

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.

The Morning Cometh.

AFTER this dark night of sorrow,
And these weary hours of gloom,
There will be a bright tomorrow,
Breaking with the opening tomb.
That to-morrow—day of splendor!
Day that never will decline:
Day when heaven and earth shall wonder
At the love and grace divine—
At the glory that shall lighten
Every darkened place on earth;
Scenes that evermore shall heighten
Joys of our immortal birth.
Are you ready for the breaking
Of that never ending day?
Are you ready for the waking
Were the night to pass away?
They are ready who are waiting
With their sins all washed away;
They are ready the creating
Of that coming endless day.

—Selected.

The Soul.

W. C. LONG.

WHAT is it? Volumes have been written upon the above subject, and yet many are in darkness as to its true meaning. Speculative philosophy and fables of men will always fail in settling this question; but the word of truth is an infallible guide; from it there is no appeal, and it should be heeded if it spoils every creed in the universe. If every verse in the Bible where the word God occurs was erased what a great change there would be! but if every verse in the Bible where the expression immortal soul is found was erased, not one particle of change would be made, from the simple fact that such expressions as "immortal soul," "never dying soul," are not once found in the entire Scriptures.

The word soul occurs in the original Scriptures eight hundred and seventy three times, and never once is it declared to be immortal. Individuals find fault with us for not believing that the soul is immortal, when there is not one text in all the Bible that declares it.

We do not ask for one hundred texts, nor fifty, nor twenty-five, nor ten, five, two, but one. Is that exorbitant? Prove to us that all men have immortality, when Paul declares that God only hath it, 1 Tim. 6: 16, and we will yield the point. Some reject the truths which we teach because they are new to them; forgetting that Luther was right when he said "That some of the most ungodly opinions are a thousand years old." An age of whitewashing will not make an error a truth nor a vice a virtue.

So with this immortal soul theory; it has age. Its origin can be traced back to the garden of Eden. "The serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 4, 5. The Egyptians were the next who taught it. Herodotus, a Greek, born B. C. 484, who is regarded as a very reliable profane historian, says: "The Egyptians were also the first who asserted the doctrine that the soul of man is immortal," Herod., Euter., 2. par. 123. Bishop Warburton says: "The Egyptians, as we are assured by the concurrent testimony of antiquity, were among the first who taught that the soul was immortal." Divine Lega, of Moses, Dem., Vol. 2, p. 239. Balfour says: "Mr. Stanley testifies that the Egyptians were the first that asserted that the soul of man was immortal, and cites in proof Eusebius, Diodorus, and others," Inter. State, p. 73. Bunsen, in his work, says: "The Egyptians were the first who taught the doctrine of the immortality of the soul, a fact mentioned by all Greek writers," Egypt in Universal History, Vol. 4. p. 639.

Thus we find from whence came this doctrine; not from God. It is not Bibleism, but unalloyed Paganism, in its rudest and crudest form.

But let us have a Bible answer to the question, What is the soul? When we speak of the soul we do not mean the spirit, for they are separate and distinct. The Hebrew word *ruah*, rendered spirit, is found four hundred times in the original text, but not once rendered soul. *Pneuma*, the corresponding Greek word, is found three hundred and eighty-five times in the New Testament and is not once rendered soul. When Christ expired upon the cross he commended his spirit into the hands of the Father. Of his soul Peter says it went to hades—the grave. In Hebrews 4: 12, we read, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit." This is sufficient proof that soul and spirit are not one and the

same thing, as used in the Bible. *Nephesh*, the word rendered soul in the Old Testament, is first found in Gen. 1: 20, and is applied to beasts. "Let the water bring forth abundantly the moving creatures that hath life." Hebrew soul. The second place is in verse 21. "And God created great whales and every living creature." *Nephesh chaiyah*. In this reading all the animals in the sea are called living souls. The third time is in verse 24, "Let the earth bring forth every living creature after his kind. Here all creatures on the earth are called living souls. Dr. Clark, in his comments on this text, says, "*Nephesh chaiyah* is a general term to express all creatures endowed with animal life, in any of its varied gradations." The next example is in verse 30, "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life," margin, living soul. Thus we find that he who made the animals knew best what to call them, and he called each one a *nephesh chaiyah*, living soul.

We have now found that in the four first examples where the original word occurs it is applied to the animals. In the fifth example, which occurs in Gen. 2: 7, it is applied to man. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Does it, the soul, mean anything different in this example from that in the first four? If so, by what rule of exegesis?

It is clear from the texts which we have examined that *nephesh* represented the whole being, and not an immaterial, immortal entity, independent of the material organism. In studying the word soul, as it occurs in the Scriptures, one readily gets the idea that its meaning is person, creature, life.

Souls are not part of God, as believed by some, but are declared in the word as being born. "These are the sons of Zilpah, whom Laban gave to Leah, his daughter; and these she bare unto Jacob, even sixteen souls," Gen. 46: 18. "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons wives; all the souls were threescore and six; and the sons of Joseph which were born him in Egypt were two souls," verses 26, 27. 1. Souls have lips. Lev. 5: 4, "Or if a soul swear, pronouncing with his lips." 2. Souls can eat. Lev. 7: 27, "Whatever soul he be that eateth any manner of blood, even that soul shall be cut off from his people." 3. Souls can be strangled. "My soul chooseth strangling and death rather than my life," Job 7: 15. Can an immaterial, immortal soul be strangled?

4. Souls can be torn to pieces. "Lest he tear my soul like a lion, rending it in pieces," Ps. 7: 2. 5. Souls were baptised, Acts 2: 41. 6. Souls were saved. "Eight souls were saved by water," 1 Peter 3: 20.

The adjectives are freely applied to the soul, as brought to view in the Bible. We have liberal soul, Prov. 11: 25; idle soul, 19: 15; thirsty soul, 25: 25; hungry soul, 27: 7; afflicted soul, Isa. 58: 10; righteous soul, 2 Peter 2: 8; unstable souls, verse 14; living soul, Gen 2: 7; but never in one single instance an immortal soul, or never dying soul.

Allendale, Mo.

The Hour of Trial.

JESSE MILLARD.

[Concluded.]

AND NOW, brethren, the signs of the times show unto us that the day of the Lord is right upon us. The hour of temptation is now upon the world of mankind, and it will be but a little while before the beast, the kings, their armies, Gog and Magog, will be going up with their great hosts, like the sand upon the sea, to surround the saints, the camp and the beloved city. O what a dark hour is coming upon the world of the ungodly, the worshippers of the beast and his image, when they shall be tormented in the presence of the Lamb and his holy angels. Most truly we can say, Babylon is fallen, and has been made to drink of the wine of the wrath of her fornication. If any man worship the beast or his image, and receive his mark in his forehead or in his hand, . . . they, too, will have to perish. Now, these will be slain on the mountains of Israel, in the presence of the angels and the Lamb and the saints. "When the wicked are cut off thou shalt see it."

"And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image; they twain were cast alive into the lake of fire that burneth with brimstone; and the rest were killed with the sword of him that sat upon the horse, even the sword that came forth out of his mouth; and all the birds were filled with their flesh." "The Lord hath a controversy with the nations; and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth. They shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Zech. 3: 8, 9. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them; . . . For when thy judgments are in the earth the inhabitants will learn righteousness. And again: "Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

This is a dark hour (or time,) for the enemies of the Lord. Prov. 1: 24. Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me but I will not answer: they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. Then will be the brightest morning or day since the sons of God shouted for joy, for the children of the Lord are heirs of God and joint heirs with Christ, 1 Peter 1: 4, To an inheritance incorruptible and undefiled, and that fadeth not away; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. We now lift up our heads and rejoice, knowing that we shall soon, if faithful, receive the end of our faith, even the salvation of our souls. V. 13; Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is brought unto you, at the revelation of Jesus Christ.

