

# 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 Sabbath.

THIS is the day, and we thank thee,  
Father of earth and sky,  
When toil and care stand far apart,  
And thou art nigh.

The holiest chancels of the soul  
We open for thy face;  
Exceeding peace and tenderness  
Breathe over all the place.

A light, as of mountain sunsets,  
Bathes all the hallowed air,  
A calm, of long hereafters,  
Fills us at unaware.

So we gather strength and patience,  
And deep inbiding rest;  
Our souls take hope and joyousness  
On their appointed quest.

Faith springs to manhood in the dark;  
We trust, we know not why;  
A rest unnamed by any words  
Has passed us softly by.

—LOIS LAURIE in *Herald of Life*.

## Questions and Answers.

A. F. DUGGER.

UNDER this head I wish to answer from time to time a number of questions which I have received from Bro. O. E. Newman, and others, on various subjects. Bro. Newman is a Baptist minister, and says that he is seeking light. My reasons for answering through the paper are, 1st, others may be interested in the same queries and answers. 2nd, I wish to write some for the ADVOCATE, which I can not do and answer so many questions by private correspondence, as my health is poor and my time is also limited.

Question 1st. Do you believe and affirm that the holy Scriptures teach the annihilation of the wicked?  
O. E. NEWMAN.

We believe that the wicked will be punished with destruction. Proof: "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power," 2 Thess. 1: 9. What is destruction? Webster's definition is as follows:

"Destruction consists in the annihilation of the form of anything; that form of parts which constitutes it what it is, as the destruction of grass or herbage by eating," &c. This definition of destruction is expressive of our faith on the subject; and in this sense we claim the wicked are to be annihilated. We do not contend for the annihilation of the matter of which animated physical organisms are composed, but that form of parts which constitutes those organisms what they are. When the form of parts constituting the wicked men ceases to exist then they (the wicked) are destroyed, and have no conscious existence. We believe the wicked will be destroyed. "The Lord preserveth all them that love him, but all the wicked will he destroy," Ps. 145: 20. What does destroy mean? Webster says it means, 1st, "To demolish, to pull down, to separate the parts of an edifice, the union of which is necessary to constitute the thing. 2nd, To ruin, to annihilate a thing by demolishing, or by burning, as to destroy a city. 3rd, To bring to nought, to annihilate. 4th, To kill. 5th, To take away, to cause to cease, to put an end to."

These terms, with their definitions, certainly prove the annihilation of the wicked. The word annihilation is used in two senses: 1st, To reduce to nothing; 2nd, to destroy the form or peculiar distinctive properties, so that the specific thing no longer exists. Annihilation is defined, The act of destroying the form or combination of parts under which a thing exists, so that the name can no longer be applied to it. The latter sense of the word annihilate, and the sense of the word annihilation just given, we accept as the proper terms descriptive of the destiny of the wicked. God has declared that the wicked shall cease to be. "The wicked shall not be," Ps. 57: 10; that all of the wicked of the earth he will put away, or as the margin reads, cause to cease like dross, Ps. 119: 119; that the day is coming that shall burn them up, that it shall leave them neither root nor branch, and that they shall be reduced to ashes, Mal. 4. Wicked men and women are composed of a combination of parts constituting them what they are, viz., living conscious beings. But when these divine threats uttered by Jehovah himself, are executed upon them, that form of parts, so essential to their conscious existence will be destroyed, and they will cease to be living active conscious beings. This is just what the Bible teaches, and just what we believe and teach on the subject.

To illustrate: We take a stick of wood and burn it up. Now in one sense it is not annihilated, yet in another sense it is. The

matter of which it is composed still exists in its full specific weight; yet the form of parts, constituting it wood, is destroyed, so that it no longer exists as wood. We do not call the ashes and smoke into which it has been changed wood. As wood it has ceased to exist. Just so in reference to the wicked. When once destroyed, reduced to dust, ashes and smoke, as wicked, conscious, living beings, they will not exist. There is no doctrine more clearly revealed in the Bible than the extinction of evil and the extermination of evil doers.

2nd question. "Do you believe and teach that man, at death, passes into an unconscious state, and remains there until the resurrection?"  
O. E. NEWMAN.

That man is unconscious in death is certainly taught in the Bible, as well as the doctrine of the utter destruction of the ungodly, as a few texts quoted from its pages will show. In Eccl. 9: 5, we have this statement; "The living know that they shall die, but the dead know not anything," &c. To know is to be conscious. Here are two states, life and death; in the former we are conscious, in the latter unconscious. Man in death enters the grave, where there is no work, device, knowledge, nor wisdom. See 10th verse. In the death state man does not remember his Creator. So wrote David, the holy bard of Israel. "In death there is no remembrance of thee, in the grave who shall give thee thanks," Ps. 6: 5. In death the thoughts perish. In speaking of man in the event of death, David further says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish," Ps. 146: 4. These are positive declarations and no amount of inferences can set them aside.

Death is represented as a sleep. David fell asleep, Acts 13: 36. We shall not all sleep; that is, die, 1 Cor. 15: 51. Would not have you to be ignorant, brethren, concerning them which are asleep, or dead, explained to be the dead in Christ, in the 16th verse. 1 Thess. 4: 13. Is it not a fact that when our sleep is sound that we are unconscious of passing events? We do not even reckon time. The night seems but a moment's duration. We open our eyes and it is morning; yet it seems but a moment since we retired. When the body is insensible the person is unconscious even of his own existence. Physiology shows unconsciousness to be the result of insensibility, an argument which proves the Bible right in its affirmation of the unconsciousness of the dead. If we are unconscious when our bodies are asleep how much more so when our bodies are dead. If we are

unconscious when our bodies are insensible shall we not be more so when those bodies have perished? Is not the sleep of death deeper than natural sleep? and the insensibility of the grave more perfect than common insensibility? How deep, how profound must be the unconscious state of the dead. Is it any wonder that Bible writers describe it as the land of 'darkness, forgetfulness, and silence? In this state they remain until the resurrection. See Job 14: 12; Dan. 12: 2; 1 Thess. 4: 13 to end of chapter.

**The Pre-existence of Christ.**

H. E. CARVER.

THERE are some points in Bro. Lyon's article in No. 33 of ADVOCATE that require attention, tho' I do not intend to review it in detail. In regard to our Bro.'s quotation of Col. 1: 12-19 from Griesbach's interlineary translation, if the reader will take the trouble to compare this translation, leaving out Bro. Lyon's additions contained in brackets, with the common English version, and especially the late revised version, it will be seen that they all harmonize in teaching Christ's pre-existence and agency in the creation of all things in heaven and in earth. For the convenience of the reader I will place the two translations side by side, and let each one judge for himself whether they harmonize or not in their teaching:

Griesbach's translation.  
"Giving thanks to the Father, to that having fitted us for the position of the inheritance of the holy ones in the light, who delivered us from the authority of darkness and caused a change of sides for the kingdom of the Son of the love of himself, in whom we have the redemption, the forgiveness of the sins, who is a likeness of the God of that unseen, first-born of every creature, because in him were created the things, all the things in the heavens and the things on the earth, the things seen and the things unseen, whether thrones or lordships, or governments or authorities; and the things all on account of him and for him have been created, and he is in advance of all, and the things of all and the things all in him have been placed together."

