. Therefore, always be importunate; because God has promised that the wise shall understand, by taking him at his plain word. See Psa. 119:105. And as if to reach the very climax of inducements, to know what God has promised, and a ready valuation of the excellence of redeeming love, the apostle, with divine eloquence, said, Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Ghost. Whereby are given unto us exceeding great and precious promises, 2 Peter 1: 4, 20, 21; 2 Cor. 7: 1. The promises of God make us realize a hope, that is beneficial, 1 Tim. 4: 8. Godliness is profitable unto all things, having promise of the life that now is and of that which is to come. Hence the benefit of the promise to be realized, is contingent upon our adherence, to the God given rule of right action. By whom also we have access by faith, into this grace wherein we stand. Rom. 5: 2. Herein is my Father glorified, that ye bear much fruit, John 15: 8. And rejoice in hope (full reliance on God's promises), of the glory of God. Rom. 5: 2.

[Continued in next number.]

### The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 24th 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.

### The Soul Man.

THE following terse item on the Nature of Man is found in "Bible vs. Tradition," p. 20: "Again, theologians tell us, that the soul is the essential part of man. We say, it is the man himself. They say, it was created separately from the body. If so, why did not Moses, in recording the history of the creation of man, give us some account of this matter? And why did he exhaust his description, by giving us an account of the formation of the body? and why call this body the man, even before the living principle, which they term the great "immortal soul," was imparted? Why use a phraseology that precludes the idea that any such soul was given? Will our current teachers please inform us?"

### From Palestine.

MRS. A. E. DAVIS, correspondent of the *Age-to-Come Herald*, from Palestine, where she has gone to labor in the civilization and improvement of the country, writes glowing accounts of the fertility and products of the

soil about Jaffa, on the sea coast, from which place her last published letter was dated. She writes:

"There is in front of my window one of the most beautiful gardens I ever saw. Three years ago there was not a tree standing upon the land where the garden now is. Now there are very many, which to me appear to be full grown trees. The rarest flowers of a tropical climate are profuse, the odor of which is almost overpowering. While the foreign plants need watering in the dry season those natural to the soil and climate need no water except what falls through the rainy season. There was no spot in Palestine more barren and unpromising ten years ago than where this lovely garden now sends forth its fragrance. It has required but a few years of industry and a little money, with willing heart and hands, and contented minds, to make this barren spot to blossom with roses; and it shows what may be done here with a little effort.

The houses where I am are built after the American style, and I am enjoying all necessary comforts and many luxuries. The prospect is so much more encouraging than I had dared hope for, that I am greatly encouraged.

The crops are all good this year, while in Europe there has been considerable failure. The products of the soil have increased very much in quality, quantity, and price. I am satisfied that people abroad do not realize what progress is now being made here. Wells of good water from 13 to 20 feet are had where it was supposed no water could be found."

Mrs. Davis speaks well of the native population, and thinks that with kind and proper treatment they would become good citizens and faithful laborers, and would make ready converts to Christianity and the prophetic word. She speaks of delightful weather (Sept.) and the healthfulness of the place. The agriculturists about Jaffa are mostly Germans. She says: "This is indeed a land of promise, but has been very desolate, and still is desolate." She intends to start a school soon, and has been encouraged to start a hotel. She encourages farming, saying that if farmers could only see how everything grows there they would not hesitate. She says what is needed is a class of people with minds to do God's will; and with proper industry and perseverance, and the blessing of God the whole country would become a paradise.

Every traveler speaks very highly of the country and its prospects about Jaffa; much more so than of Jerusalem. But it too has improved greatly in the last ten years. And as fast as the rule of the Mohammedan Turk can be removed from the country the restoration of Palestine will be carried forward. We joyfully hail every rising beam, and long for the time when Israel's Messiah shall come to reign, and gather all things into one, and rule in righteousness.

It is remarkable that Pope Leo, the second pope since the Infallibility dogma was pronounced, has not yet made an authoritative decision on the doctrine. He is wary and wise.

### Report of 1st Annual Conference of Church of Christ at Hartford, Mich.

FRIDAY, Nov. 4, Meeting called to order at eleven A. M., to consult the best interests of the cause; but on account of bad weather some were delayed on the road, and accordingly the meeting was adjourned until one o'clock, P. M., at which time we met to transact business; though there were not as many present as we expected, yet it was evident in the countenance of each present that union was prevailing. After meeting had been opened with prayer by Elder G. Cranmer, Bro. Branch was chosen Chairman for the day. At first the object of the meeting was briefly explained by the chairman, after which time the secretary took his place with the annual record in hand to read the minutes of the last meeting; also the constitution was read, and then the secretary called the names of the different delegates. Jacob Hogoboom of Hartford, Sylvester Baker of Gobleville, and J. H. Knickerbacor of Hope, Barry Co., gave in reports of the general standing of the churches they represented. After the reports of each one there was a vote taken to see if we should accept the reports, which was unanimously done.

