

# 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.

## Guard Thy Tongue.

GUARD well thy lips; none, none can know  
What evils from thy tongue may flow;  
What grief, what guilt may be incurred  
By one incautious, hasty word.

Be slow to speak; look well within,  
To check what there may lead to sin.  
And pray unceasingly for aid,  
Lest, unawares, thou be betrayed.

Conspire not, judge not—not to man  
Is given his brother's faults to scan;  
One task is thine, and one alone—  
To search out and subdue thine own.

Indulge no murmurings—oh, restrain  
Those lips so ready to complain;  
And if they can be numbered, count  
Of one day's mercies the amount!

Shun vain discussion, trifling themes;  
Dwell not on earthly hopes or schemes;  
Let words of wisdom, meekness, love,  
Thy heart's true renovation prove.

Set God before thee; every word  
Thy lips pronounce by him is heard;  
Oh could'st thou realize this thought,  
What care, what caution would be taught;

Think of thy parting hour; ere long  
The approach of death may chain thy tongue  
And powerless all attempts be found  
To articulate one meaning sound.

The time is short!—this day may be  
The very last assigned to thee;  
So speak, that should'st thou ne'er speak more,  
Thou may'st not this day's words deplore.

—Selected.

## The Time of the End.

THE APOCALYPSE AN UNVEILING OR UNSEALING OF PROPHECY.

That the drooping spirits of his children might not be left to faint under the long absence of the Nobleman who had gone to the far country till his enemies be made his footstool, before the beloved disciple was laid asleep in Jesus there was given (Rev. 1:2) "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the Word of God, and the testimony of Jesus Christ, and of all things that he saw." When the

Savior was on earth he told his servants many things; but he had also (John 15:12) "yet many things to say" to them which they could not then bear; but in this Revelation to John they are shown a long series of events which were shortly to come to pass, or, literally, which were shortly to begin to come to pass and extended down to the binding of the dragon, the resurrection, and the new creation. It will be seen, also, that this revelation comprised "times and seasons," which, at the time of the ascension (Acts 1:7), were reserved in the Father's own power, but which have here been given to Jesus Christ, shown unto his servants, signified by an angel to John, and written by John to the churches.

The works of this revelation are not sealed like those given to Daniel; for John was commanded (Rev. 22:10) to "seal not the sayings of the prophecy of this book." It was given, also, thro' the medium of "the appointed Heir of all things" (Heb. 1:2), by whom God was to speak in these last days, and who alone (Rev. 5:2) "is worthy to open the book, and to loose the seals thereof." Not only (v. 5) hath "the Lion of the tribe of Judah" prevailed to open the book and to loose the seals, but it is declared (1:3) that "Blessed is he that readeth, and they that hear, the words of this prophecy, and keep those things that are written therein."

Thus prepared, there followed a succession of visions, which John wrote, and whose significance was communicated to him. First, we have (chap. 5) the successive loosening of the seals of a book; and, as each symbolic seal is broken, successive portions of the writing in the book become accessible, showing the gradual manner in which the church would be enabled to understand the full import of the revelations which God has given for its instructions, and closing with the appearance of "a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues," which (7:9) "stood before the throne and before the Lamb, clothed in white robes, and palms in their hands,"—the result of the preaching of the Gospel as a witness to all nations.

Then follows (chap. 8) a vision of the sounding of a succession of trumpets, marking periods which are covered by those of the seals, symbolizing events which were to transpire during those respective periods, and closing with the seventh trumpet, at the sounding of which (Rev. 11:15-18) are heard "great voices in heaven, saying, The kingdoms of this world are become [that] of our Lord and of his Christ; and he shall reign for ever and ever." And then also is come (v. 18) "the time of the dead that they should

be judged," those who serve the Lord being rewarded, and those who destroy the earth being destroyed.

In harmony with these visions, others follow, in which is more minutely symbolized—under the imagery of a great red, seven-headed and ten-horned dragon (chap. 12), of a seven-headed and ten-horned leopard beast (chap. 13), and of a seven-headed, ten-horned, scarlet-colored beast, with a woman seated on it (chap. 17), and corresponding to Daniel's (7:7) ten-horned nondescript fourth beast—"the fourth kingdom on the earth;" or Rome under its five forms of united rule, its division into decemregal governments, and the period of its papal supremacy. In the connection are (11:2) the treading down of the holy city "forty and two" prophetic months (v. 3), the prophesying of the witnesses in sack-cloth "a thousand two hundred and three-score" prophetic days, the fleeing of the woman into the wilderness (12:6), where she was to be fed for the same period, or (v. 14) nourished for a time and times, and half a time, from the face of the serpent, the "forty and two months" (13:5) that it was to be given to the blasphemous mouth of the beast to speak blasphemy, the "five months" (9:5) that the locusts were to torment men, and (v. 15) the "hour and a day and month, and a year," in which they were to have power to kill. And the whole series closes with the symbol of the destruction of Babylon, the battle of Armageddon, the new heavens and new earth, the descent of the New Jerusalem, and the establishment of "the tabernacle of God with men."

INDIFFERENCE TO PROPHECY DISPLEASING TO JEHOVAH.

Such prophecies being committed to the church, for its instruction and profit, to denominate them a sealed book, to declare their study unprofitable, or to affirm that they are incapable of being understood, is to deny that they were given for the church's edification, or that there is a blessing pronounced on those who read and keep them; and it dishonors God, by imputing to him communications unintelligible by those to whom they are addressed. Said the apostle, Heb. 12:25, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."

THE PROPHECIC PERIOD NECESSARILY OBSCURE TO THE EARLY CHRISTIAN.

The canon of Scripture being closed with the book of Revelation, and important portions of the Old Testament predications being a sealed book till a 'time' then in the dis-

tant future, the views which then prevailed, respecting the meaning of the symbolic prophecies and the nearness of the end, were necessarily somewhat indistinct and imperfect.

The symbolic nature of the prophetic periods was not perceived by the early Christians, with the exception of the seventy weeks of the 9th chapter of Daniel, which were regarded as weeks of years, both by Jews and Christians. The prophetic 'days' and 'times' were not supposed to be other than literal denominations of time. The prophecies of Daniel that had been fulfilled prior to the time of Josephus, are interpreted by him (in his Antiquities, B. x., ch. xi., § 7) in harmony with the views of modern expositors. But, in attempting to give the significance of the 2300 days—a designation of time then sealed up from the vulgar gaze—he applies them to the times of Antiochus Epiphanes; and, to make them fit, he unjustifiably changes them to "one thousand two hundred and ninety-six." And previous to the Protestant Reformation, when the seal from the prophecies began gradually to be removed, no one interpreted the prophetic 'days' or 'times' as symbolic periods; for the time had not come when their significance was to be appreciated. Josephus doubtless expressed the opinion then prevalent among the Jews; and, strange as it may seem, the apostate Papal church still holds the same views, and some Protestant writers, who have labored to prove the end in the distant future, have followed Josephus in applying that prophecy to Antiochus—tho' some of them considered the 2300 days as so many whole, and some as so many half days; but in so doing, have acknowledged that they departed from the common Protestant interpretation.—*The Time of the End.*

#### Flesh and Blood no Inheritance.

"Flesh and blood cannot inherit the kingdom of God."—1 Cor. 15: 50.

THERE seems to be a difference of opinion as to the meaning of the apostle's statement that flesh and blood cannot inherit the kingdom of God. Many assume that this expression clearly shows that the body is forever shut out or excluded from that kingdom, be it located where it may; and that the soul or spirit only can enter it. Hence they claim that the body which is placed in the grave will never be raised.

They seem to labor under a mistaken idea as to the proper import or sense of the word inherit. Now while its literal sense is to take or hold possession of property, profits or benefits, it also specifies by what manner the said emoluments are gained.

