Advent and Sabbath Advocate.

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

Marion, Iowa, Third Day of the Week, 27th Day of the 11th Month, 1881. (Feb. 14, 1882.) NO. 45. VOL. XVI.

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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 esserve 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 http://docs.org/lines/figure

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 knews my heart
And all its smart;
I will not shrink, I will not faint,
But unto him make all my plaint.

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 kingand that the saints will inherit and remain in But shall first prove that Peter understood the earth, and that the righteous shall never ed in that article the language of our Savior he should follow him in death. If we should to the chief priests and Pharisees, "Yet a little while I am with you, then I go unto Him admitted at once that Peter had no promise 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; death. We now turn to the parallel passage so now I say to you." As Jesus went to the in Luke 22: 33, 34, "And he [Peter] said un-

be urged against the idea that the saints will should follow him in death. remain on the earth after the resurrection; prove that our Savior meant he should folfor the popular teaching is that the saints will low him in death. In doing so we wish to rewith him on this point.

unto him, Lord, whither I go thou canst not low Christ into a crucified death; but he was answered nime winterer so that follow me affollow me now; but thou shalt follow me affollow me now; but thou shalt follow me affollow him afterwards. follow me now; nut thou shall follow terwards. Peter said unto min, Lord, why cannot I follow thee now? I will lay down his disciples after his resurrection, he recannot I follow thee now? I will lay down mosts. Peter to food him the law appearance of our Savior to cannot I follow thee now: I will lay down the life for thy sake. Jesus answered him, quests Peter to feed his sheep, and then addresses him as follows:—When thou wast Wilt thou lay down the life for my sake? Young thou girdest, the law and the law that the law and the l Wilt thou lay down thy me for my sake are accessed that as follows: When thou wast Verily, Verily, I say unto thee, the cock shall young thou girdest thyself, and walkest

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 that he was to follow him in 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

We are not left to inference on this point. that he should follow Christ in death, and not to heaven; secondly, that our Savior meant succeed in proving these two points it will be

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 Father, this language certainly teaches that to him, Lord, I am ready to go with thee his disciples could not go there. We are not surprised that objections should the question that Peter understood that he go to heaven, and every one of us has im bibed more or less of that theory. After a hard struggle some have admitted that the struggle some have admitted that the hard struggle some have admitted that the hard struggle some have admitted that the struggle some have admitted that the hard struggle some saints will inherit the earth, but yet claim he did not ascend until about forty-three days that they will inherit heaven for a thousand that they will inherit heaven for a thousand that they will inherit heaven for a thousand that time. He was going into death, A few others, coming nearer the for this was the very night of his betrayal. years. A new others, coming hearer the truth, teach likewise that the saints will in the herit the earth, but yet claim that the saints of silver, and he knew before nine o'clock the will ascend to heaven and remain there for next morning he would be nailed to the cross. forty years, or an indefinite period of time. This makes it clear that our Savior meant that Bro. Carver has assumed this last position, Peter could not follow him in death then. and with all due respect to him, for I esteem And the reply of Christ to Peter's last quesand with an date to pay of chilst to refer s has ques-him very highly, yet I am compelled to differ tion as to the reason why he could not follow him then, "the cock shall not crow till thou We are repeatedly told in the Scriptures hast denied me thrice," proves conclusively that the saints will inherit the earth; but if to my mind that Christ meant in death. Pethat the samts will inner time earth; but it to my mind that Onrist meant in death. Pethey are to inherit heaven also, why does not ter's inquiry was, "Why cannot I follow thee they are to mnerit neaven also, why does not the Bible say so? I find no such passage. now?" Christ's reply in substance is, "You the Bible say so! I mucho such passage, now. Onrises reply in substance is, "You But Bro. Carver thinks he has found such a will not only go back from following me, but But Bro. Carver thinks no mes found such a will not only go back from following me, but passage. We shall now examine it. The you will even deny that you knew me, before passage. We shall now examine it. The you affected agony that you knew me, before passage reads as follows: "Simon Peter said tomorrow morning," Peter did not have the passage reads as follows. Simon refer said conform morning. Freter did not have the unto him, Lord, whither goest thou? Jesus divine grace and courage at that time to follow the lord transfer of the course of the

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.ny deepest pain,
The joys that once did thrill,
The sorrows that remain.
The drops that fall
He counteth all;
Yen 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 nevermore 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!

