

Advent and Sabbath Advocate.

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

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state of death, the End of the Wicked, the Earth restored to its original glory and condition as the 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.

Advent.

He is coming as our King,
Seated upon his throne,
Not as the lowly Mary's babe,
Yet king and babe are one.

He cometh as our Priest,
Though sacrifice is done;
Jesus, for us, was crucified,
Now Priest and Lamb are one.

He cometh as our Judge,
He who once bore alone,
For us, the cross, the thorns, the scourge—
Prisoner and Judge are one.

He cometh as our Life:
Come quickly, Saviour, come;
Give us thy peace, take from us strife,
Thou and thy church are one.

Soul and Spirit.

J. M. BEEDLE.

[Continued.]

There is a way plainly marked out for obtaining this life. We must have the Son by faith until faith ends; then this life will pass out of the Son into those who have had the faith. This life will be given to the faithful in the shape of an immortal soul or deathless spirit, but in the gift of a body fashioned unto his glorious body through which this life can be endlessly manifested. See John 3: 14, 15. "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life" [immortal life]. See verse 36, "He that believeth on the Son hath everlasting life [how? in actual possession in him? No; by faith in the Son; he has hold of the promise]; and he that believeth not the Son shall not see life." But he that believeth on the Son shall see this life when faith is swallowed up of sight and hope of glad possession. This life is a matter of faith and hope then in the present time. See Titus 1: 2, "in hope of eternal life, which God, that cannot lie, promised before the world began." We have a promise that Jesus, the Life-giver made:

Mark 10: 29, 30, "And Jesus answered and said, Verily I say unto you, there is no man that has left house, or brethren, or sister, or father, or mother, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." John 6: 40, "And this is the will of him that sent me that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." Any desired amount of similar texts in the gospel promises might be collated upon this interesting and important theme.

Immortal life only through Jesus Christ, the Life-giver, is a doctrine that lies at the very foundation of the plan of redemption; and when scripturally apprehended sweeps away completely and forever every false system of religion and philosophy in Christendom. Notwithstanding theologians and philosophers have puzzled their brains to prop up and establish the doctrine that the enemy of all righteousness preached to our first parents in the garden of Eden, saying, "Thou shalt not surely die; and notwithstanding it has been handed down from generation to generation, a candid and fair investigation of the Scriptures of divine truth will scatter it to the four winds of heaven. And when this Platonic dogma is swept away, how beautiful, how grand, and sublime, is the great plan of human redemption! Well may the resurrected saints raise the glad shout, Glory to God in the highest, for he has redeemed us from the power of the grave, and has made us kings and priests; and we shall reign with him forever, even forever and ever. Dear reader, may this be your happy lot. But unless your life is hid with Christ in God, unless you have the spirit of Christ, your end will be eternal death.

The next theme to be investigated in the plan marked out is the spirit. We see by examination, that any hope created on the theory of an immortal soul is baseless, and without foundation in the word of God. It is a germ of heathenism, with the devil for its father, nursed and brought up by the church, first by the Catholic and then by the Protestant; until it has become a monster, threatening the destruction of everything like pure gospel which lies in its course, and has prepared the way for one of the grandest and most complete deceptions of these last days that the world has ever known. And this deception is modern spiritualism, which has more adherents to day than all of the orthodox churches combined.

We will next examine the proof attempted to be brought from this source. Has man a deathless spirit? What does the word spirit mean, as it stands in the Bible? The word spirit, like the word soul, in popular style, has one stereotyped and definite idea attached to it. In modern theology spirit is defined to be the soul, and the immortal soul is defined to be the deathless spirit. Spirit is soul and soul is spirit, and so we might play from one term to the other, everlastingly, and who would be the wiser? The spirit then is the same little embryotic angel, the same deathless intelligent entity that the soul was in our previous investigations. Has man then connected with his visible and tangible material entity another invisible intangible immaterial spirit entity, so that he is two men in one man, two entities, and yet but one man, dead and alive at the same time, in heaven and in the grave, or in hell and in the grave, at one and the same time? These would seem to be very curious queries to one unlearned in the sublime inconsistencies of popular theology.

Man has a spirit; it is confidently urged therefore the unity and mortality of man cannot be true. That man has a spirit, be it distinctly remembered, is admitted on all hands. The controversy does not turn upon this point. Those who hold to the immortal soul, or deathless spirit, would be glad to have this recognized as the issue, and they do very frequently represent it as such; but this is not the truth. I should be glad to see the minds of the honest disabused upon this point. Popular theologians would like to fix no-soulism and no-spiritism upon those who call upon them to prove that the soul is immortal and the spirit deathless. They find it much more convenient to turn to the word spirit in their Bibles than to find proof that the spirit is an intelligent and deathless creature, separate from the body. The query then is not whether man has a spirit, but what does the word spirit so frequently used in the Old and New Testaments mean. The word spirit, like other words in the Bible and other books, does not invariably convey the same shade of meaning. The signification is to be determined by an examination of the subject and context.

Before tracing this word through the Bible and trying to ascertain its various significations, we will examine its original import. *Ruah* is the original Hebrew, and *pneuma* the original Greek word, translated spirit. The Hebrew verb *ruah*, or *ruach*, is defined by Gesenius to breathe, or blow, especially with the nostrils. *Pneuma* is derived from the word *pneo*, to breathe, to blow, and sig-

inly, for this is a fact, will deny.

old to an error and be who is a Christian? Christian man is there, not hold more or less person who has reached at his death may be future. So it can be as grown to be old—e of its dissolution—the present order of for in the near future, passing away of the th, and the introduc-

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nifies the same as the Hebrew word *ruah*. There is nothing then in the original import of these terms to favor the idea of the spirit being an intelligent creature, much less an immortal or deathless one, but quite to the contrary. We will note the fact in the first place that not only man, but the beasts have a spirit. "Who knoweth [says the wise man,] the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth," Eccl. 3: 21. If the spirit is an immortal or deathless creature, capable of existing out of and independent of the body, then beasts are in possession of such a nature; the only observable difference is the place of destination; man's spirit goes up and the beast's goes down. It is the same spirit; they pass, it is true, into different localities at death. The same is urged of the spirits of men; all do not go to the same place, so we must not only have a heaven and hell for the spirits of good and bad men, but we must have another place for the spirits of beasts; and why send them all to one and the same localities, seeing their characters in life are quite different. Some are disobedient and vicious, while others are mild and obedient.

In the original phrases applied to all creatures there is no distinction. Gen. 6: 17, "And, behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the [*ruah chayim*, spirit of lives, or] breath of life from under heaven, and everything that is in the earth shall die." Gen. 7: 15, "And they went in unto Noah into the ark, two and two of all flesh wherein is the [*ruah chayim*, spirit of lives] breath of life. V. 21, "And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. V. 22, "All in whose nostrils was the [*neshmeth ruah chayim*—breath of the spirit of lives] breath of life, of all that was in the dry land died. V. 23, "And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things. All without distinction are classed together. The same spirit animates all. If it is a living creature in one it is in all; and more than this, if the spirit be a living creature it died also, for all the living creatures in the earth died except Noah and his family, and those in the ark with him.

[To be Continued.]

Will The Saints ascend with Christ to Heaven?

J. W. NICHOLSON.

DEAR BRO. JACOB; I wish to offer a few strictures on Bro. A. C. Long's article in last *Advocate*, No. 45, entitled, "Will the saints go up to heaven?" While I agree with Bro. L. that there is no evidence, to my mind, of such a visit, yet I cannot find any scripture that forbids it. If Christ ever returns to heaven it is reasonable, at least, to infer that the saints, the bride, will accompany him; for he says, "Where I am ye may be also."

