

Advent and Sabbath Advocate.

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

VOL. XVI. Marion, Iowa, Third Day of the Week, 28th Day of the 10th Month, 1881. (Jan. 17, 1882.) NO. 41.

The Advent and Sabbath Advocate,
IS PUBLISHED WEEKLY BY
Jacob Brinkerhoff,
at MARION, LINN COUNTY, IOWA.

TERMS.—Two Dollars per year. Free to those unable to pay. Specimen copies sent free.

THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

The House of Prayer.

I love it, I love, and who shall dare
To chide me for loving the house of prayer?
I have prized it long as a holy place,
Where my gracious Lord hides his smiling face.
Do you ask me why I linger here?
Why the place to me is so sweet and dear?—
Here my soul was saved from the fowler's snare,
And a sacred place is the house of prayer.

In the praise of him who came to save
From the guilt of sin, and the power of the grave,
His love and truth we here declare,
And we love to pray in the house of prayer.

Here the meek and lowly in heart agree
To raise the voice while they bend the knee.
And gentle showers of grace distil,
Our hearts to cheer, our souls to fill.

Let the vain and proud this place pass by—
Let them scorn the thought to linger nigh;
But I love it, I love it, and will declare
That there is no place like the house of prayer.

No place like this beneath the sun;
But there'll be a place in the world to come,
Where the wicked will not trouble the blest,
Where the weary soul will forever rest,
Where the prayer of faith finds its great reward,
And the faithful ones will be with the Lord;
But until my soul shall enter there,
Let me still delight in the house of prayer.

—Selected.

Doctrine.

W. C. LONG.

In the Scriptures we read of 'good doctrine,' 'godly doctrine,' 'sound doctrine,' and the 'doctrine of the Lord.' Likewise the 'doctrine of the Pharisees and Sadducees,' 'doctrines of devils,' 'doctrines of men,' 'new doctrine,' and 'strange doctrine.' God has a doctrine, and devils have a doctrine.

Doctrinal preaching is the very heart of gospel preaching. Many apparently well-meaning persons who have but crude ideas of Bible teaching, in their blind credulity find fault with us for preaching doctrine. "Give us more practical preaching." "No

matter what a man believes, only so he is sincere." "If one thinks he is right he is right," is the cry of this age. Thus ignorance is preferable to intelligence, sincerity to knowledge, and feeling to a proper understanding of God's word. But is ignorance a justification for sin? We may be grossly ignorant and yet held accountable before a just God, and condemned by the moral or spiritual law. Let us look at a few analogous illustrations. A man has confidence in his inventions. He thinks he can fly off like a bird. He is sincere; announces the time of trial; ascends a pinnacle, starts to fly, falls to the ground a mangled corpse, and is taken up dead. What is the matter? Why, he violated natural law. The law of gravitation—attraction—in which heavy matter falls to the ground. He was sincere, but his sincerity did not save him. A whole family in New Jersey was poisoned by eating toadstools, which they sincerely believed to be mushrooms; they did it ignorantly, yet they had to suffer for it. A man trusts a dishonest man with his business. He believes him to be strictly honest. He is sincere in the belief; but will that save him? No. The dishonest man cheats him out of his money and leaves him a bankrupt. A pure woman reposes confidence in a villain. She plights her love and affection at the marriage altar. She is sincere, but soon finds that he is a wretch. The writer, during the war, and while in battle, thought that the men a short distance in front were our men; acting on this impression, I decided to overtake them. I was sincere; but to my surprise and sorrow I found them to be the enemy; and in consequence, suffered pain from a wound received.

Persons will say in the last day, "Lord, Lord!" and tell of their great works. They are sincere; but they must hear the word "depart." Christ never knew them.

The wise man has said, "There is a way that seemeth right unto a man, but the end thereof is the ways of death," Prov. 16: 25. "My people are destroyed for lack of knowledge," Hosea 4: 6.

Pilate struck the key note when he asked, "What is truth!" "Thy word is truth." Christ prayed that men might be sanctified through the truth. Falsehood damns; truth blesses. Falsehood brings bonds and shackles; truth makes free. Truth is what saves; not sincerity.

The utility of doctrine and doctrinal preaching, is clearly brought out in the Scriptures; and we have yet to learn that a person can be saved who discards doctrine, and regards it as of no practical importance. By noting the many texts where the word occurs in the Old

and New Testament, we will get a correct understanding of the matter. In Ps. 19: 6, we read, "The law [margin doctrine] of the Lord is perfect, converting the soul." According to this reading, doctrine has converting power. Well, ought we not to preach conversion? Certainly. Can we do this and not preach doctrine? Evidently not. Forsake ye not my law." Isa. 28: 9—"Whom shall he teach knowledge, and whom shall he make to understand doctrine?" We have the answer in the 10th v. "By presenting the word of truth they were taught doctrine. Isa. 53: 1—"Who hath believed our report?" (margin, doctrine). The prophet is speaking of the work of Christ—of his sufferings—the report of which is part of the doctrine to be believed. "And it came to pass when Jesus had made an end of these sayings, the people were astonished at his doctrine," Matt. 7: 28. Here the teachings, exhortations, and observations of Christ in reference to being meek, peace-makers, enduring persecutions, letting our light shine, &c., are called doctrines.

We pass to the Savior's language in Matt 16: 12, where he cautions them to beware of the doctrine of the Pharisees and Sadducees, and the same warning might be applicable to those who are teaching doctrines equally as untenable. "When the multitude heard this they were astonished at his doctrine," Matt. 22: 33. The kingdom and resurrection properly taught at that age caused astonishment; we see the same to-day. He was feared by the Scribes and chief, priests because the people were astonished at his doctrine. Mark 11: 18.

The parables of Christ were doctrinal, Mark 4: 2; Luke 4: 32. "If any man will do his will, he shall know of his doctrine, whether it be of God, or whether I speak of myself," John 7: 17. We can have positive knowledge, and easily detect unsound doctrine, if we comply with the above instructions. In the days of the apostles they continued in the apostle's doctrine and fellowship. Would it not be well to do so now? When Paul preached at Athens, Acts 17: 19, the doctrine which he preached was called new. It was regarded new then, and after being preached over eighteen hundred years it is still new. Rom. 6: 17—"But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." Doctrine takes hold of the heart.

"Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation or by knowledge, or by prophesying, or by

Tracts
THIS OFFICE.

BOOKS.

Comprising 125 pages
g which are inter-
ms without making
y their names, mak-
his is added 60 stand-
amillar.—Containing
ns. Price, in board
ets. We have added
h, making it a choice
batarian Adventists
tant; a compend of
ing a list of the prin-
proving the essential
batarian Adventists.

—A short Treatise on
s of the Bible Sab-
ven day of the week
lthine authority; by
ges—price 8 cts.

led, by A F Dugger.

By A. C. Long. 8 pa-

of the week: Is it the
F. Dugger, 15 pages.

; God's Law of Ten-
al: by Jacob Brink-
cts per dozen.

ages, 2 cents, by S E
advance work on the

l,—Showing it to lit-
rinkerhoff, 8 pp, 2cts.
e Second coming of
cents.

own to be in the sec-
nd the resurrection
rinkerhoff, 8 pp, 2cts.

owing from Bible testi-
the grave, and not in
off. 8 pages, 2 cents.

eaning and use of the
pages, price 2 cents.

kerhoff, 32 pp, 10cts

Welcome, 25 cents

owing the Earth to be
E. Brinkerhoff, 24 pa-

s, showing the appli-
by H C Blanchard,

yes of Revelation xiv.
ong.

nder foot and to be
y, by Jacob Brinkerhoff

ev. 13, showing its ap-
by A C Long,—4 cts.

to Divine Inspiration
ver, showing her vis-
man, instead of divine.

refutable Evidence re-
ity and Credibility of
cents.

Jesus? by S E Brink-
the Seventh Day Ad-
cent.

White compared with
chard. 48 pages, 15cts.

Day Prophets, compar-
to Divine Inspiration
lenburg's, Davis, and
Cassidy. 62 pp. 15 cts.

