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"Thy Word is a Lamp unto my Feet and a Light unto my Path."

VOL. XVI. Marion, Iowa, Third Day of the Week, 21st Day of the 10th Month, 1881. (Jan. 3, 1882.) NO. 40.

## The Advent and Sabbath Advocate.

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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 abserve the Bible Sabbath (the seventh day of the seek.) together with the other commandments of find 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.

#### Every Year.

Every year! Does each grow fairer With the beauty of our Lord, Shining with his wondrous likeness, Seen in every deed and word?

Every year! In strength and meekness Are we treading where He trod; Going forth, the lost to gather To the family of God?

If our "going forth" is hindered With the reapers sickle bright; If we may not toil with others, When the harvest fields are white,—

Are we pleading with the Master, If we cannot plead with men? Like a fountain ever springing, Does our cry go up for them?

Every year! Is His dear presence, Like a glad, unspoken song, Prelude low of hallelujahs, Rising from the white-robed throng.

Every year! He draweth nearer, O'er the dark hills far away; He, our royal bridegroom, cometh For his golden bripal day.

Are we waiting for His coming?
Are we listening for his feet?
Ready in our fair adorning.
Uhrist, our King and Lord, to meet?

-Selected.

## The Importance of the Kingdom.

A. C. LONG.

The theme of the kingdom of God on earth is of transcendent and preeminent importance to every child of God. In it is treasured up his crown, his life, and his inheritance. It is the culmination and consummation of his hope. In this light it was viewed by our Savior and the apostles, for it was the burden of their preaching. After the the resurrection of Christ, he remained with his disciples for forty days, teaching the things pertaining to the kingdom of God, Acts 1:3. It is recorded of Paul, when he came to Ephesus, that "he spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God," Acts 19:8. And when the same

apostle was brought to Rome, he "dwelt two whole years in his own hired house, and re- of truth, we next inquire whether this kingceived all that came in unto him, preaching dom is already set up on earth. the kingdom of God and teaching those it is not yet set up; for when it is set up, activities concerning the Lord Jesus Christ," cording to the above passage, "There will be cording to the above passage, "There will be cording to the above passage," Now there Acts 28: 30-31.

If our Savior made the kingdom of God two whole years at Rome, it evidently must be a subject of surpassing importance. This importance is increased when we learn that it is the reward of the saints. Our Savior says, "Fear not, little flock, for it is your Father's good pleasure to give you the king dom," Luke 12: 32. Those that "are rich in faith are heirs of the kingdom, which God has promised to those that love him," Jas. 2: "The time came that the saints possessed the kingdom," Dan. 7: 22, 27. The kingdom shall be given to the people of the saints o the Most High." From these passages we learn that the kingdom will be given to the saints as their future reward; and certainly we ought to have a deep interest in our future inheritance. If earthly kings and monarchs will wade through blood to enthrone themselves on a temporary kingdom, ought we not to put forth a strong effort to gain a throne in the everlasting kingdom? At least we ought to prove up our heirship, and see that our title is good. We can far better lose all we have here, than to lose our in faith, than to die a millionaire, and a bankrupt in faith.

With these introductory remarks we now call your attention to the subject of the kingdom itself.

A kingdom embraces subjects, king, territory, and laws.

We shall first enquire as to the territory of this kingdom. This territory will be the earth. "The Lord shall be king over all the earth: in that day there shall be one Lord, and his name one," Zech. 14:9. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Dan. 7: 27. "Thy kingdom come, thy will be done in earth as it is done in heaven.' "Thou hast made us unto our God kings and priests; and we shall reign on the earth," Rev. 5: 19. At a particular time there are "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever," Rev. 11: 15. The above passages clearly teach that the territory of the kingdom is this earth.

This having been established by the word cording to the above passage, "There will be one king over all the earth." Now there are many kings over the earth. The will of his principal theme for forty days, and Paul for three months at Ephesus, and again for heaven. This is not the case now, consequently the kingdom is not yet established.

That the kingdom was not set up during the ministry of Christ on earth, is evident from his teaching the disciples to pray "thy kingdom come," and telling them that "it is the Father's good pleasure to give them the kingdom," Luke 12: 32. Joseph of Arimathea, a disciple of Christ, also waited for the kingdom of God," Mark 15: 42. Our Savior, in reply to Pilate on this subject, says, "My kingdom is not of this world," (but of the world to come, Heb. 2: 5). "But now is my kingdom not from hence," that is, from this time onward, John 18: 36. Christ is here teaching that his kingdom is future. Upon another occasion, as the Savior was teaching the multitude on his way to Jerusalem, "he added and spake a parable, because he was nigh to Jerusalem, and because they thought the kingdom of God should immediately appear," Luke 19:11. This teaches that the multitudes which followed Christ believed the kingdom of God yet future. In this parable of the nobleman, he teaches the people that he must go to a far country to receive ter die here in poverty, a bankrupt, yet rich for himself a kingdom, and to return. Heaven is this far country, and when he returns, having received the kingdom, then the kingdom will appear. We conclude from these passages that the kingdom was future in the days of Christ while on earth.

There is another class who claim that the kingdom was set up on the day of Pentecost. Let us examine this a little. Does the 2nd chapter of Acts give an account of an organization of the kingdom? Does Peter say, in explanation of the pouring out of the Holy Spirit and gift of tongues, This is that which was spoken by the prophet Daniel, that in the days of these kings the God of heaven will set up a kingdom? If Peter had said this it would have settled the matter. he says this, This is that which was spoken by the prophet Joel, I will pour out my spir it, Acts 1: 16. If the kingdom was set up here, it appears passingly strange that the disciples did not say a word about its establishment. If the kingdom was set up on the day of Pentecost, the apostles knew nothing about it; for Peter tells us it is yet future, about thirty years after Pentecost. Here is his testimony on this subject:-Wherefore

# ADVENT & SABBATH ADVOCATE.

these things ye shall never fall; for so an entrance shall be ministered unto you, abundantly, into the kingdom of our Lord and Savior Jesus Christ, 2 Peter 1: 10-11. This relett made imparable from the formation of dantly, into the kingdom of our Lord and Savior Jesus Christ, 2 Peter 1: 10-11. This passage evidently proves it future, and that the brethren shall have an entrance into it, it they are dilligent.

The above passage of itself is sufficient to that the brethren shall have an entrance into it, it they are dilligent.

continue in the faith, and that we, thro' much tribulation, must enter into the kingdom of God, Acts 14: 22. Here we learn that we must first pass through tribulation, before we enter the kingdom. This life is the place Again, under the highest through the highest and the highest area of the highest and the highest area of the highe of tribulation, hence we shall enter the king-This same apostle dom in the future life. us that men in this mortal state, or in this life, cannot possess the kingdom. this I say, brethren, that flesh and blood cannot inherit the kingdom of God," 1 Cor. 15: The expression, "flesh and blood," refers to man in this mortal state. Dr. Adam Clark, in his comments on this passage, says of the above expression, "This is a Hebrew paraphrase for man; and man in his present state of infinity and decay. Man,in his present state cannot inherit the kingdom of God." We might present many more arguments from the 2nd and 7th chapters of Daniel, to show the kingdom is yet future; but we think enough has been presented to oonvince the inquirer after truth.

Having then clearly shown that the kingdom was not set up during the ministry of Christ, nor in the days of the apostles, we are now ready to inquire when it will be set

up.

The first passage we shall adduce to prove this proposition is the language of our Savior, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all [living] na- Christ. tions; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit [or possess] the kingdom prepared for you from the foundation of the world,25: 31-34. From this passage we learn that at his second advent Christ will occupy his own throne, the throne of David, and the saints will then as we have learned, the saints were heirs; now at the second advent, they have become jects. To give a king royal authority is preimmortality at the last trump, they conse-objection is that Christ's kingdom is the king-he was [existed] before me," John 1: 16.

the rather, brethren, give dilligence to make quently now have everlasting life, and are kingdom in heaven, therefore this kingdom in heaven, therefore the kingdom in heaven, the kingdom i the rather, brethren, give dilligence to make quently now have everlasting life, and are kingdom in heaven, therefore this kingdom to these things ye shall never fall; for so an entrance shall be ministered unto you, abun-lassage that it is the kingdom prepared from the lassage that it is the kingdom prepared from lassage that it is t

prove our proposition that the kingdom will be set up on this earth at Christ's second addom to be future long after the day of Pentecost. Hear ye him; "Hearken,my beloved ers. Paul says "that Christ will judge threthen; Hath not God chosen the poor of quick and the dead at his appearing and brethren; Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which God has promised to them kingdom, which God has *promised* to them kingdom," 2 Tim. 4: 1. Here inspiration that love him?" Jas. 2: 5. From this we learn that the kingdom is yet an object of Januaria and the Kingdom is yet an object of Januaria appears for this is the Nobleman promise, and that those rish in faith are learn that the kingdom is yet an object of promise, and that those rich in faith are heirs, but not yet inheritors.

