

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, 27th Day of the 11th Month, 1881. (Feb. 14, 1882.) NO. 45.

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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.

My All in All.

God lives! can I despair,
As if he were not mine?
Is not my life his care?
Is not his hand divine?
He knows my heart
And all its smart;
I will not shrink, I will not faint,
But unto him make all my plaint.
God hears when none will hear!
My soul, art thou afraid?
My sighs mount to his ear;
Will he refuse his aid?
Nay, when I cry
He doth reply;
And help comes from his dwelling-place,
And I can triumph in his grace.
God sees! My heart, be still!
He knows any deepest pain,
The joys that once did thrill,
The sorrows that remain.
The drops that fall
He counteth all;
Yea counts them precious, till the day
When he shall wipe all tears away.
God leads! I follow then
Through paths that he will show,
The world and craft of men
May snares around me throw;
Yet wondrously
He shieldeth me,
And with his love my soul will guide,
That nevertheless my steps may slide.
God gives!—there is no fear
That I of want shall die;
Though hunger come right near,
Mercy is still more nigh.
He has yet bread!
I shall be fed.—
In thirsty deserts well supplied;
In days of famine satisfied.
God loves! although my pain
May doubt his tenderness,
He ever doth remain
Close by my cross to bless.
In fear, in grief,
Keep thy belief!
The Lord doth never leave his own
In the deep waters all alone!
God lives! there rest my soul;
God hears! before him bow;
God sees and can control;
God leads! then follow thou.
God gives and loves,—
Look up above!
O heart be done with all thy care;
Thou shalt live with him ever there.

Selected by MRS. J. C. FIELD.

Will the Saints Go Up to Heaven.

A. C. LONG.

BRO. BRINKERHOFF: By your permission I wish to thank Bro. Carver, through the columns of the ADVOCATE, for the additional evidence against the desolation of the earth, contained in his article in No. 41, of the present volume; and also to add a few remarks by way of explanation.

In my article referred to by Bro. Carver, I showed that the earth will not be desolate during the thousand years, but that the kingdom will be set up on it at the second advent, and that the saints will inherit and remain in the earth, and that the righteous shall never be removed from it, Pro. 10: 30. I also quoted in that article the language of our Savior to the chief priests and Pharisees, "Yet a little while I am with you, then I go unto Him that sent me; and where I am thither ye cannot come," John 7: 33, 34. In John 13: 33 Jesus repeats this to his disciples; "As I said unto the Jews, whither I go ye cannot come; so now I say to you." As Jesus went to the Father, this language certainly teaches that his disciples could not go there.

We are not surprised that objections should be urged against the idea that the saints will remain on the earth after the resurrection; for the popular teaching is that the saints will go to heaven, and every one of us has imbibed more or less of that theory. After a hard struggle some have admitted that the saints will inherit the earth, but yet claim that they will inherit heaven for a thousand years. A few others, coming nearer the truth, teach likewise that the saints will inherit the earth, but yet claim that the saints will ascend to heaven and remain there for forty years, or an indefinite period of time. Bro. Carver has assumed this last position, and with all due respect to him, for I esteem him very highly, yet I am compelled to differ with him on this point.

We are repeatedly told in the Scriptures that the saints will inherit the earth; but if they are to inherit heaven also, why does not the Bible say so? I find no such passage. But Bro. Carver thinks he has found such a passage. We shall now examine it. The passage reads as follows: "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall

not crow till thou hast denied me thrice." Jn. 13: 36-38. The issue on this passage is, when was Peter to follow Christ? Bro. C. claims he was to follow him to heaven. I claim he was to follow him to death. Now instead of the context supporting Bro. C's position, I think it is at war with it; for in the 33rd v. he tells them that they cannot go to heaven; and now if he tells them in the 36th v. that they can go there, will he not contradict himself? From the context I would conclude that when our Savior said to Peter, "Thou shalt follow afterwards, he meant in death.

We are not left to inference on this point. But shall first prove that Peter understood that he should follow Christ in death, and not to heaven; secondly, that our Savior meant he should follow him in death. If we should succeed in proving these two points it will be admitted at once that Peter had no promise of going to heaven.

We shall now proceed to prove that Peter understood that he was to follow Christ in death. We now turn to the parallel passage in Luke 22: 33, 34, "And he [Peter] said unto him, Lord, I am ready to go with thee both into prison and to death." This settles the question that Peter understood that he should follow him in death. We shall next prove that our Savior meant he should follow him in death. In doing so we wish to repeat the question of Peter, "Why cannot I follow thee now?" Where was Christ going at that time? Certainly not to heaven, for he did not ascend until about forty-three days after that time. He was going into death, for this was the very night of his betrayal. Judas had already sold him for thirty pieces of silver, and he knew before nine o'clock the next morning he would be nailed to the cross. This makes it clear that our Savior meant that Peter could not follow him in death then. And the reply of Christ to Peter's last question as to the reason why he could not follow him then, "the cock shall not crow till thou hast denied me thrice," proves conclusively to my mind that Christ meant in death. Peter's inquiry was, "Why cannot I follow thee now?" Christ's reply in substance is, "You will not only go back from following me, but you will even deny that you knew me, before tomorrow morning." Peter did not have the divine grace and courage at that time to follow Christ into a crucified death; but he was thus to follow him afterwards.

At the third appearance of our Savior to his disciples after his resurrection, he requests Peter to feed his sheep, and then addresses him as follows:—"When thou wast young thou girdest thyself, and walkest,

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whither thou wouldst; but when thou art old another shall gird thee and carry thee whither thou wouldst not. This spake he signifying by what death he should glorify God. And when he had spoken this he saith unto him, *Follow thou me.*" John 21: 18, 19. Here we have the full explanation of our Savior that Peter was to follow him into a crucified death. Peter himself refers to this in his second letter, and all ancient writings agree that Peter suffered martyrdom by crucifixion, though at his own request with his head downward.

