I cannot answer it his or her turn. ed the Alanthus On Sabnday. actical discourse, holesome instruc ht in the town of night south of J. W. Osborn, but the condition of he privilege of at-

piease address Mo., instead of A. F. Dugger.

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Marion, Iowa, Third Day of the Week, 25th Day of the 12th Month, 1881. (Mar. 14, 1882.) NC. 49. VOL. XVI.

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to 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.

Great Gain.

Some here think the rich are happy, With their mansions great and high, With their lofty towers and eastles, Reaching up to meet the sky;

With their retinue of servants, In their livery rich and gay, Waiting on them in their grandeur, All their orders to obey;

With their table filled with dainties, Brought from every foreign clime, Eating drinking, loving pleasure, Rarely heed they fleeting time.

Do you envy them their pleasure,
Discontented with your lot?
Cease to look at things around youLook at those which yet are not.

Would you be by these things blinded, Fleeting as the morning dew; All combining now in hiding A dear Savior from your view?

Earthly riches tend to deaden
The desire for those to come—
Father, do not give us riches,
Lest we cease to long for home.

Here we now should be contented, And not murmur or complain, For God-likeness with contentment, Scripture tells us is great gain.

John Ward in World's Crisis.

Who Changed the Law?

J. W. CASSIDY.

[Continued.] We each have a case pending in the court acts. of heaven. In the first place we want a witness there that cannot be impeached; one who has been a true loyal subject to the government of heaven. In the second place we want an advocate who has been equally true. Now have we the witness and the adcourt of the universe. Now if Jesus is to plead same in every particular. If he had deviated Lord indeed spoken only by Moses that he testify in our behalf, and Jesus is to plead in the least he would not have been the spottestify in our behalf, and Jesus is to plead same in the least he would not have been the spot-our case before the bar of God, we must be in the least he would not have been the spot-it. (4) And the Lord heard our case before the bar of God, we must be in the least he would be that the type it. (4) And the Lord spake suddenly unto loyal subjects as far as we know how to be. less lamb of God. We know that the type it. (4) And the Lord spake suddenly unto

is eternal death.

I take the position that it was impossible for Jesus to add to or detract from what God had said, or what had been outlined by his prophets. His mission was one of entire submission to the Father. He said repeatedly that he spoke the words and performed the acts as God had directed. If he had not done type lamb as a witness, when the higher order of animal had fallen and the decree had gone forth that man must die. In order that God should be just and not alter his words, had been predicted by them. and at the same time be a merciful and kind parent, he must of necessity provide a remedy whereby man could regain what was lost in Adam; therefore he selects a substitute from the lower order of animal life as an emblem of all that is pure, just, good, and submissive, as a type. The antitype had to be true in every particular to the type, otherwise we would not have had the great antitypical sacrifice on Calvary; neither would we have a great antitypical High Priest today. Jesus, from his birth to his death, was most emphatically lamb-like in all of his

Now I want to ask the question, Could the

But if we, by our actions and words, are im- lamb could not make any change in the law, peaching the witnesses by making them say neither alter the words that had gone out of something they did not say, rest assured they cannot testify for us, but would be against the antitypical lamb, of doing so? "He was us, and Jesus would let our cases go by de-oppressed and he was afflicted, yet he opened fault, as he has not been properly sustained not his mouth; he is brought as a lamb to by us. Men will pay thousands of dollars to the slaughter, and as a sheep before her a lawyer to conduct a case before an earthly tribunal for the purpose of gaining a few Isa. 53: 7. Seven hundred and twelve years acres of land, or a paltry sum of money. But before Jesus' advent to this world Isaiah here the case is different; the attorney is the gave an outline of his character. According best known in the realms of God's universe; to the history we have of him we find he was he offers his services free of charge, and the dumb to everything that came in opposition case at issue is of more value than all the to the will of God; and when he was insulted treasures of the earth. It is life or death, and led to the slaughter, he opened not his To be loyal is life everlasting; to be disloyal mouth in any false testimony, but he was always active in speaking the words and doing the work that God gave him, and nothing more. As long as he would not bear false testimony before his Father, how can we expect him to do so for us. As a lamb he was dumb and did not open his mouth against the decrees of his Father, therefore he is not a witness for the change, neither as he had been instructed to do he would did he make it. Friends, it will not answer have been a sinner with us, consequently he for us in the great day of judgment to imwould not now be the spotless antitypical peach the lamb-witness, for he will tell the lamb of God. In proof of this we offer the same story there that he did on the mount, "Think not that I am come to change the law," or alter anything that the prophets have said, for all must be fulfilled just as it

I would ask, How can a mediator or an advocate stand between the majesty of the law and the culprit and change the law to suit the criminal, and at the same time vindicate the law? Such an attorney would be a fit subject for the insane asylum.

After Jesus ascended on high with the sacrificial blood of the great antitype to cleanse the sanctuary of the courts of heaven, he then became the antitypical High Priest, and retains that office still, and will continue to hold that office until he is crowned Lord of lords and King of kings. When Jesus' office of priest commenced, the Aarenic priesthood ceased by limitation. Did Aaron type lamb make, alter, add to or take from while acting in the capacity of high priest, any laws, statutes, or words, that had passed make any change in the law which God gave the lips of the great Jehovah? Think over them through Moses? I answer, no. Did he the matter candidly before you answer. We think to take to himself the great prerogaknow it could not. Its mission was one of tive of directing the destinies of Israel ? Yes, submission. It needs no argument to prove and he and his sister were punished for their vocate? Yes, Jesus has offered ms service submission. That the lamb is the most kind, gentle, and presumption. Those who think Jesus the with that of the Holy Spirit to testify in our submissive of all animals. It will bear any Priest made the change the change of the with that of the Holy Spirit to testily in our submissive of all animals. It will bear any Priest made the change, should read careful-behalf, and with that he has offered his great amount of suffering without a murmur. We ly the following verse the latter than the has offered his great amount of suffering without a murmur. behalf, and with that he has offered his great amount of suffering without a murmur. We ly the following verses from Numbers, 12th talent and wisdom to perpare our cases and can insult it to our heart's content, and it chap. (1) "And Mission Numbers, 12th talent and wisdom to perpare our cases and can insult it to our heart's content, and it chap. (1) "And Miriam and Aaron spoke bring them properly before the great supreme will not retaliate. Now Jesus must be the against Moses. (2) And the bring them properly before the great supreme can mean the court of the universe. Now if Jesus is to will not retaliate. Now Jesus must be the against Moses, (2) And they said, Hath the court of the universe. Now if Jesus is to will not retaliate. If he had deviated Lord indeed spaces will be said, Hath the Move, and unto Aaron, and unto Miriam, toon out ye three unto the tabernacle of the Convocation; and they came out." A aron and Miriam thought they had as much authority to make, change or direct the destination of the Lord, so shall your seed and nane the wind the shall come to pass the great Law-giver had not allow any changes to be made and will be kept that day, if it is the sare will keep that day, if it is the sare will keep that day, if it is the sare will keep that day, if it is the sare will keep that day, if it is the sare will keep that day, if it is the sare will be be sare the will be better that the same and will not allow any changes to be made and will not allow any changes to be made and will not allow any changes to be made and will not allow any changes to be made and will not allow any changes to be made and will not allow any changes to be made and will not allow any changes and will not allow any changes and will not allow any changes and that the new earth. T

and, behold, she was leprous." Are we not covered with the leprosy of sin? Sin is the transgression of the law which is to stand for a thousand expensive the world. for a thousand generations; the law that was pronounced perfect, holy, just, and good,

the apostle James. There has been no change made in that law; and every time we violate the Sabbath, we are in danger of being struck with the leprosy of sin and the Lord departing from

by David, and declared to be the royal law

I have digressed somewhat from the point I wished to make. The question is, Did Jesus, the Priest, Mediator, make the change? First, I have shown that Aaron the type could not, he was punished for simply thinking to have something to say about the mat-In order to be true to the type Jesus must not even think of making a change. If he had done so it would have been a sin equal to Aaron's. Jesus knew when he commenced his ministry that he would be accused of altering the law; hence he says, Think not that I came to destroy (mutilate,) the perfect, holy, royal law; I came to magnify it and make it honorable. As long as that he would not make any change in the law, we do wrong to impeach him.

be guilty of such an act. When he comes as King of the Jews, the whole Gentile world good. [Concluded in next number.] will have to conform to his will. Isa. 66: 22,23,

ADVENT & SABBATH ADVOCATE.

