

Advent and Sabbath Advocate.

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

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

"He Careth."

What can it mean? Is it ought to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear
Which sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unraffled by any strife—
How can he care for a God who little life?

And yet I want him to care for me
While I live in this world where the sorrows be!
When the lights go down from the path I take,
When strength is feeble, and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
To stay in its courses to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love,
Each child is dear to that heart above,
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh, and awakens the song,
The sorrow that bears me down he bears,
And loves and pardons because he cares!

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love;
He leaves us not when the storm is high,
And we have safety, for he is high,
Can it be trouble which he deeth share?
Oh, rest in peace, for the Lord will care.—Sel.

Who Changed the Law?

J. W. CASSIDY.

We often hear Christians say, when talking on the subject of the law, that Christ made the change to accommodate the Gentiles, so that they would not be looked upon as Jewish. They have as many different theories as there are persons; in fact no definite theory to form a base for their theology. The fact of the matter is, that error is of more value to them than truth. Some people will devote their lives, money and all the

talent they have, to establish an error which was at first practiced by the heathens and from them engrafted into the Roman Catholic religion, and has since been received into the Protestant churches of our day, and called the law, or a part of God's law; they also claim that they have a thus saith the Lord for it, and in doing so make the Lord, the Creator of all things, to say something quite contrary to that which he has caused to be handed down to us through succeeding generations, thereby making him the author of falsehood; or, like the lawyers of our time, when they have a good responsible witness on the stand testifying, they will do all that lies in their power to impeach the witness, providing his testimony is damaging their cause. So it is in the case before us.

God's teachers are the expounders of his law and doctrine. They use him for their witness as long as it is to their interest, but beyond that he is of no further use to them. They will call in outside testimony, such as the apostles and the fathers, to impeach the great God, who said, "My covenant will I not break, nor alter the thing that is gone out of my lips." As far as they are able they do all they can to impeach him and make him out a false and unfaithful witness on the law question, especially when the Sabbath is the point of controversy. They seem well pleased to drag the faithful witness from his throne of truth, and exalt heathen mythology and the little horn of Dan. 7: 25, "And he shall speak great words against the Most High [impeaching the witness,] and shall wear out the saints of the Most High and think to change times [Sabbath to the first day] and laws," (the law that God said he would not alter,) or the man of sin. 2 Thess. 2: 3, "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself as God."

Now these are the witnesses that they use to impeach the testimony of God. First, the heathen mythology of worshipping the sun on Sunday. Second, the little horn of Daniel that should think to "change times, and laws." Third, "the man of sin that exalteth himself above all that is called God." Fourth, The fathers, some of whom testified to one thing and some to another, just according to the fancy of the writer. Dear reader, the facts, as I have stated them, give a plain and unmistakable outline. They are from the

word of God, and like the ax of John Baptist, cut at the root of all error.

Who did change the law then? Did God? To this question I answer no; for God could not violate his word and his oath, nor change the words which had gone from his lips, some of which read in this way; Deut. 31: 13, "Speak thou also unto the children of Israel [not Jews, for all Christians claim to be the seed of God's Israel, therefore they are the children spoken of in the text,] saying, Verily my sabbaths ye shall keep, for it is a sign between me and you throughout your generations." Now, don't try to impeach God by bringing up some of the false witnesses that I have enumerated, for that word surely went out of his lips, and he says he will not alter it. If we are true Christians we are the Israel that has prevailed with God. If so then the generations mean the same to-day as they did when the words were spoken over three thousand years ago, and the Sabbath is just as much of a sign between us and God at the present time as it was to them at that time; or the blood that was sprinkled on the door posts was a sign to Israel when the destroying angel passed over the land of Egypt. What distinguishing sign has the Sunday for the heathen? It is to them the great solar god; therefore it had its origin among them, as a sign between them and moral darkness.

"Ye shall keep the sabbath therefore for it is holy unto you." These words were also spoken by God, consequently cannot be altered. Again, in Deut. 7: 9, we read, "Know therefore that the Lord thy God he is God, the faithful God which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." (11) "Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day to do them." The words used above commands people to keep his commandments to a thousand generations. Can God alter the words that have gone out of his lips until the time has passed? If so who would know what God to worship? Dear reader, God cannot alter his words any more than he can lower his high moral character. From the time that God instructed Moses to make this declaration to the children of Israel to the present time, would be about three thousand three hundred and thirty-three years. Allowing thirty-three and one third years to a generation we have only passed through one hundred generations. If the above figures are correct, we have in a thousand generations thirty-three thousand three hundred and thirty-three and one third years.

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There still remains nine hundred generations to be completed, which would take, allowing three generations to each century, thirty thousand years before God could alter the words that have gone out of his lips.

Perhaps some may object to my calculations and say they are too limited in years. If so we will make our calculations on the longest known period of a generation which is one hundred years; hence there would be ten generations to each thousand years. Now by multiplying we would have one hundred thousand years from the time the command was given. According to our last calculations we have passed through thirty-three and one third generations. There still remains the enormous sum of ninety-six thousand, six hundred and sixty-seven years before the words could with any degree of propriety be altered. Please do not try to impeach the best witness you ever had.

We will bring our first witness on the stand, Jesus, our Savior. Did he make the change? Hear the answer. Matt. 5: 17, "Think not that I am come to destroy [change] the law or the prophets; I am not come to destroy [change.] but to fulfill." Again, John 4: 24, "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." 5: 30, "I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." As far as we have examined this witness, he testifies that he did not come to make any change in the law which had been declared perfect; neither did he come to do his own will, but positively testifies that he came to do the will of his Father, and finish the work.

David testifies, Ps. 19: 7, "The law of the Lord is perfect, converting the soul." This is the same law that was commanded to be kept to a thousand generations; Again, Paul says in Rom. 7: 12, "Therefore the law is holy, just and good." God would not make a change in any thing that had already been pronounced perfect, holy, just, and good; neither would he permit any one else, (not even his dear Son,) to do it. No, that law was made perfect in the first place, and was made to stand for a thousand generations, and there was no need of a change being made.

I will now call another witness. James 1: 25, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." 2: 8, "If ye fulfill the royal law according to the Scripture," &c. We have now some additional testimony from James. He calls it a royal law. How absurd to think that Jesus could, would, or even attempt to make any change in what God had ordained to stand fast forever! He could not unless he changed his whole nature, which was one of perfect obedience. Perhaps Satan might suggest some change for the better, as he did to Eve in the garden of Eden, which change we are reaping the benefit of to-day. When Jesus had finished his work which his Father

had given him to do, he yielded up his spirit. Did he keep the law? Yes, in every particular, although he was accused by wicked men of being a Sabbath breaker. Did he keep the Sabbath? Yes. Hear what Luke says. Luke 4: 16, "And he came to Nazareth where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." One point right here is worthy of our candid consideration. He went into the synagogue on the Sabbath day to worship.

If he had contemplated a change from the seventh to the first why did he have a custom for the Sabbath and not say anything about the first day? Hear his answer on this point, Luke 6: 5, "And he said unto them, that the Son of man is Lord also of the Sabbath," which it had been his custom to keep. It won't do to take the witness and make him say something exactly opposite to what is recorded in his own language, or impeach him on points of theology which he condemns us for. Let him be true though all men be liars. If we persist in impeaching the faithful witness, how can we expect him to act for us as our Attorney in the great supreme court of the universe? We, by our own actions, deprive him of evidence which he should use for us at God's throne. His custom from his youth was to keep the Sabbath holy. Not one word was said about the first day. His last words while hanging on the cross were, "It is finished." Now what was finished? The change in the law that he said he would not destroy? If that were so, he would be a false witness, and should be indicted as a perjurer, therefore could not act as an Advocate at the court of heaven. We would not employ an attorney to represent us in any court of the land if we knew he was not a law abiding citizen; neither would we accept his testimony unless we had corroborating testimony on the point he affirmed. [To be Continued.]