Having shown that there is no promise of going to heaven in the above passage, we are now ready to examine the next passage upon which Bro. C. relies for support. This is 1 Thess. 4: 17, where the apostle tells us that the saints will be caught up (caught away, Diaglott,) in the clouds to meet the Lord in the air. The reader will please notice that when Christ comes the saints are not caught up to heaven but simply in the air to meet the Lord in the air. Webster defines clouds as "a collection of visible vapor suspended in the atmosphere." These clouds, as well as the atmosphere, belong to this earth; the very elements that compose them enter largely into the composition of the more solid portion of the globe; so that it is equally true that the clouds and air are but part and parcel of this earth. The air extends about forty-five miles above the earth, and as the saints are caught up into it they are yet within the regions and bounds of this earth. There is nothing in this passage to indicate that they are caught up into heaven. There is no mystery about being caught up, or away in the air, for our Savior will descend upon the Mt. of Olives, Zac. 14: 4, and as he descends, his people, scattered over all the earth, will be caught away in the air to meet him.

Not only does this passage fail to support Bro. C's. position, but it is directly opposed to it, as we shall show. This text says that the saints shall meet the Lord in the air. The word meet, in this connection, implies welcome, and a return to the earth. When a friend visits us we go to meet him, and thus welcome him to our home and hospitality; but should that friend take us to his home, then he would have to meet us, instead of us meeting him. So if the saints are caught up to heaven then Christ meets them; but the record says the saints meet Christ, hence to welcome him on his return to earth.

Bro. C's. theory that Christ comes and takes his saints to heaven, involving a secret and private coming, is directly opposed to the Scripture, "If they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not; for as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be, Matt. 24: 26, 27. This and numerous other passages of Scripture teach that instead of Christ coming privately he will come in the most public manner possible.

That position also involves a third advent. I know Bro. C. tries to explain this by saying that Christ paid Paul a private visit on his

way to Damascus. But the Record says nothing about a private visit; besides, Paul, in rehearsing his experience on his way to Damascus, before King Agrippa, calls it a "heavenly vision," Acts 26: 19. And as Paul saw Christ in vision on his way to Damascus, he did not see him in reality. So his explanation amounts to nothing.

Again this position presupposes that the saints will be taken out of the earth forty years, or an indefinite period, before the Lord destroys the wicked, while the Savior teaches that the tares will be gathered first, and that he will gather out of the territory of his kingdom all things that offend. Those that do not offend will remain in the territory of the kingdom, for they shall then shine forth as the sun in the kingdom, Matt. 13: 40-43. We are expressly told that Christ will destroy the living wicked, when he comes to be glorified in his saints, 2 Thess. 1: 9, 10.

Now as to Bro. C. being unable to "imagine a more suitable" and "appropriate" time for the saints to ascend to heaven than immediately after the resurrection, I shall not question. I do not know where I should land were I to sit down and give loose reign to my imagination. But suffice it to say that imagination is no argument with me.

As to the "Savior *exiling* himself from his Father's house," the terribleness of that exile will be softened down considerably by reading in Revelation that the Father's house will be on this earth, and that the tabernacle of God will be with men, and he will dwell with them. Instead of the saints going up to heaven, I understand that Christ will bring heaven down to us, and establish the kingdom of heaven on the earth. Then this same earth that heard his groans, that drank his blood, that witnessed his dying cries, will behold the triumph of the same Jesus as King of kings and Lord of lords; and at that day there shall be one King over all the earth; and glorious victory will perch upon his royal banners, and even the last enemy shall be destroyed, and then we shall have heaven on earth. May that day hasten on!

Emporia, Mo.

The Pre-existence of Christ.

J. W. CASSIDY.

I have read the controversy between R. V. Lyon and H. E. Carver on the pre-existence of Christ, with much profit. The subject has been one of great interest to me for a great many years. I have been puzzled to know how a man who had a separate and independent existence at one time, and who was made in the express image of his Father, and had the inalienable right to choose between right and wrong, could by some means, be turned back to a state of chaos, and the seed from this chaos brought to earth and planted in the virgin soil of Palestine. If he had a pre-existence he must have died and his body returned to its natural elements before the seed could have been planted again. If he did not die then the Jesus of Nazareth was not the same Jesus who was with God from the foundation of the world, for there could

ance," and the word men is not in the original text, as the reader will notice by its being printed in italic letter, which the translators supplied to make connection of the language, according to their judgment. The judgment had been appointed in which a rational and accountable man will be judged for his course of life. In order that man may stand when the judgment is made manifest, Rom. 2: 5, God hath given him a Savior, an intercessor, an advocate, whereby, through faith in him, we may be saved, and stand the test in the manifestation of the righteous judgment of God.

Although Adam voluntarily sinned and brought death upon himself and his posterity, the great God hath not left him to perish, but hath offered him the chance of standing in the day of judgment, by means of faith in Christ. In the text both terms, 'given assurance,' and 'offered faith,' are good, for by the offer of faith we have the assurance that we may stand the judgment of that day, and enter into life.