Bro. L. says, Christ did not ascend to heaven until about forty-three days after his be-

trayal. How does he harmonize this position with the following Scriptures: John 20: 14, "Jesus saith unto her, *Touch me not, for I am not yet ascended to my Father*; but go unto my brethren and say unto them, I ascend unto my Father and to your Father, and to my God and to your God." "The same day at evening, being the first day of the week," v. 19, Jesus uses this language: Luke 24: 39, "Behold my hands and my feet, that it is I myself; *handle me* and see. . . ." Query: Why did Jesus forbid Mary to *touch* him in the morning of the first day of the week, and in the evening of the same day request his disciples to *handle* him, if, as Bro. L. affirms, he did not ascend until forty-three days after his betrayal? But Jesus said to Mary, *touch me not*, for I am not ascended to my Father; and again he said, *handle me*. Now if there is any meaning in plain language, then Jesus must have ascended to his Father between the time he said "touch me not," in the morning, and "handle me," in the evening. If not, will Bro. L. show why not?

Bro. L. quotes Matt. 24: 27, and says, "This and numerous other passages of Scripture teach that instead of Christ's coming privately he will come in the most public manner possible." True the Word says, "Every eye shall see him;" and it also says, "Unto them that look for him shall he appear the second time without sin unto salvation." Now if these scriptures are fulfilled at the same time, I am at a loss to know why the apostle makes the appearing of Jesus conditional to one class,—*"them that look for him,"* and unconditional to another, *"every eye shall see him."* If there are to be different stages of Christ's second coming, as there were of his first, then all is clear and harmonious. In the first stage of his first advent he was manifest to Israel at his baptism. John 1: 31. At a later period he was manifest to the world. Matt. 10: 23. In his second advent he appears to *"them that look for him,"* and afterwards *"every eye shall see him;"* not as his saints will see him, for when they shall see him they shall be like him, *"for they shall see him as he is,"* 1 John 3: 2.

Christ entered the Most Holy—"Heaven itself" as priest; and if he fulfills the law he must come out as priest; as he did not go in *"in the most public manner possible,"* he will not come out in that manner: for he *"shall so come in like manner as ye have seen him go into heaven,"* Acts 1: 11. He comes first as Priest *"to them that look for him,"* and afterwards he comes as King to execute the judgment written; the saints participating in it, Ps. 149: 9; 1 Cor. 6: 2.

I understand that Christ will be personally present here on the earth, during the time of the harvest, which, perhaps, will continue forty years, and the world and nominal Christians will not know it. Then will be fulfilled 2 Pet. 3: 4: *"Where is the promise of his presence, for from the time the fathers fell asleep, all things continue in this way from the beginning of creation,"* (Emph. Diag.) Matt. 24: 36-39, have the fulfillment at the same time. The Emphatic Diaglott renders

the Greek word *parousia*—presence in all these passages rendered coming in the common version. See Luke 17: 26; also verse 24. *"As it was in the days of Noah, so will it be also in the days of the Son of man."* "They were eating and drinking and giving in marriage, before the flood, in the days of Noah; so will it be during Christ's presence, till he comes to execute judgment. I consider it very important that we understand the object and manner of our Lord's return, lest we be found among that number who took no oil with them, and after it was too late they found that their lamps were even going out. My prayer is that we may have our lamps trimmed, and oil in our vessels, ready to enter in with our Lord to the marriage. But if he does not come in the manner we are looking for him, how can we be ready?"

Pleasant Plain, Iowa.

Definite Time.

P. H. HOW.

DEAR BRETHREN AND FRIENDS: I have neglected writing to the paper for some time, for two or three reasons: first, because I have to work for my daily bread, and can hardly have time to write; and secondly, as I have not the means of sending help to sustain the paper I might be thought an intruder upon its columns, for I do not know of only one or two subscribers being obtained through my influence. Thirdly, if I write my real belief it might come in contact with some who write for the paper, for surely I cannot agree with them all; so, if I must write, please, brethren, let me be free and I will try and please the Lord; and if I do not please all of the brethren, surely I can please the most of you; for if you love the Lord with all your heart, surely you will love his word; therefore if I do not write according to his word, then do not receive it, but only say, Bro. How has erred in judgment, and not in heart.

I am now 70 years of age, and I still expect to live to see the restitution take place. I am hearty and strong, and I do not drink tea or use tobacco, and have always been an enemy to both. If I had the money which is spent in some families for tea I might send some help to the Editor. We are only stewards over the things which are put into our possession.

I now intend to give the brethren a sketch of my views, and if I happen to cross some of their views they must bear with me a little. Now I wish to inform the brethren that I believe that the TIME is revealed in the book of Daniel when the restitution will take place, and Daniel will stand in his lot at the end of the days spoken of in that book. I cannot help what others think. I read an article in the *Advocate* for May 3, that D. L. Moody, in his discourse said that no man knew, or was ever to know, when Christ would come, and he quoted the *"day and the hour"* spoken of in Matthew and Mark. Now I will answer Mr. Moody, and while I am answering him I may be answering some of the writers for the *Advocate*, for I read where

one of them in quoting the day, went a little farther, and said so you see that not half of themselves Adventists really believe that those men who quote the day and hour are always sure to mention it, because no man in the last chapter of Daniel with some time; so they carefully

Now let me just here offer a about the 'day and hour,' which the world like to handle so we speak of the 'day and hour,' men or angels knew, it also says himself did not know the day unless he means to give us that the Son would NEVER know the brethren are prepared to mention I frankly acknowledge; supposing that men or angels know the time, where does the we are NEVER to know it? I necessary for men or angels to know generation would be on the earth his coming. Hence the Saviour signals to show them that time, and commanded them their heads and know (not) generation would not pass. I reckon a generation more than Gen. 6: 3, which would extend more. But the Saviour does will go the full length of time, but he does say that it shall not brethren, can you believe that meant what he said, or will you world and say that the Son know, nor ever would know when he would come.

We are told in Acts 3: 20 the SENT at the restitution Query,—will he know one hour or will he have one hour's comes? We read that it was the days of Noah. Well, in the very day, until seven (Gen. 7: 4); then he knew who dare to say that when destroyed the second time are not to know it. Do Christ, who is called the keep his waiting bride in the time of his marriage? all his bride when he would not know the day or hour when quote the day and hour believe that Christ will know? Where does the NEVER shall know the day, did you ever hear of married and he and his the day, or hour when we? We read in the Bible his wife has made herself could have us believe 1800 years. And us to

ADVENT & SABBATH ADVOCATE.

in all these common ver- 24. "As l it be also "They ing in mar- s of Noah; nce, till he consider it nd the ob- urn, lest we who took no oo late they going out. our lamps ready to en- age. But if we are look- r?

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brethren a sketch en to cross some ear with me a lit- the brethren that revealed in the stitution will take d in his lot at the in that book. I think. I read an or May 3, that D. said that no man ow, when Christ d the "day and the ew and Mark. Now , and while I am answering "some of ate, for I read where

one of them in quoting the day and hour they went a little farther, and said *nor the year.* So you see that not half of those who call themselves Adventists really believe that any man will know the time. You will observe further, that those men who quote the 'day and hour' are always sure to avoid saying anything about the numbers in the book of Daniel; even Mr. Moody himself does not mention it, because no man can interpret the last chapter of Daniel without mentioning some time; so they carefully avoid that chapter.