Common version.  
"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in the heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were made by him and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell."

These versions agree in teaching of the Son of God that he is the express image or likeness of his Father; that he is the first-born of all creation, or every creature; that in him were all things created in heaven and on earth; that he is before or in advance of all things; and that in him all things exist, or have been placed together; and the only place where there seems to be a divergence is in verse 16, where Griesbach uses the phrase "on account of him and for him," while

the Revised Version has it "thro' him and unto him." Now, the Revised Version being a later work than Griesbach's, and the revisers having the benefit of Griesbach's translation to aid them, it would seem that the Revised Version is the most reliable; but even if we take Griesbach's it does not affect the question; for while it is evidently true that all things have been created on account of and for the Son of God, it is equally true, as repeatedly stated in the Bible, that God made the worlds thro' or in his Son.

Bro. Lyon says that it is impossible for a son, according to God's natural and revealed law, to exist as a [conscious being, ages, or even one day, before his mother. Now if our Lord and Savior Jesus Christ was brought into existence according to God's natural and revealed law, then he must have had a natural father as well as a natural mother; for whoever heard of any other being on earth being produced except by natural generation? I do not affirm that this is Bro. L.'s opinion, but his theory of God's natural and revealed law will lead him there, if strictly followed out.

I do not see anything more in our Bro.'s argument that calls for a reply; and now a few words in regard to matters of fact and personalities. As to who introduced the discussion between us and used the broadest and most unwarrantable assertions, I leave for the readers of the ADVOCATE to decide each one for him or herself. I feel conscious of having endeavored to treat Bro. Lyon and his views with Christian courtesy and respect. I have not charged him with making assumptions regardless of God, Moses, and the prophets. I have not charged him or his views with producing or fostering infidelity, nor placed him on a level with Paine and Ingersoll. While Bro. Lyon permits himself to use such language toward or concerning a Christian brother I must decline discussing this or any other question with him.

Without addressing my remarks to Bro. Lyon I wish now to present another text from Scripture in support of the doctrine of Christ's pre-existence, and this time from the Old Testament: Micah 5: 2; "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been of old, from everlasting;" or, as in the margin, from the days of eternity. This prophecy of Jesus Christ was recorded, or given, more than seven hundred years before the Christian era, from which distance the prophet seems to have cast his prophetic eye down the stream of time till he beholds Christ born in Bethlehem's manger; then glancing back into the dim distant past he beholds the goings forth of that same being in the days of eternity. If the reader of the ADVOCATE will refer to No. 17 of present volume they will find in the editorial columns this statement: "In all the Old Testament Scriptures where Christ is pre-figured not a word is said about his being in existence at the time, not even with the Father in heaven." These two statements do not appear to agree, and I leave it

for Bro. Jacob either to harmonize the prophecy with his assertion, or to modify his assertion to suit the prophecy.

Marion, Iowa,

**The Ancient Hope.**

FIRST CENTURY. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus 2: 13.) "Ye turned to God from idols to serve the true and living God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come."—1 Thess. 1: 9, 10. A. D. 54.

SECOND CENTURY. "You see all sorts of men big with the hopes of his second coming in glory, who was crucified in Judea, after which crucifixion you immediately became masters of their country." . . . "For the very same prophets have foretold a twofold advent of Christ, one wherein he was to come in the guise of an inglorious suffering mortal—and this is over; the other, wherein he shall come in his own form, encircled with celestial glory and his host of angels, when he shall raise from the dead all the men that ever had a being, and shall invest the righteous with bodies incorruptible, and shall make the ungodly, together with these wicked spirits, feel his vengeance in fire everlasting."—Justin Martyr's First Apology for the Christians, addressed to the Roman Emperor, Antoninus Pius, A. D. 147.

THIRD CENTURY. "We go on and make it our farther request, that his kingdom may come. . . It is not here impossible nor incongruous, my brethren, that Christ himself should be meant by the kingdom of God; he whose speedy coming we daily desire, whose presence amongst us we ardently long for: for since he is our resurrection, because we rise again in him, he may by the same figure be styled that kingdom wherein we expect our part, because we shall also reign with him." "We should look out with an holy vigilance for the coming of our Lord, which we are told beforehand will be sudden; that when he knocketh he may find us waiting and watching for him, and may reward our faith and diligence with the glories of his kingdom."—St. Cyprian: Complete Works, pp. 142, 143. A. D. 252.

FOURTH CENTURY. "We expect a new heaven and earth, according to the Scriptures, when the appearing and kingdom of the great God and our Savior, Jesus Christ, shall have shone forth. Then as Daniel says, 'the saints of the Most High shall receive the kingdom.' And the earth shall be pure and holy, a 'land of the living and not of the dead,' which David foreseeing, exclaimed: 'I believe I shall see the goodness of the Lord in the land of the living, and of the meek and humble.' For 'Blessed,' says Christ, 'are the meek, for they shall inherit the earth.' And the prophet says: 'The feet of the meek and humble shall tread it.'"—Council of Nice, A. D. 325.

"Our Lord's return has been one of the fundamental articles of the faith of universal Christendom in every age of the church's history. To hide this important doctrine under a bushel is at once a defect of teaching and in opposition to the mind of Christ and his apostles."—Dr. Frommuller, in Lange's Com. on 1 Peter.

**The World Owes Me a Living.**

THE world owes you a living, does it? Then I will tell you what I would do. I would go right to work and collect the debt as soon as possible, before it gets outlawed. I have noticed that it makes very little difference how much men owe me, if I do not attend closely to the business of collecting. There are men who owe

me enough to make me richer than I have prospect of being, but the trouble is, they seem likely to pay; and I am of the opinion the world is very much like them in this respect. I will tell you what I would do, if I had the world owed me a living. I would go out somewhere, where I could find a good chance at the world, and commence and drop in a few seeds here and there, as an opportunity; and I think if the world owed me a living, by sticking close to my hoe, I could collect the debt in the next season. This seems to be the way that I can think of for collecting the world owes. The fact is, there are so many creditors of this kind who claim that they owe them a living, that some of them will owe their debts as sure as fate, if they do not early and work hard to collect their claims. The world is no doubt able to pay; provided we have time. It generally takes the world a few months to get around after the claims are presented and vigorously hoed in: but the man who dallies about the matter, will find that the world may owe him a living other people have collected their claims before him; and he will be nothing left when he comes.

The sluggard will not plough by reason of cold; therefore shall he beg in harvest, and have nothing.—Selected.