Petaluma, Cal.

Soul and Spirit.

J. M. BEEDLE.

[Continued.]

THE term spirit signifies breath. James 2: 26, For as the body without the spirit [margin breath] is dead, so faith without works is dead also. The body is made alive by breath (spirit), so faith is made alive by works. Job 27: 3, All the while my breath is in me, and the spirit of God is in my nostrils [margin, the breath which God gave him]. Rev. 11: 11, "And after three days and a half the spirit of life [breath of life] from God entered into them." Isa. 42: 5; "Thus saith God, the Lord, he that created the heavens and stretched them out, he that spread forth the earth and that which cometh out of it, he that giveth bread to the people upon it, and spirit to them that walk therein. In this parallelism spirit and breath mean one and the same thing. Ezek. 37: 5, "Behold, I will cause breath to enter into you, and ye shall live." V. 6, "And put breath into you and ye shall live. (8) But there was not breath in them.

(9) Come from the four winds, O breath, and breath upon these slain that they may live. (10) And the breath came into them and they lived." V. 14 is an explanation of all these occurrences of breath, "And shall put my spirit in you and ye shall live." Eccl. 3: 21, "Who knoweth the spirit [breath] of man that goeth upward [is breathed out upward] and the spirit [breath] of the beast that goeth downward [is breathed out downward towards the earth] to the earth?" The spirits of these two classes, man and beast, are declared in verse 19 to be breath. "For that which befalleth the sons of men befalleth which befalleth the beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one [ruah—spirit of life or] breath." The same word [ruah] occurs in three instances and should have been uniformly translated. Numerous instances of like impropriety might be adduced under this head; these are brought as samples merely.

2nd, the term spirit signifies life. Job 34: 14, 15, "If he set his heart upon man, if he gather unto himself his spirit [life] and his breath, all flesh shall perish together, and man shall turn again unto dust." Eccl. 12: 7, "Then shall the dust return to the earth as it was and the spirit [breath of life] return unto God who gave it"—as it was, and man goes to his long home in the grave. Ezek. 1: 20, "For the spirit [life] of the living creature was in the wheels" (margin, of life). See the same in verse 21. See the same Ezek. 10: 17; Luke 8: 54, 55, "And he put them all out, and took her by the hand, and called, saying, Maid arise." And her spirit [life] came again, and she arose." Ps. 31: 5, "Into thine hand I commit my spirit" (life).

We will notice all the places where the death of Christ is recorded. See Matt. 27: 50; "Jesus, when he had cried again with a loud voice yielded up the ghost." Mark 15: 37, "And Jesus cried with a loud voice, and gave up the ghost." Luke 23: 46, And when Jesus had cried with a loud voice he said, Father, into thy hands I commend my spirit (life); and having said this he gave up the ghost." John 19: 30, "When Jesus therefore had received the vinegar he said, It is finished; and he bowed his head and gave up the ghost."

We have cited four instances of giving up the ghost, and now enquire what it means. Parkhurst, in his Greek and English Lexicon says: 'And it may be worth remarking that the leading sense of the old English word ghost is breath, and is from the same root with gust of wind; and that both these words are plain derivations from a Hebrew word signifying to move with violence, whence also gust.' Bible vs. tradition, 'giving up of the ghost.' Parkhurst translates 'a puff of breath, a scattered breath.' Prof. Pick, 'Breathed out the breath.' To give up the ghost is to breathe out the breath, the life. Acts 7: 59, 60, Stephen calls upon the Lord Jesus to receive his spirit (life), but Stephen fell asleep (or died).

Numerous instances where the sense of spirit is life might be cited. To give up the spirit, to commend the spirit into the hands

of God, is to resign the life. Christian is hid with Christ. He who is our life shall appear with him in glory.

3rd, the term spirit thoughts, affections, temptations. Gen. 41: 8, 'And it came to pass that his spirit was perplexed.' Ex. 6: 9, 'And Moses said unto Moses for mind.' 1 Kings 21: 4, 5, which occurred between the king of Israel, and Jezebel.

'And Naboth said to Ahithophel that I should give my fathers unto thee. My house heavy and dim, because his wife came to him. Why is thy spirit sad? Bread, and let thine heart be heavy, and let thine heart be heavy, and let thine heart be heavy. I think no one will fail in this case. No man despise thy word. Example of the believer's station, in charity, in spirit. In spirit, (in temper, disposition). 2: 5, 'For though I be absent, I am with you in the spirit, holding your order and your faith in Christ.'

Does this teach that the thinking, spirit left his locality on a visit with the brethren, &c. I have been a dead man for James says the body dead. The idea I apprehend: Paul's mind, though he remembered it from them. This phrase could be very easily understood some people apprehend with in a rational manner in addressing my friend say, Though absent from miles yet I am with; would think of any person. Ps. 51: 10, 'Create O God, and renew a right within me!' Rom. 8: 9, 'I have not the spirit [disposition] none of his.' Prov. 17: 9, 'His spirit [temper] that Eph. 4: 23, 'And be renewed your mind' (renewed more such instances in this head, but these words).

4th, the term spirit person. John 4: 24, 'God is certainly a person.' 'Who being the bright express image of person? See verses Jesus of Nazareth in 'And so it is written was made a living soul was made a quickened are spirits; Heb. 1: 14, 'ministering spirits?' T personal beings.

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3rd, the term spirit stands for mind,
thoughts, affections, temper, and disposition.
Gen. 41: 8, 'And it came to pass in the morn-
ing that his spirit was troubled' (his mind
was perplexed). Ex. 6: 9, 'But they heark-
ened not unto Moses for anguish of spirit (of
mind). 1 Kings 21: 4, 5, 7; The circumstances
which occurred between Naboth and Ahab,
king of Israel, and Jezebel his wife. V. 3,
'And Naboth said to Ahab, The Lord forbid
it me that I should give the inheritance of
my fathers unto thee. And Ahab came into
his house heavy and displeased. But Jeze-
bel his wife came to him and said unto him,
Why is thy spirit sad? V. 7, 'Arise and eat
bread, and let thine heart be merry.' Place
the expressions heavy and displeased, spirit
so sad and heart be merry, side by side, and
I think no one will fail to see the signifi-
cance of spirit in this case. 1 Tim. 4: 12, 'Let
no man despise thy youth, but be thou an
example of the believers in word, in conversa-
tion, in charity, in spirit, in faith, in purity.
In spirit, (in temper, disposition, &c.) Col.
2: 5, 'For though I be absent in the flesh yet
I am with you in the spirit, joying and be-
holding your order and the steadfastness of
your faith in Christ.' With you in spirit—
Does this teach that the apostles' deathless,
thinking, spirit left his body and went to an-
other locality on a visit, and there rejoiced
with the brethren, &c.? If so Paul must
have been a dead man during the interval,
for James says the body without the spirit is
dead. The idea I apprehend to be simply
this: Paul's mind, thoughts, &c., were with
them; he remembered them though absent
from them. This phrase in any other book
could be very easily understood, but the Bi-
ble some people apprehend is not to be dealt
with in a rational manner! Sad mistake! If
in addressing my friend by letter I should
say, Though absent from you many hundred
miles yet I am with you in spirit, no one
would think of any possible misunderstanding.
ing. Ps. 51: 10, 'Create in me a clean heart,
O God, and renew a right spirit [disposition]
within me!' Rom. 8: 9, 'Now if any man
have not the spirit [disposition] of Christ he
is none of his.' Prov. 16: 32, 'He that ruleth
his spirit [temper] than he that taketh a city.'
Eph. 4: 23, 'And be renewed in the spirit of
your mind' (renewed in disposition). Many
more such instances might be brought under
this head, but these will suffice for examples.