Friends, the anger of the Lord is kindled against us whenever we try to make him say something he did not say. "And he departed." Will not the Lord depart from us when we divine? It will not do to make them bear divine? It will not be change in the law just to the law j Will not the Lord depart from us when we say Jesus made the change in the law just to false testimony; such testimony such testimony of sin? "And Aaron looked upon Miriam, and behold, she was leprous." Are we not

There will be but one law by which to judge the world; hence there could be no changes antediluvians will condemn us; and what must of course fall. To use a homely phrase, will condemn us now will in the judgment decide our final destiny, and that is no other We must not impeach the twelve faithful responsibility, powers, attributes, and proministerial life. They wrote his words faithfully and plain, so that he that is a way-faring man, though a fool, shall not err therein. Did the great apostle of the Gentiles make the change? No. He says the law is holy, and the commandment holy, just and good. Paul had a custom to keep the Sabbath. Acts 17:2. "And Paul as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures.' 18: 4, "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. (11) And he continued there [Corinth,] a year and six months, teaching the word of God among them." Could a man like Paul teach one thing and practice an the faithful witness has positively testified other? Would he tell them the first day was the seventh? To accuse the man of such an Again, Jesus was born a Jew, and will act would be an impeachment of his testimony before God and the whole world; conseter or change the law? We all know that a strict Jew would suffer death before he would avail. No, Paul did not make the change, because he declares the law is holy, just, and

Petaluma, Cal.

pro bet among you, I the Lord will make myself known unto him. (8) And with him I will speak mouth to mouth; wherefore then were ye not afraid to speak against my servant Moses?" Here is the type of Aaron's trying to take the power out of the hands of trying to take the power out of the hands of the Lord would not permit it. If he would not allow one of his chosen servants to have anything to say in the matter (and a type at that,) how can we expect he will allow anyone else to make a change in the words which have gone out of his lips? (9) "And the anger of the Lord was kindled against them." Friends, the anger of the Lord is kindled against to whenever we try to make him say something he did not say. "And he departed." "And he departed." "And he departed." "The salb the will be kept when he we earth. King of the Jews to reign in the new earth. King of the Jews to reign in the new earth. King of the Jews to reign in the new earth. King of the Jews to reign in the new earth. King of the Jews to reign in the new earth. There is not one had and and my feet, that it is I myself; handle a

Now, from the various uses of the word spirit, we would like to know which is the little embryo angel in man. Is there a single instance in which the word spirit points to an entity in man's body? This is the first request and the mildest form in which it can be presented. If spiritualists cannot point us to one thus saith the Lord for this; if this cannot be proved, everything built upon it They talk very largely and fluently about the immortality, deathlessness, intelligence, men who were with Jesus all through his gressions of the spirit, without so much as ence of such a spirit entity. Let such do one thing at a time, and commence in the right place. First, prove the existence of such an entity in man, then prove its intelligence, immortality, and deathlessness; and lastly that it leaves the body and carries off all its intelligence, responsibility, &c., and exists as an intelligent creature, independently of the body. Here is work enough to last such some time. The significations of the word spirit, as it is used in the Bible, will certainly furnish them but little aid. Every single instance is a death blow to such a view.

In closing our remarks upon the significations of the word spirit we invite attention to the fact that the word spirit is frequently the Sabbath, and as his custom was, keep used in Scripture to point out a principle or essence which prevades the atmosphere, and act would be an impeachment of his testimo- perhaps all space, giving life and energy to all created intelligences. It is the vital principle in the breath or atmosphere, which, when inhaled magnetizes the blood and imparts to it its life. It is not the air itself, but it is in it. It is not the life itself, but the cause of it. It is not the mind, the thoughts,

contact with the organized man these. The words soul and spirit a used, and we believe all that Jesus, and the apostles, affirmost willingly and faithfully; no means bound to believe all en, unenlightened by wisdon may affirm, nor all that a co Catholic or Protestant church them in their catechisms and ially, seeing that they cannoningle thus saith the Lord f theory upon this subject. We ly and candidly ask for one Scripture which declares the be an intelligent creature single text which declares th mortal, or the spirit deathles Scripture can be adduced, wh est and conscientious believe tion of the holy Scriptures this heathen and Roman Ca

Let me say, in conclusion vestigation of this subject I to be as brief as the import ject would allow. seemed to be sarcastic. my intention, for it is a sub serious consideration. In subject for your serious con as one who loves the great truths couched in God's any errors or dogmas that to retard its progress I feel all the energy that my hea given me. And this soul a an error that is sapping the of true Christianity; hence cry aloud and spare not. straw for a doctrine that most critical examination doctrine, when held up t lation, and viewed by cand minds, at once falls to th it all of the false dogm mother of harlots.

I know some think i sleep in the grave until Dear reader, it will When in perfect healt couch at night it seems morning. So it will b who is grounded in the healthy Christian lif ment until he will he and awake to imme standing it is my ear the coming of the Lo sleep I can say with I would not live alwa Since Jesus has laid There, sweet be my re And hail him triump Yes, had not Jesus case would have be if the dead raise no And if Carist be n ye are yet in your

irit.

opic we will notice word spirit where ignification. Matt. ples saw him walk roubled, saying, It out for fear.' Mark him walking on nad been a spirit, 39, 'But they were and supposed they 39, 'Behold, my is I myself; handle ath not flesh and In the three inword spirit is from ot pneuma, as in a phantom; that ical illusion, or an giving the signifions a great variety spirit, or air in mo oul or spirit; 3rd, the soul, &c. The adoption, the spirit ise, the spirit of the any extent.

uses of the word mow which is the Is there a sinword spirit points ? This is the first orm in which it can alists cannot point ord for this; if this hing built upon it se a homely phrase, t before the horse. and fluently about sness, intelligence, ttributes, and prowithout so much as touching the existy. Let such do one mence in the right xistence of such an ve its intelligence, essness; and lastly nd carries off all its ty, &c., and exists independently of enough to last such ations of the word Bible, will certainly d. Every single insuch a view.

upon the significawe invite attention spirit is frequently t out a principle or he atmosphere, and g life and energy to It is the vital prinatmosphere, which, s the blood and imnot the air itself, but life itself, but the mind, the thoughts,

&c., but it is the principle which operates have fallen asleep in Christ are perished" the descent of Jesus, and before he comes to earth, upon the brain and causes all mental phe(not gone to be seen to be seen to Jesus, and before he comes to earth, upon the brain and causes all mental phenomena. It is not the life, inlelligence, and gensation, but that which when brought in contact with the organized man produces all

The words soul and spirit are frequently used, and we believe all that the prophets, Jesus, and the apostles, affirmed of them, most willingly and faithfully; but we are by no means bound to believe all that he heathen, unenlightened by wisdom from above, may affirm, nor all that a corrupt Roman Catholic or Protestant church may attach to them in their catechisms and creeds, especially, seeing that they cannot adduce one single thus saith the Lord for their entire theory upon this subject. We do most earnestly and candidly ask for one single text of Scripture which declares the soul or spirit to be an intelligent creature in man, or one single text which declares the soul to be immortal, or the spirit deathless. If no such Scripture can be adduced, why will the honest and conscientious believers in the perfection of the holy Scriptures longer cling to this heathen and Roman Catholic tradition?