"To inherit is to take by descent from an ancestor; to take by succession as representative of a former possessor." (Webster.) We are descendants from Adam our former representative. To him was given the first possession; so only through him can we look for an inheritance. But he could give us no claim which he himself did not possess; and the Scriptures teach that whatever right or claim he ever held, was forfeited by trans-

gression, and that he was therefore also driven away from the tree of life." Gen. 3: 24.

This is the point to which the apostle had reference in the text; to which he also added, "Neither doth corruption inherit incorruption," which is also true from the same starting point. But, says one, "The inheritance is to come through Abraham, for to him were the promises made." We are not descended from Abraham, and were we his literal seed, it would profit us nothing, for he had no possessions nor kingdom. He did not receive the promise. We read, Acts 7: 5, "And he gave him none inheritance in it, no, not so much as to set his foot on." So Abraham had no inheritance to leave to us.

But says the objector: "It is through Christ, Abraham's seed, that we receive the promises." Did Christ receive any possession? Did he possess any kingdom, any inheritance? We read, "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Yet he was the true seed, and heir to the promise; for "he saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3: 16. Thus we learn, that although the promise was made to him through Abraham, he had not received it, and that neither Adam, Abraham nor Christ, had any possession or inheritance to leave to us. Neither had any of the patriarchs; for Paul, when speaking of them, said—"These all died in faith, not having received the promises." Heb. 11: 13. So flesh and blood cannot inherit the promised kingdom.

The inspired apostle was trying to impress upon the minds of his Corinthian brethren the importance and necessity of a resurrection, in order to obtain eternal life; that death was not a myth, but a stern reality. He says, "It is sown a natural body, it is raised a spiritual body [not a spirit body]. It is sown in corruption, it is raised in incorruption." "And as we have borne the image of the earthy [Adam], we shall also bear the image of the heavenly" (Christ).

The apostle gives them to understand that the Lord Jesus is the Sun and Life-giver; the Pole-Star of their hope for a future life; that they must go down to dust; that the grave is the receptacle of all that men possess of life, and through Christ only could they hope to live again. This is the only hope of the Christian. The plain teaching of the Scriptures is, Flesh and blood does not inherit the kingdom of God. Through Adam's transgression we lost all right and title to it. But the second Adam (Christ) has provided a way whereby we can obtain an entrance into it. . . . .

Jesus is our friend. Even when we were sinners he loved us, and gave his life a ransom that we might live. Had it not been for this great sacrifice, we could never have had the privilege of coming before this great tribunal; we could not have come up from the grave, where death had placed us. No other power could have removed the curse which had been entailed upon mankind; we should have remained forever in the dust.

Jesus, our Elder Brother, has not only promised to raise us up, but will also plead our cause, and give us eternal life if we fully put our trust in him. Hence it is through Christ that we obtain eternal life and the kingdom, and not through flesh and blood. He is the true Heir, the promised Seed. He is to inherit the promises made to Abraham, and we are called joint-heirs with him. The apostle says, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

In this instance we are reckoned as Christ's children, being the children of the resurrection in prospective. This would give to us the inheritance in succession; but as we do not succeed him, it is only figurative, for he still lives and holds the inheritance; but we shall hold it with him, the same as minor children possess the home with their father. Flesh and blood inherit nothing. To Jesus alone revert the promises. There is no inheritance for mankind, for "all have sinned." Rom. 5: 12. The wicked have no passport. They have not sworn allegiance to his government; hence they are not citizens, but aliens, whom the second death will hurl into oblivion.—P. H. WAIT in *World's Crisis*.

#### Moral Proof of Christianity.

MAN'S method of securing morality is by fines and imprisonment and similar measures. Hence our prisons and penitentiaries, and we have certainly nothing to say against them; they are needed in our present condition to restrain criminals, if they cannot reform them. This spirit exhibits itself in all the heathen systems of religion. Sacrifice and suffering are demanded by all of them, as, for example, the swinging with hooks in the flesh, and traveling with spikes in the shoes, to appease their imaginary deities.

History, however, clearly shows that very little progress has been made in morality by the inculcation of such principles. We have an example in the Roman Catholic church confession-al. With all its pains and penalties it never has, and never will, accomplish anything, so far as securing a good morality is concerned. Pains and penalties may restrain crime, but they accomplish nothing in securing a true morality. Christianity secures it, but by very different principles.

I. It secures it by the principle of forgiveness. Man says "avenge" and "revenge;" God says "forgive." Some years ago a soldier in one of the British regiments was frequently punished and severely, for a breach of martial law. He was exasperated and hardened by this treatment, and he was no sooner free than he committed the same crimes. At last one of the officers said to one of his fellows, who knew something of Christian principle, "What can we do with this disobedient man? Punishment seems to have no effect upon him." "Forgive him," said the other. "He has been punished frequently; try forgiveness once." He was called up to receive his sentence. With revengeful spirit, knit brow and compressed countenance, he nerved himself to receive and bear the infliction of his sentence. But when the officer announced to him, "We have punished you often, and it has done no good; we will try forgiveness this time; you are pardoned," the knit brow and compressed countenance of the hardened man were at once relaxed and he wept like a child. Kindness unmanned him, and what was better, it cured him of his disobedience—he never violated the law again. And this doctrine Christianity holds up very

prominently in such words as, "I have forgiven you, for that is in Christ Jesus."

II. Christianity exhibits God to his creatures, and to his law. How often we "God is love," "God so gave," etc, presented in the purpose of teaching the of inciting to obedience! The wind with its fierce blast, the traveler's cloak, but the warming influence led him when exhortations to duty by pain and penalties, fail God's law, love, with its gentleness to run in the way of all Spurgeon never said a word following: "Love is the bow of obedience; it is the wheels of duty; it is the arm of diligence. He that more be motionless than the sear leaf in the hurricane tempest." So Christians in it, and when asked the secret diligence they have replied constraineth me."

III. Christianity inculcates secure unselfish action. Its principles is, "Thou shalt love with all thy heart, mind and neighbor as thyself;" and we know no amount of eloquence of selfishness and the wicked change the conduct or the name. Chalmers, at Kilmory, found before he knew in his experience power of a new affection "but the lever-power of love to God but when he was able to hold subjects far more worthy of their sin, he had no difficulty in the practice of virtue, and from fidelity places high on its banner own reward"—a mere selfish be stated in the words, "Prayer may be benefitted by it"—a debt but Christianity furnishes a impulse to action than this, viz: first love you; loved man; your same common Father. And appreciated and obeyed, then the whole duty of man is engaged. Hence it can be said that "love of the law."

IV. Christianity demands that it denounce parades and to be seen of men. "When thy closet," "When then not thy left hand know what doeth," are commands of Christ. Mrs Judson was reading mount with a Burman converted, impressed, and said, "The my heart, they make me commands us to do every secret, and not to be seen our religion is this! V offerings to the Pagodas with drums and musical may see how good they makes the mind fear God own accord fear sin.

Thus Christianity secures tainly no system devised of its teachings, has attractive principles. Pardon and re-jective, and exhortations characteristics alone; and possesses them, the infer have not a common origin. Christianity is divine. They that trust in it shall

prominently in such words as these: "we are justified freely by his grace through the redemption that is in Christ Jesus.

II. Christianity exhibits the wondrous love of God to his creatures, and this secures obedience to his law. How often we hear the declarations, "God is love," "God so loved the world that he gave," etc. presented in the Scriptures, both for the purpose of teaching the plan of salvation and of inciting to obedience! There is a principle implied in the old fable of the wind and the sun. The wind with its fierce blast failed to remove the traveler's cloak, but the sun with its bright, warming influence led him to throw it aside; so, when exhortations to duty, even when backed by pain and penalties, fail to secure obedience to God's law, love, with its gentle influence, constrains men to run in the way of all his commandments. Spurgeon never said a truer thing than the following: "Love is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the arm of diligence. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane or the sprig in the tempest." So Christians in every age have found it, and when asked the secret of their untiring diligence they have replied, "The love of Christ constraineth me."

