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# Advent and Sabbath Advocate.

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

VOL. XIX. Marion, Iowa, Third Day of the Week, 24th Day of the 3rd Month, 1884. (June 17, 1884.) No. 12.

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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.

## The Ordeal.

'Tis sweet to know that he who tries

The silver, takes his seat

Beside the fire which purifies,

Lest too intense a heat—

Raised to consume the base alloy—

The precious metals, too, destroy.

'Tis sweet to think how well he knows

The silver's power to bear

The ordeal through which it goes:

And that, with skill and care,

He'll take it from the fire when fit;

With his own hand to polish it.

'Tis blessedness to know that he

The work, he has begun,

Will not forsake till he can see

The work well done:

An image by his brightness shown

The perfect likeness of his own!

But Oh! how much of earthly mould—

Dark relics of the mine,

Lost from the ore—must he behold!

How long must he refine

Ere in the silver he can trace

The first faint semblance of his face.

Thou Great Refiner! sit Thou by,

Thy purpose to fulfil—

Moved by thy hand, beneath thine eye,

And melted at thy will,

Oh may thy work forever shine

Reflecting beauty pure as thine!

—Selected by MRS. N. L. BROOKS.

## Do Our Dead Live?

"Do our dead live?" sounds to me like a strange question. It is like asking the question, are the dead alive? The proper question would be, Will our dead friends live again? Yes. How will they live again? By a resurrection from the dead. When will they live again? When the Lord Jesus Christ comes again the second time, and not till then, 1 Cor. 15: 51-53; 1 Thess. 4: 15, 16.

The following scripture is the foundation of what I may offer on this subject: "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I know not. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Phil. 1: 21-23. In presenting this subject there are several things to be carefully considered. 1. For me to live in Christ. 2. To die is gain. 3. The fruit of Paul's labor while he lived in the flesh. 4. The choice he could not make. 5.

The two betwixt which he was in a strait. 6. His desire to depart, etc.

First, let me say that Paul never said that it was gain to him to die. He did not say that it was better to die and go to heaven as a disembodied spirit. He did not say that he could go to heaven by dying. He never said in any of his epistles that death was a friend of man or an agent of God in any sense. He never said that to be "absent from the body" by death was to be present with God in spirit. No, he never made any of the above statements. He never preached the "resurrection of the body" as do the preachers of the present day, for that idea involves the thought that the real man (the soul or spirit) is alive while the body is dead, and is of vastly more importance than the body. Paul never intimates that at death there is a separation of soul and body, and at the resurrection there will be a reunion again of soul and body. Such kind of talk is the out-croppings of the immortal soul theory. Paul's teachings on this subject were uniformly and emphatically the "resurrection of the dead," and not the resurrection of a dead body belonging to a living soul or spirit up in heaven or down in hell. No, no. It is the dead Christian or the "dead in Christ" that are to rise and put on immortality, 1 Cor. 15: 51-54.

We will now consider. 1. "For me to live is Christ." That is, my whole life should be such as to magnify and glorify the name of Christ, to advance the cause of Christ, and to exalt his name among the people. As an apostle to the Gentiles it was Paul's entire business to know nothing among them save Jesus and him crucified. He did not labor for himself, he did not think, speak, preach or pray for himself. All was for Christ and his blessed cause. Hence he could say, "For me to live is Christ."

2. "And to die is gain." For whom? Why, in one sense it might be gain for Paul to die, in a sense of a quiet rest in the grave from sorrow and persecution. But is that the primary meaning of the text? I think not, and I will give my reasons. Paul said, "For me to live is Christ," and hence, "to die" would be gain to Christ, or the cause of Christ. It would be gain to him for whom he lived. Let the reader bear in mind one great fact which Paul presents in this epistle, namely, "the day of Jesus Christ." "He which hath begun a good work in you will perform it until the day of Jesus Christ;" "That ye may be sincere and without offence till the day of Christ. Again, 1 Cor. 1: 8: "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." It was the day of Jesus Christ to which Paul looked, and not to death for joy and salvation. Another reason why death was not gain to Paul is found in the context, from ver. 12-20, which please read. Ver. 20 reads thus: "According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death." Christ was to be magnified in Paul's

body by his life and by his death. Another reason why death was not gain is found in what Paul says of his sick brother, in chap. 2: 25-27, which reads, "Yet I suppose it necessary to send to you Epaphroditus, my brother and companion in labor, but your messenger, for he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death, but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." We see from the above that Paul could not say that it was not gain for him to die, and to die would be "far better," etc., and at the same time say that it was a "mercy" in God to keep Epaphroditus from dying, to keep him from that which was "gain" and "far better." What a "sorrow upon sorrow" it must be to a Christian to think that his dear brother in Christ had obtained (through death) a great gain, and that which is far better! O, what a sorrowful thought to think that a brother has gone where Jesus is, to the bright, the beautiful home above—to the association of God, and Christ, and all the good and the pure redeemed from earth! Oh, what a "mercy" it was in God to keep Epaphroditus from such a vast sea of beauty and glory!

3. The fruit of Paul's labor, etc. Paul's preaching Christ and him crucified, Christ and the resurrection, made no small stir among the people. Some were pleased, and some were mad; some were killed, and some were made alive (spiritually). It was light to some, but darkness to others. It stirred up the people to contention, envy and strife. It brought Paul into bonds, afflictions, stripes and imprisonment. Paul suffered the loss of all things, and did count them but dung, that he might win Christ. Well could he say, "But if I live in the flesh, this is the fruit of my labor."

4. The choice he could not make, etc. Paul had no choice to make. He was the Lord's, he was engaged in the work of the Lord, and whether he lived or died, the Lord was to be magnified in his body in either case; the Lord and his cause would receive gain by his life or by his death. Paul saw afflictions and bonds on the one hand, and death on the other, and in view of these he says, "Yet what I shall choose I know not." He did not know which of the two to choose, (for it was life and death he was "betwixt"), his bonds and afflictions, or death. Now, if death is what some think it is, would not Paul know which to choose? But he says, "Yet what I shall choose I know not, for I am in a strait betwixt two." Two what? Why, I am in a strait between bonds and afflictions on one side, and death on the other. Yes, I am in a strait betwixt these two, having a desire to depart and to be with Christ, which is far better. Better than what? Why, to be with Christ would be far better than a life of pain, evil and afflictions; far better than to die and be buried in the silent tomb. Perhaps he thought that to be translated as Enoch was would be indeed far better than either life or death. Paul's desire to depart (if the word is properly translated,



which is doubtful), seems to be an innocent desire to be translated that he might escape death, and also be freed from a life of pain and persecution he was called upon to endure. It was a simple desire and not a hope with him. This view seems to be correct not only from the text and context, but from the teaching of the whole epistle. In regard to the word "depart" the Emphatic Diaglott translates the passage thus: "I have an earnest desire for the returning and being with Christ, since it is very much to be preferred." The same Greek word, *anabasia*, occurs in Luke 12:36, and is there rendered return. "Be like men waiting for their master when he will return." This is in harmony with all Paul's teachings in regard to the coming of Christ and the consummation of the Christian's hope at that event.

It is evident that Paul's desire to depart did not mean death, because of the nature of death as described by himself in other parts of his writings. He has declared the dead Christian to be "asleep in the grave," and "perished" if the "dead rise not," 1 Cor. 15:16-18. Again, he says, "If after the manner of men I fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for tomorrow we die," 1 Cor. 15:32. How could he say that, if to die was gain to him, and he would be with Christ as soon as the body was dead? Do Christians "die" and "perish" by going to heaven as soon as the body is dead? He told the Philippians that he labored that "if by any means I might attain unto the resurrection of the dead," Phil. 3:11.