Another noticeable feature of the text is that the judgment of the world is given to Christ. This was not so in the beginning, but when Jesus came upon his ministry and purchased the redemption of man, and with him his forfeited dominion, it became his prerogative to rule, or to judge the rebellious subjects, and to relieve his kingdom of sin and sinners. With this corresponds the declaration of Jesus, when he says to the Jews, "The Father hath committed all judgment unto the Son," and "hath given him authority to execute judgment also." He "hath given all not exist two separate beings, one on earth, and the other perhaps millions of miles away, and be one and the same being at the same time. Our natural laws teach us a different doctrine. Natural laws are God's laws, and are founded on the eternal principles of right; hence they cannot be violated any more than one of the principles of God's eternal truth, love, justice, and mercy, could be. They are the attributes of the supreme being.

If Jesus had a pre-existence, then he had glory with God before the world (or earth); but when he was under the natural laws, there was no Jesus for about thirty-three years in heaven. The text that has troubled me most on that point is the prayer of Jesus just before his death, John 17: 5; "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world." Now if the text had read, before the creation of the earth, there would have been no chance for a difference of opinion on the subject. Let us look at the subject from two different stand points. O Father, glorify thou me with the glory which I had with thee before the creation of the earth (world). After creating, he comes to review the works of his hands, and pronounces it "very good." But does he receive any glory from this inanimate ball of matter? The earth could not give him glory. It requires intelligence to heap honor and glory upon a person. The architect that plans, builds, and embellishes a great and magnificent city, receives no glory from the work he

created. He might and receive no honor filled with intelligence should go out to passes through the the most approved honored at the pr poses are the salu on further invest to find they are automatically. I look at this glo give the earth (w stars, because th

Again: O Father, thine own self, with thee before glory was before it was before the received glory w about to die, hence destiny, hence natural life he the Father, and man ever receiv ple and an all this last petiti thou me with in other words glory which I teaching this world is very ple. I could passages whe press the peo nothing mor

To continue find in Joh manifested th thou gavest n clearly that t the men that among the [the men t for the wo them whic Because J go to God, the lambs (11), "An [or in the thou gavest to thee." withdraw but sent into the Again, should are my in the world, they w earth where Jes world men could

The Advent and Sabbath Advocate

"The Entrance of thy Words giveth Light."
Marion, Iowa, 27th day of the 11th month, 1881.

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

Jacob Loved and Esau Hated.

"Jacob have I loved, but Esau have I hated,"
Rom. 9: 13.

Infidelity and skepticism take advantage of this scripture, misrepresenting it to express the idea that God predestinated Jacob to favor with him, while he predestinated Esau to a life of God's hatred. They say that as God foreordains everything that comes to pass, and knows before hand what will be, and the characters men will have, that he is not a God of love and mercy, with a fatherly regard for the creatures of earth. Infidelity and skepticism point to this text in Romans as a proof of their assertion, and quote the 11th verse of Rom. 9, in connection with verses 12 and 13, saying that before Jacob and Esau were born God said of them, "Jacob have I loved, but Esau have I hated," that "the purpose of God according to election might stand." But a great mistake is made on this subject, for this does not militate against our Father's love, mercy, or justice; neither is it against man's free agency, and that man receives his reward from the hand of God according to his merits and deserts, and according to the manner in which he forms his character, thus being responsible for the destiny he works out for himself. By giving the subject a careful investigation the doctrine of election clearly appears.

Rom. 9: 13 reads, "As it is written, Jacob have I loved, but Esau have I hated." Where is it written? Turn to Malachi 1: 2, 3. The New Testament writers make frequent quotations from the Old Testament, saying, It is written. In Malachi 1 the Lord says what he did when he hated Esau, he "laid his mountains and his heritage waste." Then this was after the two brothers had developed into two nations, by their posterity, and had made their characters, one serving the great God and the other disregarding his service. Now, who can go back of Malachi for the declaration that God loved Jacob and hated Esau? And who can make it appear that this decision was passed upon them before they developed their characters.

When the people of Israel came out of Egypt, and asked permission of the Edomites (the Edomites were the descendants of Esau,) to pass through their land on their way to their inheritance in Canaan, the Edomites refused, Num. 20: 14-21. For this the displeasure of the Lord fell upon them. Besides, we find by the history of Israel in Samuel and Kings, particularly 1 Kings 11: 1, 2, that the Edomites were worshippers of false gods. For this displeasure of the Lord upon Edom we find the prophets denouncing judgments upon that people and country. See Jer. 49: 7-22. See also Ezek. 25: 12-14. Also Ezek

25, of judgment against Mount Seir, for the hatred of her people, who were the descendants of Esau, against the Israelites, and their rejoicing at Israel's calamity. These are reasons for hating Esau, besides the fact of Esau so lightly esteeming his birthright as to sell it to his brother; and the evidence does not show it to be a predestinated hatred, or despising, but a merited one on the establishment of an ungodly character and course of opposition to the ways of the Lord. Esau is the same as Edom, Gen. 25: 30, and 36: 1, and the land of Seir was their possession or country, a land on the South of Judah or Canaan.

But the choice, or election, of God, between the brothers before their birth, is quite another thing from the predestination of their characters, or laying out their characters and eternal destinies, which they could not change, or depart from. The Lord promised Abraham that he should be father of many nations, Gen. 17: 4, but it was not necessary from the promise that some of them should depart from his service and lose an eternal inheritance. If God made choice of one of the brothers before they were born to have the pre-eminence or superiority, to carry out his designs in his offer to Abraham that through him, and his line a holy nation might be raised up who should have the dominion of the world, as offered to Adam in the beginning, and with whom the kingdom of God might be established, and the earth reclaimed, it was his privilege to make such choice. This was the choice made before the children were born, and the historic record made by the descendants of the two brothers was made accordingly.