The apostle Paul, in harmony with Peter and Lamos teaches the kingdom, future in his of years and faith his angels, and they and James, teaches the kingdom future in his of man shall send forth his angels, and they day. He exhorted his brethren at Antioch shall gather out of his kingdom (territorial day) the continue is the faith and the man shall gather out of his kingdom (territorial day). kingdom] all things that offend, and them that do iniquity; Then shall the righteous shine forth in the kingdom of their Father,"

and resurrection of the just, we have this language: "And there were great voices in and are become the kingdom of our Lord turned water into wine. "Now heaven, saying, "The kingdoms of this From this we learn that the kingdoms of the world become the kingever," Rev. 11: 15. dom of Christ at the resurrection of the just,

or at the advent of Christ. In the 24th chapter of Matthew, our Savior gives us signs, by which we may know his coming is at hand, and then tells us, When ye shall see all these things, know that he [Christ] is near, even at the doors, v. 33. Luke, in recording the same signs in his 21st chapter, says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand," v. 31. The above phrase, "the kingdom of God is nigh at hand," is an equivalent to the phrase in Matthew, "Christ is near, even at the doors;" so Luke understood that when Christ is

at hand. established on earth at the second advent of

A few who believe in the desolation of the earth during the thousand years, claim that the kingdom is set up in heaven at the second advent of Christ. The first objection I have to that position is that the scriptures do not teach it. The second is that God has always had a kingdom in heaven, and I can see no use in setting up another one there-The third is that the territory of the kingdom is the earth, as we have already proved. and the kingdom cannot be set up or estabinherit the kingdom. Previous to tais time, lished until the king is enthroned upon his own territory, reigning over his own sub-

I have read the articles on both sides of this subject which have appeared in the Apvocate from time to time with some interest. and while it is probable that enough has and with the probable that enough has been said on both sides of this controversy. yet I hope the readers of the Advocate will bear with me while I briefly express my feel ings and views on the subject. I believe that it is a subject that we all ought to treat with the utmost caution, seeking with reverence and meekness to receive the plain teachings and meekness to Teetre and Plant seatings, and statements of the word of God, although we may not be able, in our finite wisdom we may not be able, in our line wisdom to fully comprehend all that is said therein.

It will not do for us to say that we do not believe in the pre-existence of Christ be cause we cannot see how it could be so. agree with Bro. Brinkerhoff, that the Bible agree with Bro. Brinkernon, that the Bible Again, under the sounding of the seventh is not a mystery or a revelation of things not Again, under the sounding of the seventh is not a mystery or a revelation of things not trumpet, which brings to view the judgment to be understood; but we do say, however, that there are things revealed in the Bible that man cannot comprehend fully. For instance, we cannot comprehend how Christ and his Christ, and he shall reign forever and prehend the miraculous conception of Christ; nor find out the Almighty to perfection. Now, it is plainly stated that "God was manifest in the flesh," referring to the person of Jesus Christ; yet Paul says it was a great mys-

tery, 1 Tim. 3: 16. Bro. Lyon seems to be greatly perplexed about how Christ could exist as a person before he was born of the virgin Mary. I suppose he remembers the old adage: "It is easier to ask questions than it is to answer If I should ask him how God could be self-existent, I do'nt suppose he could them." explain it; yet I think one is as pertinent as the other. The facts are that this same question, in substance, troubled the unbelieving Jews in the days of Christ. Jesus had told near, even at the doors, the kingdom is nigh them in plain terms that he came down from therefore they asked the same question (in ted, prove conclusively that the kingdom is substance,) that Bro. Lyon has; and I think with about the same result, for even the Son of God did not try to explain it to them. See John 6: 41-42. Now there might have been some excuse for those who asked the question then, with the light that shone on their path way; but it hardly seems excusable in our day for a professed believer in Jesus, as the Son of God, who spake what he knew and testified what he had seen, John 3:11, to question the plain statement of Christ that he came down from heaven, and say that he had no existence until he was born of the virgin.

John the Baptist teaches the pre-existence of Christ, and bears witness to the fact that Christ came from heaven. "He that cometh now at the second article, the hingdom; having put on paratory to its establishment. The fourth after me is preferred before me [why?], for

and refer to his natural birth of the not refer to his natural pirth of the Now, you the John was born before Christ. Also you the John was cometh from heaven is above me or John was porn before Christ. Also or John cometh from heaven is above that corresponds exactly with all corresponds This all confirmels. We find that these of old, the all corresponds exactly with what of old, the self-was all corresponds of the find that these of the self-was of John and of Christ containing of John and of Christ containing the self-was of the or of days and of Christ con-laiments of John and of Christ con-that I atements of John and of Onrist con-latements of John and of Onrist con-that I be the beavenly origin caused even some bis heavenly origin caused even some be the his heavenly origin caused even some be the who claimed to be his disciples to who claimed a doing in our day the claimed are doing in our day, and like say they); but Christ renlies (like some are doing in our day, and like some they); but Christ replies mair infidels say they); but Christ replies will infidels say they are they will see will se what and if ye shall see will will agree tion, ascending up where he was he year of man a ce of 1. 62, as much as to see of man ascer, 62, as much as to say, John 6: 61, 62, as from beauto, say, sor John 6: 01, uz, as much as to say, leid of the that I came from heaven, but firs disbels of you shall see me ascend up. dishelieve that I came from neaven, but firs dishelieve that I see me ascend up to up one of you shall see mysterious and ... of you share say mysterious and unthing that is as mysterious and unway a thing that I came from heaven. Such of that I came would be perfectly magnifications with the state of the real as that I came from neaven. Such of graff as to us would be perfectly meaning of graff disbelieved in the pre-existence. age to us would be pre-existence of gree disbelieved in the pre-existence of green savs Bro. Brinkerhoff e disbelieved in one pre-existence of But, says Bro. Brinkerhoff, the ex-"pre-existence of Christ," is not "pre-existence of Onrist," is not sold in the Bible. True, but does it necessing in the Bible and in the Bible and fally follow as a regreat deduction that the spine is not taught in the Bible? By no other man expression. "ten commond." is not tassion, "ten commandments". and found in the New Testament; but does found that they are not brought to light follow that they are not prought to light gen? The expression, "ceremonial law" grin! Ine use so much), is not found in Bible; does it follow that there is n Bible; the B.ble? I think not. Again expression, "moral law" (or even the get moral), is not found in the Bible; do follow that there is no moral law in t spile? Certainly not. The facts are, Bi ad language to express ideas, while we ferent forms to express the same ideas saning the same thing. Brethren, le appression as we are the plain statemen and truths. Said Jesus in John and now, O Father, glorify thou me ine own self with the glory I had wit when?] before the world was." M Christ pray to the Father to be wkinto non-entity? Who can bel We wish now to notice a few Scrip unnection with the language of Cl corded in John 8: 58, "Before A vas I am." Said Jesus to the Jews, his temple [my body,] and in three vill raise it up," John 2: 19. Agai 1:17, 18, "I lay down my life the ake it again. I have power to la ad I have power to take it again sidently was the same I that rai imple took this life back that exi fore Abraham. Well, says on nning into the trinitarian view an't help that; for if that take it is, I am going to believe ys, let it prove what it may, at he had power to restore or e) his body or temple, had he his life again, which is th ich proves that he was divis ore than man, that he was th his divine nature as well a Hence it is said that and also that he "was

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and as David never had a ; and as bearing and a seaven, therefore this kingdom

#### re-existence of Christ.

M. B. SMITH.

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ems to be greatly perplexed st could exist as a person beof the virgin Mary. Well, nembers the old adage: "It juestions than it is to answer ould ask him how God could , I do'nt suppose he could think one is as pertinent as facts are that this same quese, troubled the unbelieving s of Christ. Jesus had told rms that he came down from welling place of God), and sked the same question (in Bro. Lyon has; and I think ame result, for even the Son ry to explain it to them. See Now there might have been those who asked the question ght that shone on their pathlly seems excusable in our ed believer in Jesus, as the spake what he knew and ne had seen, John 3:11, to n statement of Christ that he n heaven, and say that he until he was born of the

