

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.

Be Strong, O Heart.

Be strong to bear, O heart of mine,

Faint not when sorrows come;
The summit of these hills of earth
Touch the blue skies of home.

So many burdened ones there are
Close toiling by thy side,

Assist, encourage, comfort them,
Thine own deep anguish hide.

What though thy trials may seem great,
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone;

But find, in blessing other lives,
Completeness for thine own.

Seek every hungry heart to feed,
Each saddened heart to cheer;

And when stern justice stands aloof,
In mercy draw thou near.

True, loving words and helping hands
Have won more souls for heaven

Than all mere dogmas and mere creeds,
By priests or sages given.

Be strong to hope, O heart of mine,
Look not on life's dark side;

For just beyond these gloomy hours,
Rich, radiant days abide.

Like hope, like Summer's rainbow bright,
Scatter thy falling tears,

And let God's precious promises
Dispel thy anxious fears.

For every grief a joy will come,
For every toil a rest.

So hope, so love, so patient be,
God doeth all things best.

—Selected by MARGARET ARMSTRONG.

Baptist Flag.

W. C. LONG.

[Continued.]

At this juncture the Elder leaves "soul-sleepingism," and annihilation of the wicked, and concentrates all his efforts against the Sabbath of the Lord, with a feeble effort in behalf of Sunday.

He informs his readers that we are the "Judaizers of the present day," and when we commence preaching in a community we keep back "the most flagrant points of our faith, and make great ado over the Sabbath of the Lord." And he thinks we do this so we can get them to "swallow their whole batch of heresies." Evidently some one must have been proselyting too near for Bro. Ray, hence the above expressions.

He then says, "They think that the Sab-

bath law, as given by Moses, is still in force; but every one, with even a small acquaintance with the Bible, knows that Christians 'are not under the law, but under grace,' Rom. 6: 14. "Wherefore the law was our schoolmaster, to bring us to Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster," Gal. 3: 24, 25. "Also read Rom. 3rd, 4th, and 7th chapters." The above has been penned by the Elder to make us believe that the law of God has been done away. No Adventist believes that the law of Moses is binding; neither that the Christian is under the law in the sense of being under its condemnation. The law that was a schoolmaster to bring, or point us to Christ, was the law of Moses. There is nothing in the ten commandments that points to Christ. It is remarkably strange that men blunder so readily in reference to the two laws. There is no theory in the Bible more clear than the two law theory. One law Christ nailed to the cross, took it out of the way; the other law remains. I will give a short synopsis of the two laws which takes the very heart, out of all he has said about "the law of Moses," "under the law," schoolmaster," "dead to the law," &c.

The moral law grew out of the nature of things, and is founded in the attributes of God, and the nature of man. The ceremonial law never would have existed had not man fallen. It was a law of ceremonies by which man could return to the favor of God.

First law was to be written under the new covenant or dispensation in the hearts of his people, Jer. 31: 31, 34; Heb. 8: 10. Second law was not to be written anywhere in the new covenant, but was to be blotted out and nailed to the cross, Col. 2: 14.

First law was declared by God, Deut. 4: 12, 13. Second law was declared by Moses, Deut. 1: 1-6.

First law was written by God, Ex. 31: 18. Second law was written by Moses, Deut. 31: 9.

First law was written on stone, Deut. 4: 13. Second law was written in a book, Deut. 31: 24.

First law was placed in the ark, Deut. 10: 5. Second law was placed in the side of the ark, Deut. 31: 26. First law is perfect, Ps. 19: 7.

Second law made nothing perfect, Heb. 7: 19. First law Christ did not destroy, Matt. 5: 17. Second law he abolished, Eph. 2: 15.

First law is to endure while heaven and earth stand, Matt. 3: 18. Second law passed away when the seed came, Gal. 3: 19. First law is the law of liberty, James 2: 12. Second law is a yoke of bondage, Gal. 5: 1. First law is not abolished, but established by faith, Rom. 3: 31. Second law was abolished by faith, Eph. 5: 15. It is not presumable that a law could be abolished and not abolished at the same time.

First law the apostles delighted in, Rom. 7: 22. Second law was a yoke which could not be borne, Acts 15: 10. First law is spiritual, Rom. 7: 14. Second law is carnal, Heb. 7: 16. First law is holy, just, and good, Rom. 7: 12. Second law is declared the en-

mity that was against us, which was contrary to us, Col. 2: 14.

It is unnecessary to contrast to any greater length. There is a marked distinction between the two laws. If there is no difference between white and black, between a year and a century, between a wheelbarrow and a steam engine—If one and one does not make two, then our opposers may make some show in claiming that there is but one law, and that law was abolished by Christ.

He says, "No sinful man has ever been able to keep the law." Does he mean by this language that the law cannot be kept? Would God require something at our hands that we could not perform? The law has been kept and we can keep it now. Of Abraham it is said, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws," Gen. 26: 5. Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man," Eccl. 12: 13. David says, "So shall I keep thy law continually, for ever and ever," Ps. 119: 4. John, the Revelator, speaks of a people near the close of the gospel age, as follows: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus," Rev. 14: 12. Away then with the claim that the law cannot be kept.

He quotes Paul: "Christ is the end of the law for righteousness to every one that believeth," Rom. 10: 4. All right, but how about those who do not believe? End, here, is used in the sense of design or purpose, and simply means "object."

Here is another remarkable statement: "The law has now no dominion over God's people; no, not even the ten commandments of the law, except so far as they have been repeated in the New Testament. Only that part of the Old Testament which has been enjoined in the New is binding upon the New Testament saints. He thinks that nine of the commandments have been repeated in the New Testament, leaving out the Sabbath. But is it not repeated too? Yes, fifty eight times is it repeated in the New Testament: hence all the law is binding on Christians at the present time.

Is he correct in saying that only that part of the Old Testament which has been enjoined in the New is binding? Will he show a New Testament law that says it is wrong for a man to marry his sister, his niece, his aunt, &c.? Of course he cannot. Well, will it be right for his "New Testament saints" to do so?

He continues to make assertions, such as the Sabbath not being given till 2500 years after creation. The Savior says the Sabbath was made for man, Mark 2: 27. When was it made? Gen. 2: 2 gives us the time of its institution. It was made at creation. Was the Sabbath made at creation, made for man, and not given to him for 2500 years? We read that the woman was made for man: why was she not withheld from man for 2500 years? Why was she given to man at the beginning, and not the Sabbath, seeing they were both made for him?

His next claim is that the Sabbath was given as a memorial of the deliverance from Egypt. This is not correct, for the passover is a memorial of that event. Their deliverance from Egypt was only a local reason why they should observe the Sabbath. They could not keep it while in bondage. The reason for the institution is much more comprehensive. It is a memorial of the creative work. We are not told that God rested the seventh day because he brought the children of Israel out of Egypt. He did not bless the seventh day because he brought them out of Egypt. He did not sanctify the seventh day because he brought them out of the land of Egypt. Here is the reason; "Remember the Sabbath day to keep it holy: six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it," Ex. 20: 9, 10, 11. Why not believe the record?

His conclusion that because the Sabbath was given to Israel for a sign, "It can apply to no other people on the earth but the Jews," is pure assumption. Christ says "the Sabbath was made for man," Mark 2: 27. We read that "Man was made of the dust of the ground." Was the Gentile made of the dust of the ground? Has he the breath of life? Is he a living soul? Is he a man? If so the Sabbath was made for him. As Gentiles we have nothing to boast of, for all that we have, in a Bible sense, comes to us through the Jews; and if we were to discard everything that they were the receptacles of we would have nothing left. All the Bible writers were Jews. Christ was a Jew, and if ever we get into the kingdom we will have to follow the example of a Jew or we will never get there. He kept the Sabbath and so must we. The law, covenants, and promises were all given to the Jews. Will we discard every thing that is Jewish? If we do we will have to discard salvation, for salvation is of the Jews, John 4: 22. We will have to discard Christ, for he was a Jew. Yes, even God and the Bible, for we read of Jehovah that he is the God of Israel; and the Bible, for it was written by Jews.

