

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.

Work.

Hearts are faint and souls are yearning
For the blessings held in store;
Brother, sister, where's the burden
That for thee thy Master bore?

Oh! for thee there is a mansion,
Noble, high, and truly grand;
"Live for others," 'tis the watchword,
Sound it far o'er all the land.

Take the shield of faith forever,
Fear and tremble at his word;
Work, and claim thine own salvation,
All the armor on thee gird.

Work, yes, *work*, and never falter,
Though the sky "seems dark as night;"
God will fold his arms around thee,
Turn thy darkness into light.

Bear the seed and sow it quickly,
Water well with tender tears;
"Paul may plant," but God can only
Give the increase with the years.

Courage, brother, sister! never
Backward look, or slack thy hand;
Soon the glowing light of heaven
Will enlighten all the land.

Labor, then; for rest soon cometh,
Peace and love and holy joy;
Pleasures sweet that know no ending,
Home, where nothing can annoy.

—*Messiah's Herald.*

Sunday Movement Among the Jews.

A. C. LONG.

DOUBTLESS a number of the readers of the ADVOCATE have heard of the Sunday movement among the Jews, in which certain prominent men among them are laboring to transfer the observance of the Sabbath to that of Sunday. As to the extent of this movement it was difficult to form an opinion, as the public press over estimated it. Lately I came across an article published in the *State Leader*, at Des Moines, Iowa, in which a representative member of the synagogue, and a well known Jewish merchant in that city gave his opinion as to the movement among the Jews. He says:—

"I will give my opinions cheerfully, as the subject is one in which I feel a personal interest, as it has been much discussed in the Jewish religious bodies of nearly every Western city. The conclusion that conservative participants in this discussion have reached—and that I myself have reached—is that from Saturday to Sunday, or even observing Sunday, is concerned with the perpetuation of the old religion, the movement must be a failure. I consider that to-day the observance of Saturday—or the Jewish Sabbath, as it is called—and the circumcision are two of the strongest features that divide the Jewish religion from others. Now, concerning the gentlemen who have advocated and to a certain extent put in practice the "Sunday lectures," as they are called from the Jewish pulpits, you will find upon close examination that while they are respected, honored and able men, they are nevertheless in a great degree enthusiasts. They are good talkers and sensationalists—in other words, men who like to have the credit of introducing new doctrines, such as will create sensations. Dr. Kohler introduced the subject to the congregation in New York, and it finally was brought to a vote. After a great deal of discussion in the meeting, and the display of much skill as a parliamentary tactician, he succeeded, by the vote of a very small majority, in receiving permission to lecture before the Sunday School on Sundays.

Dr. Hirsch, of Chicago, who is a very eloquent rabbi, and can draw an audience at almost any time or place when he is announced to speak, has succeeded better than any other of the Sunday advocates in attracting large audiences of Jewish people on Sundays. But it must be remembered that Chicago has been spoken of by some of our prominent leaders as the "ice-box of Judaism." I mention this merely to prove that the Sunday movement is very poorly supported, and indeed is not at all in favor, among the adherents of Judaism as a general thing. I think that there is a Jewish temple at Philadelphia which is kept open on Sunday, but besides this, and those I have referred to in Chicago and New York, I believe there are none in the United States where the Sunday movement has had any practical result. No one has had the audacity, as yet, to substitute the observance of Sunday for the observance of Saturday among the Jews, but the observance of Sunday in the Jewish temples would end in that, and when the Jewish people as a whole, worship on Sunday instead of Saturday, they will cease to be Jewish people."

The above is doubtless a correct statement of the affair, which is simply an attempt to open their synagogues for lectures on Sunday. Sabbath-keeping Christians frequently hold meetings on Sunday, but without the least idea of transferring the sacredness of Sabbath to that of Sunday. In fact God is the only one that can do this, for he has said it is holy unto him, and that it shall be holy unto us. See Ex. 31: 14, 15. There may be apostates from the Sabbath on account of its inconvenience, both among Jews and Christians; yet that does not destroy its sacredness in God's sight; it remains the

same with him. We are glad, however, to learn that this movement among the Jews really amounts to nothing.

Emporia, Mo.

The Last Days of Moses.

A. M. BRINKERHOFF.

SUCH was the title of the second Sabbath School lesson of December, of the International Series. Moses, that one who had refused to be called the son of Pharaoh's daughter, but would suffer affliction with the people of God, has now come to the time when he should die. Long articles might be written about his life, but this epistle is only to give a few thoughts in connection with his death, as drawn from the lesson. We are confident that Moses died accepted of God, for we find him with Christ at the transfiguration scene. But here upon Mt. Nebo, stands Moses, viewing the promised land, about one month before the children of Israel passed over. He knows that his feet will never tread upon that soil; the fruit of that land he will never taste; for God has said, "Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Sin," &c. Think you Moses felt sorry? Was he not happy? Think you that it was any punishment? Was it not actually a *blessing*? Listen a moment and reflect, if the doctrine is true that the serpent announced in Eden, "YE SHALL NOT SURELY DIE;" and then echoed by man, "Death is the gate to endless joy; if man goes off at death to possess those mansions in heaven, as the ministry preach; if the following clippings are true on the death of a little child—"Death is not the cruel monster we deem him; he is one of God's brightest angels, sent from heaven to bring home some loved one of earth. So bright are his robes that their glory would blind us were they not covered with a sable mantle, such as — wears."

Now make the application to Moses. Here beneath his gaze was the promised land, yet in a land of sin. The children of Israel, his associates, were nearly always rebellious; now death comes (as a punishment for his sin at the waters, &c.) one of "God's brightest angels." Moses goes to his mansion in glory; not a stain of sin upon its walls; his associates are the Father, Son, angels, and all the blood washed through; and to come into possession of this one month before he could have entered the land of Canaan! What! is this the way God punishes sin? and can you say, in view of this, Moses felt sorry? Then again, and note this point carefully, by disobeying God, Moses gets to heav-

en quicker than if he had obeyed. How inconsistent, and unscriptural, and contrary to God's plan, is this Serpent, Garden of Eden theory! Instead of death being "God's brightest angel," therefore man's kindest friend, it is said in the Word to be an enemy; every parent does his best, and spends large sums of money to keep this so called "brightest angel" away!

But enough; we shall cling to the word; and by and by death itself shall be destroyed. Yet because he [Christ] lives, we shall live also.

Garwin, Iowa.

The Covenant.