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anot refer to his natural birth of the gandow John was born before Christ. Also He that cometh from heaven is above This and of himself. We find that these ssatements of John and of Christ conwho claimed to be his disciples to (like some are doing in our day, king infidels say they); but Christ replies haquestion, "What and if ye shall see n of man ascending up where he was John 6: 61, 62, as much as to say, disbelieve that I came from heaven, but some of you shall see me ascend up to ven, a thing that is as mysterious and unnguage to us would be perfectly meaningif we disbelieved in the pre-existence of But, says Bro. Brinkerhoff, the exis not the Bible. True, but does it necesrially follow as a logical deduction that the etrine is not taught in the Bible? By no The expression,"ten commandments" not found in the New Testament; but does follow that they are not brought to light grein? The expression, "ceremonial law" term we all use so much), is not found in Bible; does it follow that there is no h law in the Bible ! I think not. Again, expression, "moral law" (or even the rd moral), is not found in the Bible; does follow that there is no moral law in the ble? Certainly not. The facts are, Bible iters used different forms of expression ad language to express ideas, while we use ifferent forms to express the same ideas, but peaning the same thing. Brethren, let us pression as we are the plain statements of ets and truths. Said Jesus in John 17:5 and now, O Father, glorify thou me with hine own self with the glory I had with thee when ?] before the world was." Question oid Christ pray to the Father to be taken ack into non-entity? Who can believe it? We wish now to notice a few Scriptures in onnection with the language of Christ, as corded in John 8: 58, "Before Abraham was I am." Said Jesus to the Jews, "Destroy this temple [my body,] and in three days I will raise it up," John 2: 19. Again,in John 19:17.18. "I lay down my life that I might take it again. I have power to lay it down and I have power to take it again." Here evidently was the same I that raised up this temple took this life back that existed or was lefore Abraham. Well, says one, you are running into the trinitarian view. Well, I can't help that; for if that takes me there, I am going to believe what Jesus ays, let it prove what it may, and he says that he had power to restore or raise up (to life) his body or temple, had the power to ake his life again, which is the same thing, which proves that he was divine, something more than man, that he was the Son of God in his divine nature as well as in his human nature. Hence it is said that he was "with God," and also that he "was God;" that "in him dwelt all the fulness of the Godhead."

Now, brethren and sisters, I want to say to and power of the inward heat, if temperance you that Christ, the divine Son of God, to be observed; but the constant taking of tome is the one "whose goings forth have been bacco is nothing else but the constant taking "He that contest one that the state one "whose goings forth have been bacco is nothing else but the constant of place of old, even from everlasting," the Alpha and of physic, though through custom and use of a familiar to nature; Omega, the first and the last. For me to say the same may be made that I disbelieved in his pre-existence would for man is a little world, and in him are conas safetiment or same as saying that I disbelieved in his pre-existence would for man is a little world, and in min the beat of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties and qualifies of the same as saying that I disbelieved his tained all the properties are the same as saying the same as t own plain statements concerning himself; great world, as well of poision as of virtue. and I am satisfied that sooner or later the main issue with each of us on this question less with all things, else custom could never will be that Christ was simply a man, or that cause such poisionous things to become agreehe was divine as well as human; and in de- able; yet none ought to imagine the common ciding this question we will have to decide use of such extremes to be the more proper first whether Christ existed before he took or profitable unto their health, upon him the seed of Abraham or not. Be- violence to nature at first, and continual areh, as that I came from heaven. Such of the divine majesty and glory which he claims for himself. If he had no existence they did at first. I doubt not but some may the claims for himself. If he had no existence they did at first. I doubt not but some may the claims for himself. prior to his natural birth, he was simply a find benefit by taking tobacco in pipes, but well as human, God as well as man. hope and pray that those of our brethren coutinue, for by habit and use such things (and sisters, if any,) who have adopted this become like common food in the stomach. Should our ministers generally adopt this be known that they believed it, our influence in the world would be dead. Now, brethren. any one's feelings. frankly and plainly, because I fully believe what I say. I have not said it for strife, or to take it for some manifest distemper or disanything of this kind, but for the glory of ease, who are so far excusable, (yet not one of God and the good of his people. Forgive me if I have said anything that I ought not.

Jewell City, Kansas.

#### Tobacco. A. C. LEARD.

Tobacco is one of nature's extremes; and there is no preparation made that will destroy its poisnous qualities or reconcile it to man's nature; but the continual use of it may in a most men are carried away by custom and measure destroy them. For this cause, at fashion, and look on the multitude, and make the first taking it disagrees with all sorts of temperaments, with some more, and others less, according to the degree of antipathy it bears to each man's peculiar nature, having a nearer affinity to some than others. being extremely hot in operation it is therefore good taken in pipes, against all cold, windy and phlegmatic humors; but the constant and common whiffing and chewing it does not only destroy and render invalid all its physical virtues, but heats and dries up nature, and powerfully consumes the radical moisture, causing most that use it to spit up the moist matter which ought not to be drawn out of the system by such forcible attractions, experience tells him it is prejudical to his own it being a general mistake for people to think interest. that the more thin phlegmy matter they spit up the better it is for them, when in truth it is altogether the contrary; for if the healthiest appetite. Whatever matter is superfluous in more passage: the Bible says, Cleanse yourthe stomach, nature will expel it by virtue selves from all [not a part] filthiness of the

familiar to nature;

The nature of man hath affinity more or rare, then, how you undertake to rob Christ practice afterwards, they can better endure man; if he did have, then he was divine as then there must not be a constant taking of I do it; for then the physical virtue will not long position may recover themselves out of it, Most people that chew and smoke tobacco, in and not a single one more may be led into it. the beginning forced nature and made her bow to their inclinations; not for any distemview and go out and preach it, or even let it per, but of a vain wanton humor, because of late it is grown the fashion; and many thousands have strained and hurt their health, and I hope I have said nothing that will hurt brought many inconveniences upon them-I have tried to speak selves, merely to follow ihis unnatural mode.

Sometimes others there are who first learn ease, who are so far excusable, (yet not one of an hundred of this sort have found it a remedy; ) for though tobacco has so universal a use, yet it is no universal medicine. In deed it hath and is endowed with its particular physical virtues, as all other herbs are; and when it is properly applied, and meets with such diseases, then it proves effectual, otherwise not. There is as much reason that any other herb should be made as universal as this; but few men hearken to reason; for their uncircumcised ways their rule, childishly saying, Sure, if there were not many excellent virtues and benefits found in the use of such things as the common taking of to-It bacco, such an abundance of wise and learned men would never practice the use of the weed; for, they say, we see our physicians and apothecaries, and the best of our gentry, such as have been bred in the Universities and Inns of Court; nay, some of our reverend divines themselves, will smoke as intemperately as any of the vulgar. But all this is still but a fool's argument, to do a thing because he sees others do it, though reason and

It is within the last century that only gentlemen, and but a few of those, used tobacco. But now, look to what extent it is used! even and soundest of men take tobacco, it will children, not ten years old, carry their pipes cause as great evacuations and spitting in and matches and tobacco in their pockets! them as in the most unhealthy. For this cause The Bible says, Let your light so shine that the much taking of it destroys the action of others seeing your good (not bad) works, the stomach, and takes away the edge of the may glorify their heavenly Father. One

trandy was not known till of late; but now the excess of all these things has become almost general among those that count themmost sober and religious, and who should set examples of temperance to others. It not being esteemed any sin to somke 2, 3, 4, or 6, pipes of tobacco, or take as many chews at one social sitting, though in perfect health and when nature doth not require such things; and yet think all is well. If they can but follow their outward accasions, and keep themselves from being overtaken in a violation of a known law, they are all

right.
The common custom and frequent use of these intemperances hides the evil of them, which few consider, and if they do, yet they are ashamed to follow the pure dictates of wisdom, for fear of displeasure, or being hooted at by the frantic rabble who gaze, laugh and rail at all who will not run with them to the same excess.