Now let me just here offer a few remarks about the 'day and hour,' which people of the world like to handle so well. Where it speaks of the 'day and hour,' that neither men or angels knew, it also says that the Son himself did not know the day or hour. This seems to prove to us that for the objector, unless he means to give us to understand that the Son would NEVER know. If any of the brethren are prepared to take that position I frankly acknowledge I am not. Now supposing that men or angels did not then know the time, where does the Bible say that we are NEVER to know it? It was not necessary for men or angels to know UNTIL the generation would be on the earth to witness his coming. Hence the Savior gave certain signals to show them that they lived near that time, and commanded them to lift up their heads and know (not guess), that the generation would not pass. Now we cannot reckon a generation more than 120 years, see Gen. 6: 3, which would extend only 19 years more. But the Savior does not say that it will go the full length of the generation. But he does say that it shall NOT pass. Now, brethren, can you believe that the Savior meant what he said, or will you join with the world and say that the Son of God did not know, nor ever would know the day or hour when he would come.

We are told in Acts 3: 20 that Christ will be SENT at the restitution of all things. Query,—will he know one hour beforehand, or will he have one hour's notice before he comes? We read that it will be as it was in the days of Noah. Well Noah did not know the very day, until seven days before (see Gen. 7: 4); then he knew the very day; and who dare to say that when the earth is to be destroyed the second time that the righteous are not to know it. Do you suppose that Christ, who is called the Bridegroom, would keep his waiting bride in ignorance about the time of his marriage? How could Christ tell his bride when he would come, if he did not know the day or hour himself? When men quote the day and hour do they really believe that Christ will not know the day or hour? Where does the Bible say that we NEVER shall know the day or hour? Brethren, did you ever hear of a great prince being married and he and his bride did not know the day, or hour when the wedding would be? We read in the 19th of Revelations that his wife has made herself ready. And some would have us believe that she has made her-

self ready 1800 years ago, for they tell us to watch, and expect him

all the while since he went away. But Paul tells us quite differently, for he said that it would not take place until there came a falling away first. I admit that many have written strong language on the times and numbers, the most of whom have failed in their calculation, and perhaps it may be the case with me, for I have been quite strong in the belief of the 2300 days ending in the spring of 1882, which is now near at hand. But I have found two histories which give the date of 73 for the destruction of Jerusalem, whereas I have always understood that Jerusalem was destroyed in the year 70. This would make quite a difference; nevertheless the Lord will give us light as fast as we require it, for the wise are to understand. You need not be afraid that Bro. How will go off into spiritualism and say that Christ has come and that the resurrection is now taking place, &c. No; no; he will come as visible as the lightning. But I have not written all that I intended to write, but I will close for the present, hoping to write again. Yours truly.

Marchmont, Ont.

The Resurrection of the Body.

THIS is the great event most closely connected with the return of our Lord. It cannot be questioned, we think, that our own time is especially marked by the denial of this doctrine. Those who have not watched the trend of opinion on this point have little idea of the extent to which, even in orthodox ranks, the Swedenborgian notion of the elimination has supplanted the primitive doctrine of resurrection. Instead of holding that at the sound of the last trump God will "quicken your mortal bodies by his Spirit that dwelleth in you," it is becoming very common to maintain that at death a spiritual, incorporeal substance is evolved from the body. Thus one's death is his resurrection, since in that event an imprisoned spiritual body breaks its shell and comes forth, like the butterfly from its chrysalis. It is not, therefore, the angel's calling the dead from the grave that ushers in the resurrection, but the sexton's bell tolling the dead to the grave. This notion seems to result largely from that ultra spiritualism which would rule the body out of all recognition in the work of redemption. There is a kind of Manichean contempt for flesh and bones, and a feeling that it is gross materialism to assign them any place in the glorified life. Those thus holding will miss, in the new version, the words "our vile body." Thank God there is no such designation of that which has been exalted into the temple of the Holy Spirit. When Archbishop Whately lay on his death bed his chaplain was reading to him, from the common version, the passage in which the words occur, "Who shall change our vile body."—Phil. 3: 21. "Read it in the original," said the dying archbishop. The chaplain read it in the Greek, rendering the words, "Who shall change the body of our humiliation." "Ah, that is it!" said Dr. Whately. "Nothing that God made is vile."

Nothing in all the Revision is more wel-

come to us than the beautiful and balanced phrase, "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." Christ in the garden, on the cross, in the sepulchre, was in the body of his humiliation. Christ risen, ascended and seated at God's right hand, is in the body of his glory. And yet it is the same body—"flesh and bones" still; wearing the authenticating nail-prints still; only transfigured and glorified. So are we taught our bodies shall be changed—not sloughed off, as too ignoble to share in Christ's redemption, but "fashioned anew"—all traces of sin and deformity and disease banished—the mortal body made immortal and "conformed to the body of his glory." How vast the change! and yet not to be discredited because so vast. Put the dull, black, lustless bit of charcoal side by side with the brilliant and sparkling diamond. How utterly unlike! And yet science tells us that these two are the same in substance. Charcoal is carbon in its humiliation; diamond is carbon in its glory. The wise do not mock at chemistry for asserting its identity. "Why should it be called a thing incredible with you that God should raise the dead?"—*Messiah's Herald.*

Restoring Solomon's Temple.

REFEF PACHA, the Turkish governor of Jerusalem, has recently received imperial orders from Sultan Abdul Hamid to resume the work of the restoration of Solomon's Temple, commenced under the reign of Abdul Aziz but discontinued some five years ago. The Pacha has also been instructed to clear the great square fronting the Temple, of all the rubbish and rank vegetation with which it is at present encumbered. In this square stands the famous mosque of Omar, which derives an income of £15,000 from pilgrim contributions and other sources. Hitherto the greater portion of this sum found its way annually to Stamboul. The Sultan however, has decreed that henceforth it shall be applied to defraying the expenses of the works above alluded to, the present resumption of which, as well as their original inception, is due in reality to suggestions made at different times to the Ottoman authorities by members of the Austrian imperial family.

The restoration of the temple ruins was begun at the instance of Francis Joseph, during his visit to the holy land, shortly after the accession of Abdul Aziz to the throne; and it was the recent pilgrimage of Archduke Rudolph to Judea that imparted a fresh impulse to the interrupted enterprise. Not only has the commander of the faithful signified it to be his sovereign will that the work should be carried out without further delay, but two officials of the Sublime Porte, Scrid and Kaif Effendim, have already left Constantinople for Jerusalem with instructions to take measures, on their arrival, for insuring the literal fulfillment of his majesty's decree. The gratitude of Christians and Jews alike is due to Abdul Hamid for leading his high authority to so generous and enlightened an undertaking.

The history of both the Old and New Testaments stands on a firmer footing than it did a hundred years ago. Assyrian, Babylonian and Egyptian inscriptions have brought into daylight clearness all that the Hebrew Scriptures tell us of such rulers as the Pharaohs, Sennacherib, Salmaneser, Nebuchadnezzar, etc. Chaldean and Assyrian records give the Bible names of Omri, Ahab, Jehu, Pekah, Azariah, Ahaz, and Hezekiah. The cemeteries of Rome, the Columbarium of Livya, and the arch of Thessalonica, the stones of Cyprus, are adduced as verifying the New Testament account of the origin of the Christian church.

The Advent and Sabbath Advocate

"The Entrance of thy Words giveth Light."

Marion, Iowa, 11th day of the 12th month, 1881.

JACOB BRINKERHOFF, Editor.

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

The Advocate.