III. Christianity inculcates principles which secure unselfish action. One of the leading principles is, "Thou shalt love the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself;" and where this love is unknown no amount of eloquence on the meanness of selfishness and the wickedness of sin will change the conduct or the motives of men. Dr. Chalmers, at Kilmory, found this to be the case before he knew in his experience "the expulsive power of a new affection"—before he learned of the lever-power of love to God and love to man; but when he was able to hold up to his people objects far more worthy of their love than self and sin, he had no difficulty in leading them to the practice of virtue, and from proper motives. Infidelity places high on its banner, "Virtue is its own reward"—a mere selfish motto, which may be stated in the words, "Practice virtue and you may be benefited by it"—a declaration most true; but Christianity furnishes a higher motive to impel to action than this, viz., love God; he has first love you; loved man; you are children of the same common Father. And just as this duty is appreciated and obeyed, then impelled by love the whole duty of man is engaged in with delight. Hence it can be said that "love is the fulfilling of the law."

IV. Christianity demands obedience in secret. It denounce parades and the doing of actions to be seen of men. "When thou prayest enter into thy closet," "When thou doest thine alms let not thy left hand know what thy right hand doeth," are commands of Christianity. One day Mrs Judson was reading the sermon on the mount with a Burman convert. He was deeply impressed, and said, "These words take hold of my heart, they make me tremble. Here God commands us to do everything that is good in secret, and not to be seen of men. How unlike our religion is this! When Burmans make offerings to the Pagodas they make a great noise with drums and musical instruments that others may see how good they are. But this religion makes the mind fear God. It makes it of its own accord fear sin."

Thus Christianity secures morality; but certainly no system devised by man, without the aid of its teachings, has attempted to employ such principles. Pardon and love, subjective and objective, and exhortations to secret duty, are its characteristics alone; and as no other system possesses them, the inference is inevitable, they have not a common origin. And if not then Christianity is divine. God is its author, and they that trust in it shall never be put to shame.

### Jerusalem.

It is not easy to describe one's feelings as he enters, for the first time, the "City of David." Is this the city," it is asked, "which was once the joy of the whole earth?"—the home of Melchizedek, "priest of the most high God"? Was it here that David "prepared a place for the ark of the Lord," to which it was "brought with shouting, and with sound of cornet, and with trumpets?" Is this where Solomon "made silver to be as stones for abundance," and where Jesus lived and died? No doubt this is the place. But how changed! "Where are her olives? where her emblems palm? Her prophet heroes, once the world's high lord's? And where the temple which her sons embalm. In their hearts? Down-trod by Moslem hordes."

The City of Jerusalem is, in form, an irregular square, entirely enclosed by a wall thirty-eight feet high. The circuit of the wall is two and a-half miles, and upon it are erected thirty-four towers. There are four principal gates—the Damascus gate on the north, the St. Stephen's gate on the east, the Zion gate on the south, and Jaffa gate on the west. There are three other gates—Herod's gate, called by the Arabs the Flowery, seldom opened; the Golden Gate on the east, which has been closed for ages; and the Dung gate, on the south, which is of but little account. If a line were drawn between the four gates, first named, it would divide the city into four quarters, into which the population is divided. The Christians occupy the northwest, the Armenians the southwest, the Jews the southeast, and the Mohammedans the north-east.

The city is built on four hills—Zions, Acra, Moriah, and Bezetha. On Moriah stood the temple, and on Zion, or Citadel Hill, as it was called, stood the King's Palace.

Our first impression on entering the city was not only that of disappointment, but that of utter disgust. The streets were narrow and gloomy—no sidewalks, no lamps, no drainage, and altogether presents a most filthy and repulsive aspect.

Most of the streets are filled with garbage, and all manner of filth. It is, indeed, a city "trodden down of the Gentiles." The following prophecies, respecting her desolation, rushed through our minds as we threaded our way through the filthy lands and avenues; "Jerusalem is ruined."—Isa. 3: 8. "Jerusalem is a desolation."—Isa. 46: 10. "I will make this city desolate, and a hissing, and every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof."—Gen. 19: 8. "All that pass by clap their hands at thee. They hiss and wag their heads at the daughters of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?"—Lam. 2: 15. "Jerusalem shall become heaps."—Micah 3: 12. "Behold your house is left unto you desolate."—Matt. 23: 37.

And yet, from this city went forth the law—all nations went up to worship within her gates, the visible glory of the Lord shone in her beautiful temple, and, above all, the eternal Son of God shed His most precious blood near her walls, and from an adjacent eminence ascended to "His most precious blood near her walls, and, from an adjacent eminence ascended to "his Father and our Father, to his God and to our God."

If you would have a pleasing view of Jerusalem, it must be from without. On every side, except toward the north, it is overlooked by hills higher than the one on which it is built. The best view is obtained from the Mount of Olives, on the east. From this point every part of the city is plainly observed. The whole city seems like one continuous hill, standing out from the midst of the surrounding mountains. On the south side, also, a fine view may be obtained. One writer, seated on the hill of Judgment, on a beautiful February morning, and looking out upon the object of interest before him, the Holy City," describes it thus: "How interesting was her aspect, beheld

over the deep and rocky valley of Hinnom! The beautiful Mount of Olives was on the right, and at its feet the valley of Jehosaphat. It is true, the city beloved by God, has disappeared, and with it all the hallowed spots once contained within its wall. Yet the face of nature still endures; the rock, mountains, lakes and valleys are unchanged save that loneliness and wildness are now, where once were luxury and every joy; and though their glory is departed, a high and mournful beauty still rests on many of their silent scenes. Amidst them a stranger will ever delight to wander. For there his imagination will seldom be at fault; the naked mountain, the untrodden plain, and the voiceless shore, will kindle into life around him, and his every step be filled with those deeds, through which guilt and sorrow passed away and life and immortality were brought to light.—*Guide to Holiness.*

### Items of Interest.

The situation in Russia is growing more and more perilous. The czar instead of relaxing the tyranny which gave rise to the conspiracies that brought ruin upon his father, is proceeding to yet severer measures. He is evidently smitten with a panic of fear, and has reasoned himself into the belief that his only safety is in tightening the grip of the iron hand upon the people. His last ukase may well excite astonishment in the minds of lookers on. He has established in many parts of the country, including the old and new capital, what is known as the minor state of siege, and threatens a still more searching tyranny known as the major state of siege. Under the one now established the government may search the house of any citizen, may imprison any suspected person for two weeks, may keep anybody within the proscribed districts, bringing suspects to them or expel them from them. He has decided to fight Nihilism with force alone, but finds the ground honeycombed beneath his feet, and his throne as unstable as if it rocked on the jaws of an earthquake.

A singular treatment of the ruins of Babylon, and one which might readily be overlooked in the bearing upon the predictions of the Scripture in minute detail respecting this city, has not escaped the observation of Mr. H. Rassam, a thorough explorer of the site: "There is one fact connected with the destruction of Babylon and the marvelous fulfillment of prophecy which struck me more than anything else, which fact seems never to have been noticed by any traveler and that is the non-existence in the several modern buildings in the neighborhood of Babylon of any sign or stone which had been dug from its ancient ruins, because it seems that, in digging for old materials, the Arabs used the bricks for building purposes, but always burnt the stone thus discovered for lime, a fact wonderfully fulfilling the divine words of Jeremiah, 'And they shall not take of thee a stone for a corner, nor a stone for foundation; but thou shalt be desolations forever' saith the Lord." (Chap: 51.26.)