Let me say, in conclusion, that in the investigation of this subject I have endeavored to be as brief as the importance of the subject would allow. I may have, at times, seemed to be sarcastic. This has not been my intention, for it is a subject that requires that sinneth it shall die," Ezek. 18: 4. Thereserious consideration. In presenting this subject for your serious consideration I do it God; unless your hope is grounded upon as one who loves the great and important truths couched in God's holy word. And any errors or dogmas that have a tendency to retard its progress I feel like battling with all the energy that my heavenly Father has but is long suffering to us ward, not desiring given me. And this soul and spirit entity is that any should perish, but all should come an error that is sapping the very foundation to repentance. Salvation is free to all. Then of true Christianity; hence it is our duty to let the wicked man forsake his ways and the cry aloud and spare not. I would not give a straw for a doctrine that will not bear the And this false most critical examination. And this false doctrine, when held up to the light of revelation, and viewed by candid and unprejudiced minds, at once falls to the ground, and with and see if these things are so; and if you it all of the false dogmas and isms of the mother of harlots.

I know some think it a terrible thing to sleep in the grave until the resurrection morn. Dear reader, it will seem but a moment. When in perfect health you retire to your couch at night it seems but a moment until morning. So it will be with the saint of God, who is grounded in the truth; whose has a healthy Christian life it will be but a moment until he will hear the trump of God and awake to immortal youth. Notwithstanding it is my earnest desire to live until the coming of the Lord, yet if it be my lot to sleep I can say with the poet,

I would not live always; no, welcome the tomb, since Jesus has laid there I dread not its gloom. There, sweet be my rest, till he bids me arise And hail him triumphant descending the skies.

(not gone to heaven), 1 Cor. 15: 16-18.

ber that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6: 23. ious boon. Men may tell you that you have it already. The devil did the same to our first parents, and thus deceived them, and he will do the same by you. I earnestly beg of through Jesus that you can obtain this prec will do the same by you. I earnestly beg of you be not deceived by these false doctrines, for God, who cannot lie, has said, "the soul fore unless 'your life is hid with Christ in God's eternal truth, your reward will be eternal death. For the wages of sin is death. Remember that God is not slack concerning his promises as some men count slackness. unrighteous man his thoughts, and let him turn to the Lord, who will have mercy, and to our God, who will abundantly pardon. May the God of all grace help you to consider these things, and to search the Scriptures find them so, accept salvation on the easy terms of the gospel, and be prepared for the coming and kingdom of our Lord and Savior Jesus Christ, that you may have an abundant entrance administered to you into his everlasting kingdom.

Bangor, Mich.

Will the Saints go to Heaven?

H. E. CARVER.

"WHITHER I go thou canst not follow me now, but thou shalt follow me afterward." John 13: 36. In Advocate No. 41, present Vol., an article appears by the writer taking the position that at the second coming of our Lord, the resurrected and translated church will be favored with a visit to their Father's house in heaven before entering And hail him triumphant descending the skies.

Yes, had not Jesus gone into the tomb our yes, had not Jesus gone into the tomb our the nations of earth in the times of restitution. In one place Bro. Long's language seems to the nations of earth in the times of restitution. In one place Bro. Long's language seems to the nations of earth in the times of restitution. In one place Bro. Long's language seems to the nations of earth in the times of restitution. In one place Bro. Long's language seems to the nations of earth in the times of restitution. In one place Bro. Long's language seems to the nations of earth in the times of restitution, the way of such a visit, seeing that at least in the way of such a visit, seeing that at least two men have already been visiting there some two men have already been visiting there some thousands of years. It was also shown that at upon their duties as kings and priests, jointly

the resurrected and translated ones will be caught away from earth to meet him in the air. It was that God has marked out to redeem fallen man. Man dies, returns to dust, his natural element; is laid away in the tomb to moulder buck to dust. Then Jesus, the life-giver, the second Adam, the Lord from heaven, enters the tomb and imparts a new life and the complete second contact on the complete second contact of the complete second contact on the complete second contact of the complete second conta ters the tomb and imparts a new life, not the natural or could be considered in the coming ages, will be inducted into office; in the coming ages, will be into office; and the coming ages the writer believes that natural or earthy life, but a spiritual life, eternal life. He has gotten the victory over the grave, and the rising saints can about opportunity more favorable than during the time the grave, and the rising saints can shout, "O grave, where is thy victory?" Thanks be to God who has given us the victory through our Lord Jesus Christ.

"Monies as our Factor opportunity more favorable than during the time opportunity more favorable than during the ti Dear reader, have you acknowledged Christ as your Savior? Are you looking for that blessed hope and the glorious appearing of the Great God, and our Savior Jesus Christ? Is your hope a hope that looks forward to the first resurrection? or are you without God and without hope in the world? Remember that "the wages of sin is death, law and the same and the second an ath, but the public event. 3rd, That the language of our text, rough Jesus

It is only to any prospective visit to heaven, but to his (Peter's) individual death.

connected with, the points in dispute. He says: "Bro. Carver thinks he has found such a passage," that is, a passage that says the saints shall inherit heaven also. Brethren should be careful when they undertake to state each others views. The thought of the saints inheriting heaven has not been in my mind since I first heard the advent doctrine, and nothing of the kind can be found in my writings. Surely there is a difference between visiting a place and inheriting that place. Suppose Bro. Long should give me a cordial and pressing invitation to visit him in Missouri, and I should go (which I should be pleased to do), would my visit there give me any claim to the State of Missouri as an inheritance, or even to inherit Bro. L.'s farm? Bro. L. would hardly look at it in that light, nor do I suppose that Enoch or Elijah regard heaven as their eternal inheritance; but that after they have returned and lived on the earth a million years they will look back and regard their visit to heaven as a very pleasant, though brief one

Again: In relation to Paul's interview with Jesus on the road near Damascus, Bro. Long uses this language: "And as Paul saw Christ in vision this language: "And as Paul saw Christ in vision on his way to Damascus he did not see him in reality." (The italics are mine.) This he bases upon the circumstance that Paul in relating the matter to King Agrippa calls it a "heavenly visioa," Acts 26: 19. In relating this same circumstance to the people of Jerusalem Paul records the testimony of Annanias, who rectored his called. testimony of Annanias, who restored his sight, as follows: "And he [Annanias] said, The God of our fathers hath chosen thee that thou shouldest know his will, and see that Just One, and shouldknow ms with and see that out 'Acts 22: 14.
Again, Paul enumerating the witnesses who had seen Christ after his resurrection, says, "Last of all he was seen of me also, as of one born out of due time," 1 Cor. 15: 8. Now if, as Bro. Long affirms, Paul did not see Christ in reality after his resurrection, then he is not a competant witness of that event, and he and Annanias are both in-

femiliar custom of trampling town.