4th, the term spirit stands for the whole
person. John 4: 24, 'God is a spirit.' God
is certainly a personal being. See Heb. 1: 3,
'Who being the brightness of his glory and
the express image of his person.' Whose
person? See verses 1, 2. The Son of God,
Jesus of Nazareth is a spirit; 1 Cor. 15: 45,
'And so it is written, The first man Adam
was made a living soul; the last man Adam
was made a quickening spirit.' The angels
are spirits; Heb. 1: 14, 'Are they not all min-
istering spirits?' The angels are certainly
personal beings. See Ps. 78: 25, 'Man did

eat angels' food.' Gen. 19: 1, 'And there
came two angels to Sodom.' Lot saw them,
asked them to tarry over night, and wash
their feet. They did eat, they lay down,
they took hold of the hand of Lot, &c. Read
the whole chapter. Gen. 32: 1, 'And Jacob
went on his way and the angels of God met
him.' He said, 'This is God's host.' The
whole history of angels shows most conclu-
sively that they are personal beings. They
are called spirits.

The saints, when born again, will be spirits.
John 3: 6, 'That which is born of the flesh is
flesh [not a compound of flesh and spirit],
and that which is born of the spirit is spirit
(not a compound of flesh and spirit). Again,
Christ is a quickening spirit, an immortal
and incorruptible person or being. The saints
at the first resurrection are to have bodies
like his glorious body; that is, immortal and
incorruptible. Again, see Luke 20: 35, But
they which shall be accounted worthy to ob-
tain that world and the resurrection from the
dead [out from among the dead ones,] nei-
ther marry nor are given in marriage, nei-
ther can they die any more [or again], for they
are equal unto the angels.' They too are
spirits. 1 John 4: 1-5, 'Beloved, believe not
every spirit [person], but try the spirits [per-
sons,] whether they are of God, because
many false prophets have gone out into the
world.' The false prophets are the spirits re-
ferred to. They are not invisible or intangi-
ble. You may see them any day in these
times. Heb. 12: 9, 'Shall we not rather be in
subjection to the Father of spirits and live?'
1 Peter 3: 18-21, 'For Christ also hath once
suffered for sin, the just for the unjust, that
he might bring us to God, being put to death
in the flesh, but quickened by the spirit, by
which also [that is, by the same spirit which
made Jesus alive,] he went and preached to
the spirits in prison' (persons in the prison
house of death). When did this same spirit
that quickened Jesus preach to the persons
now dead? When once the long-suffering of
God waited in the days of Noah. The re-
corded transaction runs like this: God, by
his spirit, moved upon the righteous Noah,
who by the spirit of God in him warned the
wicked antediluvians of their coming doom.
They were destroyed. The spirits in prison
are those wicked ones in death, in the prison
house of death. [To be continued.]
Baigor, Mich.

Questions and Answers.
A. F. DUGGER.

QUESTION 1st. "Men possess great mental
capacities from which it is inferred that they
are immortal." ELD. O. E. NEWMAN.

Answer. That men are moral, intellectual
beings, is not called in question; but their
supposed immortality is and must be proven
from the Scriptures before we can accept
of it. The Bible should be our text book.
Man is a rational being, yet the Bible says
he is mortal. "Shall mortal man be more
just than God? Shall a man be more pure
than his maker?" Job 4: 26. The New Test-
ament corroborates the affirmation of the Old

that man is mortal. Hence Paul says, "And
change the glory of the incorruptible God
into an image made like unto corruptible
man, and to birds and four-footed beasts, and
creeping things," Rom. 1: 23 Here man is
styled corruptible, in contrast with God who
is said to be incorruptible. Here we have
divine authority for teaching that man is a
mortal corruptible being. Where is it said
in either the Old or New Testament, that
man, or any part of him, is immortal?

The argument reduced to a syllogism runs
thus: All men possess great mental capaci-
ties; thus all men are immortal. But the real
fact is, all men do not possess great mental
capacities; so if the argument is worth any-
thing, we may therefore conclude that all
men are not immortal. No argument can be
founded on the capacities of the human mind
in favor of man's assumed immortality.
Reason as well as revelation contradicts the
theory. If intelligence be the result of an
immortal soul or spirit in man, then all men
should be equally intelligent; but is it not a
fact that there is gradation of intelligence?
Is it not also another fact equally clear that
all men do not possess vast intellectual fac-
ulties? If because man can reason he is
therefore immortal, what shall we say of the
poor idiot who cannot reason? The infant
cannot reason from the fact that its brain
power is not sufficiently developed. Intel-
lectual powers differ in different individuals,
from the fact that the brain differs both in
size and quality. These facts above stated
strike a death blow to the theory predicating
man's immortality upon mental capacity;
and it were an easy matter to introduce
many arguments and additional facts in confir-
mation of the position already taken.

But the Bible, as our text book, must set-
tle the question. David says, in speaking of
man, "His breath [spirit] goeth forth, he re-
turneth to his earth [not to heaven or hell];
in that very day his thoughts perish," Ps.
146: 4. As the mental faculties perish they
cannot be immortal. This statement, inspired
by the spirit of the living God, is either true
or false. If it is true the matter is settled;
the Bible is right and theology is mistaken.
But if it is not so that the thinking faculties
perish in death then the Bible is wrong and
should be exposed by us who profess to preach
the truth of God.
Enyart, Mo.

The miracles flow from divine power, the proph-
ecies from divine understanding, the excellence of
the doctrine from divine goodness, the moral char-
acter of the penman from divine purity. Thus
Christianity is built upon these four immovable
pillars—the power, the understanding, the good-
ness, the purity of God.—Bishop Simpson.

No man ever served God by doing things to-
morrow. If we honor Christ and are blessed it is
by the things we do to-day. Whatever you do for
Christ throw your whole soul into it.

What human nature requires is a religion for
dying sinner, a mighty remedial system and a
personal Redeemer, and the work of Christ is
marvellously fitted to meet its requirement. We
are sick of a deadly sickness, and our first want
is a living physician.—John Charles Ryle.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 18th 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.

Transformed From the World.

ONE of the most important duties of the Christian life is to transform from the world, and it constitutes one of the most practical applications of the gospel. Theory and doctrine are very important in their places, and to be of use must be practiced, giving rise to practical religion. We must practice what we believe in order to have it beneficial and we must practice what we teach in order to be consistent before God and before men. The most important theory to hold is the way of salvation; and if we do not walk in that way it will not profit us, no matter how well we understand what God hath wrought for us. He who has told us he is the way, the truth, and the life, has also told us that if we love any body, or anything, better than him, we are not worthy of him. The apostle Paul has also written to the disciples that they should not conform themselves to the world, but to be transformed (changed) by the renewing of their minds, and thereby proving the good and acceptable, and perfect will of God will concerning us. The will of God concerning the followers of Christ is that they should conform themselves to the example he has given them, of the life and character of Jesus of Nazareth. The disciples of Christ should "flee the very appearance of evil;" and not even "walk in the counsel of the ungodly," lest ye be tempted to "stand in the way of sinners" (or where they stand), and further, that the temptation be to "sit in the seat of the scornful."

Worldliness is opposed to Christianity, inasmuch as its tendency is not upward, has no aims or hopes for the future beyond this life; knows nothing of it, and in many instances denies the divinity of religion, and even the atoning work of Christ. Its pleasures are only temporary, and everything connected with it is stamped with the inexorable law of change, for death has passed upon all men, and the curse has come upon all the earth in consequence of man's sin.

When we accept Christ to be our Savior, and believe on him as a redeemer through whom we can be saved, our desires then are for his salvation, and our purpose is to live the life of the righteous, that we may glorify God, and for ourselves may have everlasting life and glory in reservations for those who love God. We are then renewed in our minds; new and higher aspirations possess us, and we delight not in the things which are only of this world and life; but we seek for another and a better world and life than this, wherein shall dwell righteousness and peace forever more. Godliness is one of the Christian graces; that is, God likeness; an approach to the holy character of God; a

life of absence from sin. See Peter's list of the Christian graces in his 2nd epistle, 1st chapter, which are to be added to faith. First, faith in Christ is the foundation work; then, grace, truth, godliness, virtue, adorn faith, and make it effective; faith must manifest itself in works, in what it does.

