

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, 20th Day of the 5th Month, 1884. (Aug. 12, 1884.) No 20.

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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 of death, the End of the Wicked, the Earth retained to its original glory and condition as the store to its inheritance and abode of the redeemed and 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.

Never Despair.

MARY A. ADAMS.

EACH life hath its morning,
Though sad may be the day;
Perhaps it will be evening
Ere the clouds shall break away.

When the storm in all its grandeur,
Shall have passed us by,
May we each be better, wiser;
Knowing God rules earth and sky.

Let us trust our heavenly Father,
Though dark clouds obscure the light.
Knowing he will surely guide us.
And at last, all will be right.

His strong arm is all-sufficient—
And we need not be afraid;
For he surely will fulfill
All the promises he made.

But we ever must remember,
Only those who seek his grace,
To sustain them through life's trials,
Can e'er see him face to face.

Judsonia, Ark.

Why Did Jesus Christ Die?

W. H. EBERT.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 21, 22.

"Did Jesus Christ die?" and "Why did Jesus Christ die?" are questions, the proper study of which are not only very interesting to all who profess to be Christians, but they are most highly calculated to give us proper conceptions of the gospel and the goodness of the plan of salvation, as brought to light by it.

Then, why did Jesus Christ die? Whilst the answer in short is, "He died that we might live," this alone does not fully satisfy the enquiring mind. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," John 3: 16, is language which calls the mind to a very lofty contemplation of our subject. The whole plan of the gospel originated in the "love of God." And then, Christ voluntarily gave himself as a sacrifice; and he died to complete the plan of salvation; and to make him perfect as the Redeemer and the Savior of mankind.

But then again, what was the extreme and desperate condition of mankind at this time

that it so moved in the courts of high heaven, and so called into requisition the attributes of God and required the death of "his only begotten Son?" When we hear an apostle say, "For as in Adam all die, even so in Christ shall all be made alive;" we are made to understand that man's condition was death. And that all mankind had been made subject to death by the disobedience of Adam, their great federal head. And the very first thought that is apt to arise in the mind is that this state of death was most certainly a very hopeless and helpless one. For if it had not been so, or if the condition of mankind had been such that it could have been reached by any thing less costly than the sacrifice of God's dear Son, it would have been adopted, instead of the plan of the death of Jesus Christ. But nothing less than such a sacrifice could reach man's condition. Mankind had been placed here on a state of probation. The conditions of the probation were, "Do right and live;" or, "Do wrong and die." Thus life and death were the great stakes for which our great ancestors played. And they are the stakes for which we all play at this time. The law then read, "In the day thou eatest thereof thou shalt surely die." And it is now written, "The soul that sinneth it shall die." And, "The wages of sin is death."

Adam, our great representative head, violated that law. And as the consequence he died. And in the act he brought death upon all his posterity. Death, unmitigated death was the sentence. And death, too, the completest, was enforced as the penalty; for the death warrant read, "Of the dust thou art, and unto dust shalt thou return. This sentence was inflicted upon Adam, and upon every generation of Adam up to the present one. And that sentence is yet resting upon mankind. Nothing that man can do can avoid or mitigate it. The millions of mankind, with Adam at the head, have been falling victims under this sentence for six thousand years. "Death reigned supreme from Adam to Moses." No relief for man. He must die. He must return to dust. And according to his nature, and this sentence, he must eternally remain in this state of death. And this is the condition in which God saw the whole human family when he was moved by his love to send "his only begotten Son, that whosoever would believe on him should not perish, but might have everlasting life." Man's state at this time was that of *perished*; *dead*.

Thus all die in Adam. And as that sentence could neither be repealed nor evaded, there could be but one of two plans adopted for man. One could have been, and that, too, with perfect justice on the part of God, to have left all mankind to remain in their dust, eternally in their graves, in a "perished" state. The other, which was adopted, was to let all men die, and thus bear their part of the Adamic transgression, and then raise them to life again, and give each individual a chance in the race of life, with similar conditions for life, and for death, as Adam had given him. This plan originated in the love

of God. And in order to carry out and make this plan perfect, it required the death of Jesus Christ. No less sacrifice and agency could do this work.

"It is all by the grace of God." Man's good works had nothing to do in bringing about or arranging this plan. This is why Jesus Christ died: He died to make alive the same all that died in Adam. And this he will do. The same all that die because of Adam's transgression will be made to live again through the death and resurrection of Jesus Christ. All shall come from the dead, when they hear his voice in the resurrection. This is "universal" redemption from the grave. This far Universalism is true. But then, when we are informed that "every man shall come forth in his own order," Universalism goes no farther. For that "order" declares that there shall be two resurrections, one of the just, who shall be Christ's at his coming, and the other of the unjust, one thousand years afterward; the first, to receive life everlasting, the other, everlasting destruction.