Christ ruling in the midst of his enemies, his work before him. We have seen that the gathering of the kings and their armies is after the coming of Christ. First, his enemies are brought, they are slain before him. His kingdom, like a mustard seed, becomes a great tree, and like the stone that became a great mountain, and filled the whole earth. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Hence, then, the children are sharers in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to naught him that had the power of death, that is, the devil. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; this appears that the devil would be cast into the lake of fire soon after the beast and the false prophet have been. Let us remember that this devil is the same one that was bound; the dragon, the old serpent, which is the devil and satan, ch. 12: 9. The dragon, the old serpent, he that is called the devil and Satan, the deceiver of the whole world, his work in ch. 20 and 8th v. is the same, to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom is as the sand of the sea.

One of the three unclean spirits goes from the dragon, while the river Euphrates is being dried up, which work we believe is nearly finished; and when Christ comes in his glory the dragon, devil and his multitude will get their reward. Thus saith the Lord God, I will give unto Gog a place there of graves in

Israel; . . . and there shall they bury Gog, with all his multitudes. For he will finish the work, and cut it short in righteousness; because a short work will the Lord make up; on the earth, Rom. 9: 28; Isa. 66: 17, the hand of the Lord shall be known toward his servants and his indignation toward his enemies. See the remainder of the chapter. Read the 54th ch; Nah. 1: 9. What do ye imagine against the Lord? he will make an utter end, affliction shall not rise up the second time. The Lord will subdue his enemies. God's will will be done on the earth as it is in heaven, when the kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign for ever and ever. And when the saints have reigned a thousand years, there will be no dragon devil to deceive the nations; his work will end when Christ takes the kingdom, and when Christ presents the kingdom it will all be holy.

Your Bro. in Christ, looking for the kingdom and coming of Christ.

Lamar, Mo.

The Promises of God.

B. ALVERSON.

[Continued.]

There is a promise of eternal life to those who search the Scriptures. John 5: 39. Jesus said, Search the Scriptures; for in them ye think ye have eternal life; then adds, as if to impress the true importance of knowing the Scriptures, in order to obtain the promised eternal life, and they are they which testify of me. Many Scriptures have plain meaning, and others give the same harmonious import, by simply comparing with Scripture, and not, as some say, that such or such is the meaning of contradictory Scriptures. God's word is not left in contradictory terms for man to solve out its spiritual meaning man might make a mistake, and often does, but the spiritual meaning of God's word is found by a harmony of those Scriptures. Therefore we derive a benefit from understanding prophecy, for God has promised that the wise shall understand. Whenever God has said by inspiration 'shall,' as referring to man's destiny, it is evidently a promise. Read Dan. 12: 3. And they that be wise shall [promise] shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. And v. 10, Many shall [promise] be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

These give hope to the waiting church of God, because they understand God's promises. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." This is emphatic, because it is by inspiration of God. Job 8: 25-27. "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." So it is evident that it will be the very Job, and not another, as some claim that it will be another and not

this mortal body immortal the truth when he said in this mortal shall put And the clause referred be consumed within me successful contradiction man has no immortal soul the immortal soul it could And the true church, he in well doing, seeks for life. Rom. 2: 7; Acts 23

The same Jesus is promised Acts 1: 11; Matt. 24: 20; then shall [promise] the man coming in the clouds and glory. Luke 21: 27; 1: 10; 2 Thess. 1: 10; cometh with clouds; [promise] see him, and pierced him; and all they shall wail because of it. In Heb. 9: 28 is an expression second coming. So Christ to bear the sins of many, look for him shall he appear without sin unto salvation.

Here, again, is a promise to the resurrection; and not only unambiguous relief, with the most beneficial science. Isa. 25: 19, [promise] live; together shall [promise] they arise. 16: 9-11; 17: 17; 48: 1; 8: 1 Cor. 15. Jer. 31: 2: 18.) Hosea. 13: 24. many of them that shall on earth shall awake, some and some to shame and confusion. 1 Cor. 15: 22, 23; Matt. 39, 40, 44, 54. And the Lord that sent me, that everlastingly Son, and believeth on [promise] everlasting life; and at the last day.

As we have found promise of a glorious day, for those who believe in the Lord Jesus Christ, so we believe truth—free from waiting time in death. Resurrection, is of binding in order that we may receive the promise. The question answered by holy writings up the ghost, and we shall be. 1st, They are not vain. Some claim that the body, and that man that goes to heaven. Some claim that the body does not say that we shall be taught by a harmonious any immortality if any part of his body. But it teaches that the grave is his house. Some claim that the resurrection is his coming. The Lord I go my way, and ye shall die [mark this] ye cannot come again yet a little while

this mortal body immortalized. But God told the truth when he said in 1 Cor. 15: 54, that this mortal shall put on immortality. And the clause referred to above, my reins be consumed within me, shows beyond all successful contradiction and caviling, that man has no immortal soul within; if man had the immortal soul it could not be consumed. And the true church, by patient continuance in well doing, seeks for immortality, eternal life. Rom. 2: 7; Acts 28: 2; 1 Thess. 4: 13-18.

The same Jesus is promised to come again, Acts 1: 11; Matt. 24: 20; Mark 13: 26; And then shall [promise] they see the Son of man coming in the clouds with great power and glory. Luke 21: 27; John 14: 3; 1 Thess. 1: 10; 2 Thess. 1: 10; Rev. I: 7, Behold he cometh with clouds; and every eye shall [promise] see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so, amen. In Heb. 9: 28 is an express promise of his second coming. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Here, again, is a promise, which is in regard to the resurrection; an express promise; is not only unambiguous, but stands out in bold relief, with the most binding hold on the conscience. Isa. 25: 19, "Thy dead men shall [promise] live; together with my dead body shall [promise] they arise. Job 14: 15; Psa. 16: 9-11; 17: 17; 48: 15; Heb. 14: 32; Isa. 25: 8; 1 Cor. 15. Jer. 31: 15-17. (compare Matt. 2: 18.) Hosea. 13: 24. Dan. 12: 2, reads, And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 1 Cor. 15: 22, 23; Matt. 22: 23-32; John 6: 39, 40, 44, 54. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have [promise] everlasting life; and I will raise him up at the last day.

