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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.

Upheld by Jesus.

When heart and flesh despondent sink,
And from life's war we fain would shrink,
One upward glance brings heavenly cheer—
Upheld by him I smile at fear.

When troubles like a mountain rise,
And comfort from my bosom flies,
To him I sue for sure relief—
Upheld by him I smile at grief.

When life appears a sea of woe,
And all its waves my soul o'erflow,
I to the mercy-seat repair—
Upheld by him I smile at care.

When earthly treasure fails and fades,
And chilling poverty invades;
He every needed good will grant—
Upheld by him I smile at want.

When faith grows dim, and from its sight
My star of hope would veil its light,
Grace bids a beam of joy shine out—
Upheld by him I smile at doubt.

When wasting anguish and disease
Upon my suffering body seize,
My murmuring lips will not complain—
Upheld by him I smile at pain.

And if 'tis mine ere time shall close
To slumber in the grave's repose,
With joy I yield my failing breath—
Upheld by him I smile at death!

—Sel.

Mortality of Man.

A. C. LONG.

THAT department of natural science which treats of the organs and functions of the human system is called Physiology. It is largely taught in our common schools in this country, and the rising generation is therefore receiving some information on this important subject. In treating on the organ of the human brain and its functions, we are invariably told by physiologists that the brain is the organ of the mind, and that insanity is a disease of the organization. This being true, our position that man is mortal, and in death unconscious, is taught both by Scripture and science.

We here insert some extracts from Hooker's New Physiology, a book which is used as a text book in the high schools in this State: "As the superadding of the nervous system separates the animal from the plant, so also, as Prof. Guyot very justly maintains, the superadding of such endowments as we find in man, separate him by a chasm quite

as 'impassable' from other animals." p. 15.

"The brain is the organ of the mind. The mind and the brain always act together as one organ.

"Insanity is always the result of disease in the organization. If the mind thus acted upon were a spirit, separated from the body, the result would be merely the feelings, which the motives applied would naturally produce, and not the unnatural feelings of insanity. It is not strictly proper, then to speak of a 'diseased mind.'" p. 274-5.

"Living matter is endowed with certain properties that dead matter has not. Some have more endowments than others. It (Physiology) appears to teach that mental phenomena are results of matter, acting in consequence of certain endowments or tendencies imparted to it, just as secretion is in living substances, or chemical action in those that are not living. Accordingly those who have relied upon Physiology alone on this subject, have adopted various forms of materialism. Some have supposed that thought is a mere product of matter, and that the brain secretes it as the liver secretes bile." p. 286.

"It would seem that mind is the result of organization. All this is true of man as it is of other animals. In infancy, when the organization of the brain is imperfect, the intelligence is small in amount, and grows with the growth and strengthens with the strength of the brain." The same is true of dissolution. p. 287.

"It is quite clear then, that the physiologist cannot well avoid materialism, if in examining the connection between the mind and the body, he rejects all evidence besides that which Physiology furnishes." p. 388.

The author of this book believes in the immortality of the human soul and refers to the Scriptures for his evidence; but he is honest enough to confess that no evidence of it is to be found in the sciences. Had he studied his Bible as carefully as he did Physiology he would have learned that man is wholly mortal, and that immortality is to be obtained alone through Christ at the resurrection.

This extract clearly teaches that intelligence is an endowment of the brain, and that the brain in some way generates thought, and that a man can no more think or reason without a brain than he can see without eyes or hear without ears. His conclusion that "it is quite clear then, that the physiologist cannot well avoid materialism," is legitimate and inevitable from his premise.

Several extracts upon this subject appeared in an excellent article on this subject, in the ADVOCATE, from the pen of Bro. J. A. Nugent. Others might be given, but these are sufficient to show that both the Bible and science unite and go hand in hand in support of the mortality and materiality of man.

Thomas's Faith.

As one reads the account of Thomas in John 20, his first impression may be that he was a man who doubted everything, and believed nothing except what he saw. But I

think a little thought and study will convince him that Thomas had real faith. He was one of those cool, clear minded men who sift and weigh evidence, clear away doubts, and settle the question in hand beyond controversy. He was cautious, ever hesitating to take a step into the unseen future, yet honestly inquiring how such a step might be taken?—slow to believe, because he would be sure; but when once convinced, there was no more doubting, no more hesitating. Then wavering and reluctance gave way to firmness, and all his powers were henceforth devoted to his Master.

His was a lively and resolute faith, which felt the importance of its object, and sought to guard that object from error. He would know the truth, or (as John puts it) "would try the spirits" to see whether they were of God before he believed them. Seeking to separate the true from the false, he demanded clear and convincing proof. Jesus did not blame him for securing all available evidence: he only told him, that when he had a reasonable amount of evidence "not to become faithless but believing." Doubting—if it leads one to investigation with a sincere desire to know and do the truth—is not a sin. It becomes rather helpful; it leads one to examine the foundation whereon he stands, to see whether it be of sand or rock.

Christian faith requires one to believe in the person and work of Christ. Thomas had seen Jesus before the crucifixion and had believed in him. Was it the same Jesus? Had the disciple seen the identical body alive? It was a matter of great importance. On this fact hung the hope of salvation for all men. Thomas would be sure; hearsay was not sufficient; proof was necessary, and just here we discover the quality of Thomas's faith: it was a faith based on knowledge gained by an examination of available evidence. And has not this faith the ring of genuineness about it! We had better be convinced before we accept, better count the cost before we commence to build, better be sure we are on the right track before we go ahead. Those who are careful in examination of evidences and ready to act on conviction are our firm, resolute men. They are willing to meet all difficulties in the way, and will be faithful to their faith even unto death.

Christ, by precept and example, encouraged this kind of faith. During his thirty years of comparative seclusion we know he was studying the law and the prophets. He "increased in wisdom and stature, and in favor with God and men, and was convinced that he was the foretold great Deliverer from the bondage of sin. On the strength of this conviction he entered on his public work; and where or when did he ever falter? He was willing men should be convinced by proof that he was the Messiah. He did not ask to accept his word, simply. "Search the Scriptures for yourselves," he said; "look at my works, and be convinced that I am the Savior of the world" (John 5: 31-38).

The disciples at Berea did not believe what was told them until they had "searched the

Scriptures to see if these things were so" (Acts 17: 10-12). John tells us not to believe every spirit, but to "try the spirits to see whether they be of God" (1 John 4: 1). So faith says: "Don't believe anything you hear, but try it, prove it: avail yourself of such evidence as you have, and then, be not faithless, but believing."—C. F. BURROUGHS in *Messiah's Herald*.

Remodeling the Visions.

A. MCLEARN.

THE famous letter of Mrs. E. G. White to the Church in Battle Creek, which she styles "Important Testimony," and which she declares is divinely inspired, written March 28, 1882, was read to the church as it came from the pen of the author. The following summer it was published in pamphlet form, with many modifications, or more properly, many omissions. We happened to see the precious document and copied considerable of such parts as we desired to retain for future reference. We know what we are talking about when we assert that the "testimony" in the manuscript is very different from the one in the pamphlet. If any one doubts or disputes this statement, we have the documents to show. And if Mrs. White will allow any disinterested person or persons to examine the manuscript, they will readily see that what we state is the simple truth.

Now, the query is, Is this the way the epistles of Paul and Peter and the other apostles were handled? Was any man or body of men at liberty to change or suppress a sentence or paragraph as they saw fit? If so, we have no reason to believe them inspired of God. But who will contend that it was so? Will Mrs. White or her devotees advocate this liberty with the sacred writings? If not, how dare she or they contend that her contradictory and childish effusions are "in all respects equal to the Word of God?"

