

Advent and Sabbath Advocate.

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

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

The Mummy Dahlia.

MRS. J. C. FIELD

O wondrous bulb; what mystic germ
Was prison'd in thy heart?
To lie inert so long a term,
Then into being start!

With power to bring King Pharaoh's days
Before the nineteenth century's gaze?
And, looking on that strange, strange tomb,
A whilom human hand,
We see the gorgeous garden bloom
In that old fabled land,
Which erst has seem'd so far away,
But brought so strangely near today.

Two thousand years that hand has kept
Its faithful hold on thee;
Two thousand years the eyes have slept,
That loved perhaps to see,
Thy beauteous flower in autumn's pride,
And may be, gazing on thee, died.

Thy little dream'd, who placed thee there,
That thou would'st bloom again,
In other lands, in other air,
When they who pluck'd thee, then,
Would, in their last descendants' thought
Be unregarded, or forgot.

But bloom again, bright flower, for us,
Who live our little day;
We soon shall be forgotten thus,
And pass more swift away,
Thou Egypt's mummies passed from sight,
Nor would we crave so long a light.

For we believe another morn
Shall greet our raptured eyes;
We see it in each grain of corn,
And in each flower that dies,
They die, to bloom again more fair,
So we shall live immortal there.

Igo, Shasta Co., Cal.

The above poem was written by Sister Field twelve or more years ago, on the finding, by Lord Lindsay, of the bulb of a dahlia in a mummy's hand, when the incident was published, Sister Field had never seen the similar poem on the same subject, which was published in the ADVOCATE of last Nov. 22, until she saw it in that paper.—EDITOR.]

Doctrine.

B. G. STJOHN.

DOCTRINE. This word is defined by lexicographers, "to teach whatever is taught." "The doctrines of the gospel are the principles or truths as taught by Christ and his

apostles." This is a right and just definition of the word as understood by the writers of the New Testament, but the exposition of preachers and theological writers of the present day is, "That branch of theology that treats of the systematic arrangement of the doctrines of Christianity;" so that the word doctrine has come to mean dogma, creed, belief, tenet, or any particular faith, instead of imparting knowledge, teaching, etc. In 2 John 9 is written, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." "He that abideth in the doctrine of Christ he hath both the Father and the Son." In his epistle to Titus 2: 7-10, Paul exhorts to faithfulness, sobriety, to be examples of all good works, and in doctrine, uncorruptness, gravity, sound speech that cannot be condemned, etc., that they may adorn the doctrine of God our Savior in all things. Jesus said to the Jews, in reply to their query as to his knowledge of letters—having never learned, "My doctrine is not mine, but his that sent me; if any man will do his will he shall know of the doctrine whether it be of God or whether it be of myself." When Jesus ended his sermon on the mount, the people were astonished at his doctrine, for he taught them as having authority, and not as the Scribes, Matt. 7:28.

From these quotations and definitions it is pretty clear that teaching and doctrine were synonymous terms in the days of the first Christians, and the use of the word then had no reference whatever to creed, sect, or belief, as it is now applied. To "have both the Father and the Son," is to have implicit faith in the teaching of the Lord's prophets—both of the Old Testament scriptures and the New, and the fruit of that faith will be in harmony therewith in all right doing. To know what is right, we must have a knowledge of His will who has a right to command obedience, and that has graciously been given to us by the great law-giver Himself, in the ten precepts of the decalogue. This is the standard by which actions are weighed, and the law which the New Testament pronounces "holy, just, and good." "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all things be accomplished." (New Version.)

They who transgress one precept of the law, set at defiance the whole law, and incur its penalty. "Cursed is every one who continues not in all things written in the book of the law to do them." One precept of the law is, "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Have not then the great body of

professed Christians incurred and taken upon them this terrible penalty—the curse of Almighty God, (I speak that great and holy Name with deepest reverence), in turning their backs upon and entirely disregarding his holy day? It seems to me that if these people would but consider the situation a little they must see that they are in next to a hopeless condition. It is urged by some that we are not now under law but under the gospel; Well, whom does the gospel benefit? They and they only who repent, stop sinning, and what is sin? Transgressing the law. What law? That law which Paul defines to be holy, just and good, and is firmly established by faith. That law which he alludes to in his defense before Ananias, the high priest, wherein he says, "Believing all things written in the law, and the prophets;" that law written by the great law-giver Himself, on the tables of stone—the foundation of all law governing human action, and by which he is to be judged at the last day.

May it not be justly said of the majority of preachers at the present day, as of the priests in the time of the prophet Ezekiel, "Thou hast despised mine holy things, and hast profaned my Sabbaths." "Her priests have violated my law, and have profaned my holy things; they have hid their eyes from my Sabbaths and I am profaned among them." Read the 20th, 21st, and 22nd chapters; and because no one could be found to stand in the gap to make up the hedge, the Lord destroyed them. Will he deal otherwise with us Gentiles? I think not. While preachers reject important Bible truths and are filled with the doctrine of demons, they do not, neither can they, preach the gospel of Christ; the Holy Spirit of God does not employ such instrumentalities; the children they beget are spurious children, and as such are not admitted into the congregation of the Lord, Deut. 23: 2.