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But the Record says

This spake he signify-Paul, in rehearing his experience on his way

another shall gird thee and carry thee whithing by what death he should glorify God. to Damascus, before King Agrippa, calls it a 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 Series we have the full explanation of our Savior he did not see him in reality. So his explanathat Peter was to follow him into a crucified death. Peter himself refers to this in his sec ond 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 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 por tion 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. 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, manner possible.

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: 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.

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 the coming of the Son of man be, Matt. 24: this chaos brought to earth and planted in 26, 27. This and numerous other passages of the virgin soil of Palestine. If he had a preseed could have been planted again. If he intelligence to heap honor

ance," and the word men is not in the original inal 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 ra juugment had 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 assuraace, 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 en-

Another noticable feature of the text is that ter into life. 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 I have read the controversy between R. V. 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 sub-Behold, he is in the desert, go not forth; be- in the express image of his Father, and had ject from two different stand points. O Fathhold, he is in the secret chambers, believe it the inalienable right to choose between right er, glorify thou me with the glory which I not; for as the lightning cometh out of the and wrong, could by some means, be turned had with thee before the creation of the earth east and shineth even unto the west, so shall back to a state of chaos, and the seed from (world). After creating, he comes to review the works of his hands, and pronounces it "yery good." But does he receive any glory Scripture teach that instead of Christ coming existence he must have died and his body from this inanimate ball of matter? The privately he will come in the most public returned to its natural elemente before the earth could not give him glory. It requires and glory That position also involves a third advent. did not die then the Jesus of Nazareth was upon a person. The architect that plans, I know Bro. C. tries to explain this by saying not the same Jesus who was with God from builds, and embellishes a great and magnifithat Christ paid Paul a private visit on his the foundation of the world, for there could cent city, receives no glory from the work he

ereated. He might and receive no hor filled with intellige the comman pose and 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. 1 look at this glo fore the earth (w give him glory, stars, because th Again: O Fa

thine own self, with thee before glory was before was before the it was before th ceived glory w about to die,he destiny, hence natural life he the Father, and man ever recei ple and an all this last petition thou me with which I had w in other words glory which I teaching this world is very ple. I could passages whe press the peo nothing more

To continu find in Joh manifested th thou gavest n clearly that the men that among the The men ta for the wor them which Because J go to God. the lambs (11), "An [or in the thou gave to thee." withdray but sent into the Again, shoulds are my in the world. they w earth where Jes

World men could

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y sinned and d his postenty, n to perish, but of standing in ns of faith in s, given assurood, for by the urance that we t day, and en-

the text is that iven to Christ. ing, but when and purchased ith him his forprerogative to subjects, and n and sinners. declaration of ws, "The Fathnent unto the authority to ex-"hath given all , one on earth, s of miles away. ng at the same us a different od's laws, and nciples of right; any more than eternal truth, l be. They are

being. e, then he had rld (or earth); natural laws, ut thirty-three at has troubled prayer of Jesus 5; "And now, ith thine own had with thee e text had read, h, there would ference of opinook at the subpoints. O Fathglory which I ion of the earth omes to review pronounces it ceive any glory matter? The ry. It requires and glory ect that plans, eat and magnificom the work he

dreceive no honor unless the city was with intelligent men and women. Supthe commanding officer of an army an army out to review his men. As he be not approved manner. He feels highly do the promptness of what mored at the promptness of what he suppoored are the salutations of his men, but upatomatically. That is just about the way look at this glory that Christ received bethe earth (world). The earth could not we him glory, neither the sun, moon and gars, because they had no intelligence.

Again: O Father, glorify thou me with tine own self, with the glory which I had with thee before this people (world). If his glory was before the world (earth), then it was before the creation of the planets; but if it was before the people of the earth, he reeived glory with the Father. Now he is about to die, he feels anxious about his future destiny, hence he makes that prayer. In his natural life he received honor and glory with the Father, and from him, such as no other man ever received from an intelligent people and an all wise God. He now makes this last petition, and now, O Father, glorify thou me with thine own self with the glory which I had with thee before this people; or in other words, O Father, continue thou the glory which I had with thee while I was teaching this people (or world). The word world is very often used as meaning the people. I could cite the reader to a great many passages where the world is spoken of to express the people living on the earth, and nothing more.