What makes you talk so, Paul? Didn't you say that to "die is gain," and to "depart" was far better? No, Paul never said any such thing, but he did say that to die was gain to Christ's cause, and for Christ to return and raise the dead saints, and to change the living saints and to be with him forever was far better. 1 Cor. 15:50-54; 1 Thess. 4:15-17. His desire could not mean death when we consider the general teaching of the whole Bible in regard to the nature of death and the state of the dead. The Bible declares the nature of death to be the dissolution of the whole man—a returning again unto dust, Gen. 3:19; Job 17:16; 34:15. It declares death to be a state of unconsciousness, Job 14:21; 10:21, 22; Psa. 6:5; 88:10-12; 115:17; 146:4; Eccl. 9:5-10; Isa. 38:18, 19. When these texts declare plainly that the "dead know not any thing," that their "thoughts are perished," that the "dead praise not the Lord," that there is "no knowledge in the grave whither thou goest," and that death is a state and condition of silence and "darkness," and as "darkness itself," etc., how can any man suppose that all this talk, under the direction of the "Holy Ghost," is directed to the senseless body, or house, in which the man lives, and the man himself is not addressed at all, but goes "scott free"? It takes an immortal-soul believer to spoil and to make sad havoc of these Scriptures.

Again, this view seems to be correct from the fact that there is no mention made in all the Bible of a soul or spirit entity leaving the body at death, going off to dwell with Christ. Again, the "me" and "I" in the text are the same personality. The me that lives for Christ, or in the cause of Christ. This view seems to be correct from the fact that Paul always, in all of his epistles, points to the coming of Christ as the time when the saints get their reward, the time when they obtain full victory over all their enemies; which would not be the case if his saints went up

to him to heaven at death, one by one to receive their reward, etc. If that were true, nothing would be said at all in the Old Testament about Christ coming "as he went away," coming in the "clouds of heaven with power and great glory," coming at the "sound of the trumpet," "coming quickly," and having his "reward with him to give to every man as his work shall be." The idea of going to heaven at death throws the whole plan out of harmony, and makes Paul, and all the apostles, and even Jesus, contradict themselves. God has promised a great reward to the righteous, to be given "at the resurrection of the just." When God makes payments, according to his promise, he will pay all at one time. He has not divided the payment into two grand instalments, one-half to be paid at the death of the body, and the other half at the resurrection of the body. When he comes "this mortal" (Christian) must "put on immortality and incorruptibility;" then he will be properly fitted to enter upon the inheritance of the renewed earth. When the "even shall come," the end of this age, then the "good man of the house" will give to "every man a penny." Matt. 20:1-16.

It has been said, with considerable flourish, and a good deal of confidence, "Who ever heard of a spirit dying, or fainting?" etc. I never did, but I have heard of men fainting, and that men have become unconscious for months, and when restored to consciousness would take up the line of thought just where they left it months before. Where was the spirit (which could not die or faint) all this while? Where was the immortal, thinking spirit during the interregnum? I will now make a few statements in regard to "the spirit," which if they are not true, I would like to have some one show the fact. It can not be proved from the Bible, nor from any other source, that the 'spirit of man' is a living conscious entity. The spirit, though it be the cause of life, is not life itself. Life being an attribute, and not an entity, can have no consciousness apart from the man of whom it is an attribute. It is therefore the flesh that lives, the body that lives, and the spirit does not live at all. Hence the terms mortal flesh, mortal body, and mortal man; these can live, and these can die. But the spirit not being an organized substance, can neither live nor die, it is neither mortal nor immortal. So, as the spirit of man has never lived, it can never be said to die. Hence the spirit is never said to die, or be killed, but 'to be gathered' by God, 'to go to God,' 'to be taken away,' to be 'cut off,' to be 'blown out,' to 'go forth,' to be 'breathed out,' to be 'expired,' to be 'put out,' and such like expressions are used respecting it.

It is said to be 'the spirit of God,' and sometimes called 'the breath of God.' Job 34:14, 15. It is God's spirit and God's breath by which man lives, which is "gathered to himself" again, Ps. 104:23, 40. Man is 'dust,' and when the 'dust returns to the earth as it was,' then 'the spirit [not a spirit] shall return unto God [not to hell or *hades*] who gave it,' Eccl. 12:7. The man is one thing, and the spirit is quite another thing. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death, and there is no discharge in that war," Eccl. 8:8. "What man is he that liveth, and shall not see death? Shall he deliver his soul [life] from the hand of the grave? Psa. 89:48. We see that life and consciousness are predicated of man, and not of the spirit. It is said 'my arm,' and 'who is the my to whom the arm belongs?' etc. As an offset to that I would say, when

Stephen said, 'Receive my spirit,' who or what is the 'my' to whom the spirit belonged? Again, soul and spirit are never used interchangeably. They never mean the same thing. Again, the spirit of man never becomes an angel, the spirit of man never comes as a 'ministering spirit.' Again, Moses never showed that Abraham and Isaac and Jacob were alive. The angel never told John that he 'was one of his brethren;' all such statements are deceptive and false. The spirit and soul are never called the man, but something that belongs to man. Jesus calls the 'life and body' the whole man, Luke 12:22, 23.—C. W. Low in *Herald of Life*.

Spiritualism Examined.

W. H. EBERT.

[Continued.]

"In the day thou shalt eat thereof, thou shalt surely die."—God, Genesis. 2:17.  
"Ye shall not surely die, ye shall be as gods."—Satan, Genesis 3:3-10.

On the proposition that "Spiritualism is a Satanic delusion," we have many proofs to offer, of which we present the following:

THE DEVIL AND SATAN.—The history of the Devil and Satan is rather an old one; and it may be interesting here to refer to something said of him in our Bibles.

HIS ORIGIN.—He was created full of wisdom; and perfect in beauty, and was anointed the covering cherub; and was perfect in all his ways, until iniquity was found in him.—Ezekiel 28:12.

SATAN BECAME REBELLIOUS.—He said "in his heart, I will ascend into Heaven; I will exalt my throne above the stars of God; I will sit upon the congregation in the sides of the north; I will be like the Most High."—Isaiah 14:12-14.

HE FELL.—"How art thou fallen from Heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!"—Isaiah 14:13.

HE WAS CAST OUT OF HEAVEN.—Then 'there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out; that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth; and his angels were cast out with him.'—Revelations 12:7-9. This same Michael, (who is the Christ), said: "And I beheld Satan like lightning fall from Heaven."—Luke 10:18.

SATAN A REALITY.—God created him a beautiful angel; perfect in all his ways, and full of wisdom. A reality as to his individuality. He was not created a Devil. Iniquity was not a part of his angelic perfection. But he developed a character full of iniquity.

HIS ATTRIBUTES.—Although fallen he perhaps retains all his former beauty, his wisdom and his power. He desires to be great in opposition to God. He desired to be at the head of a kingdom; and has, by deceptive frauds, for a time, become the prince of the power of the air of this world. He has the power over death. The grave is his prison-house. But, he and his works shall all be destroyed.—Hebrews 2:14.

The Devil and his angels are not now in torment. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, unto the judgment of the great day.—Jude 6. But they are yet, for a time, permitted to violate the moral government of God, just as men are allowed to do it. His attributes of

ability, and his wickedness of disposition, make him the great enemy against which we are warned to "put on the whole armor of God, that we may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities; against powers; against the rulers of the darkness of this world; against spiritual wickedness in high places."—Ephesians 6:11,12. The term "high places" has reference to those places where he establishes his seances. He can transform himself into the appearance of any form of humanity. And the name of these devils was "legion."

SATAN A MURDERER.—"Ye are of your father, the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—8:44. He was a murderer from the time he led man into the transgressions of God's law. He told mankind a falsehood and was the inventor of it. He is the murderer of the whole human family; and that, too, by one single "lie."

THE FALSEHOOD.—"Ye shall not die; ye shall be as gods," was a very great falsehood, important in its bearing, and better calculated in its nature to lead Adam and Eve into disobedience to God, than anything else that could possibly be invented. To live; and to be as God! O, what a thought! Yes to be as God! No thought could be more exciting, and no hope more alluring. But, to hope for an eternal existence upon the authority of the Devil, is most certainly taking a very great risk.