**Are Missions a Failure?**

THOSE who assert that missions have failed, lay themselves open to the charge of culpable ignorance, if not willful perversion. Seventy years ago, says the India Standard, the fires of Suttee were publicly blazing in the presidency towns of Madras, Bombay, Calcutta, and all over India, the fires of Suttee, upon the screaming and struggling widow, in case herself a mere child, was, bound and burned to ashes with the dead body of her husband. Seventy years ago infants were thrown into the Ganges, as a sacrifice to the goddess of the river. Seventy years ago young maidens, decked with flowers, were immolated before the hideous idol of the goddess Kali, or hacked to pieces as they thought their quivering flesh might be propitiated the god of the soil. Seventy years ago the cars of Juggarnath were rolling over the crushing hundreds of human victims beneath their wheels. Seventy years ago the dead were buried alive; devotees publically exposing themselves to death; children brought to the banks of the Ganges and their death by filling their mouths with mud and water of the so called sacred river. Seventy years ago the swinging festivals attracted thousands to see the poor, writhing wretches books thrust through the muscles of their bodies, and swung in mid air in honor of the gods. Scenes that disgraced India seventy years ago may now look in vain.

And do I need to remind you that these changes for the better is due either directly or indirectly to the missionary enterprise? The missionaries and the friends of the cause have brought these tremendous evils to light, and as fanatics and satirized as fools, they have until one by one these hideous customs crashed out by the arm of the legislator. We will not cease to agitate until our world exists. Seventy years ago there were no female schools in the whole of India, no book-shop out of Calcutta, and the sale of a few English books. Seventy years ago, and our native Christians were counted by tens, and the missionaries few in number, were liable to be persecuted at any moment as dangerous to the India Christianity has entered

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my hoe, I could collect the debt in the course of  
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### Are Missions a Failure?

THOSE who assert that missions have been a  
failure, lay themselves open to the charge of  
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Seventy years ago, says the India watchman,  
the fires of Suttee were publicly blazing in the  
presidency towns of Madras, Bombay, Calcutta,  
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the cars of Juggarnath were rolling over India,  
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And do I need to remind you that every one of  
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missionaries and the friends of missions who  
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as fanatics and satirized as fools, they ceased not  
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crushed out by the arm of the legislature; just as  
we will not cease to agitate until other evils cease  
to exist. Seventy years ago there was not a single  
female school in the whole of India, not a single  
book-shop out of Calcutta, and these were for the  
sale of a few English books. Seventy years  
ago, and our native Christians would have been  
counted by tens, and the missionaries themselves,  
few in number, were liable to be turned out of the  
country at any moment as dangerous characters.  
In India Christianity has entered upon its work.

The Bible has been translated into sixteen or  
seventeen different languages. Millions of tracts  
and books are now in circulation. Mission schools,  
in which the Scriptures are read, are scattered up  
and down through the country, and in many  
places the zenanas, so long closed against  
christianity, are being opened. The native Church  
now numbers about 400,000 members, nominal and  
true, and the work, in all of its departments, is  
making steady if not rapid progress. In view of  
all these things, who can be so unthankful to God  
for his kindness in the past, as to step forward and  
declare that missions have proved a failure? but  
while thankful for the past, let us not rest  
satisfied with the past. Let us not be contented  
with sending out merely one or two missionaries  
annually, as we have hitherto been doing. Let the  
Church of Jesus Christ but realize its responsi-  
bility, and raise its voice to God as one man in  
this matter, and both men and means will be  
supplied. There are still millions in India who  
have never heard of the blessed Jesus, and these  
millions upon millions are perishing for lack of  
knowledge. Think upon these things remember-  
ing that He is faithful who has promised.—*The  
Armory.*

### Jesus is Coming.

JESUS is coming, and the world rushes on to  
judgement with an accelerating speed, heedless  
of this great and important announcement which  
every day rings out in a clear and more emphatic  
tone. Why is it that the people rush on in sin,  
turning a deaf ear to the judgement message?  
Have they so much confidence in themselves as  
to suppose that they can thwart the purposes of  
Jehovah? Do they not realize their condition as  
rebels to the Sovereign of the universe? What  
is the cause of it? Why do men, both Christians  
and infidels, sneer at the warning of Jehovah?  
Has infidelity taken such a deep root in society  
to wield an influence over the minds of the  
masses greater than that of Christianity? Can  
men be persuaded that "all things continue as  
they were since the fathers fell asleep;" and  
that the startling cry of Jesus' second coming is a  
fanatical delusion? Is not the real cause of this  
antagonism to Jesus' coming, and other truths,  
due to the coldness, indifference and treason of  
the church of God?

Most certainly the apostolic church looked for,  
waited for, and preached his coming a second  
time. It was their most prominent theme. But  
to-day we hear the professed church of God not  
only impiously exclaiming, "My Lord delayeth  
his coming," but emphatically saying in the  
most reserved and outspoken manner, he will  
never come. This is not exaggeration. For we  
often hear many well meaning but blinded pro-  
fessors give utterance to the same sentiment.

Now the inquiry suggests itself, how is it that  
they believe and teach doctrines utterly at vari-  
ance with the word of God and the primitive  
church, which must have been sound in doctrine  
for half a century at least, as they received their  
doctrines from the Lord himself, and from in-  
spired apostles? Why is it that the blessed hope  
of the early church, and those pure and untar-  
nished principles, for which the martyrs burned  
at the stake, are now frowned down in derision,  
and scoffed at as delusive and dangerous dreams?  
Has, as we now before observed, infidelity become  
so powerful in its influence as to overcome and  
drive to the wall the truths of God's word? Has  
truth shrunk and wilted before the withering  
blast of approaching and increasing atheism?  
We think not. The church, God's professed peo-  
ple, have left their first love; have wandered  
from the doctrines and principles of Christ; have  
become strangely ignorant of the truth of the word  
of God by giving heed to the traditions of men.

Years ago, gradually, but surely, satan through

his wily devices, succeeded in drawing the atten-  
tion of the church of Christ from him to herself;  
and from that time she has been puffed up. She  
began to look around for room and means to in-  
crease her power, and make herself conspicuous  
and popular. In so doing she neglected the  
"word of his grace which was able to build her  
up," and make her a real power for good in the  
world. And as God's word was neglected, there  
must be something to fill the vacuum, and conse-  
quently many foolish heathen fables rushed in,  
and there they remain to this day. These false  
doctrines, which are a compound of heathen fab-  
les and philosophy, have been modified to suit  
the everchanging whims of tradition loving pro-  
fessors, so that at the present time their modifi-  
cations and amendments are utterly antagonistic  
to the doctrines found in the holy Word of God.  
To be sure there is nothing reasonable or com-  
mon-sense-like about many of them; but there  
is something that pleases the imagination, and  
panders to the lusts and desires of the human  
heart, to hasten them off to heaven or paradise  
without body or parts, long before the coming  
of him who is "the resurrection and the life."

It has been a long time since the church first  
imbibed the notions and vagaries of philoso-  
phers; so after believing and teaching them for  
so many years, they have come to be accepted  
as the truth. Now, the truth we find in the word  
of God is so antagonistic to these elements of tradi-  
tion that there is of necessity a great cry of op-  
position raised, and we can readily understand  
why the great truth of Jesus' second advent meets  
with so much opposition.