Without giving any further attention to preliminaries let us now inquire into the merits of
Bro. Long's theory of the advent. In expressing
Bro. Long's theory of the advent. In expressing
list views he uses this language: "There is no
instery about being eaught up or away in the air,
nistery about being eaught up or away in the air,
of our Savior will deseend upon the Mt. of Olives,
for our Savior will deseend upon the Mt. of Olives,
for our Savior will deseend upon the most
in the air to meet him." This is a plain, unambiguous statement, and as we are referred to
liven. 14: 4 we will examine that prophecy and
see whereabouts in it the descent upon the mount
is located. The prophecy of this chapter begins
with, "Behold, the day of the Lord cometh,"
and does not end until holiness to the Lord is the
prevailing principle in Jerusalem and in Judah;
but there is much to be accomplished in the mean
itime. The first event predicted is that the spoil
of Jerusalem shall be divided in the midst of
her, "For [says the Lord.] I will gather all nations against Jerusalem to battle, and the city
shall be taken, and the houses rifled, and the
women ravished, and half of the city shall go
forth into captivity, and the residue of the people
shall not be cut off from the city. Then shall
the Lord go forth and fight against those nations,
as when he fought in the day of battle; and his
feet shall stand in that day on the Mount of Oltree." The prophecy goes on to describe the as when he fought in the day of battle; and his feet shall stand in that day on the Mount of Olives." The prophecy goes on to describe the dividing in twain of the mount, probably by the dividing in twain of the mount, probably by the action of an earthquake; the production of a great plain to which the surviving inhabitants thee; and the 5th verse ends with, "The Lord my God shall come and all the saints with thee," Now the very earliest point of time possible to locate the second advent in this line of prophecy is where the Lord roca forth to fight against these locate the second advent in this line of prophecy is where the Lord goes forth to fight against those nations, whilst the coming of the saints with the Lord is not mentioned till after the mount has been divided, the plain formed, and the people gathered into it. Take the earliest point possible, however, and according to Bro. Long's expressed view there are notable events yet to transpire before the Lord can come. fore the Lord can come.

If Bro. Long, as a minister, preaches in har-If Bro. Long, as a minister, preaches in har-mony with the theory he has espoused, he will teach somewhat as follows: "Brethren, it is not necessary or proper to regard the second coming of Jesus as an impending event that may occur at any time. You need not look up and lift up your heads in expectation of speedy redemption till you see or hear of the armies of all nations on till you see or hear of the armies of all nations on the way to the siege of Jerusalem. When you see this begin then you may begin to look, hope, and expect; and when the news is flashed over the wires that those armies have really taken the city, robbed the houses, and taken half the people into captivity, then you may rejoice, knowing that your redemption is nigh, even at at the doors." I have not the least idea that Bro. no possible way to avoid such conclusions, if the skin were durable, and covered them.

when Jesus instructed his disciples how they When Jesus instructed his disciples downed might know when Jerusalem's destruction was about to transpire, he said, "When ye shall see the abomination of desolation spoken of by Danthe abomination of desolation spoken of by Dan-iel the prophet, stand in the holy place," or in other words, Jerusalem compassed with armies, then know, &c., and flee. Now if Jesus knew that the capture of Jerusalem by the armies of all nations at his second coming would occur a short time before the resurrection and translation of the saints, it is reasonable to suppose that he would mention it as a sign of speedy redemption. He did not mention it, hence it is no benefit to He did not mention it, hence it is no benefit to us as a sign, for the reason that it occurs after the redemption of the church and just before their descent with Jesus to the earth. That there are insurmountable difficulties in harmonizing she Scriptures relating to the second advent upon the hypothesis that it is one single event, will appear more clearly as the subject is more thoroughly inpositorated investigated.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 25th day of the 12th month, 1881

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

Remission by Blood.

But he in whose sight and against whom they had sinned, did not consider this a sufficient clothed them, v. 21. Why did not one kind of clothing do as well as another? and why be made use of to clothe the human pair? These questions naturally arise, and we think

ADVENT & SABBATH ADVOCATE.

Another most important thing now was, the decided for himself who gives the loosest rive to his imagination, and who clines closest rive to his imagination, and who clines described in the second and translation of the saints is so the second and the second

made through the Savior. little record of the early institution of this system, but we find Cain and Abel making offerings and sacrifices to God; and in the case of the coats of skins being made for Adam and Eve we may very reasonably infer that the animals from which the skins were taken were those which had been slain for sacrificial purposes.

Another thought: As the aprons they made themselves were not considered a sufficient covering in the eyes of God, neither one of much worth in any particular, so the works we can do ourselves are not of sufficient avail in the sight of God to cover our sin. Nothing that we can do will atone for the sins we have committed. They must be remitted by blood; must be washed away by life blood, must be canceled by the cleansing blood of Christ, whose life was shed that we might live. We may cease from sin, and be very sorry for our errors; we may become properly enlightened as to the nature of sin, and the obligations of the law, the transgression of which is sin, and we may resolve to live obedient to it for all future time; but what will that do for the sins we have committed, our transgressions of the law of God? The law of God contains no remedy WHEN our first parents had sinned and for its violation; it is a standard of righteouswere aware of their nakedness and sense of ness, hence the law alone can give no hope shame on account of their sin they sewed for to the sinner. The law slays the violator of themselves aprons of fig leaves, Gen. 3: 7. it, condemns him, because he has not yielded the required obedience. Therefore, as Paul says, "When the commandment came sin recovering, so made for them coats of skin, and vived and I died;" that is, the commandment made him aware of sin: aware that he had sinned. He died; died to the law, for it slew were animals now slain that their skins might him, showed him his hopeless condition and that he now had no righteousness of his own whereby to stand in the sight of God, as he the second advent as are here sketched; but I see the second advent as are here sketched; but I pared the law to a mirror, in which we be-

old ourselves as sinners, our real hold ourselves as we are. nd see we are, and seeing w ourserve what we ought to be, ou directed to the means by whi be relieved of our disabilities, a tain to the perfect state we des the holy state we would have the not have sinned and come glory of God.

This remedial system, the go Christ, is well represented by of the coats of skins provided to rents. It is a sufficient covering sins are blotted out and rem They are completely covered, and removed from us as far from the west. Its sufficience in that he that cometh to the shallin no wise be cast out. He world and died to bring life a to light by the gospel. Its su shown in the saying of Pau Christ came into the world to 1 Tim. 1: 15. He is able to s uttermost that come to God that he ever liveth to make them, Heb. 7: 25. He who made a sin offering on our might be made the righteo him, 2 Cor. 5: 21. And to t him will he appear the second a sin offerering unto salva Nothing could be more con pel of Christ is as the ark of Noah and his family passe from the antediluvian perio In the gospel ark believers from mortality to immortal their lives may be suspend being hid with Christ in G securely in him, for whe shall appear with him in § ter upon that glorified a in reservation for those and his ways; and although seen it, nor ear heard it, tered into the heart of n hath prepared for them hath been revealed to Spirit, and we can take on, knowing that our the Lord, and that our eth nigh.