THE Americans have, it seems, the right to claim the ownership of the largest pyramid in the world. The pyramid of Pueblo, in Mexico, is larger than the great pyramid of Cheops. The latter covers only fourteen acres, while the Mexican covers forty-four acres, and was originally 600 feet high.

The students in Oberlin and Girard colleges and the Annapolis naval school are prohibited from the use of tobacco, and the board of visitors at West Point military academy recommend the adoption of a similar rule for that institution. The Boston *Traveler* is authority for the statement that at Cornell University nearly all the students have signed a pledge of abstinence from tobacco.

The Advent and Sabbath Advocate

"The Entrance of thy Words giveth Light."

Marion, Iowa, 29th day of the 9th month, 1881.

JACOB BRINKERHOFF, Editor.

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Christ Taught Sabbath-keeping.

We are frequently told by that class of professed Christians who claim that the Sabbath is not now obligatory upon us, Jesus having abrogated the law of his Father and done away with the Sabbath and the Sabbatic institution, that the Sabbath is not taught in the New Testament, neither by Christ or his apostles. They take the position on this point that nothing is now obligatory upon us but what we find in the New Testament; but they fail to carry out the position in all points, frequently going to the Old Testament for divine morality, prophecy, history, and religious experience. If the Old Testament is ignored in one particular it should be in all. If it has outlived its usefulness on the law it should be considered so in other matters. If "the law and the prophets were until John," Luke 16: 16, means that the law passed away then, it also means that the prophets passed away too; and if we have no further use for the law since that time neither have we for the prophets. But we wish to take a consistent course, and while we take prophecy as a sure word, shining in a dark place, as proving the divinity of the Scriptures and also of our Lord and Savior, as well as showing us that we are near the time of our redemption, by the coming and kingdom of our Redeemer; and while we look to the example and experience of the holy men of old for a pattern of godliness; and while we look to the Old Testament for the record that shows us that the true and everlasting God created the heavens and the earth, we also believe that that same Being wisely and properly gave regulations and laws for the government of men; and that he instituted a memorial institution of his great creative work, giving us a day of rest, the day on which he rested from his work, setting it apart for that purpose, and placing his blessing thereon. We accept this as Old Testament teaching, and good for all time, and while one feature of it is good for the New Testament Christian it all is; and we accept the Sabbath as being made for man, Mark 2:27, and gladly observe it, the same as we accept the command to have no other gods before the Creator of the heavens and earth.

But in the opening of the New Testament history, when the Savior entered upon his ministry, in the first sermon he delivered, he said, "Think not that I am come to destroy the law or the prophets." Matt. 5: 17. To destroy is to annihilate; that is, to annihilate it from what it was before; to so change its form that it cannot be called what it formerly was. So of God's laws; the Savior's business was not to interfere with the Father's laws, but to observe them with reverence and respect, thus fulfilling them and making them honorable. In connection with this he also taught strict obedience to the precepts of his Father's laws, even saying that "whoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Now the Sabbath is not less than the least of the commandments of God, and Jesus denounces those who teach opposing doctrines to the keeping of the commandments. Therefore Sabbath-keeping is taught right in the beginning of the New Testament, as well as by his words to the Pharisees, who so earnestly sought to array him against the laws of God, whom he told that "the Sabbath was made for man," for the men of that day as well as for the people under the Mosaic dispensation or patriarchal age.

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Not only did the Savior teach the perpetuity of the Father's law by obedience to its precepts, and by observing its commandments himself, even the Sabbath commandment, but he taught his disciples the same, after he should be gone from them. In his prophetic account of what should befall them, as recorded in Matt. 24, he tells them that Jerusalem should be destroyed, and gave them a sign by which they might know when the destruction of it drew nigh: "When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh." Luke 21: 20. Then all the believers who were in the city should depart out, and flee to the mountains, which literally took place, when the Roman armies under Cestius Gallus surrounded the city, and from some reason pertaining to the army withdrew from it, when the Christians recognized the sign and fled to a town called Pella, across the Jordan, and so escaped the siege of Jerusalem, and its consequent destruction. Now here is what that has to do with the Sabbath: When Jesus gave them these directions he told them to pray that their flight be not in the winter or on the Sabbath day, Matt. 24: 20. When the sign of the coming destruction appeared there must be no delay in the flight; not even to take their things from their houses; their lives were of consequence, and their flight was imperative. If in the winter time, they would suffer from the rigor of the weather; if on the Sabbath day their departure would conflict with the holy precept. And as Jesus told them this about their departure from the doomed city, the statement is ample evidence of his recognition of the Sabbath and teaching it to his followers, in the Christian dispensation; and the time when the destruction of Jerusalem occurred, from which the disciples were to flee, and to pray that their flight should not be necessitated upon the Sabbath day, was from 30 to 40 years after he gave the instruction. And if he taught his disciples to observe the Sabbath thirty years after his time, he certainly would have his people observe it for all time. And if its observance was so important that they should pray that their departure from Jerusalem should not occur on the Sabbath day, its observance is an important item all

thro' the Christian dispensation. Now here is one place where Jesus directly taught his disciples to keep the Sabbath day. It is stated concerning certain disciples that they rested on the Sabbath day according to the commandment, Luke 23: 56. Now what commandment could that be but the one contained in the decalogue, concerning the seventh day of the week; hence they kept the seventh day; and the day of the week on which he told his disciples to pray that their flight from Jerusalem should not be upon was no other than the seventh day, according to the commandment.

Some will say, But there is no command in the New Testament for keeping the Sabbath, and consequently Christians are not bound to keep it. Neither is there a command in the New Testament prohibiting the worship of idols, and saying thou shalt have no other gods besides the Creator of the heavens and the earth. Is the Christian therefore at liberty to worship idols and neglect the service of the true God? He is, by the same parity of reasoning that the Christian is released from the duty of Sabbath keeping. It should be remembered that the New Testament is not a book of laws and commandments; neither was it the business of the Savior to give laws; he came not as a law-giver, but as a life-giver. His office was not to give laws; one of the apostles writes that there is one law-giver, and one mediator. The law-giver is God, who in the beginning gave laws for the government of man, by which he might serve him, and regulate his conduct, the transgression of which was sin, and still is sin. The Son of God is the mediator between God and man, to reconcile them, and thro' whom we may have life and peace. Jesus' work does not affect the perpetuity or binding obligation of the Father's laws, except it be to confirm them, for his atoning work is a system of mediation on account of the claims of a violated law, which would hold sinners under its penalty were it not for the redemption from the penalty in the person of the Redeemer. The law of God, including the Sabbath, was an existing institution when Jesus entered upon his divine mission; it continued right along with the same force and obligation it had sustained previously, unchanged in any of its precepts; hence the Sabbath is just as obligatory now as before Jesus died as the sinner's Advocate. And, believing in Christ, we will also keep the Father's laws, worshipping him in spirit and in truth.

The Christian's Hope.

If a man die shall he live again? Job 14: 14.

ALL the knowledge we can have of a future life must come from the Scriptures of divine truth. Nature cannot reveal to us anything of a future life; it only shows to us that man runs his course of life and dies, and is succeeded by the generations following. Reason does not reveal the future, for reason is a faculty of the human mind, and cannot go beyond its level, unaided by a higher source. From revelation alone can come any intelligent answer to the question which we find there, "If a man die shall he live again?" Infidelity may take science and phi-

osophy for its aids, and may carry to the heights of fame and worldly can offer them no hope beyond time and the present life. If the question "shall he live again?" if he be unaided by revelation he can only answer, "No." But the believer in the revealed truth of the Bible can only answer, "Yes." But the believer in the revealed truth of the Bible can only answer, "Yes." But the believer in the revealed truth of the Bible can only answer, "Yes."