To continue the subject a little farther, we find in John 17:6, these words: "I have manifested thy name unto all the men which thou gavest me out of the world." This shows clearly that the glory that he had was before the men that God had given him out from among the people. (9), "I pray for them [the men taken out of the world]; I pray not for the world [the wicked people], but for them which thou hast given me." Why? Because Jesus was about to leave them and go to God, therefore he asks God to protect the lambs that were scattered among wolves. (11), "And now I am no more in the world, [or in the people], but these [the men which thou gavest me,] are in the world, and I come to thee." Jesus had finished his work and withdrawn himself from the people (world), but sent out the men that God had given him into the world, or among the wicked people. Again, in verse 15, "I pray not that thou shouldst take them out of the world;" they are my light bearers among the people (or in the world). (16), "They are not of the world, even as I am not of the world." If they were not living in the world and on the earth at that time, I would like to know

men were sanctified in his truth; hence they could not be of the world, or of the wicked manuage with the sand, it now i may found grace in the first that position where we can always say "Lord, it may be found grace in the first that position where we can always say "Lord, what wilt thou have me to do? and where we could not be of the world, or of the wicked among us; for it is a stiffnecked people; and par-shall be "ready for every good work."

He might walk the streets for years people they were living among. Do not Adventive no honor unless the city was ventists, as a holy left. ventists, as a body, believe that God and Jesus are two separate literal beings? If so then Jesus must have had a body before he came into this world; that body must have died or through the long lines he is saluted in there could not be two Saviors at the same down from Mount Sin of testimony in his' hand." time and the two in one, if that theory is correct, which goes to prove that Jesus in heaven and Jesus on earth lived at the same further investigation is much chagrined time, and the two were one; then the Trinfurther are only wooden men, moved itarians are right and we are wrong. Again, if that Jesus in heaven died before coming into this sinful world to take upon himself our fallen natures by being born again of woman, to elevate and redeem man, that proves the Darwin theory, which says the lowest order of animal life is gradually assimilating to the image of God; or that as fast as men die their souls enter into some Again if other animal life, to be correct. Jesus lived in heaven and died before coming here, he must have died two deaths for the redemption of man. I think it much safer for us to take the middle or more conservative view between Trinitarianism and Transmigrationism.

Petaluma, Cal.

The Scriptural Account of the Giving of the Ten Commandments.

From Exodus 19: 19, 20; 20:1, 19, we learn that God spoke the Ten Commandments in the hearing of the people, from Mount Sinai. It does not appear that these commandments had yet been delivered to men in a written form; for in chapter 24: 12, it is recorded, "And the Lord said unto Moses, Come up to me in the mount, and be there; and I will give thee tables of stone and a law, and commandments, which I have written; that thou mayest teach them."
In chapter 31: 18, it is said, "And he gave unto

Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of

These tables are further described in the next chapter, by verses 15, 16: And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the

writing of God, graven upon the tables.

These were broken "beneath the mount."

In Exodus 34; is recorded the account of the renewal of these tables: 1. "And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou breakest.

From the 5th to 9th verse, it is shown that this was done amid the proclamation of mercy, great majesty, and glory: And the Lord descended in the cloud, and stood with him there, and pro-claimed the name of the Lord. "And the Lord claimed the name of the Lord. passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth. "Keeping mercy for thousands, forgiving iniquity, transgressions and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

And Moses made haste, and bowed his head to-

don our iniquity and our sin, and take us for Thine inheritance."

Again in verse 28, it is said, "And He wrote upon the tables the words of the covenant the Ten Commandments; and in verse 29, "Mo-es came down from Mount Sinai with the two tables

- Note a few things respecting this law:

 1. God spoke it in the hearing of the people.
- Moses rehearsed it to them.
- 3, "And all the people answered with one voice, and said, all the words which the Lord hath said will we do." Ex. 24; 3.
 4. The "Ten Words" (Heb.) were twice en-
- graved on stone by God Himself.
 5 He calls them "the testimony," and "the covenant."
- 6. The account of the giving of this law in Exodus is repeated in Deut. 4. and 10.
 7. The "Testimony" was "put into the ark,"
- which was deposited in the most holy place. Ex. 26: 34. Heb. 9: 3,4.
- The Lord promised to magnify His law, and make it honourable, Is. 42: 21.
- He promised to write His law in the minds and hearts of his people. Hence they would love and obey it. Jer. 31: 33. Heb. 10: 16.
- 10. Christ taught the great importance of these laws: "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt.5:19
- 11. Christ came to redeem us from all iniquity, from the curse of the broken law, the law by which we are to be judged in the last day. Only the doers of the law will be justified. Gal.4: 5, Rom. 2: 12, Jas. 2: 12.
- 12. The law of God is in the heart of the right-eous. Ps. 34: 31. It is the foundation of Christeous. Ps. 34: 31. It is the foundation of Christianity. It is love and mercy to man. "Love is the fulfilling of the law. Ps. 19: Rom, 13: 10. The law is spirtual, holy, righteous, and good. Rom. 14:12,14.—Sabbth Memorial.