Sabbath penalty. Upon this Elder R. has had much to say. He says, "There can be no law without a penalty." Who says there can? He wants to know if we administer the Sabbath penalty upon the violators of the Sabbath. No, God will do that at the proper time. The penalty for the violation of God's law is death—the second death. This penalty has always been the same. The simple truth is that stoning to death was the penalty of the civil law governing the Jews, the same as hanging for murder is the penalty of the law in Missouri and other States. In the Mosaic age the same penalty—death—was attached to every one of the commandments. Let me mention a few. Idolatry was punishable with death, Deut. 13: 6-11. Dishonoring parents was punishable with death, Ex. 21: 17. Adultery was punished with death, Lev. 20: 10. The curser was punished with death, Lev. 24: 14. Taking the name of God in vain was punished with death, Lev. 24: 16. Stealing was punished with death, Deut. 24: 7. So you see if the stoning, or civil penalty of the law goes with the Sabbath now, it would likewise go with the rest of the commandments,

and the stones would fly in more than one direction.

If, for the reason that violators of the Sabbath are not stoned to death we can violate it, so we could steal, lie, and have other gods now, because men are no longer stoned to death for these things.

In No. 3. of his articles, and in the commencement of it he says: "The Lord's day, called Sunday, is not the Jewish Sabbath changed, any more than the Lord's supper is the Jewish passover changed. The passover met its fulfillment when Jesus died upon the cross, so the Jewish Sabbath was fulfilled and done away in Christ. The dispensation of the law and the prophets was until John; since that the kingdom of God is preached." Here we have quite a cluster of assertions. Wonder if they pass for arguments with him? Who told him that Sunday is the Lord's day? Did Jehovah? No. Christ? No. Peter, Paul, or any of the apostles? No. Well, who did? Did he get his information from Jerusalem or from Rome? From Rome. The Pope and his sons have declared that Sunday is the Lord's day. See Catholic Christian Instructed, pages 202, 203.

"The dispensation of the law and the prophets was until John." From this quotation Mr. Ray would have us believe that the law ended in the days of John, but the prophets did not. Then again he says the law ended, or was abolished at the cross, several years after John's ministry. Did God by his divine power make two attempts to kill the law? Did he fail in John's day, and was Christ successful in destroying it at his crucifixion? or did he kill it twice? If the expression, "The law and the prophets were until John," means that the law ceased then, would it not likewise mean that the prophets ceased too? But we know that this side of John's day we have prophets. Christ was a prophet; so was Paul, Peter, and John, who wrote the book of Revelations, which is a book of prophecy. Well, what is the meaning of Luke 16: 16? The text does not say that the law and prophets ceased with John, but simply that we have something additional now. Before John we had law and prophets; since John's time law, prophets, and gospel.

[To be Continued.]

The Kingdom of Christ.

[Concluded.]

The commentator we have already named interprets the twelve tribes of Israel to mean "his redeemed people," i. e., Christians. "Not the Jews, not the world, not the wicked, . . . but the people of God, the redeemed." Here we have an illustration of the truth of Hooker's dictum, that "when the literal sense will stand, the farthest from the literal is generally the worst," for, in this case, it places the Church of Christ in the relation of subjects to the twelve apostles in the kingdom of God, whereas our Lord promises to each one who overcomes, that he shall sit with him upon his throne, even as he is now seated upon the throne of his Father. Rev. 3: 21. Nowhere in the Scripture are Christians spoken of as subjects of the kingdom of God, neither is Jesus spoken of as their King. He is their Lord—Head of the body of which they are members; but their destiny is to reign with him. "To him that overcometh, and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, even as I received of my Father." Rev. 2: 26, 27.

The Church the kingdom, about which Je-

sus and his apostles preached and taught so much! Nay, so far from that, the kingdom is a matter of promise to the Church. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." It is a kingdom which God hath promised to them that love him. The early disciples were instructed, that "through much tribulation they must enter the kingdom."

Only try the experiment of substituting the words church for kingdom, and kingdom for church, where they occur in the New Testament, and see what havoc you would make of the sense. It is only the necessities of a false theology that lead expositors to resolve "the twelve tribes of Israel," which the apostles were to judge, into "the Church of Christ."

Perhaps some one is ready to say, That looks all very well; but did not Jesus on one occasion say, "The kingdom of God is within you?" Yes, he did; and the language quoted, apart from the context, seems to be directly opposed to the evidences we have submitted to you. Please to turn to the passage as it stands in Luke 26: 20, 21, and keep your eyes on it while we make the following observations:—

1. The objection is founded on the supposition that the words were used regarding the nature of the kingdom of God, and that Jesus taught that the kingdom of God is a dominion of God in the heart. But does this fit the case? The Lord was addressing the Pharisees. Did he mean to tell these conceited, carping, hypocrites that God so ruled in their hearts? Certainly not.

2. But observe, the subject of discourse is not what the kingdom of God is, but how and when it would come. "The Pharisees demanded of him when the kingdom of God should come." ver. 20.

3. The Lord's reply is in the future tense, and refers to the time when the Son of Man shall come in his kingdom. "The kingdom of God cometh not with observation: neither shall they say Lo here! or lo there! for the kingdom of God is among you" ("in the midst of you."—R. V.)

4. The words, "Lo, the kingdom of God is within you," are part of what should not be said. "Neither shall they say the kingdom of God is within (or in the midst of) you." Why? See verses 22-24. "And they shall say, Lo, here! lo, there! go not after them, for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under the heaven, so shall the Son of Man be in his day."

To the same effect are the Lord's words in Matt. 24: 25-27; "Behold, I have told you beforehand. If, therefore, they say unto you, Behold, he is in the wilderness; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man." And when he comes in his glory, then shall he sit upon the throne of his glory, and reign in righteousness; and the effect shall be peace, quietness, and assurance forever and ever, "under the whole heaven"

"But then," it is objected, "Jesus said to Pilate, 'my kingdom is not of this world.'" John 18: 36. Yes, and so say we too. But why quote this saying as an objection to the doctrine set forth in this paper? Jesus did not say, "My kingdom is not to be on this world, or, This world is not to be my kingdom." When we read our Lord's words, used on another occasion, "They are not of the world, even as I am not of the world," John

17: 16, we are at no loss to appreciate the meaning; and we never imagine that he meant that he and his disciples were to rule earth at the time he was speaking. Why quote his saying to Pilate, "my kingdom is not of this world," as if it were the concurrent testimony of Scripture that his reign on the earth over all nations had been questioned him as a monarch; and had referred to the fact that his own nation, whose King he was to be, had, with the chief priests, rejected his claim, and pronounced him a blasphemer. Therefore, "Jesus answered, 'my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but my kingdom is not of this world.'" John 18: 36. "The kingdom of God is within you?" Yes, he did; and the language quoted, apart from the context, seems to be directly opposed to the evidences we have submitted to you. Please to turn to the passage as it stands in Luke 26: 20, 21, and keep your eyes on it while we make the following observations:—

Oh that his kingdom were of men, in all its forms, he would cure righteousness, peace and the vast populations of earth. who gave his life for the life of the world, takes to himself his great power, sole Monarch of the World, iniquity that frame mischief have passed away, and violence, poverty, vice, crime, and impurity dare to show themselves. God then be done on earth as it is in heaven. Righteousness, peace, joy, and love prevail in all lands. All nations shall call him Lord, and all shall call him King. Before we cry: "Thy kingdom come, O Lord Jesus, O come quickly!"

Mounds of Nineveh

THE Bible has made us familiar with the wars of Sennacherib against Jerusalem, the long and obstinate siege which Sennacherib extorted thirty talents of silver; that he took Jerusalem, where 185,000 men in one night by the "angel of the Lord," returning from slaying his own sons which he had trusted in.

Twenty-five centuries have passed, and the mighty power of Nineveh, with its walls and temples have been forgotten, not even a village bears the name; and infidels denied that it ever existed, and called the story a mere fiction.

But the mounds of ruin and the remains of buried palaces and walls are found to have been covered with stone tablets covered with hieroglyphs or inscriptions. The key to the meaning of these inscriptions has been discovered in these ancient records confirmed.