But this matter of suppression does not stop here. This same "testimony" was again published in Battle Creek the following autumn in connection with "testimony No. 31," with still greater and more numerous omissions? Who did this? Who was authorized to do this? Was the President of the Gen. Conference? Was the Publishing Association? Was Mrs. White herself? Certainly not, if this was the word of the living God to man. What then do these suppressions prove? Simply this, that neither Mrs. White nor her supporters believe in the inspiration of her so-called "testimonies!!"

We have compared this letter as published in the summer of '82 with what is claimed to be the same letter published in the following autumn, and we find that on page 50 of the latter, corresponding to page 29 of the former, there are 64 lines omitted. Likewise, on page 51 of the latter, corresponding to pages 30-1, there are 34 lines wanting. Again, on page 54 of the latter, corresponding with pages 35-6 of the former, there are 79 lines omitted! And so numerous are these omissions that I laid down the book with mingled feelings of pity and disgust. Nor can the plea that these omissions "are of local interest" be raised, for the same subjects are under consideration to which the omitted lines referred, which will readily appear to every candid reader.

We have also examined the *Early Writings* of Mrs. White (for we were fortunate enough to find them), and find that the statements of Bro. A. C. Long are strictly correct so far as they go. But he might have said much more in the same direction with the

same truthfulness. And we here challenge Eld. Geo. I. Butler, Mrs. White, or any one who supports her, to dispute our statements, or reconcile these omissions with Mrs. White's claims to inspiration. If what we say is not true, they can easily show it. And it is due to the S. D. Adventist people; it is due to the cause of truth, to show that our statements are untrue, if we are misrepresenting them. But if we are speaking the truth, then it is the duty of Mrs. White and the leaders of the denomination, either to show that these suppressions are consistent with the claims of Mrs. White to inspiration, or else come out like honest people before God and confess that they have been hitherto deceiving the people and being deceived themselves.

It is no use for them to attempt to pass the matter in silence. This will not "work." We do not propose to be silenced in any such way. We have been imposed upon by Mrs. White and her backers, and we mean, with God's help, to continue our efforts with these good brethren, associated with us in this effort, till they shall either prove the correctness of their position, or abandon their heaven-insulting pretensions to the infallibility of Mrs. White's contradictory statements. Nor will attempts to smother the reputation of those who oppose them answer. This is always the weapons used by those who have a bad cause or client to defend. For our own part, we do not stand any fear of any such attacks. It is not with a spirit of defiance or daring boastfulness we write, but with a sincere and earnest desire that the truth be known. If Mrs. White is a genuine prophetess of the Lord she need not fear her opposers. If what she writes is inspired of God it will defy the criticism of the world. If what she writes is truth, it will comport with facts every where and every time. She need not fear the severest investigation if God is speaking through her. But if, on the other hand, she is foisting on the people a destructive delusion, and is using the sacred name of Deity in connection with her soul-destroying deceptions in order to retain her place and power over the people, of whose credulity and confidence she has taken advantage to accumulate a colossal fortune, then it is the bounden duty of every intelligent and God-fearing Adventist to take their stand with us in forcing this matter to an issue, by demanding a satisfactory explanation of these facts which we have stated. We ask you, therefore, brethren, will you investigate the matter to determine whether these omissions have been made, and whether these inconsistencies do exist; and if so, will you have the manly courage to demand of Mrs. White a satisfactory explanation? Yours in Christ,
Walworth, Wis., July 24, 1883.

Hell.

"I refuse to allow that Scripture binds me to believe in the absolute eternity of sin and hell and the devils and the lost in hell."

Is this the language of a loose-tongued rafter, or a defiant heretic, or an outcast from the Church, or an uninstructed layman, or a Universalist, a Unitarian, a Hicksite Quaker, or anything of that sort?

Nay, not at all. It is the language of an eminent clergyman and doctor of divinity of the Episcopal Church of New York, who, but a few weeks ago, came within a hair's breadth of being raised to the dignity of the Episcopate, as Assistant Bishop of Virginia. It is from the pen of the Rev. Dr. McKim, rector of the Church of the Holy Trinity of Harlem in the Fifth avenue.

This Episcopal clergyman makes no concealment of his views about hell. He is denouncing them public, it does not quail before sours that they shall be known to the Church and the world; and it is evident that, in his Bishop or any of the other ecclesiastical authorities under whose jurisdiction he holds the rectorial office. He has set them forth fully in a letter to the Rev. Mr. McBRIDE, rector of Grace Memorial Church of Lexington, Virginia.

The Rev. Dr. McKim resorts to no subterfuge in this letter. "I do not think," he says, "the Scriptures clearly teach that the wicked shall suffer torment for all eternity, on, on, absolutely forever; that is, I do not see it clearly taught (and I am thankful I do not) that sin and Satan and hell and the torments of the damned are as eternal as God Himself!" And, in returning to this point, so that there may be no doubt about his position, he again says: "I refuse to allow that Scripture binds me to believe in the absolute eternity of sin and hell and the lost in hell. All absolute eternity of conscious woe in hell is not clearly revealed in Scripture, and I will not teach it; nor will I commend myself to any man's good opinion by denying that sound exegesis seems to allow us to hope that evil will not be as eternal as the throne of God."

These avowals of the Rev. Dr. McKim are explicit and direct, unqualified and unmistakable. They are in no way affected by his somewhat curious notion of the future punishment of the wicked. He holds that sinners, after being temporarily damned, will perish. "If this be true interpretation," he says, "then it will follow not that God ultimately annihilates the wicked man, but that he, having suffered that indefinitely long punishment pronounced at the great day, dies, perishes at last from conscious being." And again, in returning to this notion at the close of his letter, the Rev. Dr. McKim uses these words: "The wicked may in a far off eternity, having received the due measure of their deeds and having refused eternal life, perish out of conscious being." We believe there is a small heterodox sect who entertain the peculiar notion here set forth by the Rev. Dr. McKim, but it is regarded by all the orthodox Protestant denominations as a vagary of Satanic invention intended to lull the sinner into a false sense of security against eternal damnation.

The fundamental avowal of the Rev. Dr. McKim's letter is that of his disbelief in the doctrine that has for ages been proclaimed by orthodox theologians as the foundation for the sacrificial and redemptive scheme of Christianity, to wit, the eternal torment of the damned in the bottomless pit of hell. He utterly repudiates this doctrine; he will not in any way inculcate it; we should infer, in fact, since he considers it false and unscriptural, that he must feel himself bound to expose and denounce it until it is cast out from the faith of the Church.

But is it a necessary part of the faith of the Episcopal Church? That is the question. The Rev. Dr. McKim's Bishop is aware that he has repudiated it, and yet has taken no step toward his unrooking. The Bishop of the diocese is not unaware of the Rev. Dr. HERBER NEWTON's attitude toward it, and yet he has refused to authorize any proceeding against that eloquent rector. We presume the Bishop possesses the knowledge that other ministers of his diocese are in accord with Messrs. McKim and NEWTON on this subject; yet he utters no word of warning against the heresy. It is not at all improbable that the views just proclaimed by

ADVENT & SABBATH ADVOCATE

Letter From Jerusalem.

Jerusalem, Palestine, July 4, 1888.

MY DEAR BRO. BRINKERHOFF:

Come to the Camp-meeting; come once more. It may be the last Annual Meeting that we may ever be permitted to enjoy in this sin-cursed earth. Why not come? Have you bought a piece of land? Have you bought some cattle? Have you married a wife? Well, what if you have? I say, just let the land be still and quiet until you come up to the help of the Lord against the mighty, and just let your cattle stay at home on the grass while you come to the camp meeting. Now what about the wife? Just bring her along with you to the meeting, and it may be she will get converted, if she is not already converted. Perhaps you are backslidden. If you are, it is the best thing that you can do to come to the camp-meeting and get reclaimed before it is everlastingly too late. It may be you are lukewarm; if so, be sure and come, and get warmed up with the love of God.

Come, brethren and sisters, come from a distance as well as from close by. Come, expecting to be cleansed from all filthiness of the flesh and spirit, and be filled with the fulness of God. Now let us see your faith by your works and your presence at the Camp-meeting.