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The divine account of man's origin is that he was made in the image and likeness of God, and made alive by the breath of life; and that death reduces him to the same state as before; see Gen. 2: 7 and Job 1: 21. At death he utterly perishes, were it not for the Redeemer, some one to save him from the grave. Man possesses no immortality, by which any part of him survives death. This is directly shown by the sentence of death pronounced upon Adam for his transgression, when it was said to him, "Thou art and unto dust shalt thou return." The Redeemer constituted him man, and since that time the penalty; was said to be made manifest return thither. Man possessed no immortality, by breathing the breath of life, the same as the animal creation, but possessed a higher intelligence and was designed by the Father for higher purposes. He was made in the image and likeness of God, which relates to his form and appearance. Gen. 1: 27 and Job 1: 21. Man was designed for immortal life, which he would have had had he not sinned, and would have obtained through the plan of salvation of our Lord Jesus Christ. This is the result of his organization, and he is said to be capable of a higher intelligence apart from the body; neither is there an immortal soul. The mind is immortal, for at death the very thought of the soul is not destroyed. Job 1: 4. In evidence of the same truth, Job 9: 10, "There is no work which thou shalt do, nor shalt thou have knowledge, nor wisdom, in thine eyes; thou shalt be as a ghost." Here is evidence of the immortality of the person, or of his soul, after death. It need not be said that the soul is immortal, for we have seen that the very thoughts of the mind are not destroyed at death. Death is also attributed to the body, that sinneth shall die, Ezk. 18: 4. The primary sense of the word soul is immortal, and comprehends all that is immortal, and thus quotation shows that the word soul is its general sense. In the New Testament the word soul is used as life; but whether in its primary or secondary sense the Bible attests the natural immortality to it.

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osophy for its aids, and may carry its professors to the heights of fame and worldly wisdom, yet it can offer them no hope beyond the present time and the present life. If the question be asked of the scientist or the philosopher, "If a man die shall he live again?" if he be unaided by divine revelation he can only answer, No. Nature points to its Creator, but as for life, it cannot say that the person or thing which has ceased to live shall ever live again.

But the believer in the revealed word of God is not left in ignorance and uncertainty upon so great a question, for the Bible is given to man as a light to direct his mind and hopes concerning the future, and a way by which he may obtain a better state than this. The fact is plain before us that unless we have a redeemer or savior, to deliver us from death, there can be no deliverance or relief from its power. The Bible reveals to us a plan of salvation, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," John 3: 16. This text shows us then that unless we believe we shall perish; and to perish is to have the utter destruction of our beings, so that we can have neither thought nor enjoyment; nor life, without which there can be no enjoyment or exercise of any faculty or sensation whatever.

The divine account of man's origin shows him to have been composed of the earth, or earthy elements, and made alive by the process of breathing; and that death reduces him back to what he was before; see Gen. 2: 7 and 3: 19; hence in death he utterly perishes, were it not for a redeemer, some one to save him from death and the grave. Man possesses no inherent immortality, by which any part of him survives death; the Scriptures state this positively, and are silent as to man possessing an immortal soul which survives death. This is directly shown from the sentence of death pronounced upon Adam for his transgression, when it was said to him, "Dust thou art and unto dust shalt thou return." What ever constituted him man, and sinned, received the penalty; was said to be made of dust and must return thither. Man possessed an existence by breathing the breath of life, the same as others of the animal creation, but possessed a higher intelligence and was designed by the Creator for higher purposes. He was made in the image or likeness of God, which relates to his personal form and appearance. Gen. 1: 27; 9: 6; James 3: 9; 1 Cor. 11: 7. Man was designed for an immortal life, which he would have possessed and attained had he not sinned, and which he may yet attain through the plan of salvation and atonement of our Lord Jesus Christ. The mind of man is the result of his organization, and can in no case be said to be capable of a separate existence apart from the body; neither can it be called an immortal soul. The mind does not survive death, for at death the very thoughts perish. Ps. 146: 4. In evidence of the same thing we read in Eccl. 9: 10, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Here is evidence that there is no attribute of the person, or of his mind, that survives death. It need not be said that this refers only to the body, for we have shown that in the day of death the very thoughts perish. Ps. 146: 4; and thought is a faculty of the mind often called soul. Death is also attributed to the soul, for the soul that sinneth shall die, Ezek. 18: 4, 20. The primary sense of the word soul is person, or being, and comprehends all that there is of a person; and this quotation shows that souls are not immortal, for they can die. This primary meaning of the word soul is its general use in the Old Testament. In the New Testament it is generally used as life; but whether in the primary or secondary sense the Bible attributes no inherent natural immortality to it. We are by nature

possessed of no immortality. Our only hope of it is through faith in Christ, and in the resurrection from the dead, or in the change to immortality of the living saints, when Jesus shall come in his second advent.

The sentence of death pronounced upon Adam, and executed, would have consigned him and his posterity to oblivion and annihilation had not a redeemer been obtained to ransom him from the penalty and deliver him from the state of death. In love and mercy to man the Creator made promise to Adam that the woman's seed should bruise the serpent's head; Gen. 3: 19; by which we understand that the Savior was predicted. The sacrifice of animals and their offering to God, prefigured the coming of the Son of God who could take away the sins of the world. They showed that the person who offered the sacrifice acknowledged himself guilty of sin and deserving of having his own blood shed (for the blood is the life, Gen. 9: 4.) as the execution of the penalty; and these offerings of slain beasts show that "without the shedding of blood there is no remission," Heb. 9: 22; and they showed that the person offering signified his faith in the Redeemer to come, who would be a propitiation for sin, and be the mediator between an offended God and an offending man.

In the further development of the plan of salvation, the word of the Lord in the promise that the seed of the woman should bruise the serpent's head, was made flesh, John 1: 14; also the word of God in promise to Abraham, that in his seed all the nations of the earth should be blessed, Gen. 12: 3; 18: 18; 22: 18; 26: 4; which seed is Christ; Gal. 3: 8, 16. These promises were fulfilled by the Son of God coming into the world as the antitype of the paschal lamb in the pass-over, the same as that to which the offering of the system of sacrifices pointed. He died for our sins, 1 Cor. 15: 3, and was raised from the dead for our justification. Rom. 4: 25. He bare our sins upon the tree, 1 Peter 2: 24. He suffered the penalty due us for our sins, which is death, that he might redeem us from death, and he rose from the dead a pledge of our resurrection. In love to the fallen race of mankind he gave his life a ransom to redeem us from death. He died to bring life and immortality to light, by the gospel, 2 Tim. 1: 10. To his disciples he proclaims, "I am the resurrection and the life," John 11: 25. "I am the way" to the Father and his salvation, "the truth and the life." John 14: 16.

The conditions of this salvation thro' Christ are faith, a belief that Jesus is the Son of God, the Anointed One to be the Savior of mankind; a faith that he has made an atonement with the Father, and that through him we may have access to a throne of grace, and may find the help we need, Heb. 4: 16. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16, 15, 36. By grace are ye saved through faith, and that not of yourselves; it is the gift of God, Eph. 2: 8. The grace of God and his salvation are his gift; it is our work to exercise the faith. See Rom. 6: 23. The gift of God is eternal life through Jesus Christ our Lord. We are justified by faith in Christ; in him we have our justification; Rom. 3: 24, 28; 4: 25; 5: 1; Gal. 2: 16; 3: 24. Being justified by faith in Christ we have our sanctification thro' the truth, which truth is the word of God, John 17: 17. We are sanctified by the Holy Spirit, through the truth. Rom. 15: 16. If we would be saved by faith in Christ we must obey the truth and live in harmony with God and his laws. His laws comprise the ten commandments, of which the keeping of the Sabbath—the seventh day of the week, according to its original institution, is one. All his requirements must be observed, for the grace of God establishes his laws instead of annihilating them, Rom. 3: 31.