Jesus Christ died to bring about the restitution of a fallen race, and of a sin polluted world. God has "made known unto us through his Son," the mystery of his will which he has purposed in himself, that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him," Eph. 1: 9, 10. And, as here declared in this quotation, in the adjective words, "in Christ," none will be gathered into that "oneness" only those who shall have become Christ's here in this life by a proper faith in Christ, and a proper obedience to his gospel. Men must have their "sins blotted out when the times of refreshing shall come from the presence of the Lord," Acts 3: 16, or they will not be included in the order of Christ's at his coming.

Christ's death magnifies and establishes the law of God. God's truth forbids any change in his decree that man should die. But when that sentence has been inflicted upon man it is not inconsistent with that decree that God should raise those dead bodies and give them a renewed existence in which each individual should be responsible to him for his own course of conduct. And to this end Christ died. He died both to redeem and raise the dead, and "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus," Rom. 3: 25, 26.

God's love, and his mercy, as well as his justice, are all contained in the gospel plan of salvation. As is the great "mystery of his will." "He has purposed it in himself." And it is sure to be accomplished. Eden will be restored. Paradise will again be on earth. And then will be fulfilled the language of Christ; "Blessed are the meek, for they shall inherit the earth." And "Blessed are the pure in heart for they shall see God."

Matt. 5: 5, 8. And then they will sing that "new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and by tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth," Rev. 5: 9. And which "dominion" will be "forever and for ever. Amen." Rev. 1: 6.

Frankton, Ind.

Touch not, Taste not.

In a large manufactory in New England worked a young man named Gardner. Among all the drinking, roistering, swearing men that made up the eight hundred employes, he was the worst. Standing over six feet in his stockings, with the shoulders of a Hercules, possessed by a tireless energy and fire, he was the acknowledged leader in everything. In work as in rioting he was number one, and proved he was worthy of his leadership. If a heavy belt was to be thrown over its pulley, and two or three men with belt-poles and step-ladder were preparing to slowly lift it into position, while the engine slowed down to diminish the possibility of accident, Gardner would shout to them to clear the track, and with a run and spring would catch the weighty belt, throw it over the pulley and set it whirring and lashing in its place, and walk off as if he had done nothing extraordinary. It was a reckless, foolhardy thing to do, but it won the respect of the men, among whom the young man was an idol. They spoke of his deeds on the street corners, in the saloons, at the common lounging places. He loved liquor, and he boldly affirmed it to whoever listened. Every day he chewed a whole plug of tobacco. His Sundays were spent in carousals or in hunting. There were not wanting ministers and friends who remonstrated with him, and who tried to show him the harm he was doing, but they always retired discomfited. None could stand the tempest of oaths that was waked by such conversations.

One evening as he was passing through the village on his way to a drinking party, he noticed a small gathering on the Common, and shouldered his way into it to discover the cause. A Methodist was preaching to an audience of loungers. Gardner listened for a few moments with a look of angry scorn in his eyes. Once or twice he started to leave with an impatient movement, but did not go. By degrees he became interested. The honest earnest words of the preacher made themselves felt. He stayed until the end of the service, and then started for home instead of going to the drinking saloon as he intended. A few of the lesser roughs followed him, making fun of the "psalm singers," but he shook them off and was soon alone in his own room. The following day he was unusually silent and thoughtful, and at evening was again at the open-air service. Through it all he evinced the deepest interest. His friends thought that his quiet was but the precursor of some joke on the preacher, and gathered in considerable number to see the fun. At the close of the service the evangelist wanted all who desired forgiveness for sin, through Christ, to come forward, and among the few timid ones who made the decision, was great, broad-shouldered Gardner, the tears rolling down his cheeks, his whole bearing showing honest penitence.

When he entered the mill the next morning,

the men looked long and curiously at him. The story of his conversion had gone from lip to lip till all knew it. Some were angry, others amused; a few held their peace, determined to watch for the first slip. That the young man was in earnest not one doubted. Indeed a single look at the calm face, with determination stamped on every feature, made them feel that he would "give the devil a good pull."

Gardner felt that he was watched, and many times a day did he lift his heart to his new-found Friend for strength and help.