When the individual professes Christ, any longings for worldliness are improper and out of place; unprofitable and hindering. The pleasures of life, called amusements, and which many call harmless, and which are called innocent of themselves, should not be followed by the Christian, but his mind should be so transformed by the better things occupying it that there would be no desires for them; or if these thoughts come they should have no lodgment with us, and the perfect will of God concerning us have due course, and have the transforming effect intended. Let our daily walk and conversation be such as becometh those professing godliness; and if these things be in us and about them will make us that we be neither barren nor unfruitful; and so an entrance shall be ministered to us into the everlasting kingdom of our Lord Jesus Christ.

The Midnight Cry.

BRO. PERINE asks us if we think the midnight cry of the parable of the ten virgins of Matt. 25, has yet been made. We think it has, though our opinion may differ from some others who have written on the subject. The parable shows that the kingdom of heaven will be brought about by the coming of Christ; therefore the kingdom is pre-millennial, or follows after the second advent of Christ. The King of the kingdom is Christ, the bridegroom in the marriage of the parable. We shall not attempt to delineate the features of the parable. By it we understand that in the time when the kingdom is near to be revealed, the people of the Lord, or rather, some of them, make their expectations of the event public, and by their exercise of belief in his soon coming go out to meet him in their faith; they love his appearing; have made themselves ready for the event by having washed their robes in the blood of Calvary, and have their sins all pardoned by Jesus' work of atonement, and have complied with all the conditions of the gospel of the kingdom.

To my mind it appears that the cry, Behold, the bridegroom cometh, has not had its application to one certain year, 1844, or any other definite year; but a few years previous to 1844 the attention of the Christian world was called to the fact that the Scriptures taught the personal coming of Christ, and that that coming was near at hand; and some by calculating the prophetic periods, thought they had discovered the year of his coming. And after the first set time had passed, some of the same people, and sometimes some other ones, calculated the prophetic periods as pointing out some other time for the Savior's coming, when they cried, Behold, the bridegroom cometh; go ye out to meet him." This cry, called now the midnight cry, seems to apply as much to any one of these periods as to another. To my mind it seems to ap

ply to the proclamation of the time that the Savior is at hand; go forth to meet him. Be ready to meet him. Look for him that he may appear unto your salvation. Watch for him; watch the fulfillment of the prophetic word; and watch yourselves that ye enter not into temptation, and sin, and so you shall have received the grace of God in vain. The oil in our vessels with our lamps may represent the grace of God and our faith, of which we should have a plentiful supply, lest our hopes die out by waiting for him in the tarrying time.

Let us wait patiently, brethren and sisters, knowing that he that will come will not always tarry, for he will surely come.

Meetings near Mt. Ayr, Iowa.

W. C. LONG.

BRO. WELLS reported the meeting at this place up to the 12th; after which we continued until the 20th. The meeting was interesting to the close. Opposition manifested itself in its varied forms, some honorable and some dishonorable. Every effort however proved abortive and plunged the opposers deeper in the mire, while the truth shone brighter and brighter. Bro. Wells reported the first attack made by Eld. Moore, Methodist minister of Mt. Ayr. The pompous manner in which he and his crowd (consisting of himself, two ministers, a banker, the postmaster, and others,) came into our Sun-

day night meeting, the way in which he delivered himself, and his exit therefrom, proved very damaging to the cause which he came to defend. The meeting continued growing in interest. Two aged sisters embraced the truth. Sister Moss, mother of Bro. Moss, at the advanced age of 72 years, saw for the first time the light on the Sabbath question, and gladly accepted it; Sister Burns, aged 76, likewise accepted and rejoiced in the truth, and though feeble in health, and in dead of winter, her faith was strong enough to cause her and others to repair where there was "much water;" and by Bro. Wells were buried with Christ in baptism. I mention these cases because they are exceptional ones. Persons who are very aged are hard to move. Prejudice has become deeply seated and they are so strongly indoctrinated in false teaching that they seldom change.

After this Bro. Wells started to Missouri to fill our appointments, while I remained to continue the meeting and meet the opposition which we were threatened with. One Dilly, a Campbellite Christian brother, challenged us to debate the Sabbath question. As he was not a recognized minister we declined debating with him, but offered him the stand to oppose, and if he said anything worthy of reply we would answer it. To this he consented, but when the time came agreed upon he declined, saying that he had not so agreed, and again bantered for a debate. Several of his friends arose and said they would endorse him. This was what we wanted, and we told them to bring him out an endorsed man, and we would debate with him. At this juncture he arose, declining to engage

in debate, giving as his reason that he would not debate with him. During the preliminary much excited, and exhibiting but favorably before much so that we smiled, out, "Don't you smile on opposition. The Methodist telegraphed for, but his he could not come.

Two more signed the Sabbath of the Lord. Many others are interested will accept. May the Lord decide before it is too late we were there Eld. Scott and inflicted a sermon of length upon a tired audience. In our next we will give a sermon and our reply, the same evening in his a large audience.

Maysville, Mo., Feb.

From Sister I

DEAR BROTHER BRINKERHOFF; we can't do we have moved to the Missouri, and we find here. We are alone; us when the Sabbath church to go to, and if it would be company for to be Christians, but they claim to be the Church see them at the Drug ring, but they can't let they can see it, and so do that. I tell them right either.

My dear sisters and not taught to keep it do it now because I let them off from the 1 So it does; but has in the wicked things any pleasure for me Lord; and if it cuts world we have the the world to come. ters at Alanthus, if in this life, I am tired grand assembly will be spoken. Dear your prayers to help life. There is too disappointments.

I wish to say there is plenty of climate. Any one about this country would be glad to this country. He the truth could labor in. The of any kind. houses; the Bible gospel and gone By their fruits;

of the time that the forth to meet him. Look for him that salvation. Watch fulfillment of the proph yourselves that ye m, and sin, and so you grace of God in vain. with our lamps may God and our faith, of a plentiful supply, lest waiting for him in the

brethren and sisters, will come will not assuredly come.

Mt. Ayr, Iowa.

LONG.

d the meeting at this after which we continue the meeting was inter- Opposition manifested as, some honorable and Every effort however plunged the opposers while the truth shone Bro. Wells reported by Eld. Moore, Metho t. Ayr. The pompous and his crowd (consist- ministers, a banker, the rs.) came into our Sun- way in which he de- is exit therefrom, proved e cause which he came ing continued growing d sisters embraced the mother of Bro. Moss, at 72 years, saw for the n the Sabbath question. l it; Sister Burns, aged d and rejoiced in the feeble in health, and in faith was strong enough others to repair where ater," and by Bro. Wells hrist in baptism. I men- ause they are exceptional are very aged are hard ice has become deeply so strongly indoctrinated at they seldom change.

Wells started to Missouri ments, while I remained sting and meet the oppo- re threatened with. One e Christian brother, chal- e the Sabbath question. ognized minister we de- h him, but offered him e, and if he said anything e would answer it. To this when the time came agreed saying that he had not so n bantered for a debate. ds arose and said they h. This was what we want- em to bring him out an en- ve would debate with him. e arose, declining to engage

in debate, giving as his reason that if I would not debate with him without an endorsement he would not debate with an endorsement. During the preliminary work he got very much excited, and exhibited himself anything but favorably before the audience, so much so that we smiled, whereupon he yelled out, "Don't you smile on me." So ended his opposition. The Methodist Elder was then telegraphed for, but his family was sick, so he could not come.