As we have found in God's plain word a promise of a glorious immortality at the last day, for those who believe in his Son, the Lord Jesus Christ, so the obligation to believe truth—free from error, to believe in the waiting time in death, and sleep till the resurrection, is of binding force upon our faith, in order that we may be heirs of the blessed promise. The question is asked and then answered by holy writ, Job 14: 10, Man giveth up the ghost, and where is he? Is answered: 1st, They are not with Christ in heaven. No man hath ascended up to heaven, John 3: 13, Some claim that this has reference to the body, and that man has an immortal soul that goes to heaven at death. But the Bible does not say so; neither does the Bible teach by a harmony that man has naturally any immortality, which should be necessary if any part of him went to heaven at death. But it teaches that man sleeps, waits, the grave is his house till Christ's second personal coming. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die [mark this] in your sins: whither I go ye cannot come, John 13: 33. Little children, yet a little while I am with you. Ye shall

seek me: and as I said unto the Jews, whither I go ye cannot come; so now I say to you. In Acts 2: 34, For David is not ascended into the heavens: neither are they in hell fire. If they were, what need of a judgment? Job 21: 30, That the wicked is reserved till the day of destruction, they shall be brought forth to the day of wrath. 2 Peter 1: 9, The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

The dead are in the grave. The hour is coming in the which all that are in the graves shall [promise] hear his voice. John 5: 28, 29; Gen. 3: 19; Job. 3: 11-19, 7: 21; 10: 18-22. Eccl. 3: 20. All go unto one place; all are of the dust, and all turn to the dust again, 9: 10. Ezek. 36: 12, 13; Acts 2: 29.

3rd, They sleep. David, after he had served his own generation by the will of God, fell on sleep. This accords with the promise of God, by showing a necessity of a resurrection. See 2 Cor. 15. Acts 13: 36; Deut. 31: 16; 2 Sam. 7: 12; 1 Kings 1: 21; 2 Kings 20: 21; 2 Chron. 26: 23; Psa. 76: 5; Acts 7: 60; 1 Thess. 4: 13-15.

4th, They praise not the Lord, and exercise no power of mind; in the grave who shall give thee thanks? Job 14: 20, 21; Psa. 115: 17; 146: 4; Eccl. 9: 5, 6, 10; Isa. 38: 18, 19; 36: 16.

There is no Scripture teaching plainly that man has any immortal part, before the resurrection; he could not be on probation if he had eternal life, for he would not have it to seek for, Rom. 2: 7. We like Tyndale, the translator of the first Bible in English, who concludes that if man had immortality he would be in as good a case as he could be. Therefore, as the claim of inherent immortality is not taught of God, those who claim it have no right to the promise, for the claim originated from the devil; hence, is fraught with a great weight of evil. Gen. 3: 4, And the serpent said unto the woman, Ye shall not surely die. Which shall we believe? God or the devil? if the devil, then we have not a legitimate claim to the promises of God. Hence, we say God is true.

We ask for an answer to the question, Lord, what is man? Psa. 144: 3. 1st, Man's portion is entirely of the earth. Dust thou art and unto dust thou shalt return. Gen. 3: 19; Job 10: 9; Psa. 103: 14; Eccl. 3: 20; Isa. 64: 8; 1 Cor. 25: 47. 2nd, He is made alive by breath, or spirit. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, Gen. 2: 7; 7: 22; Job 12: 10; Isa. 2: 22; Ezek. 37: 5-10; Acts 17: 26; James 2: 26 [margin breath.]

3rd, Man is mortal, Shall mortal man be more just than God? Job. 4: 17.

In the recognition of these Bible facts, it is a necessary sequence that it is the only alternative for the wicked to turn from his wickedness and obtain eternal life promised; or else die. To be involved in absurdity will not bring to us eternal life; so we inquire for the truth of this matter: What shall the end be of them that obey not the gospel (*exangelion*, Greek) of God, 1 Peter 4: 17. 1st They shall die. The soul that sinneth it shall die.

Ezek. 18: 4, 20, 24, 31; Gen. 2: 17; Rom. 6: 21; Rev. 20: 14. [Die: to cease to live, to expire, to decease, to perish.—Webster.] 2nd, They will be destroyed. All the wicked will he destroy. Psa. 145: 20; Matt. 10: 28; Acts 3: 23, and other Scriptures. [Destroy: to kill, to slay, to extirpate, applied to man, etc. In general, to put an end to, to annihilate a thing or the form in which it exists. Destroyed: demolished, pulled down, ruined, annihilated, devoured, swept away, etc.—Webster] 3rd, They shall perish. The triumphing of the wicked is short; he shall perish forever. Job 20: 7; Psa. 2: 12. [Perish: to die; to lose life; to be destroyed.—Webster.] 4th, go to perdition. The present world is reserved unto fire against the day of judgment and perdition of ungodly men. 2 Peter. 3: 7. [Perdition: utter destruction, ruin.—Webster.] 5th, They shall be consumed, Isa. 1: 28; 2 Thess. 2: 8.

It is a pertinent fact that the wicked have not unending life. We note a few particulars in apposition to the main topic, doing justice to the even tenor and uniformity of the design of God which will ultimately consummate in the restoration of all things (Acts 3: 21,) to its primeval state of purity, to the extinction of the wicked (and not their restoration, as some say), but the pure use of the substance of which man was created. The excellence of the consummation of all that God has promised does not involve God in a disregard for man's salvation; neither does it cause God to sustain the fallacious claim of man that the wicked live always. Then we soon close with the prayer, that this effort be to the praise of God; showing that all his works praise him, Psa, 145: 10; 19: 1; Rom. 1: 19, 20. But for the wicked to live always would not praise God. Neither do those praise God in that respect who claim that the wicked have immortal souls; never dying souls. So can never obtain the eternal life God has promised; unless we can prevail upon them to eradicate from their minds such unscriptural claims. Therefore, an eminent necessity of our giving a due consideration to the adjunctive and correlative parts, in reference to cause and effect; God's righteous and unalterable purpose, yet amicable, by means of the gospel as to alleviate man's deplorable condition in sin, and extend to him an opportunity to turn and live, and be subjects of the great and precious promises of God. So we acknowledge the truth that the wicked will be devoured, Psa; 22: 9; Heb. 10: 27. They shall come to an end. The end of the wicked shall he cut off, Psa. 37: 30, and not be. They shall be rooted out and cut off. Psa. 37: 9; "Rooted out" and "cut off" would mean anything else rather than eternal torment in the fire of hell. They shall be burned up. Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch. Malachi 4: 1; Matt. 3: 12; Rev. 18: 8. The wicked are compared to the most combustible and destructible materials, as chaff, Matt. 3: 12. Stubble, Mal. 4: 1.

Taxes, Matt. 13: 40. Branches, John 15: 6. Bad fish, Matt. 13: 47, 48. Thistle-down, Isa. 17: 13, margin, which would be utterly subversive to the idea of unending life in a consuming fire. But may the true sense of God's promises continually reverberate with assent; to respond; and to adoption on our part, to the consonant and harmonious plan of human redemption; couched in, and clustering around the central idea of Christianity, which is to redeem fallen man to obedience (a right rule of action, the law), which is love toward God; having an interest in the promises of God. [Concluded in next number.]
Lone Star, Mo.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 8th day of the 9th month, 1881.

JACOB BRINKERHOFF, Editor.

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

Letter and Spirit.

OUR opponents on the Sabbath question try to make an item against us by what they call serving God in Spirit, instead of by the letter; accusing us of clinging to the letter, and of course rejecting the spirit; claiming that while they do not regard the Sabbath command of the law of Jehovah by observing the seventh day of the week, they are fulfilling the divine and apostolic injunction of serving the Lord in the spirit, although they do not observe the Sabbath; or perhaps, by keeping the first day of the week as the Christian Sabbath.