The Christian's hope consists of salvation from sin and redemption from death, through Christ. Where is this salvation to be enjoyed, and when is it to be realized? The Scriptures show us that we are to have a whole salvation, of soul, body, and spirit, 1 Thess. 5: 23, and that our salvation is not of an immaterial part of man, called his soul. We therefore need a literal place to enjoy this salvation, which will be as literal as the place where we now live. It will be this earth, restored and renewed, called the kingdom of God. Jesus said to his disciples, "Fear not, little flock, it is the Father's good pleasure to give you the kingdom," Luke 12: 32. In the parable of the wheat and the tares, Jesus taught that when the wicked are destroyed the righteous shall shine as the sun in the kingdom of their Father, Matt. 13: 43, the kingdom prepared for them from the foundation of the world, Matt. 25: 34, which the angel informed Daniel would be under the whole heaven, 7: 27. The meek shall inherit the earth, Matt. 5: 5, and Ps. 37, and the righteous shall be recompensed on the earth, Prov. 11: 31, which is to be their eternal home and dwelling place.

When will the Christian's hope be realized? What event will bring it about? When will the dead in Christ live again? Let us first see what Jesus told his disciples would bring salvation. He had taught them that he must be killed by wicked hands, an offering for sin, that whosoever believeth on him might be saved, and they were sorrowful that he would leave them. But he offered them the comforting words, "I go to prepare a place for you, and I will come again and receive you unto myself, that where I am ye may be also." John 14: 2, 3. This, then, would be their salvation; Jesus will come and receive his people himself and take them to the mansions of his Father's house. Salvation is not in the hour of death, nor is it by the hand of death, to dissolve the bodily organization and liberate the so-called immortal soul; salvation is by the coming of Jesus Christ.

And when Jesus ascended to heaven in the presence of his disciples, two angels appeared to them and said, "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. His ascent to heaven was bodily, literally, personally, and visible; therefore his coming will be literal and personal. He never had but one body, the same that was born in Bethlehem, was resurrected from the tomb, glorified, and ascended to heaven, at the Father's right hand, and he will come again to earth, King of kings and Lord of lords. As the lightning is visible so shall the Savior's coming be, Matt. 24: 27; Luke 17: 24.

Jesus taught that the time of reward would be at his second coming, in the glory of his Father, with the angels, Matt. 16: 27; 25: 31-46. Also Luke 9: 26; Mark 8: 38. And in his last message to the church, sent from heaven to John, Rev. 22: 12, he says, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." The second coming of our Lord Jesus Christ is prominently brought forward by the apostle Paul as the time of salvation. He wrote to the Thessalonians, 1: 10, that they had "turned from the worship of idols to serve the living and true God, and to wait for his Son from heaven." To the Phillipians he wrote, "Our conversation [citizenship, Revised Version,] is in heaven, from whence we also look for the Savior, the Lord Jesus Christ, who shall change our vile [mortal] body that it may be fashioned like unto his glorious body," 3: 20, 21. This text definitely tells us that it is at the coming of Christ the change from mortal to immortality occurs, when we shall be glorified and made like him at his appearing, as also taught by John in his 1st epistle, 3: 2. Paul wrote to Timothy that

[Concluded on page 296.]

**We're Going Home To-Morrow.**

We're going home,  
No more to roam,  
No more to sin and sorrow;  
No more to wear  
The brow of care—  
We're going home to-morrow.

CHORUS—We're going home, we're going home,  
We're going home to-morrow;  
We're going home, we're going home,  
We're going home to-morrow.

For weary feet  
Awaits a street  
Of wondrous pave and golden;  
For hearts that ache,  
The angels wake  
The story, sweet and olden.

For those who sleep,  
And those who weep,  
Above the portals narrow,  
The mansions rise  
Beyond the skies—  
We're going home to-morrow.

Oh, joyful song!  
Oh, ransomed throng!  
Where sin no more shall sever;  
Our King to see,  
And, oh, to be  
With Him at home forever.

—Selected by JASPER MOORE.

**Notes by the Way. No. 4.**

A. F. DUGGER.

THIRD Sunday in Nov. spent with the Mt. Vernon Church, in Nodaway Co. Mo. Left home Nov. 18, and after travelling forty-six miles, nine on horse back, thirty one by rail, and six on foot, I arrived at Bro. R. M. Cordill's. Bro. and Sr. Cordill are firm in the Advent faith, and are consistent Sabbath keepers.

Sabbath I spoke on the subject of the 'Priesthood' to the little company of Sabbath keepers and some others who were present. Ill health, sickness in my family, and inclemency of the weather, had prevented my visiting this church since its organization last August. I was truly glad to see the members all present and to learn that their interest was not in the least abated.

On Sunday preached two discourses to good and apparently interested congregations. Dined with Bro. Andrew Nelson, a Danish brother, and his wife, who are both members of the church and are letting their light shine. There are several Danes, members of this church. Bro. M. C. Jenson, the Elder of the church, is also a Dane. He is well informed on all of the topics of the advent faith, and abundantly able to defend the same. We have an interesting church in Nodaway Co., and a growing interest outside. There are also insolated ones scattered over the country who desire meetings, whose desires should by all means be gratified; but laborers are few. I have more calls than my time and means will admit of my filling. At the close of my meeting on Sunday night, Mr. Woodside proposed that they take up a collection to buy me a new Bible, which they did. So on Monday Bro. Cordill brought me to Marysville, and we went into a book store and purchased a fine Oxford Bible at \$3.50, in clear and elegant type. My old Bible was worn considerably, and a number of the books partly gone. I had been trying for several months to get the money to spare to get me a new one, and was intending to

call on Monday in Marysville and buy one on credit, but had said nothing to any one about not having the money, &c. It seemed almost providential. I truly appreciate the favor, and am very proud of my book, and intend by the blessing of our heavenly Father to make good use of it. Mr. Woodside is not a member of any church, and does not reside in the neighborhood; so when he counted out the money and gave it to me he said, 'Now take this and buy you a new Bible, and as soon as you can get the time come over to my neighborhood and preach me a sermon out of it,' which I promised to do and intend to fulfill at the earliest opportunity.

**Questions and Answers.**

A. F. DUGGER.

"WHAT is the faith of your people on the God-head?"  
O. E. NEWMAN.

We believe in one God, 1 Cor. 8: 6, the Father, who is (as the word father implies,) the source of all things, who is a spirit being, John 4: 24, yet a personality. Christ is the express image of his Father's person, Heb. 1: 3. We believe Christ is God's son, Matt. 16, "Thou art the Christ, the Son of the living God;" that he is also a spirit being, "a quickening spirit," 1 Cor. 15: 45; yet a real personal being, Luke 24: 39. The heathen sense of the word spirit our Savior repudiates. See 39th verse of the same chapter. So do we. We have no use for it. Spirit, as a being, is a personality; but the spirit of a being is not a personality, hence not a conscious entity. The Holy Spirit is not a personality, because an emanation from God; it is presented in the literal language of Scripture, not as a being, but as the spirit of a being—the Spirit of God, &c. "The Spirit of God moved," Gen. 1: 2. Christ cast out devils by the Spirit of God," Matt. 12: 28. Hence we believe that the Scriptures clearly show the Father and Christ to be personal spirit beings, and the Holy Spirit to be an influence proceeding from the Father; hence its impersonality. We have no faith in the "triune God" of the papacy, but all faith in the God of the Bible, who is every where declared in Scripture to be "One." The Scriptures you present as being contradictory to the propositions we have affirmed will all be examined in due time, and clearly shown to be in harmony therewith. I am glad you are interested and determined to fully investigate these subjects. May you be led into the full light of the glorious truth of God, and be made to rejoice in the same, is the desire of your brother in the ministry.

**Look on the Bright Side.**

HETTIE L. RINEHART.