SOME time since I wrote to the *Recorder*, showing that the covenant made on Sinai, referred to in Galatians 4: 24, and in Hebrews, 8th, 9th, and 10th chapters, concerned only the "book of the law," containing the typical and ceremonial law, consequently did not include the ten commandments or moral law of God, so that whatever might be said of the adumbrative character, or its limitation, or otherwise, can not apply to the moral law. I further showed by Ex. 24: 6-12, that when the covenant on Sinai, between God and Israel, was "dedicated with blood," the moral law had not been given in a formal manner at Sinai, and was not, therefore, included in the Sinaic covenant. If there was a covenant concerning the moral law, it must be found outside the Sinaic covenant. There was the best of reasons why it should not be confounded with the Sinaic covenant. Or that the moral law should not be included with the ceremonial law in that covenant. I will restate the recorded facts. After the history of the transaction, as to the covenant made on Sinai, as recorded in Ex. 24: 3-9, the record says, v. 9, "Then went up Moses, Aaron, Nadab, and Abihu, and seventy elders of Israel." . . . then v. 12, "And the Lord said unto Moses, come up to me into the mount, and be thou there: and I will give thee tables of stone, and the commandments which I have written; and a law, that thou mayest teach them." From the above statement it will be seen that the law written on the stone was not a part of the law, concerning which the Sinaic covenant was made. This is too clear to admit of a question. I repeat with emphasis. If there was any covenant respecting the law written on stone, it was not the Sinaic covenant. That there was a covenant made respecting the moral law, is equally certain. See Deut. 9: 11, "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." Not the tables, the covenant, but the tables of the covenant, that is, the tables concerning which the covenant was made. We are not told where this covenant was made; we have to reach that fact by consulting Deut. 4: 1, 2, "And Moses called all Israel, and said unto them, hear, O Israel, the statutes I speak in your ears today, that ye may keep and do them. The Lord our God made a covenant with us in Horeb." In v. 9, Moses proceeds to rehearse the ten commands. It is certain, therefore,

that the covenant here referred to was made in Horeb, and related to the moral law. Ch. 4: "Only take heed to thyself, and keep thy soul dilligently, lest thou forget the things thine eyes have seen, and lest they depart from thine eyes, all the days of thy life; but teach taem thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, that they may hear my words, and that they may learn to fear me all the days that they shall live upon the earth." Moses here refers to the transaction recorded in Ex. 19: 5, and onward, where we have the covenant formally made and entered into between God and Israel, and God's order to Moses to "gather the people together," and sanctify them. God tells Moses that on the third day he would come down on Mount Sinai. The statements are so made in Ex. 17, and in Deut. 4, as to show beyond controversy that in both instances Moses refers to the same facts, showing that the covenant concerning the ten commandments was made on Horeb and not on Sinai, as is usually held. These two covenants, then, were made at two different places, and at different times, and concerned different things. In every instance where a covenant is referred to in the Scriptures, it is done in such a manner as not to confound the two, thus showing in a clear manner their separate character. Serious errors have been committed by not making a due distinction between them. If God has made two covenants, one concerning the moral, and one concerning the ceremonial law, there were reasons why he should do so. To disregard these facts is to mislead ourselves.

I have a few things to say about a covenant. As has often been said, a covenant is an agreement between two or more parties in which they bind themselves to do, or not to do, certain things, upon certain conditions. The covenant, and the subject matter of the covenant, are two different things. The law might have existed without the covenant. The moral law did exist twenty-five hundred years before a covenant was made concerning it, and people were bound by the most sacred ties to obey it. The covenant in no increased the obligation. It was a simple recognition of a previously existing fact. God was no more the God of Israel after the formation of the covenant than before, nor did God take upon himself any new relation or obligation. Israel was equally bound before as after the formation of the covenant. The law did not, therefore, depend for its existence on the covenant. The covenant might be removed and the law left as before, in full force. Should the covenant, therefore, be dissolved, the law would exist as before. There has, however, been no abrogation of the Horeb covenant, nor the law that it concerned, although both have often been affirmed to be abrogated.

The proof relied on relates to the Sinaic, and not to the Horeb covenant. Still further, the covenant relating to the ceremonial law might have ceased, and the law still remain.

There has been quite too much assumed in the discussion of this question. The moral law knew nothing of Christ, existed before Christ was needed, or man had sinned, and was based on the moral relations of man. There was no reason why it should recognize Christ in any respect. The typical law was "added because of transgression." "Christ was the end" of that law; he was the end in the sense of being its grand idea, its sublime object. It was the "shadow of good things to come." I prefer altogether, the reading of the new translation, "Which are a shadow of things to come, but the body is Christ." Barnes explains, "The reality, the substance, Christ, was the end in that sense, and was its grand thought; he was its *spirit*, its life, and center thought. Christ accepted was the writing of the very life of that law on our hearts." See Heb. 8: 8-10. There was simply a form of expression. It was no more to be expressed in shadowy form by outward signs, but inwrought into the soul. Paul does not say that any law was to "vanish away," but far otherwise. The covenant concerning these outward shadowy forms ceased, and a new covenant entered into when the sum of these shadowy services were written in the heart, or "formed within, the hope of glory." I will read with pleasure any criticisms my brethren may think due. It has been with hesitancy that I have given utterance to my views on this subject, knowing them to be a departure from the generally received notion.

—V. HULL in *Sabbath Recorder*.

The Impenitent's Destiny.

MUCH interest has been excited among the attendants of St. John's Reformed Episcopal church in this city by a series of sermons by the rector, the Rev. J. D. Wilson, taking bold ground against the doctrine of eternal punishment. Mr. Wilson is recognized as one of the ablest thinkers in the Chicago pulpit, and his expressions on this subject have made some stir among his brother clergymen, some of whom look upon them as heterodox and dangerous, while others admit that they have long privately held similar views. A reporter of the *Tribune* has obtained from Mr. Wilson the following brief abstract of his argument, which in his sermons was fortified by numerous proofs from the Scriptures as well as from reason. He was very reluctant to express his views for publication, having a strong dislike to anything like notoriety or sensationalism, but had no hesitation in affirming his convictions. He said:

I hold the view commonly called "conditional immortality"—i. e., eternal life exists only in union with Jesus Christ. The argument will be from reason and Scripture.

I. Reason. First, there is a difference between right and wrong; believers and sinners. They ought to be viewed differently by God and treated accordingly.

Second, it is evident that in the present state of things vice is not always punished nor virtue always rewarded. Hence a rectification is to be looked for—a time for retribution.

Third, in what will I answer, in such a just and right, eternal torment is not and a just God cannot eternal sinning involve eternal torment, and would make the devil and virtually says the evil and one good.

Fourth, all existing evils shows that all souls but the attainment of not always follow. A fruits, but only some eggs are possible and come to their destiny ble immortals, but so tality.

Fifth, we cannot be mortal; the best thing that he is capable of

II. Revelation. I much one way or the is before us, and h know. Hence we are satisfactory informat

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Second, the doom struction," "perdition "second death," "to though they had not No deviation from t found anywhere in however need attent

Matt. 25, last ver lasting punishment, life eternal." Here to be just as long But the punishment complete, entire, and be objected that des erly called everlasting called it so. "They everlasting destructi

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Third, in what will that retribution consist? I answer, in such punishment as shall be just and right, ending with extinction. Eternal torment is not just. It is excessive, and a just God cannot inflict it. Moreover, eternal torment implies eternal sinning, and eternal sinning involves a defeat of God. It would make the devil as powerful as God, and virtually says there are two Gods, one evil and one good.