WE are very glad to receive the words of appreciation of the ADVOCATE which are sent, and there is still room for improvement. The good letters for the Letter Department are a help to the paper, and a source of encouragement to the reader. Let that department continue to be represented. And, as Bro. Branch says, there is need of more of the experimental and practical religion. Theory and doctrine are all right, and we must have correct doctrine and theory in order to have a correct experimental and doctrinal religion. It is too much to expect that we should all see just alike on every point, for circumstances are and have been different with us. But we thank God for the unity of faith that we have; for on the great and essential principles of Christianity we are a unit, and rejoice in the one hope, one faith, one Lord, one baptism, proclaimed by Christ and his apostles, and are endeavoring to perform the work of faith, and yielding obedience to the commandments of God and the faith of Jesus. Some writers are, perhaps, too ready for controversy on points which disagree with their established views; but we trust all are actuated by a love of and desire for truth. In this week's paper we see that Bro. How is still zealous for the Lord's coming, and thinks that the 2300 day period of Dan. 8:14, points to the present year, or the next one for the Savior's advent. In our pamphlet on the Sanctuary we have taken a similar position, that the 2300 day period pointed to 1881 for the time when the sanctuary should be cleansed or justified, basing our calculation that the 70 weeks of Dan. 8:24 end in A. D. 70. But, unlike his position, we did not say that we believed that the 2300-day time period pointed out the Lord's coming. We have recently seen statements from some prophetic writers, that some historians place the destruction of Jerusalem in A. D. 74 instead of 70. We wish to look up the evidence as soon as we can. One thing is certain; the Jews are returning to their own land, and the restoration of Israel is now in progress; and although it is not yet as a nation; for such could not be, for they have not a national existence; they must first gather as the dispersed from among the Gentiles, in a scattered condition, and the circumstances of their being there soon in sufficient numbers to form a nation, are increasing; and these things show the probability of its being accomplished within the limits of the prophetic time. This we have claimed as the cleansing or justification of the sanctuary.

We do not desire to enter into the discussion as to whether Jesus takes the saints to

heaven when he comes; a proper examination of the Scripture references referring to it may elicit the evidence on the subject. All agree that the earth is to be the final inheritance of the saints, the Kingdom of God, whether they remain here at Jesus' coming, or whether Jesus takes them for a brief period to heaven. The only object we can see for such a "visit" is the celebration of the marriage supper of the Lamb. That Jesus should remain forty years upon the earth after his advent and deliverance of the saints in what is called "the harvest," seen only by the delivered saints, seems too immaterial a theory to be held by such literalists as we Second Adventists are. During the forty years that Jesus was on earth after his resurrection we do not know that he was unseen by others than his disciples. I do not think he was unseen by others, for he was the same literal and material person he was before his death and resurrection. As to his being Priest when he comes out from heaven, he abideth a priest continually, even after he puts on kingly robes, and it appears to me that when he leaves heaven and comes to earth he does so as King of kings and Lord of lords, and comes to assert his title; there will, of course, be some preliminary work. Let us investigate the word, and in all these questions we will find how that revelation agrees with reason and true science. Our prayer and earnest desire is, that the coming and kingdom of our Lord may soon transpire, and the waiting and anxious church may be delivered, and that we may soon see him as he is, and not as through a glass darkly, or partially.

In the ADVOCATE there has, in the past, sometimes been too many theories, we might call them individual theories; and as we have ceased the publication of them the advantage of devoting our columns to better things has become apparent. The freedom of the paper has been taken advantage of by some, and it is necessary for the publisher to use his discretion and judgment in these things. In this we ask God to give us the wisdom we need, and as we advance in years we also trust and hope to grow in grace and knowledge of the truth. We are thankful for the prayers of the brethren and sisters in behalf of the ADVOCATE, and we desire them for time to come.

A Harmony.

H. E. CARVER.

IN ADVOCATE No. 42, Bro. Jacob makes an assertion and asks for a harmony. He says, "Now if Christ is the Creator of all things, then Jehovah was not. And how is there a harmony?" In entering upon a further solution of this (to some) perplexing problem I wish to say that I do it not for the sake of discussion or controversy merely, but if possible to elicit truth, for truth on any subject of interest is better than error, and a knowledge of divine truth on every subject presentable in the Bible will have a good, because a sanctifying influence on the children of God; and if I shall be able to say any

thing that will make the subject of Christ's pre-existence and participation in the creation of all things plain to the mind of Bro. Jacob, or any one else, I shall be glad, while the author of all truth shall have the praise.

Now had it been said in the above quotation that "if Christ is [by virtue of his own independent power and authority,] the Creator of all things, then Jehovah was not," I should have agreed with the statement, if for no other reason because Jesus has said, "I can of mine own self do nothing." Now, if Christ participated at all in the work of creation it was in a subordinate capacity, it was by virtue of power and authority delegated to him by the Father; and surely it ought not to be a difficult matter for this thought to be taken into the human mind, seeing that a large proportion of industrial enterprises in all Christendom is conducted upon precisely the same principle. Capitalists will form companies for the manufacture of some useful article, and employ some one to superintend the work; hence while it is strictly true that the company manufactures such articles because they furnish the indispensable capital, even though no member of that company should touch a finger to the manual labor, it is also equally true that they make those articles by or through their superintendent, although he may not do a day's work with his hands, but employ others to do it. It would also be very appropriate to say, of such a superintendent, that *without him* was nothing made that was made in that manufactory.

This is offered as a plain, simple, and easily understood illustration of the way in which the great and divine enterprise of creation was inaugurated—the Father of our Lord and Savior Jesus Christ being himself the source or fountain from which all authority and power must proceed, while his Son is the agent or medium through which this divine authority and power is exerted and displayed; and thus Paul is shown to have written intelligently and truthfully when he says, "through whom [his Son,] he [God] made the worlds." Heb. 1: 2; also John, when he says that "without him, [the Son of God] was not anything made that was made."

Here now is a harmony on this subject, no one text contradicting another; God honored by attributing supreme power to him, and his only begotten Son honored as his agent in the creation of the world; while to deny that the Son participated in the work of creation is a denial of the plain statement of Scripture on this point, and renders a harmony impossible, at least so I think.

In regard to the great mystery and apparent impossibility of the divine Son of God, who carried out his Father's plan in creating the world, coming into the world as Jesus did, a helpless babe, I may have something to say hereafter, if the Lord will, and the way opens.

Marion, Iowa.

EDITORIAL REMARKS.

THE subject of the Pre-existence of Christ has been pretty well represented on

sides, in the ADVOCATE, and as many of our readers are tired of the subject we propose that it rest for a time. For this reason the above article has been delayed a few weeks. We leave the readers to judge for themselves concerning the harmony of Bro. Branch's statement and Ps. 33: 6, "By the word of the Lord were the heavens made, and a host of them by the breath of his mouth." He spake and it was done; he commanded and it stood fast." See also 2 Peter 3: 5 Heb. 11: 3. If Wisdom personates Christ Prov. 8, which position we do not take, he says, "when he appointed the foundation of the earth then I was by him," and nothing about being his agent in the verses 29, 30, just where we might expect to read it if such were the case.

We might write much on this subject without repeating our previous argument we desire, and advise, that the subject and other subjects employ our pens in time being. But we wish our readers to distinctly understand that the Editor of the ADVOCATE has no sympathy with the view by some that Jesus Christ was the Joseph. We believe in the divinity of as much as any one can, for being the Son of God, begotten by the power of the Holy Spirit, he was certainly divine, or of divine origin. Instead of being our Creator work was to redeem a lost creation, of love, mercy, benevolence, beyond power to express; glorious in its beauty and grand in its fullness. It was the work of God to create; the work of Christ to

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Report of Meetings.

JOHN BRANCH.