Over one highly finished tablet representing the king on his throne, surrounded by the officers around him, and before him, some of them were "mentors," is this inscription: "Sennacherib the mighty"

17: 16, we are at no loss to apprehend their meaning; and we never imagine that our Lord meant that he and his disciples were not on earth at the time he was speaking. Then why quote his saying to Pilate, "My kingdom is not of this world," as if it contradicted the concurrent testimony of Scripture regarding his reign on the earth over all nations? Pilate had been questioning him about his kingship; and had referred to the circumstance that his own nation, whose King he exclaimed to be, had, with the chief priests, repudiated his claim, and pronounced him a malefactor. Therefore, "Jesus answered, "my kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." No; Christ's kingdom has a different source. Neither from the votes of the people nor the conquest of armies does the Messiah derive his regal prerogative and power. He was born King of the Jews by right Divine. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and all nations and languages shall serve and obey him. The kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

Oh that his kingdom were come! The kingdom of men, in all its forms, has failed to secure righteousness, peace and blessedness for the vast populations of earth. But when he who gave his life for the life of the world takes to himself his great power, and reigns—sole Monarch of the World, "the thrones of iniquity that frame mischief by law" shall have passed away, and violence, injustice, poverty, vice, crime, and impiety shall not dare to show themselves. God's will shall then be done on earth as it is in heaven." Righteousness, peace, joy, and holiness shall prevail in all lands. All nations shall be blest in him, and all shall call him blessed. Therefore we cry: "Thy kingdom come!" "Come, Lord Jesus, O come quickly!"—W. LAING.

Mounds of Nineveh.

THE Bible has made us familiar with the wars of Sennacherib against Israel and Judah; the long and obstinate siege of Lachish, during which Sennacherib extorted from Hezekiah thirty talents of silver; that he sent forces to take Jerusalem, where 185,000 were destroyed in one night by the "angel of the Lord;" and that Sennacherib, returning to Nineveh, was slain by his own sons while worshipping the very idol he had trusted in.

Twenty-five centuries have passed. The mighty power of Nineveh has disappeared; its walls and temples have been destroyed; not even a village bears the name once so famous; and infidels denied that Nineveh had ever existed, and called the Scripture narrative a fiction.

But the mounds of ruin are now excavated; the remains of buried palaces explored. Their walls are found to have been formed of large stone tablets covered with historical and other inscriptions. The key to decipher many of these inscriptions has been discovered, and these ancient records confirm the Scripture.

Over one highly finished bas-relief representing the king on his throne in state, with the officers around him, and many prisoners before him, some of them in the hands of "torturers," is this inscription:

"Sennacherib the mighty king of the coun-

try of the Assyrians sitting on the throne of judgment at the gate of the city Lachish—I give permission for its slaughter."

Another tablet says, "Because Hezekiah king of Judah did submit to my yoke, forty-six of his strong-fenced cities, and innumerable smaller towns which depended on them, I took and plundered. But I left to him Jerusalem, his capital city."

The record also speaks of having exacted of him thirty talents of gold, and eight hundred talents of silver, including perhaps the spoils of the other cities of Judah.

If these stone tablets had remained exposed to the weather, they would have perished ages ago, but a sudden and overwhelming desolation entombed and thus guarded them.

Little did Sennacherib imagine that his mighty capital would be obliterated, as the prophets foretold should be; still less, that his own stone memorials of his exploits in Judah should, after so many centuries, reappear—to prove the divinity of the God whom he defied, and the vanity of the idol he worshiped.

Things to be Believed.

SAID the apostle John, in finishing his gospel: And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. John 20: 30, 31.

1st. John would have us believe that Jesus is the anointed One—for that is the meaning of Christ—anointed to be king at some time, in some locality, over some class of beings. Already has he gone into a far country to receive for himself the kingdom now filled with enemies, and to return when his foes shall fall and his friends be recompensed.

2. John would have us believe that Jesus is the Son of God—a divine personage—having come into the world to save sinners, not only from sin, but from mortality and its results. The first phase of this proposed salvation delivers man from the power of carnality, and without that experience, its immortalizing victory can never be realized.

3. John would have us believe that we can obtain 'life' through his name. Temporal life we have already, whether we believe or not. If he means eternal life, then independent of Christ there is no eternal life for man; agreeing with Paul: The gift of God is eternal life through our Lord Jesus Christ, and consequently not an inherent possession. He that soweth to the Spirit, shall of the Spirit reap life everlasting. I am the resurrection and the life.

Indeed, Christ's mission into the world was to proclaim a coming kingdom which should be under his own supervision as the promised Messiah, to manifest himself to men as the Son of God, having power to forgive sins, thus preparing men to share his sinless kingdom of the future, and to offer eternal life to a perishing race. He preached so much about this future kingdom that it not only led his friends to think that the kingdom of God should immediately appear, but aroused his enemies to accuse him of seeking to make himself a king in this dispensation, which they might have known to be false by his own acts, for previous to this, when his friends would have taken him by force to make him a king (John 6: 15), he hid himself from them, as the time for him to reign had not arrived; and he told Pilate,

My kingdom is not from hence—not from this time forth; and to Caiaphus he said: Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven; while Paul corroborates this sentiment by coupling the kingdom with the judgment and the appearing of Christ, saying that he shall judge the quick and the dead at his appearing and his kingdom; and then he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect, no matter how long they may have been sleeping; and then it is that they shall sit down with Abraham, Isaac and Jacob in the kingdom of God—a kingdom that carnal men, and mortal men can never inherit; so two changes are needful to qualify men to live there; first, a radical heart renovation that shall render man a holy being, and secondly, a physical renovation that shall render that holy being immortal, for in this kingdom there shall be no death, and therefore all who enter there must first be immortalized.

This is what Paul meant in saying: Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption; That he means flesh in a mortal state is evident from two facts; first, if he did not, this statement without this qualification would even shut Christ himself out of the kingdom, for after his resurrection he said, Handle me and see, for a spirit hath not flesh and bones as ye see me have; and secondly, the apostle gives this very qualification in the very next verse: Behold I show you a mystery; ye shall not all sleep (the sleep of death), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. 15: 50-52.

The very being capable of sleeping the sleep of death, which we are told cannot be the soul, must be changed to an immortal state before entering the kingdom, from the fact that mortal flesh cannot be admitted into an immortal kingdom. It was a mystery to the Corinthian brethren how we could finally get into the kingdom if flesh and blood could not enter, seeing we are beings of flesh; but Paul tells them I will show you; and by informing them of an instantaneous change due at the last trump, and the resurrection morn, a change that shall come on the mortal being, and not on one already immortal, when this mortal shall put on immortality, which cannot mean when this mortal soul shall put on immortality independent of the body; the matter is made clear to their comprehension.

The same change is alluded to by Jesus, in these words: Except a man be born again, he cannot see the kingdom of God. If this new birth, as some claim, is due at the resurrection, it involves a previous moral change, for Jesus elsewhere affirms: Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Either conversion, is the new birth, or else there are two stages of one great change, beginning in conversion, and culminating in immortality.

In short, an intelligent belief in Christ recognizes him as our future King, now engaged in the glorious work of preparing a people to live forever with him in his coming kingdom; and this work is being carried on by him through the gospel and its appliances. To believe these things heartily is to turn from satan to Christ, and prepare for eternal life in the world of bliss. True faith culminates in obedience.—W. S. in *World's Crisis*.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 10th day of the 2nd month, 1884.

JACOB BRINKERHOFF, Editor.
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Special Contributors.

The Holy Spirit.

BRO. BRINKERHOFF: I have gained much information, from your answers to questions in the ADVOCATE, and would like to propose a few myself: How did Peter know that they had received the Holy Ghost, Acts 11:15; and do you believe that the receiving of the Holy Ghost is essential to salvation; and if so, can we know who has received it, and when they received it?

LUCY M. WOODIN.
Mill Grove, N. Y.

We had been intending to write something on this subject for more than half a year, and are very willing to offer a few thoughts on the subject, but we know very well that we cannot explain all that might be asked on the subject; and we believe that much of it is beyond our comprehension; but the divine word gives us information on the subject that is for our learning and our profit, and as far as may be it is well for us to understand. It is well known that the Holy Ghost and Holy Spirit are the same, and that the later translations and versions have Holy Spirit in every instance instead of Holy Ghost.

One of the mistakes of the theology of the day is that of calling the Holy Spirit a person. It is a part of the doctrine of the Trinity—three persons in one—which is incomprehensible as well as unreasonable; and as the Father and the Son are readily seen to be distinct personalities, the doctrine of the Trinity cannot be true, which also comprises the idea of a Supreme Being without body or parts; and if so the Son would have been the same, which his presence on earth and his ascension to heaven proves to be false; he being in the image of the Father proves the Father to be a person, as well as does the fact of man being created in the image and likeness of God. With the discarding of the doctrine of the trinity ought also to go that of the personability of the Holy Spirit. The text here cited, Acts 11: 15, and its connections, show it to be something else than a person. The Holy Spirit fell on the people of Cornelius' household; they, and others, received the Holy Spirit, and were baptized or immersed with the Holy Spirit. To define Spirit may be as difficult as to define life; but by the operations or work of the Holy Spirit we can determine more concerning it than we could by its definition; and from that we may call it a holy power or influence from God; and when man, who is the wanderer from God, is willing to be in harmony with God and seek his mercy, the divine energy is present to work with man and help to save him.