Two more signed the covenant to keep the Sabbath of the Lord. We have now nine Sabbath keepers at the above named place. Many others are interested, and we think will accept. May the Lord help them to decide before it is too late. The last Sunday we were there Eld. Sconce, of Mt. Ayr, came and inflicted a sermon of almost three hours in length upon a tired and restless audience. In our next we will give a synopsis of his sermon and our reply, which we delivered the same evening in his presence, and before a large audience.

Mayville, Mo., Feb. 23.

From Sister Inlina Friend.

DEAR BROTHER BRINKERHOFF: I want the ADVOCATE; we can't do without it any longer; we have moved to the south-western part of Missouri, and we find no one of our faith here. We are alone; it is very lonesome to us when the Sabbath comes. We have no church to go to, and if we had the ADVOCATE it would be company for us. My folks claim to be Christians, but on the first day, which they claim to be the Christian Sabbath, I can see them at the Drug Store; the bell may ring, but they can't hear it; but if I labor they can see it, and say I was not raised to do that. I tell them Paul was not raised right either.

My dear sisters and brethren, I know I was not taught to keep the Seventh day, but I do it now because I love it. Some say it cuts them off from the pleasures of this world. So it does; but has a Christian any pleasures in the wicked things of this life? If there is any pleasure for me it is to do the will of my Lord; and if it cuts us off in this troublesome world we have the promise of pleasures in the world to come. Dear brethren and sisters at Alanthus, if we never meet in church in this life, I am trying to meet you in the grand assembly where farewells never shall be spoken. Dear brethren and sisters, I wish your prayers to help me in this troublesome life. There is trouble on every hand, and disappointments. Can we overcome them?

I wish to say to those that want homes, there is plenty of cheap land here, and a fine climate. Any one wishing to know anything about this country can address us here. We would be glad to have a Sabbath keeper of this country. How I wish some preacher of the truth could come here. It is a good field to labor in. There is no regular church here of any kind. There are two large church houses; the Baptist preacher has left the gospel and gone into the drug store business. By their fruits you may know them. Now,

dear brother, send the ADVOCATE as soon as you get this, I send my love to all of my dear sisters in Gentry Co.

Conway, Laclede Co. Mo.

From Sister Ellen Howe.

DEAR brethren and sisters in Christ: For the first time I write a few lines for our ever welcome paper. It is the Sabbath, and I am alone to-day, and thinking I might cheer some lone one. We are all alone here, and we feel many times as though the enemy would overcome us; but I am glad that God has promised us in his word that we should not be tempted above that we are able to bear. I am trying day by day, by the help of God to be an overcomer. From your sister in hope of eternal life when the life giver comes.

Salem, Alean Co., Mich.

Overcoming.

JAMES ARMSTRONG.

BRO. JACOB: I will write a few lines and if you think proper you can give them a place in your paper. What I was going to say is not anything new; it is about overcoming, something that I have heard a great deal said about. I have heard individuals say a great many times that they were trying to overcome their sins; and that is very good so far. I have also read much about overcoming and overcomers; nor do I wonder that there has been so much said upon this subject, for when I turn to God's revelation to man I find there is a great deal said in it about overcoming. And I have noticed this one fact, that all the promises in God's word, of life, glory, and happiness in that kingdom which was purchased and which God has promised to his beloved Son, is given alone to the overcomers. It is said that he that overcometh shall inherit all things, so that there is nothing left for him that fails to overcome. It is the overcomer alone that has the promise of eating of the tree that is in the midst of the paradise of God; consequently those who do not overcome will not be permitted to eat of the tree of life. The overcomer hath the promise that he shall not be hurt of the second death, that he shall have to eat of the hidden manna, that he shall have power over the nations, that he shall be clothed with white raiment, and that his name shall not be blotted out of the book of life. It is the overcomer that will be made a pillar in the temple of God, and the overcomer alone that will have the exalted privilege granted to him by the King himself to sit with him in his throne.

Now if these things are so, and I venture the assertion that they are, for he that testifieth these things is none other than the Son of God, he that was dead and is alive again, he that hath the key of David, that openeth and no man shutteth, it would be wisdom to find out what it is to be an overcomer. The Bible is very plain on the duty of man to his Creator and also to his fellow man, so that it would be useless for me to try to inform any one with an open Bible in their hand what they must do in order to be an overcomer. However I cannot agree with some in regard to what overcoming means. I cannot imagine that because an individual has an assurance of his acceptance with God he has already become an overcomer, or that he has nothing more to overcome. It is the good and the holy that overcomes the evil and does the good. We get the assurance when we believe with the heart unto righteousness for he that believeth on the Son hath the witness in himself, 1 John 5: 10. This witness we may have all the time we continue to overcome. But is it our sins that we are to overcome? I think not.

I find no promise in God's word that we shall receive grace to overcome our sins. I do find however that God has promised a way of escape in every temptation, but I fail to see how we could overcome our sins, and I have no way of finding out, for God has not told me that we can. He has provided a remedy for sin and promised pardon, provided we comply with the conditions upon which pardon is offered. Now if God pardons our sins we have nothing more to do with them. Until the time that our sins are pardoned and we can say Abba, Father, by the Spirit which he hath given us, we have done no overcoming. Up till this time we have been led captive by Satan at his will; and it is right here that the work of overcoming commences. Now the enemy of God and man will present his temptations, and we must do one of two things, we must surrender to an enemy or we must overcome; not our sins, but the temptation to sin. He may tell us that it is written, but it is also our privilege to know what is written. It is our duty to worship the Lord our God and serve him only. The Savior of the world overcame—he was tempted in all points like as we are, yet he was without sin. "He did no sin, neither was guile found in his mouth." Thank's be to God who giveth us the victory through our Lord Jesus Christ. Yes, the victory is ours if we will follow our divine Master; but how shall we do that? He kept his Father's commandments, and those who would be overcomers must do the same. I have heard of a company who keep the commandments of God and have the faith of Jesus, and if they continue to keep them to the end they will without doubt have all that is promised to the overcomer. I trust the writer and the reader will use the grace and strength which God has promised in overcoming every temptation of the evil one, so that we may have no sins to mourn over, and that he may be well pleased with us every day.

Hartley, Iowa.

Man would never have dreamed of the compassionateness of God, if God had not made a revelation of it through the person and gospel of Jesus Christ. It was entirely beyond the reach of human perception. There was nothing in nature that was strictly analogous to it—nothing from which man could have inferred it.

NEVER swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act because you have decided. Let your actions follow the guidance of your judgment, and if between them both you go down the Falls of Niagara, go! It is the only course worthy of a man.—*Horace Bushnell.*

HE DRINKS.—Tell me a young man drinks and I know the rest. Let him become captive of the wine-cup and he is the captive of all other vices. No man ever runs drunkenness alone. That is one of the carrion crowns that goes with a flock. If that beak is ahead you may know that the other beaks follow. In other words, strong drink unbalances and dethrones and makes him the prey of all the appetites that choose to alight upon his soul. There is not a piece of sin upon this continent but finds its chief abettor in the places of inebriety. There is a drinking place before it or behind it, or a bar over it or a bar under it. The officer said to me that night, "You see how they escape legal penalty; they are licensed to sell liquor." Then I thought within myself the court that licensed the sale of intoxicating liquors, licenses gaming houses, licenses libertinism, licenses diseases, licenses death, licenses crime, all suffering, all disaster, all woes. It is the Legislature and court that swing wide open this grinding, roaring, stupendous gate of the lost.—*Talmage.*

There is only one thing which makes it worth while to live on earth, and that is that we may glorify God where he is so much and by so many dishonored

Sons of God.

TILLIE VENERABLE.