For several days all went well. The men kept a respectful silence on the subject of religion, and he felt that his abstinence from all his former sins would be the most powerful sermon he could preach, so he said not a word about his belief. Such a state of affairs, however, was not destined to continue long. The turbulent spirits, finding that their former leader did not swear, drink, or indulge in the old-time temper fits, began to throw little temptations in his way. In his hearing they would tell of jolly parties to which they had gone, of the drinks served, the pleasures that had once been so seductive to their comrade. When he shut his teeth tight together and turned white they knew he was hard hit, but to their surprise he did not yield.

Finally one who understood human weakness better than the rest, offered a wager that he could get him to break his pledge, and once broken, that within a week he would be back to the drinking saloons.

He chose a time when Gardner was working at a machine that required great care in running, both hands being used to keep the work from being ruined. Coming up behind him in the old-time jocular way, he thrust a plug of tobacco under his nose till it almost rested on his lips and said:

"I've got a new kind of tobacco, old boy, try it."

The smell of the weed of which he had been so passionately fond almost overmastered the young man. All the longing in his nature was concentrated in an intense desire for "just one chew." He would joyfully have given ten years of his life to know that it would be right to take it. His tempter seeing him waver, and thinking to make him yield, tried to thrust the tobacco between his teeth, but the tightly closed lips prevented. Praying frantically, Gardner kept his work straight, and be-sought the Lord to take the temptation away.

Then the hand was removed. The man came round where he could face Gardner.

"Won't you try it, old fellow?"

"No," was the reply.

"Do you want me to tell you why you don't take it?" asked the other.

There was no reply.

"I'll tell you why. You dass'nt touch it!" he continued, holding out the plug as if to give him a chance to prove that he did dare.

A number of workmen had gathered and were watching with curiosity the strange trial.

Gardner stopped the machine, stood up and looked them full in the face.

"Boys," he said, "Tom says I dass'nt touch that plug of tobacco. Did any of you ever know me to be dared to do anything and not do it?"

"No."

"Well, the Lord Jesus Christ, who gave his life for me, has cleansed me from rum, from profanity, from tobacco. I have promised him that I will, with his help, keep from all the old sins that I used to love. If I take up

one, I shall take them all. Tom is right, I dass'nt touch it!"

The fear of the old temptations still abides in Gardner's heart, and has even fallen upon some of the men. The love and respect with which he is now regarded is tenfold what it was before, and he is pointed out by the roughest as one Christian who practices what he preaches.—Safeguard.

The Soudan and Bible Names.

SOUDAN means the country of the blacks. The name has been given to that extensive territory which stretches from Senegambia on the west to the Nile provinces of Egypt on the east, and which is bounded on the south by Upper Guinea and on the north by the Sahara. In a more restricted sense, as all the world now knows, it is applied to Upper Egypt, which is an extension eastward of the larger Soudan. In the Old Testament times the latter was known as Ethiopia. In those early times the Soudan seems to have shared the civilization, as it shared also the fortunes of Egypt. Abyssinia, known for a lengthened period as Seba or Sheba, was part of the same country, lying to the northeast. Isaiah speaks of the "merchandise of Ethiopia." The Queen of Sheba, who visited Solomon, was famous for her wealth, and she brought with her as a present to the Jewish monarch gold, precious stones and spices. Then, as now, the Soudanese were famous fighters. "Come up, ye horses," says the prophet, "and rage, ye chariots; and let the mighty men come forth—The Ethiopians and Lybians that handle the shield." In the book of Chronicles we read that Shishak, King of Egypt, came up against Jerusalem with "twelve hundred chariots and twelve thousand horsemen," and his forces are described as "Lubims, Sukkiims, and Ethiopians." The Lubims are the Lubians, the people to the west of Egypt, and the suggestion which has been made by several writers of late is at least reasonable—that the Sukkiims have left a trace of their name in the present Suakin. The changes brought about by time and the vicissitudes of tribes and nations are indeed wonderful. There is sometimes much of history in a name.—*N. Y. Herald.*

"Follow Copy."

PRINTERS have a rule that every compositor must follow the copy in printing any book or paper.

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"Follow copy," children, wherever you find it according to the Bible, but do not stir a step when you find it differs. Through all your life make the Bible your one copy. Look to your words, your actions, your doctrines and your practices; see that all are according to the Bible, and you will be right. Take nothing for your rule, either in religion or in daily life, but what is like that great unerring and divinely written copy.—Selected.

Fanatical Inconsistency.