In the language of Paul in Rom. 9, he writes of the election or choice of Israel to carry out the purposes of God, although they failed to do it. He says that before the birth of Jacob and Esau it was said to their mother that the elder shall serve the younger. Then as proof that the prophecy of the Lord had come to pass, he quotes the historic record of the event, that after the two nations establish their characters—after Esau had refused permission to Jacob, when coming out of Egyptian bondage, to pass through their land,—that Esau was hated. The language of the text does not say that it was said to Rebecca, before the children were born, that God would love Jacob and hate Esau; the language of Paul in Romans, is "have," in the past, and the quotation from Malachi is the same. To Rebecca it was said concerning the service of one to the other, but not that Jacob have I loved, but Esau have I hated.

Thus when carefully considered, this passage of Scripture affords no food for the infidel and skeptic in this warfare against the God of the Bible and his word; but all is harmonious, and proves that God is no respecter of persons, and that in every nation he that feareth God and worketh righteousness is accepted with him, Acts 10: 34, 35.

The dispersed religious orders in France are beginning to show their despair of a change by selling their empty establishments. The Italian Barnabite monastery in Paris has been demolished and the Jesuits' college advertised for sale.

Review of the Cause at Alanthus, Mo.

J. W. OSBORN.

IN ADVOCATE No. 29 Bro. H. W. Smith expresses surprise that I should think the doctrines of endless misery and conscious state of the dead received any wound, in the discussion between Elds. Coffey and Dugger. The following facts are part of my reason for that conclusion. 1st, at the time of discussion I had never made an attempt to live a Christian; therefore my impressions from hearing both sides discussed four days would be as free from partiality as if I had been an active member of either church the parties represented; and I thought Eld. Coffey was defeated in affirming "That man was conscious between death and the resurrection," and failed in denying "That endless misery was not a Bible doctrine." Not for want of ability or experience as a debator, but from want of proof from the Bible. 2nd, Eld. Coffey in that debate refused to affirm "that the wicked dead had life." 3rd, from the close of that debate until now some members of the Christian church believe with Eld. Dugger on the subject discussed.

If this is not sufficient reason to justify my conclusion I will give three more in the future, and will drop one more now: I was reared by parents that I believe were consistent and intelligent members of the Christian church (known as Campbellites); have been acquainted with that people all my life, and never before-knew of any of their congregations to be so selfish as to refuse their house to all other religious denominations in the discussion of Bible subjects. This, Bro. S. says they do, unless they themselves are one of the party. What! have some of their doctrines been weakened by public discussion; and now, if any points of their faith are debated they want to choose the Goliath for the front? If so, and if his doctrine is built on the sand, and met by a David, it will fall, though one grain be moved at a time.

As to the remark that Eld. Coffey did not need Montgomery's help. I also think Bro. Dugger fully realized what he said, in that Coffey's superiority of T. M. renders his aid useless; while from Bro. Smith's statement I infer that he thinks Coffey was successful and Dugger partially confessed it. I believe that Bro. Dugger has all the while been pleased with the result of that debate, and thinks the truths contended for by him that were tested by the criticisms of Eld. Coffey's able talent, has many more advocates, and less opposition, since than before; and also think he would not refuse to discuss the same propositions and with the same man again, either oral or written. I would suggest that they give us a written discussion of the same propositions in the columns of the ADVOCATE and AMERICAN CHRISTIAN REVIEW, if agreeable with the Editors and parties.

I thought that part of our Christian brethren that controlled the house were in sympathy with Eld. M.'s doctrines, "That dead men know as much as when alive," "and after death and especially the judgment, that

the wicked will suffer pain etc. The 'protection' I spoke of was not intended to convert Eld. Montgomery was solicited here on that mission by when I wrote I thought also appear in the Advocate other party, in praise of the refused discussion in their hour, and their minister was done they granted hour of 11 o'clock on Sunday reply. When Bro. I received in ADVOCATE N. preparations to move within miles north of Stanberry With much esteem for spirit of his review, I could of truth.
Stanberry, Mo., Bow

From Bro. W

DEAR BRETHREN IN CH
I wish again to go and to speak a word of my one, by testifying in the revelation of the poor, the weak and my beloved brethren the poor of this world of the kingdom which them that love him God that we keep his hold what manner bestowed upon us the sons of God; and ought to love one another about us and see how remnant are regarded professed church, I hope and interest the things that are

But since casting; how have I been persecuted the remnant torn apart from each other which (though at rates a few members and in a little while as "the body," a harmony with the members of Christ who ignore their well as say in your body, and thus purify themselves

I believe that visible and in "organization" ly life, and as far as und seek to grow of Jesus. If measures of out display members rity here, this evil by tempta was their became hi

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wicked will suffer pains without end,"
The 'protection' I spoke of in No 35
not intended to convey the idea that
Montgomery was solicited or even wanted
on that mission by any people; and
I wrote I thought these facts would
appear in the ADVOCATE, reported by an-
other party, in praise of this people that re-
sented discussion in their house. After T. M.
done they granted Bro. Dugger their
house, and their minister even gave up his
of 11 o'clock on Sunday for the contin-
reply. When Bro. Smith's review was
received in ADVOCATE No. 39 I was making
preparations to move where I now live, two
miles north of Stanberry; hence this delay.
With much esteem for Bro. Smith and the
spirit of his review, I continue to be a lover
of truth.
Stanberry, Mo., Box 20.

From Bro. Will Ellsworth.

DEAR BRETHREN IN CHRIST:

I wish again to greet you in the Lord,
and to speak a word of comfort to some lone-
ly one, by testifying of God's goodness to us,
in the revelation of his precious promises to
the poor, the weak and the lowly. "Hearken,
my beloved brethren, hath not God chosen
the poor of this world, rich in faith, and heirs
of the kingdom which he hath promised to
them that love him?" "This is the love of
God that we keep his commandments." "Be-
hold what manner of love the Father hath
bestowed upon us that we should be called
the sons of God;" and if God so loved us, we
ought to love one another; and, when we look
about us and see how God's Sabbath keeping
remnant are regarded by the world and the
professed church, how it ought to unite our
hopes and interest in order to "strengthen
the things that are ready to die."