WHAT DID HE ACCOMPLISH.—in the transgression, Adam not only brought sin and death into the world; but he surrendered all of his dominion into the hands of his captor. The Devil became the God of this world, and the Prince of the power of the air. For, "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—Romans 6:16. There is a time coming (Revelations 11:15), when the kingdoms of this world will become the kingdom of the Lord and his Christ; but, it is now under the power of Satan. But Jesus Christ has secured the keys to his prison house, and at his call "the captives will be set free;" and the Devil, and his works, with all his willing servants, will "be destroyed with an everlasting destruction from the presence of God and the glory of his power," after which, every living creature in the universe will be both holy and happy.

THE PRISON-HOUSE OF THE DEVIL.—"The heart of the sons of men is full of evil while they live; and after that, they go to the death;—There is no work, nor device, nor knowledge, nor wisdom in the grave whither they goest."—Ecclesiastes 9:3-10. "For Adam all die; even so in Christ shall we shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, and the dead shall be raised incorrupt, and we shall be changed. "For this corrupt must put on immortality, and this corrupt must put on incorruption, and we shall be changed. "So when this corruptible have put on incorruption; and this mortal shall have put on immortality, then shall be brought to pass the saying that death is swallowed up in victory. "O death, where



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**SATAN A MURDERER.**—"Ye are of your father, the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—8: 44. He was a murderer from the time he led man into the transgressions of God's law. He told mankind a falsehood and was the inventor of it. He is the murderer of the whole human family; and that, too, by one single "lie."

**THE FALSEHOOD.**—"Ye shall not die; ye shall be as gods," was a very great falsehood, important in its bearing, and better calculated in its nature to lead Adam and Eve into disobedience to God, than anything else that could possibly be invented. To live; and to be as God! O, what a thought! Yes to be as God! No thought could be more exciting, and no hope more alluring. But, to hope for an eternal existence upon the authority of the Devil, is most certainly taking a very great risk.

**WHAT DID HE ACCOMPLISH.**—in the transgression, Adam not only brought sin and death into the world; but he surrendered all of his dominion into the hands of his captor. The Devil became the God of this world, and the Prince of the power of the air. For, "to whom ye yield yourselves servants to obey his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—Romans 6: 16. There is a time coming (Revelations 11: 15), when the kingdoms of this world will become the kingdom of the Lord and his Christ;" but, it is now under the power of Satan. But Jesus Christ has secured the keys to his prison-house, and at his call "the captives will be set free;" and the Devil, and his works, with all his willing servants, will "be destroyed with an everlasting destruction from the presence of God and the glory of his power," after which, every living creature in the universe will be both holy and happy.

**THE PRISON-HOUSE OF THE DEVIL.**—"The heart of the sons of men is full of evil while they live; and after that, they go to the dead."—"There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."—Ecclesiastes 9: 3-10. "For as in Adam all die; even so in Christ shall all be made alive." "Behold I show you a mystery; we shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. "For this mortal must put on immortality, and this corruptible must put on incorruption, and we shall be changed. "So when this corruptible shall have put on incorruption; and this mortal shall have put on immortality, then shall be brought to pass the saying that death is swallowed up in victory. "O death, where is thy

sting; O grave, where is thy victory? "The sting of death is sin; and the strength of sin is the law. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Corinthians 15: 22-51-7.

Having now referred to a few of the great many assertions made in the Bible bearing upon our subject, and the which, if true, are sufficient of themselves to settle it in every logical mind that dead men are not the agency of Modern Spiritualism: but, that it is the Devil, we might leave this investigation here, without any further comment or examination. For, if death is a reality, and men do return to their native dust; and the grave is the prison for the dead; and, if there is no wisdom, device nor knowledge in the grave; and, if the dead know not anything; and, that he cannot have immortality until he puts it on at the resurrection; and, the resurrection is yet in the future, then the doctrine that dead men are the agency at spiritual seances, is proven to be a falsity. And if Satan has an existence as a wonderful though fallen angel; and, has a legion or more of fallen angels under his control; and can establish his "principalities and powers in high places" to carry on his spiritual wickedness; and, he did use the serpent as a medium by which to talk to Mother Eve; and, he did say she should not die; and, she really did die; and that she should become as God, and she had to die instead of being as God; and if, we now see spiritualism teaching the same old delusion, we may well believe that its author is the Devil; and that his object is a wicked one. For the only conclusion to which we can come must ever be, as set forth in our texts in the beginning that, God, or the Devil, must have told Adam an unmitigated and a very wicked falsehood.

But we will continue our inquiries into this subject by appealing directly to its history, and the work that it is accomplishing; and, how reason must decide upon it, if will give her fair play.

[To be Continued.]

### I Am Never Alone.

An old man sat in his easy chair. He was alone. His eyes were so dim that he could not read the printed page—he had long ceased to hear any common sound. And often hours passed by in which the silence of his thought was not broken by an outward voice. He had outlived his generation. One by one his companions of boyhood and youth had been laid in the grave, until none remained of those he once loved. How unenviable seemed his condition—how cheerless his days. I have said he was alone. A gentle and thoughtful child stole into his silent room, and twined her arms lovingly around his neck. "I feared you would be lonely, dear grandfather," said she, "and so I came to sit awhile with you. Are you not very lonely here, with no one to speak to or to love?" The old man paused a moment, and laid his hand upon the head of the little child. "I am never alone, my child," he said, "how can I be lonely, for God is with me; the comforter comes from the Father to dwell in my soul, and my Savior is ever near to cheer and instruct me. I sit at his feet and learn of him; and though pain and sickness often come to warn me that this earthly house of my tabernacle is soon to be dissolved, I know that there is prepared for me a mansion, the glories of which no tongue can tell, no heart conceive. The love of God is like living water to my soul. Seek in

your youth this fountain, my child. Drink deeply of its living waters, and then when your hair is whitened for the grave, when all sources of earthly enjoyment are taken away, you, too, can say, 'I am never alone.'"—*Sel. by* ELSIE L. ROBINSON.

### Astounding if True.

IN their zeal to recover the territory and the influence once possessed by the French and the Romish Church in this country, especially in New England, the French-Canadians have been sending large colonies to all the Eastern States. They come to us with the determination of not intermarrying with our people; of not learning our language, except as it may be needful to carry on their worldly affairs; of not becoming citizens of the United States; and of not adopting our manners and customs, much less our Protestant faith. They come as religious propagandists to re-establish the Romish Church as firmly on the south side as on the north side of the St. Lawrence, and as thoroughly in the Valley of the Connecticut as in that of the St. Maurice. Their plan is to drive out the Yankee element, and take full possession of their lands, factories and homes. L' Etendard says:

"For the time being let Canadians take possession of the soil, and take root therein (a goodly number have already done so, the Acadians for instance), and the future is secured for them. The rest of the Yankees will emigrate to the west; the setting sun is drawing them away."

"The State of Maine is well adapted for agriculture. The greater part was detached from New France; another part was afterwards transferred to the Americans by the imbecile Ashburton, and it ought to be returned to the Canadians, giving us good seaports open all the year round. We shall have to come to that; annex to Canada the North-eastern part of the States."

At first sight this looks chimerical enough, but when we think of the number of these French-Canadians already in Maine, and the quiet but persevering way in which they work, stranger things have happened than the home of the Puritans should become the property of the adherents of the Pope of Rome. It is asserted by the newspaper already quoted that there are 50,000 Canadian-Catholics to day in Maine.

"We are in a position to prove that our Canadian population of Maine exceeds 50,000. The parishes of Mawaska near River St. Jean contain more than 12,000 Canadians and Acadians. Biddeford and Lewiston each have 6,000; Waterville, 3,000; Saccarappa and Brunswick, each 1,500. There are numbers of Canadian families at Farmington, Bangor, Bradley, Skowegan, Orono, Oldtown, Dexter, Canton, Springvale, Augusta, and in many other centers."

They are there on a religious mission, if the statement of the Catholic papers are trustworthy. We all know that these people are true to their convictions and their Church. Let no one despise this day of small things with the Canadian-Catholics. Let us rather be up and doing, meeting them with the simple truths of the gospel, and supplying the religious wants of all nationalities and creeds in New England.—Presbyterian Home Missionary.