Fourth, all existing life in plants and animals shows that all such life has possibilities, but the attainment of those possibilities does not always follow. All blossoms are possible fruits, but only some come to fruition. All eggs are possible animals, but only some come to their destiny. So all men are possible immortals, but some fail to reach immortality.

Fifth, we cannot by reason prove man immortal; the best thing we can do is to prove that he is capable of immortality.

II. Revelation. But reason cannot prove much one way or the other. God knows what is before us, and has told us all we need to know. Hence we are to look to the Bible for satisfactory information.

First, the Bible uniformly promises life only to the righteous. "This is life eternal to know the only true God and Jesus." "He that hath the Son hath eternal life." "He that believeth on the Son hath life." "Wages of sin is death; gift of God is eternal life," etc.

Second, the doom of the wicked is "destruction," "perdition," "everlasting death," "second death," "to be burned up," "made as though they had not been," "to vanish," etc. No deviation from these distinctions can be found anywhere in the Bible. Some texts however need attention.

Matt. 25, last verse: "These . . . to everlasting punishment, but the righteous into life eternal." Here "punishment" is shown to be just as long as "life," i. e., eternal. But the punishment is destruction, which is complete, entire, and without remedy. If it be objected that destruction cannot be properly called everlasting, I answer the Bible called it so. "They shall be punished with everlasting destruction," etc.

Mark 11: 42, "Unquenchable fire." This means fire which cannot be put out till it does its work.—See Isa. 25: 10; Jer. 17: 27; Ezek. 20: 47; Rev. 14: 10. "Smoke going up forever." This refers to some punishment upon the beast before the day of judgment, and means total destruction. Rev. 20: 10; "Tormented for ever and ever." This is the devil not men.

Rev. 20: 12, and following verses portray judgment. All who are not admitted to life are burned up, ended, destroyed. No sin is left anywhere in God's universe. God becomes all in all.

If it be objected that the soul cannot be destroyed, I answer, "Fear him which can destroy both soul and body in hell."

This is a very brief, and very bold statement, but to a diligent student of the Bible, who compares text with text, it will show that from the day death was threatened to

the sinning Adam, the Bible is uniform in presenting the truth. John 3: 36; "He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life."

I think the notion of the necessary immortality of souls came into the church from Paganism through Neo-Platonism in the third century.—*Chicago Tribune.*

The Ever-Present Friend.

"Lo, I am with you always," is one of the sweet messages of our gracious Lord to you, tired Christian pilgrim! You are in trouble, and you do not see your way out. Do you know he is with you just now for the express purpose of taking you by the hand and leading you gently, tenderly every step of this dark way? You are lonely. Dear ones have gone to return no more. The human arm you so long leaned upon has been removed. But the Lord Jesus has taken the vacant place, and he is at your side that he may be more to you than the loved one was. But you say, I do so want my loved one to counsel with; to help me in the training of the children; to advise about their schools and their situations, and the thousand other things in my life.

This is precisely the same place Jesus occupies, and he desires to have you consult him in each and every particular just as freely and fully as you have ever consulted your departed friend. Ah, as we go about the homely duties of the day, as we walk the street, as we go here and there, our breast may thrill with the assurance of the presence of him who is more than lover, more than husband, or mother or sister or brother.

The Declining Dogma.

In these last days, when iniquity abounds, and there are "scoffers who are walking after their own lusts, and saying, Where is the promise of his coming?" with the great increase of knowledge spoken of by Daniel the prophet, and the mighty hurry, bustle, and "running to and fro of the inhabitants of the earth," the world presents an excited, troubled condition. Some are crying, "peace and safety," and think they see the brilliant hues of millennial splendor gilding the heavens. But Revelation teaches us better. Turning from the moral, let us look at the theological condition. Is every thing quiet in theology? Are the learned Doctors of the age teaching truth? Is the word of God untrammelled? Surely not. That which should be the church of Christ is divided—split into a hundred schisms. What has divided it? Sometimes truth, and sometimes error. Among other things that have troubled the theological waters of our world for a long time, is the heathen dogma of Inherent Immortality, in the wake of which follows a numerous train of horrible and foolish opinions, many of which have become the cardinal doctrine of modern Christendom.

We trace this dogma away back to ancient Egypt, from whence poured corruption, idolatry and superstition, into all the surrounding nations till this theory became the principal subject of interest with the philosophers and poets of Greece and Rome. It pervaded all the heathen nations, by commingling with the Jewish Church became corrupted, and the Pharisees and other Jews adopted the mythical doctrine of Philo's infernal regions,—the under-world of departed

spirits. And the Church of Jesus Christ which was established by Himself, by preaching and teaching to the world the way of truth, of purity and everlasting life, in process of time, by the instrumentality of pagan philosophers who professed the Christian religion, amalgamated with it. Soon the old dogma of inherent immortality began to rise into prominence, and press itself into position in the church. In proportion as the theology of the Christian Church became corrupted, this old heathen tenet became more conspicuous and universal, until it reached its climax, having begotten, as its legitimate offspring, many of those dark and horrible theories and practices against which the Reformers raised their voices in thundering tones.

The Reformation succeeded in stripping from theology, then terribly corrupted, many of the dark and foolish appendages that clustered around it; and the Protestantism came forth with a comparatively pure theology. The Papal power with all its senseless theories, has gradually lost its former position. From time to time God has raised up men with new and special truths to present; but for hundreds of years, this old dogma of immortality has lain almost untouched, coiled in the bosom of the church.

But in these last days, this heresy is writhing like a dying serpent. Truth, the real pure truth of the word of God, is making a mighty stir in Christendom. It has only been a few years since this false doctrine was assailed; but these few years have had a telling effect upon it. The truth is precious and costly. In this age of the world the truth has to be bought, sometimes at great sacrifices—honor, friends, relatives, position, and character are sometimes lost in buying the truth; that is, so far as this world is concerned. It costs something to deny this heresy. Disbelieve it, and you will be "thrust out of the synagogue," and branded as a heretic, as many can testify. Let us read Isa. 66: 5. Although it has a hold upon the minds of the majority, yet like the poor consumptive who daily grows weaker until he dies, this doctrine is on the decline. God's word is against it. It has but three props to support it; first, love of popularity; (2) ignorance of the Scriptures; (3) prejudice. Nevertheless it is on the decline. You who preach the word, "cry aloud; spare not; lift up your voices like a trumpet, and show the world the untruthfulness of this fable. "Preach the word."—CHAS. W. WARD, in *World's Crisis.*

One remarkable and encouraging result of missionary work in Asia Minor is the change of public sentiment in favor of the education of women.

A great man under the shadow of defeat is taught how precious are the uses of adversity; and, as an oak tree's roots are strengthened by its shadow, so all defeats in a good cause are but resting-places on the road to victory at last.