Showing that the Holy
of the Seal. By S. E.

R V Lyon, 20 cts.
a future state, by R V
ts.

for 20 cts—containing
ADVOCATE printed on
e leading doctrines to

doctrine," 1 Cor. 15: 6; which proves that Paul considered it profitable to them. Notice, Paul, in his charge to Timothy, (1st 3: 3), when he instructs him to charge some to teach no other doctrine; in the 9th and 10th verses he calls the law "sound doctrine;" he also charges him to give attention to doctrine, and to take heed to doctrine; 1 Tim. 4: 3-16; and he severely denounces those who will not consent to wholesome words, even to the doctrine which is according to godliness, 1 Tim. 6: 3. He likewise says, that "all Scripture is profitable for doctrine," 2 Tim. 3: 16. In his last and most solemn charge to Timothy he speaks of "sound doctrine," and says that the time would come when men would not endure it, but turn away their ears, 2 Tim. 4: 3. To Titus he says, "Holding fast the faithful words as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gain sayers;" Titus 1: 9, and in chapter 20, "But speak thou the things which become sound doctrine.

In contrast we have "wind of doctrine," Eph. 4: 14; and "strange doctrine," Heb. 13: 9, which we are warned against. These copious readings are to illustrate the importance of doctrine, and should be heeded, taught, believed, and practiced.

Emporia, Mo.

Tobacco.

A. C. LEARD.

[Concluded.]

I dare, from reason and the testimony of experience, affirm, that it is absurd and against nature, for either young people, or any other who are in perfect health, to practice the common smoking and chewing of tobacco, it being an herb endowed with extreme qualities; and all such things ought to be cautiously taken into the body. I would have every one consider the possibility of nature in all such unequal things, especially those whose predominant qualities stand in the high poisons, and to observe the nature and operation of each thing, and then they will certainly find the truth of what is mentioned before. The virtue of tobacco, taken in pipes, is extracted from the smoke thereof. Now smoke is unnatural to nature, and a fulsome steam, or vapor, full of dark sulphurous excrements, which the fire and light casts forth, as an abomination, being void of a real virtue. It contains a gross humidity, and a fierce keen quality, very precious to the pure spirit; for smoke proceeds from the poisonous juices and liquor which the fire and air separates and casts forth, it being a thing that all people endeavor to avoid; and how inimical it is to nature, is further manifested by that black sooty substance which it leaves behind it, and by its destroying vegetation; for it contains two poisonous qualities, a strong bitter one and a fulsome astringent one. Its black color shows that its predominant qualities are from a venomous center; and hence, when tobacco is burned, it sends forth a strong fulsome scent or smell, offensive to most that cannot use it, nay, does not the very breath of those who

smoke and chew tobacco become very unpleasant to those who do not use the weed? and does not the smoking of it so defile the common air, that a man may know where one hath been that uses tobacco? they leave such a fetid vapor behind them? Do not all, or most of our English herbs, when burned, send forth a far better scent, or fume, than tobacco does? And I am sure many of them would be less offensive, and produce better effects as to the cure of diseases.

When any herb, wood, or other thing is set on fire, you may presently perceive by the scent what quality is therein predominant, for the fire powerfully awakens all the hidden qualities which could not be perceived whilst the thing remained entire. If the chief quality of the herb or thing burnt stands in its friendly nature, then it sends forth and is manifested by two qualities; viz., a most pleasant sweet smell or vapor, cheering and delightful to the senses; and also it sends forth a burthensome fume or vapor, which incorporates itself with the air, and flies away in a smoke or steam which is from the poisonous root, the original of every life. But on the contrary, if you burn any herb or any thing, the predominant quality whereof stands in the martial or saturnine poisons, then all such things also send forth two qualities; viz., a very unpleasant scent or fume, offensive and burthensome to nature, dulling the pure spirits, and, as it were, suffocating the pleasant thin vapors of the air, and also it sends forth a gross humid poisonous matter that incorporates itself with the faintest part of the air, and evaporates in smoke; for if there lies hid any virtue or vice in anything fire will unlock all the gates and discover it; and if there be any aromatic or balsamic virtue in the herbs or vegetables so burnt, it will appear by sending forth odoriferous and pleasant smells; as on the contrary, ill smells are an evident testimony of saturnine and martial poisons being predominant, which is the very nature of tobacco; and therefore not to be so wantonly used as commonly it is.

Lastly, I would not have people imagine that there is no more virtue in tobacco, because the fumes and smoke of it will open and loosen, for it is the nature of all smoke to open, being of a fierce, keen penetrating quality that arises from the original poisons in nature, whence it has also a sharp, fierce, humid quality that is exceedingly offensive to the eye, like the fumes that onions send forth when cut. We must likewise note, that when tobacco was first brought into England, it was ten fold more offensive to the takers thereof than it is now, because their forefathers were not acquainted with the use of it, so that they could not entail any desire of it on their posterity; for the children that are begotten by persons that have accustomed themselves to the common use of these unnatural things, contract a kind of insensible affinity with such things as proceeding from the like matter and essences, so that thereby there are foundations laid for inclinations towards the use of them. The same is to be understood in other things, as those whose parents live much on flesh or fish, do lay

such foundations for an inclination thereunto in the very radix of their children that it to be the very difficult thing for them would prove a very difficult thing for them to refrain therefrom. So that every succeeding age doth more easily and familiarly, and with the less difficulty, receive these evil customs and habits, till in time they almost become natural, and thence human nature in general becomes weakened and decayed, and other diseases come into the world with children as part of their essence, and scurvys and other diseases become almost universal; and all this for the want of temperance and discretion in their progenitors. A sad inheritance to leave our offsprings, when we bequeath them our follies and entail upon them miseries that are but the just punishment and natural consequences of them.

Now, brethren and sisters, just look what a picture you have before you. All this chewing, smoking and spitting, is entirely uncalled for. The appetite that you have for a chew of tobacco, or the pipe filled with the weed and set on fire, is an unnatural and counterfeit appetite. Now, just let us see if the contracting and feeding and cultivating of this unnatural and counterfeit appetite at such an expense is justifiable in the sight of God, and in harmony with his word. First, all that we do is to be done to the glory of our Creator. Now, I ask, where and how and by what means does our heavenly Father realize glory in this chewing, smoking, and spitting practice? Now, I look at this chewing and smoking of tobacco, as well as all other evil practices, as detrimental and injurious to our religion or spiritual welfare, and as clogs to the cause that we profess to be enlisted in; and, really, some of us occupying the position of recruiting officers, pointing out to the world their sins. I say, look at this thing and examine the subject by the single rule of the Bible. I have not written this to hurt any brother or sister's feeling. No, by no means; but for the purpose of attracting your attention to the subject. I chewed and smoked tobacco for 45 years of my life, and I know something about it. I have not had a chew of tobacco in my mouth for nine years this winter, and have not smoked a pipe for about three years, and I feel as though the Lord had given me the victory over the weed entirely.

Civil Bend, Daviess Co., Mo.