BEHOLD, how great the love
The Father hath bestowed,
That we, such simple worms should be
Adopted sons of God!
And still it doth not yet
Appear what we shall be;
No mortal heart hath e'er conceived
The bliss we're allowed to see.
But when the Savior comes,
With power and glory down,
Oh then our souls and bodies too,
Will be made like his own.
And every one that hath
This glorious hope within,
Doth purify himself by faith,
In Christ, his heavenly King.
Then having such a king,
We will with joy go on;
In purity and faith and love,
Till we obtain the crown.

West Newton, Penn.

Our Continuing City.

JULIA LAMB

We have no continuing city here. How true these words! Everything is fleeting; nothing of an earthly nature is secure. We build, as we think, substantial dwellings, but one breath of the terrible cyclone, or scorching flames sweep them away, or the floods overwhelm them; besides, we know that the seeds of mortality are sown in our bodies, and dissolution is inevitable. The pen of history proclaims uncertainty and change in the past of everything human and earthy; it unites with inspiration, inscribing mutability on all things terrestrial. When we read of the grand old cities mentioned in the Bible, such as Babylon, Ninevah, Tyre, and Jerusalem—so favored of heaven—that was given up to the destroyer, what hope of protection can we expect? Do you think that the inhabitants of those once beautiful cities thought they would be destroyed? Yet when the Almighty gave them up how soon the prophecy concerning them was fulfilled in their utter destruction! Oh what desolation there is in all the earth in consequence of sin. But there is a brighter side. The true Christian is looking for a city that hath foundations, whose builder and maker is God. It will be the home of the redeemed of the Lord. The name of the city is New Jerusalem, of which Jerusalem of old was but a type. The city is represented as descending out of heaven from God, having the glory of God, and its light like unto stone most precious; even like unto a jasper stone, clear as crystal. Read the grand and beautiful description given in Rev 21: the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory unto it. There will be nothing there to defile the city. Who would not want a home there? There the true riches would be fully realized; there the poor of earth can be equal with the angels; neither can the inhabitants die any more. Glorious country! I want a home there! Jesus is away now preparing mansions for all that are willing to be saved in his own appointed way. We must show our love to him by keeping all his commandments, which gives us right to an entrance in-

to the city. We should hail with joy the return of the Lord Jesus Christ, who shall change our vile or mortal bodies, fashioning them like unto his own glorious body. Let them like unto his own glorious body. In the language of every Christian be in the words of the beloved John, "Come, Lord Jesus, come quickly." Our heart repeats, Amen. Love to all the Advent family.

Denver, Mo.

From Bro. J. P. Bryan.

[Continued.]

THE WICKED SHALL PERISH. LET us notice the use David makes of this word perish. Ps. 49: 12: "Nevertheless, man being in honor, abideth not; he is like the beasts that perish." Verse 20, "Man that is in honor and understandeth not is like the beasts that perish." That is, have no second life. Again, Paul says at the 32nd verse, 15th chapter, "If after the manner of men I have fought with beasts at Ephesus, what advantage it me if the dead rise not; let us eat and drink, for tomorrow we die." In the apostle's day the Epicurians did not believe in any second life; they ate and drank, indulged the appetite, they took all the comfort they could get out of a sensual life; they expected no other. The apostle taught if the dead rise not, if there is no resurrection, there is no second life, and that it would be a wiser plan to eat and drink, and indulge the appetite, for to-morrow they might die, and they had better have all the enjoyment and pleasure they could to-day; that they had no assurance of their lives. If there could be any life with out a resurrection the apostle could not have used this language, and the Epicurian motto not thought worthy of adoption. Suppose the apostle to believe that death is the gate to glory before the resurrection, or before the dead rise; would not this be some advantage to him for his cross-bearing life? It certainly would; he would not have talked much about a resurrection to raise this body; this house, this clog, this prison, this vile tenement of clay, this mud half of man, for man to live in. The resurrection and the dead rising again would have been of minor importance to him. But instead of this it was his important theme before all the high courts he was brought before. This article is too long now for our short paper, for me to refer to them; read for yourself; think for yourself; and believe the Bible as you find it, and not what some one tells you is in it. Once more; we read in Gen. 2: 7, "And the Lord God formed man of the dust of the ground," that is correct. The popular preachers of our time go beyond the words of the Lord God, and say this is only part of the man, or the house for the man. God called what he made of the dust of the ground man, the man himself, of dust of the ground. These statements are directly opposite. Which shall we believe? I hope to see your decision in favor of the Bible. The preachers of the popular doctrine divide man up. What rule they work by I do not know. I think it is Plato's, and on its way to them it came through Rome. But we prefer Paul instead of Plato.

Paul was one of the greatest giants in theology that the world ever furnished; he was an inspired man, preached thirty years, wrote the fourteen epistles in our New Testament; he could refer to visions and revelations; was caught up to the third heaven, and heard words that was unlawful to utter; had not words that declare the whole counsel of God, and that he had kept nothing back that was profitable; and then after telling us that he had kept nothing back that was profitable, he had not one direct word of present conscious felicity to sleeping saints; not one word, but just the opposite. Paul was a Hebrew of the Hebrews; he placed all future life, conscious-ness, and reward at the resurrection, and the Christ should come in his kingdom, and the archangel with the trump of God should awake them that ARE ASLEEP. This is the doctrine of the apostolic ministry; in truth it is the general tenor and scope of the whole Bible on this point. Notice Job 14: 7-15. If this inspired language does not teach the sleep of the dead between death and Christ's coming in his kingdom to awake them that ARE ASLEEP, what language would or could do it? But alas! Popular theology, in making death the gate to glory, has lost sight of the grandest event that the world will ever witness—Christ's second coming in his kingdom of glory to lift his saints from the dust of ages and give them the priceless boon of immortality in a world without end. Brethren and sisters, let us do all we can in meekness and fear, to bring the knowledge of this truth before the people, that by all means we might save some. But let us be patient in well doing; we have many examples of patience in the sacred Scriptures, Ps. 40: 1. The apostle teaches us to wait for his Son from heaven, 1 Thess. 1: 10. The prophets, Christ, and the apostles, all point us forward to the coming and kingdom of Christ as the time of the consummation of our faith and hope, the end of our toils and sorrows, and the fulness of our joys, when the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever; when we shall hear the glad call, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; when we shall shine forth as the sun in the kingdom of our Father; when God's promise will be verified to us in a new heaven and a new earth, wherein dwelleth righteousness; when the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. "Thy kingdom come, thy will be done in earth as it is in heaven," when we shall be made unto our God kings and priests, and we shall reign on the earth. I will close these desultory remarks by adopting the language of the apostle Paul, as my sincere desire and prayer, 2 Thess. 3: 5. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Clio, Wayne Co., Ia.

Sanctifying Truth.

A. M. BRINKERHOFF.

BRO. JACOB: As home seems so quiet, for all have gone to church baby and myself, my thoughts run way of life and salvation; and as we listened to many bright and glorious during the past week from a minister Christian order, one who seems to be for the work of preaching the gospel our hearts have been made to rejoice have been fed. We like the banner furled to the breeze. We liked the tion he preferred to stand on—the B rule of faith and practice. He sto pendent so far as man was concer preached what he believed to be tru is the position every Christian shoul yet, even then, we would differ; y greatly. Love would begin to bind together; the fetters of sectarianis begin to slacken their hold upon t tians would come together; yea, t of the living God would begin to Christ prayed they might be.

And now, while I was thinkin Christian standard,—"The Bible o faith and practice." I thought of i in the church. There was the mi resenting the Christian denominat ing on this standard, with member him. Another representing anot ination also bearing this standa covenant, and he also had his chu him. I, too, was there, as a rep I trust, of the Church of God, un same banner. We widely dif teachings of that book which v guide. What's the matter? W To its fullest extent this questio answer; only partially; we thin difficulty. It is contained in tl words: We do not publicly in doctrines contained in the book o to know ourselves, and to inst generation what it does teach. read the history of James A. more we understand the bool work of that noble man, and more correct we are able to te book of God; it is its own in if we will only listen to its v Christian's lamp. The light from its pages. The more w then the better we are able there, and to tell it correctly.