After this Eld. Cranmer was called upon to give in his report which was as follows: Number of sermons preached during the last year, 39; at Hartford 9, at Bloomingdale 7, at McDonald 9, at Hope 2, at Ottawa 12; received from Ottawa \$9.50 during the past year. This report was accepted.

John Branch's report: The following is the annual report of labor performed by me commencing Dec. 9th, 1880, and ending Nov. 4, 1881, making eleven months. No. of sermons preached, 132; days spent, 117. From Hartford I received \$13.59 in produce; \$1.36 in clothing; \$20.80 in cash; \$11.75 from Sisters' Mite Society; total \$47.50. At Bloomingdale \$5.73 in produce; \$4.55 in clothing; \$12.38 in cash; \$19.04 by donation; total \$41.70. At Hope \$1.05 in produce; \$10.01 in clothing; \$14.29 in cash; \$18.59 by donation; total \$44.30. At Ottawa \$2.60 cash. At McDonald 75 cts. cash. Total amt. \$20.37 in produce; \$15.93 in clothing; \$50.82 in cash; \$27.99 by donation, \$11.75 from Sisters' Mite Society; total \$136.85. My expenses on R. R. for the past year is \$30.38. Total clear of expenses \$106.47.

The following is my feelings of gratitude.

My brethren dear in Conference met,  
I have but little to regret;  
If anything at all I'd say,  
It is for time I've thrown away.  
Though seemingly my mind has been  
Wrapt entirely in the theme,  
That of all my duty first I owe,  
The choicest of them to the Lord;  
But now eleven months gone by,  
And my best judgment asks me why,  
That of three hundred and thirty days,  
Only a third was used in the Master's praise.  
Of you, my brethren, I'll not complain;  
I know you've done the best you can,  
In my behalf for labor done,  
I know your prayers went up as one.  
And of your scanty means, you gave  
To rescue sinners and to save;  
And of those things which you did give  
I've traveled and preached and my family lived  
And of those sympathizing prayers I felt  
As though some one by me had knelt,

ADV  
And told the Lord in earnest prayer,  
To remember laborers everywhere.  
So I went on in faith to prove,  
The matchless depths of Jesus' love;  
And in the warfare of the past,  
I feel my labors have been blest.  
Though many fought the blessed word,  
But finally yielded to the Lord;  
In the law of God they now delight,  
And are the blessed cause still move,  
Till many more may Jesus love.  
Now in the few months past and gone,  
O how united we have been.  
Our love, our care, our prayers have been  
Lord Jesus, come and cleanse from sin.  
When united O how strong we feel,  
And the blessings of God our hearts do  
But if we are cold and sick at heart,  
All these good blessings from us part.  
JOHN BR

Bro. Branch's report was accepted. After this the treasurer's books for church were examined to see if sufficient had been taken in recording, which found correct excepting one or two money paid out, which were corrected. After examining the books Eld. Cranmer was appointed Chairman next year, and Lemuel J. Branch Secretary. The Conference also that all who labor among us as ministers must have credentials as those preaching without being must have license. After this had upon and carried we adjourned till for preaching.

The evening meeting opened by Prayer by J. H. Knickerbacor. Pro Bro. John Branch, from 1 Thess. 5: 1, all things and hold fast to that which much testimony was offered show prove all things; namely, by the word of God. After preaching so nies were given in on the side of both morning, at 10 o'clock, the ing opened first by prayer, then Case united with us by the hand ship; after this many testimonies in upon the Master's side, or in At eleven, preaching commen H. S. Case, upon the law of God 70. The subject was ably ha seemed to me that all must be the truth. After an intermissio nes preaching by Eld. Cranmer 4: 35; subject, the Harvest. T well, showing us that the ha reaping time.

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In the law of God they now delight,  
And are faithful soldiers in the fight.  
O may the blessed cause still move,  
Till many more may Jesus love.  
Now in the few months past and gone,  
O how united we have been.  
Our love, our care, our prayers have been,  
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When united O how strong we feel,  
And the blessings of God our hearts do fill;  
But if we are cold and sick at heart,  
All these good blessings from us part.

JOHN BRANCH.

Bro. Branch's report was accepted.

After this the treasurer's books from each church were examined to see if sufficient care had been taken in recording, which were found correct excepting one or two dates of money paid out, which were corrected.

After examining the books Eld. Gilbert Cramner was appointed Chairman for the next year, and Lemuel J. Branch elected Secretary. The Conference also decided that all who labor among us as ordained ministers must have credentials as such, and those preaching without being ordained must have license. After this had been voted upon and carried we adjourned till evening for preaching.