There is scarce anything in the world that has so much depraved man, and deprived him of his understanding, and led him aside from the simple and innocent ways of God and nature, since his original fall, as custom and the example of the crowd. Nothing is more manifest than that there is not one of many thousand that is guided by his own mind, wisdom, or reason. The common custom carries the day; few ever stand to dispute whether it be good or bad; it is a custom, the fashion, all the mode! If it be there is no scruple to be made. The unlawful use of tobacco, brandy, and wine, &c., and the intemperance therein, is cloaked over by the ≥icked customs of the multitude. Would not any indifferent body vote it a sin and a shame for a man or a woman to sit smoking ten or twenty pipes of tobacco in a day,making the whole house smell an hundred-fold worse than the smoke that comes from the stoves or chimneys? How much precious time do men spend in smoking and chewing tobacco, dozing and stupifying their senses!

Tobacco disagrees with the new beginner, being an utter enemy to his nature. taking of it in pipes over-heats their bodies, the fumes and smoke thereof violently penetrates and awakens the center, which always sets nature into an unequal motion, for the fumes penetrate too furiously, which powerfully stirs up and awakens the elements of water, the attractive and poisionous hot qualities being so strong in tobacco, that rarely any can take it without much spitting, which is injurious to most sorts of people. The use of tobacco, either chewing, smoking, or snuffing, hardly ever proves beneficial to man, from the fact that it dries up and exhales that most pleasant and moist liquid, and forcibly draws it from all parts of the body, and casts it forth by its poisionous fumes, or by an unnatural discharge of saliva from the mouth. So the body being deprived of what should keep it in temperature, and cool all the inward parts and vessels, and sharpens

the strongest drinks are desired by all smokers and chewers of tobacco; for small will not make nature restitution for her loss; for every extreme begets its likeness, and after two great evacuations there must be supplies.

[Concluded in next number.]

## The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 21st day of the 10th month, 1881.

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

#### Man's Free Agency in his Salvation.

WE cannot understand the matter of hu man probation and salvation by the gospel of Jesus Christ without considering that man is a free moral agent, left to his own free choice as to his destiny, and the use of the means by which to secure the boon of ever-Adam was left lasting life and happiness. done well he would have been accepted. When the children of Israel under Joshua were settled in the land of Canaan Joshua proclaimed to them to choose now whom they would serve. The Lord had miraculously led them to the promised land, and now they were called upon to choose whether they would serve him or the idols of the people around them.

So has it ever been. The Lord has no 33:11; his pleasure is that the wicked turn from their ways and live. He is not willing that any should perish, but that all should come to repentance, 2 Peter 3:9. He has made known his plan of salvation, and wishes every person to accept and live. The Emphatic Diaglott translates this desiring or wishing, instead of willing, more plainly showing God's love and mercy and man's free agency, instead of any arbitrary action of power to compel man to come, or any predestination or predetermination on his part for individual cases. The revised version also reads "wishes" instead of "willing." These renderings aid us to understand the Scriptures; also the ways of God in proclaim-God may not perish, but may have everlasting life.

#### "Sabbath Points."

[Continued.]

- 4. The reason why God gave the Sabbath to them was, that through a mighty hand and stretched out arm he had brought them out of Egypt. Deut. 5: 12-15.
- was given to the children of Israel, or com- in this handwriting of ordinances so were the the appetite, becomes all over hot and dry, manded them, in particular, more than to other nine precepts of the decalogue; and the appetite dull, the stomach out of tone, other people. The Lord took them to be his one of the ten commandments were blotte

the spirit. The name and use of and hence it is that the spittoon and the them the depositories of his laws and his and hence it is that the spittoon and the pipe are inseparable companions; and still truth; and as no other people had a knowledge of the true God, they only of would keep the Lord's Sabbath. not stop with this, but look at the connection of this declaration, and see that in the very commencement of the rehearsal of the Sabbath commandment recorded in Deut. 5, it reads, "as the Lord hath commanded thee," which refers to the previous commandment in Ex. 20: 8-11, where the reason is stated for giving the Sabbath, that it was because the Lord God made the heavens and the earth in six days and rested on the seventh. The Sab bath is a memorial institution of creation, and as such should be observed by every intelligent creature of God's creation.

- 5. It was part of the law and covenant given in Horeb to the Israelites about two months after they came out of Egypt, ("not made with our [their] fathers.") Deut. 5: 1-22.
- 5. Deut. 5: 1-22 does not say that the ten commandments were the covenant made with the people at Horeb. A covenant made with the people would consist of an agreement be tween God and the people; and the passage referred to says nothing of the kind. The ten commandments are called a covenant, to choose whether he should be mortal or but not a covenant of agreement. They were immortal. To Cain it was said that if he had a declared covenant, or a commanded covenant. but not a covenant of agreement. They were nant, Deut. 4: 13, about which, or concerning which the covenant was made with the Isra elites, in which they agreed to perform all that the Lord required of them, and the Lord took them to be his peculiar peeple. See Ex. 19:5-8. This was made at Sinai; some say that Sinai and Horeb was the same place. That which the Lord required them to do was to observe the ten commandments, to which was supplemented the ceremonial law, pleasure in the death of the wicked, Ezek. of sacrifices and offerings, which was their system of mediation; this covenant they broke, as their history has shown, and has rendered a new one necessary, by which reasoning we see the old and the new covenants. laid down his ways of righteousness, and The Sabbath is also called a covenant of it self; not a covenant of agreement with the Israelites, but a declared or commanded covenant, Ex. 31: 15. Every mention of the Sabbath to the Israelites is not as of a new institution, but as of something already in existence.
  - It was binding only till Christ came. Gal.
- 6. This could not be, for Ex. 31:16 says the Sabbath is a perpetual covenant, through out Israel's generations. A perpetual thing never ends; neither have the generaing that whosoever believeth in the Son of tions of Israel ceased. Gal. 3: 19-25 says nothing about the Sabbath not being binding only till Christ came.
  - 7. He nailed it to his cross. Col. 2:14-17.
- 7. The text does not say that Christ nailed the Sabbath to his cross, or caused the Sabbath to cease by his being nailed to the cross The hadwriting of ordinances that was agains us and contrary to us he took out of the way 4. Yes, this was the reason why the Sabbath by his death; and if the Sabbath was include and great drought or desire to drink follows own peculiar peoplo, wherefore he made out by Christ's death all of them were, an

have a principles of morality no Sabbath, for the ave no principals of morality no we have a Sabbath, for the Sab we have a solution, for the Sab are ly connected with those other descly connected to be separated alposely connected with those other a connected from a connected with the separated from the connected from es of moranty to be separated frog se of moranty that the handwriting of test says against us; but the p of says was against us; but the Sabb e tes was against us; but the Sabb nes was against manking against us, not against manking against a kind provision of a was sing, and a kind provision of a was sing, Benefactor. The holy da r and stavals, and Sabbath days of a our festivals, and next verse a on feativates the next versea sh or called in the next verse a sh bings to come; but the Sabbath da blood which is the seventh day of th arl which as hadow or type of Christ not a shadow or type of Christ work, for it was instituted oning the world, and before the normal world, and before the 8 possible of the Jawish al days of the Jewish dispens menty-five times called sabbaths restament, see the 16th, 23rd, and Testament, and other references of Leviticus, and other referen he Sabbath days of Col. 2:16, 1 the Sauraction same verse with a meter it (meat and drink festivals dimense the fact of the plain that t and not the text are these festival being connected with the system and offerings, were a shadow o things to come in the atonemen This is the more evident from t which says that "the body is of guage used as by contrast, mak ent that these sabbath days we the system of festivals contain or types of Christ. Now, does say that the Sabbath was nailed [ To be Continued.]

#### Questions and Answ

THE following texts are sen quest for an explanation, as v them, which explanation we w give, as best we can. If the to be brought out were expre give better satisfaction.

BROTHER BRINKERHOFF: P as to give your idea of the follow ADVOCATE: Isa. 9: 9 -15; Tim. Philip. 2:6; Rev. 19:16; John 46, 47; Matt. 1: 25; 1 John 5: 20 23:6; Prov. 8:1--36; Ps. 33:6; 1:8; Rom. 10:11; John 17:11 My Savior and my God, 1 John

Coopersville, Mich.