Such a theory is as inconsistent as the theory of the separate existence of human spirits, and is very similar to it; and the one class of our opponents on this question who are First Day Adventists, and who do not believe in the separate existence of spirits, are inconsistent with themselves on this subject. On the subject of spirits in the nature of man, there can be no spirit without a body; without matter, or a material form; without a living body or organism to give activity to the spirit. So man has a material body and a spirit of life; an organized body which gives activity to and manifestations of the spirit. So the Scriptures teach us that while God is a spirit, John 4: 24, he is also a person. See Gen. 1: 26; 1 Cor. 11: 7; James 3: 9; Heb. 1: 3. And in just the same manner there cannot be the spirit of the law without the letter of the law; there cannot be the spirit of the service of God without some manifestation of that service. And those who would serve God in spirit must also do so in letter; they are not antagonistic.

An examination of the Scriptures speaking of this matter corroborate our view of it. See Rom. 7: 6. "Now are we delivered from the law, being dead to that wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter." The law has condemned us as transgressors, and we are delivered from its condemnation

and penalty by the mediation of Jesus Christ. We are dead to the law, because we acknowledge its just claims, and that we are justly condemned by it; and so because we cease to violate the law and accept the mediatorial services of Christ in procuring our pardon from the penalty of the violation of the law. But the law is not dead at all; it lives and continues to slay or condemn every one who transgresses it, whether he had been previously pardoned, or had never sought repentance and salvation. If the law lives then it must exist according to its letter. By the exact requirements; and Paul, who writes about the letter and spirit of the law, also tells us that the law is holy, good and spiritual, which could not be otherwise than according to what its exact teachings are.

It would be well to make inquiry as to what is meant by serving "in newness of spirit," or the spirit of the law, as some people are contrasting spirit and letter. Paul tells us that love is the fulfilling of the law, Rom. 13: 10. The new commandment that Jesus gave his disciples was to love one another. Isaiah prophesied of the work of Christ that he should magnify the law and make it honorable. Isa. 42: 21. Not that he should abrogate it or change it at all, not even in its fourth command, changing the Sabbath. Jesus magnified the law by teaching observance to it from the principle of love; not merely from duty, or because it was commanded, but because God so loved us and did so much for us, that we should show our love to him by obeying his commandments, as John wrote; "This is the love of God that ye keep his commandments; and we love him because he first loved us." 1 John 5: 3, and 4: 10. In this, love is the fulfilling of the law; and to serve God with our whole beings, with our heart, soul, mind, strength and spirit, is to serve him in spirit; Not that the spirit does away with the letter; not that the spirit of the law does away the letter of the law. That could not be, for there could be no spirit without the letter. In the text before us, Rom. 7: 6, Paul recognizes both; one is new, the other is old. Now, being converted to God and pardoned for sin thro' the atoning merits of Christ, we are to serve God not merely because he has commanded his laws, and we owe him obedience, but also because we love God, and love to obey him. According to Paul's teaching in Heb. 11: 6, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

We next notice 2 Cor. 3: 6, where Paul says that we (the ministers of the gospel,) are made able ministers of the new testament, or covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life, and the same idea is carried out, of the ministration of the law thro' the principle of love. We not only teach the obligation of people to keep the law of God, but we also preach the good news of salvation thro' a Redeemer, wherein the love of God to the world is manifested in his having sent his only begotten Son into the world to save

those who would believe and accept him. Salvation for sinners does not by any means do away with the law by which is the knowledge of sin, and the transgression of which is the knowledge of sin. Paul often teaches the believers that the apostles' work is not to make it their chief business to preach death, and to continue to proclaim to the sinner that he merits death and no mercy; but their work was to preach life; a pardon from the condemnation the world is under on account of sin, and a redemption from death and the penalty of the law. Of this the apostles and ministers of the new covenant are able ministers; they have a great commission.

The letter killeth, but the spirit giveth life. Who does it kill? Paul says that sin slew him; sin is the transgression of the law, therefore the law was in full force in Paul's day, in letter and in full commandment. If it had been abrogated by the death and atonement of Christ it could not have slain Paul; but this testimony of Paul is evidence of the binding obligation and existence of the law of ten commandments, and one of those commandments is the Sabbath, the seventh day of the week, the same as was given to Adam, engraven on stone and given to Moses, observed and taught by Christ, was made for man, and is for him thro' all generations. When Paul was slain by sin, when he was aware that he had been breaking the commandments of God, he did not give up in despair because he was a dead man (that is under condemnation of death), but "fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast," and turned to "the law of the spirit of life in Christ Jesus, which made him free from the law of sin and death." Heb. 6: 19, and Rom. 8: 2. The letter of the law killeth the transgressor, and not the one who obeys it. That is its purpose then; to slay those who transgress it; to let them know that they are sinners, that they may flee from the penalty; may seek pardon and a release from the penalty of sin. Thus the law may be a schoolmaster to bring us to Christ. In this way Paul writes to Timothy that the law was not made for a righteous man, but for the lawless and disobedient, 1 Tim. 1: 9. It must be in full force then, to condemn every one who is lawless and disobedient. It must also approve all those who obey its holy and righteous precepts, who are not under the law, but above it, because they obey it; not under its condemnation, but free from its condemnation. The law to them has become a law of liberty, because they have done nothing for it to condemn them for, and slay them. As long as there are individuals in the world to condemn for sin, and for the letter of the law to slay, just so long is there need for the law to be in force according to its letter.

The letter of the law kills the sinner by convicting him of sin; the spirit giveth life, or quickeneth (margin,) into life; it quickeneth or giveth life to those who have been slain by the law. What spirit is it that giveth life? When Paul gives his experience, how

he was condemned by the law, and that he was delivered from sin thro' the Lord Jesus Christ, he says "therefore now no condemnation which are in Christ Jesus; and the life had made him free from sin." Rom. 8: 1, 2. Here is the spirit of life in Christ. Jesus said himself, in John 3: "Believeth on the Son hath eternal life, and the spirit are not." The letter and the spirit are not any farther than their two off-sets; the letter of the law is a sinner that he has no hope in the spirit showing him where to hope. This is further exemplified in the verses immediately following in 2 Cor. 3: 6, where he calls the law the ministration of death, because the law condemned all to death; broken the law; and then he says the ministration of the spirit is more glorious; and therefore a more glorious work than was the preaching, which only showed the transgression.

The preaching of the spirit of Christ does not do away with the letter of the law.

Now we who understand the law is still of use in the ministry, and observe it as binding, so, should also see that we should keep the letter of the law, the seventh day as the medial means of salvation; we should let it be known, walk and deportment, the fruits of the Spirit, alive to God by the Spirit of Jesus; and by that Spirit life in the coming kingdom.

The Personal and V

Any explanation of S represents the second coming, but literal and avoided and regarded as sound; for no teaching other than that the second coming as actual and discernible, his having been personally and ascended from them, they beheld and saw them out of their sight. In his ascension two angels disciples that "this same up from you into heaven, like manner as ye have seen in our expectation of him, Redeemer coming again, as literally as he came to the world. He came to the dead; to set up his actual king.

There are some people called Adventists,

he was condemned by the law, and slain, and that he was delivered from sin and death thro' the Lord Jesus Christ, he said that there was therefore now no condemnation to them which are in Christ Jesus; and that the spirit of life had made him free from sin and death. Rom. 8: 1, 2. Here is the spirit that gives life, the spirit of life in Christ, the same as Jesus said himself, in John 3: 35, "He that believeth on the Son hath everlasting life." The letter and the spirit are not contrasted any farther than their two offices are contrasted; the letter of the law showing the sinner that he has no hope in himself, and the spirit showing him where he may have hope. This is further exemplified by Paul in the verses immediately following our text in 2 Cor. 3: 6, where he calls the ministration of the law the ministration of death, because the law condemned all to death for having broken the law; and then he says the ministration of the spirit is more glorious than the ministration of death, because it was the ministration of life. It is life thro' Christ, and therefore a more glorious ministration or work than was the preaching of that which only showed the transgressor his condemnation.