THE humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.



**The Advent and Sabbath Advocate.**

"The Entrance of thy Words giveth Light."

Marion, Iowa, 24th day of the 3rd month, 1884.

JACOB BRINKERHOFF, Editor.

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

Special Contributors.

**Weakness of Sabbath Opposition.**

Mr Stanley says: "I might take up every line in the word of God respecting the Sabbath, and we should find it a shadow expressing God's thoughts of Christ." Now this not only shows the weakness of his position, but it is the light of presumption, for there is nothing said of the kind in the Bible, of the Sabbath being a shadow or a type of Christ. Some people who are more reasonable say the Sabbath is a type of "the rest that remaineth for the people of God," but even that argument wont hold out, for the Sabbath was instituted before there was any future rest or inheritance promised to the people of God, or before any was necessary, for had not "sin entered the world, and death by sin," the earth as it was put in the possession of Adam would have been the everlasting abode of Adam and his posterity, and the Sabbath was given him for his observance and his benefit. In proof of this see Matt. 25: 34. The Redeemer restores the earth to its primitive condition, and then its righteous inhabitants will observe the Sabbath, as Adam did in Eden. The Sabbath was no type or shadow of the kingdom of rest, nor of Christ, who is now to be the King of the kingdom.

The only mention of sabbath in connection with shadow is in Col. 2: 16, 17, Let no "man judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come," as much as to say that all sabbaths are not shadows of things to come. Now, every Bible student knows that the Jews had several festival occasions, three principal ones every year, and in all these festivals there were sacrifices, which sacrifices always pointed to Christ; and these festivals were times of rest from their usual labor, and very properly called sabbaths, and these bade the Israelites look forward to their Great Sacrifice, and their final rest in him. But what was there shadowy about the 7th day Sabbath? It did not consist of sacrifices and offerings; it consisted of rest—holy rest unto the Lord. Memorial instead of typical—memorial of the Creator's rest, for the command, when written for the Israelites under Moses, said, "For [or because that] in six days the Lord made heaven and earth, and rested the seventh day." It looks backward and not forward. Mr Stanley, why dont you tell your readers something about the memorial character of the Sabbath? You can certainly read it in the command, and also in its institution, in Gen. 2: 2, 3. You leave that for us Sabbath keepers to present, do you. Well there is considerable argument in it, isn't there?

To talk about Christ being the rest of the sinner," as Mr. Stanley does, is not only "idle talk," but it is misleading. We have our salvation, our pardon, and our future hope, in Christ; but he is not our inheritance, or "rest," except by faith in him as our Mediator and Savior. Mr Stanley says, "Can anything be so wicked before God, so cruel to one's own soul, as to bring in some other gospel of works for salvation, and thus deny the gospel of the grace of God." We say,

Can any thing be meaner in a man reviewing another's position or theory, than to misrepresent it, and then go on to show what you resent it, and then go on to show what you call your superiority over the assumed position of your opponent? Now we believe Mr Stanley knows that Sabbath keepers do not make the keeping of the Sabbath that which cleanses them from sins and justifies them before God, making it another gospel. But if Mr Stanley has faith how is he going to make his faith manifest but by works? Would he have a dead faith? If sin is the transgression of the law, 1 John 3: 4, and you do not cease transgressing the law, of how much benefit will faith be? It will only be a dead faith. You need a full return to God, and then by your obedience you may show that you have faith, and you may show the love of God in your hearts, for this is the love of God that ye keep his commandments. 1 John 5: 3. You can not get away from keeping the commandments unless you go away from God.

We, Sabbath-keepers, are represented as going about to establish our own righteousness, by works of the law, because we keep the fourth commandment. Not so; but while "we are justified by the grace of God through the redemption that is in Christ Jesus," we also read in the first epistle of John about doing righteousness—"Whosoever doeth not righteousness is not of God"—a righteousness that requires a person to do something; and "he that doeth righteousness is righteous." Now how does Mr. Stanley and those of like belief reconcile this with their ideas of doing nothing? Does the one act of baptism fill the requirement of obedience and doing righteousness? David has told us something of this, when he said, "All thy commandments are righteousness." 119:172. Does a person have nothing to do?

When a young man, learned in law and what he esteemed righteousness, came to Christ to inquire what he should do to have eternal life, the very first part of the answer was, "If thou wilt enter into life, keep the commandments," Matt. 14: 17. Why should the "Good Master" have answered thus if our salvation has nothing depending upon the commandments? Do you say that was just before the Christian dispensation was ushered in by the death and resurrection of Christ? Do you think that the Great Teacher would give it to be understood that eternal life was in any ways depending upon keeping the commandments just upon the verge of the change of dispensation and not tell him that after the offering of himself eternal life would then depend alone upon faith in him, if there was to be that change? No, Jesus never did so, neither was there any change of the terms of salvation, it was always no other name, first faith in a Savior to come and afterward faith in a Savior having already come. If there had never been sin then righteousness would have been by the law; now the righteousness of Christ is imputed to us by our faith in him, by which we have justification, and in his righteousness we stand by faith; but just so sure as we fail to do righteousness we lose our justification; and the maintaining of righteousness is connected with keeping the commandments. See Ps. 119: 172, and Rev. 22: 14. Our opponents always omit this last text from Revelation, and also all these about doing righteousness and keeping the commandments in the epistle of John. We want all the Scriptures in our theories and rules of righteousness, neither do we want to be of that class who "make void the law through faith," Rom. 3: 31.

It is a very great error that our opponent here makes, of putting the keeping of the Sabbath in contrast with hope and believing in Christ. No contrast, dear readers; they go together, law and grace are inseparable; there was law and grace under the former dispensation, when the Sabbath was kept, and in the very opening of the Christian dispensation Jesus says that he came not to break down the law; no, his work would harmonize with his Father's law all the time and all the way; it is still law and grace, and the Sabbath is still an integral and reasonable part of the law. Do not be deceived by the no-law speciousness, it is mere leading away from Christ by offering you only a partial gospel, neither let it turn you from obedience to God to be told that Jesus' invitation to "come unto him and find rest unto your souls" is opposed to your weekly rest from labor in commemoration of the Creator's resting from his labors of creation.

**Sabbath School at Alanthus, Mo.,**

MEETS every Sabbath at 10 A. M. The past quarter closed with an average attendance of 17, with good interest. We have lessons from the Bible and are anxious to get the Sabbath School Manual as a help. During the past quarter the following is a part of the progress and proceedings of our labor; a number learned to repeat the ten commandments, and all the books of the Bible forward and backward, the names of the Patriarchs from Adam down to Jacob, with the age of each; also the names of Jacob's twelve sons, &c. At each meeting all were requested to repeat a verse of scripture containing a word designated at a previous meeting, and be able to answer the general questions, some of which were, When will man be rewarded? Where will he be rewarded? and what will his reward be? Who can claim the rewards of the righteous, and who are the wicked? &c. Also at each meeting a few minutes were occupied in social meeting, speaking words of encouragement to each other, in which nearly all the church members would take part. For the next quarter we chose Bro. J. B. Denham Superintendent, and C. Long, Secretary, and our prayer is that the good-work may go on, and more good be accomplished the present quarter than the past. J. W. OSBORN.

**The New Earth.**

MEN may overlook or discard the theory of a future new earth all they please, and yet the Bible continues to talk about it. It is so apparent to theologians that it means something, and not being willing to admit that it is to be the final home of redeemed ones, they have attempted to explain its meaning. One explanation makes the new earth represent a new dispensation to succeed the Jewish age—the Christian dispensation in which we live—and also makes the New Jerusalem indicate the Christian church. But to this view there are insurmountable objections, such as the following:

1. In the new earth and New Jerusalem of the Bible "there shall be no more death;" but in the Christian dispensation and church there is just as much death as there was in the Jewish dispensation and church.
- The New Jerusalem of the Bible comes down from God out of heaven, while it is not true that the Christian church comes from heaven in any other sense than being of heavenly origin, in which sense the Jewish church just as really came from heaven.
3. The new earth and New Jerusalem of

the Bible are chronologically subsequent to earth's conflagration, when "the elements shall melt with fervent heat, the earth also;" then, and not till then, according to Peter, "we look for new heavens and a new earth wherein dwelleth righteousness." The Revelator locates it after the resurrection of the dead, and after the wicked are cast into the lake of fire. But the Christian dispensation and church precede these events, and therefore do not fill the bill.