"IN THAT DAY YE SHALL ASK ME NOTHING."
—Some take this to mean that since the ascension we are not to pray to Christ but only to the Father. Two reasons show this to be wrong. First, the apostles prayed to Christ, as we believe under inspiration. Stephen's last prayer was addressed to the Lord Jesus. (Acts 7: 59, 60.) Secondly, the word 'asked' in this place (John 16: 23) is not the same word in the original as we find in such texts as refer to prayer: "Ask, and it shall be given you," etc. In these the word means prayer; but in this instance it means to inquire, to seek knowledge, to ask for information. The new version gives it in the margin, "In that day ye shall ask me no question." It refers to the time when we shall no more see through a glass darkly, but face to face.—*Herald of Life.*

Names, Offices, Titles,
Mission, Applied in
to Jesus Christ

I. N. KRAM

Alpha, Rev. 22: 13.
The first, Rev. 22: 13.
He that openeth, Rev. 3: 7.
He that is from the beginning,
Which was from the beginning,
Who was in the beginning,
The beginning, John. 1: 1; (4)
Whose goings forth have been
lasting, Mic. 2: 2.
Who had glory with the Father
was, John 17: 5.
He that is before all things,
Was before Abraham, John
Was before John, John 1: 15
Root of Jesse, Isa. 11: 10.
Root of David, Rev. 22: 16.
The beginning of the creation
The first born of every creature
The brightness of God's glory
The image of God, Phil
The image of God, 2 Cor. 4: 4
The image of the invisible God
The express image of God's
Maker of the world, John 1:
Creator of all things, Col. 1: 1
Holder of all things, Heb. 1:
The not of this world, John 8:
Was with God, John 1: 1.
Was God, John 1: 1.
God, Heb. 1: 8.
The true God, 1 John 5: 20.
The great God, Tit. 2: 13.
The mighty God, Isa. 9: 6.
The only wise God, Jude 25.
God blessed forever, Rom. 9: 5
God justified in the spirit, 1 Th
God seen of angels, 1 Tim. 3: 16
Immanuel, Isa. 7: 14.
Immanuel, Matt. 1: 23.
God with us, Matt. 1: 23.
God preached unto the gentiles
God believed on in the world,
God our Saviour, Tit. 1: 3.
Everlasting father, Isa. 9: 6.
The Lord, Phil. 2: 11,
The Lord, Heb. 2: 3.
The Lord, Matt. 24: 50; 28: 6.
The Lord, Matt. 24: 43.
The Lord, Matt. 24: 42.
The Lord, Rom. 4: 24.
The Lord, Luke. 12: 36.
The Lord, Matt. 25: 26.
The Lord and Master, John 13: 14
The lord of peace, 2 Thess. 3;
The peace, Mic. 5: 5.
The Lord of the sabbath day,
The Lord thy God, Matt. 4: 10
The lord our righteousness,
The lord from heaven, 1 Cor. 15:
The lord of all, Acts. 10: 36.
The lord's, Rev. 17: 14. and
The in whom the Father is,
The in whom the Father dwelleth
That is in the Father, John
The heavenly, 1 Cor. 15: 48.
That is from above, John
That came from God, John
That came out from God,
That came forth from the
That came down from heaven,
Which is in heaven, John
That came down from
The world, John 16: 28.
That came down from
The him that sent him, John
That proceeded forth and
The bread of life, John 6: 35
The bread that came down

Names, Offices, Titles, Character, and Mission, Applied in the Scriptures to Jesus Christ.

I. N. KRAMER.

ion thereun-
ldren that it
ing for them
very succeed-
miliarly, and
e these evil
they almost
man nature
and decayed,
ld with chil-
and scurvy
st universal;
erance and
A sad inherit-
when we be-
ail upon them
t punishment
em.
st look what
ou. All this
g, is entirely
t you have for
filled with the
natural and a
st let us see if
nd cultivating
leit appetite at
n the sight of
word. First,
to the glory of
here and how
heavenly Fath-
g, smoking, and
k at this chew-
k, as well as all
mental and in-
tital welfare,
t we profess to
me of us occu-
g officers, point-
s. I say, look
subject by the
ave not written
sister's feeling.
e purpose of at-
the subject. I
for 45 years of
ing about it. I
co in my mouth
and have not
ee years, and I
l given me the
ly.
Mo.
SK ME NOTHING."
that since the as-
to Christ but on-
sons show this to
prayed to Christ,
ation. Stephen's
the Lord Jesus.
the word 'asked'
is not the same
ind in such texts
nd it shall be giv-
the word means
ce it means to in-
o ask for informa-
ives it in the mar-
ask me no ques-
when we shall no
darkly, but face to

John, Rev. 22: 13.
The first, Rev. 22: 13.
The that openeth, Rev. 3: 7.
The that is from the beginning, 1 John 2: 13, 14.
The which was from the beginning, 1 John 1: 1.
The who was in the beginning with God, John 1: 2.
The who began with God, John 1: 1; Col 1: 18.
The whose goings forth have been of old from ever-
lasting, Mic. 2: 2.
The who had glory with the father before the world
was, John 17: 5.
The that is before all things, Col. 1: 17.
The who was before Abraham, John 8: 58.
The who was before John, John 1: 15, 30.
The root of Jesse, Isa. 11: 10.
The root of David, Rev. 22: 16.
The beginning of the creation of God, Rev. 3: 14.
The first born of every creature, Col. 1: 15.
The brightness of God's glory, Heb. 1: 3.
The one in the form of God, Phil. 2: 6.
The image of God, 2 Cor. 4: 4.
The image of the invisible God, Col. 1: 15.
The express image of God's person, Heb. 1: 3.
The Maker of the world, John 1: 10.
The Creator of all things, Col. 1: 16.
The Upholder of all things, Heb. 1: 3.
The one not of this world, John 8: 23.
The who was with God, John 1: 1.
The who was God, John 1: 1.
The God, Heb. 1: 8.
The true God, 1 John 5: 20.
The great God, Tit. 2: 13.
The mighty God, Isa. 9: 6.
The only wise God, Jude 25.
The God blessed forever, Rom. 9: 5.
The God justified in the spirit, 1 Tim. 3: 16.
The God seen of angels, 1 Tim. 3: 16.
The Immanuel, Isa. 7: 14.
The Emmanuel, Matt. 1: 23.
The God with us, Matt. 1: 23.
The God preached unto the gentiles, 1 Tim. 3: 16.
The God believed on in the world, 1 Tim. 3: 16.
The God our Saviour, Tit. 1: 3.
The Everlasting father, Isa. 9: 6.
The who is Lord, Phil. 2: 11,
The Lord, Heb. 2: 3.
The Lord, Matt. 24: 50; 28: 6.
The My Lord, Matt. 24: 48.
The Your Lord, Matt. 24: 42.
The Our Lord, Rom. 4: 24.
The Their Lord, Luke. 12: 36.
The His Lord, Matt. 25: 26.
The Lord and Master, John 13: 14.
The Lord of peace, 2 Thess. 3: 16.
The peace, Mic. 5: 5.
The Lord of the sabbath day, Matt. 12: 8.
The Lord thy God, Matt. 4: 7.
The Lord our righteousness, Jer. 23: 6.
The Lord from heaven, 1 Cor. 15: 47.
The Lord of all, Acts. 10: 36.
The Lord of lords, Rev. 17: 14. and 1 Tim. 6: 15.
The He in whom the Father is, John 14: 10.
The He in whom the Father dwelleth, John 14: 10.
The He that is in the Father, John 14: 10.
The The heavenly, 1 Cor. 15: 48, 49.
The He that is from above, John 8: 23.
The He that came from God, John 13: 3.
The He that came out from God, John 16: 27.
The He that came forth from the Father, John 16: 28.
The He that came down from heaven the son of man
which is in heaven, John 3: 13.
The He that came down from the Father into the
world, John 16: 28.
The He that came down from heaven to do the will
of him that sent him, John 6: 28.
The Who proceeded forth and came from God, John
8: 42.
The bread of life, John 6: 35, 38.
The bread that came down from heaven, Jno. 6: 41.