This was sufficient have no record of the to the first pair that given which gave ho coats of skin covered Seed that should be would be stronger fallen under the Seed who should co then get the victor deem his victims. faith in this promi in them. The pro Christ was suffici they could look "mighty to save, faith so as to rel for their salvati

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Tim. 1: 15. He is able to save them to the uttermost that come to God by him, seeing that he ever liveth to make intercession for them, Heb. 7: 25. He who knew no sin was made a sin offering on our behalf, that we might be made the righteousness of God in him, 2 Cor. 5: 21. And to them that look for him will he appear the second time without a sin offerering unto salvation, Heb. 9: 28. Nothing could be more complete. The gospel of Christ is as the ark of safety in which Noah and his family passed over the flood from the antediluvian period to the next age. In the gospel ark believers in him may pass from mortality to immortality; and although their lives may be suspended, yet, their lives being hid with Christ in God, they can rest securely in him, for when he appears we shall appear with him in glory, and shall enter upon that glorified and spiritual estate in reservation for those who love the Lord and his ways; and although eye hath not seen it, nor ear heard it, neither hath it entered into the heart of man what things God hath prepared for them that love him, yet it hath been revealed to us somewhat by his Spirit, and we can take courage and persevere on, knowing that our labor is not in vain in the Lord, and that our redemption now draw-

This was sufficient for the patriarchs. We have no record of the faith of Adam, but it was to the first pair that the promise was first given which gave hope to the race; and the coats of skin covered them. The promised would be stronger than they, for they had fallen under the tempter's wiles, and the Seed who should come must also resist him, seed who should come must also resist him, then get the victory over him, and then retain them. The promise of God, and it begat hope faith in this promise of God, and it begat hope faith in this promise of redemption throin them. The promise of redemption throin them. The promise of redemption throin them they sufficient to give them faith, and Christ was sufficient to give them faith, and they could look forward to him who was they could look forward to him who was faith so as to rely upon it. Their own efforts for their salvation by any work they might

sufficiency we ought to rejoice, lift up our heads with hope. Our faith should be active, and should inspire us with zeal in the Christian race, to run it with patience, looking to the Author of our faith, who will also be its finisher, when faith shall be lost in sight, having realized the promise, and salvation being complete from death and the grave. And rejoicing in the hope of salvation it should prompt us to the practical duties of the Christian life, strengthening us for every good word and work. The hope will comfort us in every trial, enabling us to look forward to our complete redemption from the curse when all ill will be removed, and we shall enjoy eternal life and blessedness in the kingdom of God kingdom of God.

Bible Promises Accepted and Made Practical.

As we read the exceeding great and prec As we read the exceeding great and precious promises recorded in the sacred writings, the question naturally rises, To whom were these promises made? and the Holy Book makes answer, "To you and to your children, and to all that are afar off, even as many as the Lord our God shall call." We find, too, the Lord our God shall call." We find, too, that these promises are not only universal, but are adapted to every condition and circumstance of life. Are there any in the depths of sorrow, the All Farher says, "I will make darkness light before them." Any forsaken of earthly friends, "I will receive you, ye shall be my sons and daughters, aith the Lord God Almighty." Any outside the gate-way of life eternal, "Knock, and it shall be opened unto you." Any who know not the path of peace, "Seek, and ye shall find." Any who have any want unsatisfied, "Ask, and ye shall receive." To enumerate the promises would be impossible. Suffice it to say, that of all the myriad creatures and conditions of the human race, each has a share

do was only as the fig-leaf aprons, frail and insufficient for any good. They doubtless saw we are, and seeing what we lack some the west. Its sufficiency is expressed that he that cometh to the Father by him delin no wise be cast out. He came into the west. Its sufficiency is expressed that he that cometh to the Father by him delin no wise be cast out. He came into the west. Its sufficiency is expressed that he that cometh to the Father by him delin no wise be cast out. He came into the world to save sinners."

Itim. 1: 15. He is able to save them to the cards of sure that cometh to the reader and the continuous contractions. The sufficiency we ought to rejoice, lift upon the card in the leaft of your plants of the cards of skins provided to the partial plants of the ancient time looked forward to this Seed who should come, and exclaimed, "I know in the saying of Paul, "that Jesus Christ came into the world to save sinners."

Itim. 1: 15. He is able to save them to the leads with hope. Our faith should be active.

It is a sufficient for any good. They doubtless the fig-leaf aprons, frail and insufficient for any good. They doubtless the fig-leaf aprons, frail and insufficient for any good. They doubtless the fig-leaf aprons, frail and insufficient for any good. They doubtless the fig-leaf aprons, frail and insufficient for any good. They doubtless the fig-leaf aprons, frail and insufficient for any good. They doubtless the series and its consultation to five their course and its consultation to five their course and its consultation to five their course and its consultation to head where after; but this second to him sufficient for any good. They doubtless the fig-leaf aprons, frail and insufficient to review the fact of the sake where the profestom the receive? In answer to this guestion, thus sail the correct of the sake the Scriptures: "I the ushold fast the profestion the receive? In answer to this profestion the sake where after; but this Scriptures: "I with the Scripture is whereafter; but this section t faith greater than his?

The numberless promises that have already

The numberless promises that have already been fulfilled are sure pledges of the certainty of all. "The promise which was made unto the fathers. God has fulfilled the same unto us their children, in that he hath raised up Jesus again." "And what shall I say more? for the time would fail me to tell of Gideon and Bayek and of Sampson and Jephtha; of and Barak and of Sampson and Jephtha; of David also and of the prophets, who through David also and of the prophets, who through faith subdued kingdoms, wrought righteousness and obtained promises." If, then, the Bible be a word of truth, its promises are universal, are conditioned only on faith, and are certain of fulfillment. With ourselves it remains to choose whether we will accept or reject them; whether we will rob our staving souls of food, our lives of happiness, or accept the bread of life, and have our souls filled full of that peace which passeth all understanding.

filled full of that peace which passeth all understanding.

The Bible promises being accepted, how can we make them practical? We answer: By no more accepting them in a mere intellectual way, but by laying hold on them as something real, and putting them to the test of actual experience. Mines of wealth lie untouched before us, precious treasures are at our very feet, and we, looking at them in a blind, dazed way, say, These are to be mine by and by. But does not God offer them to us now? There are times when we imagine ourselves fighting alone, and think God has ourselves fighting alone, and think God has forgotten us, forgetting his assurance (which. when rendered with its original force, reads), "I will never, never leave thee." We grieve over the seeming fruitlessness of our Sabbath over the seeming fruitessness of our Sabbath School work, over scholars unconverted, over sons and daughters out of Christ, and think our efforts have all been in vain, forgetting that the same who said, "Go ye into the vine-yard," also said, "whatsoever is right that shall ye receive." Let us throw off all such discouraged feeling and make practical God's promises, no longer hindering his work by

Come, Good Shepherd, Feed thy Sheep.

LET thy kingdom, blessed Savior,
Come, and bid our jarrings cease;
Come, oh come and reiza forever,
God of love and Prince of peace.
Visit now poor bleeding Zion;
Hear the people mourn and weep;
Day and night thy lambs are crying,
Come, good Shepherd, feed thy sheep.

Come, good Shepherd, feed thy sheep Some for Paul, some for Apollos, Some for Cephas, none agree; Jesus, let us hear thee call us, Help us, Lo.d, to follow thee. Then we'll rush thro' what encumbers, Over every hindrance leap; Undismayed by force or numbers, Come, good Shepherd, feed thy sheep.