Now, I fancy I hear some say, I wonder who will be at this Camp-meeting to make it interesting. Well, just let me tell you, I understand that Bro. John Branch from Mich., Bro. A. C. Long from Ioa., Bro. W. C. Long of Mo., Bro. N. A. Wells of Mo., and other brethren; and better still, the Father and giver of all our mercies will be there in spirit and in power; and in addition to the above mentioned, the friend and advocate of sinners will be there spiritually.

Now who would not travel, say 20, 40, 60, or even 100 miles, and be gone a week or more, to have their spiritual strength renewed, their evidences brightened, and their moral skies cleared, and be made to rejoice in hope of the glory of the coming One, and of having a home in the everlasting kingdom.

Now, what say you about coming to the Camp-meeting? What do we profess to be? Adventists, I believe. What does that mean? Why, we are looking for the second personal, visible appearing of the Lord from heaven, to give life, yea, eternal life to the dead in Christ, and to immortalize the living saints, and to settle accounts generally. Now if that is our faith, let us live up to our duties and our privileges.

Now, if circumstances that we can't control are such that we cannot come to the Camp-meeting then we are excusable. Now, when we are preparing to go to the Camp-meeting, just let us think of Bro. Brinkerhoff and wife, and of our blessed SABBATH ADVOCATE; and also of the Tent Fund, and just put a few dollars in our pocket. Now, just think for a moment how you could do without the SABBATH ADVOCATE, and then think how our cause would prosper without laborers in the field. A Bible question is asked, Who goeth a warfare at his own expense? Or who planteth a vineyard and eateth not of the fruit thereof. Finally, it is said, it is ordained that they that preach the gospel should live of the gospel. Now we are living in perilous times; men's hearts are failing them for fear and for looking after the things which are coming upon the earth.

Now may the love of God, and the enjoyment of his Holy Spirit, be yours that stay at home, and those that come to the Camp-meeting, is my prayer. Pray for the writer when it goes well with you.

Civil Bend, Mo.

Yesterday I called on Mrs. Davis, and in looking over some old papers, I chanced to get hold of the SABBATH ADVOCATE, the first copy I had ever seen, and although it was an '82 paper I brought it home with me and read it through, and was greatly refreshed, found more truth advocated in it than in any paper I have seen since coming to Jerusalem. The Sabbath has greater respect shown it here than any place known of in the world, fore there are something over 20,000 Jews here now, and they do the bulk of the business, and this is increasing to such a rate as to cause the other merchants considerable uneasiness. So when the Sabbath draws on, an hour or more before the time, every shop, and places of business of every kind, are closed, and they remain so until Sunday morning; not like many of our Sabbath keepers who almost strain their eyes and lose their patience watching and longing for the sun to go down, that they may get to work and start the dollars to coming in again. There is entirely too much of this, and I fear the evil in this last hour, which is growing darker, is on the increase. How hard Satan is working! and no wonder, for well he knows his chains are all most ready to be wraped about him. He must work now; he is goaded on to it because of the thought of that thousand years of inactivity. May it come soon, is our prayer.

Three days are kept here for rest day; Friday by the Mahomedans; Saturday, the Sabbath of the Lord, by the Jews who were only blinded in part; Sunday, the day set apart by the Roman Church in honor of the Pagan Heathen's god, the Sun, is observed here by that Man of Sin institution, or rather there are four of them here, that amount to the same thing, namely, the Latins, Romans, Greeks, Armenians, and the church of England. Then there is a class of people here from America (who keep it), who came originally from this stock, but they "switched off" at Chicago from the popular churches, and came to what they are now by the way of Rochester, N. Y. This people claim to be the body of Christ, that he has come in them. &c. People of like faith are getting to be quite numerous, and I think we would all do well to pay them a little more attention, and not pass them by as a thing of naught, for if we do so we are not following the Bible, for in it we find in a number of places mention made of them. For instance, Paul, looking forward to this time, (1 Tim. 4: 1, 2) says, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Now we find this people teaching that the Devil is finally to be saved; what is more like the doctrine of the Devil than this? and the spirit that has taught them this, is most assuredly seductive. Again he says, "Speaking lies in hypocrisy;" they claim to be prophets; and when asked about their prophecies that have failed every time, they answer by saying that Christ failed, for, as they say, he gave Peter the Holy Ghost before his crucifixion, and afterward Peter denied him. This certainly fills the bill, for if this is not a lie, and spoken in hypocrisy, I do not know when to look for it. They also forbid to marry. Now, our Lord looking forward to the same time says, "For there shall arise false christs." The leader of this people claims to be the Branch; and they, as a whole, the body of Christ. "And

false prophets;" nearly every member of the household claims to be some one of the old prophets. "And shall show great signs, and wonders;" this they now claim to be able to do, and say they are instructed by the Lord to tarry here till they are endowed with power from on high, then to go forth to the world, preaching the doctrine of the kingdom, that, they say, is to convert or restore all creatures, and the Devil, to God. As to their having a power none need doubt, and that power will be increased in such proportions as is required to make this text good, "insomuch that if it were possible, they shall deceive the very elect."

It is evident from this text that there are a people known as the elect. All will agree that the elect here mentioned will be living in the time of great signs, and wonders being wrought; that they will have all the truth, which can only be brought together in one body of people, by the out pouring of that spirit, of which the pentecost was a type, is certain. Then we see in this verse brought to view the elect, and truth, clothed with power from on high; and standing up in front of them a people having a power to deceive if it were possible those who have the truth. Now look at Moses and Aaron, Pharaoh and his prophets, and you have the picture here brought to view, for the children of Israel can no more be brought out of their present bondage without there being another such a struggle between "truth and error," than can man make God a creature governed by circumstances.

The truth must go forth from Jerusalem. Is it not plain to see that Satan understands his business, and that he has his agents in training? where on earth but here should we look for this last great struggle to take place? We know that here the battle between all nations is to take place, and when that is wound up, here the great Prince is to stand up to deliver his people. Then here there is to be deliverance. Is there another place on earth mentioned, where God's people should be congregated? Who then is on the Lord's side? All such should step out, and come to the place appointed, where he may be found, and all truth. Reader, God will open the way if you are on his side indeed.

P. H. WINTERSTEIN.

THE tombs of Egypt continue to furnish evidence in support of the Scriptures. In one at Sakkarat the name and titles of Joseph have been found, and inscriptions virtually calling him the savior of the people. In another at Thebes a painting has been discovered, which it is decided represents the Hebrews making bricks. In every field of oriental archaeology confirmations of Scripture are found.

COL. INGERSOLL has his "disciples," as every other prominent teacher of error has. But he will not be likely to get much comfort from their lives and examples. If he had been present at the execution of Gove Johnston, the notorious train robber and murderer in Arkansas, the other week, and had heard the miserable man's confession, it might have opened a question or two in his mind. This is what the condemned criminal is reported to have said: "I have been a fast disciple of Bob Ingersoll. His doctrines have failed as a rule of life, and they will not at all serve as a basis of hope in death. Ingersoll's doctrines have brought me here.—Selected.

If ye love me keep my commandments. Obedience is the test of love.

God Knows.

Think it not strange, beloved, if there come
Dark lines across the vista of thy years;
All days cannot be bright, there must be some
In which the rain shall fall, as fall thy tears.
Within the shadows fragrant beauty grows:
God knows, God knows.

Think it not strange if trials should arise
When thou art least expecting grief or pain;
Perhaps these are God's angels in disguise,
Some day each mystery will be made plain.
A line of suffering thy Savior chose:
God knows, God knows.

Think it not strange if human friendship fail,
If those for whom you toil, spurn all your deeds;
Kneel at the throne of grace and there prevail,
Love for her entreaties still intercedes,
Into the praying soul fresh comfort flows,
God knows, God knows.