Have not the preachers of our day hid their eyes from the Sabbath of the Lord—the same as they did in the days of the prophet, and which resulted in their final overthrow? The priest's lips should keep knowledge, and they should seek law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way, ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Mal. 2: 7, 8. Does not this apply to nearly all the professed people of God now as in the prophet's day? But this stumbling and being par-

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tial in the law will continue until the return of our Lord, who will then terminate all this stumbling, and will vindicate his holy law from all the aspersions cast upon it.
San Francisco, Cal.

Shall We Have a Name?

M. E. SMITH.

PERHAPS the readers of the ADVOCATE will think this a singular question, and will reply that we have a name already. It is true we call ourselves as a people or sect, by the Bible name, "Church of God." Now, I have no objections to the name, "Church of God," when properly used; but when used in a limited or sectarian sense I deem it altogether inappropriate. I understand the term, "Church of God," was applied to all true believers in Christ, as a body in its entirety. In this sense the church of God has existed ever since a people existed who worshiped God in harmony to his revealed will. Please see Acts 7:38. When used in this sense the term is very appropriate and beautiful; especially so when used with reference to believers in Christ, organized under the new covenant, or gospel dispensation. Had believers in Christ always remained in the one faith, as delivered to them by Christ and his apostles, the term would have remained eminently fitting; but to apply it now to any one sect or party, as a denominational name, I think is presumptuous. Did we know that we constituted the church of God exclusively then it would be proper; but I suppose none of us believe this.

The Roman Catholic church often uses this term, applying it exclusively to those of that faith, and with them it is at least consistent, for they believe the church of Rome to be emphatically and exclusively the church of God. I suppose we do not believe that any one of the numerous Protestant sects constitute the church of God in its entirety, and consequently the term, when applied to any one of them, as a distinguishing name, is very much out of place, and inconsistent.

Besides this, the name when applied to us does not answer the purpose for which it is used; from the fact that two or three other sects use the same term with reference to themselves. The Christian church (so called,) is nearly always called Campbellite church, outside of their own ranks, because they take a general name and use it in an exclusive sense. Is that organization entitled to the name "THE Christian Church?" certainly not, unless she can demonstrate the fact that the church of Christ is confined to that organization. Is our organization entitled to the name "Church of God?" I think not unless we can establish the fact that God's church is confined to our organization, a task I hardly think we will undertake.

Some people are greatly opposed to taking a sectarian name. They seem to have no misgivings about forming sects, but for a sect, after it is formed, to take a distinguishing name, in their minds, is as bad as Babylon. Question: Which is the worst; to form a sect, or take a name indicative of the

belief of that sect? People outside of our ranks will not call us as a people, "the church of God," for the same reason that they will not call the Christian church by that name, but Campbellites instead. So we are called by outsiders, 'Advents,' 'Adventists,' 'Sabbatarians,' 'Soul Sleepers,' &c. Sometimes our Christian church brethren feel themselves ill-treated if we call them Campbellites, when really the fault is with themselves. Let them take a name, if they want one at all, to distinguish them from other sects, that is appropriate, that answers the purpose for which it is intended, and we will call them by that name, instead of taking a general name applicable to any or all Christian bodies. Now I am perfectly willing that people shall call me an Adventist, or a Sabbatarian, or anything that is appropriate; but for me to tell people when they inquire of me what party or sect I belong to, that I belong to the church of God, I never shall, unless I change a great deal from what I am now.

If we want to reject all sectarian names, and have no name, but as individual members, claim to belong to the church of God, I have no objection; but if we want a sectarian name at all, let us have one that is sensible and appropriate. It is not consistent to cry out against sectarian names. If it is right to have sects it is right for those sects to have names to distinguish them from others. I do not believe that the Methodists, or Baptists, or Seventh Day Adventists, are any the worse because they have these different names. Nor do I believe if they could be persuaded to throw away these names altogether, that it would necessarily make them any better; but rather that it would be highly inconsistent and unwise. To have persons or things named serves a good and wise purpose; and hence immediately after the creation God had Adam give names to all the animate creation; and this great plan has been pursued through all time, as a matter of convenience. Let us have a name.

Jewell City, Kansas.

The Sabbath Question.

ANSWER TO ELD. WARNER.

You claim that I fail to mention some of the main objections urged against my assertion, that the decalogue is still binding on us. Did I not notice your argument was garbled, making no difference between the decalogue, or ten commands, written on two tables of stone, and the law written on the altar of plastered stones, which was a law of types and shadows, that pertained to the law of sin and death, that reached its end, or was fulfilled in Christ's death and resurrection to life. It is evident that your doing away with the decalogue is only to get rid of the seventh day Sabbath. This you do by assuming that there was only one law. What a sacrifice you make by your vain and confused attempt, disregarding the word declared by Christ to be as true as there is a heaven and earth, and that the law shall not fail till all is fulfilled? Is not the work of

salvation going on? I presume the fallacy of your position will be manifest to a candid unprejudiced mind, by a few questions, most of which have been repeated and repeated, of which you fail to notice. How assert that the law, that is, the decalogue, is done away, and that Christ has devised a better one, and that Christ declares he came not to destroy when Christ declares he came not to destroy the law nor the prophets, and that he came not to do his own will, but the will of him that sent him, who is the one law giver, says James. Please give chapter and verse that says that Christ rose on the first day. Do not pass over or ignore Matt. 28:1-6, that the disciples came in the end of the Sabbath, and he was risen before the first day of the week, and that they rested on the Sabbath according to the commandment, Luke 23:56, after preparing the spices and ointments on the sixth day, or day before the Sabbath of the decalogue, who is the high sabbath of the past, Mark 16:1; John 19:31, which was fifth day. Is it not three days from the end of the fourth day (not commencement) to the end of the seventh day, Sabbath before first day, three days?