But since casting my lot among the number,
how have I been pained to see even this lit-
tle remnant torn and scattered, and estranged
from each other by the spirit of partyism,
which (though at first seeking truth,) sepa-
rates a few members from the body of Christ,
and in a little while begins to speak of itself
as "the body," and to exclude those not in
harmony with this "body," though as truly
members of Christ's one body as the ones
who ignore them. Oh, that we might feel, as
well as say in words, that Christ has but one
body, and those only are its members who
purify themselves even as he is pure.

I believe the true church of Christ is both
visible and invisible.—Invisible as a sect or
"organization," visible by good works, a god-
ly life, and a firm adherence to God's word
so far as understood, and that her members
seek to grow in grace and in the knowledge
of Jesus. Her influence is like leaven in the
measures of meal, doing her work here with-
out display, or the applause of men. Her
members may know the cause of her obscu-
rity here,—that they may by discipline in
this evil world, by reproach and affliction,
by temptation and chastening, be fitted, as
was their Lord, to reign with Him; "For it
became him . . . in bringing many sons un-

to glory, to make the Captain of their salva-
tion perfect through suffering;" and "if we
suffer with him we shall reign with him;"
and the promise seems to have a special ap-
plication to the law abiding remnant; "for
whosoever shall do and teach" the com-
mandments, even the least, "shall be called
great in the kingdom of heaven." Thus we
may, by adoption into the family of God, be-
come the sons of God, and if children then
heirs, heirs of God and joint heirs with Christ
to whatever in God's word is promised to the
Son, the Father's only begotten. Well
might the apostle exclaim, "Behold what man-
ner of love the Father hath bestowed upon
us, that we should be called the sons of God."
Well may we afford to live so "the world
knoweth us not," cannot understand our mo-
tives, our hopes, or the cause of our apparent
failure in the church of God, and the obscu-
rity of its members, but look to the societies
upheld by human power, and eloquence, and
wealth, as the ones upon whom rests the
blessing of God.

What is included in the promise of heir-
ship with Christ? The Savior said to him
that gained five pounds, "Well done, thou
good and faithful servant, thou hast been
faithful over a few things, I will make thee
ruler over many things; enter thou into the
joy of thy Lord." What is that joy? "And
for the joy that was set before him he de-
spised the cross, endured the shame, and is
set down on the right hand of God." This
joy must be the promises made to him by the
Father, of a kingdom and power and glory
until "he shall see the travail of his soul and
be satisfied" in "the great multitude which
no man could number," redeemed through
his blood. The cause of this joy we may
find in such promises as Jer. 23: 5, 6. Dan. 7:
27. Isa. 11; Ps. 72; Isa. 60.

All this glory promised to Christ, he has
promised to those who are found worthy to
"enter into the joy." He that overcometh,
and keepeth my works unto the end, to him
will he give power over the nations. . . . ev-
en as I have received of my Father."—"Shall
sit with me in my throne (David's), . . . as
I am set down with the Father in his throne."
Yea, "All nations whom thou hast made
shall come and bow before thee, O Lord, and
glorify thy name." Imagine, if thou canst,
the glory of a seat in such a throne! What
an honor to be even the least in his royal re-
lief! "O what must it be to be there! May
we so run that we may obtain.

Why is this hope so little spoken of by the
teachers of God's word in our day; it was—
it must have been "the prize of the high call-
ing in Christ Jesus," for which Paul exhorts
us to "press toward the mark" to obtain.
And yet we are told by some that such doc-
trine is dangerous, is not essential; and that
we will become exalted by it. No danger
of that, brethren, for it teaches us that in or-
der to obtain it we must "humble ourselves
under the mighty hand of God, that he may
exalt us in due time; and we must fill up
what is left behind in the sufferings of Christ.
For holding and teaching this hope I am
cast out of the synagogue or "body" of the

S. D. Adventists, who fail to see the "glory
and honor" promised in connection with im-
mortality, which lifts the occupant of Christ's
throne above the "great multitude" saved
thro' his blood. This class teach the absurd
theory which makes all the saved to be kings
and priests, without a subject to govern or
minister unto;—unless each king rules over
other kings, and the priests teach themselves.

But God's kingdom is not an absurdity, tho'
different from all other kingdoms. It has
subjects, a part at least of whom are mortal.
(Ps. 22: 29.) These are composed of many
nations, (Ps. 86: 9.) who will each be governed
by a ruler. (Rev. 5: 10.) Know ye not that
the "saints shall judge [rule] the world?"
(A judge in Israel governed the people the
same as a king or other ruler). But unlike all
other kingdoms, so vast is its dominion that
the rulers of the world's kingdoms are not
sufficient in number to make the subjects of
the heavenly kingdom: thus Christ is to be
"King of kings and Lord of lords." These
subjects of the heavenly kingdom are immor-
tal, "made partaker of divine nature;" made
"equal to the angels," over whom the "second
death hath no power." These are the little
flock, a flock of rulers, to whom it is the Fa-
ther's good pleasure to give the kingdom;
while those who compose earthly kingdoms
are mortal and require "healing," Rev. 22: 2.

O brethren! To be one of that little flock,
something more than a halfway effort is ne-
cessary; "Strive to enter in at the strait gate;
for many shall seek to enter in and shall not
be able." Love in Christ to all who cherish
this "Blessed hope," and love his appearing.
If I am in error, brethren, correct me, only by
the Word; but if it is all truth, then tell the
blessed news to others; for I verily believe
this is the "faith delivered unto the saints."