The first text, Isa. 9:9-15 ular point to be examined for prophecy to the Jews, or the name of Jacob, to she though they have prided th wealth and grandeur, show of their saying that they w stone instead of bricks, down, and would use ceds sycamore, that the Lord v ity against them, and sho of trusting in their own we a prophecy which came Scripture a lesson may be Lord's people to trust in in any earthly thing or th 2. Tim. 3:16. If 1 Ti

we wrote an article on the

ws and his ad a knowl-, of course, Now, do connection in the very the Sabbath 5, it reads, nee," which nent in Ex. d for giving se the Lord earth in six The Sabof creation, by every inn.

enant given months after de with our

that the ten t made with t made with reement be. the passage kind. The a covenant, They were anded cove concerning ith the Israperform all nd the Lord le. See Ex ; some say same place. them to do dinents, to monial law. n was their enant they vn, and has which reasv covenants. enant of itat with the anded coveof the Saba new inready in ex-

came. Gal.

31:16 says ant, through perpetual the genera-19-25 say eing binding

2:14-17. Christ nailed sed the Sab to the cross was agains of the way vas included so were the gue; and it were, and

ago, which perhaps gives the desired expla- with God. The context of the following we have a Sabbath, for the Sabbath is than we have losely connected with those other prin-declosely connected with those other prin-derstand the passage to teach that the inspired iples of morality to be separated from them. the text says that the handwriting of ordi-The text was against us; but the Sabbath was not against us, not against mankind, but a blessing, and a kind provision of a wise Cre ator and Benefactor. The holy days, new moon festivals, and Sabbath days of verse 16, are called in the next verse a shadow of things to come; but the Sabbath day of the Lord, which is the seventh day of the week, is not a shadow or type of Christ and his atoning work, for it was instituted before sin entered the world, and before the Savior was promised or a mediator needed. The festival days of the Jewish dispensation are him with the oil of gladness above his fellows, twenty-five times called sabbaths in the Old Testament, see the 16th, 23rd, and 25th chapters of Leviticus, and other references; and the Sabbath days of Col. 2:16, being connected in the same verse with eating and drinking (meat and drink festivals), holidays, and new moons, it is plain that the sabbath days of the text are these festival days, which of God he shall be called the mighty God, being connected with the system of sacrifices and offerings, were a shadow of the good Father of the redeemed world and the rewhich says that "the body is of Christ;" language used as by contrast, making it apparthe system of festivals containing shadows say that the Sabbath was nailed to the cross? [ To be Continued.]

#### Questions and Answers.

THE following texts are sent us with a re quest for an explanation, as we understand them, which explanation we will endeavor to give, as best we can. If the points wished to be brought out were expressed, we might give better satisfaction.

BROTHER BRINKERHOFF: Please be so kind as to give your idea of the following texts in the ADVOCATE: Isa. 9:9-15; Tim. 3:16; Ps. 45:7,8; Philip. 2:6; Rev. 19:16; John 1:1-3; Luke 1: 46, 47; Matt. 1: 25; 1 John 5: 20; Rev. 1: 8; Isa. 23: 6; Prov. 8: 1--36; Ps. 33: 6; Col. 1: 16; Heb. 1: 8; Rom. 10: 11; John 17: 11, 21; John 20: 28. My Savior and my God, 1 John 5: 20.
M. DEVOICE

Coopersville, Mich.

The first text, Isa. 9:9-15, we see no particular point to be examined further than it is a prophecy to the Jews, or Israelites, under the name of Jacob, to show them that although they have prided themselves on their wealth and grandeur, shown under the figure of their saying that they will build of hewn stone instead of bricks, which had fallen down, and would use cedar wood instead of sycamore, that the Lord would bring calamity against them, and show them their folly of trusting in their own wealth and greatness, a prophecy which came to pass. By this Scripture a lesson may be learned by all the Lord's people to trust in him only, and not in any earthly thing or their own wealth.

nation. If 2 Tim. 3: 16 is intended, we unfurnishing the man of God with his theological doctrine, his reproof for an ungodly life or wrong doing, for a standard by which to correct his life, and to instruct him in righteousness, and he will thus be furnished unto every necessary good work.

3. Ps. 45:6-8 is a prophecy of the coming kingdom of the Son of God, and looks to the establishment of that kingdom as the time for its fulfillment, for it is to be when he shall wield the sceptre. At that time it can be grasp.' Dickinson, 'Did not violently be said that because he loved righteousness strive.' Turnbull, 'Did not meditate a be said that because he loved righteousness and hated iniquity, therefore God anointed above all else. The point in this text perhaps is, Is the Son of God ever called God, the same as the Father; and if so, does it prove that the Father and Son are not two persons? This prophecy corresponds with the prophecy of Isa. 9:6; when the government shall be upon the shoulders of the Son the everlasting Father; that is, the God and things to come in the atonement of Christ. deemed saints. The Septuagint version of This is the more evident from the context, the Old Testament, instead of the phrase, "Everlasting Father," in Isa. 9: 6, renders it, "The Father af the world to come." The Son ent that these sabbath days were a part of is called by the same name as the Father, the same as a father and son are, while they are or types of Christ. Now, does Col. 2: 14-17 two distinct persons; in Ps. 45: 7 two persons are distinctly mentioned. Neither does it prove the existence of Christ at that time, for it is a prophecy of his kingdom, which was and is future, and when it is established it shall stand forever and ever.

4. Phil. 2: 6, "Christ Jesus, being in the form of God, thought it not robbery to be equal with God." Here the Father and Son are distinctly spoken of as two individuals, and that God has a form, or personal body. of which Christ is in the same form; see also Heb. 1:3; this form is the same personal body as man, man being made in the image and likeness of God. "Thought it not robbery to be equal with God" has always been hard to understand. Some other Scriptural readings of this text being at hand, we notice that the Revised Version reads, "Counted it not a prize to be on an equality with God." The meaning of the passage is to show the humility of Jesus; that although he was born to be a king, and the Messiah of the Lord's anointed people,he was not so exalted by the rank to which he was born as to prevent his humiliation, but emptied himself (Revised Version) of these honors, and instead of taking the place of a King he took the humble place of a servant, humbling himself unto death, even the death of the cross. See the two following verses. The Emphatic Diaglott reads "divested himself," instead of "made himself of no reputation;" that is, he did not put on his kingly honors, but humility instead. For the part Jesus took in carrying out the plan of salvation, his Father any earthly thing or their own wealth.

rying out the plan of stated after the light and lets the rays pour into it till exalted him to his right hand; here stated after the light and lets the rays pour into it till exalted him to his right hand; here stated after the light and lets the rays pour into it till exalted him to his right hand; here stated after the light and lets the rays pour into it till exalted him to his right hand; here stated after the light and lets the rays pour into it till exalted him to his right hand; here stated after the light and lets the rays pour into it till exalted him to his right hand; here stated him to his right hand; here stated after the light and lets the rays pour into it till exalted him to his right hand; here stated him to him we wrote an article on the passage two weeks "to be like God" (Diaglott), on an equality its broad disc grows broader.

verses shows that notwithstanding this exalted station of the Son of God he divested word of God is of the highest importance in himself of his honors to become obedient unto death. In the 6th v., the Greek word which is rendered robbery in the common version, is harpagmon, which B. Wilson, in the Emphatic Diaglott, says is of "rare occurrence, to which a great variety of translations has been given. Clark renders it, with the connected words, 'Did not think it a thing to be earnestly to be desired.' Wakefield, 'Did not think of eagerly retaining.' Sharp, 'Not a thing to be seized.' Kneeland,'Did not eagerusurpation.

5. Rev. 19:16. Jesus is represented as a conqueror, subduing the world to himself, at which time he is King of kings and Lord of lords; having subdued the kings and lords of the earth, and coming out from the Father with this as one of his purposes, he is King and Lord of them; he is greater and stronger than they, and will rule over them, as the word lord represents ruling.

[Continued in next number.

### The Occupation Common to Mankind.

We are all architects. The house upon which ve labor is our character. We have the material furnished in some cases in large quantities, in others small; in every case sufficient to make the building complete and beautiful, if rightly used. The tools with which we labor are our opportunities.

Some, as good architects, work with a definite plan constantly before them, putting every stone in its proper place, and thus bringing the whole structure forward in grace and symmetry. Others throw the material together carelessly; with no particular idea in mind : and their house when finished clearly betrays the nature and amount of work expended. Every one is cautioned by the Master architect to fix his foundation deep on a Rock, and to so construct every part that what ever storms, winds or conflicts beat against it, still it wiil stand secure.

Some constuct their houses with many windows permitting those outside an open view of the interior; while others, lest their faults be seen, build solid wall, entirely shutting out observation.