The evening meeting opened by singing. Prayer by J. H. Knickerbator. Preaching by Bro. John Branch, from 1 Thess. 5: 21, Prove all things and hold fast to that which is good. Much testimony was offered showing how to prove all things; namely, by the blessed word of God. After preaching some testimonies were given in on the side of truth. Sabbath morning, at 10 o'clock, the social meeting opened first by prayer, then Bro. H. S. Case united with us by the hand of fellowship; after this many testimonies were given in upon the Master's side, or in favor of him. At eleven, preaching commenced by Bro. H. S. Case, upon the law of God, text, Ps. 78: 70. The subject was ably handled and it seemed to me that all must be convinced of the truth. After an intermission of 15 minutes preaching by Eld. Cramner. Text: John 4: 35; subject, the Harvest. The Bro. spoke well, showing us that the harvest was the reaping time.

The evening meeting opened by singing; prayer by Bro. Cranmer; preaching by Bro. John Branch. Text: Heb. 9: 27, For as it is appointed unto man once to die, and after this the judgment. The Bro. located the judgment at the coming of Christ. The subject was a plain one. After preaching a good many testimonies were given in for the Lord. A meeting was appointed for Sunday morning at half past 10. This meeting opened by prayer by Bro. H. S. Case. Preaching by Bro. John Branch. Text: Acts 26: 6; subject: Promise to Abraham. After preaching a general season of rejoicing seemed to greet all present in view of the Christian's home. The evening meeting opened by singing, and prayer by Bro. Cramner. Then a social meeting for three quarters of an hour, when Bro. Branch took the stand and preached upon the houses of Israel, showing that the first

house kept the Sabbath, and the Savior said a house divided against a house falleth; and accordingly, we being the second house must keep the Sabbath too. After meeting a few testimonies were given upon the side of truth; then we closed by singing,

"My Christian friends, in bonds of love,  
Whose hearts in sweetest union prove,  
Your friendship's like a drawing band,  
Yet we must take the parting hand."

Then we separated, feeling as though we had been highly favored and blessed. May the work still go on, is my prayer.

L. J. BRANCH, Secretary.

#### Conference Meeting in Nebraska.

ON account of having to take Bro. Nichols home with team, and other cares, we have delayed reporting the Grove and Conference meetings; and as our notes have been misplaced, we will not detail, but give a synopsis. We had a good meeting, yet did not accomplish what we desired and expected; about two thirds of the members seem to have gone too far to be brought back. Bro. Nichols showed himself to be a workman that needeth not be ashamed, rightly dividing the word of truth. He preached 12 sermons during these meetings, and baptised one. Bro. Sheirtliff and family, of Graham Co., Kansas, were in attendance at the meetings until Thursday, leaving for their new home for the winter, at Grand Island, Neb. On first day, Oct. 9, Conference held its annual session, electing the following officers for the coming year: President, Ira Ward; Vice President, Samuel Barackman; Secretary, Arthur McMullin; Treasurer, Joseph W. Wooden; Executive Committee, G. W. Admire and John Sperry. Credentials were granted to G. W. Admire. Bro. Nichols gave an encouraging report of his tour through Missouri and Iowa. Adjourned *sine die*.

A. McMULLIN, Secretary.

#### The Issue of the Holy Spirit's Work in the Everlasting Kingdom.

[Concluded.]

And as with the body, so with the mind; our mental and intellectual powers will then be perfect. In proof of this it is sufficient to adduce the apostle's argument: "Prophecies," he says, "will become useless," for things which are mysteries now will be transparent hereafter; "tongues will cease," for then one song of praise shall rise from the universe of God, and therefore one language will obtain in heaven and earth; "knowledge," likewise, will become useless, i. e. laborious and imperfect apprehension of truth will be done away, as when you have perfectly acquired a language you leave grammars and primers alone; they have done their work, and you need them no more. This failure is owing to the fragmentary nature of our knowledge, and of our enunciation of that we know; for "we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

Our present imperfection is only introductory to our future and final perfection as with the words, thoughts and reasonings of a child, natural and necessary in childhood, and containing the germ of that which is afterward matured in manhood, but in their transitory form childish and unresembling. "For now we see by means of a mirror [their mirrors were of burnished metal] darkly, but then face to face." The reference is to Num. 12: 8, where the Lord contrasts his personal revelations of himself to Moses with visions or dreams. Now we see him in the mirror of his creation, his word, his church; but then we shall see him face to face. "Now I know in part, but then shall I know even as also I am known." Now our knowledge is fragmentary, and therefore evanescent; but then to its utmost limit (for no finite being can ever obtain omniscience) our knowledge of Christ will resemble Christ's knowledge of us, being perfect, symmetrical, unperplexed and eternal.