NOT A DISEASE. It is a good thing for the cause of morals that Dr. Gray, of Utica, in his testimony at the Guiteau trial, put the weight of his censure upon the miserable quackery that calls depravity a disease to be doctored with drugs. He said he did not believe in what is termed by some writers 'emotional insanity,' or 'moral insanity.' 'Kleptomania' he considered simply thieving, 'dipsomania' drunkenness, and 'pyromania' incendiarism. These designations were simply convenient terms which had been invented to cover certain

This is sensible and true. Immense damage is done by imputing the wickedness of men to insanity or to uncontrolable passions, when it is nothing but their own guilty love of the evil. They get drunk, not because of any disease, but because they would rather get drunk than keep sober. They kill because they choose to kill. This the law recognizes when it refuses to make drunkenness an excuse for crime. It is itself a sin and when other sins follow as its results, the guilt is enhanced, not excused.

What a lively glorious world this would be if every man were obedient to the injunction of the apostle and "ready for every good work." We fear that they are compartively few of whom this can truthfully be said. Some one has remarked that man is constitutionally a lazy animal; but it is not solely on account of Isziness that men are not ready for every good work; a great many who are willing to exert themselves in certain directions have no relish for the most exalted work. They are willing to do something, but not that specific thing which they know it is their privilege and duty to do. Let us each get and the earth, and worshipped.

"And he said, If now I have found grace in into that position where we can always say "Lord,"

"And he said, If now I have found grace in into that position where we can always say "Lord,"

The Adrent and Sabbath Adrocate

"The Entrence 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, A. F. DUGGER, Special Contributors.

Jacob Loved and Esau Hated.

"JACOB have I loved, but Esau have I hated,"

Infidelity and skepticism take advantage of Rom. 9: 13. this scripture, misrepresenting it to express the idea that God predestinated Jacob to fa vor 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 pur pose of God according to election might 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 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 descend ants of Esau, against the Israelites, and their Esau so lightly esteeming his birthright as to sell it to his brother; and the evidence does not show it to be a predestined 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 posession or country, a land on the South of Judah or Ca-

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 Jocob 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 find by the history of Israel in Samuel and he that feareth God and worketh righteousness is accepted with him, Acts 10: 34, 35.

Review of the Cause at Alanthus, Mo.

J. W. OSBORN.

IN ADVOCATE No. 39 Bro. H. W. Smith exrejoicing at Israer's calaminy. These are also also are also being the fact of presses 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 Dug ger. The following facts are part of my reasons 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 breth-

wicked will suffer pain 60 not intended to conv ras not measured to conv Eld Montgomery was solicit on that mission bere on wrote I thought when appear in the Advoca other party, in praise of t other discussion in their fised done they granted was and their minister hour of 11 o'clock on Sur and reply. When Bro. received in ADVOCATE N preparations to move wl miles north of Stanberry With much esteem for spirit of his review, I co of truth.

Stanberry, Mo., Box

From Bro. W

DEAR BRETHREN IN CH

I wish again to g and to speak a word o ly one, by testitfying in the revelation of h the poor, the weak and my beloved brethen the poor of this world of the kingdom whi them that love him God that we keep hi hold what manner bestowed upon us the sons of God;" an ought to love one ar about us and see ho remnant are regar professed church, h hopes and interest the things that are

But since casting how have I been pa tle remnant torn ar from each other which (though at rates a few memb and in a little wh as "the body," a harmony with t members of Ch who ignore ther well as say in v body, and thos purify themsel

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Montgomery was solicited or even wanted that mission by any people; and on wrote I thought these facts would pappear in the Advocate, reported by anof appear, in praise of this people that rediscussion in their house. After T. M. done they granted Bro. Dugger their and their minister even gave up his our of 11 o'clock on Sunday for the contindreply. When Bro. Smith's review was peived in Advocate No. 39 I was making reparations to move where I now live, two eles north of Stanberry; hence this delay. With much esteem for Bro. Smith and the pirit of his review, I continue to be a lover

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 loney one, by testiffying of God's goodness to us, the revelation of his precious promises to my beloved brethen, hath not God chosen of the kingdom which he hath promised to for the joy that was set before him he de-God that we keep his commandments." "Bebestowed 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 27. Isa. 11; Ps. 72; Isa. 60. the things that are ready to die."