Come, good Salepinerd, feed thy steep.
Lord in us there is no merit,
We've been suners from our youth;
Which shall teach us all the truth.
On the gospel word we'll venture,
Till in death's cold arms we sleep;
Love our Lord, and Christ our Savior,
O, good Shepherd, feed thy sheep.

O, good Shepherd, feed thy sheep.
Come, good Lord, with courage arm us,
Persecution rages here:
Nothing, Lord, we know can harm us,
While our Savior is so near.
Glory, glory be to Jesus,
At his name our hearts do leap,
He doth comfort and doth free us,
The good Shepherd feeds his sheep.

The good Shepherd feets his sheep.

Here's the Prince of our salvation,
Saying, 'Fear not, little flock:
I mysel am your foundation,
You are built upon the rock.
Shun the paths of vice and folly,
Scale the mount atthough 'tis steep;
Look to me and be ye boly,
I delight to feed my sheep.

Selected by M. C. Pierce.

The Kingdom at Hand.

A. C. LONG.

John the Baptist, Christ, the twelve apostles, and the seventy disciples, preached the kingdom at hand eighteen hundred years ago. And on account of this, many have supposed the kingdom is already set up on But this cannot be, for many passages of Scripture teach that the kingdom will be established on the earth at the second advent of Christ. See Matt. 25: 31-34; 2 Tim. 4:1; Rev. 11: 15. The word kingdom occurs about 158 times in the New Testament, and about 248 times in the Old Testament. This word, like every other word, has its primary and secondary meanings. The word kingdom in its fullest sense embraces the king, subjects and territory. In its seconda ry sense it may refer to the king alone, or to the territory alone, or to the subjects-those persons preparing themselves for the kingdom. In this last sense it is several times used in the parables of our Savior. See Mat. 13; 47.

shall be given to the people of the saints of that offend," Matt. 13: 41. These passages sometimes refers to the territory.

that cometh in the name of the Lord." 19: 38. The prophecy fulfilled in this event is as follows:—"Behold, thy kingdom cometh unto thee," Zach. 9: 9. In this first passage the word kingdom refers to the king, as is evident from the last two passages. We now give another passage: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force," Matt. 11: 12. The Diaglott renders this as follows:—"From the days of John the immerser till now the kingdom of the heav ens have been forcibly assailed, and the violent seize it." It was the king that suffered violence, and it was he that was taken by force, or seized. Consequently the word kingdom refers alone to the king.

With this understanding of the word kingdomit is evident that when John the Baptist and the disciples preached the kingdom of heaven at hand they understood that the king was at hand? The Diaglott renders the original for the kingdom of heaven is at hand, "The Royal Majesty of heaven has approached." This Royal Majesty was Christ. He was the King of the Jews. was to occupy the throne of David: but they rejected him. They would have no king but Ceasar. After Christ was betrayed they brought him before Pilate, who questioned him about his kingdom. He replied, "My kingdom is not of this world, for then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence," John 18: 36. Christ had offered them the kingdom, but when they rejected and condemned him to death he replied, "Now is my kingdom not from hence;" that is, my kingdom is now removed from heaven was at hand.

sying of certain events that would take place immediately before his second advent, and says, "When ye see these things come to pass know ye that the kingdom of God is nigh at

the Most High." In this passage the word one of two conclusions: first, that the kingkingdom refers to the territory under the domat hand must mean the king at hand; his kingdom [territory of kingdom] all things must cover the whole of this dispensation. are sufficient to show that the word kingdom the most legitimate, yet nevertheless the ex-

into Jerusalem, the multitude cried out, be known unto all men; the Lord is at hand," into Jerusalem, the multitude cried out, Blessed be the kingdom of our father David 'Blessed be the kingdom of the Lord,' Mark that cometh in the name of the Lord,' Mark that cometh in the name of the Lord, at hand is also rendered draw near this corps over uses that cometh in the name of the Lord, Mark at hand is also rendered draw near, come at hand is also rendered draw near, come at hand is also rendered. From all this 13 10. Luke in recording this same event uses at mand 13 and tendered from all this we near, approach, be night from all this we near, approach, be night from all this we near, approach the following language: "Blessed be the king can safely conclude that there is no evidence of the conclude that the conclude that the conclude the conclude that the conclude the conclude the conclude that the conclude the conclude that the conclude the conclude the conclude the conclude that the conclude the conclu from the expression 'at hand' to indicate that the kingdom has already come, but that it is still future, near the second advent of Christ, and looks to that event for the time of its establishment on the earth.

We conclude this article by quoting the we conclude this article by quoting the language of our Savior, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." May we now learn to do his will, and then we shall hear the welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation or the world,"

Emporia, Mo.

The Reign of Christ.

B. G. ST.JOHN.

"Behold, a king shall reign in righteous. ness, and princes shall reign in judgment," Isa. 32; 2. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth," Jer. 23: 5. "The Lord Most High is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet," Ps. 47: 2, 3.

The prophet Nathan was sent to king David with this message from the Lord: "Thou shalt not make me an house to dwell in. It shall come to pass when thy days be expired that I will raise up thy seed after thee which shall be of thy sons, and I will establish his kingdom,—He shall build me an house, and I will establish his throne forever, I will be his Father and he shall be my Son, and I will this time further into the future." After settle him in mine house and in my kingdom this time we have no record that the apostles forever, and his throne shall be established or disciples ever preached the kingdom of forevermore." 1st Chron. 17th chapter. This language cannot apply to king Solomon, for Our Savior uses this expression in prophe his kingdom terminated; it can only apply to the son of Mary, of whom the angel Gabriel assured her that he should be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, hand, Luke 21: 31. Matthew, in recording and he shall reign over the house of Jacob this same matter, says: "Know that he is forever, and of his kingdom there shall be no near, even at the doors, 24: 32. From these end. For the coming of this kingdom, our passages we learn that the kingdom is at Lord taught his disciples to pray, and for hand when Christ's advent is at hand; and which most earnest, heart felt supplications To show that the word kingdom refers to also that the kingdom is at hand just prior to have ascended to heaven as incense, for these the territory we quote from Dan. 7: 25. "The the second advent; and consequently looks to eighteen hundred years, and yet it comes not. kingdom and dominion and the greatness of the second advent for the time of its estab- Satan is yet the god of this world; he is increasing and intensifying the wickedness in From the above reasoning we are forced to it, and is carrying things with a high hand generally, probably because he knows that whole heavens. "They shall gather out of or secondly, that the expression "at hand," the Lord, is soon to end, and the nations over which he has swayed his dark sceptre so While we believe that the first conclusion is long, are to be destroyed and Satan with them; for the God of heaven shall set up a pression 'at hand' in several cases does not kingdom which shall never be destroyed; We shall now show that the word kingdom cover this entire dispensation. We shall here it shall break in pieces and consume all these refers to the king alone. When Jesus rode give a few examples: "Let your moderation kingdoms, and it shall stand forever. "And

the kingdom and dominic of the kingdom under the be given to the people of Most High, whose kingde kingdom, and all domini obey him."