Some build large, imposing skeletons, and cover them with ostentation, and thus deceive the unskillful observer: but one look inside these structures disgusts the man of sincerity. Others build medium-sized, well proportioned edifices, whose interiors are no less perfectly formed than their exteriors; whose cross-beams and braces are as substantial as their clap-boards and shingles; and all parts being fitty joined together, character stands out boldly and defies criticism. All love to behold such an one.

Thus we see, that to have a character that will honor the maker and the means used, please the Master and benefit the observers, we must plant our foundation walls on the Rock-Christ Jesus; and by employing all the abilities given, by rightly useing every opportunity, we shall be enabled to form character whose existence will be eternal.-Selected.

There is a noise in building but silence in growth. Jesus grew as the flower grows, that turns its face to the sun and travles all the are

Notes by the Way. No. 7.

A. F. DUGGER.

DEC. 5, left for home, where I arrived on the evening of the 6th, and found my family and the household of faith all well, for which I felt truly thankful to him who giveth us richly all things to enjoy.

Baptism. When I came to the creek near my residence, as I crossed the bridge, I met Bro. J. W. Osborn, the elder of the Alanthus church, looking out a place in which to baptize Bro. Judd Smith, who had become convinced of his duty to obey the gospel, and his obligation to observe the commandments of God; and who, like one of old, did not wait for a more convenient time, but hitched up his team and brought his family with him to Bro. Osborn's, and demanded baptism at his hands, setting an example which is truly commendable and worthy of imitation by all Smith is the gentleman referred to in Lic. Osborn's report of Montgomery's tirade of abuse and misrepresentations, who offered Montgomery (20.00 to stand his ground. and submit to a rewiew with as much Christian resignation as Mr. Dugger had man ested in listening to him.

We sang and offered prayer by the water cause of the Master is not in vain.

Dec. 10, commenced meetings in Bro. Gayhart's neighborhood, about three and a haif are counted for the seed; that is, those bemiles northeast of Stanberry. The weathe: was very stormy, and continued to glow 3:16; 1); 31, and obey, Heb. 5:2, then are so that we were compelled to worse, close on Monday night, which we regretted very much, for we had a very good interest. Eld. M. Agee, the Baptist minister, was present, and manifested a Christian spirit, opeaing and closing the services. He followed up my discourse on Sunday, stating to the audience that he had been misinformed in reference to our faith, &c.; also at nigh, and careful in this respect. Eld. Agee and the writer have known each other by reputation for about twelve years, and have, for he last three years, lived within nine miles of each other; yet we never met in a public capacity or formed each other's acquaintance before my meeting in his neighborhood. Here I wish to say that he condemns Montdorse Montgomery against me in a public

the Flag circulates, to have the advantage of them, and especially those who are readers of both papers, seeing that Montgomery has published to the world through the Flag that he cannot get any one man to meet him of our church, so he calls upon us now to select twenty-five of our best men, &c., when the nere will not endorse min in a discussion by some misunderstood, and therefore misap-with me. As soon as they do I am ready to meet him.

### Questions and Answers.

A. F. DUGGER.

CHESTION ISL. What are your views on the foreknowledge of God? O.E. NEWMAN.

Foreknowledge is simply to know a thing before hand. "Known unto God are all his weres from the beginning of the world,"Acts 15:18. In this sense we believe in the forewho are out of Christ, the ark of safety. Bro. knowledge of God. God foreknew his peope ir the covenant he made with Abraham. that in bessing he would bless him, and that his seed should be blessed, and inherit The promise is to Abraham and his seed, Rem. 4:13; that is of inheritance. All the promises of life, pardon, immortality, and final reward are made to the same parties, Gal. s de. Bro Bosborn attended to the ordinance S: 16. In Ch. st the great seed we become Osborn's family, Bro. Smith's, and mine; one the segaring the character that would please road near by. We welcome Bro. and Sr. Cheric character to salvation; therefore it is lieving the promise. Now if we believe, John wair's children, heirs of God, and joint heirs with Christ, Rom. 8: 17. The power of chosen that good part which shall not be taken away from her."

Christ was embodied in the covenant of promise to Abraham. Deity chose the character that would unite with and be in Christ. Now if we sustai: that character we may in life freely, Rev. 23: 17.

We make a distinction between God's fore knowledge and his decree. He may they are facts, and I wish the readers of the knew they would eat of the forbidden actions.

ADVOCATE, in Baptist neighborhoods, where tree; that is, he decreed that they should do to eat of the tree. Now, as the decree of a sovereign is his law, it therefore follows that Q d decreed that they should, and that they should not eat of it. Now as God does not reduire moral impossibilities of his creatures it follows that foreknowledge and decree are not the same. The words forehere will not endorse him in a discussion knowledge, decree, and forcordination, are

QUESTION 2. "What is the sin of the Holy H. M. WHITE.

Our Savior says, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven un o man. And whosoever speaketh a word against the Son of man it shall be forgiven h'n; but whosoever speaketh against the Ho v Ghost it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31,32. The word blasphemy is from the word blasphemeo, and signifies to sperk evil of, to slander, to defame, to revile." the laid, Gen. 12, 13, 18, 22, 26, chapters. Our Savior taught that those who should peak evil, slander, or defame the Holy Ghost should not be fergiven. The occasion of the instruction is found in v. 22. "Then was crought unto him one possessed with a devil, blind, and dumb, and he healed him, inso-None were present except Boo. Abraham's seed, 2). God foreknew from much that the blind and dumb both spake ¿ C saw." Here we see our Savior performs visitor, and some who were working on the him and hence from the beginning elected a miracle through the agency of the Holy Spirit, with which he had been anointed, Acts Smith among us. May they ever prove w tten that they which be of faith are 10:38. The effects of this miracle upon the the Lord, knowing that their labor in the to exercise our own free will us to whether the people are given in verses 23, 24; "And all cause of the Master is not in vain. we will fill the character named in the cov- the son of David?" But when the Pharisees enant or not. The children of the promise heard it they said. This fellow doth not cast out devils but by Beelzebub, the prince of he devils. It was this language which drew out the instructions of our Savior upon this subject; and in this case we have the nature of the sin against the Holy Ghost clearly dechoice is in us, Luke 10: 42. "Mary hath red namely, attributing the miraculous workings of the Holy Spirit to a sataric influence. As we have passed the age of miracles this sin is not and cannot now be committed. Men do not now write and speak by the Holy Ghost; neither are the dead raised stated some points wherein he differed from truth say "Lie hath chosen us in him from the dumb, are not made to see, hear, and us, but did so in a proper spirit, entirely free the foundation of the world, Eph. 1: 4. Yet speak, as under the gospel preached by Christ from bigotry; said he had no desire to mistrict learner or not to be and his inspired aposites, accompanied by of that character. This leaves personal indi-the demonstrations of the Holy Spirit, which vidual election and reprobation out, and depositrations have ceased, as Paul declared proves the declaration true which says, trey should, 1 Cor. 13: 8-13. Faith, hope, and charity, abide or continue. Charity is the greatest. We now walk by faith, 1 Cor. 5:7; but when the Master comes faith will foreknow a thing without decreeing it. This he is, 1 John 3: 2, and hope to actual possessbe changed to sight, for we shall see him as distinction is recognized all through the ion, Rom. 8.24, 25; but charity (or love) is gomery's course, and I understood that he is Scriptures, and we ought not to lose sight eternal. On the principle of love the governgoing to write to their Editor in reference to of it. If the foreknowledge and decree ment of God is founded; the church called, of God be one, then indeed our first pafounded, senetified, and redeemed, and united rents were placed under circumstances to God and the Lamb, throughout the cycles which rendered it impossible for them of the endless ages of eternity. May this di-I state these things because to please their Creator. 1st, God forevine, eternal principle, govern us in all our 1 Corinthians

S. E. BRINK

oyow if any man build all the process of the proces if any man build phere are a few pois There are a few bor study to the wide two posts to he reader. Two posts the reader into portion of Study wrong that are signly wrong that are signly wrong the reader to t giver, precious stones, slyer men and w church of Carist; the dures representing the newood, lay, and state grong is this: All these grong is this: All these pandation which Par prist, and in no false foliocation been lail, fo dation in the heart ex and consequently a chil not have reference to t built by the ministers, the gospel, upon the f Paul's day—Jesus C The other position is jous stones, wood, hay and bad works of the foundation, and that for the good works w ward, and for the evil be saved in the day o wthis position is this individual works, he building upon the for is not the works of t Christ that Paul is he ver, precious stenes, sevicent hom the v but the works of the Jesus Christ, or tho such. Hence the go ence whatever to our and bad works.