Evidently there is a reason why such puny efforts are made to figure away the theory of a future new earth home for the resurrected saints; and that is the fact that theology has arranged an aerial home, which renders the new earth needless; and as it is not easy to literalize the New Jerusalem while spiritualizing the new earth, these being inseparably coupled together by divine wisdom, an effort is made to spiritualize both. Better let God have his own way about the matter, especially when he speaks to us through three chosen witnesses concerning it—Isaiah, Peter and John. When the predicted restitution becomes a glorious reality, erasing the curse from the earth, and restoring Paradise, the resurrected saints will be satisfied with the home prepared for them.

While it is true, on the one hand, that there is no need of a future new earth home for the saints provided they are to spend eternity in an other realm remote from earth, it is equally true, on the other hand, that if God has arranged to have the saints live in the new earth, the theory of a final home for the sanctified above the skies is thereby invalidated. Both of these theories can not be true, for the one conflicts with the other, and we are left to choose between the two. One is founded on tradition, and the other on the word of the Lord. Some, however, attempt to hold on to both—claiming that we emigrate to heaven in a disembodied state, and remain there till the resurrection, and then vacate that realm and begin a residence in the new earth; but, like all other errors, this sentiment is destitute of a scriptural foundation. God made earth for man, and made man of earth; and when fallen man shall be fully redeemed, and his fallen home be renovated, then the predicted glory of the new earth will be a reality—the whole earth will then be filled with glory.—w. s. in *World's Crisis*.

**Pre-eminence in Christ.**

By whatever figure Christ is presented to us in the Scriptures it always places him at the head; "for it pleased the Father that in him should all fulness dwell." If the figure be drawn from the vegetable world, Christ is the "true vine," and all truly penitent believers are branches in him, deriving life and fruitfulness from him as the branch does from the parent stock. "Without me ye can do nothing," is his declaration to his disciples. "If a man abide not in me he is cast forth, and is withered." How impressive the relationship. Dead once, without union with the vine. "But you he hath quickened who were dead in trespasses and sins;" quickened by God the husbandman sending "forth the Spirit of his Son into your hearts crying Abba, Father." Through such a vitalizing union, a power of development begins to penetrate the entire being; the new life shows itself in the bud, leaf, flower and ripe fruit at last. "Herein is my Father glorified that ye bear much fruit." Sever that branch from the stock and how soon it dies. Dear reader, does that life-giving, fruit-producing spir

of the Son of God such fruit as glory. Is it the human illustration is drawn from the vegetable world, the church body, for every member, deriving its life and fruitfulness from the Holy Ghost, the members are kept alive by the presence of the Spirit throughout the church; so that the church constitutes the body of Christ. Lord is one, and the Spirit is one. Not united, but also, in his body, took our nature through it, our corrupt glorious heaven. which he every place, and it was body of bits of humanity. Of that moved wills to his will. If he head him as a principal and this is no doubt the bow is Is beg him ado Ch got tio H Y re f



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of the Son of God dwell in you producing such fruit as glorifies the Father?

Is it the human body from which the illustration is drawn? "He is the head of the body, the church." Every member of his body, for every sinner saved by grace is a member, derives its life and ability to perform its functions from its union with Christ and the all pervading presence and power of the Holy-Ghost, which dwelleth in him. As the members of the natural, physical body are kept alive and active by the all pervading presence of the one life, circulating throughout the body in the blood as its medium; so by the one spirit of Jesus Christ, witnessing with and energizing our spirit, constitutes a perfect union of the mystical body of Christ. "For he that is joined to the Lord is one spirit." "That which is born of the Spirit is Spirit."

Not united in spirit alone, to Christ, is the believer, but "we are members of his body," also. In what sense? "We are members of his body, of his flesh and of his bones." He took our physical nature on him that we might receive his spiritual nature, and through it, when his glory shall be revealed our corruptible bodies will be made like his glorious body. For the accomplishment of this we look for him to come again from heaven. How glorious will be that body of which he is the head, when thus perfected; every member complete and occupying the place, and performing the function for which it was designed and ordained, the whole body moving in perfect harmony like the orbits of heaven, through the cycles of eternity. Christ the sensorium, and each member of that perfect body, as by one impulse, moved as his sovereign will shall direct: all wills sweetly lost in, and made subservient to his will; as all the members of the physical body are moved by the mandates of one will.

If dominion be the subject, "He is the head of all principality and power." "Set him at his own right hand far above all principality and power and might and dominion, and every name that is named, not only in this world but also in that which is to come." No being in the universe who is not put under Christ, the head of the church. And the time will come when every knee shall bow to him and every tongue confess that he is Lord to the glory of God the Father.

Is it the family relation? Christ is the only begotten of the Father; and all who receive him, receive from the Father the spirit of adoption, whereby they cry Abba, Father; Christ the heir of all things as the only begotten Son, and all his people, sons of adoption and joint heirs with him.

Does the spirit illustrate by a kingdom? He is the glorious and everlasting King; Yes, King of kings, and all his saints shall reign with him in glory.

He too is "the beginning, the first born from the dead;" and all his saints like him shall rise to live forever more, that in all things he shall "have the pre-eminence."

With headship, exaltation and pre-eminence like this, well might he say, "whosoever shall be ashamed of me and of my words before this wicked and adulterous generation, of him shall the Son of man be ashamed when he shall come in the glory of the Father and all the holy angels."—L in *Messiah's Herald*

#### "Yet a Little While."

THERE is a wondrous healing power in "a little while." A little while and the tears of childhood give place to smiles of joy, a

little while and the hour of temptation is past, and he who was sore oppressed by the adversary raises his thanksgiving to God who giveth the victory; a little while and the oppressor is broken, and deliverance comes to the loyal, trusting soul; a little while, and the bitter days of tribulation are done, and the heart, tossed, troubled and discouraged, finds repose in the providence of the Lord Jesus Christ; a little while, and the anguish of bereavement is assuaged, the broken heart bound up, the sorrowing soul made glad, and the discouraged one goes forward in the strength of God; a little while and the weary pilgrimage is ended, the fight is won, and the victory is gained. "A little while, and he that shall come will come and will not tarry," is the testimony of faith to the struggling, trusting church.

Let us rejoice in him who thus gives us everlasting consolation; and, though the time to us seems long, and the years to us seem weary, yet our gracious Lord ever whispers in our ears, "Yet a little while." Blessed are they who can trust his precious word, and can believe that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things that are not seen; for the things that are seen are temporal, but the things which are not seen are eternal."—*The Christian*.

God's Word is the glass in which man can see himself as he is. But to look in it will profit nothing unless a right life is induced by the look. The truth must make an impression, when looked into, to be of advantage, which will lead to a life of faithful service to God.

ABOUT the promises of God, the most remarkable thing is their exceeding wealth and fullness. Not only do they extend beyond what we could reasonably and modestly ask; their boundaries stretch beyond the narrow horizon of our understanding. They are not made after the pattern of men: they dilate with the infinite fullness of God.—*Sci.*

#### Letter Department.

##### From Sister Mary A. Adams.

BRO. BRINKERHOFF, Brothers and Sisters: Again I pen a few lines to the *Advocate*, but this time far away in my Southern home. We arrived safe the 5th, and are much pleased with our new home, and its location. Judsonia is a very pretty little town of about seven hundred inhabitants, and a very friendly people. I have seen but few as yet, but think there are no Sabbath keepers here, but the people are very religiously inclined. My health is slowly improving; my journey, though tiresome, did me good, and I feel very thankful to him who doeth all things well.