The preaching of the spirit, or life by the spirit of Christ does not by any means do away with the letter of the law.

Now we who understand that the letter of the law is still of use in the Christian economy, and observe it as binding, and a duty also, should also see that we keep it according to the spirit also. It is sometimes said of us that we keep the letter of the law, by keeping the seventh day as the Sabbath, as the remedial means of salvation; but is not so; and we should let it be known by our Christian walk and deportment, the Christian graces and the fruits of the Spirit, that we are made alive to God by the Spirit of life in Christ Jesus; and by that Spirit we hope to have life in the coming kingdom of God.

The Personal and Visible Coming.

Any explanation of Scripture which represents the second coming of Christ as anything but literal and personal, should be avoided and regarded with suspicion as unsound; for no teaching of the Bible is plainer than that the second coming of Christ will be as actual and discernible as was the fact of his having been personally with his disciples, and ascended from them into heaven, while they beheld and saw the clouds receive him out of their sight. Immediately following his ascension two angels announced to the disciples that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. Then we are justified in our expectation of beholding the returning Redeemer coming again in the clouds of heaven, as literally as he ascended, to be seen by some people, at least, if not by the whole world. He came to save us; to raise the dead; to set up his kingdom and reign, an actual king.

There are some people who have been called Adventists, and have dwelt in the

truth, who have really repudiated the doctrine, some of them disclaiming the name of Adventists. A new paper is started the present month in New York City by A. D. Jones, formerly of Pittsburg, Pa., called Zion's Day Star, in which he speaks of the coming of Christ as follows: "For the powers of heaven [ruling powers,] shall be shaken, and then shall they [the world] see [recognize] the Son of man coming in the clouds of heaven" (or judgments of God), "and then shall all kindreds of the earth mourn."

We always expect to enter our protest against all spiritualizing or immaterializing away of the second coming of Christ; and we would ask, how much better is it to say that the second coming of Christ consists of his coming in the judgments of God than of his coming to individuals at death? In either case, if true, there has then been many comings; for individuals die every hour, and there have been many judgments of God. Universalists say the second coming of Christ occurred when the judgments of God on the Jewish nation destroyed their city of Jerusalem and its temple; than which a more prominent case of the judgment of God can scarcely be pointed out. But did Jesus appear then in his second coming? It was after that time, about twenty years, that the "Revelations of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass, and signified them by his angel unto his servant John," Rev. 1: 1, and in that revelation, in the last chapter, Jesus twice says, "Behold, I come quickly." So his coming had not then occurred; and if it had not occurred in the destruction of Jerusalem it does not occur in any of the judgments of God; except what falls on the world when Jesus comes in his glory to rule the nations with the rod of iron, and institute his own rule and reign of righteousness.

The New Testament, in its different readings and written by different persons, has a great deal to say about the coming of Christ, or his second coming, for he was on the earth once, and when he comes again it will be the second time, as Paul wrote to the Hebrews, "Unto them that look for him shall he appear the second time without a sin offering unto salvation." 9: 28.

Some try to make it appear against our view of the personal coming of Christ by saying that the Greek word from which the word coming is translated is *parousia*, which means presence, and is sometimes so rendered, even in the common version. But this is an extraneous or overdone effort, for when the word *parousia* is used with reference to the Savior's coming it has the understood meaning of presence after having come; so when the coming of Christ is expressed by the word *parousia* it means his presence after his having come; so it implies his personal and actual coming first in order to have his presence. All the presence of the Savior that believers ever have in this life or age is his presence by the Holy Spirit, by which he said to his disciples at his ascension, "Lo, I am with you always, even unto the end of the world."

Believers have had that spiritual presence from that day to this; but there is a time coming when they shall have his bodily presence, as he said to his followers, "In my Father's house are many mansions; I go to prepare a place for you; and if I go to prepare a place for you I will come again and receive you unto myself, that where I am ye may be also." John 14: 2, 3. Then will the kingdom of heaven be given to the little flock to inherit and possess it, over which Jesus will reign, and sit upon his throne, and shall be in the midst of his people.

Beware of every endeavor to lower the importance of the coming of Christ, or to make it anything but a personal event. On the coming of Christ our hopes depend, for it brings the resurrection from the dead, and the kingdom of God, which is the saint's inheritance. Paul wrote, "If there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen then is our preaching vain, and your faith is also vain." 1 Cor. 15. So we say, If there be no second coming of Christ there will be no resurrection from the dead, and no kingdom of God, for the resurrection of the dead is brought about by the coming of Christ, when "he descends 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; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. The appearing and kingdom of Jesus are located together. 2 Tim. 4: 1. It is a blessed hope; one to be retained; a consoling and satisfying hope; a cheering hope; and one to encourage us to draw near to God, with full assurance of faith, knowing that our salvation is nearer than when we believed.

The Bible on Temperance.

As to this whole contested question of the relation of God's Word to the use of alcoholic beverages, we believe the following positions impregnable:

1. The Bible in various passages points out the evils of intoxicating drinks. It never pronounces a blessing on intoxicants, but often warns us against tampering with them.

2. The Bible in various passages commends abstinence from alcoholic beverages. But there is not a single line in God's word which condemns total abstinence.

3. The Bible is to be studied as a whole; and the whole spirit of self control, sobriety, purity; avoidance of temptation, and of self-denial for the sake of our fellow-men.

On these views of God's Word the total-abstinence army are a unit, against these views the "gates of hell" can never prevail. But even if the Bible did not contain a single syllable about wine or strong drink, we have an inexhaustible armory of arguments for entire abstinence in science, medical testimony, common sense, and the first principles of philanthropy.—Dr. Cuyler.

CHRONIC DISEASES are not usually cured by occasional administrations of medicine, but by the daily use of proper regimen and suitable remedies. In like manner must we treat sin, which is our constitutional disease. Daily prayer must be its regimen, abiding faith in the sacrificial blood its medicine, deeds of love to men its constant exercise. Thus treated the disease will be killed and the soul be made pure.—Zion's Watchtower.

The Restitution.

R. H. SHERRILL

No more will grievous famine be in the land,
Nor hunger nor want at the threshold stand,
Jeering and beckon with thin bony hand,
The victim to follow to death's dark strand,
The monster pestilence, fierce, hideous, and grim,
No more shall desolate the land within;
For famine and pestilence no more will be known,
In the earth renewed, our glorious home.

Marshalled in solemn battalions no host shall stand
To wage cruel war on sea or land
No cymbal's clang, nor trumpet's din
Shall alarm or disturb the peace within,
Swords into pruning hooks turned shall be,
And ever from war shall the nations be free;
Man with man will cease all strife,
And seek to inherit eternal life.

No more for ill shall man his own life take,
Bereft of sense his friends forsake;
By many a wearying trouble vexed,
Glides from this dark world into the next,
No more shall sickness be in the land,
When guided by Messiah's loving hand,
To the tree of life whose healing power,
Will be to man the richest dower.