But since casting my lot among the number, how have I been pained to see even this little remnant torn and scattered, and estranged from each other by the spirit of partyism, which (though at first seeking truth,) separates a few members from the body of Christ, and in a little while begins to speak of itself I am set down with the Father in his throne." as "the body," and to exclude those not in Yea, "All nations whom thou hast made harmony with this "body," though as truly members of Christ's one body as the ones well as say in words, that Christ has but one an honor to be even the least in his royal retwho ignore them. Oh, that we might feel, as body, and those only are its members who inue! "O what must it be to be there! May purify themselves even as he is pure.

I believe the true churh of Christ is both "organization," visible by good works, a god- it must have been "the prize of the high call ly life, and a firm adherence to God's word ing in Christ Jesus," for which Paul exhorts 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 out display, or the applause of men. Her of that, brethren, for it teaches us that in ormembers may know the cause of her obscu-rity here,—that they may by discipline in this contact the may by discipline in call us in due time; and we must fill up assent to his revealed word. this evil world, by reproach and affliction, exalt us in due time; and we must fill up assent to his revealed word. was their Lord, to reign with Him; "For it become in the suffering of the synagogue or "body" of the synagogue or "body" of the synagogue or "body" of the coast territory and breaking away from the synagogue or "body" of the synagogue or was their Lord, to reign with Him; "For it became him . . . in bringing many sons unclease out of the synagogue or "body" of the coast territory and breaking away from Peru.

may, by adoption into the family of God, be- other kings, and the priests teach themselves. come the sons of God, and if children then Son, the Father's only begotten. Well might the apostle exclaim, "Behold what manknoweth us not," cannot understand our mority of its members, but look to the societies wealth, as the ones upon whom rests the blessing of God.

What is included in the promise of heirship with Christ? The Savior said to him that gained five pounds, "Well done, thou good and faithful servant, thou hast been the poor, the weak and the lowly. "Hearken, faithful over a few things, 1 will make thee ruler over many things; enter thou into the the poor of this world, rich in faith, and heirs joy of thy Lord." What is that joy? "And them that love him?" "This is the love of spised the cross, endured the shame, and is set down on the right hand of God." This hold what manner of love the Father hath 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:

All this glory promised to Christ, he has promised to those who are found worthy to enly kingdom. enter into the joy." He that overcometh, and keepeth my works unto the end, to him will he give power over the nations, even as I have received of my Father."-"Shall sit with me in my throne (David's), as 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 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 us to "press toward the mark" to obtain. And yet we are told by some that such doctrine is dangerous, is not essential; and that we will become exalted by it. No danger

to glory, to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of their salva- S. D. Adventists, who fail to see the "glory to make the Captain of the Captain of the S. D. Adventists, who fail to see the "glory to make the Captain of the Captain of the Captain of the S. D. Adventists, who fail to see the "glory to make the Captain of the The protection' I spoke of in No 35 tion perfect through suffering;" and "if we intended to convey the idea that suffer with him we shall reign with him;" mortality, which lifts the occupant of Christ's and honor mortality, which lifts the occupant of Christ's and honor mortality, which lifts the occupant of Christ's and honor mortality, which lifts the occupant of Christ's and honor mortality, which lifts the occupant of Christ's and honor mortality, which lifts the occupant of Christ's and honor mortality, which lifts the occupant of Christ's and honor mortality. and the promise seems to have a special apthrone above the "great multitude" saved plication to the law abiding remnant; "for thro' his blood. This class teach the absurd whosoever shall do and teach" the com- theory which makes all the saved to be kings mandments, even the least, "shall be called and priests, without a subject to govern or great in the kingdom of heaven." Thus we minister unto;—unless each king rules over