The bread of God which came down from heaven,
John 6: 33.
The true bread from heaven, John 6: 32.
The living bread which came down from heaven,
John 6: 51.
The He that is in the bosom of the Father, John 1: 18.
The Which is of God, John 6: 46.
The Him that is begotten of God, 1 John 5: 1.
The only begotten of the Father, John 1: 14.
The only begotten Son of God, John 1: 18.
The His only begotten Son, John 3: 16.
The God's first begotten brought into the world, Heb. 1: 6.
The Son of the blessed, Mark 14: 61.
The Beloved Son, Matt. 3: 17.
The My beloved Son, Matt. 17: 5.
The My Son, Acts 13: 33.
The His Son, John 3: 17.
The His Son Jesus our Lord, 1 Cor. 1: 9.
The His own Son, Rom. 8: 3.
The His well beloved Son, Mark 12: 6.
The His dear Son, Col. 1: 13.
The Thy Son, John 17: 1.
The Son of the living God, Matt 16: 16.
The Son of the Most High, Mark 5: 7.
The Son of the Highest, Luke 1: 32.
The Son of the Father in truth, 2 John 3.
The Son of the Father in love, 2 John 3.
The The branch, Zech 6: 12.
The Branch of righteousness, Jer. 33: 15.
The Righteous branch, Jer. 23: 5.
The Branch of the Lord, beautiful, Isa. 4: 2.
The Branch of the Lord, glorious, Isa. 4: 2.
The One that obtained a more excellent name than
the angels, Heb. 1: 4.
The The word of God, Rev. 19: 13.
The He that should come, Matt. 11: 3; John 6: 1.
The He that was manifest, 1 John 3: 5.
The He that was sent into the world, 1 John 4: 9.
The He that was sent out by the living Father, John
6: 57; 7: 28.
The He that cometh into the world, Heb. 10: 5.
The The word, John 1: 1.
The The word that was made flesh John 1: 14.
The God that was manifest in the flesh, 1 Tim. 3: 16.
The He that descended, Eph. 4: 9, 10.
The He that is come, 1 John 5: 20.
The He that is come in the flesh, 1 John 4: 2, 3; 2 John 7
The One that came to do God's will, Heb. 10: 7, 9.
The One for whom a body (for sacrifice) is prepared,
Heb. 10: 5.
The That holy thing, Luke 1: 35.
The The babe, Luke 2: 12, 16.
The A tender plant, Isa. 53: 2.
The A child, Isa. 9: 6.
The The child, Luke 2: 21.
The Young child, Matt. 2: 8; 11: 13.
The Man child, Rev. 12: 5.
The This child, Luke 2: 17.
The Her child, Rev 12: 4, 5.
The Her first born son, Rev 12: 4, 5.
The The child Jesus, Luke 2: 43.
The Holy child Jesus, Acts 4: 27, 30.
The Seed of the woman, Gen. 3: 15.
The Seed of Abraham, Gal. 3: 16.
The Root out of dry ground, Isa. 53: 2.
The Of the seed of David, John 7: 42.
The Offspring of David, Rev. 22: 6.
The David, Hos. 3: 5.
The My servant David, Ezek. 34: 23, 24.
The A Son, Matt. 1: 21; Luke 1: 31.
The The Son of man, Matt. 8: 20.
The Son of Abraham, Matt. 1: 1; Luke 3: 23, 34.
The Son of David, Luke 18: 38.
The The carpenter's son, Mark 6: 3.
The Son of Joseph, Luke 3: 23. John 1: 45.
The A rod out of the stem of Jesse, Isa. 11: 1.
The A branch growing out of Jesse's root, Isa. 11: 1.
The My servant the branch, Zech. 3: 8.
The A plant of renown, Ezek. 34: 29.
The Sure mercies of David, Isa. 55: 3.
The The word that dwelt among us, John 1: 14.
The One made in the likeness of men, Phil. 2: 7.
The One found in fashion as of man, Phil. 2: 8.
The Man, 1 Cor. 15: 21.

The man, 2 Tim. 2: 5.
The second man, 1 Cor. 15: 47.
The last Adam, 1 Cor. 15: 45.
The That just man, Matt. 27: 19.
The That just person, Matt. 27: 24.
The The just, Acts 3: 14.
The The just one, Acts 7: 52.
The That just one, Acts 22: 14.
The Holy one, Ps. 16; 10.
The The holy one, Acts 3: 14.
The He that is holy, Rev. 3: 7.
The The holy one of God, Mark 1: 24.
The Thine holy one, Acts 2: 27, 13; 35.
The The righteous, 1 John 2: 1.
The Is righteous, 1 John 3: 7.
The The righteous man, Isa. 41: 2.
The He who speaks in righteousness, Isa. 63: 1.
The One who fulfills all righteousness, Matt. 3: 15.
The A lover of righteousness, Ps. 45: 7. Heb. 1: 9.
The A hater of wickedness, Ps. 45: 7. Heb. 1: 9.
The One preferred before John, John 1: 15. 27; 30.
The One mightier than John, Matt. 3: 11. Mark 1: 7.
The A greater than Jonas, Matt. 12: 41.
The A man counted worthy of more glory than Mo-
ses, Heb. 3: 3.
The A man approved of God, Acts 2: 22.
The The man that is my fellow, saith the Lord, Zech.
13: 7.
The Chiefest among ten thousand, Songs of Sol. 5: 10.
The The lion of the tribe of Judah, Rev. 5: 5.
The One worthy to take the book and open the seven
seals thereof, Rev. 5: 8.
The One that prevailed to open the sealed book, Rev.
5: 5.
The One worthy of glory, Rev. 5: 12.
The One worthy to receive glory, Rev. 5: 12.
The One to whom God gave glory, 1 Peter 1: 2.
The One that received glory, 2 Peter 1: 17.
The One crowned with glory, Heb. 2: 9.
The The glory of our Lord Jesus Christ, one who is
glorious in the eyes of the Lord, Isa. 49: 5.
The His glory that shall come upon thee, Isa. 60: 2; 2;
compare Luke 2: 32.
The The glory of my people Israel, Luke 2: 27.
The Christ in you the hope of glory, Col. 1: 27.
The One glorious in his apparel, Isa. 63: 1.
The The glory full of grace, John 1: 14.
The The glory full of truth, John 1: 14.
The The glory as of the only begotten of the Father,
John 1: 14.
The One possessed of a glorious body, Phil. 3: 21.
The The Lord of glory, Jas. 2: 1. 1 Cor. 2: 8.
The The consolation of Israel, Luke 2: 25.
The The rose of Sharon, Songs of Sol. 2: 1.
The The lilly of the valley, Songs of Sol. 2: 1.
The One altogether lovely, Songs of Sol. 5: 16.
The The bridegroom, Matt. 25: 10.
The An ensign of the people, Isa. 11: 10.
The My standard set up to the people, Isa. 49: 22.
The A covenant of the people, Isa. 42: 6. 49: 8.
The One faithful to him that appointed him, heb. 3: 2.
The The faithful witness, Rev. 1: 15. 3: 14.
The A witness to the people, Isa. 55: 4.
The The true witness, Rev. 3: 14.
The him that is true, 1 John 5: 20.
The He that is true, Rev. 3: 7.
The The truth, John. 14: 6.
The True, Rev. 19: 11.
The Light, John 12: 38.
The The light, John 1: 5.
The That light, John 1: 8.
The The dayspring from on high, Luke 1: 78; com-
pare Matt. 4: 16.
The The light that is sprung up, Matt 4: 16.
The The light that shined, Isa 9: 2.
The The light that shined in darkness, John 1: 5.
The Thy light that is come, Isa 60: 1.
The A light into the world, John 12: 46.
The Great light, Matt 4: 16.
The A great light, Isa 9: 2.
The A giver of light to those that sit in darkness,
Luke 1: 79.
The A light of the Gentiles, Isa 42: 6; Acts 14, 47.
The A light to the Gentiles, Isa. 49: 6.
The A light to lighten the Gentiles, Luke 2: 32.
[To be Continued.]

15; Tim. 3: 16; Ps. 45: 7, 8; 16; John 1: 1-3; Luke 1: John 5: 20; Rev. 1: 8; Isa. Ps. 33: 6; Col. 1: 16; Heb. John 17: 11, 21; John 20: 28, ad, 1 John 5: 20.

M. DeVOICE

The word of God is that which here means the same as the Scripture passages; as the words were framed by the Holy Spirit, 2 Peter 3: 5, "By the word of the Lord the heavens were [framed] of old." In 1: 1-3, the word of God refers to the creation of the world, and the promise of a Redeemer, and of the woman should be born of her head. That word of God was realized, and accordingly Jesus being born into the world upon his work. "All things by him"—by God, as the word and every reference to it was done. Mary gives praise to God her Savior, God, in having provided for his beloved Son one through whom we know God is here called the redeemer in his chapters.

Part of the narration of birth; the words of this which Jesus was not the son of Mary, but the Holy Spirit, or through the Holy Spirit.