DEAR BROTHER: As this morning enjoying reasonable health I will make out a report of meetings held in a place called Robinson, near Grand Haven, in Ottawa Co. Jan. 19th I left for Grand Haven, where I met with team and conveyed to place appointed for meetings. The 20th I continued from this time, treating on the experiment of religion, faith in Christ, the law. After this time I began to invite and embrace the Christians to keep the commandments of God. One included. The first evening invitation six started. Bro. and wife also united with us, their former belief being with us. We continued the meetings until Feb. 6th, then preached a funeral sermon the two days, then returned

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As to the great mystery and apparition of the divine Son of God, as he is described in his Father's plan in creating the world, coming into the world as Jesus the flesh and blood babe, I may have something to say hereafter, if the Lord will, and the Lord will.

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We all trust in the same divine Savior, whether we believe that he lived before he was born into the world, or not; and a variance on this subject should not separate between brethren. We have an explanation of Micah 5: 2, which we may present sometime, thanks to the kind friend who unsolicited recently sent us a harmony of it, but as we do not wish to continue the controversy at present we let it rest.

Report of Meetings.

JOHN BRANCH.

DEAR BROTHER: As this morning finds me enjoying reasonable health I will try and make out a report of meetings held by me at a place called Robinson, near Grand Haven, in Ottawa Co. Jan. 19th I left home and went to Grand Haven, where Bro. Carter met me with team and conveyed me to the place appointed for meetings. This being the 20th I continued from this time until Feb. 1st, treating on the experimental part of religion, faith in Christ, the law of God, &c. After this time I began to invite sinners to come and embrace the Christian's hope, and keep the commandments of God, the fourth one included. The first evening we gave the invitation six started. Bro. Alonzo Carter and wife also united with us the same evening, their former belief being in harmony with us. We continued the same order of meetings until Feb. 6th, then went home, preached a funeral sermon, and stayed at home two days, then returned back again to

Robinson, and commenced meetings again, accompanied by Eld. Cramer, who stayed with me until the 14th, and then Bro. C. went to visit the brethren at Ottawa Station, Ottawa Co. I continued my meetings until Feb. 16, and by this time twenty in all had set out to keep the commandments of God and are fully determined to be victorious. Thursday, Feb. 16th, nine were buried with Christ by baptism, and three were received by the hand of fellowship; the rest will be baptized soon. The Lord truly met with us, and I just enjoyed this meeting. O brethren, let us begin to pray God to help! we are too weak. My heart has been made sad while reading the ADVOCATE of late. I do not wish to find any fault, but it appears as though too much is being said upon points of faith that will not advance the cause, or in its tendency unite the flock together. It is all right to write upon these things, and in many instances light is brought out; but we ought to try and keep the little paper filled with good spiritual letters that will be food for the young converts. Such things help to strengthen the young and confirm the weak.

I am now in Wexford Co., holding meetings. Brethren, remember me in your prayers, and believe me to remain yours in Christ.

Meaveataku, Feb. 19, 1882.

Dead to Law.

(ROM. VII. 6.)

The Bible is not a book of one idea; it is line upon line, precept upon precept; but they must, as a rule, be kept separate in the mind to be clearly understood; mixing ideas produces chaos and confusion; hence there is no disagreement between Paul and James; they are only talking on different subjects.

Now, Paul in Rom. 3 after setting forth the wickedness of both Jew and Gentile says that "there is none righteous, no, not one," a sweeping assertion truly, but one for which he has good authority, for he says, "It is written." He shows the utter impossibility of saving any one by the law, or by good works; for, coming to v. 20 he says, "Therefore by the deeds of the law shall no man be justified in his sight." We cannot be justified by a law which we have broken; no judge on earth can do it; neither will the judge of all the earth.

Now, Paul, in v. 28 of the same chapter, draws a grand conclusion (a plain contradiction to James if they had been talking about the same thing). He says, "Therefore" (or in consideration of what he had been saying before) "we conclude that a man is justified by faith, without the deeds of the law." God saves us by virtue of the atonement, without any help from us whatever. Now, the meaning of the word atonement is satisfaction. To atone is to expiate—to make satisfaction for. God is satisfied with what Jesus has done for us, without adding any of our doings.

Again, the work of Christ for us, and the work of the Spirit in us, are two different things. Christ did not die to obtain for us the gift of the Holy Ghost; God could have

given us that without; he would not demand so great a sacrifice needlessly, he does not afflict his children willingly. But justice demanded the sacrifice, "that God might be just, and the justifier of him that believeth in Jesus." His death was for a specific purpose; he died for our sins according to the Scriptures, and rose again for our justification. Now another thought. He was our example; I do not deny that; that was part of his mission; but this thought is not to be mixed up with the one under consideration. He did not die for our example, or that we might be enabled to follow his example—that would be an absurd idea; but, as I said before, to vindicate God's justice. God does not hate the sinner, but *sin*, else he who is truth personified would never have said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Let this then be our idea of Christ; that he has redeemed us; we must regard this redemption as the foundation on which we must stand, and the church must be built on it. We are often told that this is being saved by a theory. My only answer to this is, it is God's theory, not mine. If we have any knowledge of ourselves, or the sinfulness of our hearts, it is all that will give us any rest; but, thanks to the Lord, "there remaineth a rest for the people of God."

But all men have not faith in this way of being saved, and this brings us to something else. What is faith? It is nothing mysterious or perplexing; it is simply believing what God says; and this is all there is of it. The wonderful results that follow faith are God's part of the transaction. By very many faith seems to be considered as a gracious disposition, wrought by the Holy Spirit in answer to prayer, or an acceptable frame of mind which causes God to be pleased with us. Others look upon faith as though it were a sort of *thing*—a tangible reality of some kind, which can be stowed away in the heart, ready to use as a species of coin with which to buy God's gifts. And almost without exception people pray for faith, asking God to give them this gift, and wait and watch for the answer to their prayer. How many thousands of such prayers have been offered by anxious hearts, and have remained unanswered!

Now one thing is certain; if God has given us something, and we go on asking him to give it, we shall get no answer. From the fact that God commands us to believe, and has made unbelief the only condemning sin, we infer that the power to believe has already been given us. Heb. 11: 3, teaches us by a very simple illustration what faith is: "Through faith we understand that the worlds were framed by the word of God," that is, we know the worlds were so framed because God says they were.

Faith, then, I repeat, is simply believing. But many make a mistake here, and try to believe, without believing anything. This is very common and very fatal also; for of course it is trying to do an impossible thing. You might as well try to see without looking at anything, or pray without asking for anything, as to try to believe without believing anything. We must believe what God says in his written word. "My words," says Jesus, "are spirit and they are life." When, therefore, we believe his words we link ourselves on to the spirit and the life; and the virtue is not in our believing at all, but in the words which we believe.

Now, to conclude, if any poor soul wants to be saved in the kingdom of God, do not wait, but come; do not keep on asking, but take what he freely offers you in the Scriptures of divine truth.—MARY E. HICKLEY, *Herald of Life*.

Thy Will be Done.

MATTHEW VI. 10

Be patient, O my soul!
Let thanks and praises tell,
Whatever is, the whole,
Evil or good, is well,
A child, for seeming ill,
Why sobs? O soul, take rest!
Have faith that all God wills
To thee and all, is best.

Each year its winter sees,
Its frosts and fogs and rains;
Would it be free from these,
'Twould ask it all in vain.
We, who know winter's hours
Will bloom and harvests bring,
Would tell it, sheaves and flowers
From mist and bleakness spring.