God is not the author of confusion, but of peace or order, as in all the churches of the saints. Some have great fears of order and sobriety, and so to escape the Scylla of formality, they rush on the Charybdis of fanaticism and anarchy. Such, to be consistent, should take out the main-spring of their watches, and the pendulum of their clocks, that none of the wheels may have any control. But God is a God of perfect order, as all his works testify.

Does the Christian's path lie all the way through Beulah? Nay, he is forewarned it is to be one of "much tribulation." He has his Marahs as well as his Elims, his valleys of Baca as well as his grapes of Eschol. Often he is left unprepared to bear the brunt of the storm, his gourd fading when most needed, his sun going down while it is yet day, his happy heart darkened by sorrows with which a stranger cannot inter-meddle. But there is one Brother "born for adversity," who can comfort us.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 7th day of the 10th month, 1881.

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

God Manifest in the Flesh.

THE word of God becomes plainer by every investigation of it, which is as it should be; for in the Scriptures we find eternal life, and they testify of Jesus. Then to secure a thing so precious, diligent study of the sacred word should be had; for "this is life eternal, that they [we] might know thee the only true God, and Jesus Christ whom thou hast sent." John 17:3. Then we wish to have right understandings of God and his word; we must not only believe that he is, but that he is a rewarder of those who diligently seek him. The object of the Scriptures is to direct us to God, to the fountain of truth, and to guide us in the way of salvation; we may then have the reward which God has promised to them that diligently seek him. It is one of the noblest employments of the mind, to contemplate God, the Author of all things, the first great cause of all things that exist; and to adore a Being so great; and to remember that One so holy and so just will take knowledge of and remember in mercy, the race of mankind who have sinned and gone contrary to his holy, wise, and good laws. He is infinite, but has made man with a high state of intellectuality, so that he may understand his Maker, as also the purpose for which he was made.

False systems of religion, received from heathen philosophy, generally, having been incorporated into the Christian faith, have blinded very much of divine truth, and so obscured the knowledge of the true God that in the professed church he is quite imperfectly known; but the first false system of religion was not taught by any common philosopher, when he told our first parents in the garden of Eden that to eat of the forbidden fruit should not cause their death, as threatened them by their Creator. After their sin and incurring of the penalty of the law they were under, in love and mercy to them he gave them a Redeemer in promise, in the person of his Son, in whom there could be redemption, and for whose sake he would pardon their transgression. False theology has interfered here, and taught that this Son is the Father; or that he and his Son, who, in due time, was born into the world, were one person, mysteriously teaching this incomprehensible matter, thus making religion and the plan of salvation a mystery that cannot be understood, instead of making it plain, that we may know God, and Jesus Christ, whom he hath sent, whom to know aright is life eternal. The long time of papal darkness, in which the Church of Rome taught "the mysteries of their holy (!) religion" and the knowledge of God, to blind the common people, has done much to keep the mind

of man in comparative obscurity in the knowledge of our Savior and of the Father.

These thoughts are brought out in reading 1 Tim. 3: 16, and comparing the common version with the revised version, and other translations. "Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." In the revised version, instead of reading that God was manifested in the flesh, it reads, "He who was manifested in the flesh." The same reading occurs in the Emphatic Diaglott. Now, it is impossible for the mind of man to consider that two persons can be one person; or that the Son of God and his Father can be one person or one distinct being any more than any other father and son are one person or distinct being. They are two individuals, and Jesus says that his Father is greater than he, John 14: 28. The doctrine of the Trinity,—of the Father and the Son being one person or being, having been incorporated into the church, a few Scriptures have been misunderstood to uphold it, as all false systems claim to do; a few Scriptures showing the oneness or unity of the purposes and characters of the Father and the Son; and the reading of this text of Paul, in 1 Tim. 3: 16, is taken to corroborate it; that it was God the Father who came to earth and became a man; suffered and died; a position that cannot be understood even by those advancing it; if it were true then the Father actually died, and while dead, for those three days, the earth was without a God; besides which, the theory presents many other absurdities.

A correct understanding of God and his word shows them to be two distinct persons, performing two distinct works or offices. God the Creator and Law-giver; Jesus Christ, the Son, the Savior in whom is life from the dead; the Redeemer; the Life-giver. The Son is he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." 1 Tim. 3: 16. This is what Paul calls the mystery of godliness. It was no longer a mystery when Paul revealed what it was. It had been heretofore, for the Savior had not come into the world; he was only foreshadowed by types of sacrifices and offerings. We believe that every examination of the Scriptures helps to understand them, and to make them clear.

Acts 20: 28 is another Scripture of this class, referring to the same subject. Paul's charge to the elders of the Ephesian church to "feed the church of God, which he hath purchased with his own blood." This reading would convey the idea that the everlasting God, the Father of our Lord and Savior, had shed his own blood in the redemption of man, instead of its being that of his Son Jesus Christ. The text is considered as proof that Christ is God—that the Father and the Son are one person, because it was Jesus who died on the cross. This doctrine is one of Papacy's errors, retained in the church, and when King James' translation was made no reformation of the church had been had on

that subject, and it was still held by Protestants as one of the mysteries of religion. The word for word translation of the Greek text, as given by B. Wilson, in the Emphatic Diaglott, is, "To feed the congregation of the Lord, which he purchased through the blood of his own." Now, when it is rendered "congregation of the Lord," instead of "congregation of God," it may very well apply to Christ, for he is also called Lord, and no confusion or misunderstanding follows. The American Bible Union translation reads 'Lord' instead of 'God,' tho' the revised version does not. The Greek word is *kurios*, which is rendered Lord, and is not *Theos*, rendered God; but as the word Lord refers to both, King James' translators used the word God, understanding it to be truth that the Father and Son were one; and the doctrine of the church was also that Jehovah existed without a personal form, and without body and parts, another incomprehensible mystery. In the revised version the word God is used in this text, but the American revisers preferred the word Lord, as is stated in the Appendix. Thus we see that neither of these texts can rightly be understood to teach the doctrine of the Trinity, or that our Savior and the Father are one person, if person it can be called, when the doctrine of the Trinity assumes that the Father has no personal form. But how do they have it that the Savior exists without body and parts, when he ascended bodily and personally into heaven?

But considering that in this text the word Lord should be considered as the Father, so as to read "the church of God," the Trinity is not taught in it; that is, that Christ is God and the Father is the Son; for it reads, "which he purchased thro' the blood of his own." The former translators, believing the doctrine of the Trinity to be divine truth, just transposed the language, making it read, "which he purchased with his own blood." But it is just as proper to supply a word after the original word 'own,' as is often done where words of possession are used, and here it is quite proper to supply the word 'Son,' making it read, "which he purchased with the blood of his own Son," which would be in accordance with the facts in the matter, and cause no misleading in understanding the Father and the Son, which, to know aright, is eternal life.