W. H. BALL.

BRO. BRINKERHOFF: If you will allow me a little space in the ADVOCATE I will give a brief report of a two-day's meeting held at this place some weeks since by Elds. A. S. Hutchins and A. O. Burrill. The vision cause being in rather a low condition a special effort was made during these meetings to confirm the doubting and inspire confidence in the testimonies. And I would say that I think I never listened to such abuse as was heaped upon those who oppose Mrs. White's claim to divine inspiration, and many mean and contemptible things were said of them. So far as objection to the visions are concerned, Eld. Burrill stated that he could answer them to his own mind, as fast as a hen can pick up corn. I could but think that he must be an expert at the business, or else his mind was easily satisfied. To show the sacredness with which he held the testimonies, he said, as he went from place to place he carried them in his satchel with his Bible and often read from the same. In view of his boastful language about answering objections I very much regret that I did not extend an invitation to the Eld. to discuss the vision claim, and see what an expert he might be. I have subsequently written Eld. B. expressing my regret, and informing him that if it ever fell to my lot to be in the vicinity where he was holding meetings again, that he would make an attempt to defend the visions in a public debate, or back down; which no doubt would be the latter, as they dare not risk the vision cause in a fair open discussion.

Papal oppression was visible during these meetings in a remarkable manner; some of the most spiritual members of the S. D. A. church in this place, have, for quite a length of time, been engaged in purchasing, reading, and circulating books and tracts on faith, trust, and holiness of heart, from the Scriptural, and Willard tract depositories of Boston, Mass., and elsewhere, with good results. This course of purchasing and distributing matter published outside of the pale of their church, coming to the Elders' ears was sharply rebuked in public meeting by Eld. Hutchins, and condemned in severe language. At the same time the Eld. himself had just obtained a quantity of H. L. Hastings tract on Infidelity from one of these depositories, which he recommended, and offered the same for sale.

There were two baptised at the close of the meeting, and at the examination of the candidates, when it was known that neither of them intended to join their church, there was trouble at once, as it is contrary to their rules to baptise any one unless they unite with their church. After a great deal of persuasive reasoning one of them yielded and concluded to join, while the other promised to do so at some future time, should family relations so change as to admit of such a union. But then why should they baptise persons who do not join them, as no one can be saved who does not belong to their fold? It was boldly and fearlessly asserted in their meetings that none but S. D. Adventists would be translated when the Lord comes.

The Sunday question was made prominent in their preaching, and a frightful picture of persecution presented to the mind. It is evident from what was said that they expect much of their preaching in the near future will be done within the prison walls. But see by Eld. Long's article on the "United States in prophecy," in a late ADVOCATE, the

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ADVOCATE.

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their coveted prospect of persecution has fallen down for the present; they will no doubt feel bad about this, as it will hold in check their zeal to a great extent. The idea that we are to pass a Sunday law, with a death penalty attached, and that all who do not keep Sunday can be killed, is to us but little less than downright fanaticism, and too visionary to be entertained for a moment by any sound mind. Let no one be frightened about a Sunday law punishing the offenders with death.

Washington, N. H.

Heathen Gods.

IN the lands and ages where no Bible was read or gospel proclaimed as now, "there were lords many, and gods many." The clouds, mountains, hills, woods and waters were supposed to be filled with gods. These gods were supposed to be very much like men, only far more powerful, and engaged in some wicked and dangerous scheme. These gods were said to quarrel among themselves, and possessed bad tempers, were cruel and vindictive; and it was thought best to pacify, propitiate, and get upon the right side of them. Yet the wisest of Greece and Rome worshiped them, and it is a truism that the worshiper will not be better than the God he worships.

We will name and briefly describe some of the most renowned gods of heathen mythology. And first in the list we have Jupiter, who was the chief of the gods, and most honored by the people. He was represented with an eagle by his side. He was often called Jove, and was said to be the father of the gods.

Juno was the wife of Jupiter. Her emblem was the peacock. She was represented as an ill-natured woman, and who usually did more harm than good.

Saturn was the god of time. He was represented as an old man, with a bald head and a scythe in his hand. This was to signify that time destroys everything in its progress, as a scythe cuts down the grass.

Mars was the god of war. He was represented with a helmet, spear and sword, prepared for battle. When the ancients went to war, they always prayed this god to help them conquer their enemies.

Neptune was the brother of Jupiter, and lived in the sea. He was represented as driving horses in the water, holding in his hand a sort of spear with three points, called a trident. They fancied him to be generally occupied in getting up storms and tempests to wreck and drown those who sailed upon the sea. Thus they might, in their ignorance, as they looked out upon the sea in the grandeur of a terribly grand sea storm, imagine it lashed into wild fury by its angry divinity having more power than goodness. Their light and frail crafts were in great danger.