DEAR BRO. BRINKERHOFF: I am alone today, being all the one of the family that keeps the Sabbath of God; but I trust that Jesus is with me, for he is all my strength. Thro' the help of God, with his sustaining grace, I will write you a few Scriptural lines. I don't feel lonesome, as some might think, for I have the sweet words of the gospel, which

cheers and buoys me up in my recess of time. God says that he is present in the house of prayer. In Mark 11: 17 it is written, My house is a house of prayer. V. 22, Jesus answering saith, Have faith in God; v. 25, and when you stand praying, forgive if you have aught against any, that your Father also which is in heaven may forgive you your trespasses; v. 26, but if you do not forgive neither will your Father which is in heaven forgive you your trespasses. Let us then forgive our enemies with a pure heart, praying one for another. Jesus says in Matt. 9: 15, I am not come to call the righteous, but sinners to repentance. In John 9: 31 Christ says that God heareth not sinners; but if any man be a worshipper of God and doeth his will him he heareth.

Now, how are we then to be a worshipper of God? Christ says in John 10: 12, Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber, but he that entereth in at the door is the shepherd of the sheep. Who is the door then? v. 9, Jesus says, I am the door; by me if any man entereth he shall be saved, and go in and out and find pasture. How then are you going to get into Christ? It is very plain. Paul says in Acts 22: 19, Arise and be baptized, and wash away thy sins, calling on the name of the Lord. Who then are you baptised into? Rom. 6: 3-8, "Know ye not that so many of us as were baptised into Christ, were baptised into his death? we are buried with him by baptism [not sprinkling] into death, that like as Christ was raised up from the dead by the glory of his Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Now if we be dead with Christ we believe that we shall also live with him. For Christ died unto sin once; but in that he liveth unto God; so if we are dead indeed to sin we are alive unto God thro' Jesus Christ our Lord."

In Rom. 6: 14 Paul says that we are not under the law, but under grace. We find there are two laws, a law of sin unto death, and a law of obedience unto God. When do we become under grace? If we obey not God's law we are under the law of sin unto death, and that is the law that he speaks of. Paul says, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death;" v. 13, "For if we live after the flesh we shall die; but if we thro' the spirit do mortify the things of the flesh we shall live." So we see that when we do this we are not under the law of sin, but under grace. In Rom. 7: 21, 22, Paul says, "I find then a law that when I would do good evil is present with me; for I delight in the law of God after the inward man." So we see that if we throw away the law of God we are no longer under the law of grace, but under the law of sin, wherein we were held. In v. 23 he says, But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. V. 25, I thank

God thro' Jesus Christ our Lord. I myself serve with the flesh the law of sin and of death, but with the mind I myself serve God, sending his own Son in the likeness of sinful flesh, and for sin, condemned to death, that the righteousness of the law might be fulfilled, who walk not after the flesh, but after the spirit. Here are some carnally minded is to be carnally minded is life; spiritually minded is at enmity against the law of God we are not subject to the law of God we are serving the law of God we are walking after and that is walking after Christ we are none of his, spiritually minded. Faith comes by hearing the word of God. Faith is the seed. So how must we find that is a duty of thing. To do this we call arms folded, for there is a and what is that work? it by having faith; by hearing and by keeping the precept of Son. I exhort you, dear re to this, wherever you may out of that cleansing One. yet day, for the night come can work; for if that light darkness, how great is the believe that night is fast. Scripture was given by in then let us take all of the E that I believe that he mean tect that.

Here is one subject that and that is the day which holy, the day that he has se worship him. They take it of the commandments, and Jews. They who take av word of God shall have add They say, when it speaks o in any other place, for us t in the commandments, an mand for us to keep; and the commandments they that day, and I will not God keep it himself? Ye then why don't you say, cause God kept it? If a don't make any difference e. Another man ought to like he does because I say that it is all for an ex Heb. 6: 4, 10; For he spo of the seventh day on th did rest the seventh day. For he that is entered i nath ceased from his own from his. Some say th kingdom. If we ever g need to cease from work eternal day of rest.

Pray for me, brethren, may meet you where pa where we may enter in Ridgeway, Mo.

### Will the Earth be Desolate during the Thousand Years?

A. C. LONG.

SISTER Jane Madill, of Freeland, Mich., asks in *ADVOCATE* No. 35 for an explanation of John 14: 2, 3, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

She also states that the S. D. Adventists claim that this passage teaches that the saints ascend up to heaven with their Lord. There is no statement in the passage about ascending to heaven. But they infer that as Christ is preparing a place for us, and that place is the New Jerusalem, that we must ascend up to that place. We will admit that that place is the New Jerusalem, but instead of us *ascending* up to it, we read that the New Jerusalem shall *come down* from God out of heaven *prepared* as a bride adorned for her husband. Rev. 21: 2. This prepared place will come down to us, and their inference for the saints to ascend to heaven from this passage falls to the ground.

But instead of the above passage teaching that the saints ascend to heaven it teaches that they cannot go there; for in giving the disciples consolation our Savior says, "I will come again and receive you unto myself [not in heaven, for he is not there then], that where I am there ye may be also." Here we learn that in order that the saints may enjoy the society of Christ he must come where they are, and therefore they cannot go where he now is. But when does the New Jerusalem descend from heaven? Is it on the New Earth? Certainly not, for there are vile and wicked persons without and around it, Rev. 20: 9. Does it descend at the end of the thousand years? We have no passage that teaches so in the Scriptures. All we know is that it is on the earth in the end of the thousand years, and consequently it must have descended sometime prior to this time. And since we never read in the Scriptures of Christ's third advent we can rightly conclude that the city descends at his second advent.

The Scriptures point to Old Jerusalem as the site for the New Jerusalem, and it is reasonable to suppose that this site will be prepared for it. In harmony with this thought, Zechariah, in the 9th chapter, tells us when old Jerusalem is taken in battle by the nations assembled against it, that the Lord will come and fight against those nations; and his feet at that day shall stand upon the mount of Olives, and it shall cleave asunder, and part of it shall remove north and part of it south, and there shall be "a *very great valley*." As this "very great valley" is prepared at the second advent, it is but reasonable to conclude that the city will be located upon it at that time. Isaiah confirms this in chapter 26: 20. After speaking of the resurrection of the righteous he immediately uses this language, "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it

were for a little moment until the indignation be overpast; for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." These chambers are doubtless in the New Jerusalem, into which the saints enter, while Christ, the stone, breaks to pieces the governments of this earth, and establishes his kingdom in all the earth.

There is no passage of Scripture that says the saints go to heaven for one thousand years, nor that they go there for any length of time. Neither is there any passage that says the earth will be utterly desolate without inhabitants for one thousand years. In Rev. 20, we are taught the very opposite of this, for there are nations on the earth during that time. The word says that Satan is bound that he should deceive the *nations* no more till the thousand years be fulfilled." What nations are there? Not the saints, for they are then immortal and beyond the power of Satan. They are not the wicked who have rejected the gospel for they are destroyed at the coming of Christ, 2 Thess. 1: 9. These are the nations of Israel, and the heathen, who have not heard the gospel. See Isa. 66: 19; Zech. 14: 16-18.

We believe that there will be a great destruction at the second advent; but that the earth will be entirely desolate we do not believe. For Jehovah has declared, when speaking of the flood, "Neither will I again smite any more *every thing living as I have done*." Gen. 8: 21. This language being true, every living thing will never again be destroyed as it was in the flood.

The earth is the saint's inheritance, Matt. 5: 5; Prov. 11: 31; Ps. 37: 11, 22, 29, 34.

The saints cannot go to heaven. Our Savior says to his disciples, "As I said unto the Jews, whether I go, ye *cannot come*; so I say unto you." John 13: 33. They will remain in the earth. "For the upright shall dwell in the land, and the perfect shall *remain in it*, but the wicked shall be cut off from the earth; and the transgressors shall be rooted out of it," Prov. 2; 21, 22. They shall never be removed from the earth. "The righteous shall never be *removed*, but the wicked shall not inherit the earth." Prov. 10: 30.