Many good people are in doubt about the truth,  
and hesitate to take hold of it for that reason.  
But a larger class by far have become so blinded  
and prejudiced as to turn back upon anything  
that does not agree with their creed and precon-  
ceived opinions. Others know the truth, but for  
the sake of popularity shun to declare it. In view  
of all these things we see why the clarion blast  
of a coming Savior is not heeded. Others have  
become so foolish as to believe that Jesus will  
never come again, and this belief has been bro't  
about largely by the carelessness, ignorance, and  
conceit of the professed church. But, "Behold  
he cometh with clouds," is sounding out every  
year in a louder and sharper tone. The Judge is  
at thy door. Prepare to meet thy God. Dark  
judgement clouds are rising. A great storm of  
indignation and vengeance is about to burst up-  
on the head of a guilty and godless world. He  
comes. He comes to judge.—*Sel.*

It was Sunday. Mary had been twice to  
church, and to Sunday-School. From the latter  
she had drawn a book, in which was a picture of  
good old Nehemiah in Jerusalem (represented by  
a Scotch Puritan), rebuking and flogging the  
Jews for trading on Sunday. The picture was  
apparently after the Lord's Day Observance Soci-  
ety's own heart. Looking up to her mamma in  
child-like perplexity, she asked:—"Mamma,  
where is it the Bible says we must keep Sunday  
instead of Saturday?" "Mary, said her mother  
sharply, It is time you were in bed and asleep;  
come, shut that book, and be off to bed immedi-  
ately." Will some mamma or papa, possessing  
a little more patience, answer Mary's question?  
If not, we hope that such will cease to teach that  
Sunday is the Sabbath or Lord's Day. Par-  
ents! To the Law and to the Testimony for in-  
struction for your little ones, and not to tradition  
which falsifies them.—*Sabbath Memorial.*

HE who travels with his eyes open cannot fail  
to see that others, as well as himself, have their  
discomforts and drawbacks, and he will thus be  
all the more disposed to meet his own with a  
brave spirit.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 22nd 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.

Every Day Alike.

On presenting the claims of the true Sabbath some people say they worship God every day; that they esteem every day alike, as Paul wrote to the Romans, 14:5; that they regard every day to the Lord. But this is an evasion of the Sabbath question, and does not concern the subject at all. Every follower of Jesus, and lover of the Lord, should worship God on every day of the week. But is worship always of the same kind? We are told to worship God in spirit and in truth, and to love him with all our minds, might, strength, heart and soul. Then we devote all our persons and our whole beings to him. But the keeping of the Sabbath has reference to rest from labor, and refers to holy time. So altho' we should worship God every day we do not keep every day as a time of rest from labor, or sacred time on which it would be wrong to labor. So the saying that we worship God every day, is no answer to the claims of the Sabbath question. Any one at all acquainted with the Bible knows that the Sabbath requirements are different from the service of other days; and also that Bible religion requires the keeping of a Sabbath.

People of ordinary intelligence, at least, need not be told that we need a day of rest and cessation from labor as often as one in seven. This need the Creator wisely provided for when, in the beginning of man's career, he instituted for him a day of rest, and gave him for such purpose the same day on which he ceased the work of creation and rested from that work; the same day in the same cycle of time. He sanctified it; set it apart from the other days as sacred time, as designated by the expression of hallowing it. And further than this, when Jehovah wrote his laws in a code of commandments, by which the moral conduct of man might regulated, in his duties toward his Creator and his fellow man, he made this Sabbath precept prominent, and specified the time of rest; just the same as he had given in the beginning, sanctified and hallowed; this need of rest from labor by the creature is recognized by the Creator, and the same weekly cycle is commanded. He commands the day of rest; the day to be observed differently from the other days of the week, on which he says, Thou shalt labor and do all thy work. Then every-day religion can have a Sabbath in it too, and the Sabbath be kept according to commandment. We can worship God while we are at our daily labor by having ourselves, our bodies and our minds, sanctified to him; by having our conversation chaste as becoming those professing godliness; by being sanctified to God; and as out of the abundance of

the heart the mouth speaketh, so our thoughts should be pure and our words would be such as by which we may be justified, Matt. 12:37. To do this we need also to have a correct understanding of the Word of God, that we may be sound in theory as well as correct in practice. Religion has been defined as consisting of three parts: theoretical, experimental, and practical; the theoretical comprising knowledge in the mind; experimental comprising love in the heart; the practical al comprising obedience in life. These parts with their producing causes, seem to depend upon each other so closely as to be inseparable. These would certainly produce an every-day religion, and would point to a higher source as its standard of obedience; for obedience comprehends something to obey; hence our religion wants a high moral standard by which to conform the life, as well as to rightly give knowledge to the mind. The highest obedience we can render is obedience to God; and among the things by which to worship the Lord God, and to serve him only, is his requirement to keep holy the Sabbath day; not only to rest from labor, but also to observe it as a memorial of creation and the Creator's rest. Then our Every Day Religion will comprise also the holy Sabbath day service in its weekly round; every-day religion according to the service required for each day.

EVERY day religion consists also in correct business relations to our fellow men; doing to them what we would have them do to us; correct dealing in all the business of life in which we may be engaged; according to the word of the Lord by the prophet Micah, 6:8, "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God;" thus including all of the Christian's duty, both to God and man. But some who talk about every day religion are too apt to overlook the part which concerns our duty to God, while they are careful to live what they call moral lives, forgetting, or overlooking the fact that Christianity is something more than morality, but always includes it. Our moral duties require service to God, and that service comprises keeping the Sabbath among its other duties to God.

When Paul says to the Roman brethren that some esteem one day above another, and some esteem every day alike, he does not refer it to Sabbath keeping, and tells them that such service or estimation is just as acceptable as tho' they kept the Sabbath according to a commandment. Whenever texts of Scripture are taken from their connections they are generally misunderstood; so this one in Rom. 14:10, by its connections we see the subject is concerning eating and drinking; festivals and feast days; which to me seems to be the festivals of the Israelites, which, since Christ had come as the antitype of the paschal lamb, the believers in Christ might observe or they might not, according to choice. The saints were not now an organized nation, as the Jews had formerly been the people of God, and many of their festivals were particular to them; now, as the requirements were to worship God in spirit

as well as in truth, those former services of festivals and memorial services, which were particular to them only, might be observed or they might be omitted, and the Lord would accept the service; for now the gospel was sent abroad in the world to take out of it a people for the name of the Lord, from every nation, people and tongue; a scattered people to make up the family of the Lord, Christ being the head; who shall be gathered into a national capacity when the Redeemer King shall come to earth to set up his kingdom, and who shall reign over us. We want to be heirs of that kingdom; part of that chosen generation; royal priesthood; holy nation; particular people; to have an abundant entrance ministered unto us into the everlasting kingdom, when the Savior shall come to be glorified in his saints, and to reign upon his own throne and give reward unto his servants. Hence we need to add to our faith all the Christian graces, and to have every-day religion; correct theory, earnest love, and living obedience; that we be not barren nor unfruitful, but abounding in the work of the Lord.