The first point, h attention to is, "Nov foundation." Who the foundation? Le have clanted, Apollplanteth and he the ery man shall receiv to his own labor." Corinth, and Apolle , and every nan, own reward. Notice man that planted a which was planted not if ese who were tais not in mind le We [Paul and A C God: ye [the chi. watered, are Gobuilding." Thus of verse ? and th reference only to ministers or the Paul planted thi and this brings u on. He says, which is given ur have laid e for ion can he man esus Christ." he beginning of God. This lay

## ADVENT & SABBATH ADVOCATE.

### 1 Corinthians 3: 12-15.

S. E. BRINKERHOFF.

oNow if any man build upon this foundation one if any man build upon this foundation sold, silver, precious stones, wood, hay, stubble; severy man's work shall be made manifest: for the day shall declare it, because it shall be reveled by fire; and the fire shall try every man's work of what so t it is. If any man's work abide which he hat! built thereupon, he shall receive revaid. If any man's work shall be burned, he shall saffer loss: but he himself shall be saved; yet so as by fire."—Paul.

There are a few pois s . this polion of divine truth to whice I wish to draw the sitention of the reader. Two positions I have seen taken men this portion of Scripture, both of which I think are sightly wrong. One is that the gold, silver, precious stones, wood, hay, and stubble represent men and women brought into the church of Carist; the gold, silver, and precious tones representing the true children of God, and the wood, hay, and stabble representing the false My reason for believing this position professor. wrong is this: All these things are built upon be foundation which Paul laid, which is sesus foundation been lail, for the laying of this foundation in the heart constitutes a true p ofessor and consequently a child of God. Herce not have reference to two classes of individuals Paul's day-Jesus Carst.

The other position is that the gold, siever, piece jous stones, wood, hay, scubble, repres and bad works of the individuals built upon this foundation, and that it is an individual work; for the good works we do we shall rece ve ward, and for the evil we shall saffer loss, but still be saved in the day of judgment. My objection to this position is this, Paul is not talking about individual works, he is talking about other men building upon the foundation which he laid. It is not the works of the individual believers in Christ that Paul is here speaking of as gold, silver, precious stones, wood, hay, and s abbe, as is evicent hom the whole tonnor of the charter. but the works of those who are the ministers of Jesus Christ, or those who would claim to be such Hence he gold, silve &c., has no reference whatever to our individual STREAKS of good and bad works.

The first point, hen, that I wish to draw your attention to is, "Now if any men build upon this the church at Cerinth, would build foundation." Who is the any man, and what is up at their "most hely faith," and the the foundation? Let us go back a few verses, "I have clanted, Apollos watered; . . . now he that Head of the church in that day when every planteth and he that watereth are one; and every man shall receive his own reward according to his own labor." Paul planted the church in Corinth, and Apollos, and others perhaps, watered , and every man, or minister, would receive his own reward. Notice this fact here, that it is the man that planted and the man that watered that which was planted that receive the reward, and not it se who were parted and wetered. With this net in mind let us read the 9th verse-'For we [Paul and A c'los, are laborors together with God: ye [the chi chi which we have planted and watered,] are Go's husbandry, ye fare God's building." Thus we see that the "every man" of verse and the "any man" of verse and the "every man" of verse and reference only to those who are or claim to be ministers or the ospel.

Paul planted this church, or laid the foundation. and this brings us to notice what is the foundation. He says, "According to the grace of Go. deug Christ." Jesus Christ, then, is the foundation of the building of the church of God and false doctrines which had crept in a position and false doctrines which had crept in a position and false doctrines which had crept in a position and errors which were being built upon of the beginning of the building of the church among them. No wonder as he viewed the false aid of his Spirit, we are to draw out our ewn doctrines and errors which were being built upon applications.—Golden Rule.

have been Paul's special work, his greatest desire the foundation which he had laid that he should was to preach Christ and him crucified. He says te the brethren at Pome, "Yea, have I strived to preach the gospel, not where Christ was named, lesi I should build uses another man's founda-tion." Porn. 15: 20. This shows most satisfactorily that both the laying of the foundation and the bailding upon the foundation when laid is the work of the minister, or those claiming to be uch. Keep these two facis before you in this investigation: 1st, That the church is here represented as Cal's building, having for its foundation Christ and him crucified as the only name given under heaven whereby we must be saved. 2nd, That the minister is represented as 2 colaborer with God bo a in laying the foundation But let overy man take heed how he buildth thereup m."

The postle Paul went to Corinth, preached rist as the Savior of sinners, and in those v belie ed laid the foundation, while other ministers could build upon that foundation, which find by a careful reading of this epistle they did, and I think that they did not all heed the apos tle's injunction to "take heed how he buildeth thereupon." Paul says he determined not to know anything among this church, save Jesus Chrit, and him crucified, chap. 2: 2; he did not built by the ministers, through the pre-ching of the gospel, apon the foundation which was leid. Thus it is evident that much of the instruction which this church received was given by others than Paul. Yea, he says in this very epistle, though ye have ten thouse id instructers in Christ, yet have ye not many fathers, for in Christ Jesus have egotten you in the gospel." He laid the foun.lation, other men builler upon this founda-to, Gold, silver, and precious stones, and some also builded wood, hay, at bble.

what then shall we understand by the gold, iver, precious stones, wood, hay, stubble? psal nist say , "The law of thy mouth is better unto me than thousands of gold and silvet." 9: 72. Again he says, "The words of the Lord ere ou e words; as silver tried in a furnace of ecrti, purified seven times." Ps. 12: 6. the Savior counsels us to buy of him gold tried in the fire, Rey. 3: 18. Then Solomon tells us "to buy the truth, and sell it ot. Thus I think it is quite plain that the gold, silver, and precious siones represent the truths of God's word which if builded upon the foundation which Paul laid in up in their "most hely faith," and the workman, or minister would have his reward from the rest man's work shall be made manifest. But on the other hand, if he who calls himself a minister of the gospel of Christ builds upon this foundation wood, hay, and stubble, or errors, and theories of Di own or some ther man's imagination, then he shell st ffer loss, he shall have no reward for his labor at the coming of the Lord, but he, the works an, or minister, will himself be saved, yet so as by Are. Being a believer in the Son of God as the Savior of sinners, he will be saved; but all his labor for others, his zeal in advocating his view , and all his time spent in promulgating his Contrinos, will be worse than wasted, because will not siand the flery ordeal.

It is evident from the reading of both Paul's tiers to the church at Corinth that they had trixiure of all the thirgs mentioned built upon the foundation which Paul leid; but as I mg as they held fast to the foundation their was hope that they might be purified from the false doctrines of those who would, honestly or dishonest-tion can be man lay than that is laid, which is apostle labored in both his epistles, exposing the

say, "Let every man take heed how he buildeth thereupon." The apostle Peter adds to this, "If any man speak, let him speak as the oracles of God." Hed every man who tried to instruct the church at Corinth heeded these two injunctions there never would have been so much trouble, erroneous views, and false doctrines promulgated among the believers at Corinth.

There is a responsibility resting upon all those claiming to be ministers of the gospel of Jesus Christ with regard to the doctrines they teach the church, and proclaim before the world, that I am persuaded many of them do not realize. While it is true that those who build upon the foundation-a saving faith in the Redeemer as the Savand building open it. Says the spostle "I have for of sinners—wood, hay, stubble, shall suffer loss laid the foundation, and another buildeth there-themselves, it is also true that they hinder the progress of the church in the things of God; so th. I instead of following after righteousness and things that are profitable, she is doubting about ions to no profit either to this world or the ques world to come, and which only gender strife and confision to those who are not firmly settled in the "fall honce delivered to the saints." There were men very zealous to teach error in Paul's day, no doubt they thought they were teaching truth, and there are many such in our day. They may be honest, they may be zealous, and they may imagine they have a special and very important truth for the church, bu all this will avail nothing in that great day when all errors shall be swept away by the righteous judgments of God. The day is near that shall try every mae's work of what sort it is, and as that day is nearing, errors, false doctrines, and perilous times are surrounding us on every hand. Let every individual member of the church of Christ bewere of the wood, hay, and stubble, that may by nother man's teaching be built upon the good foundation of their faith and hope in Christ,

Pet. xxi. 7. "He that overcomes shall inherit the e things." The Old Version says, "He that overcometh shall inherit all things; margin, or hese things." So the Revisers merely rejected e textual and adopted the marginal reading of the Old Version, in this place. The pronoun " rese" evidently refers to "the fountain of the water of life" and the "things made new," in verse 1 to 6, namely, the "new Jerusalem," the 'new earth" under its heavenly constitution, etc. "new earth" under its neavenry constitution, etc. Then in all its fullness, will be realized the promise, "Biessed are the meek, for they shall inherit the earth." He that in the beginning was the Author of earth's genesis will in the ending be the Author of its re-genesis. To him be he giory through Jesus Christ forever. . Amen.