From 1 Cor. 12 we learn of different manifestations of the Spirit of God; that in every individual we do not see the same manifestations, and the presence of the Spirit is known by its operation or manifestation. When Jesus was about to leave his disciples by his approaching death and afterward his ascension to heaven, he told them that when he would be gone to the Father he would send them the Holy Spirit to be their comforter, and to guide them into the truth. After the ascension the Holy Spirit descended on the

apostles and disciples, and miraculous or supernatural powers were manifested by them. One particular need of supernatural agency was to enable the apostles to preach the gospel to the world, for they only understood the one language, or perhaps the mixed language of the country at that time; hence the manifestation of the Spirit was to enable them to speak other languages by which they might preach the gospel to all nations; according to their commission. We read that the people required of Jesus a sign; and as signs seemed necessary to convince people of the hand of the Lord at that time, and the Shekinah presence of Jehovah had been manifested in the sanctuary, and a visible sign was given the people of Jesus' Messiahship at his baptism in the shape of a dove, so signs and wonders still confirmed the ministry of the apostles. When Peter converted the household of Cornelius this sign of their conversion was manifested, as we read in ch. 10: 44-46, and by their speaking with different tongues Peter knew they had received the gift of the Holy Spirit.

As to the reception of the Holy Spirit being essential to salvation we may perhaps not understand it in the form of such a question. We do most certainly believe in the operation of the Spirit of God. The Holy Spirit operating upon believers is a gift of God, and we may say it is bestowed upon every believer. It is first the duty of every individual to believe in Christ as the Savior and Redeemer, repenting of sins and forsaking them; then sealing that profession of faith by the ordinance of baptism, which witnesseth to the world and to God that the individual has accepted the Christian religion and will live for God. The promise is that the Holy Spirit shall be given, and here we believe the text of Eph. 4: 30 applies, that by the Holy Spirit ye are sealed unto the day of redemption. Here is one great office of the Spirit, agreeing with the same in John 14: 16. Blessings always follow the act of faith; we must do something to show our faith, to show that we have faith, and on the part of God he is willing to do his part, who then sends his Spirit, an evidence and a seal of the acceptance of the believer, whose name is written in the book of life, not to be blotted out unless the individual departs from God and his righteousness, by which the Holy Spirit is grieved, Eph. 4: 30, and the grace of God is thus received in vain.

How may we know who has received the gift of the Spirit? In speaking of individuals good or bad, in the sermon on the mount, our Savior said, "By their fruits ye shall know them." This is the way we have by which to form our opinions of people, and in a similar manner may we discern the presence of the Holy Spirit with people. The epistles of Paul are blessed commentaries on the divine word, and on the subject of the Spirit he tells us of the fruits of the Spirit, which will be manifested in the person possessing it, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. 5: 22, 23. We may not know the presence of the Spirit as in the days of the apostles by the speaking with tongues or languages, but "by the still small voice" of silent demonstration of character by which it is seen that we are Christ's, and show that we have the Spirit of Christ. It is a very important witness in our favor when it can be said of us that we have been with Jesus and learned of him. This being with him will also be manifested by the fruits of the Spirit in our lives, which may be discerned as we manifest them, and the record in Heaven will correspond with them.

On the operation of the Holy Spirit we will write again.

The Tobacco Habit.

It is a very noticeable feature of the times, the prominent part that the religious papers of the day are taking in the tobacco reform, and its habitual users as in the same road with the intoxicated man with strong drink. For a long time the newspapers would say nothing against the whiskey sellers and the saloons, for fear of losing their patronage, and wanting to keep on the right side of every body. But as the temperance cause advanced, and the prohibition wave pressed forward, with probabilities of success (in Iowa), many of the newspapers spoke out in favor of prohibition and denouncing the saloons. It has been often proved that the newspapers perform a large part in moulding the opinions of the people. Then how important that correct opinions, and moral and political truths be promulgated from the Press! For many years the religious newspapers have set a noble tide against intemperance, and at the present time we see the Temperance Reform making rapid progress in gaining victory over the great foe to the human race.

The part the religious press is taking against the use of tobacco, in the noble effort to make men better, is awaking many to a sense of its evil, and to the injury it is doing to the human system. It is lamentable to see small boys smoking and chewing tobacco, in the vain ambition to take on manly habits, as some evil adviser tells them the practice will do, and ere they are aware of it their nervous systems are so poisoned with the drug as to make the damage done them very perceptible to the observer. If, as some say, it is beneficial to the human system, why that deathly sickness experienced by nearly all boys and young men when taking up the habit? That fact shows it to be unnatural, and every thing unnatural to the system is wrong and unhealthy; and in the effort to force the system to become naturalized to its use, you are imposing a heavy penalty upon it; and although some strong constitutions have been able to overcome the imposition and thrive even in old age, its hurtful influence is more clearly seen on the more physically weak, who are less able to bear the burden, and sometimes entirely break down under it.

Some people find fault with us for speaking against the use of tobacco, conveying the idea that we consider it a sin, like the breaking of the ten commandments. This we have not done, but it should be remembered that the apostle John has written of sins unto death and not unto death, showing us there are sins of different kinds. Now in this matter we might say that the use of tobacco is a sin against the laws of health; and it is a fact too plain to be ignored that if we disregard nature's laws we are made to suffer in consequence. And here is a fact that we wish to say in all kindness to any who may read these lines, that the person addicted to the use of tobacco is depressed in his faculties to the extent as not to be aware generally, of the injury it is doing him, or to the offence he is giving others who do not use it by the nauseating and sickening smell which emanates from his pipe or cigar, and from his clothing. Here is another wrong in the matter, that of wounding the sensibilities and feelings of your fellow-beings. That was a good testimony from a sister, through the ADVOCATE,

last fall, concerning the disagreeable, unbearable presence of tobacco smoke at a public meeting. Its offensive and hurtful nature were shown, too, by one of the smokers when traveling, and obliged to take the smoking car, where the smoke was thick to allow one to breathe the fresh air. We, too, have been in the presence of people (sometimes of brethren,) who sometimes not on business, will converse with us, sometimes on business, did not wish to appear uncivil, but the smell of tobacco smoke is so offensive to us that we felt obliged to leave their presence, although we felt like much rather than giving offence to them. These cases of brethren so conversing with us, sometimes on business, are very glad that they are not conversing with us, and it is a hopeful feature that a portion of the brotherhood, and especially the middle-aged, denounce it, and they had been accustomed to its

We all have a right to the pure air; but if it be poisoned with any foreign substance or malaria it is injurious to us, and we have a right to object against the practice. We do not regard the feelings of others on this subject the same as we would have our own, and would long hesitate before we would offend any one's feelings. But besides the deep injury to the one who has been amply shown before an individual, it is said the Bible denounces its use. Neither does it seem that the people may not eat opium, as is the case with the people of heathen India. But we are to "cleanse ourselves from the filth of the flesh;" "to flee the very presence of evil;" and has considerable to say concerning it in health. It is objected that we ought not to find fault with tobacco using as defiling a man, that "that which goeth in at the mouth will go against them, for it is filthy, which cometh out of the mouth of the man," and there are few things more defiling than the tobacco coming from the mouth, or partly so; and too, of the pipe or cigar, so very offensive, pollute the air for all who breathe it, thus defiling his very presence.

We entreat all who are in the truths of God's word and are at home in the kingdom of heaven, or let alone this worse than death, which not only is injurious to the individual, but offensive to others, but come from a better use. We are not doing this because we are anxious to find fault with one, but because we are anxious for the welfare, and desire to see progress in the divine life, growing in the knowledge of the truth.

Let every religious newspaper try sound out its alarm on this subject, may the effort be successful, and blight from every profession of Jesus Christ; that we may have better men and women, whose faculties and powers be not hindered by God-given design, and thus be fully sanctified to Him.

The Lord's

In reference to the Lord's prayer, which Sister in her letter, we remark who found fault with the James' version of it did not

eration of the Holy Spirit we will

The Tobacco Habit.