May our Father preserve all his scattered
lonely ones unto the appearing of his heav-
enly kingdom.

Marion, Iowa.

A large amount of Assyrian tablets and relics
have lately been found in Syria, by Mr Rassan,
the well known discoverer of Assyrian relics, by
digging in the mounds shown him by the Arabs.
About four days journey from the city of Bagdad,
he came upon an old ruin he had never before
seen, about three miles in circumference, and
after four days digging he came upon walls of a
building, then found five rooms, four of them
paved with brick, and the fifth with asphalt, be-
low which was found a coffer containing inscrip-
tions. In a few more days a large number of
tablets were discovered containing inscriptions,
of the same kind as have been identified as his-
toric records. These tablets have been sent to
the British Museum, at London, where they are
read by Assyrian scholars. Thus the ruined cities
of olden time are brought to the knowledge of the
present age, and the Bible is proved to be correct
by its agreement with these newly discovered,
but ancient records. Infidelity and skepticism
must retreat before the revelations of the present
time, which not only prove the existence of a
Supreme Being, but show to us that the Sacred
Scriptures are also true; and these things demand
our reverence of the great God, as also a ready
assent to his revealed word.

(The South American nations of Bolivia and
Chili are at peace by Bolivis surrendering her
coast territory and breaking away from Peru.

Soul and Spirit.

J. M. BEEDLE.

[Continued.]

Taylor says that *nephesh* signifies the animal life, or that principle by which every animal, according to its kind, lives. See Gen. 1: 20, every moving creature that hath the soul of life; and v. 24, Let the earth bring forth the living creature, the soul of life; and v. 30, every beast, fowl, &c., wherein there is life, the soul of life, or living soul. See Lev. 11: 46, which animal life, so far as we know anything of the manner of its existence, or so far as the Scriptures lead our minds and thoughts consists in the breath, See Job 41: 21; 31: 39. And in the blood, Lev. 17: 11-14. We see from the original of the Old Testament that the popular soul has not the slightest countenance.

Let us next examine the original of the New Testament. The Greek word *psuche*, of the New Testament, corresponds with the word *nephesh*, of the Old. It occurs one hundred and five times, and is rendered soul fifty-nine times, and life forty times. The same word is also rendered mind, us, you, heart, heartily, and is twice applied to the beasts that perish. If the original in the Greek be brought forward to aid in proof of the immortal soul, like its corresponding word in the Hebrew, it will prove too many things immortal to answer any good purpose, and thereby proving nothing at all. In tracing the word soul through the authorized version of the Bible, you will find it occurs five hundred and thirty-two times, four hundred and seventy-six times in the Old Testament and fifty-six times in the New Testament. God is represented as having a soul sixteen times. Your new moons and your appointed feasts my soul hateth, Isa. 1: 14; Lev. 26: 11-30; Judges 10: 16; Job 23: 14; Ps. 11: 5; Isa. 42: 11; Jer. 5: 9-20; 6: 8; 9: 9; 12: 7; 14: 19; 33: 41; Zech. 11: 8; Heb. 10: 38. *Nephesh* is rendered soul four hundred and fifty-four times, and *psuche* is so rendered fifty-seven times, making five hundred and eleven times *nephesh* and *psuche* are rendered soul, when applied to man, and seventeen in the original we find these terms applied to beasts. There are more than three hundred other places where the same terms are rendered life, person, or body, &c.; for had they been rendered soul in all such places then the reader must have perceived that the word soul never could mean a something that could live separately from the man himself, neither as an immortal soul or deathless spirit.

We say the true meaning of soul is a creature that lives by breathing; and as the essential endowment of such a creature is life, so life will stand often as a correct meaning of soul. When soul is applied to man it may be translated life, soul, man, you, yourself, person, myself, thyself, &c., according to the text. In concluding our investigation of the word soul we would call your attention to Matt. 10: 28, and Luke 12: 4. Of all the occurrences of the word soul in the Bible this seems fairest for the support of the immortal-

ity of the soul, and as a consequence is seized upon by those advocating that theory, and most unceremoniously pressed into the service.

We will once more point out the fact, that they have two very important points to sustain in this controversy: first, that the soul is a separate entity from the body; and second, that it is immortal, or deathless. The proof that might fairly sustain the first would prove nothing for the second. To prove that the soul of man is an entity separate from the body is one thing, and then to take this same soul and go forward and prove it to be intelligent, immortal, deathless, is quite another thing. Now all that this text can possibly prove is that the soul is a separate entity. But what follows is quite unfortunate for its immortality. Note: Man cannot destroy it, but God can. In this view of the subject, letting the advocates of the immortality of the soul have their own way, its immortality is most clearly and fairly denied, seeing the soul is susceptible of destruction. "Fear him who is able to destroy both soul and body in *Gehenna*." So that if our orthodox friends press this text in proof of the soul's separate entity or existence, we will press the same text home upon them as proving its immortality.

But we do not conceive this to be the idea conveyed in the text. The context shows most clearly that the present existence or life is contrasted with the future existence or life. One is in the power of man to take away (kill, murder, &c.), the other is not, but is in the power of God. Luke throws light upon Matthew (compare Matt. 10: 28 with Luke 12: 4), and shows both lives or existence to be in the power of God: "Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." Now, what is it which is cast into *Gehenna* for destruction? The same that is killed, remember; but it is evident by comparing parallel passages that here, or elsewhere, the present life, or being, is contrasted with the future life or being. In the same connection, See Matt. 10: 39: "He that findeth his life [*psuche*] shall lose it, and he that loseth his life [*psuche*] for my sake shall find it." Let us look at this: Can a man find his immortal soul by losing his immortal soul? This would be perfect nonsense. Let us look again: Can a man lose this present life, and find this present life by the same act? This would not be possible. Look again: Can a man lose this present *psuche* (life or being), and gain a future *psuche* (life or existence)? and *vice versa*. This he could do, and this is the sense in which this very hard text is to be understood: The future life (*psuche*) being God can take away, deprive us of, as well as the present; but the power of man, or all men combined, cannot reach it. This was the soul (*psuche*), life, or being, referred to in the text.