A proper understanding of these texts and the relation of the Father and the Son helps us to adore the love of God in sending his only begotten Son into the world, that they who believe on him may be saved. It helps also to see how Christ was the Mediator between God and man; that is, how he could come in between us and our heavenly Father, reconciling the world to God. For this purpose the Redeemer was "manifested in the flesh," taking our human natures; having accomplished his mission in the offering of himself, he was "justified in the Spirit;" he was "seen of angels, was preached among the nations, believed on in the world, and received up in glory," and is now seated at the right hand of the Father, until he shall come to re-

store all things which spoken, even to the Ed when he shall come for the purchased possession

Report of

N. A. W.

As announced in commenced meetings six n Ayr, Ringold Co., Iowa new field, and while so trine before, to others The Methodists are t ination. We attended and announced our ap leader said he would ers to come out. Wel nights, but when I c hymns, in which they to heaven when they sweeter and nobler str were silent in the grav some would not sing a at home. So from tha many of the Methodist very good audiences best of order and atten a number who are co the truth, but did not the Sabbath. The las was a stormy night, a small, but a majority in favor of the Sabbath Sabbath keepers ther buried with Christ in meeting. We deliver courses while there, s tained two subscribers the truth will get circ extent after we have l

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While at Bro. I read from sister M if the brethren and encouraging letter good it would do, courage those th preaching but the the coming of Ch mandments, are l say, not only to h like her, are living precious faith, de but prove faithfu near at hand wh

store all things which the prophets have spoken, even to the Eden state of the world, when he shall come for "the redemption of the purchased possession."

Report of Meetings.

N. A. WELLS.

As announced in my last report I commenced meetings six miles southwest of Mt. Ayr, Ringold Co., Iowa, Nov. 18. This is a new field, and while some had heard the doctrine before, to others it was entirely new. The Methodists are the prevailing denomination. We attended their prayer meeting and announced our appointment. The class-leader said he would attend, and urged others to come out. Well, they did come a few nights, but when I criticised some of their hymns, in which they sang about flying off to heaven when they died, and singing in sweeter and nobler strains when their tongues were silent in the grave, they at once rebelled, some would not sing at all, and other stayed at home. So from that time we did not have many of the Methodist brethren out, but had very good audiences in the main, with the best of order and attention. There are quite a number who are convinced that we have the truth, but did not commence to observe the Sabbath. The last night of our meeting was a stormy night, and our audience was small, but a majority of those present voted in favor of the Sabbath. We now have five Sabbath keepers there, all of whom were buried with Christ in baptism during the meeting. We delivered some thirteen discourses while there, sold some tracts, and obtained two subscribers for the *ADVOCATE*; so the truth will get circulated there to some extent after we have left.

Bro. Moss, with whom we made our home most of the time, lives in hope of others accepting the truth, and looks forward to the time when he will not be alone in observing the commandments of God. We feel that we have some warm friends there, and shall ever remember with the kindest of feelings those who were so kind, and who were ready to assist us pecuniarily. After the close of our meeting we started for Allenville, stopping over night with Bro. Miller, with whom we also stopped as we went to our meeting, and had a real warm reception and a very pleasant visit. We then went to our appointment at Ridgeway, but having a very bad cold I was unable to hold meetings as long as I otherwise should have done.

While at Bro. Preston's I heard a letter read from sister Margaret Preston. I thought if the brethren and sisters would write such encouraging letters to our paper, how much good it would do, and how much it would encourage those that are like her, have no preaching but the *ADVOCATE*. She says that the coming of Christ, and keeping the commandments, are Bible doctrines. We would say, not only to her, but to all others, who, like her, are living away from others of like precious faith, do not become discouraged, but prove faithful a little longer; the time is near at hand when we shall be rewarded.

After closing our meeting we went to Pleasant Valley, where we met Bro. Long. From there we went to White Oak Church, and held meetings from Friday night till Monday night. During the meetings two took a public stand with us, one of whom we immersed in the saving name of Jesus. From there we came home by way of Emporia, where we met and had a pleasant visit with Bro. and Sr. and Father and Mother Long. Yours in hope.

Maysville, Mo., Dec. 15.

Survey of Eastern Palestine.

Lieutenant Conder with the English surveying party, has returned to Jerusalem for the winter, bringing with him the results of his first campaign across the Jordan. After the preliminary work of reconnoissance and measuring the base-line was accomplished, the survey was commenced, and, up to the present 500 square miles have been successfully accomplished. One of the surveyors, Mr. Thomas Black, who has been on the staff for some years, has been compelled to resign, through illness, and return to England. It was found that in the East more rapid progress can be made than in Western Palestine; while the cheapness of food and forage is some set-off to the heavy payments required by the Arabs for escort. Over 900 names have been collected; more than 200 ruins have been examined; some 400 cromlechs have been found; and plans, sketches, and photographs have been taken. Lieutenant Conder says, "The idea already put forward, that these cromlechs are referable to certain centers, is now established; seven such centers being explored where the cromlechs occur in numbers." In addition to the cromlechs several menhirs or standing stones have been found, and ancient stone circles in connection with both classes of monuments. Among the sites explored are Heshbon, El-ealah, Madeba, Baal-Mean, Nebo, and Pisgah, the hot springs of Callirrhoe, Rabbath Amman (where they remained a fortnight and made a special survey), and the Jordan valley. Lieutenant Conder reports that he has found the place of the worship of Baal Peor and the site of Bamoth Baal; that he has an important suggestion to make as to the "bedstead" of Og; that he has discovered the method by which the enormous stones used at Arak el Emir were brought up from the quarries; that he has found a Sassanian building at Ammon, which seems likely to illustrate in an interesting manner the architecture of the Kubbet-es-Sakhra at Jerusalem. As regards inscriptions, the party have found none of importance; only two Greek inscriptions being reported, and fragments of others. A Roman milestone, with a Latin inscription, was found. A considerable number of Arab traditions have also been collected. The party are now engaged in reducing their observations into shape at Jerusalem.

A Christian church has been built with stones from the ruins of a heathen temple by the native converts connected with the Madura Mission of the American Board.