Think it not strange when evil words have gored
Thy tender heart, or filled thy breast with fear;
The servant shall not be above his Lord.
He, who in all these points was tempted here,
Shall yet deliver thee from all thy foes:
God knows, God knows.

Think it not strange, beloved, but rejoice
That thou art counted worthy thus to bear
The sufferings of Christ. Child of his choice,
Think of his reign, the glory you share;
And let thy heart upon these words repose,
God knows, God knows.

—Christian Standard.

By What are we Saved?

S. E. BRINKERHOFF.

In Eph. 2: 8, Paul says, "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God;" and in Phil. 2: 12 he tells the brethren to work out their "own salvation with fear and trembling." To many there is a seeming contradiction in these two passages. The one says we are saved not by any works of our own, but by grace, and that as the free gift of God; while the other tells us to work out our "salvation." The question is: How can we be saved by grace alone, if we are to work out our salvation? or, how can we work out our salvation, if already saved by grace?

To understand this subject, of grace and work in our salvation, we must consider and realize our lost condition before God. We are dead in trespasses and sins. Have nothing in us to commend us to the favor or grace of God, and hence if saved at all the work must be of God. All are under the condemnation of a violated law, and the penalty for that violation is death, hence all are dead in the sight of God until made alive by his grace, and this grace must come as a free gift. We have nothing to purchase it, we have sold ourselves for naught, and we must be redeemed, if redeemed at all, without money or without price upon our part. Adam, by disobedience, forfeited his life and brought mortality upon the race, so that none can keep alive his own soul, nor give to God a ransom for it. "All have sinned, and come short of the glory of God." Rom. 3: 23. "The wages of sin is death." Rom. 6: 23. "The sting of death is sin, and the strength of sin is the law," 1 Cor. 15: 56. "Sin when it is finished bringeth forth death," James 1: 15. "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3: 22. "There is none righteous, no, not one." Rom. 3: 9.

Thus we see that death awaits the human family on account of sin, and the remedy or release from this death must come alone from God. And thus it is written: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him,

should not perish, but have everlasting life," John 3: 16. "For when we were yet without strength, in due time Christ died for the ungodly," Rom. 5: 7. This part of the work of salvation is all of God. He gave his Son to die for fallen man. This was a free gift, and by simple childlike faith in this gift we are saved, or delivered from the condemnation in which we were held on account of sin. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." John 3: 36.

When Peter preached Christ to the Jews and they in anguish of heart desired to know what to do to be saved, he said: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." And Paul, the great apostle to the Gentiles, says, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is in harmony with the words of Jesus, that "whosoever believeth on him should not perish, but have everlasting life." When Philip preached Christ to the eunuch until he desired baptism, the only requisite was, "If thou believest with all thine heart, thou mayest." Again we read, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved." Rom. 10: 9. Thus we see that the testimony of Scripture is that man is saved by grace, through faith in Christ Jesus. "Who hath saved us, and called us with an holy calling, not according to our works," 2 Tim. 1: 9. "Not by works of righteousness which we have done, but according to his mercy he saved us," Titus 3: 5. There is no work of righteousness we could do by which we might be saved; for "by the deeds of the law, there shall no flesh be justified," Rom. 3: 20; hence if man is justified and saved it must be by grace.

Now, if man is saved by grace, how can it be said to him, "Work out your own salvation?" You will notice that this language is not addressed to sinners that are still under the condemnation of sin and death; but to sinners saved by grace. Paul never told an unsaved man to work out his salvation. And why is this? Because he has no salvation to work out, and before man can work out his own salvation he must receive it as his own. This is what grace does, it saves us from the condemnation which we are under, releases us from the penalty of death by faith in the promised redemption, and sets us free to work out our own salvation. In other words, God saves us from past sins and justifies us through our faith in the atoning merits of his only begotten Son, and being justified in his sight places us in a position to work out our own salvation, knowing that it is God that worketh in us both to will and to do of his good pleasure. We are saved from the just condemnation of past sins before we have or can look for any salvation, and until we are thus saved our works are of no avail.

When saved from the condemnation of past sins, and justified freely by God's grace through the righteousness of Jesus, then, says the apostle, "Work out your own salvation with fear and trembling." Now it is time to work. While saved by grace from past sins, past condemnation, there is danger still. Salvation is now given you, if you are careful to work it out in the fear of God. The apostle would here give the brethren to understand that they had something to do. They were not to sit down in idleness because they were saved from past sins and condemnation, but were now to work out their own salvation. God had already saved them by

grace from that state of condemnation in which all are by nature, and justified them from all past transgressions by their faith in Christ, and consequently had given them salvation as a free gift. Salvation is now their own, given them by the free grace of God, and it is now for them to work out this salvation—retain it by a faithful walk.

This working out our own salvation is not a work in order to be saved, or gain the favor of God, but because we are saved; because God in his infinite love and mercy has given our salvation into our own hands. He has done for us what we could not do for ourselves, and has committed to us that salvation that was purchased for us by the all-sufficiency of his only begotten Son. Salvation now is our own because given us, and we must work it out or lose it. We cannot retain salvation and sit in idleness. Work out your own salvation as you would your own farm. Do not lose it by your own neglect. Do not treat your own salvation as if it were belonging to your neighbors, instead of yourself. Show to God and to your fellow-beings that you prize the gift; and that, too, because it is your own. Let your faith be made perfect by your works. This is what the apostle would have us do—work out what God has freely given us through faith in Christ.

Thus we see a perfect harmony in the word of divine truth. We are saved by grace from that state which we could not save ourselves, from which there was no way of escape but by the mercy of God; this done it is ours to work out our salvation, or lose it as Adam lost his right to the tree of life and the paradise of God; and if we lose it, there will remain for us no more sacrifice for sin. As the apostle says, "How shall we escape, if we neglect so great salvation?" there is no escape if we neglect it, eternal death will be our final doom if we neglect the salvation which God has given us, if we cease our efforts to work it out with fear and trembling. Not in any way boasting in our own works, for without God's assisting grace we can do nothing; but as he has saved us by his grace and given to us his salvation, he will also work in us, if we resist him not, both to will and to do of his good pleasure.

Work is the fruit of being saved, or the evidence that salvation is really ours. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3: 8. This is just another way of telling them to work out their own salvation. Good works have quite a large place in Paul's epistles, but it is always those that are saved by grace whom Paul would have perform these good works, and that as an evidence, or fruit of their salvation. The believer is to be ready to every good work because he is saved and called with an holy calling; for we, believers, are God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Luther's View of Death.

We ought to have so much faith in Bible testimony that the views of men would weigh but little with us; but since men like Luther are looked up to by many who are weak in faith, it is sometimes well, for the benefit of this class, to show them that the views now deemed so heretical by popular theologians were really advocated by such men as Martin Luther. Prof. C. F. Hudson translates Luther's comment on Eccl. 9: 10 which reads, "There is no work, nor device, nor knowl-

the Rev. Dr. McKim are gaining ground among the laity of the Church; and it is certainly strange if this is considered a thing of no importance by the Episcopal authorities. We have repeatedly spoken in *THE SUN* of the fact that the old-fashioned orthodox way of preaching about hell has fallen into abeyance in the churches of all Protestant denominations. The terrors of damnation used to be a constantly recurring theme of the old-time ministers, and very many of them believed it to be their duty to depict them with all the force of the English language in every Sunday's sermon. How very little of that sort of thing there is in these times.

If the body of clergy of the Protestant denominations still retain their faith in the awful doctrine, why do so many of them either ignore it altogether or handle it only in the most gingerly way? If they believe it, they must regard it as the most terrific thing within human knowledge, and as a thing to be forever kept before the mind of every man. If they believe it, it is high time for them to take a different course about it. If they believe it, let them warn their hearers in such language as Jonathan Edwards used, or as, in later times, Peter Cartwright terrified his hearers with. If they do not believe it, let them withdraw from the Protestant Episcopal Church and join the Universalists.—*N. Y. Sun, Selected by Jasper Moore.*

The Church of Jerusalem.