A very noticeable feature of the times, is the part that the religious papers are taking in the tobacco reform, the use of it with strong drink, and the use of it by the same road as the intoxicated man with strong drink. At the same time the newspapers would say against the whiskey sellers and the fear of losing their patronage, and to keep on the right side of every question. But as the temperance cause advanced the prohibition wave pressed the probabilities of success (in the use of the newspapers) spoke out in denunciation and denouncing the same as has been often proved that they perform a large part in moulding the opinions of the people. Then how can we expect that correct opinions, and moral truths be promulgated from the newspapers many years the religious newspapers set a noble tide against intemperance and at the present time we see the Reform making rapid progress and a victory over the great foe to the

the religious press is taking the use of tobacco, in the noble effort to make it better, is awaking many to a sense of evil, and to the injury it is doing to the human system. It is lamentable to see the ambition and chewing tobacco, and the evil adviser tells them the practice, and ere they are aware of it the systems are so poisoned with tobacco as to make the damage done them visible to the observer. If, as some say, tobacco is beneficial to the human system, why is the earthly sickness experienced by the boys and young men when taking it? That fact shows it to be unnatural, every thing unnatural to the human system is strong and unhealthy; and in the use of tobacco the system to become natural, you are imposing a heavy penalty; and although some strong constitutions have been able to overcome the effects of tobacco and thrive even in old age, its influence is more clearly seen on the weak, the daily weak, who are less able to overcome it, and sometimes entirely under it.

Let every religious newspaper in the country sound out its alarm on this matter, and may the effort be successful to remove this blight from every professor of the religion of Jesus Christ; that we may all be purer and better men and women, and that our faculties and powers be not turned from their God-given design, and that we may be wholly sanctified to Him.

The Lord's Prayer.

In reference to the translation to the Lord's prayer, which Sister Adams speaks of in her letter, we remark that the gentleman who found fault with the rendering of King James's version of it did not show from the or-

iginal language that it is wrong, but gave his opinion that it would be better some other way. When we think the common version does not properly convey the meaning we show its error from the original, else our criticisms amount only to our own opinions. And if our opinions might change the reading every one might have a separate version. "Forgive us our debts as we forgive our debtors," is not criticised in the translation by any version or critical author we have seen, except that all of them give, "we have forgiven" for "we forgive." Thus if we wish God to forgive us of our trespasses we must forgive, or must already have forgiven those who have trespassed against us, according to Ps. 66: 18, "If I regard iniquity in my heart the Lord will not hear me." We are already able to forgive our debtors. We are endowed with moral faculties, containing enough of the finer feelings to enable us to "do to others as we would have them do to us," and hence the Lord calls upon us to exercise these faculties, and as we would seek mercy at his hand we must at the same time exercise the same toward others.

His remark on the other part, concerning temptation, is very good, if given as an opinion, but does not agree with the order of events in the world, for sin is in the world, and sin comes by yielding to temptation to do wrong; first the temptation and then the sin. And while we have to form our characters by resisting temptation and forsaking sin, the divine word has said that "he will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way for our escape." Christ "was tempted in all points like as we are, yet without sin;" and if he must have suffered temptation should we expect to be exempt? Then it is not proper for us to pray, "Suffer us not to be led into temptation," but to pray that we may resist the temptation and not sin, and that God will sustain us in every trial, and thus we shall be able to overcome temptation; and trusting in the merits of Christ's mediation for the remission of sins that are past we stand justified before God.

With this agrees the rendering of this passage in the Emphatic Diaglott, "Abandon us not in trial." If the spirit of the Lord be with us and remain with us in our trials and temptations we shall endure them and have overcoming and triumphant faith. This also agrees with the way some people read it, "Leave us not in temptation." Temptations and trials must and will come, and we need not ask the Lord to keep us from them, but we may ask to be sustained in them, and then shall we develop characters for God and the kingdom of heaven.

Report of Quarterly Meeting at Bloomington, Michigan.

FRIDAY, April 13th, we met in the evening according to appointment, and listened to a sermon from Bro. Thomas Howe, from 2 Peter 1: 4, "Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Bro. Howe showed us from many texts of scripture that it is possible for us to partake of the nature of God, or of the divine nature, which would assist us in the work of overcoming. There were not very many present, but all who were present gave good attention, and were interested. Bro. Howe spoke well, and we hope that he will take the field and labor for the Lord. He is a man who could accom-

plish much good in the name of the Lord. After preaching we engaged in a conference meeting, which was interesting, and quite a number took part. We then adjourned till

Sabbath morning at half past ten o'clock, at which time we joined in prayer meeting for a short time, and then listened to a sermon from Eld. Cranmer, from Matt. 25: 1, subject, the ten virgins. He pictured out to us how the virgins were to go forth to meet the Lord; also explained Wm. Miller's cry, and how he, with many others, were engaged in it; and then showed us that we are in the tarrying time, and soon the cry would go forth, Behold the Bridegroom cometh; go ye out to meet him. We all felt admonished and encouraged to take a new start and work for eternal life. Bro. Cranmer is an aged man, who is now living on borrowed time; but his step is firm, and his eye and heart uplifted to God, and a strong believer in prayer, and also in the soon coming of the Lord. We expect to meet him in the kingdom of God. After preaching we enjoyed a good social meeting, and nearly all took part. We then adjourned till

Evening, at which time we came together and listened to Bro. Lemuel J. Branch, upon the subject of the resurrection, text: Job 19: 23-26, who showed from this that the Lord would come personally, and at that time the dead in Christ would come forth to everlasting life, and the sea should give up her dead, and the earth should cast out her dead; there we should meet to part no more forever; tears and toils would be ended, pain and death would forever be destroyed from among God's people. It truly was encouraging to listen and think that the glorious day was so near and that we could be among the saved. Bro. Lemuel has been preaching only about two years, and during this time he has made a great advancement in the cause, and we have seen the fruit of his labor in bringing those who were sitting in darkness into the truth. May the Lord still bless his labors is my prayer. After Bro. Lemuel had closed his sermon we adjourned till

Sunday morning at half past ten, at which time we joined in social worship for a short time, and then preaching by the writer upon the Sabbath question, from Ex. 20: 8, "Remember the Sabbath day to keep it holy." We tried to show that the same Sabbath that God made, rested on, and blessed, is binding on us now. We also showed that all claims for first day observance were of a heathen origin, and not a single text could be found in the Bible for first day observance. After this meeting we repaired to the water where one was buried with Christ in baptism. This, too, was a solemn scene, for it typified or showed forth a death to sin and a resurrection to a new life.

We met again in the evening, preaching by the writer upon the nature of man, text Ps. 8: 14, "What is man that thou art mindful of him." We tried to show that man is a sinful, dying creature, on account of the fall and that he was made of dust and would return to dust again. Then we closed the meeting by appointing another quarterly meeting to be held at Irvington, July 11th. We all feel that we have been benefited by the meetings and feel like going forth to reap for the Master. Bro. Temple Leach, from Utica, Canada, was present at this meeting, with his wife. He has now purchased a house and lot in Irvington, Mich., where he will engage in the boot and shoe making business. Bro. Leach felt as though he would enjoy living in a land of freedom, and so he has come to live here. May joy be with him is my prayer.

JOHN BRANCH.

Trust in God and Do the Right.

MARY E. ARMSTRONG.

Courage, brother, do not stumble,
Though thy path is dark as night;
There's a star to guide the humble;
Trust in God and do the right.

Let the road be long and dreary,
And it's ending out of sight;
Foot it bravely, strong or weary,
Trust in God and do the right.

Trust no party, trust no leaders,
Friends can look like angels bright
But in every word and action,
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will falter, some will slight;
Turn from man and look above thee,
Trust in God and do the right.

Simple rule and safest guiding,
Inward peace and inward light;
Star upon our path abiding—
Trust in God and do the right.

Gobleville, Mich.

The Missionary Sabbath School Manual of the Church of God.

DEAR BRO. BRINKERHOFF, and Brethren: I herewith submit the first two chapters of the second department of the Sabbath School work, as further showing the plan and style of the work. The second department is not only an enlargement, but also where necessary, explanatory of the first. As the limits of the book forbid a careful and thorough examination of every chapter, I then take up Bible characters. The Sabbath, the law, and the gospel, are made prominent in the book, &c. Your Bro. waiting for the kingdom.

A. F. DUGGER.

THE CREATION, GEN. 1: LESSON 1:

"In the beginning God created the heaven and the earth," Gen. 1: 1.

Question: What is said in this verse? Answer, Something is said concerning God.

Question: What did God do? Answer, He created the heaven and the earth.