It is surprising how ign are as to what is in that boo tells them but little, only th sinners, &c. They raise Christ and less of doctrin year ago a minister comin and was invited to speak; by us he asked what he ha he received the reply, L trine. Well, thinks I, I d will preach, for the Bible trine. Christ and him et And Christ and him cr and takes in all the doc Christ is the grand cent

Sanctifying Truth.

A. M. BRINKERHOFF.

of the greatest giants in the world ever furnished; he was preached thirty years, wrote in our New Testament; he visions and revelations; was he third heaven, and heard unlawful to utter; had not the whole counsel of God, kept nothing back that was then after telling us that he back that was profitable, he t word of present conscious g saints; not one word, but

Paul was a Hebrew of the ced all future life, conscious- l at the resurrection, when he in his kingdom, and the the trump of God should ARE ASLEEP. This is the postolic ministry; in truth enor and scope of the whole nt. Notice Job 14: 7-15. If gnage does not teach the l between death and Christ's ngdom to awake them that at language would or could

Popular theology, in mak- e to glory, has lost sight of t that the world will ever second coming in his king- fit his saints from the dust ; them the priceless boon of world without end.

sisters, let us do all we can fear, to bring the knowl- before the people, that by ht save some. But let us be doing; we have many fence in the sacred Scrip-

The apostle teaches us from heaven, 1 Thess. 1: 10. rist, and the apostles, 'all to the coming and kingdom me of the consummation of , the end of our toils and fulness of our joys, when his world are become the ord and his Christ, and he and ever; when we shall come, ye blessed of my Fath- ngdom prepared for you n of the world; when we as the ssn in the kingdom hen God's promise will be a new heaven and a new dwelleth righteousness; m and dominion, and the gdom under the whole hea- to the people of the saints whose kingdom is a ever- and all dominions shall im. "Thy kingdom come, earth as it is in heaven," made unto our God kings we shall reign on the t these desultory remarks guage of the apostle Paul, e and prayer, 2 Thess. 3: 5, rect your hearts into the to the patient waiting for

BRO. JACOB: As home seems so quiet to- night, for all have gone to church except baby and myself, my thoughts run in the way of life and salvation; and as we have listened to many bright and glorious truths during the past week from a minister of the Christian order, one who seems to be fitted for the work of preaching the gospel of Christ, our hearts have been made to rejoice. We have been fed. We like the banner he unfurled to the breeze. We liked the founda- tion he preferred to stand on—the Bible, the rule of faith and practice. He stood independent so far as man was concerned, and preached what he believed to be truth. This is the position every Christian should occupy; yet, even then, we would differ; yet not so greatly. Love would begin to bind us more together; the fetters of sectarianism would begin to slacken their hold upon us; Christians would come together; yea, the church of the living God would begin to be one, as Christ prayed they might be.

And now, while I was thinking of this Christian standard,—“The Bible our rule of faith and practice,” I thought of last evening in the church. There was the minister representing the Christian denomination, standing on this standard, with members all around him. Another representing another denomination also bearing this standard in their covenant, and he also had his church around him. I, too, was there, as a representative, I trust, of the Church of God, unfurling the same banner. We widely differ on the teachings of that book which we call our guide. What's the matter? Why is this? To its fullest extent this question we cannot answer; only partially; we think we see the difficulty. It is contained in the following words: We do not publicly investigate the doctrines contained in the book of God enough to know ourselves, and to instruct the rising generation what it does teach. The more we read the history of James A. Garfield the more we understand the book and the life-work of that noble man, and the better and more correct we are able to tell it. So of the book of God; it is its own interpreter even, if we will only listen to its voice. It is the Christian's lamp. The light of truth shines from its pages. The more we investigate it then the better we are able to tell what is there, and to tell it correctly.

It is surprising how ignorant Christians are as to what is in that book. The ministry tells them but little, only that Christ died for sinners, &c. They raise the cry, More of Christ and less of doctrine. I remember a year ago a minister coming along this way and was invited to speak; and sitting near by us he asked what he had better speak on, he received the reply, *Don't speak on doctrine.* Well, thinks I, I don't know how he will preach, for the Bible is a book of doctrine. Christ and him crucified is doctrine. And Christ and him crucified reaches out and takes in all the doctrines of the book. Christ is the grand center of the Christian

system. These things called doctrine all run into this grand center. The gospel of Christ and the doctrine of the Bible are one. Doctrines are simply threads of the gospel, or as spokes to the wheel, pointing to the grand center. He who does not reach out and take in these glorious doctrines of the word fails to rightly divide the word; fails to preach the gospel; he is not instructed so as to know whether he is standing upon the living word.

This, in part, is why we differ so greatly. Again, the early education or the handed down, taken-for-granted theology, also stands in the way. Talking to a man yesterday I said to him, You cannot find the term immortal soul in the Bible. Why, he just thought I was ignorant; he acted as though it was hardly worth while for him to spend time to talk with one who knew so little about Scripture. Again, I have heard so many times while here, the term used, that we shall have a seat at the right hand of God, I asked a minister who uses the term if he was aware there was no such language used in the word, to man. Why, no, he said he used the term, never stopped to look, but had thought it there. So with many other things; they separate the members of the church of God.

But the Bible, the Christian's guide, has a uniting influence, a drawing together, a breaking down of the walls of sectarianism, a casting off of the traditions of men, a getting rid of all of this mysterious, spiritualistic order of things. This is some of the fruit that is garnered when we live up to that standard. Then let us cling closer to the word. Let us continue to pray fervently, 'Sanctify us through thy truth; thy word is truth;' and may the reflection from the light of those glorious promises light up the darkness of the night, enabling us to see by faith the gilding rays of the dawn of the millennial morning.

Garwin, Iowa.

From Sister Rena E. McClure.

DEAR BRO. BRINKERHOFF: I will try by the grace of God to pen a few lines for your excellent paper, which is a welcome visitor to us; and as I love to read letters from our brothers and sisters I thought perhaps they would like to hear a word from me. We still have the same desire to be true Christians, and to please our Lord by keeping his commandments. I feel truly grateful and thankful to Bro. A. C. Long and Bro. Dugger in helping us to see and understand that the fourth commandment is binding as well as the others; and I thank the Lord by his assistance that we kept ourselves from being prejudiced. I don't know that I ever felt so much like shouting as I did a week ago when I heard a Baptist minister say in his sermon that he had been led to see new beauties in the word; he believes the fourth commandment is as binding as any of the others. Now, dear brethren and sisters, let us not grow weary. Judging by myself it seems hard times to keep from being weary. When I have such feelings I pray to God in secret to

help me to put away such feelings, and I have always received strength and felt stronger than before. Let us ever put our whole trust in God. I ask an interest in your prayers that I and my dear family may be permitted to meet you all in the kingdom where all is joy and peace, and where the cares of this world shall never come.

Marena, Ia.

From Bro. John Reed.

DEAR BRO. BRINKERHOFF: My health is very poor, and I am just able to walk about the house. The good Lord has granted me a few more days, for which I praise his holy name. My determination is to serve the Lord faithfully the few days that remain; it is but a short time till the master will come to reward his children. My prayer is that I may be found in him entire, wanting nothing. I am now living with my son-in-law at this place, and if you can send me the dear Sabbath Advocate a little while longer it will be a great blessing to me in my old age. It is all the preacher we have. My daughter and myself are all the Sabbath-keepers in this place, and it seems to me as if I could not do without the paper; and still I feel ashamed that I cannot help you even by a small remittance; all I can give is my feeble prayer that the blessing of God may rest upon you, and enable you to sustain the paper till the Lord comes. I must try and get some of the people here to keep the Sabbath, and then they may take the paper. I have not been able to preach for some time; a few funeral discourses are all. But still I hope to be able to preach by my daily walk and conversation in this place, so as to win some to Christ. I will try and keep all the commandments of God and the faith of Jesus, and will try to persuade others to do the same.