The language is somewhat the reference first to the word saying, "We are even in his Son Jesus the Diabolical reading of this and we know that the Son and has given us discernment know the true one; and the one, by his Son Jesus the true God, and the ever there is a distinction between. The knowledge of God in contrast with false first century of the gospel society much contention with false gods, and the apostles the advantage of a knowledge; and this knowledge or we through our Lord Jesus

The question of this text refers to the language applies to the Son. We think it applies because this book is the Son Christ, and other texts which refer to him as risen Alpha (first Greek letter) the beginning, without say refer to different things, as the Jesus refers his disciples of his ministry. Isa. 1: 26 of Israel as at the beginning. In Col. 1: 18 Jesus is

called "the beginning, the first-born from the dead;" that is, the beginning of the new creation from the dead; or the beginning of the second and immortal state of existence by the resurrection from death. And so must Rev. 21: 14 be understood: "the beginning of the creation of God," to correspond with other Scriptures and with the facts in the case.

He is also called Omega (the last letter of the Greek alphabet). Immortality has no end; these terms cannot refer to the beginning and ending of Jesus' existence; no, that would not be. The Omega, or last part, corresponds with Paul's language in 1 Cor. 15: 24, "Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father, when he shall put down all rule, and all authority and power," and death. The end is the end of the restitution age, when earth shall be restored to what it was before sin entered it. This is what Jesus is the first and last of. And in this he is almighty—omnipotent, for, just previous to his ascension he said, "All power is given unto me in heaven and in earth," Matt. 28: 18. At the beginning of the restitution age he exercises this great power, and becomes King of kings and Lord of lords, and reigns until he puts down all opposition and sin, even death, and delivers up the kingdom to God, restored to what it was when the Father gave it to the First Man.

The answer to the last questions involve the question of the pre-existence of Christ, and we have answered according to what we believe to be the truth. We are sorry that any one should think that to deny the pre-existence of Christ would make one less spiritual, or render them less able to labor for the name of Christ and his coming kingdom; and we cannot think such is the case. Neither do those who deny that doctrine have any less exalted ideas of the Son of God, or of his divinity. Because he is the Son of God he is divine; and we adore the riches of divine grace, and the mercies of the great God, who has provided us so great and so rich a salvation.

Questions and Answers.

A. F. DUGGER.

"Can those who make a profession of religion and then turn back be reclaimed? If so, how are we to understand Paul's language in Heb. 6, where he says, 'For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame?'" H. M. WHITE.

In the study of the Scriptures we should pay a strict regard to the times in which they were written. Scriptures applicable to persons living in those times should not be applied to persons living in this age. The key to this supposed difficult text is found in the fact that it applied to persons living in apostolic times, who not only enjoyed the light of the written word, "which they had tasted,"

for of them Paul says that "they had tasted of the good word of God," which I understand to have reference to the revelations of Deity as far as given at that time; but in addition to this light they were also enlightened by the direct influence of the Holy Spirit operating upon and through them independent of any written revelation, which serves as a guide to the people of this age, 2 Tim. 3: 16, 17.

In this divine revelation, which is the product of the Spirit, 1 Cor. 2: 10-13, we are now thoroughly furnished. This Spirit power was upon and moved the prophets and apostles, 2 Pet. 1: 21; 2 Thess. 1: 5. They did not have to think, premeditate, and study, as we have to do, for the Holy Spirit taught them and guided them into all truth, John 14: 26; 16: 13. In Mark 13: 11, our Savior says, "But when they shall lead you and deliver you up take no thought beforehand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour that speak ye, for it is not ye that speak, but the Holy Spirit." How absurd for teachers to apply this text of Scripture to professors of this age. Yet many ministers make just such an application of it. Such an exposition is evil in its tendencies, from the fact that it contradicts the experience of every Christian. The Holy Spirit does not think and speak for us of this age: if it did we should have no use for the Bible. We are commanded to "search the Scriptures," to "study the word," that we may be "workmen that needeth not to be ashamed, approved of God, rightly dividing the word of truth," and thus be able to give a reason for our hope, 2 Tim. 2: 15; John 5: 39; 1 Peter. 3: 15. Simeon was a devout person; he believed in Christ and looked for his first advent. We believe in Christ and are looking for his second advent; but Simeon knew that he should not die before he had seen him, it being revealed to him by Spirit power, Luke 2: 26. But we do not know that we shall live to see Christ coming in his second advent.

Our guide is the word, and it does not give us any such assurance. In former ages the Spirit was given to the few for the benefit of the many. Those to whom it was given "tasted of it," as the "heavenly gift;" or in other words, experienced its mysterious workings through them, as chosen instrumentalities for that purpose. They were, in the language of the text, "made partakers of the Holy Spirit." See Numbers 11. The Lord takes of the same Spirit that he had formerly put upon Moses to qualify him to be an instructor and leader of Israel, and caused it to rest upon the seventy men chosen to be senators of Israel. Now what was the result? The record says "they prophesied." Hence by means of the direct influences of the spirit they were eminently fitted for the positions assigned them. We are also informed that the Spirit rested upon Eldad and Medad, and that they prophesied in the camp, because they had not gone to the tabernacle. It seems as though a certain young man did not understand why they should be endowed with this power, so he went and told Moses. Neither did Joshua understand the matter.

He also objected, and requested Moses to forbid them; but Moses replied and said, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." This shows that all of the Lord's people are not prophets; that the spirit does not rest upon all of them, and also that the supernatural wisdom is one of the demonstrations of the Spirit. These persons were "made partakers of the Spirit," "Holy Ghost," or "Holy Spirit." They were guided, directed, and instructed by its direct influence and teachings. So were others beside the senators of Israel, prophets of God, and the apostles of the Lamb. They were supernaturally endowed for various purposes, which we have neither time nor space to note.

That the heavenly gift refers to the Holy Spirit, which fell directly on some individuals, and to which was imparted by apostolic hands, is evident from the 10th and 19th chapters of Acts.

In addition to these endowments already enumerated, they had tasted of the powers of the "world to come;" that is, they had experienced the workings of the power of the Father and of the Son in their own physical systems in removing their maladies. Some were resurrected from the dead out of their graves; others were restored to life, who had not been entombed, while many were cured of their deafness, lameness, blindness, and of various diseases. These are the persons that Paul could doubtless had reference to when he said, "If they shall fall away it is impossible to renew them again unto repentance, &c. Backsliders, in the Scriptures, are invited to return to the fold of life. John the divine, in giving instructions for this age, says, "Remember, therefore from whence thou art fallen, and repent; and do the first works," &c., Rev. 2: 5. Let us be wise and remember that if we have fallen from any truth or grace that it is our solemn duty and God-given glorious privilege to return. The proclamation is, "whosoever will may come." Let us sound it abroad. Amen.

TURKEY has its troubles still. It was to pay a large war indemnity to Russia for the last war. It is a bankrupt. Russia offers to take some territory in Armenia, in lieu of the money, and guarantee the Sultan's provinces. Turkey will probably be obliged to agree, and thus another member will go off the "sick man's" body. The Christians in Armenia are asking for reforms—that Christian or Mussulman governors be appointed in the provinces, according to the predominance of the respective elements, and that courts be remodeled under civil law instead of under the Koran. The British Minister is urging these reforms, and is seconded by the patriarch of the Armenian Christians. Greece also has a grievance, and the Powers remonstrate with the Porte for suppressing Greek post offices.

Seek earnestly the faith of full assurance; and as a means to this end practice daily the faith of steady adherence. Love and obey God as faithfully as if you were absolutely certain of acceptance at last, and you will soon be certain of it here. "If any man will do the will of God he shall know the doctrine;" and "whosoever shall do the will of God," says our Savior, "the same is my brother and sister and mother."

Notes by the Way. No. 8.