OUR SECURITY IN CHRIST.—When I was in England, a lady told me a sweet story illustrative of what it is to have Christ between us and every thing else. She said she was wakened up by a very strange noise of pecking or something of the kind, and when she got up she saw a butterfly flying back and forward inside the window pane in great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every minute to be caught, and the sparrow did not see the glass and expected to catch the butterfly every minute, yet all the while that butterfly was as safe as if it was three miles away, because of the glass between it and the sparrow. So it is with Christians who are abiding in Christ. His presence is between them and every danger. I do not believe satan understands this mighty and invisible power that protects us, or he would not waste his efforts trying to get us. He must be like the sparrow—he does not see it; and Christians are like the butterfly—they do not see it, and so they are frightened and flutter backward and forward in terror; but all the while satan cannot touch the soul that hath the Lord Jesus between itself and him.—*Mrs. H. W. Smith.*

THE HEATHEN AT HOME AND ABROAD.—"Whenever we make an appeal in behalf of the heathen, it is constantly urged that there are enough of heathen at home, that there is enough work to be done at home, and why roam for more in distant lands? I strongly suspect that those who have been most clamorous in advancing this plea are just the very men who do little, and care less, either for heathen at home or heathen at a distance. At all events, it is a plea far more worthy of a heathen than a Christian. It was not thus that the apostles argued. If it was they never would have crossed the walls of Jerusalem. There they would have remained contending with unbelieving Jews, till caught by the flames that reduced to ashes the city of their fathers. And if we act on such a plea we shall be charged with despising the example of the apostles, and found loitering at home till overtaken by the flames of the final conflagration. But shall it be brooked that those who in this assembly who have so far succeeded to their office should act so contrary a part? Let us pronounce this impossible. I, for one, can see no contrariety between home and foreign labor. I am glad that so much is doing for home: but ten times more may yet be done both for home and for abroad too."—*Dr. Duff.*

WHAT THE BIBLE DOES.—The Bible finds us guilty, and freely offers us pardon. It finds us polluted with innumerable defilements, and offers us moral purity. It finds us weak and enslaved, and offers us liberty. It finds us wretched, and offers happiness. It finds us dead, and offers everlasting life. It finds us "having no hope, and without God in the world"—with nothing before us but "a certain fearful looking for of judgment and fiery indignation," and places glory, and honor, and immortality full in our view.

The Living Present.

Friends, let us slight no pleasant spring
That bubbles up in life's dry sands,
And yet be careful what good thing
We touch with sacrilegious hands.
Our blessings should be sought—not claimed,
Cherished, not watched with jealous eye;
Love is too precious to be named,
Save with a reverence deep and high.
In all that lives exists the power
To avenge the invasion of its right;
We cannot bruise and break the flower
And have the flower alive and bright.
Let us think less of what appears—
More of what is; for this, hold I,
It is the sentence no man hears
That makes us live, or makes us die.
Trust hearsay less, seek more to prove
And know if things be what they seem;
Not sink supinely in some groove,
And hope and hope, and dream and dream.
Some days must needs be full of gloom,
Yet must we use them as we may;
Talk less about the years to come—
Live, love, and labor more to-day.

Notes by the Way. No. 5.

A. F. DUGGER.

LEFT home Nov. 24, for Stewartville, DeKalb Co., Mo., and after a ride on horse back of 60 miles, I arrived at Bro. Jonathan Arnold's, who made me more than welcome. I had not seen Bro. and Sr. Arnold, and their family, since Bro. A. C. Long and myself closed our tent meeting in Stewartville, about four years ago last fall. Bro. Arnold was one of the first to embrace the Advent faith when preached in his neighborhood about ten years ago, and when the Sabbath was presented in our tent meeting, after close reading, he became convinced of his obligation to keep it, and so did Sr. Arnold; since which time they have remained firm and steadfast in the observance of the Sabbath of the Lord. Altho' they have a family of children about grown, three sons and a daughter at home, and one married, yet you do not hear that complaint so common to the travelling minister engaged in Sabbath reform, "We can't keep the Sabbath on account of our children," &c. No; their children, though not members of the church, keep the Sabbath with them, without one word of complaint, even those of them that are of age. Why is this? The only answer that occurs to my mind is that they have adhered to the Bible rule in bringing up their children, in the way that they should go; that is, to respect or honor father and mother.

According to the Bible the father and mother should be the heads of the family; their mandates being reasonable should be obeyed; but in this age of disobedience to parents the rule is reversed. Of Abraham the Lord said, "I know him that he will command his children and his household after him." Gen. 18:19. Here is the duty of every father in reference to his family clearly defined, and it is one which can not be neglected with impunity. "Set thine house in order," is a Bible commandment, and one to which the very fitness of things make it necessary that we should obey. The will of father and mother, ruled by love, should be the law of the household, which law should be administered in love; and if so, parents

will not provoke their children, which is so forbidden in the Scriptures; hence Paul says, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," Eph. 6:4. This is what Paul says to the parents, and it is certainly good advice. To the children he says, "Children, obey your parents in all things, for this is well pleasing unto the Lord," Col. 3:20. The expression, 'all things,' means simply in all lawful requests. Guardians and all persons having an over-sight of orphan children stand in precisely the same relation to them that parents do to their own children, and *vice versa*; and therefore all come under the same rules laid down by the apostle Paul. Of all human relations the family relation is the most sacred, and should therefore be characterized by love. Yes, peace and happiness should crown the family circle, but in order for these results to follow, the parental authority, exercised in love, must be respected.

Nov. 27, in company with Bro. and Sr. Arnold, and their son William, went to the place of preaching, where we found a good congregation. I spoke almost one hour and a half on the subject of hope, defining its nature, influence, foundation, &c. At the close of the sermon returned with Bro. Arnold and remained over night, and on Monday, 28th, we visited one of his neighbors, Bro. W. H. Stone, and family, of the South Methodists, but who, thro' the influence of Bro. Arnold, and reading 'Bible Sabbath Defended,' which, if I mistake not, he said Bro. Arnold furnished him, he is now keeping the Sabbath, and is firm and steadfast in it; his family also keep it with him. With this Bro. and Sr. we remained all day, and faithfully improved the time, talking upon various subjects. At night spoke again from the language, "Behold, he cometh;" and enjoyed good freedom in depicting the glories of the promised coming of Israel's returning King, to reign in righteousness over this revolted, but then restored planet of ours. Good attention was given to the word spoken.

At night, in company with Bro. M. D. Fairfield, went to Bro. Emerson D. White's, who, some years ago, while I was connected with the First Day Adventists, was Secretary of our Conference. Bro. Fairfield and Bro. Arnold were also members with us. I was truly glad to see all of these old veterans in the advent truths, and to learn that they were still showing their love to God by keeping his Sabbath. These brethren embraced the Sabbath at our tent meeting at Stewartville, and have since been letting their light shine, and therefore have been instrumental in bringing others out to a knowledge of the Bible Sabbath. Here I may also mention that Bro. M. D. Fairfield leaves this week for Michigan, where he expects to make his future home. His address for the present will be Salt River, Isabella Co., Mich. He would like to have some of our ministering brethren in Mich. to visit him, when convenient for them to do so, and preach the word. I have known Father Fairfield for a number of years, preached the funeral discourse of

his only son, while connected with the Advent Christian church. He has since lost his wife, which leaves him all alone. I believe him to be a good, faithful, Christian man, and my prayer is that the blessings of our heavenly Father may follow him to his new home; and through his Christian influence and the influence of the word preached by Bro. John Branch, or some other brother, may a Sabbath-keeping church be organized in his vicinity, where he may enjoy the society of those of like precious faith.