Prejudice and Egotism.

THE PRE-MILLENNIALIST and Holiness Advocate is the name of a new monthly quarto paper, published at Burlington, Iowa, published and edited by M. L. Vorheis, formerly one of the contributors of the Line and Plummet, published at Marion, Iowa, for the last two years previous to last Autumn. The Pre-Millennialist is devoted to "the doctrines of the second coming of Christ, and Holiness;" a very worthy object. The initial number (October) is before us, and contains some good reading matter on these subjects.

But quite out of keeping with the declared object of the publication of the paper, particularly "holiness, without which no man shall see the Lord," there occurs the following statement:

"We have no doubt that many good people will have prejudicial thoughts arise the instant they see the title of our paper. All the heterodox notions of modern Seventh Day Adventists which have cursed christendom for the past twenty years, will come before their minds in a moment. With a view of relieving them of all such thoughts, we wish here and now to declare that we have no sympathy for their God-dishonoring denial of the supreme divinity of our Lord Jesus Christ, their rejection of the Christian Sabbath, or their soul-damning materialism, or denial of man's immortality. These false and 'damnable heresies' have no place in our creed."

Altho' denouncing Seventh Day Adventists so greatly, yet he entertains and makes prominent one of the very doctrines which have been characterized as a "heterodox notion," from the rise of Adventists; that of the doctrine of the personal coming of Christ; and it illy becomes one who has lately taken up the same article of faith to so bitterly denounce those who have been in advance of him, and have borne the reproach of it from the world. By his advocacy of this doctrine,

which is the very reason why been called Adventists, and doctrines of Seventh Day Ad odox notions," and a "curse to he virtually invokes the sa himself.

We do not know where M his information that Seventh deny "the supreme divinity sus Christ." A greater mist ly have been made! Sever ists, and all Sabbatarian Ad divinity of Jesus Christ as ciples articles of faith. Tha divine, and that he is the that he made atonement w secure redemption, is the v our faith and doctrine. N very strong term, to call ou vior a God-dishonoring den accept the Christian Sabb, jecting it, and are earnest its observance, which has trodden, even by the mass tendom, who have foisted into its place, Sunday observance of the Christian Sabbath. No such terms as Christian ish Sabbath. The Bible Sabbath of the Lord God, i on the seventh day of the same to-day as in the pat seventh day of the week is bath, because it is the d should observe as the Sab and as such we shall ne Vorheis uses a very strong our materialism, or denial of ity. If man is not materia matter, of what then is he the record of his creation find any immortality for h formed of earth, earthy ele to seek for immortality, R not seek for what we alre the divine word tells us hath immortality, 1 Tim. so, it is presumption for under such circumstan "damnable heresy?"

The People

FRANK

"I will put my law write them in their he them a God, and they ple." Heb. 8:10.

This quotation of t the prophet Jeremia Hebrews, in regard to first or old covenant Levitical priesthood, established by Chris the sins of the world days (of Levitical pr I will put my laws them in their hea Christ's then are ye according to the pr he hath perfected f tified. Sanctify is

which is the very reason why a people have been called Adventists, and then calling the doctrines of Seventh Day Adventists "heterodox notions," and a "curse to Christendom," he virtually invokes the same curse upon himself.

We do not know where Mr. Vorheis got his information that Seventh Day Adventists deny "the supreme divinity of our Lord Jesus Christ." A greater mistake could scarcely have been made! Seventh Day Adventists, and all Sabbatarian Adventists, hold the divinity of Jesus Christ as one of their principal articles of faith. That Jesus Christ is divine, and that he is the Son of God, and that he made atonement with the Father, to secure redemption, is the very foundation of our faith and doctrine. Now, he has used a very strong term, to call our views of our Savior a God-dishonoring denial of him. We accept the Christian Sabbath, instead of rejecting it, and are earnestly contending for its observance, which has been so long down-trodden, even by the mass of professed Christendom, who have foisted the papal sabbath into its place, Sunday observance, and called it the Christian Sabbath. There are properly no such terms as Christian Sabbath and Jewish Sabbath. The Bible recognizes only the Sabbath of the Lord God, instituted in Eden, on the seventh day of the week, and is the same to-day as in the patriarchal age. The seventh day of the week is the Christian Sabbath, because it is the day that Christians should observe as the Sabbath of their God; and as such we shall never reject it. Mr. Vorheis uses a very strong term to denounce our materialism, or denial of man's immortality. If man is not material, that is, formed of matter, of what then is he composed? Go to the record of his creation and see if you can find any immortality for him there. Man is formed of earth, earthy elements, and is told to seek for immortality, Rom. 2: 7. We can not seek for what we already possess. And the divine word tells us also that God only hath immortality, 1 Tim. 6: 16. This being so, it is presumption for men to claim it; and under such circumstances which is the most "damnable heresy?"

**The People of God.**

FRANK BAUM.

"I will put my laws in their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8: 10.

This quotation of the apostle Paul is from the prophet Jeremiah, in his epistle to the Hebrews, in regard to the two covenants, the first or old covenant of sin-offering under the Levitical priesthood, and the new covenant established by Christ in offering himself for the sins of the world. God said, after these days (of Levitical priesthood or sin-offerings,) I will put my laws in their minds and write them in their hearts. Now then, if ye be Christ's then are ye Abraham's seed; heirs according to the promises; for by one offering he hath perfected forever them that are sanctified. Sanctify is to set apart. We that

claim to be Christians should come out from the world; be in the world, but not of the world; be separate from sinners; be ready to follow in the footsteps of our Savior; be ready to follow the teachings of our Lord and his apostles, regardless of our friends; for, said our best friend, he that will not leave all for my sake is not worthy of me. Let us be Jews in deed and in truth; he is not a Jew who is one outwardly, but he who is one inwardly is of Israel and Judah. If we have been grafted into the true vine, then we will have the law of God in our minds and written in our hearts, and be to him a people and he our God.

Now the question with every one who claims to be Christ's followers should be, Has the law of the spirit of life in Christ Jesus made me free from the law of sin and death? or am I still transgressing even one of the commandments of God, and by the law am convinced of sin? for he that said, Do not kill, said the seventh day is the Sabbath of the Lord thy God. Are we not serving the same God, or is he the God of the Jew only? Shall I neglect my own best interests to gain a few dollars here, where moths corrupt, and thieves break thro' and steal? We should remember that the teachings of some who claim to be the followers of Christ is that the law was done away by Christ; and that Paul taught that it was abolished. This is a great mistake; the same idea seemed to pervade the minds of some of the people in the days of Christ here upon earth; but hear him in regard to the law. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Think not that I am come to destroy the law; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Hear him again: The young man said, "Good Master, what shall I do to inherit eternal life?" The answer is, "If thou wilt enter into life keep the commandments." Hear the words of Peter to the people at the time of the healing of the lame man, Acts 3: 22, 23, "And it shall come to pass that every soul which will not hear that prophet [Christ,] shall be destroyed from among the people." Now Christ taught the keeping of the commandments. Will any of my dear readers turn a deaf ear and not hear that prophet? if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we hear not him who hath spoken to us by his Son, who said it is not every one who says, Lord, Lord, that shall be saved; but whosoever doeth the will of my Father, the same shall be saved?