No more shall death number like falling leaves,
In the chamber of darkness its golden sheaves;
Nor evermore with venom'd sting,
And banner aloft his victory sing,
Nor wield the sickle tho' the harvest be white,
For the foe is conquered by the power of his
might.

Then glad hosannahs loud shall ring,
Death is swallowed up in victory, Christ is King.
All nations then shall righteous be,
For His glory shall fill the earth as the waters
the sea.

Naught of the old world shall ever come to mind,
In that realm of happiness the saints shall find,
Oh! golden glories unimagined and unseen,
Flashing through the heavenly gates serene;
Thy joys elysian are given to all
Who hear God's word and obey his call.
Seattle, Washington Territory.

Notes by the Way. No. 1.

A. F. DUGGER.

BEING pressed for time I have delayed writing up my travels for the ADVOCATE, as I promised some of the brethren to do, until I am almost ashamed to do so. Yet I must redeem my promise.

Oct. 5th I left home in company with Bro. John F. Nicholson, of Empire Prairie, Mo., for Grundy Co. After a two days drive we arrived at the home of Father and Mother Williams, where we were made welcome and felt ourselves at home—though they are not Sabbath-keepers, but members of the Christian church; yet they showed us no little kindness in caring for us and providing for those who attended our meetings, some times feeding as many as thirty persons. We began meeting on Friday night, with a fair audience, which continued to increase during our series of meetings. On Sabbath we held meeting at 11 A. M. in Bro. James Nicholson's house. He and his wife are Sabbath-keepers, and the only Sabbath observers in the place. They learned the Sabbath truth simply from reading, and have kept it for two years. They were formerly Methodists, Bro. N. being a class leader in that church. On Sabbath, in their house, we had an excellent meeting. We had, first, a practical discourse, then a social meeting. I may here also mention that the Baptist minister was present, Elder Newman, and took part in the services, opening and closing the meeting; he also followed up my discourse with appropriate and telling re-

marks. He appears to be a gentleman and a Christian, a logical reasoner and a ready speaker. He very kindly invited me to his house, which invitation I accepted, and I enjoyed a very pleasant visit with him and his wife. We kindly talked over the points of difference between us. I left with him a copy of "Bible Sabbath Defended," and ordered sent to his address A. C. Long's Sabbath tracts, and "Nature of man," also some other tracts, which he writes me he has received and is highly pleased with them all. I hope he may yet become an observer of the Lord's Sabbath, and an able advocate and defender of the same.

On Sunday I spoke in a beautiful grove to a large congregation. I preached the funeral discourse of Bro. James Nicholson's children, names, ages, and dates as follows: Joseph Dugger Nicholson, aged four years, died Sept. 23, 1878. Aley Louisa Nicholson, aged three months, died May 5th, 1880. The Scriptures used on the occasion were "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Matt. 19: 14. Death was shown to be a real enemy, the gateway into the grave; and the resurrection the doorway out into life. Infants were shown to be subjects of salvation, unconditional heirs of immortality, and inheritors of eternal life in the glorious kingdom of Prince Immanuel. The discussion of the subjects occupied about two hours, during which time the best of attention was apparently given to the word.

Sunday night spoke to a very large audience on the origin, perpetuity, and moral obligation to observe the Sabbath. Monday, 11 A. M., spoke in the grove to a good congregation, much larger than I had anticipated. Theme: "The importance and necessity of understanding the truth in order to a valid baptism." I do not know as I ever saw a better and greater interest manifested in the presentation of any subject than was seemingly manifested in this one. At the close we repaired to the water and baptised Bro. James Nicholson and his wife. They had been sprinkled in the M. E. Church years ago. Many persons become dissatisfied with their sprinkling and are immersed (which by the way is baptism and baptism only), but I never knew a person to be immersed and become dissatisfied and be sprinkled for baptism, neither do I remember of ever having read of an instance of the kind. The fact is that immersion in water is the only divinely authorized baptism; all others are spurious. We returned from the water and delivered our farewell address. We referred to our visit among them eight years ago and noted some of the many changes which had occurred in so short a period. We live in a transient age; nothing is permanent, but change is written upon everything; and we, as the prophet says, "do all fade as a leaf." How true! yes, we are sailing down the declivity of time upon the ocean of life. Let us be wise; act the part of wisdom; trust the guiding hand, so that when the patience of hope and the labors of this weary mortal life

are closed, it may be said of us as of one of old, we have fought a good fight and kept the faith, and finished our course, therefore a crown of righteousness awaits us at his coming.

Thus closed my second meeting with the people of Harris and Grundy Counties. Eight years ago on the 9th of last Oct., I preached the first Adventist discourse ever delivered in that place. I then, if my memory serves me, delivered ten discourses without making any effort to call any out. Closed my meetings and passed on to Ravenna, Mercer Co. Since that time, though not having any preaching whatever, I find that many of the people have read and investigated these subjects for themselves, and have come to the same conclusions. The leaven of truth has been silently working, and its results are now being made manifest. We sometimes represent the truth as being the bread spoken of by the wise man, cast upon the waters, to be gathered after many days. If this figure applies to the truth presented by the ministers of the gospel then the servant of Christ should never become discouraged because he or she does not see any immediate results following the word spoken.

On Tuesday Bro. John F. Nicholson conveyed me to Jamerson, to take the train for Eora, where I had an appointment to preach at night. We had to make a drive of about twenty miles. We had no sooner started than it began to rain which continued to fall fast upon us about all the way, making it difficult to travel, so I did not reach the train in time and had to remain over night in the place. After Bro. Nicholson and his niece, Miss Williams, bid me good bye and left for home, being an entire stranger in the place, and the weather being so gloomy, I felt very lonely; so much so that I thought I would look up Elder J. H. Coffey, of the Christian church, with whom I held a public discussion of four days in the town of Alanthus, opening nine years ago, the 24th of last June. He then resided in Albany, the seat of Gentry Co., but had since removed to Jamerson, Daviess Co., where I supposed he was still living; but I was very much disappointed at hearing that he had removed back to Albany. I knew that if I could only find him I should be right at home, and would have a good visit though we differ religiously, and have had one hard fought battle yet we are true friends. Failing to find my only acquaintance in the place I retired to the tavern, to pass a lonely night, which I did to some extent; yet I had quite a spirited conversation with a Presbyterian on the points of our faith, embracing the Sabbath and other kindred doctrines, which made it quite interesting, and I hope profitable.

The next morning I took the train for Evona Station, stopping over night with Bro. J. F. and Sister Mary Duncan, where I saw a copy of the ADVOCATE, which to me was like water to a thirsty soul. I did not hold any meetings in the place on account of the unsettled state of the weather. From here I took the train for my own quiet little home, situated in the beautiful Grand River country just

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north of the town of Alan
On reaching home I was truly
the Father of all to find my family
members of the household of faith
health. I arrived home on Thu
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ment with the church at that
being well worn out with labor a
rain falling on Friday, preven
which I very much regret.
Grove, Mo.

Report of Meetings.

B. A. WELLS.

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but dismissed until Wednesd
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the success of the cause, and
of the Lord may have free
glorified.
Yours in hope.
Mt. Airy, Iowa, Nov. 17.