A. F. DUGGER.

DEC. 16, I left my home for a second trip to Nodaway Co. Missing the train at Stanberry, I went up to Evona Station, and visited Mrs. Bradley, who was on her death bed. She had, when a young girl, years ago, attended my school. I sang and prayed with her. She died about 11 o'clock, P. M. How solemn and impressive the scene! A companion and mother dying in the very morning of life, leaving her little innocent babe to the cold charities of a world, that is in these last days almost void of "natural affection," 2 Tim. 3:3, and one that reels to and fro like a drunkard on account of its moral pollutions and corruptions, Isa. 24:20. But few persons exercise the tender love of a father and mother toward orphan children, hence they are often abused and neglected. I have known in my lifetime rich men having the control of orphan children, who worked them late and early, through cold and heat, wet and dry, giving them no privileges and providing them with a very scanty amount of clothing, just barely enough to cover them, while at the same time their own children would be in school, warmly and neatly clad, and provided with every thing necessary for their physical, intellectual, and moral training; and strange to say, these men professed to be Christians. Let no one, whether he be rich or poor, deceive himself by thinking he is an "heir of God and joint heir with Christ," so long as he continues to grind the face of the poor, oppress the widow and orphan, and to trample upon the rights of the innocent and helpless. The Bible teaches that "pure and undefiled religion," or in other words, the religion that has God the Father for its author, and Jesus Christ the Son for its center, is to visit the widows and the fatherless in their affliction, and to keep ourselves unspotted from the world. See James 1. A religious life is not simply praying at the family altar, or speaking in the class meeting, but it is a life of noble service, full of love and good will to all, and especially toward the fatherless, the helpless, and the unfortunate. It is a life full of activities—one actively engaged in sowing seeds of noble purpose, which shall spring up and bear fruit to the honor and glory of God. It is a life consecrated to God, devoted to the interests of suffering humanity in more ways than one, hence a life full of the labors of love, ever anxious and willing to do good and to sound out the glad notes of pardon, salvation and coming glory, by using the means and talents God has so graciously bestowed upon us. A life based upon the doctrine of correct practice, purified by the blessed hope of the appearing of Christ, hence pure and holy, fully sanctified to the will of God. What a noble calling! Let us prove true to our profession, and thereby make our calling and election sure.

Remaining over night with my brother in law, J. F. Duncan and family, the next morning after a short visit with Bro. Wm. O. Monroe and his son Charley, who are both Sab-

bath keepers, formerly from Mich., I took the train for Wilcox, where I arrived in time to fill my appointment with the church at night. On account of the unfavorable condition of the weather our audience was not very large, yet the members of the church were about all present, and a number of outsiders; so in the main we had a real good meeting, and I trust a profitable one. We spoke on the importance of living up to our profession, basing our discourse upon Peter's language, "partakers of the divine nature," which we showed to be the moral likeness of Christ. On Sabbath I dined with Bro. Andrew Jensen and his aged parents, who are firm and steadfast in the faith. At night I put up with my old and tried friends, Bro. and Sr. Wm. Workman, of the First Day Adventists, who do not yet observe the Sabbath, but give liberally of their means, in connection with the church in that place, to support preaching.

I spoke on Sunday and on Sunday night to a full house, I hope with good results. On Sunday I visited Bro. and Sr. M. C. Jensen, in company with Bro. and Sr. D. B. Ferguson. With these brethren I enjoyed a good visit, and I trust a profitable one, as we improved the time conversing mostly on Bible subjects. Bro. and Sr. Jensen are members of the church, and therefore observers of the Sabbath, while Bro. and Sr. Ferguson are First Day Adventists, who stood by me in all my oppositions when first I introduced the Advent truths into the western country, when we had opposition, persecutions, and embarrassments, almost on every hand to contend against. But the truth is mighty and will prevail. The Lord has brought us safely through. When I survey the past, and count the oppositions, trials and difficulties, now numbered with bygone days, my heart goes out in gratitude to our heavenly Father for his loving care and tender mercies, so graciously manifested toward a being so unworthy as myself; and then how near and dear do those brethren of other years appear to me, though some of them now sleep, while their labors of love follow them. May we who yet survive the pale nations of the dead go forth with renewed zeal and energy, determined never to give up the battle until victory is won.

Bro. and Sr. Ferguson are both readers of the *ADVOCATE*, and prize it very highly. In reply to my question, How do you like our paper? Sr. Ferguson said, "I like the *ADVOCATE* ever so much, and cannot think of doing without it under any consideration whatever." I am glad to be able to report that the *ADVOCATE* seems to be well received by all its readers where I travel; and I also observe that it is doing a good work, not only in giving general satisfaction to the churches, but in bringing others to a knowledge of the truth, who have not the privilege of hearing preaching. I know some who have recently embraced the Sabbath, and others who are almost persuaded. I know of no better paper for its size, and this is the only objection I hear offered against it. But when one takes into consideration the fact that the *AD-*

VOCATE is free from standing advertisements, to which other religious papers are largely devoted, we see it contains as much reading matter, and even more than some others that are considerably larger, and that too for the same amount of money. Brethren, one and all, let us not forget to work for the circulation of the *ADVOCATE*. Let us recommend it to the church and to the world, as an able preacher of righteousness, for it is certainly worthy. No member of the church should be without it, and all should feel themselves under a moral obligation to work for it.

On Sunday night I put up with Bro. and Sr. Nelson. Our interview was a pleasant one, as we conversed upon a number of Bible topics, and sang some Advent hymns, so expressive of our faith and hope. Here I met Bro. Nelson's mother, who is an aged pilgrim, and has long been in the service of her Master, and who is well read on all the subjects of the Advent faith, fully prepared to give a reason for her hope. May the Lord bless her in her declining years. On this trip I found one more keeping the Sabbath, and obtained two new subscribers for the *ADVOCATE*; so the work moves slowly on. On Monday, in company with Bro. Cordill and Workman, I came to Marysville, where I took the train homeward. Missing the Stanberry hack, I was compelled to walk a good share of the way, a distance of about twelve miles, notwithstanding it was dark and very muddy, and also drizzling rain.

Engart, Gentry Co., Mo.

Additional Evidence Against the Desolation Theory.

H. E. CARVER.

I TRUST that Bro. Long will not think it impertinent if I add somewhat to his remarks against the notion of the total desolation of the earth during the thousand years. I am glad to agree with Bro. Long that the idea of the desolation of the earth at the second advent, as held by our S. D. Advent brethren, is a mistake, for there is nothing more clearly revealed in the Bible than that the gospel age, or dispensation, will be immediately succeeded by times or ages of restitution, under the direct personal supervision of our Lord Jesus Christ, and his resurrected and glorified church; and as one part of the work to be done then is according to the promise and oath of God to Abraham, that in him and in his seed (Christ and the church) all the nations, families, and kindreds of the earth are to be blest, the earth and not heaven must be the theatre of action in those times or ages.

In these main features of the subject I am happy to agree with Bro. Long; but when he says that "the saints cannot go to heaven," and quotes the language of our Savior in John 13 as evidence, I am compelled to dissent; for I believe the resurrected and glorified saints will be favored with, at least, a temporary visit and sojourn in their Father's house in heaven. Certainly there is nothing physically impossible in such a visit, for two saints have already gone there, and that too a long time ago, thus demonstrating the pos-

ability of such a thing; illustrating the purpose of other to favor all of his similar manner.

In regard to the quote 88, adduced to prove that go to heaven, I understand in connection with its direct opposite; and I have inadvertently over-

I agree with Bro. L. said to the Jews, "w come," John 7: 33, 34, 1 sonal departure to heav the unbelieving Jews

agree with him that wh the same words to his he referred to the sam sonal departure to and and if he had ended teaching there it woul my mind against the i heaven even for a brief however, leave the ma of the same chapter h ation thus: "Whithe follow me now, but afterwards." Now if talking about his pers en, I see no way to av he here makes a pos disciples shall at som too; and for one I sh Lord will; and I am who love Jesus will b pany.