Can we truly be the people of God and transgress his law? Does God look with any degree of forbearance on those who claim to be his people, and still keep transgressing the law, which is sin? Is it not possible that some of my dear readers are deceiving themselves, and others, or being deceived? Let us beware. An eminent man once said, A little learning is a dangerous thing. Peter has said that our beloved Paul has said many

things hard to understand, which the unstable and unlearned will wrest to their own destruction, as they do also the other Scriptures.

The commandments were delivered to the Jews; were meant for us as well as them, and every one of them has been a divine rule from the beginning, and are all reaffirmed in the New Testament. The fourth is no exception, for said Jesus, the Sabbath was made for man. That includes all men, not one nation. The law is spiritual. It applies to the thoughts of the mind, and the intents of the heart. Perfect love is its perfect fulfillment. Thus it is put in our minds, and written in our hearts. Let us take heed that we are not deceiving ourselves or others in regard to the teaching of Paul on the subject of the law. If we believe the Bible we should take it as a lamp to our feet and a guide to our pathway. We cannot believe that Paul is teaching in one place that we by faith establish the law, and in another place that we have nothing more to do with the law, that having passed away with the death of Christ, and be speaking of one and the same law. No, dear reader, I fear many are willingly ignorant concerning those things. Let us be up then and doing, while the day lasts, taking up our cross, holding it up, not laying it down in the heat of the day, then taking it up and telling how hard it is [to bear]. But let us keep it up, always showing to the world that we are separate from sinners, a particular people, zealous of good works, always ready to give a reason for the hope we have, with meekness and fear. For, says the apostle, that day shall reveal every man's work. Let us show by our work that we believe what we profess. If we profess to be the people of God let us keep the whole law of liberty; then we shall be free indeed, having the law in our minds and written in our hearts, being the true people of God, having a right to the tree of life and an entrance into the city of light.

*Golden Belt, Kansas.*

THE revising of the German standard translation of the Bible has been going on for some time. The revisers hold their meetings in the Spring and Autumn, in various towns of Central Germany. They are now engaged at Halle on the final revision of the Old Testament, and negotiations for printing have been opened. The fact is one of great promise, and aid on the vexed question of literary style is being secured.

ABOUT three hundred years ago, a body of Romish priests made a great fire in Earl street, London, and burned every Bible that could be found, and then congratulated themselves that the last Bible was destroyed. To-day, on the very spot where the fire was built, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy different languages; and it may also be said that an additional copy comes from the press at every tick of the clock.

IF we would share in divine joys, we must carefully follow the divine conduct.

former services of which were observed, and the Lord would now the gospel was to take out of it a Lord, from every; a scattered people of the Lord, Christ all be gathered into the Redeemer King set up his kingdom, us. We want to part of that chosen hood; holy nation; ve an abundant ens into the everlast- savior shall come to and to reign upon re rewaded unto his d to add to our faith and to have every- eory, earnest love, at we be not barren ding in the work of

**Egotism.**

and *Holiness Ad-* ew monthly quarto ington, Iowa, pub- L. Vorheis, formerly the *Line and Plum-* a, Iowa, for the last Autumn. The Pre- o "the doctrines of rist, and Holiness;" The initial unnumber and contains some these subjects.

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at many good people oughs arise the in- our paper. All the odern Seventh Day cursed christendom, will come before t. With a view of a thoughts, we wish e that we have no dishonoring denial of ur Lord Jesus Christ, ristian Sabbath, or ialism, or denial of se false and "damn- ace in our creed." nth Day Advent- ertain and makes ry doctrines which as a "heterodox no- ventists; that of the coming of Christ; ho has lately taken faith to so bitterly e been in advance of reproach of it from acy of this doctrine,

## Not Mine.

It is not mine to run with eager feet,  
 Along life's crowded ways my Lord to meet.  
 It is not mine to pour the oil and wine,  
 Or bring the purple robe and linen fine.  
 It is not mine to break at his dear feet  
 The alabaster-box of ointment sweet.  
 It is not mine to bear His heavy cross,  
 Or suffer, for His sake, all pain and loss.  
 It is not mine to walk through valleys dim,  
 Or climb far mountain heights alone with Him.  
 Yet, Master, if I make one pale flower  
 Bloom brighter, for thy sake, tho' one short hour;  
 If I, in harvest fields where strong ones reap,  
 May bind one golden sheaf for love to keep;  
 May speak one quiet word when all is still,  
 Helping some fainting heart to bear thy will;  
 Or sing one high, clear song, on which may soar  
 Some glad soul heavenward, I ask no more!  
 —Selected.

## Notes by the Way. No. 3.

A. F. DUGGER.

OCT 5th. Sunday, withdrew my appointment from Greenwell Ford to attend Mr. Montgomery's three shallow lectures, composed wholly of assertions, abuse, and misrepresentations, which he very egotistically delivered in the Christian meeting house in Alanthus. In justice to our Christian brethren I here state that T. M. is not a member of their society but claims to represent the Missionary Baptists. Of his course I have but little to say, as Bro. J. W. Osborn has written up a report of his unchristian-like proceedings. However, I wish to state that during my ministerial life I have met various men of different faiths and of divers orders, but never have I met one so full of egotism, abuse and misrepresentations, as T. M. is. That he knowingly and designedly misrepresented us I had the privilege of showing up in his presence, before a large audience; and as far as I can ascertain, to the entire satisfaction of all present. One gentleman, who is not a member of any church, but was present at all of T. M.'s lectures, and also at my review, says that I proved him out in seven positive falsehoods. What a recommend for a man claiming to be a minister of the truth, an imitator of Christ, who taught and practiced the purest principles of righteousness! What a course for one to pursue who claims to be following out the Golden Rule, "Do to others as you would have others do to you;" a course just as opposite to the principles of Christianity as darkness is to light, and absolutely destructive to all claims of candor and honesty. Duty requires us to deal justly and honestly with our neighbor. All should remember this, and especially ministers. At the conclusion of his lectures I announced that I would review him on next evening, and invited him to be present, and to give me as patient a hearing as I had given him. But he refused to do so; but when he was offered \$20.00 to stay he consented. Now the point is this. The man who conscientiously believes that he is preaching the truth, when he hears that his positions are going to be attacked, will be anxious and willing to hear the effort and also to review the reviewer, without money. I dare say that this is the

experience of every conscientious lover of truth.