I think that few will be saved, for strait is the gate and narrow the way, and few there be that find it. But O, how many go the broad way that leads to death! I find here infidelity on the increase. I think full half the people in this place are infidels, and those who profess to be orthodox are not much better. Nearly all I talk with deny the Bible and trample God's holy book in the dust. O how few there are that truly love God's word! Well, I can truly say, Lord, how I love thy law; it is my delight in my waking and sleeping hours. I do love God's blessed truth. His word is spirit and it is life to all that love and obey it. I often think of the lonely ones scattered abroad. How I should like to visit some of them and try to cheer them in these last days of trial; but the Master will soon come, and then all the lonely ones will be gathered home. I love that blessed piece in the last ADVOCATE by Bro. A. C. Long, for I do firmly believe my home will be on this earth, and that the kingdom will be on this earth. The New Jerusalem will be on this earth, for I read the wicked shall be destroyed out of the earth, but the righteous shall remain in it, and the kingdom and the greatness of the kingdom under the whole heavens shall be given to the people of the Most High. May the Lord hasten the time when all the saints will get home, is the constant prayer of your brother in Christ.

White Cloud, Newaygo Co., Mich.

The article on the "Ten commandments the Constitution of God's government," is deferred until the publication of the present article on "Who Changed the Law." This is right. Let us have matter on the standard articles of our faith, and especially those which distinguish us from others. No, Bro. B., it is not too lengthy; but in long articles on these subjects it would be well to make divisions with sub-headings. We are glad to have a good supply of matter for the paper. It shows a good interest in the paper, and we trust that our list of receipts for the paper will soon be larger. We must not complain, but must labor to send out a good paper.

NATURAL SCIENCE—In the past two weeks we have attended a course of lectures on the Science of Human Nature, or Phrenology and its accompanying truths of health and proper modes of living; the lectures by Dr. U. E. Traer, of Vinton, Iowa, where he is proprietor of a Hygiene Institute. The lectures are good and instructive. We think a great deal of science; not "science falsely so called," but true science; for if there was not true science Paul could not say to Timothy to avoid the "opposition of science falsely so called." The more we know of Natural Science the better; and the more we understand of Human Science, that is, of ourselves, the better we may be able to live, to employ our faculties for health, hope, and happiness; and the better we may understand and exercise our relations to God and our fellow beings, which the law of God enjoins upon us. This Natural Science of Human Nature teaches us to adore our Maker, and that it is one object in life to glorify him who has so wonderfully made us. It teaches us that the organs of mind which we possess, of faith, hope, and veneration, show that we not only possess a high degree of intelligence, but we are made to adore the Great Author of our beings.

The second coming of Christ is an event of great importance to the Christian, and should be kept as clearly before the mind as possible; that it will be as actual and literal an event as the mind can conceive. And everything said concerning the manner and time of his coming should be with the idea of literality and personality, and we wish the *Advocate* to avoid any teaching that would confuse the mind of the young convert on the subject; or of any others. The Savior comes for our deliverance—to raise to life the dead sleeping in him, and to change the living saints to immortality: to set up his coming and establish his reign of righteousness. Let us hold on to our faith of loving his appearing, and watching unto the end.

The Eastern Question.

THAT such a question exists, none need doubt; and so there is a Western question; and these two national, political questions spring from the fact that the fourth monarchy, represented in Daniel's vision of the seventh chapter of his prophecy, by a beast dreadful and terrible, con-

tinued a consolidated empire until A. D. 395, when it was divided into the Eastern and Western Empires. The West, the strong hold of the papacy for thirteen centuries, and the East, under the supremacy of the Turkish Mohammedan power for over four hundred years. The question with the kings of the earth and their ministers of the state is: (since the civil authority of the Pope has been taken away, and the supremacy of the Sultan has been broken,) What shall be done with them? The student of divine prophecy sees in these circumstances the last ditch reached by the successors of the emperors of the East and the West; and the next great change brings the second advent of Christ and the kingdom of God, as God's revelation has spoken.

In applying the prophecy of Daniel's fourth beast with its ten horns, and the iron and clay period of the metallic image, to the last phase of events to be identified in the history of the fourth kingdom, we are called to occupy the world in the time before the governments of the world in the end of the times of the Gentiles, that the prophet did in the beginning, as he stood before the king and said, "Thou art this head of gold." So may we say as we "prophecy before [concerning] many world," occupying the territory of the old Roman kings," occupying these feet of iron and clay—"Thou art these ten horns of the nondescript beast." To art these ten horns of the nondescript beast. "Thou art the little the Papacy we may say: "Thou art the little horn before whom three of the first fell, in which were eyes, and a mouth speaking great things;" To the pretended occupant of St. Peter's chair; "Thou art the man of sin of which Paul spake." To the Roman Hierarchy: "Thou art this woman sitting upon the scarlet-colored beast, drunk with the blood of the martyrs of Jesus. Over thy arrogant head is poised, in the hand of sorrow thou the last vial of wrath. The cup of sorrow thou hast filled to others, shall be filled to thee double. Thou callest thyself Christian—the spouse of Christ—the spotless bride of the Lamb. But upon thy brow is graven by the hand of Inspiration brazen horns; Babylon the Great, the Mother of Harlots and Abominations of the Earth." As of Harlots and Abominations of the Earth, the last upon the wall of Babel's palace, the last upon the wall of ancient Chaldea, so upon thy heavens, already darkening over thy head, is written, 'Mene, Tekel, Upharsin'; and this is the interpretation: 'God hath numbered thy kingdom and finished it.' 'Thou art weighed in the balance and art found wanting.' 'Thy kingdom is divided, and shall be given to others.'

Think me not rash; prophecy hath spoken it, and must be proclaimed. If the ministers of the Word of truth should hold their peace, the stones would cry out. And sometimes it seems to me there is such a spirit of tardiness and lethargy in the church with reference to these things, and what they portend, I long for the rocks to break their silence and speak what God has commanded man to utter. What if it should engender the ill-will of Satan and his anti-Christian agencies? it is no more than we have reason to expect. "So persecuted they the prophets that were before."—*World's Crisis*.

Appointments.

I wish to say to the readers of the *Advocate* that I am ready to resume my appointments. The brethren in Nodaway Co. may announce meetings for third Sunday and Sabbath in March. On account of pressing invitations from various quarters I have had to suspend my regular appointments with the church at Alanthus, which will be resumed the first Sunday in April and Sabbath before, and continued until my time is filled up.

Those who have sent in questions will please exercise patience. I will answer all as soon

as I can conveniently, but I cannot answer all at once, so each must wait his or her turn.

Bro. N. A. Wells visited the Alanthus church last Sabbath and Sunday. On Sabbath he gave us a good practical discourse, full of good thoughts, and wholesome instructions. He preached at night in the town of Alanthus, and on Sunday night south of town, near the residence of J. W. Osborn, but on account of ill health and the condition of the weather I did not have the privilege of attending either meeting.

Those writing to me will please address me, Enyart, Gentry Co., Mo., instead of Alanthus Grove. A. F. DUGGER.

Letters and Money Received.

Inlina Friend \$1, Maranda Johnson \$2, Warren D Beedle \$1, John J Moss \$1.50, John D Burns \$1.50, Wm Marshall \$2, W C Long \$1.65, N B Steward \$2, A C Long, B G S, John.

Books and Tracts FOR SALE AT THIS OFFICE.

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

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Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

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THE *ADVOCATE* is devoted to the doctrines of the Seventh Day Sabbath, (observe the Bible Sabbath week,) together with the nature of Man, in death, the End of the world, and the future inheritance and abode of the Kingdom of God, the redemption by Jesus Christ Christian Life, and kindred

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