That the resurrecte temporarily removed tinctly taught in the 4, says that when the from heaven the sleepi the living ones chang be caught up in the e in the air, from which be with him; so tha to go to heaven Jesu more after his secon do not believe that self from his Fathe all eternity, for I e sity for it; and if I again in the future saints will have th 14th chapter of Zi the second advent learn that when h heaven to the ear the Mount of Oliv spot from whence his saints will co cessity their resi earth must preced their descent to

As regards th absence from e know that the F Like the notion immortal souls named, it is get the descent wit follow the asc Others believe

ing advertisements, papers are largely as much reading as some others that and that too for the Brethren, one and work for the circulation recommend it to world, as an able s, for it is certainly the church should old feel themselves to work for it.

up with Bro. and ew was a pleasant on a number of Bi- Advent hymns, so and hope. Here I er, who is an aged en in the service of ell read on all the thfully prepared to e. May the Lord years. On this trip ; the Sabbath, and fibers for the Advos slowly on. On a Brn. Cordill and larysville, where I

Missing the Stalled to walk a good ce of about twelve was dark and very ; rain.

inst the Desolation

ER.

ill not think it im- that to his remarks total desolation of isand years. I am ng that the idea of h at the second ad-

Advent brethren, othing more clear- an that the gospel e immediately suc- f restitution, under vision of our Lord irrected and glori- art of the work to to the promise and that in him and in church) all the na- ds of the earth are not heaven must those times or ages. f the subject I am Long; but when not go to heaven," our Savior in John pelled to dissent; ted and glorified h, at least, a tem- in their Father's ly there is nothing ich a visit, for two here, and that too onstrating the pos-

ability of such a thing; and as I think illus- trating the purpose of God at some time or other to favor all of his glorified saints in a similar manner.

In regard to the quotation from John 13: 28, adduced to prove that the saints cannot go to heaven, I understand this very passage, in connection with its context, to teach the direct opposite; and I think Bro. L. must have inadvertently overlooked the context.

I agree with Bro. L. that when our Lord said to the Jews, "where I am ye cannot come," John 7: 33, 34, he alluded to his personal departure to heaven as the place where the unbelieving Jews could not go. I also agree with him that when the Savior repeated the same words to his disciples in ch. 13: 33, he referred to the same thing, viz., his personal departure to and presence in heaven; and if he had ended this conversation or teaching there it would settle the matter in my mind against the idea of saints going to heaven even for a brief time. Jesus did not, however, leave the matter thus; but in v. 36 of the same chapter he qualifies his declaration thus: "Whither I go thou canst not follow me now, but thou shalt follow me afterwards." Now if the Savior was really talking about his personal departure to heaven, I see no way to avoid the conclusion that he here makes a positive promise that his disciples shall at some future time go there too; and for one I shall be glad to go if the Lord will; and I am sure Bro. Long and all who love Jesus will be glad to be in the company.

That the resurrected saints will be at least temporarily removed from the earth is distinctly taught in the Bible. Paul, in 1 Thess. 4, says that when the Lord himself descends from heaven the sleeping saints shall be raised the living ones changed, and together shall be caught up in the clouds to meet the Lord in the air, from which time they are ever to be with him; so that if the saints are never to go to heaven Jesus will never go there any more after his second advent. For myself I do not believe that our Savior will exile himself from his Father's house and presence to all eternity, for I cannot imagine any necessity for it; and if he shall ever visit heaven again in the future age, or ages, his glorified saints will have the same privilege. In the 14th chapter of Zech. we have a prophecy of the second advent of Christ, from which we learn that when he actually descends from heaven to the earth his feet will stand upon the Mount of Olives (perhaps upon the very spot from whence he ascended), and that all his saints will come with him; hence of necessity their resurrection and removal from earth must precede by some length of time their descent to earth with him.

As regards the length of this interval of absence from earth with the Lord I do not know that the Bible gives a definite answer. Like the notion that all men are possessed of immortal souls, and others that might be named, it is generally taken for granted that the descent with the Lord will immediately follow the ascent to meet him in the air. Others believe the time will be more pro-

tracted, some holding that forty years will elapse between the ascent and descent. Without expressing an opinion as to the specific length of the interval I do believe that it will be long enough for all things to be accomplished that God designs shall be done then. Has Jesus promised that his disciples shall follow him to heaven at some time or other? when would there be a more suitable time than directly after their resurrection, and before entering upon the duties of their offices as kings and priests on the earth?

Again: as it is plainly revealed that the resurrected saints are to exercise the functions of kings and priests over the people of the earth in the kingdom of God to be set up at the second advent, they must of necessity be inducted into office and instructed in regard to their duties before entering upon their several administrations; and I cannot imagine a more suitable place or time for this than while at their Father's house on their first visit, the whole body of them being there together for this and other purposes.

The Scriptures also reveal the fact that there is to be a grand, glorious, yea; a royal ceremony called the Marriage of the Lamb, with its attendant festivities. This marriage (figuratively or spiritually so called,) can be nothing less than a public espousal by our Lord Jesus of the elect church as members of his spiritual and glorified body ("bone of his bone and flesh of his flesh"); or in other words, "these vile bodies shall be changed and fashioned like unto his glorious body," and we "be like him when we see him as he is." In the very nature of things this marriage cannot occur till the resurrection morning, the very time when those who participate in it will be caught up to meet the Lord in the air. How appropriate it will be for Jesus to lead this resurrected and translated host to his Father's house, to participate in this royal ceremony in the presence of the assembled hosts of the universe of God. May God grant that both writer and readers may be there, and be favored with a call to the marriage supper, for Jesus has voluntarily pledged himself that when he makes that sumptuous feast for his disciples he will, notwithstanding his exalted position of King of kings and Lord of lords, perform the office of servant on that occasion,—wonderful condescension in the Son of God!

But it may be objected that this view involves a third advent of the Lord; once when he comes for his people and again when he comes with them. Not necessarily so. If a personal presence of Jesus in the atmosphere of our earth, since he was seen to ascend from Olivet's brow necessarily constitutes his second advent, then the second advent is in the past long since; for Saul of Tarsus beheld his person and heard his voice on the road near Damascus. Now if Jesus could make a special and private visit to the vicinity of earth in order to convert and commission a chosen apostle, he surely can, if he chooses, pay a like private visit in order to gather his elect church to himself, to be ever with him and to participate with him in the establishment of the kingdom of God, under the whole heaven.

Some prophetic students regard the coming of Jesus into the air as described in 1 Thess. 3, as the first or preliminary stage of the second advent; corresponding with the first stage of the first advent at the birth of Jesus, while the second stage will transpire when he makes his public descent with all his saints, as predicted in Zech. 14, and corresponds with the second stage of the first advent when Jesus entered upon his public ministry as the Messiah; and as there was then a suitable space of time that intervened between the two stages of the first advent so there will be at the second. I am glad to be able to say that I accept this view as being the teaching of the Bible, and may perhaps give my reasons for the same at more length hereafter, if the Lord will.

Marion, Iowa.

The Men Who Succeed.

The great difference among men of all callings is energy of character or the want of it. Given the same amount of learning and integrity, and the same opportunities, and energy will make one man a conqueror. Dead-beats are men without force. They had as good a chance as any of their companions. Others went ahead and carried off the prizes while they were lying by the way-side dispirited and despondent. It takes nerve, vim, perseverance, patient continuance in well-doing, to win a great prize. And the young man who goes into a profession without this pluck and force will not earn salt to his porridge. He will drag through life with the help of friends, getting some credit with them for being a well-meaning man in delicate health, and unlucky. The real trouble is he lacks energy. This is just as true of the minister as of the lawyer or physician. Piety is not enough, and piety with much learning is not enough. All the Greek and Hebrew in the world will not qualify a man for usefulness in the ministry. It wants push, stamina, vigor, courage, resolution, will, determination—in one word, energy. If the youth knows a little Greek, he knows what en ergos means, and without it Dr. Parr's knowledge of Greek will not help him to usefulness or success in the pulpit.—Observer.

Borrowing Trouble.