First Sabbath in Nov. filled my regular appointment with the church at Alanthus. Spoke in the school house at 11 A. M. Bro. J. W. Osborn opened the meeting by reading the second chapter of Titus, and offering prayer. Text, "sound doctrine," selected from the chapter read, and a practical discourse presented. Mr. A. G. Walker and wife, of Union Grove, also Bro. G. W. Friend and wife, of the same place, came over a distance of about ten miles to attend the meeting, and remained over 1st day. Mr. Walker, who is not a church member, subscribed for the ADVOCATE for one year. He read it for a short time and regards it as an excellent paper. He is reading and investigating with the view of learning and obeying the truth. Sr. Walker united with us about a year ago from the Baptists.

First Sunday in Nov., through the courtesy of the Christian brethren, we occupied their house of worship, at 11 A. M., Eld. B. Watkins, pastor in charge, opening the services by reading 1 Peter 1st chapter, and offering prayer, after which the writer addressed a full house, concluding the review begun on Tuesday night. Sunday night preached at Black Oak, comparatively a new field, it being the first discourse of our faith ever presented in the immediate neighborhood. Preached four successive sermons in the place; had designed holding a series of meetings, continuing over the second Sunday, and perhaps the greater portion of the next week; but bad weather prevented, and also interfered very much with what few meetings we did hold. The interest was real good, and we regret very much that the condition of the weather was so unfavorable.

## "What shall This Man do?"

S. E. BRINKERHOFF.

THIS question was once asked by Peter, one of the twelve apostles of our Savior. The Lord had just been telling Peter what he wanted him to do; and he, like most of us at the present time, was very much interested in what others were going to do. No doubt he intended to do his own work faithfully and well, but he was anxious to know if his brother was having anything to do, and if so what it was. Now many of us, perhaps, would think that Peter's anxiety about what others should do was just the right kind of a spirit to have. That it showed his interest in the cause of God, and in his brethren too. This I think is a mistake. I did not always think so. Once it was a part of my religion to ask the Lord what he was going to have my brethren and sisters do; and then worry myself into the "blues" if they did not do just what I thought the Lord wanted them to do. I have long since found that this was no part of the religion of Jesus Christ, and gave it up as a very heavy and thankless burden. I do not see half the faults nor idleness of my brethren and sister that I formerly did, I feel much happier in the Christian life, and I know that I can better attend to what the Lord wants me to do.

It is the most natural thing possible for us when we are interested in anything to inquire how much others are interested in it. This seemed to be Peter's first thought, "Lord, and what shall this man do?" Perhaps Peter was afraid the Lord had forgotten John, and that he would be left to wander in idleness. We cannot tell just what the apostle's idea was in asking this question; but we can learn from it a lesson of instruction, and see in it human nature. We have no intimation, however, that ever Peter asked this question more than the once; but how often do we ask it? What shall this brother do, or what is that sister doing in the cause of God? are questions often asked. Mark the Savior's gentle reproof, "What is that to thee? Follow thou me." What is it to us what our brethren and sisters do, the Master is fully competent to give to them their allotted work, and see that they accomplish it.

It is not what others shall or shall not do that is our business in the cause of God, but what we, individually, shall do. The Lord told Peter what he himself was to do. This it would seem from the Savior's reply to his inquiry was all it was necessary for him to know about the matter. It would be almost impossible to estimate the amount of trouble we should save ourselves if each one could, on starting in the Christian life, realize that it is with themselves and not others that they are to be principally interested. There is no better way in the world to interest others in their work than for me to go quietly about mine and do it, and there is no other way that will so well bring the peace and joy that it is the Christian's privilege to have and feel from day to day. I often think that one half of our Christian life, and perhaps more, is spent in carrying burdens which the Lord never intended we should touch; namely, what other people ought to do. True, Paul tells us to "provoke one another to love and good works." But how are we to do this? by telling them what to do, and praying to the Lord to make them do it? I do not think this has much effect at the present day, if it ever had. In my estimation a much better way is to provoke others by doing these things ourselves. Supposing we do not know whether our brethren do these things or not, What is that to us?

The fact that it was nothing to Peter what the Savior intended John to do is proof positive that it is nothing to me what he intends my brother or my sister to do. If I can find out my own work and do it with full purpose of heart, then I will be fulfilling my mission. This is what God requires of me. If I fail to do this, no matter how interested I may be in having others do their work, or how much I may talk about my interest in the cause of God and the welfare of my brethren and sisters, I have failed, utterly failed to do what God required of me! We are in danger all the time of neglecting our own eternal interests in watching our brethren, and then we don't help them in the least by our watchfulness. The best way to help our brethren bear their burdens is to see to it that we do our own work—just the work the Master would have

us do—then others will not have to do. The cause of God is one, and is to do just all I can in that cause is required, and, if I understand aright, any less will not be an advantage. Our God is a jealous God. Our Savior, do his bidding, asking me about what others shall do. Some that this would be a selfish way of serving God, but it is not; and safely say it is the surest way of our own imperfections and enabling the beam out of our own eye, so that we see clearly to take the mote out of our brother's, that is, if we still see it out of our brother's eye.

The Savior's reply to Peter is in Scripture that has given me untold joy and consolation. "What is that to thee? Follow thou me." This is what I want. Quietly, faithfully follow the Savior, knowing that Jesus is as able to lead me, and sisters as he is to lead me, and are just as willing to follow and do as I am, even if I do not see in the line that I have marked out for my own actions that I am to be led, not by what my brother or my sister do, is a fact in spiritual, as well as in things that if we do our own work we have but little time to watch our brethren. The more faithful we are in performing the work which the Master has given us, the more will we be able to see the sinfulness of our brethren and sisters. It will be quite easy for us to "estimate others better than ourselves." I often do not half appreciate our brethren and sisters just because we imagine we know more than they ought to do if they were in the cause of God. We are not satisfied with asking the Lord once, twice, or three times, "What shall this man do?" keep asking daily, many of us feel that not only this, but often keep asking, "What shall this man do?" happy because this man or that man is doing as we think they ought to do. I have had much experience, but I thank God I have not from such a feeling. I love to see that my brethren and sisters are more engaged in their work than mine. It is not necessary that we know what work God has given them to do, to know that we are all engaged in the work of our blessed Master, with hope, and praying for his blessing. May the language of the Lord, "What wilt thou have me to do?" then with joyful haste go forth to our hearts, and a fair share of the work of our brethren and sisters in the cause of God, interest in his precious cause.

## Letter Department

From Bro. H.

BRO. BRINKERHOFF: I have just returned from Ottawa, in company with Bro. Cranmer. Found the little work determined to be overcome.

A. Ch.

us do—then others will not have our work to do. The cause of God is one, and my work is to do just all I can in that cause, no more is required, and, if I understand God's word aright, any less will not be an acceptable service. Our God is a jealous God, he must have a whole-hearted service. I must follow my Savior, do his bidding, asking no questions about what others shall do. Some may think that this would be a selfish way of living and serving God, but it is not; and I think I can safely say it is the surest way of seeing our own imperfections and enabling us to cast the beam out of our own eye, so that we may see clearly to take the mote out of our brother's, that is, if we still see the mote in our brother's eye.