There are numerous texts of like import, some of which we will note. Matt. 16: 25; Mark 8: 35; Luke 9: 24. We call special attention to John 12: 25; "He that loveth his life shall lose it, and he that hateth his life

in this world shall keep it unto life eternal." The soul, life, or being, of the faithful, who are not ashamed of Christ in this sinful and adulterous generation; those who will even lose the present life, if necessary, in order to show their faithfulness, their life is hid with Christ in God, and when Christ who is our life shall appear then shall ye also appear with him in glory." Col. 3: 3, 4.

Having noticed the uses of the word soul in some of its various significations, and finding no proof for the popular orthodox notion concerning it; and finding immortal and immortality almost universally associated with mortality we are led to investigate the sense in which it, we are led to investigate the sense in which these terms are used in the Bible. We never find immortal soul, or immortality of the soul, in the Bible, but we find any amount of such expressions in orthodox writings. The term immortal is found but once in the whole Bible; and there, instead of being used to point out a soul in man it is used with reference to God. Instead of the expression, "All men have immortality," we find the declaration that God only hath immortality—quite a contrast, sufficient, I should think, to lead the candid to search further upon this point that they might know for themselves, and thus be free from the delusions of these last days. "Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen." 1 Tim. 1: 17. Immortality occurs five times only, as follows: Rom. 2: 6, 7, "Who will render to every man according to his deeds. To them who by patient continuance in well-doing seek for glory, honor, and immortality, eternal life; but unto them that are contentious and do not obey the truth, quite another fate. Here then is a broad line drawn between the two classes. Two different fates await them, depending entirely upon their respective characters in the present life. Immortality is here held out as a precious boon, to be conferred, not on the soul as an abstract ghost, but on man, the whole man, as a reward rendered by God himself at the end of the race. "To them who by patient continuance in well doing, seek for immortality" sounds quite unlike the unqualified assumption that all men have it inherently in the shape of deathless ghosts, and thereby rendering every effort put forth for the attainment of it entirely useless and vain. "For what a man seeth," says the great apostle to the Gentiles, "Why doth he yet hope for? but if we hope for that we see not then do we with patience wait for it," Rom. 8: 24, 25. The grand reason why more are not patiently waiting for immortality, I apprehend to be explained here most satisfactorily; they think they have it. If all men have it as commonly affirmed, why, we ask in the name of reason, are we commanded to seek for it? Will some one learned in the philosophy please explain, and we shall be very thankful for the information. But this they cannot do; hence infidels and skeptics seize upon these seeming improbable texts, and claim the Scriptures contradict themselves; when, if the right application was made, all would be harmonious. [To be Continued.]

Letter To
From Bro. B

BRO. BRINKERHOFF: brethren and sisters that live in obedience to me keeping all of his holy do not desire to violate law that is able to the years glide by I find in my Savior, and in regard to my duty often think that the warnings and advice proof against all the enemy. The spirit troling its millions teaching them to dis the coming of Jesus dom that shall break kingdoms, and stand unto one, I say unto and many other sin that the true Bible words, "the wise," searching the Scrip the word of God te coming of the Son satisfied with any l and manner of the that the Bible tea Scripture inspired man of God ma completely unta Christians who ne cies in regard to tl ending of this age that that day will "Be not overcharg is another timely Men of the world with excitement i this world, heapi last days. If we business and plea surely lose the c

We are living realized this fac for the Lord to arguments tha amined careful if the full year Bible time do wish to say to frequently co I am still con of the Bible of the comit therefore the as a thief, a hour I will not the infe that we sha that we mi directs. Y Denver,

From

DEAR I thought I kind pap

Letter Department.

From Bro. H. R. Perine.

BRO. BRINKERHOFF: I wish to say to the brethren and sisters that I am still trying to live in obedience to my heavenly Father, by keeping all of his holy commandments. I do not desire to violate any part of that perfect law that is able to convert the soul. As the years glide by I find my faith is increasing in my Savior, and in all that he has said in regard to my duty in these last days. I often think that the Christian who heeds the warnings and advice of our Savior will be proof against all the doctrines of the arch-enemy. The spirit of antichrist is now controlling its millions of the human family, and teaching them to disregard all knowledge of the coming of Jesus as the head of that kingdom that shall break in pieces all other kingdoms, and stand forever. "What I say unto one, I say unto all, watch." From this and many other similar passages I understand that the true Bible Adventists, or, in other words, "the wise," are to be diligent in searching the Scriptures to find out all that the word of God teaches in reference to the coming of the Son of man. Should we be satisfied with any less knowledge of the time and manner of the coming of Christ than all that the Bible teaches? I think not, for "every Scripture inspired of God is given that the man of God may be complete, furnished completely unto every good work." All Christians who neglect to study the prophecies in regard to the time and manner of the ending of this age are liable to be deceived so that that day will come upon them unawares. "Be not overcharged with the cares of life," is another timely warning for us now to heed. Men of the world are growing almost wild with excitement in striving for the wealth of this world, heaping riches together for the last days. If we too are carried away by business and pleasures of the world we will surely lose the crown.