In 1st Tim. 6, Paul giv thy to keep without spo ing of our Lord Jesus times, he shall shew wh only Potentate, the Kin of lords, who only hath i in the light which no m to; whom no man hat whom be honor and por

The ruler of this king dant of David, the Kin to be accredited, accord of the prophet Nathan. tures, to be the Son o rule over all the earth. til he hath put all ener the last enemy that death." What man is t "Man Christ Jesus," to redeem his people f them in his kingdom as well as the Son he comes again to our he comes in the cloud and great glory, havin he comes as "King of l and assumes Royalproceeds at once to f people, by inaugura kingdom on the earth raised from death, the to immortality, and t him on the earth. T the earth, it appears duration; it will requ eradicate all the ev it with during the diabolical rule. In l shall reign with hi may possibly require the earth to the ble before sin and evil e

Under this reign Potentate," all evil of the earth; ever acknowledge the re stroyed from amon righteous shall sh kingdom of their is to deliver up ther, that God ma the earth will en rest there is to be alleled for severit time of the wor epoch of the salv Dan. 12: 1; Mal.

May we all, m tinually upon girt with truth, ing, eyes and the first sound heralds eternal We are in, or shrill notes wil fidel slumbers,

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n; the Lord is at hand," f all things is at hand," iginal word translated ered draw near, come From all this we at there is no evidence 'at hand' to indicate already come, but that the second advent of hat event for the time the earth.

article by quoting the or, "Not every one that Lord, shall enter into n; but he that doeth which is in heaven." lo his will, and then we me, "Come ye blessed he kingdom prepared dation or the world."

of Christ.

r.JOHN.

ll reign in righteous. Il reign in judgment." ne days come, saith the unto David a righteous all reign and prosper, ce and judgment in the The Lord Most High is King over all the earth. eople under us, and the ," Ps. 47: 2, 3.

n was sent to king Dafrom the Lord: "Thou house to dwell in. It en thy days be expired seed after thee which nd I will establish his ild me an house, and I one forever, I will be ll be my Son, and I will ise and in my kingdom ne shall be established on. 17th chapter. This to king Solomon, for ted; it can only apply whom the angel Gane should be called the nd the Lord God shall ne of his father David. er the house of Jacob gdom there shall be no g of this kingdom, our ples to pray, and for eart felt supplications en as incense, for these s, and yet it comes not. this world; he is ining the wickedness in ngs with a high hand ecause he knows that e; yet his reign, thank end, and the nations red his dark sceptre so yed and Satan with heaven shall set up a never be destroyed; and consume all these stand forever. "And

the kingdom under the whole heaven, shall be given to the people of the saints of the he gives High, whose kingdom is an everlasting him.

In 1st Tim. 6, Paul gives a charge to Timothy to keep without spot, until the appear ing of our Lord Jesus Christ, which in his es, he shall shew who is the blessed and only Potentate, the King of kings and Lord of lords, who enly hath immortality, dwelling in the light which no man can appraach un to; whom no man hath seen nor can see, to whom be honor and power everlasting."

The ruler of this kingdom is to be a descendant of David, the King of Israel; he is also to be accredited, according to the testimony of the prophet Nathan, as also of other Scriptures, to be the Son of God; who is to bear rule over all the earth, "for he must rule until he hath put all enemies under his feet, and the last enemy that shall be destroyed is death." What man is there so suitable as the "Man Christ Jesus," who gave his own life to redeem his people from death, to rule over them in his kingdom? He is the Son of man as well as the Son of God; and when he comes again to our earth he comes to stay; he comes in the clouds of heaven, with power and great glory, having received the kingdom; he comes as "King of kings and Lord of lords," and assumes Royal-rightful-Majesty, and proceeds at once to fulfill the prayer of his people, by inaugurating or setting up his above the brute creation, not because he is kingdom on the earth. His people are to be raised from death, they and the living changed that he is mortal. Proof: "Shall mortal to immortality, and thus fitted to reign with him on the earth. This reign of our Lord on the earth, it appears to me, must be of long duration; it will require time to root out and in God and in his word prompts us to be eradicate all the evil that Satan has flooded it with during the six thousand years of his Man's superiority does not consist in his livdiabolical rule. In Rev. 20: 6, John says we shall reign with him a thousand years. It do, for many of them in respect to longevity may possibly require all this time to restore the earth to the blessed condition it was in stence. David's prayer was, Lord, make me before sin and evil entered it.

Under this reign of the "blessed and only Potentate," all evil will be exterminated out I am. of the earth; even all nations that will not acknowledge the reign of Christ shall be destroyed from among the people, and then the righteous shall shine forth as the sun in the kingdom of their Fsther; for the Son the earth will enjoy the promised time of rest there is to be a period of trouble,unparalleled for severity in all past history, and this

May we all, my dear brethren, stand congirt with truth,our lamps trimmed and burn perior to any of the organs of the lower order ing, eyes and ears wide awake to catch of animals, shall we therefore infer its imthe first sound of the trump of God that mortality and eternal existence? Must we heralds eternal redemption to his people. draw an argument from the physical, intel We are in, or very near, the time when its lectual, and moral powers of the creature, and notes will startle the world from 163 in Sales and the dead Creator, which he has so kindly given us, in concession, sixty years.

when all, no exceptions, will be required to ity and finite nature of man. render a life account of their stewardship. O the bitter wailings of those out of Christ, ture we might point out which clearly show Most dom, and all dominions shall serve and the Ark of safety, on that decisive day!

San Francisco, Cal.

Questions and Answers.

A. F. DUGGER.

QUESTION 2nd. "Does not the doctrine of the annihilation of a part of the human fam-ily bring man on a level with the brute." Eld. O. E. NEWMAN.

Answer. Man is above the beasts of the field, not because he is a "living soul," for all creatures are living souls. Proof: "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea,' Rev.16: 3. Man is superior to the lower order of animals, not because he possesses a spirit for the beast possesses a spirit also. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3: 21. Man stands in the scale of being elevated far above the animals that surround him, not because the soul of every living thing, and the breath is a God to worship. of all mankind," Job 12: 10. Man towers far Proof: "Shall mortal man be more just than God?" Job 4: 17. Here conjectural imagination must give way zealous in the defence of man's mortality. ing longer than the lower order of animals far surpass the brief period of man's vital exto know mine end, and the measure of my days, what it is, that I may know how frail Behold, thou hast made my days as before thee; verily every man at his best state is altogether vanity," Psa. 39: 4, 5.

Man is superior because of his superior orimals around him are bowed with their heads and faces downward to the earth. In the language of Science, "Man alone has a true epoch of the salvation of the Lord's people, Dan. 12: 1; Mal. 4: 1-4. tinually upon the watch-tower, with loins physical structure of the human hand is su-

kingdom and dominion and the greatness shall appear at the judgment bar of God, which he has so clearly unfolded the mortal

There are many features of a physical nathat man in his physical structure is super-Spare us,O Lord, if possible, from so dreadful for to the animals around him. He possess a doom es a superior brain organization, which imparts to him the intellectual and moral faculties, which distinguish him from, and place him above the brute creation. Comparative anatomy and physiology instruct us that many of the faculties of the human mind are shared by the lower order of animals in common with man, such as memory, affection, attatchment, courage, destructiveness, appro-These facts are in bation, cautiousness, &c. harmony with the Bible, which clearly teaches that animals possess knowledge. "The ox knoweth his owner and the ass his master's crib," Isa. 1: 3. But the moral sentiments belong exclusively to man. Hence, morally there is no comparison to be made between man and the other species of animals. Veneration, firmness, conscientiousness, hope, wonder, and ideality, are moral sentiments proper to man. But these faculties of the human mind belong to the human brain, and no not exist independently of the action of living brain substance. The moral organ of veneration, instead of contradicting God's he is in possession of a soul; for every living word that "man is mortal," simply confirms thing has a soul. Proof: "In whose hand is it, in that it is an external evidence that there