Bro. Brinkerhoff, I send \$2 for the *Advocate*, and wish it were more, but I cannot, I am glad to be able even to pay for the Paper, which I like so well. Sickness and losses must be borne. It is a great comfort to me to read the paper, and I sew them together to keep them, as I wish sometimes to read them over. I lend them, hoping I may do good in that way. I think they can but awaken new thoughts in the minds of those who have always observed Sunday. Perchance even one idea may be the turning point in some inquiring mind. I have always thought if I could only be instrumental in God's hands in helping one to see the truth it would be a rich compensation. Pray for me that I may be faithful, as I stand alone. Your Sister in Christ.

Judsonia, White Co., Ark.



## Touch Not The Cup.

MARY A. ADAMS.

Touch not the cup,  
The poisonous cup,  
The dregs are bitter woe;  
Drink not the draught,  
Stop not to quaff,  
Turn back your steps and go  
Away from those scenes of temptation and sin,  
And nevermore enter those vile haunts again.

Be manly and brave,  
Oh be not a slave,  
To such a life of sin;  
But boldly turn  
Aside with scorn,  
The tempter lurks within.

It is not safe to touch even one glass,  
T'will surely bring trouble and sorrow at last.

Touch not the glass,  
But quickly pass,  
Temptation by and know,  
One trial's o'er;  
Go drink no more,  
And rise above want and woe,  
It will bring you back your lost self-respect.  
You then can associate with the bright intellect.

Forsake old paths,  
The future has  
A rich and sure reward,  
To those who try,  
To live and die,  
A follower of the Lord.

A home in the place He has gone to prepare  
For all of God's children, in Eden so fair.  
Sharon, Hutchinson Co., Dakota.

## The Time of the End.

A. C. LONG.

DANIEL the prophet uses the expression, "time of the end," some four times in the eleventh and twelfth chapter of his prophecy. It appears to be a period of time just prior to the end itself. And although the exact point of time at which this period commences may be somewhat difficult to determine, yet many of the events to transpire in this period of time are so plain that all persons that have an interest in the matter may know when they are in it. That this period of time reaches to the resurrection of the just, is evident from the second verse of the twelfth chapter, which speaks of the resurrection.

We shall now see what the angel says to Daniel about this period of time; "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased," Dan. 12: 4. I understand the closing up of the words and sealing the book indicates that the things predicted in the prophecy were not to transpire in Daniel's day, but looked far into the future for their fulfillment. And also that the accomplishment of the events predicted is the opening of the closed words, and the unsealing of the sealed book, and as this is to be done in the time of the end, we must look to this period of time for the full accomplishment of several lines of prophecy.

This time of the end is marked by running to and fro, and knowledge increasing by "running to and fro" some understand perusing, examining, and investigating these prophecies. Others understand it to be running to and fro preaching the gospel. I think it comprehends all this, and more too. I am inclined to think that it comprehends all the traveling and journeying that results in the increase of knowledge in general. The publication of travels in Palestine throws much light on many passages of scripture that otherwise would be obscure, and although men have traveled to and fro through the earth from

the beginning, yet this time of the end is to be marked by excessive travel. It supercedes and surpasses to such a great extent all the travels in ancient times that the angel's mind is directed to it as a distinctive mark of this period. This also implies that the conveniences of travel "in the time of the end" will be superior to those of any other age. And as "many (or multitudes) run to and fro" it implies speed and rapidity in travel as well as conveniences. Doubtless the angel had the same view that the prophet Nahum had when he says, "the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken; the chariots shall rage in the streets, they shall justle one against another in the broad ways, they shall seem like torches, they shall run like the lightnings," Nahum 2: 3, 4. While Daniel tells that many shall run to and fro, Nahum tells us that this running will be like the lightnings. The prophet here has certainly given a description of our modern railroad cars. As to speed we have the "Lightning Express" train, the "Thunderbolt," the "Canon Ball," to express the highest speed of trains. As these chariots are to be with fire, it implies that fire shall be used on them as means of conveyance; that they rage or run furiously in their street or road is exactly true of the cars. When were these things to take place? The third verse tells us, "In the day of his (God's) preparation;" that is, the time in which God is preparing a people for the advent of Christ, and corresponds with Daniel's "time of the end."

"And knowledge shall increase." This is another characteristic of the time of the end. As the word knowledge is unlimited in this place it doubtless refers to a general diffusion of knowledge among all classes. Although there has been an increase of knowledge in different ages of the world, yet this time of the end will witness the increase of the knowledge far beyond any previous period of the world's history; and so far surpass any other age as to form a prominent sign of the time of the end.

We now ask the question, Are we living in the time of the end? Is knowledge increasing? Every observing man must answer this in the affirmative. We need only to examine the increase of knowledge within the last fifty or sixty years to assure ourselves that we are living in the time of the end. The improvements of the present age are simply wonderful. From the rude ox cart up through the varied improvements to the grand palace coaches, drawing-room and dining cars of the present time with a speed increased from three or four miles per hour to that of fifty or sixty miles per hour. Many of the inventions in our day appear almost miraculous. The telegraph brings distant continents with their teeming millions to our very doors, so we can talk to them as with our next door neighbor. The telephone also brings distant cities within our own room for conversation; in fact, when we look at the many inventions in the mechanical and agricultural departments of life we are forced to exclaim, "Truly knowledge is increasing." And when we look at the literary world and see the periodicals, papers, tracts, pamphlets, and books as numerous as the forest leaves; the educational world with its schools, seminaries, colleges, and institutions of learning, with its vast army of teachers, instructors, and professors; at the scientific world with its vast researches and wonderful discoveries; at the religious world with its periodicals, books, and missionaries

in nearly every nation of the globe; we are compelled to acknowledge that every department of life is flooded with knowledge.

Yes, the earth groans, trembles and pulsates daily beneath the ponderous weight of the steam coaches as they bear over its surface the commerce of the world. This age has harnessed the lightning of the storm cloud, taught it human language, made it subservient to his call, annihilating distance and time, and has cobwebbed the air with its telegraph and telephone wires. This age has removed mountains, elevated valleys, brought distant cities and continents together, and the pages of knowledge are as plentiful as the forest leaves. Truly we are living in the age when knowledge is increasing and consequently we are in the time of the end, for the angel told Daniel that in the time of the end knowledge should increase.

In view of this, it becomes the people of God to be active and vigilant, for the time to work is short, and the enticements of the world may draw us away from our steadfastness. Increased knowledge brings increased responsibilities; and if these are not discharged they harden and sear the conscience. Knowledge is power; but when directed in an evil channel it becomes a powerful engine of evil and destruction.

Marion, Iowa.

## The Resurrection.

S. E. BRINKERHOFF.

THE resurrection of the dead is a subject that should interest the human race more than almost anything else. "Man dieth and wasteth away; yea, man giveth up the ghost and where is he?" is a question that is often asked, and to which there is more than one answer in our day. Some tell us that man dieth, or lays aside his body while his soul takes its upward flight to realms of glory, and many even go so far as to inform us that this is what constitutes the resurrection. It is not the infidel or the atheist who take such a position as this, but those who profess to be guided and taught by the Scriptures. This doctrine of death being the resurrection has grown out of the popular and generally believed idea of the immortality of the soul. It is indeed the most natural conclusion to arrive at from such a doctrine. If it is true that the soul, or man proper, survives death and wafts its way to the mansions of God to dwell with him, and sing victory over death and the grave, what use would there be for a resurrection of the body? If this doctrine be true then indeed may death well be said to be the resurrection, and be looked upon as "the gate to endless joy."

The countless evils of this doctrine cannot be estimated by finite minds, and yet Bible believers fail to see it. It makes the death of Christ but little account; takes away all necessity for his second advent, and sets aside the plain teaching of the Scriptures in regard to the second coming of Christ and the object for which he comes, and also the time when that event takes place. It makes God pronounce a penalty on Adam for his transgression which never has been, nor never can be executed. It makes God through the mouth of his holy prophets utter untruths to the world, when he says, "The soul that sinneth it shall die." It is a most fruitful source of infidelity in the world, and disbelief in the Scriptures of divine truth. It is a mighty weapon in the hands of the sceptic against God and his word, and does away with the importance or the necessity of a resurrection from the dead.