We are living in solemn times. I have realized this fact for several years. I look for the Lord to come very soon. The ablest arguments that I have ever read and examined carefully point to 1881. I find that if the full year is included that the year 1881 Bible time does not end until next spring. I wish to say to my brethren with whom I have frequently conversed upon this subject that I am still confident that the true Adventists of the Bible will know almost the exact time of the coming of the Chief Shepherd. "If of the coming of the Chief Shepherd. I will come therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee," Rev. 3: 3. Is not the inference plain that if we do watch that we shall know? Brethren, pray for us that we may be found watching as our Lord directs. Yours looking for the redemption.

Denver, Mo.

From Bro. Nathan H. Cranmer.

DEAR brethren and sisters in Christ: I thought I would write to you through our kind paper, as our blessed Lord has said, We

should exhort one another, and the more as we see the day approaching; and as we see the signs* fast passing by, it stands us in hand to be making ourselves ready to meet that blessed day, and cleanse us from all the evils of this world, so that our acceptance will be in accordance with the blessed Word, for they that bear affliction will be called the children of God in hope of those blessed promises which our Lord has given to the children of men. It makes the sunshine of righteousness shine to light up the pathway of the Christian to press his way through this vale of tears to that time when they shall reap the reward of their labors, for he says that when he comes he will bring our rewards with him, to give to all that serve him and do the will of the Father. I want a hope in that blessed land, where sorrows and afflictions can never come. I want an abundant entrance into that everlasting kingdom of our Savior, ever trusting in the Lord till he comes to make up his jewels. This from you Bro. in Christ.

Bloomington, Mich.

From Sister Harriet A. Cranmer.

DEAR brothers and sisters of the ADVOCATE: I felt that perhaps I might write something that might be encouraging to some of the weak ones. Truly I rejoice in a full Savior; one that saves entirely, or as the apostle has it, to the uttermost. I love God with all my heart; he has stood by me amidst all my fiery conflicts with the enemy, and has said, "Lo, I am with you always, even unto the end of the world;" and he also says he will not suffer us to be tempted above what we are able to bear. O praise the Lord for all his precious promises! Let us therefore lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith. From your sister in hope.

"Now banished in his anger from their loved father land,
They dwell among all people a scorned and hated band;
But when the Gentile kingdoms have filled their measured time,
From her long night of sorrow Jerusalem shall rise."

Bloomington, Mich.

From Sister Tillie Venerable.

BRO. BRINKERHOFF: I have before me a copy of the Polyglott Bible, which tells me Tisri, now September, was the first month of the year until the children of Israel crossed the Red Sea, Ex. 14. Then Moses commanded them that the month Abib should be the beginning of the year. Now as we are under the third change, how will you make the passover on the 14th, as we have the month divided; as Abib is now two weeks of March and two of April? What day does the 14th come on now? Would it not be a grand thing to have an almanac, and not take the one made when Rome was in power and changed the laws?

Another wonder to me is, in God's word I find that the sun moves, and the geography

says the earth moves and the sun stands still. Please answer in the ADVOCATE.

Why is it that some of the Adventists do not come this way and teach? I think some one should come this way. The people here know nothing about looking for Christ; my husband and myself are the only believers here who keep the Sabbath and look for Christ's soon coming. We will do all we can for the Adventists here, if they only would come and preach. Last spring Bro. Crockett was here three days. I have been a believer since 1858; we are all alone now without a living teacher. Bless the name of God! He has given us his dear Son, and he has left us his record. How sweet, how dear it is to me! I want to see my Lord coming in the clouds. Glory to his holy name! Then I will join the innumerable company, both small and great. Then I can praise him who died that I might live. Praise the Lamb forever! Brethren, come this way and try and get the truth spread. I give all the papers around where the people will read. Remember me in your prayers.

West Newton, Westmoreland Co., Pa.

SISTER PHEBE A. SUNDERLIN writes from Irving, Mich.: I write to acknowledge the receipt of your welcome little messenger, "The Advent and Sabbath Advocate." I have been called to the sick bed of another daughter, my last and only daughter left me. I have but one son and his health is very poor, inclining to consumption. I had five children, and but two are left. Oh how I long for the coming of the Savior that the works of the Devil and his power may be destroyed! How I wish that some of your ministering brethren would come this way and preach the good news of the coming kingdom. The people are in darkness here on the subject of the coming kingdom and the Sabbath. Love to all the brethren and sisters scattered abroad in this dark and cloudy day.

SISTER ELIZA PAYNE writes from Clermont, Iowa: I should feel very lonesome without the ADVOCATE. We feel more and more interested in it, and would like to do more for it. There are many who will agree with me, but do not keep the Sabbath. How I long for the time when truth will reign over all the earth. My mind is firmly established on the Sabbath. It seems that we are nearing the last days for, sin surely abounds. Dear brethren and sisters, be faithful, and we will meet where there will be no more sin or sorrow.

Obituary Notices.

DIED, Gilbert Brown, son of Bro. John Brown, of McDonald, VanBuren Co., Mich., while coupling cars at Big Rapids, Mecosta Co., slipped down, the car wheel running over his right leg, just between the knee and hip, crushing both flesh and bones. The limb was amputated and the greatest of care was taken to preserve and save life, but all in vain. The accident occurred on Monday, Jan. 30, and Sabbath, Feb. 4, the sufferer died. His body was embalmed and then removed to McDonald, where the funeral took place. Words of comfort were spoken by the writer from Rev. 21: 1-5. A large congregation was present, and a feeling of sympathy seemed to pervade each heart. May the Lord stand by the bereaved friends, in my prayer.

JOHN BRANCH.