Question: When did he create the heaven and the earth? Answer, "In the beginning."

Question: What was the condition of the earth? Answer, It was without "form" and "void," that is, shapeless and empty.

Question: What do we learn from a careful study of the second verse of this chapter? Answer, We learn that the work of creating, calling into being, was performed in a period of time denominated the beginning, and was prior to the six days' work described in the subsequent verses of the chapter.

Question: What did God do on the first day? Answer, He willed that there should be light (upon the earth), and distinguished between light and darkness; morning, the light day, and the darkness night. This was the first days' work.

Question: What work was done on the second day? Answer, The firmament was made and the waters were divided.

Question: What did God call the firmament? Answer, Heaven. The word heaven in this text signifies the firmament, and the word firmament is defined to mean "The region of the air;" "the sky or heavens." The word "firmament" does not signify solidity—a solid crystal in which the sun, moon, and stars, are fastened. This is not the Bible idea, as the enemies of the Good Book would have us believe, but it means the very opposite—the great expanse above—over our heads. Its meaning being to stretch out, extension, &c.; as the following scriptures plainly show: "Thus saith the Lord, he that created the

heavens and stretched them out; he that spread forth the earth," Isa. 44: 24. "Thus saith God, the Lord, he that created the heavens and stretched them out," Isa. 42: 5. "Hast thou with him spread out the sky, which is strong, and as a molten looking glass?" Job 39: 18. Here the original word *rego*, from which our English word firmament comes, is used in the sense of expansion.

Question: From the above scriptures what idea can you give of the firmament? Answer, It means the regions of space in which the atmosphere is placed, and the clouds float, where the sun, moon, and stars appear to be, and are seen.

Question: What do you understand by the waters which were under the firmament being divided from the waters which were above the firmament?

Answer, The face of the earth originally was mantled with a shroud of vapors, which was divided by the process of evaporation, the heavy vapors were made to rise and ascend into the higher regions of the atmosphere. This clearing away of the dark clouds of vapors left a clear expanse over the face of the earth. An ocean of waters is treasured up in the clouds, supported by currents of air in the higher regions of our atmosphere. Thus were the waters divided from the waters.

Question: What was done on the third day? Answer, the waters under the heaven were gathered together unto one place, and the dry land appeared, and God distinguished between the two by calling the dry land earth, and the gathering of the waters seas; on this day he also caused the grass to grow, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth.

Question: What work was accomplished on the fourth day? Answer, God made two great lights to divide the day from the night, and to mark the divisions of time, to be for signs, and for seasons, and for days, and years. He made the stars also.

Question: When was the sun, moon, and stars created? Answer, God created the heavens and the earth in the beginning. Hence the sun, moon, and stars, were created at that time, and existed prior to the fourth day.

Question: How are we to understand the word "made" in the text? Answer, We are not to understand it in the sense of create, but in the sense of constituted, or appointed, the same as in Joshua 22: 25; "The Lord hath made Jordan a border line between the two parties."

Question: What disposition did the Creator make of the sun, moon, and stars, on the fourth day? Answer, He made or appointed them to fill the various offices for which they were designed.

Question: What did God do on the fifth day? Answer, He caused the waters to bring forth the moving creatures that have life, and the fowls that fly above the earth; he also created great whales, and every living creature that moveth, and blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth, verses 20-22.

What was done on the sixth day? Answer, God caused the earth to bring forth the living creature after his kind; cattle and creeping thing, and beasts of the earth after his kind. Man was also made on the sixth day, verses 24-26.

Can you explain why three terms such as cattle, beasts, and creeping things are employed to represent the animal creations of

this day? Answer, The term cattle includes those species of animals that live on herbs, or vegetables, such as the ox, horse, sheep, &c.; the term beasts, in the Bible, is generally applied to wild, savage, ferocious animals, such as naturally seek flesh for food; as the lion, bear, tiger, wolf, &c.; creeping things, the reptile race, snakes, lizards, frogs, &c..

What did God do on the seventh day?

Answer, He ended (ceased from) his work which he had made; and he rested on the seventh day from all his work which he had made, Gen. 2: 2.

After he had performed his rest on the seventh day, What did he then do in reference to the seventh day? Answer, He blessed the seventh day and sanctified it.

In what sense are we to understand that God blessed the seventh day? Answer, It was designed to be a blessing to humanity. A day is blessed in the sense of what is or will be imparted to those who observe it. As the seventh day has been blessed so will those be blessed who observe it. "Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it," Isa. 56: 2.

Can you define the nature of the blessing or recompense to be imparted to those who do observe it as the holy day of God? Answer, "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, Isa. 58: 13, 14.

What is it to ride upon the high places of the earth, and to feed with the heritage of Jacob? Answer, It is to reign with Christ when he shall occupy the high places of the earth, and rule in the midst of the nations, Rev. 2: 26, 27; Rev. 3: 21; Dan. 7: 18-22-27; Rev. 5: 9, 10, and to share with Jacob in the promised future inheritance in the kingdom of God, Gen. 28: 13; the same to Isaac and to Jacob, Gen. 26: 3; Gen. 13: 14. The heritage is to be everlasting, Gen. 17: 8. The promise is yet unfulfilled, Acts 7: 5.

What are we to understand by the sanctification of the seventh day? Answer, By the sanctification of the seventh day we are to understand the setting of it apart to be regarded in some way different from the other six days which had preceded it.

Can you explain the word sanctify and illustrate its meaning by a few examples selected from the Bible? Answer, "Sanctify, to separate, set apart, or appoint, to a holy, sacred or religious use,"—Webster; Exod. 19: 23; Lev. 2: 44; Num. 20: 12; Joel 1: 14.

Why did God bless and sanctify the seventh day? Answer, Because that in he had rested from all his work, which he had created and made; and because of this notable event he "blessed and sanctified it."

Are these seven days different days, literal days, or thousand year periods? Answer, They are literal days according to the law of God, which prescribes six days of labor and the seventh as the day of rest, on the grounds that God worked six days and rested on the seventh day, "Six days shalt thou labor and do all thy work. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it," Exod. 20: 11.

What do we learn by a careful study of the law of God which he gave to man? Answer, We learn that in seven days of Genesis were completed seven thousand years as some geologists teach.

What is our duty in reference to the opinions and theories of men? Answer, We are to try them by the truth testified in the Scriptures "To the law and to the testimony; if they speak not according to this saying, because there is no light in them, do not receive their sayings, lest ye be ashamed." "Prove all things, hold fast that which is good, 2 Thess. 5: 21. "These things which ye have learned, and received the word with all patience, and searched the Scriptures, that these things were so," Acts 17: 11.

Is there any light (truth) to be gained which assumes that God worked six days of a thousand years in making the world? Answer, There is not, for the law of God commands us to do. We are to work six days, and rest the seventh day, as he rested the seventh day.

Does not the fourth commandment show that God in six days created the earth, the sea and all the living creatures? Answer, The Bible now shows that God created the heaven and the earth in six days, but it postpones the creation of the earth. In the law we have a different word from create, the meaning of create is "to call into being, to cause to exist, to make is to form, to fashion, to create. God not only created the earth, but he made it. The first verse of the law that in the beginning—the earth was void, and the second verse that in the beginning, and void; then follows the third verse, which it is said that God re-created, or adjusted the earth to its present condition. He rested from all his work, and made, "God created and made," Gen. 1: 1.

Why can we not understand the meaning of the word "made" in this text in the sense of create? Answer, We would then have to understand that he rested from all his work which he had created, and made, which would be a contradiction, which the Bible is not guilty of.

Can you give a few examples of the word "made" in which the words "make, occur as terms having the same meaning? Answer, "For thus saith the Lord, he that created the heavens, God himself, he that made the earth and made it; he that he created it not in vain; I am the Lord, and I have formed it, I have made it, I have made him," Isa. 45: 18. "I have made him," Isa. 43: 7.

The Work of God

"The work of our hands is vanity, and a great labor, and a sorrowful thing." I read the words of the Lord, "Let the beauty of holiness be upon us, and the work of our hands be established, Thou it."

"The work of my hands is vanity, and a great labor, and a sorrowful thing, most scornfully, as I thought, the homely work my hands have made, the rough, hard work, the house-work, the rough, hard work, to put them to. And I thought bitterly as I thought, "It

What do we learn by a careful perusal of the law of God which he gave to the creatures he had made? Answer, We learn that the seven days of Genesis were seven diurnal revolutions of the earth upon its axis, and not seven thousand years as some (not all) geologists teach.