And as with the body and the mind, so likewise with the then perfectly sanctified spirit. We shall be holy, for he is holy. God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love; that good pleasure of his goodness will then be fulfilled. He "is able to present us faultless before the presence of his glory with exceeding joy;" and he will accomplish that which his love designs. Of the hundred and forty and four thousand on Mount Zion we read, "They are without fault before the throne of God." "Beloved," writes St. John, "now are we the sons of God, and it hath never yet appeared what we shall be; but we know that when he shall appear (our manifestation being synchronous with his, Col. 3: 4,) we shall be like him, because we shall see him as he is." Not only will our body be fashioned like unto the body of his glory, and our mind be clear as the light, but then will our spirit drink in, to the utmost limit of the capacity of each, the beams of his eternal love. For then will the prayer of our great High Priest be fulfilled, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory;" and his promise (of which we may safely say heaven has nothing higher) be accomplished, "I will declare unto them thy name, that the love wherewith thou hast loved me may be in them and I in them." We shall see his face, and his name shall be in our foreheads.

Now, all this personal perfection of the glorified saints will be the triumphant issue of the Holy Spirit's work upon them and within them. Whatever spiritual faculties and graces they now possess are "the first fruits of the Spirits;" and the first-fruits are only the pledge of the golden harvest and of the overflowing vintage. The seal wherewith now they are sealed is the earnest of the Spirit in their hearts; the fruition of the inheritance, of which it is an earnest, is yet to come. They are here sowing to the Spirit—often weeping, as they go forth and bear the precious seed—and they shall hereafter, not independently of, or apart from the Spirit, but they shall of the Spirit reap life everlasting. Every precious grace, which he has planted and cultivated and cherished in this wintry world, shall bud and blossom and bring forth fruit in that better land of everlasting summer. There the flesh will never just against the Spirit; nor will the Spirit there need to make intercession for us with groanings which cannot be uttered. For there man's complex being will be one melodious harmony again, and every saint will be a perfectly purified temple of the Holy Ghost.—REV. EDWARD BICKERSETH, in *Herald of Life*.

## My Father's Care.

S. E. BRINKERHOFF.

My Father, I may call thee mine,  
And thus approach thy throne,  
In every dark and trying hour,  
May come to thee alone.  
And thus in secret grace implore  
Each trial to endure;  
Where I can all my wants make known  
And trust thy promise sure.

My Father, I would come to thee,  
Where none but thou can'st hear,  
And here I would my sins confess  
Without one slavish fear.  
For all my weakness thou can'st see,  
My inmost feelings too,  
And thou dost pity every child  
Who tries thy will to do.

My Father, I can feel thee near,  
Whene'er on thee I call;  
Thine ear is open to my prayer,  
Thy blessings on me fall;  
No church or palace dome I crave,  
No steeple pointing high,  
To worship thee, my father's God,  
Since thou art always nigh.

Oh Father, let me come to thee,  
For strength and grace divine,  
There is to all a promise given—  
And I will make it mine—  
That whatsoever we ask in faith,  
And in our Savior's name,  
According to thy blessed word,  
We sure shall have the same.

Then Father, I will trust in thee,  
In darkness and in light,  
When all around is dark and drear,  
And when the world looks bright.  
When dear ones doth surround me here,  
And when I stand alone,  
For thou my strength and shield will be  
While in this world I roam.

My Father, I would call thee mine;  
My all to thee confide;  
Believing that if thou art mine,  
No evil can betide.  
Then Father, take my wayward heart,  
And make it all thine own;  
Help me each day to praise thy name,  
And worship thee alone.

## Notes by the Way.

J. H. NICHOLS.

PURSUANT to the appointment in *ADVOCATE*, Aug. 28th, in company with my wife, left our home in Plainville, Kansas, enroute for the Missouri Camp-meeting and State Conference. We arrived on the camp ground on Wednesday evening, where we were met and cordially welcomed by Brn. W. C. Long and N. A. Wells, who already had the large tent pitched and were busily engaged preparing for the active duties pertaining to the interests of the meeting and advancement of the Master's work. These brethren are zealous workers. We had previously been acquainted with Bro. Long, but had not met Bro. Wells before; but it does not take long to become familiar with those of like faith, not strangers to the covenants of promise, but fellow-citizens with the saints; and travelers together to that city soon to come, that city of foundations, whose builder and maker is God. We at once felt ourselves at home, and were made welcome to the hospitalities of Bro. and Sr. Osborn, who had a comfortable camp near the place of meeting. Among the first arrivals at the place of meeting was that of Bro. Brinkerhoff, Editor of the *ADVOCATE*, with whom we have been more or less associated ever since we became Sabbath keepers, over twenty years ago. Among other old veterans of the cause with whom we had met

before we may mention Brn. A. C. Long, father and mother Long, A. C. Leard, and Bro. and Sr. Moore and family and others; it was truly gratifying to renew the acquaintance of these old soldiers, as well as to form the friendship of many new ones, and feel that we are all one in Christ Jesus, that he is our Elder Brother, the great Head of the Church, the chief corner stone, the true Vine with which we are united, from which we derive nourishment to sustain us from day to day. May we all walk worthy of our high calling of God in Christ Jesus.