On what day of the week do you claim that Christ was crucified and buried? How claim you that Christ was three days and three nights in the earth, and then go to show that he was not three full days in the earth?

What do you mean by 'eve'? when does it commence and end? does it not commence at the setting of the sun, and end at the rising, and the morning from sun rise to sun set? Is not the evening or night the first part of the day, and the morning the last part? How assert that Christ was a day and a night in the earth on the day on which he was buried? Do you not disregard the record that claims he was buried in the end of the day, before another day commenced? Where are you required to observe first day? Are you not adding to and taking from the word? Wherein are you proving your fidelity? Do you not do so, and do well, when you do what you are told? Have I not given positive testimony that the faithful, both Jew and Gentile, observe and recognize the seventh day Sabbath, according to the law, Paul, and these under the gospel not excepted, nor yet Christ, who is Lord of the Sabbath, who magnified and made it honorable by observing, teaching, and doing good according to the law? Did he not?

Does the decalogue mean ten commandments, and no more, no less, and written by Jehovah on two tables of stone? Where do you learn anything about sacrificing in the decalogue, or penalties for violating laws? Does a change in the administration destroy the law? Do you not disregard the Author of the decalogue by ignoring it, and claiming it to be remodeled by another? How claim, according to my theory, we should offer burnt offerings and slay a lamb? Have I not claimed that Christ died, and has freed us from the law of sin and death, by faith and obedience in the way of rectitude? How can Christ be a law-giver and a mediator? While in his humiliation did he not claim to be a prophet, taught, and that he learned obedience

by the things that he suffered, even t of the cross. Thus do we not learn did not his own will, but the will of sent him, whom we are called to we serve, and him only? Thus do we fess true fidelity to one Lord, a one mediator (Christ); one faith; them?

How is redemption greater that and what has redemption to do w law, either to change or disannul? not baptized into Christ's death, a to justification through faith, hav assurance that mortality shall be c immortality, being born of the sp mortality, so that we may go and the wind, as Christ did when he and death (mortality or dying c account of sin)? Shall we cease theme engraven by Jehovah on st and observed by the apostles and I trust not, but that we faithfully commandments, that we may hav the tree of life, and may enter in gates into the city, Rev. 22:14. call a conference, as I have called times from your party? Are w that without controversy great is of godliness? We are not in fa matizing; we claim to be learne infallible. Please reply. I trust you manifesting fidelity.

Yours for the truth in the Lo our investigation of Bible theme profitable. Submitted in love!

To my comrades, CHEER.
vaunting and the enemy's ruth destruction and trouble will, stayed; their boasting turned the evil hand to trembling we the Lord doth lift the hand of the rebels shall flee and be af chase a thousand, and ten shal and to flight, as the Lord ha designed to show his sore dis these, his cruel enemies, and tory bestow to his beloved fear not to go the rugged wa suffered death that we may bound by the tyrant death, be with him whose ways t who endureth ever. With us shall we not ever manif serving our gracious Mast

To those claiming the of Christ: Is not the first earth earthy, and the seco who was raised up to red or was not the first Adam last Adam was made a Do we not learn that th by the Lord, who cannot the second Adam exist i first Adam? and was he I claim Christ to be a birth otherwise his life our sins. I remain you

Allenwood, Ont.

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Soul and Spirit.

J. M. BEEDLE.

It is our purpose in the investigation of this subject to introduce the Bible view of the words, Soul and Spirit, and immortality. We shall also endeavor to show the absurdity of the teachings of modern theology in regard to the commonly used terms, Immortal soul and deathless spirit, which terms are not once found in the word of God, but are intermingled and mixed up with all of the teachings of all orthodox writers of the present day. We shall also endeavor to answer such objections as will naturally arise in the minds of the readers of this article, as we have found by experience that you may collate any amount of testimony of the plainest and most obvious import bearing upon man's condition, creation, death, and resurrection, and still an objection will arise in the minds of many from the supposed signification of soul, spirit, and immortality, as it is revealed in the Bible. Any objection to man's unity, mortality, and materiality, originating from this source, must, I think, have foundation more in sound, which a repetition of these terms convey to the ear, than the sense conveyed to the understanding by a faithful and critical investigation of them.

Soul and spirit are words that occur a number of hundred times in the Old and New Testaments, and undoubtedly mean something. But that they point out such a little embryotic angel in man as they are supposed to by those embracing modern theology, is not quite so certain. Popular theology assumes by far too much on this very important and vital point. It is not quite enough to quote the words soul and spirit; this is doing absolutely nothing in the case. The whole labor in the matter is still to come. All classes of Bible students believe in the soul and spirit, but all are not agreed as to what is intended by these oft repeated expressions.

Immortal and immortality are words which occur much less frequently in the Scriptures of divine truth than one would suppose from the very common use made of them by the teachers of modern theology of the present time. But there is one fact which we wish to impress upon the mind of the reader, as we before stated; that is, that in all the numerous instances in which soul and spirit occur in the Old and New Testaments, not one single instance can be found where the soul is said to be immortal, or the spirit deathless.