Borrowing trouble is wrong. It comes fast enough without borrowing. It comes of unbelief. It loads our minds with unnecessary burdens. It so discourages us with shadows that we have not courage to do real duties. It is not good, common sense. It is unbecoming a christian. It is displeasing to God. It is an unworthy object on which to spend our energies of a rational mind. It produces occasional morbidity of thought and feeling. It exhausts mindforce and nerveforce on imaginary difficulties. A wise man foresees coming danger and makes provision to avert it; an unwise man looks on the dark side of coming events, and frets away more strength than it would take to overcome them. He is like the engineer who so exhausts his steam by blowing the whistle, he has not power left to move the train. God's word blossoms with assurance. He will take care of his own. He will give strength, and hope, and courage, and victory. The black storm cloud of summer contains good hidden harvests for the granary, and purpling grapes for the wine-press. The storm-wave but sweeps on faster the homeward bound vessel. God controls. He holds the forces of sea, air, earth, and man in his hollow hand. To doubt were wrong. And though our path of duty lie up the mountain-side of difficulty, God shall sandal our feet with never-falling grace, and cheer us with strength to scale rocky steep and wild, jutting crags, till the angels shall bear us up, up, up to the gates of pearl and streets of gold, and the harmonic thunder-strains of redemption's welcome song.—Selected.

The Advent and Sabbath Advocate.

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

The article for the ADVOCATE entitled the New Name, is unavoidably delayed until the next number of the paper, by the publication of other matter previously received. We do not wish the writer to become discouraged by the delay, or think his matter is not appreciated, but we are glad to be so well supplied, which does not often occur.

ELDER Charles Lee and wife, who spent four months with us at Marion, four years ago, and who have since been kindly remembered by the brethren and sisters of this place, have been in Sweden, their native country, since last September, laboring for the conversion of their countrymen to Christ and to the truth. They were, and have ever since been earnest and conscientious Christians and observers of God's holy Sabbath, and we pray God's blessing to be upon them in their labors for his truth. There are many people in that country who are suffering many hardships on account of poor crops and the difficult circumstances under which the poorer classes maintain themselves; but it is by this class that the truth is principally received, as it was when Jesus was upon earth, when the common people heard him gladly.

A FEW orders for the pamphlet, Infidel Silenced, are delayed. We are selling the pamphlet at the request of the publisher, and being out of a supply, have ordered more copies, and we do not know the cause of delay.

SISTER MADILL, of Freeland, Mich., writes that she has been waiting for some one to write on Rom. 9: 13, and Mal. 1: 2, 3, texts which the skeptic and infidel take so much advantage of. Sister M. says we should understand their right meaning. If no one else replies soon the Editor will reply as soon as the present series of questions are through.

A BROTHER asks the correction of a quotation in the article lately against the desolation of the earth, from Zech. 9th chapter to the 14th, speaking of the taking of Old Jerusalem by the nations assembled against it, when the Lord shall come to the battle himself.

Meetings at Kibbie Station, Mich.

DEAR Brethren scattered abroad: Perhaps it would be interesting to some of you to read a report of my labors. December 1st I started from home for the purpose of holding protracted meetings, and by request I commenced meetings at the Chambers' School House, Dec. 2nd. For some time the interest did not seem much, only on the part of a few. I commenced upon practical subjects, such as repentance, faith in God, experimental religion, the Christian's hope, the saints' inheritance, and then the law of God. I spoke four times upon this subject, trying to remove all the objections that would arise. After this I spoke upon the subject of baptism. I gave no invitation for any to move, that is, to make a

start in the Master's service until after I had spoken on all these subjects, which took me until Dec. 18th; then I gave liberty for those wishing to keep the commandments of God to make it at once commenced to work for the Master. I continued preaching and inviting sinners to come to Jesus, and in almost every sermon gave notice that for just one text from the word of God stating that the first day of the week was set apart for a holy day I would keep it. No one could bring the text. Our numbers kept increasing during this time, and finally some called for baptism; and last Sabbath, Dec. 31st, I administered the ordinance of baptism; six were received by the hand of fellowship, four in with Christ in baptism for the remission of sins. There were others who had embraced the Sabbath, but they had been baptized before, and were received by the hand of fellowship, four in number, which make ten who have embraced the truth of the seventh day Sabbath and the soon coming of Christ, together with the other truths held by us as a people. Bro. James Greenman and wife also united with us, which make a little class of twelve here. Bro. Isaac Catt, of Martin's Corners, met with us on the Sabbath at baptism. Our hearts were cheered to see the brethren once more.

After meeting Sabbath we met again in the evening, at which time I received notice that the next day at eleven o'clock Elder Reeding would reply to me upon the subject of the Sabbath. We all attended this meeting; the Elder took the position that there was no law, claiming that the law was done away in Christ. He did as poorly as any one I ever heard. Almost the whole congregation were disappointed. I replied to this in the evening, leaving the result with the Lord. Next Sunday one Elder Greensted is going to review me on the Sabbath question. I shall reply to him the evening following, trusting that God's truth will stand, though the test may be by the greatest opposers. Brethren, continue to pray. Remember the work of God everywhere. This from your brother in Christ,

JOHN BRANCH.

News from the missing boat of the "Jeanette," the Arctic exploring ship, is that it is lost, and its inmates have perished. They that go to the arctic regions do so at great risk of life, and at much peril.

SMALL-POX is reported as prevailing in several parts of the United States; in some of the northern cities as well as in the South. Newspapers report it in different parts of Iowa.

By the breaking of a bridge over the Kennebec river a passenger train on the Boston and Maine railroad was precipitated down an embankment and the cars taking fire, a scene of horror ensued. Out of 100 passengers very few escaped unhurt. One was killed, one fatally wounded, three seriously hurt, and sixty others bruised and injured.

The dove, recollect, did not return to Noah with the olive branch until the second time of her going forth; why then should you depend on the failure of the first attempt?

Letters and Money Received.

Angusta A Thompson \$1, S E Harris Roberts \$5, Cynthia Yates \$1, Wm F Combest \$1, James C Gray \$1, C T Pierce \$1, N J Smith, J W Erwin, Mrs J C Field.

Books and Tracts Sent by Mail.

James Armstrong, J W Eswin.

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 140 hymns, and 385 hymns. We have added in all 213 pages on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists. Price, 10 cts.; in cloth, 50 cts. We have added in all 213 pages on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists. Price, 10 cts.

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 cts.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week bath, showing that 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 cts.

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 cts.

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

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 personal, by J Brinkerhoff, 8 pp, 2cts. 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, 2cts.

Where are the Dead? Showing from Bible text many 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 cts.

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

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

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

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

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

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

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

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

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

What is the Testimony of Jesus? by S E Brinkerhoff. 8 pages 1 cent.

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

The Testimonies of Mrs. E G White compared with the Bible, by H C Blanchard. 43 pages, 15cts.

A Comparison of Latter Day Prophets, comparing Mrs White's claim to Divine Inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J W Cassidy. 62 pp. 15 cts.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

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

The believer's only hope of a future state, by R V Lyon, 24 pages, price 5 cts.

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

Advent

"Thy

VOL. XVI. Marion

The Advent and Sa

IS PUBLISHED BY
Jacob Brinkerhoff
at MARION, LINN CO.TERMS.—Two Dollars per
year in advance. Specimen
copies free.

THE ADVOCATE is devoted
of the doctrines of the Sec
the Signs of the Times, th
observe the Bible Sabbath
week,) together with the o
God, the Nature of Man,
in death, the End of the
stored to its original glory
future inheritance and abo
the Kingdom of God, the
demption by Jesus Christ
(Christian Life, and kindre

Christ the C

OH! the blessed promise
Galilee
To the weary, heavy laden

Many a heart has
Many a tear been
Many a load of sin
Many a midnight

Many a broken, contrite s
and sad,

Felt the mighty consolatio
tidings glad.
And the dying gaz
Trusting in the S

On the land of rest
Whence the con

Lazarus lies unafed and f
neath the wave,
Loving Mary lingers sadly
ed grave.

Blind Bartimeus
Begs his bread
For the moving
At the pool the

In the wilderness the
their pain;
Paul and Silas in the p
the chain;

Mary Magdalen
Friendless in
But their burde
When the co

Every phase of huma
tread to-day;

Harpers are hanging on
ing by the wa
But there still
And though
God, within t
Giveth his

On the cloud his rail
of faith abov

God will not forsake
truth and lo'

And beyond
We shall b
That, to bea
Christ the

—Selected by Mrs. .

"AND ye shall
unto my chosen,
thee, and call his
Isa. 65: 15.