Of the meeting it is not necessary for me to speak at length, as it has been reported by others; suffice it to say it was a feast to our souls to hear the words of God spoken by others, and listen to the testimonies of the children of God, whose faces with ours are set Zionward. We preached twice during the meeting; we regretted not having more time to spend with Bro. Dugger, whose time with us was limited; but we have to forego many things that would afford us pleasure here. There was but one, to us, disagreeable feature connected with the meeting, and that was when the time arrived to break camp, to say farewell, and separate, in all probability never all to meet again till the trumpet sounds to call the children of God home. We shed the farewell tear now, but soon, yes, very soon, we expect to meet the careworn pilgrims in the kingdom; those that sow in tears now will then reap in joy. Our daily prayer is, Come, Lord Jesus, come quickly.

"The Lord is coming, let this be,  
The herald note of jubilee;  
And when we meet and when we part,  
The salutation of the heart."

From the camp-ground we went home with Bro. Moore, where we stayed over night, and the next day Bro. Samuel Moore conveyed us to Grant City, where we put up over night with Bro. J. Davidson, and the next morning started for our next appointment at Marion, Iowa. Bro. Carver met us at Cedar Rapids and conveyed us to his home, where we found rest. The next day, Sabbath, we preached twice to the little company at Marion that meet from time to time to worship God. Here we remained a few days, visiting the brethren and sisters, talking over the things concerning our 'blessed hope.' Met for the first time Bro. Ellsworth, visited the *ADVOCATE* Office; a few days before we had been with Bro. Jacob at the Camp meeting; now saw him busily engaged in making up, and sending abroad the *ADVOCATE* on its mission of truth and love. May its object ever be to disseminate light and truth.

Tuesday, Sept. 13, we journeyed from Marion to La Porte City, where we lived for twenty years before going to Kansas. At this place we first commenced to keep the Sabbath, in company with many others. Our aged parents, now nearly 80 years old, still reside there, with other members of our family, all of which are Sabbath keepers; hence, as Bro. A. M. Brinkerhoff remarked in his letter to us all there, we not only feel related in the flesh, but a double tie in that we are members of the household of faith. On first day we preached twice, right in the neigh-

borhood where we were raised from boyhood up. It was pleasing to see a house full of our old neighbors and friends come to hear us preach the word of God; and as we delivered our afternoon discourse upon the hope of the gospel, nearly every eye was filled with tears, which showed, not only the friendship cherished for us, but the power the truth has upon the heart. Truly we cherish a 'blessed hope,' one that is a source of comfort to us in times of sorrow and affliction; and when called upon to part with loved ones, buoys us up, and carries us forward to the glorious morning of the resurrection, when the bars of the tomb will break asunder and death's captives come forth in the freshness of immortal bloom.

When we parted with our aged parents whose locks are silvered o'er with the frosts of many winters, we felt what a blessed consolation the gospel hope affords. Tho' for the time being we are separated, death may claim us as his victims for a while; but his reign will be short, for soon the Life-giver will come and destroy this enemy, and let death's prison bound captives go free; then we expect to meet where sorrow, pain, and death, can never come. "Fly swifter round, ye wheels of time, and bring that welcome day." Dear reader, have you the assurance of this blessed hope?

We next visited Bro. A. M. Brinkerhoff and family at Garwin, Iowa. For many years we were intimately associated with Bro. B., and earnestly battled together for the truth; it rejoiced our hearts to find him still contending for the "faith delivered to the saints." He is associated with the S. D. Baptist brethren at Garwin, and letting his light shine. We preached once while with them.

From here we journeyed to fill our next appointment at Fairfield, Neb. Bro. McMullin met us at the depot, and conveyed us to his home. We commenced meeting in the grove at Spring Ranch, Oct. 8th, and continued over first day, and then removed to a school house near by where we preached a few times, during which time two came out and publicly made a start in the service of God, one of which we had the pleasure of baptizing into the name of Jesus. May those lambs of the flock ever follow Jesus, the great Shepherd of the sheep.

The following Sabbath we spent with the brethren at the Liberty school house; had a very good meeting, the brethren in this vicinity are scattered, which makes it difficult for all to meet together, and for the want of a minister from abroad they have felt rather discouraged. During our sojourn with them we encouraged them all we could, and we trust that they will all unite their efforts to sustain weekly meetings, and thus strengthen each other. At this place we met brother Sheircliff and family, the first family of Sabbath keepers we met in Missouri nine years ago. Their home is in Graham Co., Kansas; but like many others this year in western Kansas, had to go east to winter, where feed is more plenty. Hearing of our meeting they made it in their way to attend, and we felt