The organ of veneration gives origin to our religious worship. Were it not for this organ we would have no desire to venerate or praise God. But when this organ is paralyzed in death will we continue to praise God? If David's testimony is true we will not. Proof: to faith, which says, I believe it. Yes, faith "The dead praise not the Lord, neither any that go down into silence," Psa. 115: 17. This inspired declaration proves our position that the moral faculties are inseparably connected with living brain substance, and when the moral organs of brain cease to act moral faculties cease to be exercised. How clear and how forcible are these facts! How can we call them in question? Man being a moral being he is made subject to moral condi-He is a mortal, moral creature, and tions. a hand breadth, and mine age is as nothing being placed under moral law to God he has the promise of receiving immortality, provided he seeks for it. Proof: "To them who by patient continuance in well doing seek for ganization. He is in the form or image of glory, and honor, and immortality, eternal kingdom of their restner; for the Scal gad, of angels, and of Christ. Look at his life, Rom. 2: 7. Immortality, eternal is to deliver up the kingdom to the Fa-God, of angels, and of Christ. Look at his life, Rom. 2: 7. Immortality being set forth is to deliver up the kingdom to the Fa symmetry, and erectness of form; he moves there, that God may be all in all. But before symmetry, and erectness of form; he moves the holy writ as an object to be sought for, it with his eyes and face upward, while the antherefore follows that intellectual, moral creatures such as men, do not have it in their possession; else they would not be required to seek for it. [Continued in next number.]

Enyart, Mo.

Eternal life and happiness—two pearls of inestimable value! Gold cannot buy them; and yet the poorest of God's children may passess them for the asking!

THE Shah has granted to a French company a concession for the construction of a railway from Teheran to Reshet. The company to pay 5,500,-000 francs on the opening of the line, besides a We are in, or very near, the time when its lectual, and impeach the revelation of the rent of 55,000 francs yearly for the period of the shrill notes will startle the world from its in-shrill notes will not shrill n

Meetings in Michigan.

JOHN BRANCH.

DEAR BROTHER: As this morning finds me enjoying a reasonable degree of health, I will try to say a few words of encouragement thro' the ADVOCATE. I left home the first day of December, 1881, to hold protracted meet ings, and I have only been at home nine days since that time; all of my time has been used in preaching, trying to magnify the law of God and build up the cause. While I have been from home I have spoken 77 times, besides preaching until 12 and 1 o'clock at night, after we would get home; and during the day in many places it would have been easier to have preached a sermon, for we used nearly the whole day in explaining from the Bible. But I have no complaints to offer about this; I feel as though the Lord had ordered my steps. Thus far 34 have commenced to keep the Lord's holy Sabbath under my labor this winter, and all of them I believe are steadfast.

I am now holding meetings here in Colfax, Wexford Co. This is a new country not very thickly settled; but the people are very kind and appear to be interested. Three have already commenced the observance of the seventh day Sabbath. Others I think will come and go with us. I feel as though time is short, and what is done must be done quickly. People are very anxious to hear, and this gives me much courage to go forth and labor in the great vineyard of the Lord. For about four weeks I have been suffering quite badly with my throat, but I have not lost an evening on this account. I begin to feel now that I must soon take a little rest. sometimes feel as though I had to make quite a sacrifice, but when I think of the great sacrifice that the Savior made I am encouraged to go on again. Sometimes I feel quite weak and illiterate, but then again I remember that God's grace is sufficient. Sometimes the enemy tries to make me think I do not get reward enough, but I have so far been able to overcome this by remembering that I shall be rewarded at the resurrection of the just; and not only so, I remember that I am no better than the apostles. I have never been without a meal, or been obliged to stop preaching for the want of clothes. My faith grows stronger each day I live, and I am fully satisfied that if preachers would go trusting in the Lord they would never want. I am bound to trust my Father for this, at any rate, and just the trials he sees fit for me to endure I shall try to meet. Brethren, remember me at a throne of grace.

in that day that they have hid their talent. and pray that it may be sustained and upheld

My preaching brethren, let's all awake, And for the sword God's word we'll take; And for a warrior's shield we'll use, Unshaken faith in Jesus' love; And for our leader let us claim. The Lamb of God that once was slain. It will not do for one to break. The law, that God from Sinai pake; For in this law our hopes depend; Tor in let us fight until the end.

Now in the past traduc hundred, years.

Then let us fight until the end.

Now in the past twelve hundred years
Old kingly Rome has tried to prove,
That she had power thus to desree
And change God's holy Sabbath day.
But now we see some change is wrought,
Her awful power is finally broke;
And since that time the signshave shown,
That Jesus is coming very soon.

And since that time the signs of That Jesus is coming yery soon.
Then of this warning let us share,
And for his coming all prepare.
Now on this earth there's naught but strife,
And pain and tears through all our life;
But in the earth to be renewed
There's no more death and no more pain.
Then oh, my soul, arise and sing,
Jesus, my Shepherd, Savior, King,
For with his blood the price he paid,
And to the rebel sinner gave,
A chance to come and be an heir,
And free salvation fully share.
Then, oh, my soul, now give censent,
If you have faith why not repent,
And have your sins all washed away,
By the split blood on Calvary?
Then thro' the darkness and the light.
Be sure and keep the prize-in sight.

dillac, Mich. Cadillac, Mich.

From Sister S. E. Price.

Bro. Brinkerhoff: With your permission I will address the brethren and sisters scattered abroad. It is not because I have lost my love for you, or the good cause of our Master, that I have not written for so long, but I am a poor writer, and have the care of a large family, so that my time is taken up of Sabbaths reading, and other times with home duties. Since I wrote last I have had trials and disappointments, but many and great have been the blessings which our heavenly Father has bestowed upon me. My husband has become a Sabbath keeper, and we are trying to so live that we may make an unbroken family in the kingdom. loss of our little girl in Sept. was indeed a heavy stroke upon us, and we still feel its heavy touch; but I feel that it has been the means of bringing me nearer to God, and make one more tie to endear the kingdom to me, and make me long more earnestly for the coming of the Lord, and a home in the earth made new. Dear sisters and brothers, we ask you to pray for us that we may make an unbroken family in that day, where death ean never separate us. We would love very much to have some preaching in this place, and think perhaps much good might be done; we have learned that there is a S. D. A. sister living in South Danville, about 21 or 3 miles from us, and another living 3 or 4 miles from Danville. We think perhaps I should like to visit the little church in means could be raised to bear expences. Barry Co. once more. I have not been able Should anyone think of visiting us please adto meet them this winter, but I expect to dress A. S. Price, Danville, Vermillion Co., make them a visit before long. I am receiv- Ill, or call on us, living at the south-east cor ing letters almost every week to go to some ner of the Spring Hill Cemetery. We would new point and hold meetings. I would like very much love a call from any of our Fathto fill all of them, but cannot; I feel as tho' er's household, and our place is easy found, men that can preach ought to be at work; if any should be passing near here. We love the Lord is going to come and reckon with the weekly visits of the ADVOCATE and feel us soon, and I fear that many will have it said that we should be lost without it, and hope

till Jesus comes to gather us into one fold with one Shepherd, where we shall dwell with one Snephera, will not this be worth striving for? my heart responds, it will. As ever your sister in hope of eternal life when Jesus comes.

Danville, Ill.

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