The above language being true, that the saints cannot ascend to heaven—that they are to *remain* on the earth, and that they are *never to be removed* from it; our conclusion is inevitable, that the earth will not be entirely desolate for 1000 years. And instead of this being the time of desolation, it is the time of restitution spoken of in Acts 3: 21. This embraces the kingdom, which will be set up on the earth at the second advent of Christ, Matt. 25: 31-42; Dan. 2: 44; Matt. 13: 43.

But this will suffice for the present. We may take up this last subject at some future time, if an opportunity is afforded us. Enough has been said to show that the earth will not be desolate during the thousand years; but that the saints will be reigning on the earth during that millennial era. Yours for the truth.

Emporia, Mo.

God thro' Jesus Christ our Lord; so then with the mind I myself serve the law of God, but with the flesh the law of sin. 8:3, 4, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled, who walk not after the flesh, but after the spirit. Here are two words embracing the mind, flesh and spirit; v. 6, For to be carnally minded is death; but to be spiritually minded is life; v. 9, because the carnal mind is at enmity against God, for it is not subject to the law of God, neither indeed can be. So we see that if we do not serve the law of God we are carnally minded, and that is walking after the flesh. Paul says that if we walk not after the spirit of Christ we are none of his; and this is to be spiritually minded.

Faith comes by hearing and hearing by the word of God. Faith without works is dead. So how must we show our works? We find that is a duty of performing something. To do this we cannot sit with our arms folded, for there is a work to perform; and what is that work? it is by believing; by having faith; by hearing; and by doing; and by keeping the precepts of God, thro' his Son. I exhort you, dear reader, to study into this, wherever you may be. If you are out of that cleansing One, work while it is yet day, for the night cometh when no man can work; for if that light is turned into darkness, how great is that darkness. We believe that night is fast coming on. All Scripture was given by inspiration of God; then let us take all of the Bible, and not say that I believe that he meant that, but I reject that.

Here is one subject that they will not hear, and that is the day which ought to be kept holy, the day that he has set apart for all to worship him. They take it out of the heart of the commandments, and give it to the Jews. They who take away or add to the word of God shall have added to their plagues. They say, when it speaks of the seventh day in any other place, for us to keep, that is not in the commandments, and that is not a command for us to keep; and when they go to the commandments they say the Jews kept that day, and I will not keep it. Did not God keep it himself? Yes, certainly he did; then why don't you say, I won't keep it because God kept it? If a man does right it don't make any difference what order he may be. Another man ought not to say, I won't do like he does because I don't like him; I say that it is all for an example for us. Read Heb. 6: 4, 10; For he spoke in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works. For he that is entered into his rest he also hath ceased from his own works, as God did from his. Some say that it means in the kingdom. If we ever get there we will not need to cease from works, for it will be one eternal day of rest.

Pray for me, brethren and sisters, that I may meet you where parting is no more, and where we may enter into the rest that remains for the people of God. Amen.

Ridgeway, Mo.

*The Advent and Sabbath Advocate.*

The article in this paper, by the Editor, *The Christian's Hope*, is designed for a tract, which will be put in tract form in a few days, consisting of eight pages, price two cents; for gratuitous distribution, one cent.

**Items of Interest.**

The Divine plan of saving men, by simply following Christ worked well in the apostles' days; would that none other had ever been attached to it as an encumbrance.

Just as soon as any conviction of truth becomes center and vital, there comes the desire to utter it,—a desire which is immediate and irresistible. Sacrifice is gladness, service is joy, when such an idea becomes a commanding power.

Experience is the Lord's school; and they who are taught by Him usually learn by mistakes they make that they have no wisdom; and by the slips and falls they meet with that they have no strength.—*John Newton*

All truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression not in joy and not in sorrow, but in the mysterious and inseparable mingling of the two.

Kairwan, about eighty miles south of Tunis, whose destruction by the French is possible, is looked upon by the Mussulmans as the holy city of Africa. It is surrounded by a well-kept wall, and lies in a large sandy plain, but is not impregnable. It is said at one time to have contained between fifty and sixty thousand inhabitants. At present the number is only about twelve thousand, but there is still a great deal of wealth, owing to the constant stream of pilgrims and the fact that many pass thier last years here, so that they may die in a consecrated atmosphere. The city contains twenty-six mosques and many other costly and beautiful buildings erected by the various Mussulman dynasties that have reigned in North Africa. The tomb of Sibi-el-Ouaib, the barber of Mohammed, in the center of the city, which is supposed to contain three hairs from the prophet's beard, is worshiped by the Tunisians, the inhabitants of Tripoli, Algiers, Morocco, and even of Egypt. The roof of the Akbar Mosque is supported by three hundred twelve columns of marble, granite and porphyry. With the exception of some physicians, savans and diplomats, all infidels have hitherto been shut out from the city, all Christians and Jews who dared to enter having been either executed or obliged to change their religion.

ONLY "HALF A POINT."—A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship. But a sudden flapping of a sail as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post. "You must steer very accurately," said the looker on, "when only half a point is so much thought of." "Ah, half a point in many places might bring us directly on the rocks," he said. So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime. And so of all kindred vice. The beginnings are always small. No one climbs to a summit at one bound but goes up one little step at a time. Children think lightly of what they call small sins. These rocks do not look so fearful to them.

[Continued from page 293]

his crown of righteousness, which the Lord, the righteous judge, will give him, will be given at his appearing and kingdom; also to all who love his appearing, 2 Tim. 4: 1, 8. To the Hebrews he wrote, 9: 28, that "unto them that look for him shall he appear the second time unto salvation." To Titus he wrote, "The grace which bringeth salvation hath appeared, . . . leading us . . . to look for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ." 2: 11-13. This, then, is not only the hope of the church, but it is a glorious hope, for it brings the consummation of our hope and the realization of our faith.

But as if to definitely answer the question asked by Job, "If a man die shall he live again," Paul states when he shall live again by saying, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." To the Corinthians [1st, 15: 52,] he also states that the dead are raised at the last trump, which we have seen is at the coming of the Lord from heaven.

The Christian's hope consists of salvation from sin through the atonement of Christ, in the redemption and resurrection from death, to an immortal life in the kingdom of God, to be obtained at the second coming of Jesus Christ from heaven.

Fully three hundred to confess Christ and a subscription of \$2,200, for a girl's seminary, are among the results of a revival at Marash, Central Turkey.

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**Appointments.**

THE Lord willing, we will commence a series of meetings at the Ferris School House, in Cheshire, Allegan Co., Mich., on Tuesday evening, Dec. 27th, 1881, to continue as long as the interest may demand. We solicit the correspondence of isolated Sabbath Keepers who live where there is a good opening for the preaching of the word. Address either of us at Bangor, VanBuren Co., Mich.,  
J. M. BEADLE  
JAMES WATKINS.

If Bro. Robert Canaday wishes a protracted meeting held in his vicinity I can commence, if the Lord will, on Friday night before the fifth Sunday in January, 1882. Our next meeting will be New Year's Day, and Sabbath before. Let all attend who can conveniently.  
A. F. DUGGER.

I WILL meet with the Brethren at Bloomingdale, Mich., as Bro. Baker may appoint, on the evening of the 24th, and remain over Sabbath and First Day, Dec. 24, 25, and 26.  
H. S. CASE.

**Letters and Money Received.**

E G Farmer \$1, Charles Beanford \$1, Mrs G W Huntley \$2, Warren Walker \$1, J M Beedle \$1, T W Newton \$1, Jasper Moore, A F Dugger, W C Long, N A Wells, R W Winchester.

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