What is our duty in reference to the opinions and theories of men? Answer, We should try them by the truth testing power of the Scriptures "To the law and to the testimony; if they speak not according to this word it is because there is no light in them," Isa. 8: 20. "Prove all things, hold fast that which is good," 2 Thess. 5: 21. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so," Acts 17: 11.

Is there any light (truth) in the theory which assumes that God worked six periods of a thousand years in making the world, and rested in the seventh thousand year period? Answer, There is not, for we could not imitate him in the example of labor and rest as he commands us to do. We are to labor six days, and rest the seventh day, because he rested the seventh day.

Does not the fourth commandment teach us that God in six days created the heaven and the earth, the sea and all that in them is? Answer, The Bible nowhere says that God created the heaven and the earth in six days, but it positively affirms that in the "beginning" he created the heaven and the earth. In the law we have the word "made," a different word from create. The primary meaning of create is "to produce, to bring into being, to cause to exist." The meaning of make is to form, to fashion out of material created. God not only created but he also made. The first verse of the chapter asserts that in the beginning—the earth was created, and the second verse that it was without form and void; then follows the six days' work in which it is said that God made, formed, fashioned, or adjusted the earth to its present condition. He rested from all his work which "God created and made," Gen. 2: 3.

Why can we not understand the word made in this text in the sense of create? Because we would then have to read the text, "He rested from all his work which 'God created and created,'" which would be tautology, of which the Bible is not guilty.

Can you give a few examples from the Bible in which the words create, form, and make, occur as terms having distinct meanings? Answer, "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it; he created it not in vain; he formed it to be inhabited; I am the Lord and there is none else," Isa. 45: 18. "I have created him for my glory," I have formed him; yea I have made him," Isa. 43: 7.

The Work of Our Hands.

"The work of our hands establish Thou it." I read the words over again, going back a little. "Let the beauty of the Lord our God be upon us, and the work of our hands, establish Thou it."

"The work of my hands day by day," I almost scornfully, as I thought of the said homely work my hands had to do, the cooking, the house-work, the patching, the mending, the rough, hard work I sometimes had to put them to. And I smiled again almost bitterly as I thought, "It is established that

my hands must work, if not forever, for all my earthly time."

"Please comb my hair now, mamma; the first bell is ringing," said Neddie tapping my hand with his comb.

I patted and smoothed my boy's tangled locks. "The work of my hands," I said, and perhaps more gentle than usual turned up my boy's face to kiss his lips as he went to school. I turned to the sitting-room, drew up the shades in the bay-window, so my few geraniums might have all the sun's rays they could, shook down the coal in the stove, dusted the chairs, straightened out the table-cover and books, and brushed the shreds from the carpet, sighing a little over the thin places that the best arrangement of mats could not quite cover. The rooms looked neat and tidy. "The work of my hands," I repeated mechanically. Just then the sun shone out bright. It lit up my room like a kind smile. "The beauty of the Lord our God," I repeated softly.

I went to my homely work in the kitchen. Patiently I tried to go through my every day routine of duty. For I said to myself, "If it is always to be the work of my hands, surely I must let the beauty of the Lord rest upon it."

"You look very bright to-night, wife" said Will, when he came in after his day's work. "Has it been a good day?"

I thought of the cooking and ironing, and of my tired hands and feet, and smiled as I said, "I had a good text this morning"—*Sel.*

Grace for To-day.

ONE of the most difficult lessons for mortals to learn is, *live in the present*. More people are comparative strangers to the present, spending all their time in thinking upon and planning for the future. As I found on a door a paper on which was written; "Not at home," the family being on a visit, so if we could read the reality in the experience of thousands, yea of the great majority of persons, we would find a label before the heart to the same effect: "Not at home." Perhaps there is as much, if not more mental suffering experienced by humanity from this cause than from any other. Even Christians are not exempted. To come down to the practical experience of the Savior's injunction: "Take no [anxious] thought for tomorrow," is a matter of which few can boast. I have met those who thought they were in perfect harmony with it, and yet, when a sudden reverse threatened them financially, and their wherewithal was imperiled, they found that it is one thing to forget the future, when there is nothing to expect but abundance, and quite another when destitution stares one in the face.

The Greatest Religious Edifice in America

THE great building at Salt Lake, which the Saints have been twenty eight years in constructing, is approaching completion. The main walls are done. It is built of granite, which is hauled from the mountains back of Salt Lake on great wagons or trucks with wheels twelve feet high. The walls are ten feet in thickness, and eighty-five feet in height. It has cost up to this time \$4,500,000, which has been collected by the tithing tax. It will require six years more to finish the work. Probably no other church building in the United States has been constructed in a way to secure such durability as is possible to this. Some of those who predict the early ruin of the Mormon hierarchy are wondering

what use they can make of this temple. But such calculations are rather premature.—Alta California.

Letter Department.

From Sister Mary A. Adams.

BRO. BRINKERHOFF, Brothers and Sisters: I will try to write a few lines. I have been sick for nearly three months that I have been unable to do much, and sick in bed part of the time; and am far from well now, though better. My physician thinks he can cure me in time. I have read but little of late, as my eyes are rather weak, but I can think the more. I was in Yankton last week and got into conversation with a gentleman and lady, which was very interesting, and I trust beneficial. The gentleman was a Unitarian in belief; the lady a Presbyterian; they were very courteous and highly educated. The oft repeated idea was advanced that as we had no correct time we could not tell that we should observe the seventh day. I asked if they did not think Saturday was the seventh day, which he admitted. I then asked the gentleman if it was not our duty to do as near right as we could; and if we thought the seventh day is the Sabbath we should observe it. The lady said she thought Saturday was Sabbath, and if others observed it she presumed she should also; but she had been brought up to keep Sunday.

I have since thought of this conversation, and the idea comes to me like this: When it is argued that time has been lost, then why observe Sunday? How do they *know* Sunday is the first day of the week? for surely if they *do* know Sunday to be the *first* day of the week they also know Saturday is the *seventh* day of the week, and consequently the Sabbath of the Lord, and the only one that has been blessed and sanctified; and when God said, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," why? "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it," he meant it should be observed through all time, else he would not have said "REMEMBER the Sabbath day to keep it holy."

There is a new idea respecting the Lord's prayer which was suggested by the above named gentleman, which was entirely new to me, and I wish to call your attention to it, hoping it may elicit a few remarks from you or some of the brothers or sisters. I cannot quote the same words, but will give the idea as clearly as possible. He was speaking of the mistakes made by translators, and referred to the Lord's prayer by way of illustration. 1st, "Forgive us our debts as we forgive our debtors." He thought it would be better understood were it written, "Enable us to forgive our debtors as thou forgivest us." 2nd, "And lead us not into temptation;" he thought it should read, "Suffer us not to be led into temptation." He thought it might be an error in translation for the following reason: the words as given in Scripture would imply that man is superior to God, would lead man to be led into temptation, when man should be an humble supplicant, and feel that God is incapable of *leading* into temptation, but requires us to ask to not be permitted to be led into temptation.

I hope you will all remember me in your prayers. Your Sister in Christ.

Sharon, Da. T.

The Advent and Sabbath Advocate.

Quarterly Conference Report.

THE Second Quarterly Conference of the present year was held at the Sheppard School House, Nuckolls Co., Neb., April 27th, Preaching at 11 A. M. by Bro. A. F. Dugger, subject, practical Christianity; preaching Saturday night by Bro. John H. Sperry; subject, the two laws. Sunday, at 11 A. M. by Bro. A. F. Dugger, subject, future punishment.

Preaching at night by the secretary, subject, the evidences of Christianity.

Sunday, at 10 A. M., met in conference. Opened with prayer by the president. Minutes of last meeting read and approved. Ministers reports were made as follows: Bro. J. H. Sperry reports preaching three times during last quarter, with good interest. Bro. G. W. Admire reports preaching four times in Kansas and two times in Nickolls Co. Neb., during last quarter with good interest. Bro. A. F. Dugger reports preaching eight discourses near Fairbury, five discourses near Schell P. O., one in Sheppard School House, in all fourteen discourses during last quarter. A good interest manifested in all these places. Moved and seconded that the treasurer's report be made. Bro. Enoch Owen reports \$9.50 in Conference treasury. Moved and seconded that we adjourn. and furnish a copy of the minutes to the Advocate for publication.

A. F. DUGGER, President.
J. A. NUGENT, Secretary.

Fairfield, Neb.