Let us for a moment contemplate the relation that popular theology sustains to this one fact. The immortal soul lies at the very foundation of modern orthodoxy. The whole superstructure is built upon it. It enters into and contributes the very essence of all good orthodox sermons and prayers. It furnishes a most prolific source of consolation to those who are mourning the loss of friends who have died. They contemplate their disembodied souls in realms of glory with infinite satisfaction and delight. It is the Alpha and Omega, the beginning and the ending, the first and the last; and yet after all this

parade and talk about it there is not one single thus saith the Lord in the entire foundation.

This mighty structure, this stupendous edifice, in all its towering height has not upon one single stone 'immortal soul' written by the finger of the Most High God and Creator of the universe. Is not this truly building upon the sand, where the floods of God's vengeance will sweep it all away, and with it its many advocates who think they are dwelling in security, but are following the cunningly devised fables of the enemy of righteousness, which is the devil, who deceived our first parents, and thus brought death and misery upon all of their posterity? We do most earnestly and affectionately entreat its friends to take it down and build upon the rock of eternal truth, before the winds and floods come and sweep it all away, and millions perish in its ruins.

The word soul, as popularly used, has one uniform and stereotyped definition, and conveys to the minds of most, invariably an idea, viz., the immortal spirit of man, or the deathless principle in man, the immortal mind of man, or some other phrase meaning the same thing, which is used to point out an immortal conscious intelligent entity in man's body while living, and out of his body when dead.

That the popular definition is not the Bible signification of this term, we shall endeavor to show, and that, too, so plain that no unprejudiced mind can doubt it. First, by citing instances where the soul is represented as being in danger of the grave. "Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me," Ps. 49: 14, 15. "What man is there that liveth and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89: 48. "He keepeth back his soul from the pit, and his life from perishing by the sword, so that his life abhorreth bread, and his soul dainty meat; yea, his soul draweth near unto the grave, and his life to the destroyer," Job 33: 18, 20, 22. See the case of the pious king Hezekiah: "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption, for thou cast all my sins behind my back," Isa. 38: 17. These quotations are only samples of what might be adduced under this head, but are sufficient to show any candid mind that the popular definition is not admissible.

In the second place by citing instances where the soul is killed, or destroyed. "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant," Gen. 17: 14. "Ye shall keep the Sabbath, therefore, for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein that soul shall be cut off from among his people, Ex. 31: 14. "But the soul that eateth of the flesh of the sacrifice of

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by the things that he suffered, even the death and the cross. Thus do we not learn that he did not his own will, but the will of him that sent him, whom we are called to worship and adore, and him only? Thus do we not man-ifest true fidelity to one Lord, above all; one mediator (Christ); one faith; one bap- tism?

How is redemption greater than creation? and what has redemption to do with moral law, either to change or disannul? Are we not baptized into Christ's death, and raised to justification through faith, having the assurance that mortality shall be changed to immortality, being born of the spirit or immortal, so that we may go and come like the wind, as Christ did when he rose from the dead, and had victory over the law of sin and death (mortality or dying creatures on account of sin)? Shall we cease to agitate a theme engraven by Jehovah on stone, taught and observed by the apostles and prophets? I trust not, but that we faithfully observe the commandments, that we may have a right to the tree of life, and may enter in through the gates into the city, Rev. 22: 14. Why not call a conference, as I have called for so many times from your party? Are we not told that without controversy great is the mystery of godliness? We are not in favor of dogmatizing; we claim to be learners, and not infallible. Please reply. I trust I may find you manifesting fidelity.

Yours for the truth in the Lord, trusting our investigation of Bible themes may prove profitable. Submitted in love for the truth.

To my comrades, CHEER. The skeptics vaunting and the enemy's ruthless hand of destruction and trouble will, ere long be stayed; their boasting turned to fear, and the evil hand to trembling weakness; when the Lord doth lift the hand of his oppressed, the rebels shall flee and be afraid so one shall chase a thousand, and ten shall put ten thousand to flight, as the Lord hath spoken, and designed to show his sore displeasure against these, his cruel enemies, and a glorious victory bestow to his beloved followers, who fear not to go the rugged way with him who suffered death that we may live, and be not bound by the tyrant death, and in concord be with him whose ways are uniform and who endureth ever. With this boon before us shall we not ever manifest our fidelity in serving our gracious Master and Benefactor? To those claiming the pre-existence of Christ: Is not the first man who fell of the earth earthy, and the second Adam (Christ), who was raised up to redeem the first Adam; or was not the first Adam a living soul? The last Adam was made a quickening spirit. Do we not learn that they were both made by the Lord, who cannot lie? Thus how can the second Adam exist in person before the first Adam? and was he mortal or immortal? I claim Christ to be a second creation at birth otherwise his life could not avail for our sins. I remain your brother in Christ.

Allenwood, Ont.

Egypt is reported to be on the verge of a revolution, and one is already on hand in Herzegovina, lately possessed by Austria.

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a mediator between God and man, 1 Tim. 2: 5, and in many other places. He becomes the second Adam, the second representative of the human race. The first man was a direct creation from the hand of God; the second Adam was begotten of God, and born of woman, who shall redeem the world and reign and rule, a King of righteousness. In many instances where Jesus is called man a contrast is implied with the first man, who fell from his innocence and his dominion; in acts 17: 31 a contrast is plain; through the fall of the first man the world fell into condemnation, and judgment must follow; the second man who will be first or head of the redeemed race, becomes the judge of the rebellious territory and subjects, and sets up his righteous reign; and after they who would not have him to reign over them are slain, or as tares are burned in the fire, the righteous shall shine forth as the sun in the kingdom of their Father, Matt. 13: 43. Hail, thou great Redeemer! Bring in the glorious restitution, when earth will be free from sin and death as it was at first? Shall we not be found among those who will be appointed to places at the right hand of the Judge, and enjoy the blessings of the kingdom forevermore?