From Bro. R. V. Lyon

JACOB: Since my last note
spent eleven days with brethren
and Whitby, Ont., visiting
own homes, conversing upon
redemption, and other sub
on each First-day, the chape
with attentive hearers. I al
funeral sermons of Bro. Geo. J
Anna Mitchell, wife of Bro.

four miles north of the town of Alanthus Grove. On reaching home I was truly thankful to the Father of all to find my family and the members of the household of faith all in usual health. I arrived home on Thursday evening late, and was to have left the next morning for Nodaway Co., to fill my regular appointment with the church at that place, but being well worn out with labor and the heavy rain falling on Friday, prevented my going, which I very much regret.

Alanthus Grove, Mo.

Report of Meetings.

N. A. WELLS.

In company with Bro. W. C. Long I left home Nov. 3rd. We traveled hard to reach our appointment at Lone Star, Gentry Co., that night, where he had announced two weeks before that he would preach on the subject of Adventism. We found a large crowd out, and some proposed that we repair to the church, as the schoolhouse was then full, and it was known that many more were coming. The Baptist minister and some of the leading members were consulted, and they told us the house was at our service. We then went to the church and had it about filled. Bro. L. gave an able discourse on the subject, after which he and Eld. Colver tried to arrange propositions for discussion, but did not get them arranged at that time. They still think of debating if they can agree on the propositions, time, and place.

The next morning Bro. Long went to Pleasant Valley, and I to Ridgeway. Here I had a good meeting, good attendance, and good attention and interest. One united with us and others are much interested, saying that we are correct on the Sabbath. We will preach there again Friday night before the first Sunday in Dec., and continue over Sunday. We then met Bro. Long at a church on Little Creek, and held meetings of nights through the week, when I went to White Oak church. Here we had a good interest; two promised to keep the Sabbath, and others are convinced on the subject, but have not yet adopted it. Bro. Long was not able to continue his meeting, but dismissed until Wednesday night, Nov. 16th. On Friday night, Nov. 18, I commence meeting six miles south-west of Mt. Ayr, Ringold Co., Iowa. We have one brother here, and to many the Advent doctrine is new, having never heard it preached. Pray for the success of the cause, and that the word of the Lord may have free course and be glorified. Yours in hope.

Mt. Ayr, Iowa, Nov. 17.

From Bro. R. V. Lyon.

BRO. JACOB: Since my last notes of labor I have spent eleven days with brethren at Darlington and Whitby, Ont., visiting them all at their own homes, conversing upon the plan of human redemption, and other subjects of interest. Preached in their chapel at Salina, twice on each First-day, the chapel being well filled with attentive hearers. I also preached the funeral sermons of Bro. Geo. Mitchell and Sister Anna Mitchell, wife of Bro. R. B. Mitch-

ell; many more were out than could get into their chapel, who listened with deep interest. In their deaths the church at D. and the neighborhood, and the world have met an irreparable loss. But they sleep in Jesus, and will soon wake up. Although I have labored with this people a part of the time for twenty-two years, and immersed all of them but three, I think this the best meeting I have had with them at their own homes. I had one of my happy seasons in presenting the truth.

I have spent four days with the brethren in Collingwood, and visited them all at their own homes with much pleasure to myself and I believe to them. On Sunday I addressed a large congregation in the Town Hall upon the subject—"The Bible is true, Ingersoll or Infidelity the judge." The best of attention was given to my arguments, which took them by surprise. I spent three evenings at Penetanguishene, Rollingsand, with great pleasure to myself and the lovers of truth. On the last evening, at about 9 o'clock, we retired to the bay, and whilst the silvery rays of the moon were beautifully exhibited upon its placid waters, I immersed the son and daughter of Bro. and Sr. Squires into the saving name of Jesus Christ for the remission of sins. We then retired to their house where we had an interesting talk and ate the memorial supper. It was truly a solemn time—yet joyful in view of the soon coming glory. On the 28th of Oct. I received telegram to go to Fonthill and preach the funeral sermon of Sr. Ball, wife of Bro. Benjamin Ball, in her 82nd year; born in England, came to Canada about 51 years ago; came out in the coming of Jesus under the labors of brethren Miller, Galusha and others. But she did not settle down as some others have, by saying we have learned all of it, but she continued to learn, hence she had embraced the doctrine relative to the glorious future. In her death a good woman has been lost to her friends. The people turned out and listened with profound attention to a discourse delivered by the writer, preached upon Job. 19: 23-27, a text selected by our sister years ago, for she had seen but few, if any well days for some 30 years.

Suspension Bridge, N. Y.

THERE are three great facts foretold in the Word of God. 1st, that Christ should come: that has been fulfilled. 2nd, that the Holy Ghost should come; that was fulfilled at Pentecost, and the Church is able to testify to it by its experience of His saving grace. 3rd, the return of our Lord from heaven: for this we are told to watch and wait "till he come."—*D L Moody.*

INTELLECTUALLY, you are aware that there are one hundred and twenty Chinese boys who have been sent to this country to be educated, and are in the preparatory schools of New England and in Yale College. I was told a few weeks ago that those boys, with the disadvantages of having to learn a new tongue, were none of them below the middle of their classes. They are to be the head of the classes in which they are put with American boys. The Chinese are not a dying race. They confront us in the nineteenth century as a nation of antiquity. They were contemporary with Babylon, Egypt and Phoenicia. They are our next neighbors in the west, old in antiquity, but acknowledging no decline in strength, and claiming from the nineteenth century a high position in the future history of the world.—*Nevins.*

From Sister Delia Preston.

DEAR BROTHER in Christ: I will try this evening to pen a few lines for your most excellent paper, which is loved by all who will read it, as far as I know. It has done a great deal with us in understanding the Bible, and we love to read the letters from the brethren and sisters in Jesus, and to see the relation existing between God and us. Bro. Wells' meeting, which he held here, has left some thinking, whom I hope will see the truth and come out and keep all the commandments of God, and say, I will keep the day that God kept. O that we might have more of that courage! I pray that the seed will not fall by the wayside, nor on the rocks; but that on the good ground are they which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience. For what is a man advantaged if he gain the whole world and lose himself, or be cast away; "for I have not spoken of myself, but the Father which sent me he gave me a commandment what I should say and what I should speak;" and God is able to make all grace abound toward us, as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Brothers and sisters, let us all work that good work that we may all have a home in that kingdom that will be set up on earth when it is made anew, that will stand forever, where will be no more tears nor pain, is my prayer.

Ridgeway, Mo.

From Sister L. B. Chamberlin.

DEAR BRO. BRINKERHOFF, and brethren and sisters of the ADVOCATE: It is some time since I have written to you, but we have not lost any of our interest in the divine truths taught through the ADVOCATE. We feel grateful to you for sending us the paper so regular each week; laden with good things. We are glad that you keep up good courage in trying to make the paper interesting to all the lone ones. The different papers we take are all the preaching we have. I believe you and Sister Brinkerhoff are doing your duty in the cause, and I hope you will soon be rewarded for your labor. We read your articles with interest, and I think we can agree on any subject you have written on. We are looking for the day when we shall all meet to part no more.

North Windham, Conn.

Obituary Notices.

SISTER E. G. FARMER, of Grand Rapids, Mich., died very suddenly on the morning of Nov. 12th, 1881. I have known sister Farmer for a long time as a consistent follower of the Savior. As a wife and mother she has faithfully discharged her duties as prescribed by the law of Christ. As a member of the household of faith, her walk has been exemplary. It was her request that I should speak the word of eternal life at her funeral, which I endeavored to do to a large and attentive congregation. She died in hope of "a better resurrection." E. HOYT.