Then cease, vain mourner, cease,
Its frosts and fogs and rains;
At what is, to repine;
Our eyes but see a piece
Of heaven's complete design.
These glooms and shadows rear
Into their place will fall,
And needful will appear
When thou beholdest all.

Selected by Mrs. J. C. FIELD.

From Bro. J. P. Bryan.

(Continued.)

OUR Methodist brethren are at this time holding a protracted meeting here at Clio, Iowa, and they are taxing themselves to the utmost to prove that man is immortal. I heard one of their preachers say a short time ago that "one of their church members was in the habit of getting drunk, and that they had gone to him on several such occasions, and he had said, Let him try again; so they did not turn him out, and he fell sick, and the angel of the Lord came down one night with his carriage and took George up to heaven." We do not suppose he meant the body, the shell, the clog, the prison, the house that God made from the dust of the ground to put the soul in; we suppose he meant that was buried; we cannot think he would want to give this drunken fellow's body any more honor than the body of the inspired king David, that Peter tells us, Acts 2: 29, is buried. The rational inference is that both these men are in the grave. See how much more honor he gives to this George than Peter gives to God's anointed king David. Acts 2: 34, "For David is not ascended into the heavens;" the man that said in Ps 6: 5, "For in death there is no remembrance of thee; in the grave who shall give the thanks?"

What a solemn thought, to remember God while we are living, before the night cometh when no man can work. Ps. 115: 17, "The dead praise not the Lord, neither any that go down into silence," Ps. 146: 4, "In that very day his thoughts perish." Eccl. 9: 5, 6, "The dead know not anything; also their love, and their hatred, and their envy, is now perished." We suppose the minister in our pulpit at Clio meant this: George's soul, the immortal, active, thinking part of man, the angel took up to heaven; it is the mind, the thinking part of the man that loves and hates and envies with. It is this part of man that the wise, inspired king says is now in death perished. And now, where is this soul that had to have a carriage to take it up to heaven? He would not need such a conveyance as he described if the soul is what they describe it to be. They describe the soul to be an active,

living, thinking, immaterial substance, uncompounded, indivisible, and intangible, without exterior or interior surface, is not extended, and can never come in contact with matter; a conscious immaterial, indefinable, unseen immortal ghost, made out of nothing, has no entity.

I have Mr. Wilson's enlargement on Brown's shorter Catechism before me at this time; he is an able Presbyterian commentator, stands high in their ranks, indorsed by the Westminster Assembly. On page 39 he gives the definition of man in these words, "A compound being of soul and body, the two constituent parts of man." Then he asks, "What is the soul of man?" He answers, "It is a spirit, rational, invisible, and immortal, by which a man exerts all vital and intelligent acts, lives, moves and understands, and wills. Then he asks, "How was man's soul made?" He answers, "God breathed into him, and he became a living soul, an immortal spirit, endowed with understanding, will and memory." We see that a man must have understanding and will to love and hate and envy with, and these are just what Solomon says are perished. So according to Mr. Wilson's definition of immortal soul and spirit, when the man is dead it is perished, Eccl. 9: 5. So the question is gained that when a man ceases to live he ceases to think.

He asks again on the same page, "Can the soul live without the body? He says, "Yes." Again he asks, "Can the body live without the soul?" He says, "No." So the man must have the spirit to be a live man, or a living soul. Now we have got the popular belief that God put the soul into the body or house by breathing into him, and he was a compound being, composed of two constituent parts.

As we are comparing modern teaching with the inspired word of God, we will see God's definition of what man is, given by his servant Moses. Gen. 3: 19, "For dust thou art." He did not say "Compound, nor two constituent parts." There is not a text in the Bible speaking of the origin of the soul separate from the body. We said the inspired writers had one mouth. Let us see how Moses agrees with David in what man is. Ps. 103: 14, last clause, "He remembereth that we are dust." Let us hear what Abraham, speaking of himself, says, Gen. 18: 27; "Which am but dust and ashes." Job 10: 19, Remember, Job did not say compound, but I and me into dust again. I and me was the man. Job 34: 15, "Man shall turn again unto dust." That is, when he is in the grave, as David said, When I go down to the pit shall the dust praise thee? David knew he could not praise the Lord in a state of death, for "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccl. 9: 10. Job 7: 21, "For now shall I sleep in the dust." When Job died, or fell asleep in death, he was going to dust, which he was made from. Job 17: 16, They shall go down to the bars of the pit [or grave], when our rest together is in the dust. Eccl. 3: 20, All go unto one place; all are of the dust,

and all turn to dust again. Ps. 22: 29, All they that go down to the dust shall bow before him, and none can keep alive his own soul. Modern theologians say the soul is immortal, never dying, and you need not trouble yourselves to keep it alive.

The popular belief is that God made this soul by breathing it into Adam's nostrils. Let us see how this will compare with Paul's views. He is authority that we take. 2 Cor. 15: 45, and so it is written, [referring to Gen. 2: 7, and man became a living soul], the first that the soul was made and put into Adam; it was himself that was made the living soul, and a dead soul before the act of God's breathing into Adam's nostrils gave him life, nothing more. That I am sustained in this, is seen from the language of Elihu. The spirit is used sometimes to express power. The Spirit of God moved upon the face of the waters, Gen. 1: 2. Elihu says the Spirit of God hath made me, and the breath of the Almighty hath given me life, Job 33: 4. It gave the breath of the Almighty gave Elihu life, it never any other men life, and not immortal, never dying souls, deathless spirits.

The word immortal is found only once in all the Bible, 1 Tim. 1: 17; then it is applied to God, in the strictest manner. But you read modern comments and you will find plenty of it. The word immortality is used a number of times, as seen in the 6th chapter of 1st Tim. 15-16, there applied to the King of kings and Lord of lords, who only hath immortality. The apostle Paul is the only writer of all the Bible that ever used the word, and he never applied it to any one in this world. He never applied it to the wicked in any world. Immortality for the righteous alone, is the truth originally revealed to the race of men. It is a special portion of the righteous. It is seen to be conditional from Rom. 2: 7, to them who by patient continuance in well doing seek for glory, and honor, and immortality; eternal life. If all men had immortal souls, as modern theologians claim, how can they seek what they already have? showing beyond all doubt that they are in error on this very vital point. If men believe they already have immortality, it will lead them to neglect the conditions by which it is to be had, and never get it. The definition of the word is exemption from death, and very necessary that we all try to get it. Our all depends upon it, the gift of God through Christ in obedience to him.

If Adam had been immortal by creation death could not have been inflicted on him; he would have been a deathless being, and his death impossible. But Adam did die, or cease to have a vital existence; and if Christ had not been promised to restore all things that was lost in Adam, death would have held its dominion over him eternally. Thank God! Christ hath abolished death and brought life and immortality to life through the gospel. Christ said, I am the resurrection and the life. We are depending on Christ's second coming for the resurrection, and we are depending on the resurrection for the life

No resurrection, no life, in doctrine, seen from 1 Cor. dead rise not then is not verse, "Then they also who in Christ are perished."

[Concluded in next

From Sister Ama

DEAR BROTHERS AND SISTERS the first time I will try inasmuch as I love to be the brothers and sisters if they would do as I have any letters to read solution to every one of his followers to hear from can not all be together and sisters, I think come when we will no one another in this way that we can hear from our excellent paper. obey the Lord in since for about eight years, several different ways has been a disparagement; yet it has always tion, with the help of spirit and in truth; a there is but one true

When I was first a sinner in the sight of what was called a union in which was engaged Christian Unions, and there I was taught to bend and to pray for and there I should get obedient child, was that I was taught, as to believe that I should call it; then I began to know how to keep but instead of finding fles with whom the were committed did taught; so I was of Lord for his precious was a lamp to my path, to guide me out more perfectly into Lord, I do not find us that we should and pray for the peace we should repent mission of our sin gift of the Holy Spirit so failed to find sprinkling and I not see how men conscience is clear that will do. The faith, one baptisms are buried with that like as Christ dead, by the glory also should was 6: 4. "Buried in also ye are faith of the open him from the dead have been plan

No resurrection, no life, is the apostolic doctrine, seen from 1 Cor. 15: 16, "For if the dead rise not then is not Christ raised." 18th verse, "Then they also which had fallen asleep in Christ are perished."