The pledge of the matter, we may call it a pledge, on the part of God, that he will judge the world by their action concerning faith in Christ, is given in our text, "in that he hath raised him from the dead;" raised Jesus from the dead, by whom he will judge the world in righteousness. Being raised from the dead he has become the pledge that those who sleep in him shall also be raised from the dead, and has himself become the first fruits of them that slept. 1 Cor. 15: 23; and the resurrection order follows; after the first fruits comes those who are Christ's at his coming. The resurrection is thus shown to be at the coming of Christ, at which time all who sleep in Christ shall come forth. The statement is general; "they that are Christ's;" then it is essential to be of Christ's body, or to be in Christ, then when the Lord from heaven shall descend with the voice of God, 1 Thess. 4: 16, the dead in Christ shall arise, and meet the Lord and forever be with him. All the dead in Christ shall arise when the Savior comes in his second advent. 'Tis blessed then to die in the Lord, Rev. 14: 13. Blessed to live in the Lord, to have our lives hid with Christ in God, so that when he who is our life shall appear we may appear with him in glory. Col. 3: 3, 4.

Report of Meetings.

W. C. LONG.

JAN. 5th took the train for Gallatin, where I met Bro. and Sr. Moore, and with them went rushing along on "Nahum's chariots" to Cunningham, Chariton Co., Mo. Here we were met by a relative of Bro. and Sr. Moore, who conveyed us a distance of seven miles to the home of Eld. John Stutsman, where we were made very welcome. The object of this visit on the part of Bro. and Sr. Moore was twofold: 1st, to visit relatives

whom they had not seen for a number of years; 2nd, to have the truth preached to them and others. We expected opposition, and were not disappointed. We found the relatives strong in what is known as the Disciple faith, and bitterly opposed to Sabbatarian views. The hired minister, Eld. Cotton, appeared to be afraid of us. Earnest and repeated appeals were made by a number of the flock to have him attack the "wolf." Though he was stopping but a short distance from us we could get but one audience, after which he left the neighborhood, and remained away until our departure. The Savior has said, "The hireling fleeth, because he is a hireling, and careth not for his sheep." It was evident to his members that he did not care for his flock, and we think he thought the doctrine too strong for him to grapple with. The resident minister, Eld. John Stutsman, was more brave; he disputed every inch of ground in a kind, Christian spirit, and his earnest zeal would have been very commendable if spent in a good cause. He continued his effort publicly and around the fireside, until he was worn out in body and mind. We sympathize with him. He was advised to discontinue his opposition before the audience, which he did. We were then challenged to enter into a debate with a "champion." We consented, and are arranging, but it appears that they are afraid of the real issue. Why call Sunday or the first day of the week God's day and refuse to affirm it? Why call it a sacred day and not put it in the framing of a proposition? Why call it a day of rest, set apart in the Scriptures, and rest upon it, and yet refuse to defend it in a fair investigation. Evidently the tottering institution is about to fall.

Delivered fourteen discourses. Good impressions were made. Nine or ten voted that we presented the truth, but deferred further action until after the debate. Bro. and Sr. Moore rendered valuable and substantial aid by paying my expenses there and back, and assisting in the meeting. May the Lord abundantly bless them for their earnest zeal in the cause of truth.

The 5th Sabbath and Sunday found us with the Mount Hope church. Had good meetings, and one that will long be remembered pleasantly in the memories of the past. Three united with the church. Bro. A. C. Leard and N. A. Wells assisted in the meeting. The 16th, in company with Bro. Wells, started for White Oak church, but on account of the bad state of the roads were unable to reach there in time to hold meeting that night; received a warm welcome from Bro. and Sister Walton, where we tarried over night. They are new beginners in the cause of truth, having but recently commenced to keep God's holy Sabbath. May they keep it with all other obligations until the Lord comes. The 27th, came to this place, Ridge-way. Here we were made welcome by Bro. and Sister Preston, and Sister Rienhart. Found them strong in the Lord and rejoicing in the truth. How cheering and comforting to see the brethren and sisters proving faithful. We go from here to Pleasant Valley, and from there to Mt. Ayr, Iowa. Pray for me.

Ridgeway, Mo.

The Divine Authority of the Bible.

Can anything more deeply impress us with the truths of the Bible than the literal fulfillment of its prophecies, of which we have certain knowledge? With what awe and wonder do we look at the destruction of Babylon, one of the most renowned cities of the old world; celebrated for its magnificent buildings, its canals, its impregnable walls of sixty miles in circumference, eighty seven feet in thickness, and the three hundred and fifty feet in height, protected on the outside by a vast moat. Her great naval and commercial power rendering her formidable to the surrounding nations. The bridge across the Euphrates equalled the other buildings in beauty and wonderful art, having a palace at each end, with a vaulted communication under the river. Near the old palace on the east side stood the temple of Belus, noted for the prodigious towers in its center and designed for the worship of Baal or Belus, also other deities, as shown by its multitude of chapels. This was probably the tower built at the confusion of languages, as it accords with the scriptural description of it. On the western side, seven and a half miles of sculptured wall enclosed the new palace, built by Nebuchadnezzar. In this palace were the celebrated hanging gardens, built in honor of his Median wife Amytis, who so loved the woods and mountains of her own country.