Nov. 30, in company with Bro. E. D. White, visited Stewartville. As the various churches were engaged in a union protracted meeting I did not on this tour preach in the place, but attended the union effort, and by the request of Eld. Hannah, the South M. E. minister, for a short time I addressed the young converts. In this meeting I could not only see but feel the effects of the tent meeting which Bro. A. C. Long and myself held in the place, mentioned elsewhere. In fact, there is a very strong Adventist element in the place, and the leaven is still working. I have never been greeted more warmly by my own brethren than I was at the close of the meeting, by members of various organizations, and especially by the members of the South M. E. church, the members inviting me to see them, and also to preach. Eld. Hannah, their pastor, and by the way a very able preacher, invited me not only to visit him, but also to fill his desk any time on his regular days. Inquiries were made concerning Bro. A. C. Long, and wishes expressed to see him, I am satisfied that in Stewartville a good work could be done. I am particular to mention these things, from the fact that they show the effects of tent labor. While in Stewartville Bro. Long and I labored very hard, and the weather was dry and oppressive. Some times we almost became discouraged because we could not see any immediate results of our labors. But, brethren, the work we then began is still going on. The seeds of truth sown at the tent in that meeting, though four years ago, are germinating. This is plainly to be seen, not only in the town, but for miles around in the country.

Last summer Brn. W. C. Long and N. A. Wells held a very interesting tent meeting in King City for some weeks. On my way to Stewartville I went ten miles west of King City, where I staid over night, and was told that that whole country was stirred up. The people were seen going to the tent long before night. In fact, they said you could hear the wagons rolling by from the meetings seemingly at all hours of the night, and that the people went to reading their Bibles as never before. Who can tell the result of these meetings? I am more in favor of tent meetings than ever before. I know that in that way more people can be reached than in any other way, and I am now satisfied that more good can be accomplished; and our object should be to accomplish the greatest good possible; for whether the Master comes or tarries, our time to work is short. Our sun must soon set. O, may

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Questions and A

A. F. DUGGER

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we be true to the cause we have espoused, that we may not run in vain, but be useful in our day and generation.—(Stewartsville notes continued in next No).

Questions and Answers.

A. F. DUGGER.

"And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter and said unto Jesus, Lord, it is good for us to be here; If thou wilt let us make here three tabernacles, one for thee and one for Moses and one for Elias." Matt. 17: 3, 4.

O. E. NEWMAN.

This text is not contrary to our affirmation that the dead are unconscious. Elias, or Elijah, never died, but was translated. Moses, we read, died, Deut. 34: 5; not simply his body, but Moses, the real being called Moses (whatever that was), the record says died. Of him it is written plainly, "Moses, my servant, is dead." Joshua 1: 2. The Bible history does not say that the body of Moses is dead, as it should read to harmonize with popular theology, which teaches that death kills the body and liberates the real man to live either in a hell of misery or in a heaven of bliss, until the resurrection day. Now, the text you quote says Moses appeared, not the soul or spirit of Moses, but Moses, who died and was buried in a valley in the land of Moab, Deut. 34: 6; that Moses appeared upon the mount of transfiguration, and no other. So if it was the soul or spirit that appeared, as the Roman Catholics teach, then the proper noun Moses belongs exclusively to the soul or spirit, and the expressions 'Moses died,' 'Moses was buried,' 'Moses is dead,' proves that the soul or spirit 'died,' was 'buried,' and was 'dead,' at the time of the writing of Joshua, the first chapter. But if it be argued that the expressions Moses 'died,' and was 'buried,' and 'is dead,' refers only to his body, then as we read in the text you quote that 'Moses appeared,' it therefore follows that it was his body that appeared and talked with Christ; and as it had been dead and buried it must therefore have been resurrected from the dead.

There are but two ways in which Moses could have been present at the scene of transfiguration, either by virtue of a positive resurrection from the death state, or through the instrumentality of a vision. If in vision then the whole affair was a vision, and such Jesus declares it to be. "And as they came down from the mountain Jesus charged them, saying, Tell the vision to no man until the Son of man be risen again from the dead," 9th v. A vision is something that appears to the eye as though it were a reality, when in fact it has no real existence. Such were the visions of Daniel. He saw four great beasts come up out of the sea, Dan. 7: 3, like lions, bears, and leopards, having wings, heads, iron teeth, and horns. Were these real facts, or were they simply visionary, designed to illustrate future events? See Peter's vision, in which he sees a vessel descending from heaven, filled with all manner of four footed beasts, creeping things, and fowls of the air.

Was it a reality? The record says it was a vision, Acts, 10th chap.
Enyart, Gentry Co., Mo.

Meetings at Pleasant Valley, Mo.

BRO. BRINKERHOFF: Thinking that the brethren of the different localities might be interested in hearing from us at Pleasant Valley, I thought I would pen a few lines. Bro. W. C. Long has been laboring for us this year, and has been a faithful servant, one that is worthy of his hire. His time is mostly up with us, but I think we will have to employ him for one more year, as it seems to me that it would be almost as hard for us to live without eating as it would to live without some one to administer spiritual food to us. Last month, Nov. 1, we had an invitation to visit the Christian denomination on Little Creek, at the Mt. Gilead Church; we had quite a good interest at the commencement of our meeting, but Bro. Long had to close the meeting on the account of sickness for a few days. Then we went back to continue our meeting, but something had gone wrong with the brethren, and we could not get out an audience, which is no uncommon thing, when people want to reject the truth; and the strongest argument they can use against us is the stay at home argument; though we would at times have Bro. Willis Allen, who is a good meaning man, and one who sometimes preaches for them, to attend. Bro. Long, after preaching, would give liberty for remarks, and Bro. Allen generally had some question to ask and remarks to make. But the nights became so dark and the roads so bad that we concluded to close our meeting, as we had so far to go, the distance being some five miles. We made some warm friends in that vicinity.

At the first of this month, Dec., the Christian brethren commenced a protracted meeting. Their ministers were Elds. Richardson and Harland. They commenced their meeting by reviewing what we had proclaimed, and when the word came to us we also heard that the people wanted to hear both sides of the question. I wrote them a note stating what we had heard concerning the request of the people, and that as they were preaching against the Bible doctrines we had given, that if they would give us half of the time, we would come over. But instead of this they sent a note back stating that they would not have their meeting disturbed. Also, Eld. Richardson sent Bro. Long word that he wanted him to come over and make right some false statements he had made concerning him. Bro. Long went over, but they would not allow him to talk; they dismissed the audience. Then Bro. Long told the audience that he would talk to them in the road, when they allowed him to make just a few remarks; and in doing so he gave them a broad challenge for discussion on the Law and Sabbath. This was what they were reviewing us on. Eld. Richardson followed one of the members of our church, one of my sons, near half a mile and overtook him in the public highway, and used some very

abusive language toward Bro. Long. We were urged by some of the people to commence a meeting in a school house near the church and review what they had said; but we thought it would not be doing right.

We held our meeting at Pleasant Valley at Bro. Long's regular appointment. One more united with us in keeping the commandments of God and the faith of Jesus. I could write more, but this is sufficient. Your brother in hope of eternal life.

JASPER MOORE.