The great purpose in the world's history is huedemption, and it is set forth in the earliest al lest records of the race. The great hero of this history is Christ, and the earliest records sing to us the promise of his appearing. Four thousand years the heart of humanity was beating with the expectation of its Savior.

Iv tin ublicity, but in retirement and silence, esert places—the spirit and teaching of Christ must be drunk in, if there is to rise a spiritual ding of a holy life hid with Christ in God.

Real and final judgment of character is a judgment based upon and determined by the relation of the heart of men to God. The decisive test of hatacter beyond wnich there can be no other, is the relation of the life to the living God.

There are some persons who are constantly asking for special rules of life. They would have an individual Bible with particular instructions for each hour of their lives: but Christ dealt with great principles which are to be the basis and motive of all action, and from these, with the

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WHITE. say unto my shall lasphemy forgiven th a word forgiven ainst the ven him, world to lasphemy gnifies to o revile." o should ly Ghost on of the hen was

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## The Adveat and Sabbath Advocate.

The Editor of the ADVOCATE does not hold himself responsible for the sentiments contained narticles written for the paper. Each writer will be held responsible for his or her views of Seripture. We hold ourself responsible only for editorials, selections, and comments.

Bro. B. Alverson wishes to have corrections noted in his article on the Promises of God, as follows: In Advocate No 33, first column, page 239, 2nd paragraph, 2nd line,read "condemned and unconverted sinners," in-stead of "condemned converted sinners." In "We like Tyndale, the translator of the first not have others do to you, do not to them." Such not have others do to you, do not to them." Such Bible in English.

#### Items of Interest.

Advices received at Constantinople state that Advices received at Constantinopie state that the cholera, probably disseminated by returning pilgrims, has appeared in Burum, Kakallah and Chehr. A disease, which is supposed to be the plague, has broken out in the Witze district of Lazisitan in Asia Minor. Five deaths therefore have accurated in the days of the combanged of t from have occured in ten days. A cordon has been established, and doctors have been sent.

A dispatch from Geneva, Switzerland, states that a trial trip through the St Gothard railway tunnel was highly successful. The time occupied by the passage of the train was fifteen minutes one way, and thirty-three minutes the other.

Over five hundred negroes from South Carolina passed through Augusta, Ga., in one day, en route to Arkansas. It is expected that one thousand will go. They say it is too hard to make a living in South Carolina.

One hundred families of Italian colonists recently arrived at Vera Cruz, have decided to me to the United States. One hundred other families are coming next month.

#### Success and Failure.

Our success in life depends on the way we spend our time. We may have a desire that our lives should be useful, but if we be devoid of the mainspring of purpose and will, we are sure to fail. We are procrastinators, puting off until some future time what we know should be done to-day. The consequence is obvious. We find our duties and difficulties increased by delay until irritated by our indecision and lack of success we censure Providence. Be diligent if you wish to be successful. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." If you wish to have honored positions, be useful, be earnest, kind hearted, and by your gentle mamer and loving words, make the society in which you live feel that they can not do without you. Punctuality is an important step to success in any vocation In law, in trade, in mechanics, in ecclesiastical professions, the most successful men are those who are punctual. I once knew a minister who was always late at his appointments, and his people soon learned to follow his example. Never make an appointment unless youintend to meet it. Make to promises unless you intend to fulfill them. Have the courage to do right, whether people approve or disapprove. Show your colors in spite of friend or foe. Do not imagine for a moment that you can gain the respect of others by turn ing your coat every day to please them. You will surely fail. The wavering have tenfold more trouble to gain the approval of public sentiment than those who have the mauly independence to do right regardless of public opinion.

Life is a continual warfare. Success and failure Life is a continual warfare. Success and failure follow each other in quick succession. Character and self repect can be obtained by all. Success in a spiritual life means more than having a good time. It means honest work well done. It means a life of total, privations, patience, and perseverance; a warfare against the many temptations that come in your way; a life of love, doing unto that come in your way; a life of love, doing unto others as you would have others do unto you; loving your enemies and exerting such an influence for good as may be seen, known, and felf. The world needs men and women that are true, who have a fixed principle to do right and then dare to do it, who can say yes or no, at the right

time and in the right way.

When the friends of Confucius, one of the No. 34. 2nd column, read, "The translator of the first printed Bible in English," instead of the first printed Bible in English," instead of the first printed Bible in English, instead of the first printed Bible in English and the first printed B work before us. We must not be idle. For that which ought to be done now, there is no absolute by and by. Of the present we are sure and whatver vision we cast forward, or however we shape our labors, nothing is surely accomplished but is in reality done. To do then is to be successful. is in reality done. To do then is to be successful.

Do first what is to be done first. Do the work of to-day within to-day. Do something every moment, and always do good, and whether we wake with the rising sun, or sleep in death, our lives will not have been in vain. If we were only as determined to do right as we are apt to do wrong, how much less sin and iniquity would abound. now much less sin and iniquity would abound.
Many fail to follow Christ after they have professed faith in his name. Why? Because they
are not fruthful. They were like the seed which
fell among the thorns. When they heard, they
wont forth and wear sheld with the cares risks went forth and were choked with the cares, riches and pleasures of this world, and brought no fruit to perfection. Such lives are failures. Upon a close review of our lives, how often have we been led astray by the allurements of the world to our loss, and to the dishonor of the cause of Christ We are often pained in regard to our own failure and misimprovement of time. Our moments are golden, and ought to be used for the honor and glory of God. There can be no lost time without selves being losers. We should know no such word as failure in a good cause; but sucess should be our motto in every undertaking that is for the advancement of our Redeemer's kingdom.—Mrs. U. M. BARCOCK, in Sabbath Recorder.

#### Appointments.

THE Church of God in. Nebraska will hold its first yearly meeting for the conference year at the Literty Farm School House, Jan. the I4th and 15th, 1882. All are invited. Come, brethren, praying God's blessings to A. McMullin Secretary. attend.

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 Wil Sunday night at the Dillon School house. Monday night, 16th, as Bro. D. B. Furguson may appoint. Tuesday nighi, 17th, as Bro. G. P. Combs may appoint. Wednesday night, 18th, as Bro. Tullar may appoint. Fourth Sunday in Jan. at Morgason's church, Jan. 22nd, at 11 A. M. Thursday night, Jan. 26th, at Union Grove, as A. G. Walker may appoint. A. F. DUGGER.

#### Letters and Money Received.

Augusta Inglis \$1.50, Nathan Davis \$2, W O L (donation) \$5, D W Lamb \$1, Nelson Herald \$1, Elisha Marshali \$1, E E Neill \$1, Jacob Lemley \$2, Phebe A Sunderlin \$1, W C Loug.

#### Books and Tracts Sent by Mail.

Jane L Madill, B Alverson.

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Price, 10 cents.

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

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THE ADVOCATE is devoted to the doctrines of the Second the Signs of the Times, the doberve the Bible Sabbath (the week,) together with the other week,) together with the other week, the Nature of Man, his in death, the End of the Wiekotred to its original glory and nurre inheritance and abode of the Kingdom of God, the At demption by Jesus Christ, the Christian Life, and kindred Bi

#### The House of 1

love it, I love, and who shal To chide me for loying the hi I have prized it long as a holy where my gracious Lord hid Do you ask me why I linger Why the place to me is so sw Here my soul was saved fron And a sacred place is the hou

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No place like this beneath But there'll be a place in t Where the wicked will no Where the weary soul will Where the prayer of faith And the faithful ones will But until my soul shall et Let me still delight in the -Selected.

### Doctr W. C.

In the Scriptures we godly doctrine,' 'sour doctrine of the Lord trine of the Pharisees trines of devils,' 'docta trine,' and 'strange doctrine, and devils ha

Doctrinal preaching gospel preaching. meaning persons who of Bible teaching, in find fault with us f "Give us more prac