During the rapidly increasing wealth and grandeur of Babylon, Isaiah and Jeremiah were prophesying its complete destruction. The predictions of Isa. 21: 5 were fulfilled one hundred and seventy-five years after—in Dan. 5. So also began the fulfillment of Isa. 13th and 14th chapters where Cyrus entered the city by turning the Euphrates into another channel; his troops being led through the river bed from north and south by two Babylonish noblemen, Gobrias and Gadates, met at the palace in the center, causing the great consternation represented by the prophet Daniel.

So also Tyre, noted for its immense commercial and naval power, so strongly fortified that many years were spent in besieging by different nations; but at last that, too, was destroyed in exact fulfillment of Isaiah's predictions. Egypt also came in for her share of glory and degradation. To her is the world indebted for its knowledge of architecture, sculpture and painting, she being considered the most renowned school of wisdom and politics. Homer, Pythagoras and Plato here came: while Solon and Lycurgus, when they wished to make laws for Greece, came to learn from that great fountain of learning. And is not Jerusalem also a standing monument of the fearful predictions uttered against it? The seventeen denunciations of Moses against the Jews in Deut. 28 have been and are being fearfully verified. And long ages since was the destruction of the vast empires, as noted in the vision of the prophet Daniel.

And in the New Testament, do we not find written the life and character of Christ, as so vividly portrayed by the prophet? In view of all the evidence of scriptural fulfillment, by profane as well as sacred historians, can we for a moment doubt the divine authority of the Bible?—*World's Crisis.*

Cure for Small Pox.

A correspondent of the Liverpool Mercury says: "I am willing to risk my reputation as a gentleman, as a public man, if the worst case of small-pox cannot be effectually cured in three days simply by cream of tartar dissolved in a pint of boiling water to be drunk cold at short intervals. It can be taken at any time, and is a preventative as well as curative. It has been known to have cured thousands of cases without a failure. It never leaves a mark, never causes blindness and always prevent tedious lingering."!

ut think I will things of God's e; but let me is life; it is in the privilege quities. It is seek after the nimity against he is as a rag- whom he may. but turn away rue and living leath is sure. he age of sev- on we may die world should ; you need not ; you will have you know you ves are to-day ,but laid away ill be but one en we sleep in morning, and has passed in the dead, time hem, and if so em no longer and rose from then will they r their deeds, l unto damna-

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uffered for sin, e might bring h in the flesh, by which also

he went and preached unto the spirits in prison, which some time were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." 1 Peter 3: 18-20. Bro. Dugger, as this verse is relied upon as proof of the conscious existence of the spirit of man between death and the resurrection, will you please tell me how you understand it?"

M. D. FAIRFIELD.

There is no evidence that the spirit of man exists as a conscious entity either inside or outside of the human organism. The idea of the conscious existence of disembodied human spirits between death and the resurrection is not a Bible one. It is of heathen origin, and is just as far from Bible theology as the east is from the west. There is no Bible evidence that the spirit of either the righteous or the wicked is confined in a prison. Call the prison *Hades* or *Tartarus*. The Bible teaches the very opposite. Proof: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it," Eccl. 12: 7. Now as the spirit of man in death returns to God, and as God is not confined in a prison, so neither is the spirit of man. This conclusion is both Biblical and logical. The Bible is not here speaking of the spirits of good men only, but of all men. This is a plain Bible fact which should not be overlooked in the investigation of the subject.

The text tells us what death is in the case of every man, and what becomes of the spirit which in life animates every man, whether righteous or wicked. These real facts set aside the heathen notion of the confinement of the spirit of man in a prison of consciousness between death and the resurrection. In addition to these we may also remark that if spirits in the text means wicked disembodied immortal souls, and the prison a place of confinement, which place our Savior visited, and preached the three days and the three nights he lay in the tomb, then the Scriptures are not true in asserting that to-day is the day of salvation, and that man in death goes where there is no work, nor device, nor knowledge, nor wisdom, Eccl. 9: 10. The reverse would then be true, and man could repent after death as well as before; for if our Savior preached to the spirits of dead bodies, he certainly preached the gospel, as the gospel contains the offer of pardon. It therefore follows that he offered the condemned criminals pardon upon the terms of the gospel which he preached. I understand spirits in the text to be used in the sense of persons, the same as in 1 John 4: 1, "Beloved, believe not every spirit (or person), but try the spirits [or persons];" also in Ezekiel 21: 7, "Every spirit [or person] shall faint."

The prison I understand to be the hundred and twenty years specified in Gen. 6: 3. The Lord said, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Peter says that these spirits or persons were disobedient when the patience of God waited in the days of Noah. A prison is something that has bounds to it; the inmates can go so far and no farther; just so in reference to the

Antediluvians; they were enclosed within the period of an hundred and twenty years. As the spirit of Christ was in the prophets, and testified beforehand of the suffering and of the glory that should follow, 1 Peter 1: 11, so it was likewise in Noah, warning and admonishing the world of approaching danger. Hence Christ, through the agency of Noah, preached the gospel of salvation to the antediluvians. Peter refers to them in his 4th chapter and 6th verse when he says, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to men in the spirit." First, the gospel was preached to them that are dead, present time, are now dead, but were living when the gospel was preached to them. They lived when the long suffering of God waited in the days of Noah, while the ark was in preparation. Deity does not show wonders to the dead, Psa. 88: 10-12, for the plain reason that the dead "know not anything," Eccl. 9: 5. The living alone can hear, receive, and rejoice in the truth, Isa. 38: 18, 19.