## Tests of True Pie

TRUE religion is imitation of Christian is a follower of Jesus. This continuity. The train is hatched to the engine; it pursues over which the engine leads. This obedience; for no soldier commander unless he obeys on this imitation. Learn of me and, as the scholar who would man keeps his eye on the copy must keep his eye on his Master. The Savior died for me; but Jesus teaches me how to live. The affections must be cleansed, field its helm to the commander. Paul describes it as "a man, which after God is created and true holiness." The man is to love righteousness and the man who keeps Christ's law for selfish objects does not keep the love and flavor of all holy things to Christ and to do right. "Not with eye service as men-servants of Christ, doing the will to do it, do it unto the Lord as if you were to do it. The moment you become the mere tug of obedience, all the godliness adoption makes children of Christ is the only consecrated

glad to renew our friendship and encourage them to seek an inheritance in that country where crops will never fail, where we can eat of life's fair tree, and drink from the fountain of the river of life that flows from the throne of God. Here we renewed the acquaintance of Bro. and Sr. Admire, and formed the friendship of others, all of which we hope to meet in Eden restored.

The time allotted for our absence from home being about expired, Bro. McMullin conveyed us a distance of 140 miles across the prairie with team and wagon to our western home, where we arrived Friday, Oct. 28, having been absent two months. We found our two boys well, and will here record our gratitude to our kind heavenly Father for his watch care over us during our journey. We shall ever look back with pleasure over this trip, and trust that the judgment day will reveal some good as the result. We feel like renewing our zeal, and doubling our diligence, assured in our own mind that the conflict will soon be over. Not long will we have to bear the vituperation of our enemies, not long endure the scoffs of a wicked world, but victory will perch upon the banner of God's hosts; then, brethren and sisters, with armor on, let us go on till Jesus comes, and it is said to us "well done."

When I arrived at home I found it necessary to start away again immediately in search of feed, as our corn crop here is a failure, and we have to go about one hundred miles and then pay a high price for it. It will be a severe trial for the people here to get through the coming winter. I had contemplated spending a part of my time away preaching, but home responsibilities, under the pressure of the failure of the corn crops, will claim my attention; but our trust is in God.

*Plainville, Rooks Co., Kansas.*

**Tests of True Piety.**

TRUE religion is imitation of Christ; the true Christian is a follower of Jesus. Following implies continuity. The train is not merely attached to the engine; it pursues the same track over which the engine leads. Following implies obedience; for no soldier can follow his commander unless he obeys orders. It also implies imitation. Learn of me, says the Master, and, as the scholar who would be a good penman keeps his eye on the copy, so the Christian must keep his eye on his Model. Jesus as a loving Savior died for me; but Jesus as a living man teaches me how to live. The inward fountain of affections must be cleansed, and the will must yield its helm to the commands of Christ. Sagacious Paul describes it as "putting on the new man, which after God is created in righteousness and true holiness." The evidence of this new man is to love righteousness and hate iniquity.

The man who keeps Christ's commands simply for selfish objects does not keep them; for the essence and flavor of all holy actions lies in loyalty to Christ and to do right for its own sake. "Not with eye service as men-pleasers, but as the servants of Christ, doing the will of God from the heart," is the rule of true holiness. Whatsoever ye do, do it unto the Lord heartily—because you love to do it. The moment that any religious service becomes the mere tug and strain of enforced obedience, all the godliness has gone out of it. Adoption makes children, not slaves. Love of Christ is the only consecration.

To practise righteousness and resist sin requires the indwelling strength of God. "Renew a right spirit within me," prayed the Psalmist. The original word signifies a firm, constant spirit that has no waverings. A steady hand writes a clear, strong line; the shaking, tremulous hand makes the crooked scrawl. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises it.

The surest preventive of sin is the practice of holiness. When the mind is full of joy in serving God it pays no heed to the devil's bribes. The young man who enjoys a prayer meeting has no temptation to go to the gaming room or the theater. He who walks in the Spirit is not likely to stoop to fulfill the lusts of the flesh. Instead of picketing the whole road to the kingdom of heaven by sharp prohibitions, the word of God puts faith at the entrance gate, and lines the pathway with rewards of obedience, and makes crosses to turn to crowns, and keeps in view "The prize of the high calling of God in Christ Jesus." Before us ever walks our Lord and master. His winning is, "Learn of me." His promise is that we too shall be anointed with the oil of gladness, if we love righteousness and abhor iniquity. And to those who fulfill these two tests an abundant entrance shall be ministered into the kingdom of heaven.—T. L. CUYLER,

**Free Men in Christ.**

My father, whose name is Donald Frazer, and his neighbor, William Frazer, were very intimate, and as much together as was consistent with their occupation, they both being industrious farmers. My father was nearly seventy years of age, and his friend, William several years his senior. Both were Highland Scotchmen from Invernesshire, and as is the case with so many of their countrymen, both were devotees of the pipe and the tobacco quid from their youth up. A quarter of a century before they had both, from conscientious motives, given up their dram, as they called it, my father leading in the movement and persuading his friend to follow. They never were what would be called intemperate, but from that time forth they were total abstainers from all intoxicants. They were both godly men, and most of their conversation was on a topic of religious experience.