(Continued.)
The people of Athens were still chiefly philosophers or students. For two centuries it had been an academic city, the university of the world. They gathered eagerly around the wonderful Jew. His fame had no doubt reached the Agora, and the Athenians must have known that from him they need look for no dull declamation, no trite philosophy. They received him with respect as he spoke like Socrates, in the public streets; they listened with interest, and invited him to address them from the hill of Mars. On some fair day of the Attic autumn, when the grasshoppers chirped languidly beneath the grey and dusty olive, and when the herbage was embrowned in the gardens of Academia, the people of Athens gathered in the open air, around the stone pulpit of the venerable hill. There for ages sat the Areopagus, the supreme tribunal of the State. There the most eminent citizens of Athens formed the most respectable of human courts; there a long succession of important causes had awaited the decisions of dignified judges; and there the philosophers and students of Athens assembled to hear, for the first time, the higher eloquence of inspiration. Small, plain, wasted with toil and sickness, with sufferings and endless persecution, his voice feeble, his enunciation marred by the Semitic accent, Paul yet enchained the attention of his hearers. His Jewish face and figure could scarcely have pleased the lovers of the beautiful, his shrill intonation must have shocked their critical ears. But the acute Athenians may have seen in his plain aspect something fairer than any exterior grace. From his eyes beamed the perfection of moral purity, in his countenance shone that perfect honesty and manly self control which Plato had faintly described. He spoke of the unknown God, now for the first time revealed, of the common brotherhood of man, of the resurrection and a Messiah. We have but a slight abstract of his speech, yet we can readily imagine that a solemn awe rested on the vast assembly as the temple-clad hills above and the city below echoed for the first time with the name of the omnipresent, and philosophers and students, Stoics and Epicureans, heard with astonishment a wisdom above that of Plato or Aristotle.

The church of Athens sprang up at the touch of Paul. It was formed no doubt, on the plan of that of Jerusalem. It had its presbyters and deacons, its modest rites, its simple faith. Its chief elder was afterwards called a bishop, and tradition relates that Dionysius, a member of the Areopagus, who had been converted by the ser-

mon on Mars Hill, was its first president. We have scarcely space to follow the wonderful career of the apostle Paul. At length old age approached him, and he anticipated without alarm a martyr's doom. He had always longed to preach at Rome and in the farthest West; he was not to be disappointed. Once more he sailed along the coasts of Asia Minor, visiting the churches. At Miletus he delivered his farewell sermon to the assembled faithful; he left them kneeling and praying on the shore. He had told them they were to see his face no more. He reached Jerusalem about the year 58, and was received with friendly greeting by James the Just and the other elders, he told with his usual vigor, the story of his missionary labors.

But Jerusalem was now fast preparing its own destruction. An insane hatred against the Romans, a hopeless longing for freedom, a wild rage against the tolerant Christians, filled the vast throngs that came up to the Temple to pray. Had the Jews yielded to the wild persuasions of James the just or the liberal spirit of St. Paul, Jerusalem might have escaped its awful fate, and have survived through centuries as the head of the Christian church. Its people however, were mad with religious frenzy. The zealots controlled the nation; the Romans felt that they were hated, and retaliated by a cruel oppression; and the Christians at least foresaw that the dreadful day foretold by the Master was near. In this period of wild fanaticism among his countrymen, Paul, too conspicuous to be neglected, in vain endeavored, by the advice of James, to disarm their rage by conforming to the full requirements of the law. It was too late. His name was abhorred by every Jew. In the Pentecostal festival, when the Temple was filled with strangers from Ephesus and Asia, he ventured within the sacred courts. He was set upon by a ferocious mob. Feeble with age and suffering, he was beaten and tossed about and the people dragged him beyond the Temple walls to put him to death. North of the Temple; and joined to it by a bridge or stairs, stood the castle of Antonia, now filled with a Roman garrison. From its turrets the sentinels kept watch over the excited worshippers below them in the sacred courts and carefully observed their conduct. The Romans saw Paul struggling in the throng, and a band of soldiers sprang down the stairway into the Temple court to save him from their rage. They dragged him up the stairs; he was safe. Yet, in the fierce excitement of this perilous moment, the apostle still hoped to soften and preserve his countrymen. He said to the Roman commander, "May I speak?" He obtained permission, and then turned to the Jews below. He waved his hand, and suddenly the angry throng grew still. The spectacle of that appeal to Jerusalem still stirs the fancy more than the highest efforts of Cicero or Gracchus.

Paul stood on an elevation looking down into the Temple court. Above him glittered the Holy House so soon to pass away. Before him shone the hill of Zion; below the proud and prosperous city; silent at his feet hung the vast throng from whose rage he had just escaped, bruised, beaten, and forlorn, whose coming doom he foresaw, whom he strove in vain to save. His clear voice rang out in his own melodious tongue through the Temple and the castle, as he recounted his penitence, and hope. The Jews listened; perhaps some believed. But when he spoke of the mission to the gentiles, of toleration for their oppressors, the hate of the fanatical nation broke forth in a terrible clamor. They cried out that he was a wretch unfit to live—that he polluted the earth; in their rage, they tore their garments and threw dust upon their heads.

The Roman commander, Lysias, was convinced that Paul had committed some dreadful crime, and ordered him to be carried to the castle and put to torture. He was hurried to a dungeon; the instruments of torture were brought, when the apostle declared himself a Roman citizen. He was saved. After the day of horrors he probably slept in the castle. He was surrounded by the coarse soldiers, yet less cruel than his own countrymen. The next day Lysias sent him under a Gazinth, within the Sanhedrim, and in the hall of self sat twenty-five years before to condemn Stephen, Paul ventured to defend his own career of penitence. Rage filled the hearts of the insane council; the high-priest ordered him smitten on the mouth. Yet the apostle spoke with vigor,

and even won the favor of a part of his judges. The council room was filled with an angry multitude, and the Roman commander sent a guard to bring back Paul to the castle.

In the night Paul's nephew, his sister's son, heard that a band of forty Jews had sworn to assassinate his uncle; they belonged probably to the party of the zealots, and had gained the assent of the Sanhedrim, the highest court in the city, to their horrible design. Paul told the Romans of his danger; in the night he was sent secretly out of the city, under a strong guard, to Caesarea. Swiftly the well-trained soldiers, with their weary charge, swept over the road to the distant town, rousing the sleeping peasants by their steady march, and followed by the curses of the subject Jew. They passed the hills of Ephraim, the fields of Sharon glowing with a bountiful harvest, the mountains of Samaria. The foot-soldiers went only part of the way; the cavalry pressed on, and in the bright afternoon of the Jewish summer rode into Caesarea. It was the seaport of Judea, the seat of the Roman governor, a city adorned by Herod the Great with all the refinement of Roman taste. Its port was a basin of stone-work of singular beauty. Its temples and theaters, its palaces and gardens, were modeled upon those of Rome. Its name was a compliment to the Caesars. Up to its low shores rolled the blue Mediterranean bearing the wares and the ships of Italy to the land of David;

[Concluded in next number.]

Palestine a Nation.

While men are absorbed in their little cares, alternately moved by hopes and fears, the grand and stately march of human events progress onward and irresistibly to completion in the fulfillment of an inevitable law which controls all human action. Men here and there raise their puny voices as if to stay this tide of advancement, arrest this fiat of the Eternal. As well might they attempt to stay the law which governs the universe. Races have as fixed a course to run as have the stars that dazzle in the blue vault above us, and the race of Israel is the bright fixed star amongst them. In all its wanderings it has been true to its course. Its mission has been foreseen and foretold and its final restoration to the Holy Land prophesied. That this prophecy is being fulfilled the signs of the times indicate. It is being accomplished so quietly and so gradually that only those who have given the subject attention realize the importance of the work done. Our readers are to-day presented with a comprehensive statement of acts, facts and opinions in regard to this historic enterprise which cannot fail to interest all thoughtful minds. The picture presented has in it the essence of romance. It is at once real and ideal. Aside from the prophetic features of the subject, the political importance is of the deepest significance.