In connection with the facts above stated we also observe that the Gentiles in prophecy were represented as being in prison, and our Savior as visiting them there. Thus Isaiah says, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42: 7. Again, the prophet, in personating Christ, further says, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," Isa. 61: 1. The idea that Christ was off somewhere preaching when the Bible positively declares that he died, and was dead, and in the heart of the earth for three days and three nights, is, to say the least, very unscriptural; surely a theory that necessitates such an exposition is certainly false. Yes, absolutely so. Let us inquire after the more excellent way. Truth is beautiful and harmonious in all its parts, when once rightly understood.

Engart, Mo.

From Bro. Benjamin Madill.

DEAR BRO. JACOB: We receive the SABBATH ADVOCATE regularly, and we still highly appreciate it, as we know of no other paper that its writers have so much freedom in speaking on the different Bible subjects, and discussing them in such a pleasant manner. I think we can decide better for ourselves when we have subjects discussed through our paper. We don't want to let our subscriptions run out, I will send you two (\$2.00) dollars for our paper.

I wish to say to Bro. John Branch, through the paper, that if he is going to the Bro. in Isabella Co., we would like to have him stop with us a while. He will get off the train at Freeland Station, three miles from us. Isabella is the next county to us, Midland County. Yours in hope of the soon coming of the Savior.

Freeland, Michigan.

From Sister Elsie L. Robinson.

DEAR BRETHREN AND SISTERS of our faith: Not feeling myself a stranger in my Father's house, I would extend a hearty hand of self introduction and welcome this third morning of the fourth week of January. Introducing myself I would say it has been but about seven weeks since my husband and myself embraced the advent faith. Altho' I have been a member of the Methodist church eight years, and all this time through honest ignorance I have been keeping the first day of the week for the Sabbath; but about nine weeks ago I heard a sermon preached on the Sabbath question for the first time in my life, by Bro. John Branch, an able minister of Christ's gospel. And there, dear brothers and sisters, the light broke in upon me. I had the privilege of attending the latter of his series of meetings held at the Chamber's School House, Geneva Township, Van Buren Co., Mich., and my husband and myself, with fourteen others, made up our minds that we would keep the seventh day, God's holy Sabbath day; and those of us that had never been immersed were buried with Christ in baptism, on the last day of the old year, and arose to walk in newness of life, the beginning of the new year of 1882.

We are organized into a little church of sixteen members now. We have meetings every Sabbath at 11 o'clock, and prayer and covenant meeting every other Tuesday night; and I feel that God sends down showers of blessings at times in our meeting; and my soul grows stronger in the Lord, and I feel better prepared to meet temptation and my daily battles with the world. You know Christ says, "Be ye separate from the world;" and I am willing to come out and be separate, and to keep the day God kept without further ceremony. And I am determined to make my calling and election sure; and the best way to do this, I believe, friends, is to keep all of God's commandments, the fourth command as well as any other. The 19th verse of the 5th chapter of Matt. teaches us that if we break the least of these commandments and teach men so we shall be called the least in the kingdom of heaven. And oh, dear brothers and sisters in Christ, we ought to stand more firm on that Rock which is Christ Jesus.

When I look around me and see on every side so many infidels and unbelievers I tremble, and my soul is sorrowful. I was talking with an unbeliever a short time ago on the Scriptures. He said he did not believe Christ (if there was such a man,) was any more than any other smart man, and he thought there were smarter men living to-day than Christ ever was. What think you, such people will think when they see Christ coming in the clouds, and all the holy angels with him! I tell you, brethren and sisters, it is a terrible thing to fall into the hands of the living God, and when men and women get so they do not believe Christ, or true religion; for as long as they believe in God and the Bible there is hope, but when they get so they do not believe, there is no hope, I think. But now I must not write too long a piece, lest I weary Bro. Brinkerhoff's patience; for if I see this piece in the ADVOCATE I will write again. From your sister in Christ, May God speed the good work.

Kibbies, Van Buren Co. Mich.

The Advent and Sabbath Advocate.

The article from Bro. Smith on the Name for the Church was not written for controversy with Bro. Hayes' article on the New Name, for it was written before he saw Bro. Hayes' article. Bro. St. John's article on Doctrine was also written before Bro. Long's article with the same title appeared; however, they are in perfect agreement. There are a few writers for the ADVOCATE who write their words so closely together as to make it difficult to use their manuscripts. Please give sufficient space.

We have received the Annual Seed Catalogue of Hiram Sibley and Co., Seedsman and Florists, Rochester, N.Y., and Chicago, Ill., containing 110 pages, and two colored illustrations, one of a beautiful vase of flowers and green spray, besides the usual illustrations of plants and vegetables. We doubt not but this Company are doing an extensive business in their line.

The articles we have on the Pre-existence of Christ must wait their turn for publication in the order of their reception. We fear that to many the subject is uninteresting, or in our own answers to questions bearing on the subject we should have written more lengthily; and as our readers are divided on both sides of the question it is but proper that both sides should have a hearing.