CHRISTIAN EDUCATION.—*The Chinese Recorder* reports an interesting state of affairs at Ningpo, where the native Christians connected with the Presbyterian mission have established an academy. It is a purely native affair, controlled and supported by them. Native gentlemen, not Christians, have contributed, and converts who were poor gave materials and labor, the farmers gave cotton, and the women spun and wove the necessary articles for furnishing the building. All this is done in hearty co-operation with the mission, and gives every promise of great success.

THE work of home missions is at once the most patriotic and the most Christian work in our land. The preaching of the cross in America is the wisest and the most far-reaching statesmanship. The home missionary, in his difficult field, is brother hero to the soldier that has died in our country's battles.

From Bro. John Branch.

DEAR brethren scattered abroad: I am still holding meetings here at Kibbie's Station, in the Chambers School House. I have spoken eighteen times, and seven have set out to keep God's commands, the fourth included. The interest is still good. I think others will come and go with us. We ask the prayers of all the brethren every where in our behalf, that much good may be accomplished. I shall be obliged to neglect writing a very lengthy letter for the paper at present, for I am very busy just now in this good begun work; and now I want to ask of all the readers of the ADVOCATE, please to write, a little piece at any rate, and send it in for publication, and help make the paper spiritual. Those laboring and holding protracted efforts, cannot do much but visit, and occasionally report in regard to its success; so come, brethren and sisters, one and all, write a letter for the paper. My love and fellowship with you all, and fellowship for the truth.

Kibbie's Station, Van Buren Co., Mich. Dec. 20.

BRO. C. L. NELSON writes from Alanthus Grove, Mo.: As I like to read the Letter Department, I will send you a few lines. We have regular preaching at Alanthus the Sabbath before the first Sunday in each month, by Bro. A. F. Dugger. Our church is in a good condition, and is prospering, although many of the churches are almost gone down. We thank God that it is not the case with the church at Alanthus, although Eld. Montgomery came here and tried to destroy the Adventists, but made a failure. Yours truly.

The Advent and Sabbath Advocate.

The article on the Covenants by Bro. Hull will be read with interest, showing conclusively that the ten commandments are not the old covenant that has been succeeded by the new covenant. Many of us cannot see that the new covenant has been fully entered upon, although it has been ratified, and sealed with blood. Jesus Christ is now its surety, and its fuller development will be entered upon in the next dispensation, after the second advent of Christ.

The trial of the assassin Guiteau has been greatly prolonged, unnecessarily it seems to us; for, instead of a trial of five or six weeks, when guilt is not denied, a very short time would have been sufficient. It seems plain that the insanity plea will not avail.

Items of Interest.

ADVICES from Ireland state that the people are in a continual ferment over the land troubles; and that the decisions of the Land Courts in fixing and lowering rents have not materially allayed the excited state of feeling with the people. It seems that nothing short of a government revolution will settle the troubled affairs.

A violent storm raged in the Mediterranean country on Dec. 17, doing great damage to shipping, and in Algeria the rainfall caused the destruction of a part of the Oram railway, and other loss of property. At Tunis the storm was similar. Two days before a violent storm raged in China. It is also reported that on the Atlantic Ocean for the last few weeks the storms have been the worst for forty years.

THE *Jewish Messenger* says: "The harvest in Palestine is reported as having been an excellent one, and large numbers of vessels (laden with the products of the country) are constantly leaving Jaffa and Gaza for Europe. The exports are so extensive that fears are entertained that the price of wheat will be raised to a considerable extent, notwithstanding the excellence of the harvest."

In consequence of Ingersoll's forty-eight page blasphemous article in the *North American Review*, the Appletons have withdrawn the imprint of their firm from that periodical. The infidel has overdone the matter with some people.

Jewish exiles from Russia are now arriving in Chicago faster than they can be cared for. During the last six weeks no fewer than 100 families have sought homes and employment there. They come from all parts of the Russian empire, but their common starting point is Brody, a city in Galicia, just across the line from Russia, whither the Jews flock to avoid persecution. The United Hebrew Relief Association hopes to be able to found a number of Jewish agricultural colonies in the West early in the spring.

THE English Old Testament Company have finished their seventy-first session. The second revision of Isaiah was carried as far as chap. 14: 14.

A correspondent of the *London Record* states that a party of eighteen Americans has recently arrived at Jerusalem to await the advent of our Lord. He adds: "They are respectable, educated, and, it is said, wealthy people, and are to be followed by many more. The poor crazed Englishman who for several years has been going about the city dressed in grave-clothes and with a heavy wooden cross on his shoulder, carries his cross no more. Age and privation had much reduced his strength, and a fit of fever carried him off. A German lady, who regarded herself as 'the bride of Christ,' and had prepared magnificent dresses in which to receive her Lord, went away to the Jordan and did not return. On inquiry, it transpired that she had died and been buried by the Bedouins. Jerusalem is seldom without two or three such persons holding extreme or fanciful religious views. It is cause for thankfulness that the evangelizing work of the Church is going steadily forward throughout the land. The difficulties are great and there are many adversaries, but there can be no question that the country is being gradually pervaded by Scriptural teaching. Many Jews have arrived in Jerusalem from Bulgaria and Russia, and many more are expected."

EDUCATION is the knowledge of how to use the whole of one's self. Men are often like knives with many blades; they know how to open one, and only one; all the rest are buried in the handle, and they are no better than they would have been if they had been with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated when he knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.

Monsignor Termose, Prelate of the household of Pope Leo XIII., expressed his opinion at Montreal, that his Holiness will ere long change his residence to Malta, owing to the opposition he receives in Rome. The Pope foresees his departure, and has made a list of all objects of value in the Vatican.

It is said that in a single week in October ult., England lost no less than \$80,000,000 through the wreck of vessels at sea.

Appointments.

Jan 1, Sunday and Sabbath with the church in Alanthus. Second Sunday, Empire Prairie, preach a funeral sermon, as Bro. Nicholson may appoint. Third Sunday with the church at Wilcox. Sunday night at the Dillon School house. Monday night, 16th, as Bro. D. B. Ferguson may appoint. Tuesday night, 17th, as Bro. G. P. Combs may appoint. Wednesday night, 18th, as Bro. Tuller may appoint.

A. F. DUGGER.

Letters and Money Received.

A M Brinkerhoff \$1, M B Smith \$2.50, L Lund \$2.50, Peter Rinehart \$1.50, Robert Watson \$1.50, N A Welis for E P Wells \$1; on book account \$1, Jas K Rodgers \$2, A F Dugger, J W Osborn.

Books and Tracts Sent by Mail.

M B Smith, L Lund, A F Dugger.

Books and Tracts FOR SALE AT THIS OFFICE.

HYMN BOOKS.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music, whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

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

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

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

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

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

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

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

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

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

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp, 2 cts.

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

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

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

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

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

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

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

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

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

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

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

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Mrs. White's Visions and the Seventh Day Adventists— pages, price 1 cent.

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