[Concluded in next number.]

From Sister Amanda J. Hayes.

DEAR BROTHERS AND SISTERS IN CHRIST: For the first time I will try to write a few lines, inasmuch as I love to read the letters from the brothers and sisters scattered abroad; and if they would do as I have done we would not have any letters to read. I think it is a consolation to every one that loves Christ and his followers to hear from one another, as we can not all be together here; but dear brothers and sisters, I think the time will soon come when we will not have to hear from one another in this way; but I am thankful that we can hear from each other through our excellent paper. I have been trying to obey the Lord in sincerity, yet in weakness, for about eight years, and I have been taught several different ways to serve God, which has been a disparagement to me, to some extent; yet it has always been my determination, with the help of God, to serve him in spirit and in truth; and I have learned that there is but one true way.

When I was first convinced that I was a sinner in the sight of God I was attending what was called a union protracted meeting, in which was engaged Methodists, Baptists, Christian Unions, and United Brethren, and there I was taught to go to the mourner's bench and to pray for the pardon of my sins, and there I should get religion; so, like an obedient child, was ready to do anything that I was taught, and so I was deluded so as to believe that I had got religion, as they call it; then I began to search the Scriptures to know how to keep the religion I had got, but instead of finding it I found that the apostles with whom the words of reconciliation were committed did not teach as I had been taught; so I was confused. But thank the Lord for his precious inspired word, which was a lamp to my feet and a light to my path, to guide me out of confusion. After being more perfectly instructed in the ways of the Lord, I do not find where the apostles teach us that we should go to the mourner's bench, and pray for the pardon of our sins, but that we should repent and be baptized for the remission of our sins, and ye shall receive the gift of the Holy Spirit, Acts 2: 38. And I also failed to find where the apostles taught sprinkling and pouring for baptism. I do not see how men can teach that if a person's conscience is clear, by either of these modes, that will do. The Bible says one Lord, one faith, one baptism, Eph. 4: 5. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life," Rom. 6: 4. "Buried with him in baptism, where in also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," Col. 2: 12. "For if we have been planted together in the likeness of

his death, we shall be also in the likeness of his resurrection," Rom. 6: 5. I understand by this that baptism is a burial, or planting, which means to cover up, and shows a likeness of his death.

I lived with the Christian Union denomination about two years, and finding their teachings were not in harmony with the word of God, we thought it was wrong to stay with them; so we joined the Christian Church, believing them to be the nearest right, and there we learned a great many truths; and there were a great many we did not learn; for being taught that the old Scriptures were abolished we did not think of reading in them to learn anything to our good. But we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. 3: 16. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," John 5: 39. And in searching them we have learned to keep the commandments of God, the fourth not excepted, and find a great deal of pleasure in keeping them. I must confess that I did not know what the Scriptures taught. If I had I would not have started the way I did. I do believe there are good honest-hearted people in all denominations that want to do what is right, but are misled by false teachers. I think they are just like I was, they put too much trust in the preachers, and do not search the Scriptures as they ought to. They think like I did that the preachers ought to know what was right, and so they ought; but it will not do; we must search the Scriptures and see whether these things are so or not, for there are so many ways taught in these days, and we know there is but one true way; so let us search the Scriptures and pray for understanding, that we may know what the will of the Lord is concerning us; for if we do not know what the will of the Lord is, and serve him in spirit and in truth, what has our lives amounted to? So let us be faithful. Brothers and sisters, I desire an interest in your prayers. Your sister in hope of eternal life.

Clio, Wayne Co., Iowa.

From Sister M. C. Pierce.

DEAR BRO BRINKERHOFF: Having just read your remarks about the Letter Department I thought I would write a few lines, I know that it is interesting to many. I for one love that part of the paper particularly, and love to read the letters from the loved ones, although most of them I have never seen, but still they feel near and dear to me, for the sake of our Eleder Brother; and perhaps I never will see them here, but I hope to meet all in the everlasting kingdom of God. Today is the Sabbath of the Lord, bright, beautiful, and most glorious day of the week. "Day of the week that I love, best emblem of eternal rest." Oh that professors would remember the fourth command, and would remember what the apostle James says in chapter 2: 10, "For whosoever shall keep the whole law and yet offend in one point is guilty of all."

That is, he is a law breaker, the same as if he had broken two of the commandments; and in Prov. 28: 9, we read, "He that turneth away his ears from hearing the law, even his prayer shall be an abomination." Awful thought! that man should mock God's counsel. I love the law of God, and hail with joy the Sabbath, and consider that I am "nearer home than ever before." Still I feel sad to see the people willfully breaking the law of God; and some ignorantly, these are the most to be pitied. May they see the truth, and be saved at last in my prayer in all sincerity. Although we are weak and burdened with the cares of life, poor in this world's goods, let us never falter to do our duty, obeying our God, never doubting his word, always trusting his promise, looking to him for aid, for he says, My grace is sufficient for thee. Do not yield to temptation, for yielding is sin; if we are tempted to do evil turn to the Lord in prayer, and we are sure to gain strength to overcome.

To the ones who are scattered abroad, I would say by way of encouragement, Be ye steadfast and unmovable, always abounding in the work of the Lord; and remember that he says, He that overcometh shall inherit all things, and I will be his God and he shall be my son, Rev. 21: 7. May God help us all to endure to the end, and at last gain an entrance into the New Jerusalem, is my prayer. "Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city," Rev. 22: 14. Blessed are they that do; not they that hear and do not heed. Brethren and sisters, let us all try to write something for the paper; if but a few lines it may encourage some one to press forward and be saved in the kingdom.

Engart, Gentry Co., Mo.

THE OLDEST THE BEST—Evolutionary philosophy has received a severe blow in some of the recently discovered Egyptian manuscripts. Those containing the histories of the fifth and sixth dynasties, taken from the pyramids at Sakkara last spring by M. Maspero, and about to be published at Paris, are said to establish the fact that the oldest religion of the Egyptians was the most nearly monotheistic, and that the grosser forms of idolatry came later in the history of the country. Fragments of the texts in the possession of M. Maspero, hitherto not supposed to have any relation to each other, are found to have been used in many later temples and tombs.

Commenting on this fact, a writer in the *Nation* says: "This adds force to the growing conviction among Egyptologists that the earliest Egyptian civilization we know of is the highest, and that all we know of it is its decadence. The oldest pyramid is the largest and best built; the oldest temple, that beside the Sphinx at Gizeh, shows masonry since unapproached; the oldest papyrus though as yet hardly understood, is the wisest; and the tombs and temples of the Theban period are filled with extracts from the ancient book not yet complete. Three or four of these books furnish five-sixths of the texts of the tombs of the kings.—*The Interior*."

CERTAIN land-owners in Florida and Texas have offered to donate land to Jewish refugees. This is a good scheme, and ought to be the beginning of important results.

ust again. Ps. 22: 29, All to the dust shall bow before me, and ye shall say, How can we keep alive his own dogians say the soul is immortal, and you need not trouble it alive.