Palestine is a political necessity to the Jewish race. The founding of a nation in the Holy Land once more, means an exaltation of all Israel. It places her as a nation amongst the nations of the earth. It gives to the Jew that political power and sovereign right which means protection. It makes him a citizen of his country, and gives him a passport amongst the nations of the earth. . . . This may look impracticable to the man in the counting-room absorbed in his books, to the man in his store absorbed in figuring up his profits and losses to the man steeped in the bliss of social pleasures, but it is as clear as the noonday's sun to whoever makes a study of the political horoscope.

The political autonomy realized, the Jews, scattered throughout the whole world, will not flock to Palestine in a body. There are 300,000 Jews in Asia, 400,000 in Africa, and 5,000,000 live in Europe. It is from these that Palestine will draw its life of restoration. The American-born Jew will undoubtedly remain an American, and if he should ever visit the Holy Land it would be for pleasure and travel and to see a land so famous as the chief birthplace of his heroic race. It may be said that geographically speaking Palestine is too small to exert much influence as a political, intellectual or moral power among the nations of the earth. We reply that in ancient times Greece was a power, and that in modern times the little island of Britain is a power. Geographically speaking, what are they? It is intellect, moral force and pride of nationality that make nations great, and not extent of territory. It is intellect and moral power that will make Israel renowned among nations.—*Jewish Messenger.*

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 3rd day of the 5th month, 1883.

JACOB BRINKERHOFF, Editor.

A. C. LONG, JOHN BRANCH, W. C. LONG,
A. F. DUGGER, J. A. NUGENT.

Special Contributors.

Sabbath Reform.

A DEAR friend wrote to us concerning the evidences of Sabbath-keeping, that we have the truth on the subject, that the Seventh day is the only true Sabbath; but we will find it as difficult to get the world to reform on the subject as on drinking intoxicating liquor and the use of tobacco. Well, on every subject we need first to know that we are right, and then we can go ahead. If we have truth on the Sabbath question we have a base on which to work, and urge a reform, and although the whole world around may not care enough about pleasing God to give up their own ways to serve him, yet we can urge it upon those who love the Lord and care for his rewards, to keep holy the day which God has blest and set apart for his service; and we are thankful to know that there are many people in the world who are giving heed to the commandments of God and the faith of Jesus, hoping that thereby they may have a right to the tree of life and enter through the gates into the city. Every intelligent citizen of a free government rejoices to know that the temperance movement is on ward in its progress and saving men and women from degradation and woe, to a sober and industrious life, and also that many Christian and noble men and women denounce tobacco using as damaging to their best interests, both spiritual and physical. But that every body will embrace these reforms is as unlikely as it was true in the Savior's day, that "they will not come to me that they might have life."

In the prophecies we read of a people who seek to restore the ways of the Lord, because the people have departed therefrom and gone astray, and have "wandered out of the way of understanding." They have asked the world to walk with the church while professing to be of the church themselves, and have thus become spotted with the world, and have so far departed from the Lord as to neglect to observe his great memorial day, his memorial of creation, by which we keep in mind the great creation work, and thus remember him. But worse than this, if possible, they have taken upon themselves the observance of a day in its stead, which observance was instituted to memorialize the worship of the sun as a heathen deity; and later, when Christianity became corrupted by uniting with the world and with heathen philosophy, then this rival institution of sacred observance was taken into the place of the ancient memorial of the creative work of the heaven and the earth, and the head of a corrupt church, which soon became Roman Pope, made it the Sabbath for this corrupt church, for its members to observe, superseding the ancient institution and dishonoring the God of the ancient Sabbath. Thus Sunday came to be observed, and the professed church wandered out of the way of understanding.

But should those who love the God of Israel and the Creator of the universe follow this spurious Sabbath, thus honoring the head of a corrupt church, who inaugurated such a departure from the right way of the Lord? Should they remain out of the way of un-

derstanding just because their fathers or forefathers did so and followed in an erroneous path? Because their fathers have sinned they "stand in the way of sinners" also? The way of the ungodly shall perish, and they who break one part of the law are guilty of all, James 2: 10, and shall be punished as transgressors. Should not Protestants protest against every error of Catholicism and declare allegiance to the God of heaven and earth and keep his laws? Ask any intelligent Roman Catholic who changed the Sabbath to the first day of the week, and he will tell you that it was his church. Read the Roman Catholic catechism and you will see that that church changed the Sabbath, and they claim that their church had the right to do it, and they charge Protestants with following their church instead of the Bible by keeping First day instead of Seventh.

And just so long as professed Christians observe Sunday for the Sabbath just so long are they following Rome instead of Christ. Very many of the professed Christian church are well assured that the account of the resurrection is entirely wanting in any evidence that he changed the Sabbath from the ancient day of its observance to any other. It is easily seen that the death and resurrection of Christ had nothing to do with the Sabbatic institution, and it is equally evident that a change in the moral government of God would be impossible and incompatible with his moral government. And now we claim that in these days of investigation we should look well to our standing, that we have a sure platform, for "if the foundations be removed what shall the righteous do?" It is best then to seek out the old paths, to repair the breach, to restore the paths to dwell in, Isa. 58: 12.

Not only are Sabbath-keepers following in the way of truth by turning to the old paths of the Lord, but a blessing is pronounced on them for it, for this same prophecy in Isa. 58, following the 12th verse, which we have noticed, says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

This prophecy is directed to the Jews, as nearly all of the prophecies were, because they were the people of God at that time, but it applies to a time when they had apostatised from him, when the world at large had wandered out of the way of understanding, were neglecting the Sabbath. But the Gentiles are adopted into the promises, the covenants, the blessings, and the privileges of the children of Abraham, by faith in Christ, and thus become heirs of God and his promises with the natural seed; and this promise and blessing in Isa. 58: 13, 14, pertains to the Gentiles as well to the Jews; and if any Jew ever attains to the promises it must be through Jesus of Nazareth, and their faith in him. The heritage of Jacob is the same as the Abrahamic promises, and the promise in this prophecy is to all these Gentiles as well as Jews, that if they will keep the Sabbath they may inherit the promises. The keeping of the Sabbath may be considered a condition of the inheritance, in this way: If we keep the Sabbath we do so because the Lord has commanded it, and in keeping the Sabbath we acknowledge God as the Crea-

tor and Supreme Being, we acknowledge that he is, and that he is a rewarder of those who diligently seek him; we then seek the rewards promised; and must seek them in his appointed way, which way is by and through our Lord Jesus Christ. Thus the plan of salvation brought to view in the matter; the law and the gospel are so closely connected that they cannot be separated; the Sabbath is a part of the law, and there are great and good blessings in store for all who will turn away from violating God's day, who will call it a delight to serve him, not doing their own ways nor finding their own pleasure on the Sabbath day, but devote its time to his service; remembering him who created the heavens and the earth, who is the source of all our blessings, and who so loved us as to give his only begotten Son to die to save us.

Sabbath Reform to be of any virtue in the sight of Him who instituted it, should be by a return to the old paths, to be "repairers of the breach," "restorers of paths to dwell in." The Sabbath was a sign between God and his people anciently, and his people of modern times need a sign between them and their God that they are his. There is too great an antagonism maintained between Jews and Christians, much to the disadvantage of Christians. We have too many things in common for this antagonism. Jews rejected and slew Jesus, the Messiah, the greatest of crimes; but they were previously the people of God, to whom belonged covenants and promises; now they are broken off branches from the good olive tree, representing the stock of Israel, their blessings and promises, because they rejected and crucified him through whom they should have received the blessings. We, Gentiles, are adopted into the same covenants, promises, and blessings, and on our part should yield the same obedience to him who bestows upon us these blessings, and who shall give us the reward. It is as necessary for us to observe the commandments of God as it was for the ancient people. "In keeping of them there is great reward." Ps. 19: 11.