The Savior's reply to Peter is a passage of Scripture that has given me untold comfort and consolation. "What is that to thee? Follow thou me." This is what I am to do. Quietly, faithfully follow the Savior, believing that Jesus is as able to lead my brethren and sisters as he is to lead me, and that they are just as willing to follow and do his bidding as I am, even if I do not see them follow in the line that I have marked out. It is by my own actions that I am to be judged, and not by what my brother or my sister does. It is a fact in spiritual, as well as temporal, things that if we do our own work well we have but little time to watch our neighbors. The more faithful we are in performing the work which the Master has given us to do, the more will we be able to see the faithfulness of our brethren and sisters, and soon it will be quite easy for us to "esteem others better than ourselves." I often think we do not half appreciate our brethren and sisters, just because we imagine we know what each one ought to do if they were interested in the cause of God. We are not satisfied with asking the Lord once, twice, nor a dozen times, "What shall this man do?" but we keep asking daily, many of us for years; and not only this, but often keep ourselves unhappy because this man or that man won't do as we think they ought to do. I speak from experience, but I thank God I am now free from such a feeling. I love to think and feel that my brethren and sisters are just as much or more engaged in their work than I am in mine. It is not necessary that I should know what work God has given them to do, enough to know that we are all engaged in the cause of our blessed Master, waiting, watching, hoping, and praying for his glorious appearing. May the language of each heart be—Lord, What wilt thou have me to do? and then with joyful haste go forward to our allotted work. This will bring joy and peace to our hearts, and a fair estimate of our brethren and sisters in the Lord, and their interest in his precious cause. *Chert*

**Letter Department.**

**From Bro. H. S. Case.**

BRO. BRINKERHOFF: I have just returned from Ottawa, in company with Bro. and Sr. Cranmer. Found the little flock all firm, and determined to be overcomers thro' the help

of the Lord. We preached on sixth day evening, at the house of Bro. Montford. Had a good meeting; and on Sabbath, at Bro. Dennis', Bro. Cranmer spoke, and then the brethren and sisters each gave in their testimonies, which were cheering. Then in the evening I spoke at the school house, from Rev. 14: 12, showing the rise of the Sabbath keepers at the time to fulfill this prophecy. Met in the morning of the first day, and spoke on the signs of the times. Had a free time. Adjourned to Bro. Montford's where Bro. Cranmer spoke and gave a very able discourse on godliness. We then partook of the Lord's supper; it was a solemn and interesting time. We then went home with Bro. Dennis and had a good visit with them. In the morning we started for home, where we arrived on second day, and found our family well.

*Hartford, Mich.*

**From Bro. John Branch.**

DEAR BRO.: Since I have been convinced that the Lord has called me to the work of preaching the gospel I feel the great importance of going into the world around, sounding the glad tidings of a crucified and risen Savior; altho' for some time past I have not been able to do much on account of my health, yet my desire has been to be at work. I have now started out once more, trusting in the Lord for strength, and desiring the prayers of the brethren to follow me. I am now in Geneva township, holding meetings. I had expected to go further north, but by request I changed my mind and am holding meetings at the Chamber's school house, in Geneva. Bro. Ellsworth held meetings in this same house last winter, at which time many good impressions were made upon the minds of many; and my prayer is that the truth may sink deep into the hearts of many; for time is short, and soon they that are ready will receive their reward. Bro., pray for me.

**From Sister Sarah A. Leach.**

DEAR BROTHERS AND SISTERS, greeting: Beloved, it is with gratitude to our heavenly Father that I again improve the opportunity of speaking a little with you thro' the columns of our much loved family visitor, the Sabbath ADVOCATE. Surely the perils of the last days are fast thickening around us, and we need often to stir up each other's pure minds by way of remembrance of the great truths which the Lord has committed to our trust; and we may be sure that if we follow his blessed teachings in all things, we have no interests so dear but that he is fully able to care and provide for; and tho' we should seem to be left alone to battle for right and truth, yet we have nothing to fear, for the Lord of hosts is with us, and the God of Jacob is our refuge. But are we doing the Master's bidding in these last moments of time? Are we possessing our souls in patience? and are we faithfully teaching and keeping all the commandments of God and the faith of Jesus? Then let us fearlessly "press towards the mark for the prize of the high calling

which is of God in Christ Jesus," knowing assuredly that victory is ours thro' our Lord Jesus Christ. Then let us praise his holy name, and rejoice to know that we are fast nearing that blessed land whose inhabitants never say, "I am sick," and death, the cruel monster, will never come. When I think of our dear sister Hannah, laid away in the cold damp grave, never more to hear her sweet voice until the glorious resurrection morn. I feel to say, 'Come, Lord Jesus, and come quickly. Oh happy thought! Welcome, welcome, blest Redeemer, and change our vile body, that it may be fashioned like thine own glorious body! With loving hearts will we welcome thee back to earth, thou King of saints! Come, blessed Messiah, make an end of sin, and bring in everlasting righteousness. We long to see thee established upon the throne of thy glory, even the throne of thy Father David, there reigning in Mount Zion and in Jerusalem, and before thine ancients gloriously! O let us be ready to hail the glad day.

O Friends, can you not see it,  
The clear and radiant bow,  
Of signs that speak his coming,  
As winter doth its snow.

O turn your Bible over,  
And note the tokens there,  
That speak the Savior's coming,  
In glory in the air.

God's word will give thee wisdom,  
And make thy face to shine;  
And teach thee Christ is coming  
At the appointed time.

From your sister in Christ.

*Utica, Ontario.*

BRO FRANK BAUM writes from Golden Belt, Kansas: The ADVOCATE is the only teacher we have, for which we are truly thankful, and believe it is doing a good work in the Master's cause. The letters from the brethren and sisters are full of love and encouragement. Yes, dear brethren and sisters, hold out faithful to the end, for the reward is sure to the true children of God. The crops have been poor in this part of Kansas since we have been here, and we have to buy all our corn, and go some distance for it, and it is a little more difficult for me to get along on account of keeping the Sabbath, for there are some kinds of work that I could get to do if I would work on Sabbath day. Yours in hope of eternal life.

It is good having fellowship with those that fellowship with God, and going with those with whom God is.

**Obituary Notices.**

ELIZABETH RUSSELL, my dear mother, died of softening of the brain, at her son's near Blairs-town, Nov 4th, 1881, aged, within a few days, 86 years. She came out to keep the true Sabbath under the preaching of Bro. M. E. Cornel, in May, 1860, at Marion, Iowa. She loved the commandments of God and faith of Jesus, and now sweetly sleeps awaiting the resurrection morn, when the trumpet of God will awake the saints to immortality and eternal life.

No sickness then, nor fevered brow,  
No load of care the form to bow;  
No death, no sorrow then can come;  
No wanderers then, all are at home.

AUGUSTA A. THOMPSON.

*Marion, Iowa.*

*A Church of God ministers*