> But God's kingdom is not an absurdity, tho' heirs, heirs of God and joint heirs with Christ different from all other kingdoms. It has to whatever in God's word is promised to the subjects, a part at least of whom are mortal. Well (Ps. 22: 29.) These are composed of many nations, (Ps. 86: 9.) who will each be governed ner of love the Father hath bestowed upon by a ruler. (Rev. 5: 10.) Know ye not that us, that we should be called the sons of God." the "saints shall judge [rule] the world ?" Well may we afford to live so "the world (A judge in Israel governed the people the same as a king or other ruler). But unlike all tives, our hopes, or the cause of our apparent other kingdoms, so vast is its dominion that failure in the church of God, and the obscu- the rulers of the world's kingdoms are not sufficient in number to make the subjects of upheld by human power, and eloquence, and the heavenly kingdom: thus Christ is to be "King of kings and Lord of lords." These subjects of the heavenly kingdom are immortal, "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 Father'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 necessary; "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-

Marion, Iowa

A large amount of Assyrian tablets and relics have latety been found in Syria, by Mr Rassan, the well known discoverer of Assyrian relies, 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, paved with brick, and the fifth with asphalt, below which was found a coffer containing insciptions. In a few more days a large number of tablets were discovered containing inscriptions, of the same kind as have been identified as historic 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 of that, breamen, it we must "humble ourselves Scriptures are also true; and these things demand

Wetter Be From Bro. H

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. 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 Tes tament 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; 32: 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 percieved 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 Matt. 10: 28, and Luke 12: 4. Of all the oc-

upon by those advocating that theory, and most unceremoniously pressed into the ser-

wice.
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 en-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 ing its immortality.

But we do not conceive this to be the idea 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 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: Car 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 soul (psuche), life, or being, referred to in the

word soul we would call your attention to some of which we will note. Matt. 16: 25; seems fairest for the support of the immortal- life shall lose it, and he that hateth his life harmonious. [To be Continued.]

ity of the soul, and as a consequence is seized in this world shall keep it unto life eternal,"

The soul, life, or being, of the faithful theory, and The soul, life, or being, of the faithful, who are not ashamed of Christ in this sinful and are not ashared 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 Christ in God, and 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 fluding no proof for the popular orthodox notion oncerning it; and finding immortal and immortality almost universally associated with 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 soul's separate entity or existence, we will that they might know for themselves, and press the same text home upon them as provdays. "Now unto the King, eternal, immortal, invisible, the only wise God, be honor conveyed in the text. The context shows and glory forever and ever, Amen." 1 Tim. most clearly that the present existence or 1:17. Immortality occurs five times only, life is contrasted with the future existence or as follows: Rom. 2: 6, 7, "Who will render to every man according to his deeds. To them who by patient continuance in welldoing 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 assumplife [psuche] for my sake shall find it." Let tion 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 reaspresent; but the power of man, or all men on, are we commanded to seek for it? Will combined, cannot reach it. This was the some one learned in the philosophy please explain, and we shall be very thankful for the information. But this they cannot do; There are numerous texts of like import, hence infidels and skeptics seize upon these seeming improbable texts, and claim the Mark 8: 35; Luke 9: 24. We call special at-Scriptures contradict themselves; when, if eurrences of the word soul in the Bible this tention to John 12: 25; "He that loveth his the right application was made, all would be

BRINKERHOFF: brethren and sisters th lire in obedience to m keeping all of his hol do not desire to violat foot law that is able t the years glide by I f ing in my Savior, and in regard to my dut

often think that the warnings and advice proof against all the enemy. The spirit curve trolling its millions teaching them to dis the coming of Jesus dom that shall bre 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 and manner of the that the Bible tead Scripture inspired man of God ma completely unto Christians who ne cies in regard to th ending of this age that that day will "Be not overcharg is another timely Men of the world with excitement in this world, heaping last days. If we husiness and plea surely lose the co

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From Bro. H. R. Perine.

BRO. BRINKERHOFF: I wish to say to the hrethren and sisters that I am still trying to ire in obedience to my heavenly Father, by keeping all of his holy commandments. do not desire to violate any part of that perfeet law that is able to convert the soul. As the years glide by I find my faith is increas ing 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 piecies 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." 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. 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 kind paper, as our blessed Lord has said, We find that the sun moves, and the geography prayer.

should exhort one another, and the more as says the earth moves and the sun stands still. 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 children of men. It makes the sunshine of 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.