Camp Meeting.

A. C. LEARD.

BRO. BRINKERHOFF, and all the dear brethren and sisters, scattered abroad, I send greeting: Our Tenth Annual Conference Meeting is close by, and is to be held in connection with our Camp meeting, at Albany, Gentry Co., Mo., commencing the 16th of next month, August, 1883.

Now, brethren and sisters, what say you about the coming Camp-meeting? Do you intend to be there? I do. Do you want it to be a good meeting? I do. Shall we have a good meeting? I say yes. Well, how shall we have a good meeting, one long to be remembered? Just say to the busy world, as they did in the days when they went up annually to Jerusalem to worship. Just let the domestic affairs of the world be quiet, and rest, while I go up and down to the Camp-meeting and worship. Come, brethren and sisters, come. Have you prayed for a good Camp-meeting? If you have not just commence right now, and pray every day till you start, and then come praying. Preachers and all come praying that the blessing of the Father of all our mercies may be poured out upon us at this Camp-meeting in harmony with his will. The eyes of the Lord are over the righteous, and his ears are open to their prayers.

edge in the grave, whither thou goest") as follows: "Another proof that the dead are insensible. Solomon thinks, therefore, that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but when awakened will seem to themselves to have slept scarcely a moment."

Luther also said, "All souls lie and sleep till doomsday." He also ranked the doctrine of the soul's immortality among the "decretals of the Roman dunghill." Luther made his view of death a strong argument against the Papal theory of purgatory, as unconscious beings can not experience conscious misery. Luther is sometimes cited as making statements that indicated his faith in a conscious state between death and the resurrection. Doubtless he did hold that view during a part of his ministry; but it is certain also that he held the other view during a part of his history.

"In Michelet's life of Luther, Bohn's edition, p. 133, is the following statement, in Luther's own words, respecting the sleep of the dead. It is under date of Jan. 13, 1552. It shows his view at that time, though he was not only always consistent with this view He says:

"As to purgatory, I think it is a very uncertain thing. It is probable, in my opinion, that, with very few exceptions indeed, the dead sleep in utter insensibility till the day of judgment. As to purgatory itself, I do not agree with the sophists in thinking it a determinate place. Who will venture to give an assured opinion on the subject? On what authority can it be said that the souls of the dead may not sleep out the interval between earth and heaven, hell, or purgatory, in the same way that the living pass in profound slumber the interval between their downgoing at night and their uprising in the morning?"

These words indicate that Luther looked at the period between death and the resurrection as a blank, at least in the cases of most persons. Perhaps the fact that he made some exceptions may explain his apparent contradictions of himself, and perhaps he afterward changed his views. But these were his thoughts in 1552.—*Sel.*

In a sermon on the rich man and Lazarus John Wesley said:

"It is generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God; on the contrary, our Lord says to Mary, after his resurrection, Touch me not, for I have not yet ascended to my Father in heaven."

And yet the great mass of his professed followers believe the contrary. The great majority of Methodist ministers and laymen teach that at death the saved are "immediately" with Christ in heaven; and some of them have followed the logic of this view so far as to deny the resurrection of the body. If he could rise and come to his own, most of them would receive him not, and he would know them not.—*Herald of Life.*

Meetings in Canada.

DEAR Brethren and readers of the ADVOCATE: Perhaps it would be interesting for you to read a brief report of my labor in Canada. July 11th, I left home and arrived at Bro. Temple Leach's in Utica, Ont., on the 12th, and commenced meetings on Friday, 13th. The interest was somewhat small at first, but increased until the churches would hardly hold the people. We had a bitter opposition, but for all of that we believe much good will be the final result. The people were very kind and friendly. We could not

ask for better treatment than that which we received. Bro. Temple Leach and wife are all alone, so far as Sabbath-keepers are concerned, but yet they are strong in the Lord. We enjoyed the visit here very much. Quite a number of the brethren came from different parts, and attended these meetings. We held a Sabbath meeting at Bro. Temple Leach's house, and it was enough to melt every heart to hear the brethren tell how they appreciated the privilege of once more speaking for Jesus. Many tears were shed during this meeting.

I spoke eight times here, and then removed to Hawkstone, a distance of about 75 miles, and commenced meetings in Bro. Lewis Leach's neighborhood. I closed my meetings in Utica on Thursday evening, and on Friday evening commenced meetings in Hawkstone. The interest commenced here about as it did in Utica, and kept increasing both in interest and in number. In both places the best of attention was given. I commenced these meetings by first preaching Christ and him crucified; second by proving the Bible to be authentic; then spoke upon the inheritance and kingdom, signs of the times, the law and baptism, and the Sabbath question.

Sabbath, the 26th, we enjoyed a good social talk at Bro. Lewis Leach's house with quite a number of the brethren, and Sunday after noon met again at Bro. Leach's, and spoke upon the importance of baptism, after which six were baptized into the all saving name of Jesus, four of the six were Bro. Lewis Leach's sons, also one of the son's wives, and a lady from Penetanguishene. We also enjoyed a good social meeting before baptism, in which all took part. All were melted to tears to see the gratitude expressed by Bro. and Sr. Leach while their children were making a start to serve the Lord. I believe all of Bro. Leach's children are now serving the Lord; and O, how comforting in old age to see one's own children trying to follow their Redeemer! No one who lives where they have privileges of going to meeting can hardly sympathize with those who are isolated and deprived of these blessings. Think of not hearing a sermon of your own like precious faith for years, and living alone with no one to converse with of the same faith! It truly must be lonely. I am also much pleased to see how strong those brethren are with reference to keeping the Sabbath Holy.

On Wednesday, the 25th, Bro. P. H. How's daughter went forward in the act of baptism. This made seven in all that were baptized, and I feel that my visit to Canada really has not been in vain for myself as well as for the brethren. On Thursday I bid them all good-by, and started for Michigan. May the blessing of God be with those dear brethren in my prayer.

I have now arrived safely at home and found my family in usual health. On my way home from Canada I stopped at Freeland, Saginaw Co., Mich., where Bro. A. N. Fisher met me. I spoke to the people there four times, and Bro. Fisher once, during which time five started to serve the Lord, some of them who had once before started and became discouraged, and have now commenced anew. We found the brethren all firm and rejoicing in the hope of eternal life. We attended the Sabbath-school, which was well represented, and a very interesting one indeed. We have some splendid workers in this Sabbath-school, and much good will finally be the result of their labors. Sr. Robinson is the Superintendent now, but she is soon going away, and the school has chosen Bro. Edwin Munger to be Superintendent.

Bro. Munger is a competent man, a good singer, and knows how to interest the school. We were much delighted while we listened to Bro. Fisher on Sunday morning. His subject being the great call; he spoke earnestly and interestingly. Many tears were shed while the brother related to us God's great love for man, and his mercy in calling us in the many different ways. These meetings closed with a good interest. May the good Lord continue his mercy towards us, in my prayer. Your brother in Christ.

JOHN BRANCH.

Hartford, Mich.

Letter Department.

From Bro. W. A. Hughes.

DEAR BROTHER: For the first time I thought I would write a few lines for the paper. The fear of man does indeed bring a snare. Prov. 29: 25. It is wonderful to observe the power which it has over most minds; few seem to have any opinion of their own, or to think for themselves; like dead fish they go with the stream, or tide. What others think right they think right, and what others call wrong they call wrong too. There are not many original thinkers in the world; most men are like sheep, they follow a leader; if it were fashionable to be Romanists they would be Romanists; if to be Mohammedans they would be Mohammedans; they dread the idea of going against the current of the times; in a word, the opinion of the day becomes their religion; their creed and Bible and their god.