The fact that man dies is apparent to all, and were it not for the false theology of a spirit entity that survives the death of the body the resurrection and its importance would be readily understood. With those who deny the Bible as a revelation from God to man I have no controversy; but to those who claim the Bible as their rule of faith and practice, who believe it to be a revelation from God, and that it was given to man for the purpose of being understood by him, I would say, Come and let us reason together. But before we inquire anything about the resurrection let us see what is meant by death. What is death in a Scriptural sense? What does God mean when he speaks of death, or tells man that he shall die? and how or by what means are we to understand him?

I will take the position that God is his own interpreter, and that his word explains itself. If this is not a correct position then we might as well have no revelation, and if it is correct then we must understand the word of God in their plain and literal meaning. What constitutes man? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2: 7. Here it is said that man is made out of the dust of the ground; not a part of man, or man's body, but man. After God had thus made man he breathed into him the breath of life, and thus caused him to live, or made him a living man. Mark the language here used. There is not an intimation that the man was put into the body, or house, that was made of the dust of the ground, but the language plainly declares that the man himself was made of the dust of the ground, and this man when animated by the breath of life from the great Creator of all things became a living soul. Keep in view the fact that man was made of the dust of the ground, and made alive by the breath of life from God the great source and fountain from which all life flows.

To the man thus formed the Lord said, after he had disobeyed his Creator, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3: 19. This is the closing sentence of the penalty pronounced by the righteous Judge of all the earth upon the man Adam for his disobedience. Now the question is, Has the penalty been executed? God's word says it has; popular theology says it has not. The Bible says, "And all the days that Adam lived were nine hundred and thirty years, and he died." Gen. 5: 7. Popular theology says, "All the days that Adam lived in the body made of the dust of the ground was nine hundred and thirty years, and then he went to live with God forever." Here quite a contrast. The Bible says man died, popular theology says the body goes back to earth while the immortal soul, or man, goes to receive his reward, and either sing with angels in heaven or dwell with devils in hell. But in contrast with this idea I wish to quote a few passages of Scripture which were formerly brought to my mind a short time since upon a funeral occasion. The dead man was said to be in heaven, he had at last got victory over death, he was singing glad annals with the angels around the throne of God, and finally his ransomed spirit was some way hovering over and comforting mourning and sorrow stricken family. We need or use for a resurrection, if all that is true? None whatever.

But what saith the Scriptures concerning the dead praising the Lord, and in some comforting their mourning friends? I



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Winnona, Iowa.

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Unless evils of this doctrine cannot be understood by finite minds, and yet Bible will fail to see it. It makes the death of the body a little account; takes away all necessity of his second advent, and sets aside the teaching of the Scriptures in regard to the coming of Christ and the object of his coming, and also the time when the resurrection takes place. It makes God pronounce a penalty on Adam for his transgression, never has been, nor never can be. It makes God through the mouth of the prophets utter untruths to the world, he says, "The soul that sinneth is dead." It is a most fruitful source of unbelief in the world, and disbelief in the truth of divine truth. It is a mighty power in the hands of the sceptic against the word, and does away with the necessity of a resurrection.

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But what saith the Scriptures concerning the dead praising the Lord, and in some way comforting their mourning friends? David

says, "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. "For in death there is no remembrance of thee, in the grave who shall give thee thanks." 6: 5. David was not a believer in dead men praising the Lord, according to his testimony they have not even a remembrance of the Lord, or his mighty works. The good king Hezekiah thus exclaims when the Lord had added to his life fifteen years: "But thou hast in love to my soul delivered it from the pit of corruption." Isa. 38: 17. Would not this be strange language if he thought his soul was going to heaven to sing praises to God? He does not say, Thou hast in love to my soul delivered my body from the pit of corruption, but thou hast delivered my soul from the pit of corruption. He further adds, "For the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day, the father to the children shall make known thy truth." Verses 18, 19. What a difference between Bible writers and modern religious teachers and preachers!

Solomon, the wise man, says, "The living know that they shall die, but the dead know not anything." Eccl. 9: 5. The prophet Isaiah says, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer, thy name is from everlasting." Isa. 43: 16. Job, in speaking of man in death, says, "His sons come to honor, and he knoweth it not; they are brought low but he perceiveth it not of them." Job 14: 21. In speaking of his own condition in death, he says, "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father, to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." Chap. 17: 13-16. Here are five witnesses examined, and I might quote many more, all bearing testimony to the solemn and immutable fiat of Jehovah that man dies, and that in death he knows not anything, that he returns to the dust from whence he was taken. The united testimony of all Bible writers is: Man dies, ceases to live, returns to dust, and thus remains till the resurrection morning dawns. There is no part of man to praise God while another part lies in the grave. The sentence of death was pronounced upon man as a whole being, and as such he dies. No part escaped the sentence, and no part is exempt from paying the penalty. As a whole being he sinned, and as a whole being he receives the wages of sin, which is death, a returning back to dust.

With this view of death before us we can readily see the importance of a resurrection. Death brings sorrow, and why? Simply because our whole being agrees with the word of God notwithstanding all the false theology that may be woven into our system of belief. It is in vain that we imagine our loved ones off in a world of bliss when we close their eyes in the cold embrace of death; human nature does not, nor cannot believe it. Tears will unbidden flow, and why? because those whom we love are dead. Not because they are gone to a brighter, better, and far more glorious home than ours; but because they are dead—because their love for us, and their memory of us is perished. Yes, nature and revelation agree that our loved ones return to the dust of the ground; and were it not for a false theology how glorious and soul thrilling would be the hope, the blessed assurance of a resurrection?

The resurrection from the dead was the hope of God's ancient people—the hope of all Bible writers and ancient worthies. Paul says of these ancient worthies who died in faith that they "were tortured, not accepting deliverance, that they might obtain a better resurrection." They lived and died in hope of a better life, that is an immortal one. This hope is fully recognized by the patriarch Job when he says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 25-27. David also bears testimony to his hope in the resurrection of the dead, thus: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Ps. 17: 15. Neither David nor Job expected to enter the realms of blessedness and glory at death, both looked forward to the resurrection, and that at the last day when Jesus would stand upon the earth, and call to life his sleeping saints.

The prophet Isaiah beautifully describes the resurrection of the dead in the following language: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead." Isa. 26: 19, 20. How plain and positive this language is that dead men shall live again; but not a word about living men coming from heaven to inhabit again these dead bodies. It is the earth that is to cast out the dead at the call of him who is the resurrection and the life. Patriarchs and prophets testified of their hope in a resurrection from the dead; but it was for Jesus who is the resurrection and the life, to demonstrate and make it plain. This he has done and left to us the record in the gospel of God contained in the New Testament Scriptures.

### Obituary Notices.

BALCOM.—Died, at her home in Coopersville, Ottawa Co., Mich., of Consumption, June 2, 1884, Lizzie Balcom, daughter of Wm. A. and Ester A. Balcom, aged 17 years, 5 months, and 13 days.

Sister B. had been a sufferer with the terrible disease for several months, and desiring to be a good Christian girl, on the evening of Sept. 8, 1883, she confessed Jesus before the world, and on the 16th she requested baptism of the writer, which was performed immediately, and those that were present will never forget the scene. Although being very feeble in body, her mind was strong and resolute. Since that time she has been heard to say that it was the happiest time she ever saw. She was perfectly resigned to her lot, and died with a strong hope of a part in the first resurrection. She was sensible to the last moment, and after bidding the friends all goodby, breathed her life out, and now sleeps in Jesus. A dispatch was sent to the writer to preach the sermon, but reached there too late, and Eld. Jordan, of the M. E. church, officiated. Lesson, part of the 15th chapter of 1 Cor., which the Sister had been heard to repeat just before her death. Text, 2 Cor. 4: 17, 18. "For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things that are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." The friends returned home feeling their loss, but do not mourn as those who have no hope; for they make no other calculation than to meet their daughter in the earth made new.