Bloomingdale, Mich.

From Sister Harriet A. Cranmer.

DEAR brothers and sisters of the ADVOCATE: 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

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

Bloomingdale, 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 onnow? 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?

Please answer in the ADVOCATE.

Why is it that some of the Adventists do not come this way and teach? I think some that blessed day, and cleanse us from all the one should come this way. The people here evils of this world, so that our acceptance know nothing about looking for Christ; my will be in accordance with the blessed Word, husband and myself are the only believers for they that bear affliction will be called the here who keep the Sabbath and look for children of God in hope of those blessed Christ's soon coming. We will do all we promises which our Lord has given to the can for the Adventists here, if they only would come and preach. Last spring Bro. righteousness shine to light up the pathway Crockett was here three days. I have been a believer since 1858; we are all alone now believer since 1858; we are all atone 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. ber 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 sor-

Obituary Aotices.

Bro. Brinkerroff. In the Brown of the Polyglott Bible, which tells me first, now September, was the first month of the year until the children of Israel crossed the year until the children of Israel crossed the Red Sea, Ex. 14. Then Moses commanded them that the month Abib should be the peginning 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 livided; as Abib is now two weeks of March livided; as Abib is now two weeks of March and two of April? What day does the 14th and two of April? What day does the 14th and two of March livided; as Abib is now two weeks of March livided; as Abib is now two weeks of March and two of April? What day does the 14th and two of March livided; as Abib is now two weeks of March livided; as A

THE Scientific American, whose advertisement we have shown occasionally, had their office of business burned in the late fire in New York City, business burned in the late fire in New York City, business burned in the late fire in New York City, but saved their subscription lists, accounts, patent drawings, and correspondence, in fire-proof safes, their printing work being done in another building, the proprietors, Munn & Co., have established themselves in a new and good location, at 261 Broadway, corner of Warren st., where they are publishing and doing business as before.

General satisfaction is felt through out the coun try at the sentence of the assassin Guiteau, to be hanged on June 30th. It is said that his health oe nanged on June com. It is said that his death is declining from his prison confinement, and his feeling of anxiety and excitement over the matter

The Irish Land Troubles continue as the weekly record of assassination and violence, and the later news is of business decline and failures. It must hews is or business uccome and landerss. It must be so, for in a time of insecurity of life and pro-perty business interests must certainly suffer.

The corporation of London has subscribed £300 to aid the Russian Jews to remove to other countties. The Rothschilds, of London and Paris, gave held where resolutions were passed expressive of sympathy for the persecuted Jews, and that the Russian laws concerning the Jews tend to degrade that country in the eyes of Christendom. The persecution of them sends many to the United States, secution of them sends many to the United States, and many of them to the passes of the states many to Palestine, and many of them to different countries of Europe.

THERE IS not a single licensed hotel in Tomp kins Co., N. Y., and the people are so well pleased that they propose to keep if up. If all the State were in the same condition, and the illegal State were in the same condition, and the Higgsl traffic in intoxicants was rigidly dealt with, the improvement in the social, moral, and financial condition of the State would be astonishing.— Recorder.

Senor Armijo, the Spanish minister of foreign affairs, replying to a question, in the cortes as to whether the government would intervene in the event of a powerful nation undertaking to protect the rigths of the pope in Rome, said that as far as he was aware no power contemplated taking the rights of the pope under its special protection.

Truth against Popular Error.

EDITOR OF THE PACKET: SIR, I noticed in the Packet, two weeks ago, a short account of the discourse delivered in the English Church, on what is called New Year's Eve, or what some call watch night, to pray the Old Year out and the New Year in. This used to be done by the Churches, in opposition to the rabble who used to dance the Old Year out and the New Year in, and in my youthful days I used to think that when I attended those religious meetings, that I with the rest of the company, were actually praying the Old Year out and New Year in. Now I do not object to prayer at any suitable time. But I am too well prayer at any informed at present to suppose that January is the first day of the year. Our Savior was crucified at a Passover which was always observed on the 14th day of the first month (see Exodus 12). January will do very well to keep common book account. But for a religious body of men, who take the Bible for their guide, is what I cannot consent to. Now as the Savior was crucified on the first month, who ever heard of our Good Friday coming in January. But this is not all I wish to say, for in this same article which I am now