Reader, do not be a robber, Mal. 3: 8. He that steals breaks God's 8th commandment. Above all, do not rob God. The Sabbath is God's property; give God his day; do not profane the Sabbath, but keep it holy. Do not buy and sell, or idle your time on the Sabbath. Let not the example of all around, let not the invitation of companions, let none of these things move you to depart from this settled rule, that God has a day, and it is your duty to give it to him. The Sabbath is one of the greatest blessings that God has given to man. Do not make a bad use of this blessing. He that cannot give God his Sabbath is unfit for the kingdom. So, while you live give God his day. Once give over caring for the Sabbath and in the end you will give over caring for yourself. The steps which lead to this conclusion are easy and regular. Begin with not honoring God's day and you will soon not honor God's house. Cease to honor God's house and you will soon cease to honor God's Book. Cease to honor God's Book and you will soon cease to honor God at all. Let a man conclude that there is no Sabbath and I am not surprised if he finishes with the top stone of No God. From your brother in the gospel.

Clio, Iowa.

From Bro. Geo. Stults.

BRO. JACOB: It has been a long time since I have written for the ADVOCATE, and to the brothers and sisters in Christ. I feel that we are living in perilous times, when wickedness is on the increase, even among those professing godliness. Pride and pleasure seeking are the fashion of the day. Brethren and sisters, I feel that it is high time that we gird on the armor of truth, and let our light shine, and contend earnestly for the faith once delivered to the saints. Try the spirits by the word, for many false prophets are abroad in the land. Yours in hope of eternal life.

Ft. Atkinson, Wis.

The Advent and Sabbath Advocate.

The Advocate at Conference.

As the Editor of the *ADVOCATE* does not expect to attend the Missouri Conference this year, we wish to say to the brethren and sisters who will be there that we wish that all whose subscription has expired, or are in arrears to the *ADVOCATE*, to pay the same and renew their subscription with Bro. A. C. Long just the same as they have done previously with the Editor. At meetings of this kind is a good time to renew subscriptions, and Bro. Long will have a copy of the list, and can give any information desired concerning accounts. We hope those who can will remember this branch of the cause of truth by way of assisting in the work of publishing the *ADVOCATE*. We would love to be present again, and hope there will be had a good meeting, and a profitable gathering of the people of God. We do not want to discontinue the *ADVOCATE* from any one, and we know, too, that you need it for its instruction in the Christian life and its help in a correct understanding of the Scriptures.

Palestine.

The letter from Jerusalem from Bro. Winterstein, in another column, will be read with much interest. We are glad to receive this letter and hope Bro. W. will write often. Any thing from there will be interesting. In that land where Restoration is to commence, and where the prophecies of the Restoration are already in process of fulfillment, we are glad to learn that the Sabbath is so generally respected; and a person there, preaching and teaching the restitution, is in a much better way of success by keeping and preaching the Sabbath than by teaching the abrogation or change of the Sabbath; and he is also more consistent. Fanatics are there also, with high and false claims, disgracing the Christian religion.

The statement concerning the Rothschild mortgage on Palestine does not seem to be definite enough for reliance, and from all Jewish sources we hear nothing about it. A railroad across Palestine is now surveyed, from Acre on the Mediterranean Sea to Damascus, and is spoken of as a grand and hopeful enterprise.

The article in another column on Hell, from the *N. Y. Sun*, gives another instance of a minister renouncing the revolting theory of eternal torture as the everlasting punishment of the wicked, for the reasonable and scriptural doctrine of the destruction of the wicked. But the conclusion of the *Sun* that Mr. McKim had better join the Universalists is by no means logical, for they do not hold to his position concerning the wicked; he is right on that question, only needs more truth.

The article from Bro. McLEARN on the fanatical visions among Seventh-Day Adventists, is right to the point, and points out the matter at issue so fairly that all can see the deception practiced by those who claim that such folly is equal to the Word of God.

The cholera in Egypt has become a formidable affair, having spread over the whole country, and several cases are reported in Europe. It is now said that Egypt's river, the Nile, is found to contain a large quantity of dead carcasses, which, together with the half buried soldiers and horses of last year's war, and the victims of the cholera of the

present year, which are buried no better, are enough to create a pestilence sufficient to depopulate the country; and besides doing that it will spread to other countries, and carry off people innocent of producing the cause of the pestilence.

While pestilence rages in one part of the world, the deadly earthquake has done its work in another. The island of Ischa, situated in the Bay of Naples on the coast of Italy, was visited by a terrible earthquake on July 29th, and is estimated to have destroyed from 2000 to 3000 lives.

JAMES CAREY, the man who turned informer against the Phenix Park murderers, has met his fate by being shot and killed by one O'Donnell, on board a steamer off Cape Town, Africa, thus having shed man's blood, by man has his blood been shed.

CAPT. WEBB, the great swimmer, lost his life last week, in attempting to swim the rapids in Niagra River, a thing which no man could do, and which there was no need of any man attempting to do, and thus a life is thrown away which might have been some use. These days are noted by men of daring, attempting and risking danger just for the sake of notoriety, and for their foolhardiness many times are their lives lost.

Temperance work is looming up in India. Fifteen years ago there was no Temperance Society in Calcutta; now there are several, both for adults and juveniles. The Brahmo Somaj, the new religious body in India, takes strong ground against the use of all intoxicating liquors, and also against that of tobacco and opium.—*Ex.*

Protestantism is advancing in France with a rapidity not equalled since the murder and expulsion of the Huguenots.

The Rev. Dr. Murray Mitchell, who has just returned from a long residence in Japan, states that whereas ten years ago no missionary was allowed to enter that land, and Christianity was denounced by imperial proclamation, now there could not be less than 30,000 Christians—men, women and children.



Missouri Camp Meeting for 1883.

This meeting will be held at Albany, the county seat of Gentry Co., Mo., commencing Thursday, Aug. 16th, and continuing till Wednesday, 22nd.

Albany is located on the C. B. & Q. R. R., and 3 miles from the Wabash, St. Louis, and Pacific R. R., and the terminus of the Narrow Gauge, or St. Joseph and Des Moines R. R. Those coming on the Wabash will stop at Evona, 3 miles from town, and take the hack for the city.

The tenth Annual Conference of the church of God will be held in connection with the meeting. All are cordially invited to attend this annual gathering.

A. C. LEARD,
N. A. WELLS,
W. C. LONG. *Ed. Com.*

Money and Letters Received.

J. C. Day \$1. A. C. Long for T. J. Butler \$1; for Wm. Y. Earl \$1. A. C. Leard \$2. W. H. Ball \$1, Dana W. Robinson \$2, W. C. Long.

Books and Tracts Sent by Mail.

Dana W. Robinson.

Books and Tracts FOR SALE AT THIS OFFICE.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A. F. Dugger. 140 pages, Price 25 cents.

Review of J. M. Stephenson on the Sabbath Question, and the Two Laws, by Jacob Brinkerhoff 32 pages, price 9 cts.

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

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

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

Sabbath Desecration—8 pages, 2 cents, by S. E. Brinkerhoff; a tract for advance work on the Sabbath Question.

The Sabbath for both Jews and Gentiles; by A. C. Long. 4 pages, price 1 cent.

The Kingdom of Heaven upon the Earth, its literally and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The second coming of Christ.—Showing it to literal and personal, by J. Brinkerhoff, 8 pp., 2 cts. Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2 cts.

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Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 15 cents, post-paid.

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Comparison of the Early Writings of Mrs. E. G. White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

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Envelopes, 25 for 10 cts, 50 for 20 cts—containing an advertisement of the *ADVOCATE* printed on them, together with the leading doctrines to which it is devoted.