L. J. BRANCH.



## The Advent and Sabbath Advocate.

## Sunday Law.

"THE Sunday-law question has received a general shaking up lately all over the country. In Baltimore, the other day, two young Hebrews were arrested for working in their own room. Their defense was that they had observed their Sabbath, and as Sunday, in their eyes, was nothing more nor less than the first day of the week, and they saw no good reason why they should not follow their usual calling. They were working to obtain a support by honest industry, and they were not obstructing their disregard of Sunday upon anybody whom it would offend. Technically, they were violating a law; morally they were guilty of no crime whatever. Looking from the window of their room, they saw how Christians kept Sunday, by running street cars, railway trains, private carriages and hacks. The judge before whom the prisoners were brought, promptly ordered their discharge. It will soon be impossible to convict and punish such technical offenders in any State."

From the above and similar cases we do not see the advance of the Sunday Law that some people do, nor the Sunday law in the constitution of the United States that they see coming. There are always some people so bigoted as to try to cause every body else to come to their way of thinking, and hence the arrest of those Hebrews who were doing nobody any harm nor disturbing anybody's ideas of worship, which the magistrates could readily see, and we think that there will yet remain sufficiency of neighborly respect as for the government to recognize individual rights.

## Spiritualism.

EVERY Christian person should have a proper understanding of this great error, and meet it with the truth, both in nature and Scripture, that "the dead know not anything," and are not alive, therefore are unconscious and cannot communicate. These articles now in the ADVOCATE, and lately published, help to an understanding of the matter and give us evidence on the question. To our minds we do not expect to see Spiritualism increase, nor do we believe it is increasing, but that it has had its greatest career; its deceptions and trickery are become so apparent by their seances and materializations that its false pretensions are too well known, and besides individuals showing its wonders others go over the country also to show that its wonders are accounted for on scientific and matter-of-fact principles and to be the deceptions of the mediums.

It is a Satanic delusion, evil and only evil; but we think some people attribute too much of it to Satan while men and women are the actors; and without at all raising the question of the personality of Satan we wish to make a few remarks on some scriptures applied to Satan which we think were otherwise intended. See Ezek. 28: 12-20, which some people apply to Satan. The prophecy is directly addressed to Tyre, or the King of Tyre, and after this prophecy another is addressed to the city of Sidon, the neighbor of Tyre, both of which were important places in ancient times, in military and commercial enterprises. Tyre, as a merchant city, is spoken of in verse 16, and had in the height of its power, possessed the territory where the garden of Eden was located; and although called "a cherub" we never could see how the application could be taken away from Tyre.

See also Isaiah 14: 12-20, where Lucifer is spoken of, in the midst of language addressed against the King of Babylon, which all applies very well to the king of Babylon, of whom we find similar language recorded in Daniel 4 concerning the pride and conceit of the king of Babylon, and upon him was executed the punishment of God for his arrogance; language similar to Isaiah 14: 13, 14; and in v. 16 he is called a man. The American Tract Society's Bible Dictionary says of "Lucifer," the word means "light-bringer, the Latin name of morning star, or son of the morning, in the figurative language of Scripture a brilliant star denotes an illustrious prince, Num. 24: 17. The word Lucifer is used but once in the English Bible, and then of the king of Babylon, Isa. 14: 12. It is now commonly though inappropriately given to the prince of darkness." Revelation 12 is understood by most of Bible students to be symbolic prophecy, the great red dragon, the devil, and Satan, here emblemizing the Roman Empire. Compare all that is said of it and how can you literalize it. Surely such a monster as this great red dragon, v. 3, was never in heaven where God dwells!

We only say let Scripture have its appropriate place. In the highest rage of Spiritualism it unsettled the minds of many people; and those of delicate constitution, who were its chief votaries, many of them were enfeebled and brought to untimely deaths. It is truly one of the unclean spirits of Rev. 16: 13, 14.

SEVERAL weeks ago Eld. Wm. Sheldon noted, in *World's Crisis*, a contradiction of Mrs. E. G. White's writing or visions to the Bible account, she saying that King Zedekiah's eyes were put out at Babylon, while the Bible account says they were put out at Riblah. Some one to uphold her statement asks Eld. Sheldon if Riblah was not in Babylon. With such every thing must bend to her statements and authority, even Bible accounts. He answers, "No, Riblah was in the Holy Land, about two degrees northward from Jerusalem, while Babylon is about nine degrees eastward therefrom—over six hundred miles from Riblah."

It is said of Benjamin Bosworth Smith, D. D., the senior bishop of the Protestant Episcopal church of America, who died recently at the age of ninety, that "his great age may be attributed in part, at least, to the simplicity and regularity of his habits of life. He made no use of alcohol or tobacco. He was gentle and easy to be entreated, of affectionate disposition, with a heart open to charity. In theological opinions he belonged to the Low Church, and was exceedingly evangelical."

OVER two hundred depositors have brought a suit against the officers and directors of the Penn Bank.

## Appointments.

THE Lord willing there will be a conference of the brethren and sisters of the Church of Christ, to be held at Irvington, VanBuren Co., Mich., commencing Friday evening, June 27th, and will continue over Sabbath and first day. All lovers of the Lord are invited to attend. Those coming on the Chicago and West Michigan R'y will change cars at Grand Junction. M. A. BRANCH, Sec.

## Money and Letters Received.

Wm Jackson \$1, W W Thomas \$3, Mary A Adams \$2, A M Brinkerhoff \$1, A B Knight \$2, D W Randall \$2, C DeVos \$1, A Hall 62 cts, J C Kerns.

## Books and Tracts Sent by Mail.

C DeVos, M DeVos, Irvia N Long.

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 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.

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.

*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.

*Thoughts on the First Day of the Week*, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

*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 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 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 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 testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

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

*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.

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

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

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

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

*Materialism*, by Jacob Brinkerhoff,—1 cent.

*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.

The Atonement, by S E Brinkerhoff, 32 p, 8 cts

The Infidel Answered, by Eld. Geo F Pentecost, 31 pages, 5 cts, an excellent treatise.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 3 cts.

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## Advent and

"Thy Word is a Lamp

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The Advent and Sabbath Advocate,  
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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 (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.

## "My Father's at The Helm."

MARY A. ADAMS.

Upon the ocean's billowy billowy foam,  
Hundreds of miles from friends and home,  
A noble ship was rudely whirled  
Mid angry waves with white sails furled,  
Was almost overwhelmed.

The waters swept across the deck,  
No earthly power their course could check,  
While down below, a little child  
Bids them "cheer up," in accents mild,  
"My Father's at the helm."

The storm raged on in fury wild,  
While through the cabin walked the child,  
Dispersing comfort, giving cheer,  
To many hearts trembling with fear,  
Yet felt the keen rebuke,

Of this frail boy who feared no harm.  
It is my Father's strong right arm  
Which steers the "noble, gallant "ship,"—  
Quick hushed with awe was every lip,  
And saddened every look.

A gray-haired man knelt down and prayed,  
While back and forth the tall ship swayed,—  
"Father above, give us such faith,  
Help us to feel that we are safe,—  
For, thou art at the helm."

The raging waves ere long were stilled,  
Subjected to the Master's will;  
The white sails fluttered in the breeze,  
No more the swell of heavy seas,  
They were not overwhelmed.

Before the week had passed away,  
Within the harbor safe she lay,  
With tall masts towering high in air,  
The peaceful sunlight resting there,  
Fit emblem of repose.

But through the following length of years,  
Has ne'er forgotten all the fears  
Of those brave hearts while tempest-tossed  
The useful lesson was not lost,  
Trust God through all life's woes.

Judsonia, Ark.

## The Persecuting Spirit of Our Sunday Laws.

THAT the Lord's Day is a religious institution no man of information and a sound mind can question. And shall we seek the force of secular law for purely religious observance? Surely that would be in spirit with an effort to restore the Saxon Heptarchy,—it would undoubtedly be the adoption of a Middle Ages barbarism, the renunciation of which, in well known words of the renowned Barrow, Roger Williams, has commanded the ad-