answering, is a short account of the discourse de-livered on that same watchnight. The subject was from Ezekiel 37 concerning "The Valley of the boroth, property of the value of the boroth, property of the value of the boroth, property of the value of was from Ezekiel 37 concerning "The Valley of dry bones"). The speaker undertook to show that the resurrection of dry bones was now daily taking place. Now as it happens the Lord him self has given us the meaning of these dry bones, and we do well to take his interpretation. He says these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant these dry bones are the whole house of Jarant the whole house of the whole house of the whole house of the whole house of the whole hous and we do well to take his interpretation. He says these dry bones are the whole house of Israel, that is all the true seed of Abraham, (see Romans 4: 13 and onwards,) or all the true children of God.

The Lord says, I will open your graves an bring you into the land of Israel. Now Abraham, Isaac, and Jacob have never received, the Lord

bring you into the land of Israel. Now Adraman, land, and Jacob, have never received the land that the Lord promised them, (see Heb. 9: 8, 9.) they all died without the promise being fulfilled. [see verse 39.] therefore they must come up out their manyer before they must come up out of their graves before they can ever receive the Lord has promised them. If men will not believe in the new earth then they cannot understand the Scriptures. Some interpret this vision of dry bones something after this sort: Spiritual or dry bones something after this sort: Spiritual bones, spiritual flesh, spiritual sinews, and spirit-ual skin. Then when all this Spiritualism is per-formed they have them brought into a land of literal Israel. Why not have it all spiritual and say spiritual land? The fact is many have lost sight of the resurrection, for if they believe that men go to heaven at death, what is the use of a resurrection, for if the saints have all received their crowns already, surely there is no necessity of a resur-rection on a new earth. So Christ need never come to restore all things, (see Acts 3: 20.) Paul £5,000 each, In London a public meeting was says (see I Cor. 15:18) "If there is no resurrection held where resolutions were passed expressive of then they who are fallen asleep in Christ are per "If there is no resurrection

> ministry saying, that Death was only an angel of mercy, sent to bring the waiting saint to glory. May the Lord deliver me from such an angel o May the Lord deliver me from such an angel of mercy. Paul says "the last enemy is death." But here we have got Death to be a friend. If Death is the gate to glory why would Christ call Lazarus from heaven after he had been there four days. Strange that Lazarus did not tell some pleasing story about his faur days, which to become I think story about his four days visit to heaven. I think his sisters Martha and Mary had little to cry and weep about if their brother was in heaven. Paul had a curious way of keeping out of glory when his enemies were after him, and his friends let him down by the wall in a basket, (see Acts. 9: 25) The Apostle James tells us that if any are sick to call for the elders to pray for their recovery. But why should we pray for our friends to be kept cut of glory. Dear friends, do not allow your-selves to believe Death is a friend to you. I am glad that the time is near when there will be 'No more Death, neither sorrow, nor crying. P. H. How.

Yours trnly. Selected by W.O. LEACH, from the Packet (Ont)

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.

Samuel Preston \$2, J W Osborn \$2, Robert Webb \$1.50, G L McClure \$2, Rachel York \$1.

J. W. Osborn.—The change of figures on our paper was overlooked. We are glad to your paper was overlooked. correct all mistakes.

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Review of J M Stephenson on the Sabbath Quertion, and the Two Laws, by Jacob Brinkerhoff to, and the Two Laws, by Jacob Brinkerhoff to Sabbath? By A. C. Long. 8 no. 2005.

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ges, price 2 cents.

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heaven. By J. Brinkerhoff. 8 pages, 2 cents.

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THE ADVOCATE is devoted the doctrines of the See the Signs of the Times, the abserve the Bible Sabbath seek.) together with the ofod, the Nature of Man, in death, the End of the stored to its original glory future inheritance and abothe Kingdom of God, the emption by Jesus Christian Life, and kindrometers.

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Lord of the darkness To thee thy waiting I Perplexed, assaulted, Faithful we grasp thy

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Soul an

J. M.

THE second occurr examine is recorded this corruptible mu and this mortal mu verse 54. Third corruptible shall ha and this mortal sh tality, then shall l ing that is written. victory." See wh ten, Isa. 25: 8; H instances immort propriate langua soul in man's b these declaration when this transa I show you a my [die], but we sh ment, in the tw trump; for the dead shall be hall be change rations here n