One night at my father's house, during their chatting, they commenced filling their pipes, and William Frazer, turning thoughtfully to my father and tapping the bowl of his pipe with the handle of his tobacco knife, exclaimed, "Donald, what do you think of this smoking and chewing business?"

My father shrewdly answered by asking another question, and said, "What do you think of it your self, William?"

William replied: "Donald, we say we are Christians; and if we are Christians, we are free men in Christ Jesus. Now, Donald, when we are doing this thing and can nae quit it, are we free?"

"Do you think yourself we are," replied my father.

"I am nae sure o' it," replied William, who retained much more of the Scotch dialect than my father.

"And see here," said my father; "what we spit and burn into smoke, of this nasty stuff, costs us nearly as much money as we give to the Master's cause, is this right?"

"Do you think, Donald," said William, "that if we should quit it we could do more for Christ?"

Both then with one impulse, suiting the action to the words, said, "Let us put the things up then;" and both, rising to their feet, laid their pipes and tobacco on the mantle piece, where they lay for many a long day.

These two men of God never smoked or chewed

again. William Frazer has gone to his rest; my father still lives, in his eighty-sixth year, a free man.—*Sel.*

**The Vatican.**

The word is often used, but many do not know its import. The term refers to a collection of buildings on one of the seven hills of Rome, which cover a space of twelve hundred feet in length by one thousand feet in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected an humble abode on its site. About the year 1150 Pope Eugenius rebuilt it on a magnificent scale. Innocent II., a few years afterwards gave it up as a lodging to Peter II., King of Aragon.

In 1305 Clement V., at the instigation of the King of France, removed the papal see from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the pontifical court to Rome, an event which had been so earnestly prayed for by the good Patriarch, and which finally took place in 1479, the Vatican was put into a state of repairs, again enlarged, and it was thenceforward considered as the regular palace and residence of the Popes, who one after the other added fresh buildings to it, and gradually enriched it with antiquities, statues, pictures, and books, until it became the richest depository in the world. The library of the Vatican was commenced about fourteen hundred years ago. It contains forty thousand manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syriac, Arabian, and Armenian Bibles.

The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals and antiquities of almost every description. When it is known that there had been exhumed more than seventy thousand statues from the ruined temples and palaces of Rome, the reader can form some idea of the riches of the Vatican. The Vatican will ever be held in veneration by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their throne will be as durable as the love of beauty and genius in the hearts of their worshippers.

THE chief preventives of idleness are that the heart be in the work, and there be thorough preparation made for it. Instead of scolding and threatening, it is far better to supply the lack of knowledge, or skill, or practice, or whatever is needed to insure good and successful work. Let any one once feel the power to accomplish something, and he will of himself exercise the power.

A MAN in the path of duty is twice as strong to resist temptation as out of it. A fish is twice as strong in the water as on the shore; but a four-footed beast is twice as strong on the land as in the water. The reason is, because the water is a proper element of the one and the earth of the other. Thy work is thy element wherein thou art most able to resist temptation.

CHRISTIAN character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit goodnatured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity; and render deformity agreeable.

ADVENT & SABBATH ADVOCATE

The Advent and Sabbath Advocate.

Items of Interest.

THE President has designated Nov. 24 as the Annual Thanksgiving day.

IN the trial of Guiteau at Washington the plea the defense is that of insanity.

THE United States ship, Alliance, has returned from an Arctic cruise in search of the ship Jeanette, which is lost in the Arctic regions. The commander states that the ice off the coast of Greenland has been heavier and extended much further south this year than usual.

THE Mississippi river has been higher this fall than before for 30 years. All the low lands on the eastern side from Davenport down have been overflowed, causing immense damage to property, sweeping off all farm improvements, and including other damage, estimated to the amount of \$2,930,000 between Keokuk, in Iowa and Louisiana, Mo., a distance of about 100 miles. While the West has suffered from an excess of rain, the country east of the Alleghenies has had a continuation of the drouth, which was broken here by rains the first of September; the drouth caused considerable suffering by want of water.

THE physicians who have analyzed the water of the sacred well at Mecca, from which the pilgrims are supplied, certify as to its being so impure as to be really bottled cholera.

A CORRESPONDENT of the Advance from Utah says: Our legislature just adjourned, numbers among its thirty-nine members, thirty-five polygamists. These men make the laws of the territory. George Q. Cannon goes to Washington and manipulates the whole country for them. The President of the Mormon church, John Taylor, is defiant in regard to polygamy. Cannon is its great apostle. Ten thousand five hundred Mormon emigrants reach Utah annually. They are the poorest and most ignorant of Europe. It is from that the polygamist ranks are annually recruited.