At political headquarters there is strong talk of looking after the Mormon question soon, declaring it an outlaw against the laws of the United States.

The inexpressible Oriental Question is not permitted to slumber long at a time. The joint action of England and France is almost certain to lead to an armed intervention in the affairs of Egypt. The real power in Egypt is now said to be in the hands, not of the Khedive, but in the hands of Arabi Bey, who controls the army, and who is a zealous Mohammedan. He has denounced the Anglo-French note and Anglo-French controllers. He says the army must govern until popular abuses are redressed. The little cloud rising on the shores of the Mediterranean may soon over- spread the Eastern world.

The National Board of Health officials at Washington maintain that the present small pox epidemic originated from the emigrants who arrive at Castle Garden infected with the disease and carry it West in the emigrant trains.

Signs in the East.

The premonitory signals of stupendous changes are showing themselves in the old world. Let us take a brief glance at several of these.

1. The effete and imbecile condition of Popery. Without doubt Rev. 18 had its accomplishment in 1870 and great Babylon fell, not into rottenness or impurity, for she was rotten at heart all the while previously, not finally, for she still exists, but fell from the backs of the beasts that bore her to her "judgment;" Rev. 17, 1, fell from the support of the civil powers, so that she is now only upheld by the "people," v. 15,—fell in just such a way as never before, and fell, I think, to rise to kingly domination and temporal sovereignty no more. It was the passing of an important milestone. It was the striking loud and strong of the clock of time. Since eleven years ago we have witnessed the dividing of the great city and heard the divine call come out of her,

I can only see at present her final plagues impending when the system will disappear like a mill stone hurled into the sea. Meanwhile, there are signs that the present Pope will not long survive, and Popery itself will vacate the eternal city.

2. The tendency to a vast political union of all the millions of Mohammedan nations in Europe, Asia, and Africa. The Moslem newspapers say they must unite for the purpose of resisting the encroachments and beating back the armies of Christendom. It is boldly proposed to lift on the high the sacred banner of the Prophet, and the Sultan as Caliph and successor to Mohammed, is looked to as leader and commander in the sanguinary onset. The pressure upon the people of Islam by the six powers, and more recently by France in Tunis, is provoking and precipitating this mighty movement. Should this come to pass the Orient would be drenched with blood and the great powers would have their hands full of battle and war. Without doubt it would fulfil Dan. 11: 44, Europe would rid her soil of the Turk, who would plant himself on the sacred hills of Palestine as a last stand, and in his desperate madness "go forth with great fury to destroy and make away many," but a sudden interposition of angels with Michael at their head leading on the Lord in his advent, will cut short the fray and bring the "end." We can only hope it will soon come.

3. The armed posture of Europe and her gigantic preparations for some awful strife is startling. The gross population of but five of the great powers is 238 millions, and their armies on a peace footing amount to 2,100,000, but on a war footing to 7,000,000 men with reserve amounting to 14,000,000 men. Archibald Forbes, the celebrated English war correspondent says, "the continent is one vast arsenal and camp of standing armies." It maintains the immense armies and navies of Europe; the expenses every year reach the sum of \$500,000,000. All over Europe wherever you go you meet with the inevitable and eternal soldier. It is idle to say all this means nothing. This military madness is prophetic. It is terribly significant; it is ominous of astounding scenes not far in the future. It fulfills Joel 3. 9-10 to the letter. It is the harbinger of the judgment day. It agrees with the prophetic word that says, the "nations were angry" at the very time when the last trump sounds. Rev. xi. 1-8, and at the epoch of the end there is to be a period of unparalleled national trouble. Dan. 12. 1.

With these things before us—here but imperfectly sketched—and with a thousand signs and omens in earth and sea and sky, I must still look for the Bridegroom's appearing as a grand miracle close at hand. And I think we had better drop all controversies, bury all differences, hush all discords, and cease all antagonism, and unitedly continuing our great mission in warning an evil world, and comforting a weary church, with the loud far reaching proclamation of the dear Master's immediate coming. Oh for more love and heart purity!—Bible Banner.

Appointments.

Providence permitting we will hold meetings at the Andrews' schoolhouse, Worth Co., Mo., Thursday night, Feb 16th. At Alanthus, Gentry Co., the third Sabbath and Sunday in February, meeting to commence on Friday night.

W. C. LONG.
N. A. WELLS.

Letters and Money Received.

David Dowd \$2, Eber Davison \$2, Benjamin Madill \$2, Elsie L Robinson 25 cts, Ai VanHorn \$1, A M Brinkerhoff \$1, Eliza Payne \$5, J W Cassidy, W C Long, A C Long, A G Walker, H R Perline.

Books and Tracts Sent by Mail.

Eber Davison.

Books and Tracts FOR SALE AT THIS OFFICE.

HYMN BOOKS.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 355 hymns. Price, in board covers, 40 cts.; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists. *The Bible Student's Assistant*; a compend of Scripture reference, embracing the essential principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

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

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

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

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

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

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

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

The second coming of Christ.—Showing it to be eternal 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, 3 pp. 2cts.

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

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

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

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

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

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

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

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

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

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

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

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.

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THE ADVOCATE is devoted to the doctrines of the Bible, the Signs of the Times, the Sabbath, the Millennium, the Kingdom of God, the Nature of Man, the End of the World, the Resurrection, the Future Inheritance, the Kingdom of God, the Kingdom of Jesus (Christian Life, and Kingdom of God).

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