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 Guiteau for the murder of President Garfield is now in progress at Washington. The defense is built on the slender foundation of insanity. Previous declarations, made by the assassin himself, are sufficient proof that his insanity, when he committed the horrible deed, was very much like that of an incensed rattlesnake when it fastens its poisonous fangs into the victim of its rage. Since then, and at the present, the role of mental aberration has not been very adroitly played. Such reptiles, at least, better be caged.—*Restitution.*

THE cholera is raging at Mecca, and spreading from that city. Called the sacred city of the Mohammedans, pilgrims from every section of Mohammedan countries annually visit the place, where the condition of the city and the manner of living, is such as really to invite pestilence, the water of the holy well there actually reeking with filth, and the streets of the place being a receptacle for filth. No wonder that pestilence follows; but the Moslem dies happy, for they are assured (!) that death within sight of the sacred temple of Mahomet will transport them to paradise. Pilgrims returning from such a place carry the pestilence with them: hence its spread to all countries. Turkish rule, or rather misrule, has many abuses. On Nov. 6th, 300 persons died at Mecca of cholera.

THE power of the Irish Land League grows weaker daily, and it seems that nothing can prevent its complete overthrow. The land court gives great satisfaction to the tenantry who are applying to it for redress, obtaining fair reduction in rents, when excessive. Under the advice of the clergy they are paying rents as fast as possible, and, so far from any feeling of dissatisfaction existing on the part of the tenantry, it is now the landlords who complain, and talk is now heard of the foundation of a land syndicate in Ireland.

A new aspect seems about to be put upon the opium question by the arrival at Simla, in India, of an envoy of the Chinese government, who will investigate the matter with a view of suggesting a new treaty to the British government. The prominent Chinese statesmen are earnest in their determination to demand the absolute exclusion of the obnoxious drug from the free ports of their empire. It will be a very serious question for the British government to consider, whether they will dare to continue to force the traffic against the moral sentiment of the best portion of their own people, especially as they are no longer the submissive and feeble nation that were compelled to yield to the superior force that imposed the poison upon them.—*Christian Weekly.*

THE editor of the *Interior* writes from Paris: "The people are throwing off the bondage of Roman superstition, but they are ignorant of and indifferent to the religion of Christ. Here, as elsewhere, it is more difficult to convert the victims of Roman Catholic barbarism, than it is to convert the votaries of any other forms of idolatry and superstition, to Christianity. Those who have the mark of the besat on their foreheads and in their hands were prophetically designated as the most incorrigible of men."

ON Nov. 15th a severe shock of earthquake was felt in San Jose, Cal.

It is stated that a typhoon recently devastated the Toquin district of China, in which the work of the Christian missionaries has been the most extensive and most successful. 2000 houses and 200 churches were destroyed, and 6000 persons were rendered destitute.

GLADSTONE, speaking of the Lord Mayor's banquet, in London, announced signs of improvement in Ireland, and said the people are determined to make full trial of the land act, which will be impartially administered.

THE damage inflicted by the flood in the Mississippi this fall is estimated at \$3,005,000.

THE law of harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit and you reap a character: sow a character and you reap a destiny.

THE brush fires in Ontario during the past season destroyed between \$10,000,000 and \$15,000,900 worth of property.

THE Czar of Russia has appointed a special commission to reorganize provincial administration and take steps toward facilitating peasant representations in the district councils.

FIVE hundred persons are dying daily at Mecca from cholera. Steamers at Djiddah refuse to embark returning pilgrims.

THE seventh comet of the season is now discovered and discernable by astronomers; a small one. The number of comets for the season is very remarkable.

THE French have been making great inroads upon the Arabs in Northern Africa, from Tunis; and altho' having met great resistance, have put the Arabs to flight. This is one part of the dismemberment of Turkey.

A PROMINENT tobacco manufacturer is reported to have said: "Nothing ever goes into tobacco as deleterious or injurious to the human constitution as tobacco itself."

THE DECADES.—The first year of each of the decades—the sixties, the seventies, and the eighties—has been marked with important events. In 1861 the war of the Rebellion broke out, and after four years of internecine strife, the assassination of President Lincoln closed the bloody chapter of history. In 1871 the great fires in Chicago, Boston, and elsewhere marked the opening year of the second decade. The year 1881 has been filled with startling events, such as earthquakes, tempests, fires, floods, and the assassination of the rulers of two of the greatest countries in the world, and thus opens the third decade in the most fateful style. The end is not yet.—*Restitution.*

Appointments.

THE next Quarterly Meeting of the Church of God at Beckwith, Jefferson County, Iowa, will commence on Friday night, December 9th, to continue over Sabbath and Sunday. All are invited who can come, especially all the members in this locality, as there is some church matters that ought to be attended to.

EBER DAVISON, *Cleru.*

THE Lord willing, we will commence a series of meetings at the Barrackman School-House, on Liberty Creek, near Fairfield, Neb., on Sabbath, December 3rd 1881. Let the Brethren in this vicinity rally around the standard of truth.

J. H. NICHOLS.

Letters and Money Received.

L B Chamberlin \$1, J B Denham \$5, J W Nicholson \$1, A F Dugger, J W Osborn, John Branch, Hettie Reinhart, B G StJohn.

Books and Tracts Sent by Mail.

L B Chamberlin, J W Erwin \$6.15.

THE Declaration of Independence was read publicly at Richmond, Oct. 22, for the first time since the outbreak of the late war. It was received with enthusiastic applause.

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 cents.

The Seventh-Day Sabbath,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A F Dugger. 140 pages, Price 30 cents.

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

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

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

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

The second coming of Christ,—Showing it to literal and personal, by J Brinkerhoff, 8 pp, 2cts.

Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

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

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

The Atonement. S. E. Brinkerhoff. 32 pp. 10cts

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

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

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

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

The Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

The Sign of the Messiah: or how long was Christ in the Tomb? and when did he rise from the dead? 40 pages, price 6 cents.

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

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

Did Jesus redeem all men? R V Lyon, 20 cts.

Envelops, 25 for 10 cts, 50 for 20 cts—containing an advertisement of the ADVOCATE printed of them, together with the leading doctrines to which it is devoted.

Advent

"Thy Word"

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 of the Bible Sabbath (the seventh
 day), together with the other con-
 siderable, the Nature of Man, his Un-
 derstanding, the End of the Wicked,
 the Kingdom of God, the Atonement
 by Jesus Christ, the Christian Life,
 and kindred Bible

Blessings.

Sweet is the incense of bright ea-
 roses and golden with sapp-
 phire, but holy and precious, the pure
 incense that rises from heart

Sweet is the song of the lark as
 we bless thee, O God, for such
 sweeter than song-bird
 wise is
 To bring the soul nearer and

Sweet is the spring-time; fair
 roses and violets,—"favorite"
 But lovely and fragrant, deserv-
 I think is the lilly, the queen

Sweet is the friendship which
 Seeking to bless in the effort
 List to no serpent-tongue,—ne-
 Give no heart anguish, nor

Sweet is the life,—a blessing to
 Join hand in hand and this
 "God is our Father," we're s-
 And to each we'll be true f-

Best is thy soul if for this th-
 Rest in Christ's promise, "I
 Withhold not thy hand and
 ing,
 And so blessing others be

Happy the Christian, who,
 Is living in peace and in
 hope h erejoices, and say-
 "Won't it be nice in the ho-
 —Messiah's Herald.

Compelling t

JOHN BR

SINCE the gospel has
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