At the recent election of a member of parliament at Berwick-on-Tweed, the strength of the Gladstone government was shown by the election of the Liberal candidate by an overwhelming majority,—1,046 votes, against 529 for the Conservative candidate.

It is stated that three hundred Russian nobles have organized themselves under the name of the "Sacred Legion," as a counter-association to the Nihilist attempts on the life of the Czar. They will dispose of large funds and employ a complete system of secret organization, and their influence at court is said to be much greater than that of the ordinary secret police.

The End of the Turk.

ALL signs indicate the approaching dissolution of the Turk, and he himself is hastening the fatal denouement. His inevitable decline and ruin may seem strange in the face of a victorious career of hundreds of years on European soil; but times have changed, and the Turk has not. Two hundred years ago the Ottomans were a mighty people; and while they laid siege to Vienna all Europe trembled at the probability of the success of their possible inroad into Europe proper. The very prayers of the pulpit contained a clause begging a kind God to save them from the barbarous Turk.

Now why is the once mighty people thus fallen? Because they have steadily been their own worst enemy, and have kept themselves in the most direct antagonism toward all other nationalities around them. They have regarded the land as theirs, and have refused to learn any other tongue than their own. A few of the upper classes learn French in order to enter the

higher posts of the administration, where they are forced to have intercourse with other officials verbally or by letter. This disinclination to learn other languages so necessary in all the Levant, is very marked in all the large cities. Of the 25,000 Turks in Smyrna, for example, among about 200,000 who talk the Greek but few Turks learn the language, although it is that of trade and commerce. While the Turk remains a simple peasant or citizen, he is an honest man in comparison with the Greeks or Armenians with whom he associates. The moment the Turk becomes an officer of the government, he turns into a cunning and heartless ruler, whose only object is gain through corruption or tyranny. The weak point of the Turk is that he is no sailor. There the Greeks drive him entirely to the wall. His delight is to be slowly roaming over the caravan route, squatted dreamily on his camel, indifferent to sunshine or rain, indifferent to the food or shelter of the morrow if he can satisfy his wants for to-day. Thus the Turk is ever poor, and though not actually indolent, he is totally destitute of all spirit of innovation; any new thing is certain to leave him in the rear.

His great curse is his religion: he is devoted to his creed, and his very consciousness in this respect shackles him to the past, and introduces into his family and social life its greatest element of weakness, namely, the isolation of the women. There is virtually no female influence in family life, and nowhere, indeed, one may see, except in political intrigues and palace conspiracies. The Turkish woman may be seen unveiled by no man except her own husband and very nearest relatives, and thus for the outer world she does not exist. One-half of the house is, therefore the harem devoted to the women and children; and in smaller houses in the country almost the entire structure is a harem—that is no man dare enter it. In this way women can in no way be of use to their husbands in their occupation as with other nationalities, and within this seclusion they remain shallow and ignorant; they know nothing, as a rule, and teach the children nothing, and few of them can read or write their own language; they seem to be dead weights on society, in an era when elsewhere woman is coming out into fields of influence and usefulness.

In the matter of military duty the Turks are the only ones who are drafted into the army. Other nationalities are not accepted. This takes away a large mass of able-bodied Turks from their homes. Most of these men marry at about eighteen and enter the army at twenty-one for seven years. They thus leave their wives for this long period, and the respective parties can know nothing of each other because neither can read nor write. In case of war the most of them never return, and the wife has but little means of knowing, for a long time, whether her husband is dead or alive. This is said to lead to a great deal of immorality on the one hand and childless homes on the other. Thus the Turks are dying out as a people, and nothing in the country is more common than to meet half-depopulated cities and villages. The last war was so fatal to the Mohammedan population that a dead and heavy despair has taken possession of them, notwithstanding the enthusiasm with which they entered the contest. Every intelligent Turk now sees the beginning of the end, and knows that Turkish rule in Europe must soon cease, while the ruling classes are trying to make the most of what is yet left. God speed the departure of the unwelcome intruder!—PROF. WM. WELLS, Zion's

Letters and Money Received.

J P Bryan 50 cents, A J Hayes 50 cents, Abner Hayes \$1, W A Hughes \$2, Wm Smith \$1.50, F P James for J B Love, Lowrey Conn, Francis J Davis, and Mrs Anna Davis \$2, Eber Davison, book account, \$2, J W Osborn \$2; for H W Smith \$1, Augusta A Thompson \$3, Martha E Farrar \$1, M DeVoyst \$1.50, Jesse Millard, B G StJohn.

Books and Tracts Sent by Mail.

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Books and Tracts  
FOR SALE AT THIS OFFICE.

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*Review of J M Stephenson on the Sabbath Question, and the Two Laws*, by Jacob Brinkerhoff 32 pages, price 9 cts.

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*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.

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

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