THE people of Abyssinia are said to observe the Sabbath, having done so from the earliest ages of Christianity, or from the days of the apostles. Dean Stanley, a traveler in that country, said the Abyssinians and the Seventh Day Baptists were the only Christians who now observe the Sabbath,

AN escaped nun from Annapolis, Maryland, Niss Mary M. Windsor, June 13th, tells of a life of shame and scandalous conduct by the Sisters of the convent, and threatens to make a full expose of the convent, notwithstanding the threat to kill her for so doing. Such was the course of Edith O'Gorman, 15 or 20 years ago.

IT is quite note-worthy how Frank James, the leader of the dreaded Southern bandits of a half-dozen or more years ago, has been handed around the country on different charges and criminal indictments. While the public are satisfied that he is guilty of every charge against him, evidence cannot be brought to prove that he is the man who did the things of which he is charged, and hence he cannot be convicted. From Missouri he was taken to Alabama last fall, and evidence failing against him he was acquitted, and immediately arrested by the Sheriff of Cooper Co., Mo., for complicity in the Otterville train robbery. While this is progressing his life is wearing away by the confinement, and if ever set at liberty he will be too broken down to ever engage at his old trade.

FURSTENFIELD, in Germany, boasts of the oldest tree in the country. It is a huge linden, believed to be 1,000 years old, and growing at the back of the village church, in the midst of the tombs of two centuries. Its trunk is full fifteen feet in diameter, and its twisted branches stretch out far and wide, seemingly covering the entire enclosure. It is still growing.

THE P. O. address of Bro. Will Ellsworth is now Sumner, Bremer Co., Iowa, where he makes his home for the present, and where his infant child will be cared for by its mother's sister.

A little more than two years ago the first convert from Mormonism to the Baptist faith, in Utah, was baptized; now there are two churches, with over one hundred members; two Sunday-schools, with one hundred and fifty scholars; two day-schools, with one hundred and ten pupils, fully one half being Mormons; and two church edifices and one school building.

DURING the last year and a half the Baptist church at Ogden, Utah, received forty-two persons by baptism, and about the same number by letter and on experience. Many of those who were baptized came from the strongest Mormon influences. The devout Mormon is said to fear the Christian Church more than the government. It is religion not law that must strike at the root of this great evil.—Recorder.

MEN'S HEARTS FAILING THEM FOR FEAR.—"ONE can not long sojourn in Europe without feeling how exceedingly sensitive all political relations are. The quiet is never assuring. There are so many colliding interests among the different powers, and so many internal questions, that any moment may culminate in a wide and ruinous conflagration. The very air pulsates with danger. No power can move or even silently grow without disturbing all the rest. India is feverish, Egypt is unrest, Turkey is a prey around which the vultures are gathered, Greece is dissatisfied, Austria, Germany, France, Italy and England are distrustful of each other. The Nihilists, Communists and other guilds of destructionists are planning and scheming general chaos; and the nations, from India to the Isle of Britain, are hable at any new complication to break forth into the flames of war. There is so much at stake, such vast interests of civilization and human advancement, political and religious, that it can not help but cause great anxiety with all thoughtful observers, as well as make uneasy all heads that wear crowns. What will come next? is a question propounded every day over all these uneasy surfaces of the globe, and the only rest to be found is in faith in an over-ruling power, who will somehow, out of the many alarming possibilities, work to the general progress and welfare."—BISHOP FOSTER.

MRS. CLARISSA RAYMOND, of Wilton, Conn., celebrated her 102d birthday April 25th. The occasion brought together five generations.

"LET me die the death of the righteous, and let my last end be like this." So prayed a man who had some opportunity to the value of the blessing which he sought. And yet he died as the fool dieth, simply because he, while desiring the peaceful death of a righteous man, was not willing to live the obedient, self-denying life of the righteous man. Although this happened several thousand years ago, it is still the law of life and death, and is likely to be, to the end of time.

OUR spirtual natures are to be knit into firmness by toil, to be hardened into power by conflict, to be softened into humanity by the experience of their weakness, to be rendered tractable by affliction, and thus fitted for a safe eternity.

CHARACTER lives in a man: reputation outside of him.

Money and Letters Received.

Matilda Whisler \$1.85, John Branch 80 cts, Mrs Hattie Green \$1.50, Mary E Armstrong \$1, Mrs Mary Mallery \$1, John Totel \$2.06.

Books and Tracts Sent by Mail.

Lucy M Woodin, S McEvony, W O Leach, Matilda Whisler, Benjamin Reed, Norman Gladding \$1, John Totel.

Books and Tracts
FOR SALE AT THIS OFFICE.

SABBATH SCHOOL BLANKS for Classes and Reports from Sabbath School Secretaries to State Secretary or Superintendent, 15 cents per set of three class Records and one Report blank. Text cards, 25 cts. per hundred.

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 Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

The Doctrine of Immortality, by J H Whitmore 300 pages, 25 cents.

Materialism, by Jacob Brinkerhoff,—1 cent.

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

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

The Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

The Rich Man and Lazarus,—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

The Kingdom of Heaven upon the Earth, Its literality 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 be literal and personal, by J Brinkerhoff, 8 p 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.

Where are the Dead? Showing from Bible texts money that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 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.

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

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

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

Sodom: Another Opportunity, by Wm Glenn Moneriff. A refutation of the doctrine of the restoration of Sodom and nearly or quite the rest of the wicked world. Price 25 cents.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages 1 cent.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

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 18 cents, post-paid.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.

The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

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.

The test monies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15 cts.

A Comparison of Latter Day Prophets, comparing Mrs White's claim to Divine Inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J W Cassidy. 62 pp. 15 cts

TERMS.—Two dollars per annum in advance, and a half to new subscribers, able to pay. Specimen copies

THE ADVOCATE is devoted to the doctrines of the Second Advent, the Signs of the Times, the observance of the Bible Sabbath (the seventh day of the week,) together with the other doctrines of the Bible, the Nature of Man, his redemption, the End of the World, the future inheritance and abode of the Kingdom of God, the Second Advent of Jesus Christ, the Christian Life, and kindred subjects.

Sabbath Thoughts

MRS. J. C. FIDELL

The blessed peaceful Sabbath
How I love to feel it near
It seems the calm of heaven
Has come my life to cheer

I love to be all ready
To welcome it along,
With reading precious Bibles
With singing holy songs

With laying all I can
That fills our week day,
And to its inner sanctity
To see they enter not.

It is so sweet to dwell
One precious day, and
To heal the wounds of sin
As they go roughly by

It is so sweet to feel at rest
And hold our Father's name
And lean upon our Savior
Who all can understand

He knows, and he alone
How tired and tried we
And only our own foolish
Such comfort need to

Creation's Sabbath bring
With blessing so divine
That only a distrustful
Such blessing will de-

Soon all our trials will
And pains and death
And rest and love and
With Sabbath light

Haste, haste the time,
Dear Jesus, for thy
To bring unending life
To crown our Trial-

Igo, Shasta Co., Cal.

Baptism

W. C. I.

[Continued]

THE testimony in the Bible is very clear in proving that the seventh day Sabbath is the true Sabbath. Acts 16: 13; 17: 3; 18: 4; 18: 18; 18: 19; 18: 20; 18: 21; 18: 22; 18: 23; 18: 24; 18: 25; 18: 26; 18: 27; 18: 28; 18: 29; 18: 30; 18: 31; 18: 32; 18: 33; 18: 34; 18: 35; 18: 36; 18: 37; 18: 38; 18: 39; 18: 40; 18: 41; 18: 42; 18: 43; 18: 44; 18: 45; 18: 46; 18: 47; 18: 48; 18: 49; 18: 50; 18: 51; 18: 52; 18: 53; 18: 54; 18: 55; 18: 56; 18: 57; 18: 58; 18: 59; 18: 60; 18: 61; 18: 62; 18: 63; 18: 64; 18: 65; 18: 66; 18: 67; 18: 68; 18: 69; 18: 70; 18: 71; 18: 72; 18: 73; 18: 74; 18: 75; 18: 76; 18: 77; 18: 78; 18: 79; 18: 80; 18: 81; 18: 82; 18: 83; 18: 84; 18: 85; 18: 86; 18: 87; 18: 88; 18: 89; 18: 90; 18: 91; 18: 92; 18: 93; 18: 94; 18: 95; 18: 96; 18: 97; 18: 98; 18: 99; 18: 100.

Christ." Can he say