It is that God made this life into Adam's nostrils. I will compare with Paul's priority that we take. 2 Cor. written, [referring to Gen. me a living soul], the first made a living soul, and not made and put into Adam; was made the living soul, and had set the lungs in motion before the act of God's m's nostrils gave him life, at I am sustained in this, language of Elihu. The times to express power, moved upon the face of 2. Elihu says the Spirit me, and the breath of the en me life, Job 33: 4. It mighty gave Elihu life, in n life, and not immortal, leathless spirits.

It is found only once in . 1: 17; then it is applied in the best manner. But you nents and you will find word immortality is used as seen in the 6th chapter here applied to the King f lords, who only hath im- stle Paul is the only writ- that ever used the word, lied it to any one in this plied it to the wicked in tality for the righteous riginally revealed to the a special portion of the n to be conditional from who by patient continu- g seek for glory, and lity; eternal life. If all souls, as modern theolo- can they seek what showing beyond all doubt r on this very vital point. already have immortality, neglect the conditions by , and never get it. The ord is exemption from essayary that we all try to nds upon it, the gift of n obedience to him.

Immortal by creation been inflicted on him; But Adam did die, or existence; and if Christ ed to restore all things lam, death would have r him eternally. Thank bledished death and bro't to life through the gos- am the resurrection and pending on Christ's sec- urrection, and we are surrection for the lif

The Advent and Sabbath Advocate.

WHEN the ADVOCATE is sent to a post office to several individuals in one package, and one person fails to receive his paper, and others get, it is evident that all of the package was sent. But in every case of failure where the ADVOCATE is not received, we will send it again if notice is given us.

WILL Bro. How please write his words and lines a little farther apart, and it will accommodate the printer and publisher a great deal.

IN ADVOCATE No. 45, in Letter from Bro. Will Ellsworth, in 20th line of 3rd column, omit the word "not," so as to read "are sufficient," instead of "are not sufficient." In same number in article on Soul and Spirit, in last line of first paragraph, second column, read "mortality" instead of "immortality."

BRO. H. P. MADILL, of Allanwood, Ontario, wishes us to make a note of correction for his late article on the Sabbath question, in which the statement occurred that "Lucian Barnes, late manager of the Royal Opera House in Toronto, was fined for holding a 'Grand Sacred Concert' by a 'Comic Opera Company,' on Sunday evening, Feb. 22nd, 1880, contrary to the English statute, 21 George III. chap. 49." The mistake was in the amount of fine imposed, £1 to £26; it should have read \$1,000, or £200. We have not room for the whole account of the case, a copy of which is sent by Bro. Madill; it is sufficient to state that the English law in force in Canada provides "that any place used for public entertainment or amusement which shall be kept open on the Lord's day, called Sunday, the keeper thereof shall be liable to a penalty of £200 for each offence." The case we cited by Bro. Madill to show the stringent Sunday laws; besides which individuals are liable to fine there for laboring on Sunday, whether they keep the Sabbath or not. Bro. M. also notes another correction, Rev. 17 and 18 chapters, instead of chapter 17 and verse 18.

A Methodist Ecumenical Council was held in London, Ontario, in January last, the account of which, sent us by a brother, is so lengthy that he must excuse us for not publishing it, at which the principal doctrines of the church were discussed upon, but all controversy on disputed subjects of theology was withheld. The subjects treated upon were such as "the history, influence, and agencies of Methodism, the Lord's day, the temperance question, missions, and the like, all of them important, and yet all previously approved." On the subject of the Lord's day the Conference took strong grounds on the old idea of its sanctity, and a resolution was passed recognizing the benefits accruing from its observance in the closing of public houses. Thus, it is seen by the resolutions and acts of Conference assembled, that body of people strengthen themselves in a long established error. Instead of examining the foundation on which their theory of the Lord's day is based, and instead of manifesting any willingness to investigate the Sabbath question on Bible grounds, they merely settle themselves on their old error, and so it is perpetuated, while outside of their ranks no advance can be had in

bringing people to a knowledge of truth on these points, because, the Council's influence is against an investigation. As it always has been, reforms do not start with the ruling bodies, and Councils. The Jewish council opposed and persecuted the Savior; the council of Rome persecuted Luther and the Reformation; while the common people heard the Savior gladly, and the common people heard the doctrine of the doctrine of justification by faith. It seems useless now to appeal to the established orders for an investigation of truth on the Sabbath question.

The Second Advent Compared with the First.

CHRIST, the Son of God, came into this world of ours. Bethlehem contained his manger-cradle, Calvary his cross, and Olivet the last imprint of his blessed feet. He will come again. He said his apostles said so, and they wrote so. Only gigantic self-conceit or cold indifference can miss their meaning. Let us compare the two advents together. They have points of agreement and points of divergence. Let us note their points of agreement.

Each has been foretold. The prophets of the Old Testament, who spake of his first coming, looked over intervening centuries and in vision beheld him come again in power and glory. The New Testament is full of predictions concerning his second advent. The closing verses of its last book contain a promise of his coming again.

Each is a personal coming. We can no more spiritualize away his second than his first coming. The one will be as real and actual an event as the other.

A few were looking for him the first time. A few, comparatively, will be looking for him the second time.

The first advent was certain, and came in God's good time,—it came when the nations had tried every help and hope, and all had failed. The second advent is no less certain to occur and will come at the appointed time. It will come when every other hope has failed, and men's hearts are falling through fear and despair.

Note now the points of difference. They are many and very patent. We can no more than name them.

The first time he came to suffer; when he comes again it will be to reign. He came in the feebleness of infancy; when he comes again it will be in "power and great glory." He came to die for sinners; he will come the second time "without sin unto salvation." At his first coming he stood at the bar of Herod and Pilate, but all men and all nations, must stand before his bar.

"The babe at Bethlehem, how unlike the man That groaned on Calvary, yet He it is, The man of sorrows,—O how changed!"

Then the seat of mercy will give place to the throne of judgment. The brow once pressed with thorns will be radiant with divine glory. The hands once nailed to the cruel wood will wave a sceptre of victory and dominion. The face, down which once trickled the tear of sorrow and the warm blood-drop, will be as the "sun shining in his strength." He will come to stay. It will be a final coming. He will come to live with and reign over his people.

Are we ready for his coming? Do we think upon it with pleasure? If so, happy are we. Blessed is that servant whom his Lord when he cometh will find watching and waiting.—*Jesse S. Gilbert.*

A sinner's time is wasted if he does not repent. A saint's time is wasted if he does not grow in grace.

Letters and Money Received.

Will Ellsworth \$1. Mrs. Vina Wetherbee \$1, D M Spencer, J M Beedle, A M Brinkerhoff, J M Tanner, Julia Lamb, A C Long.

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Advocate

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THE ADVOCATE of the doctrines of the Signs of the Times, observe the Bible (week), together with God, the Nature of death, the End stored to its origin future inheritance the Kingdom of God Christian Life, and

What can it mean That the nights are Can he be touched Which sadden the About his throne: And strong, glad! And bliss unfeigned How can he care!

And yet I want hi While I live in thi When the lights g When strength is When love and n Have left me to si And my life-song Then my heart c

When shadows h And my spirit is When I am not Of conscious sin And the busy w To stay in its coo And I long for a That the God of

Oh, wonderful! Each child is d He fights for m He comforts m He lifts the bu He stills the si The sorrow th And loves and

Let all who ar We are not ab Our Father's st To soothe and He leaves us i And we have Can it be troi Oh, rest in p

WE offer ing on the made the c tiles, so th as Jewish theories as inite theo The fact more valu ple will d