Mercury, another heathen god, was supposed to be generally occupied in doing errands for the other gods and goddesses. He was represented with wings upon his hat and feet. In his hand he held a wand, called a caduceus. His adventures, as told by the old poets, are very amusing. In our times we should put such a fellow as this Mercury into our State Prison, if we could catch him, for surely he was a great rogue.

Hercules was a famous giant, who performed as many feats as Sampson. Hence we read of "Herculean strength." When he was an infant and in his cradle, he strangled a serpent, and when he grew up he slew several monsters, and did many remarkable things as a god might be expected to do.

Apollo was a god of music, poetry, painting, etc.—god of the fine arts. He had a harp in his hand, and rays of light around his head. The heathen poets tell marvelous tales of his music. Gods for every department—a community of gods.

Vulcan, the god of fire, was a celestial blacksmith, and used to make thunderbolts for Jupiter. For some misbehavior he was driven out of heaven, and came tumbling down, by good fortune, upon an island in the Mediterranean. He was lame ever afterward. So the story goes.

Venus was the daughter of Jupiter, and the goddess of beauty. She was represented in a chariot drawn by doves. She was the wife of Vulcan, and although very beautiful behaved very badly. But here was a god-like example. It was followed of course.

Besides these oldest, most powerful, and most important deities of whom I have made bare mention, the ancient Greeks and Romans believed in a multitude of other gods. They evidently had procreative powers and inclinations. So they multiplied until the earth and air, the mountains and valleys were all peopled with deities. Those that lived in the dark, deep recesses of the woods they called Dryads, and those that lived in the water Naiads. The people of those times, the poets I mean, superstitious as they were, and with true poetic license, invented many marvelous stories of these gods of heathendom, which the masses of the people believed as true, knowing no better. Their "minds were darkened by the ignorance that was in them." In this way the heathen mythology was extended until its catalogue contained thirty thousand gods and goddesses. Diana, the image that fell down from Jupiter, had her temple costly and grand, and her worshippers—Satan, that leading fallen angel, has figured as the most worshipful god of this, our fallen world; but he has so managed as to keep himself out of sight, willing still that men should still believe that original lie, "Ye shall be as gods," now somewhat amended to read, "Ye are gods," i. e., parts of god—immortal, undying, indestructible, etc., etc. Heathen mythology and philosophy have left their traces, plain and indelible.

The above-named were the gods of 2000 years ago, believed in by wise people, so called, who built costly temples, the ruins of which still exist. Such was the Pantheon and the Colosseum at Rome, majestic in its ruins. Men of intellect were so debased as to believe in gods like these. Men of learning! Men of like passions with ourselves, just as honest and good by nature as we are, believed such absurdities,—we call them. We ought to be thankful for greater and better light. When we consider the darkness of our world when Christ came to our relief, we can realize the imparative need of a well-attested written revelation. Compare our time and circumstances with theirs, and we have much to be thankful for. The book of celestial wisdom, with its inexhaustible mines of wealth, is in our hands—our memories, everywhere! In Athens, that place reputed for wisdom in Paul's day, men were too religious; they had altars and offerings for the known gods, and some went so far as to erect an altar to the unknown god, lest there might be such a god, after their diligent search through the woods and waters—and there was and Paul proclaimed him. And him they ignorantly worshiped. The study of deity is a most profound study. We cannot find out God to perfection. We cannot trace the hidings of his power. He will confound all other gods. He can raise the dead and give eternal life to his people. He will raise them up at the last day. This God is our hope.—Selected.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 20th day of the 5th month, 1884.

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

Special Contributors.

Exhortation.

THERE are many people who are convinced of God's truth, and convicted of their duty to serve him, and consequently of their state of sin while not serving him, but who do not obey the truth, nor worship God, nor repent of their sins by forsaking them and turning to God. This is not a desirable state to be in, nor one that can in any way profit the person in such a state as long as he remains in it; but finding ones self in such a position, "godly sorrow worketh repentance," so the better way is to yield to the convictions of truth, turn from transgression to righteousness, and prepare to meet God in peace and receive the reward for serving him.

In preaching the gospel at the present time—the whole gospel, which embraces the turning to keep the law of God and being obedient to him, the keeping of the Sabbath is often that which marks the conversion of the sinner, for its violation was sin, and the convicted sinner now wishes to renounce sin and be obedient to God; his conscience will not allow him to go on in that which he knows to be wrong. This conversion to God is right, and this obedience is right, and is the rendering of the proper service to God. But it does not bring pardon for past sins, nor remove the condemnation which rests upon us on account of past sins. But this can be obtained as readily as we can obtain the approbation of God by turning from sin to his service; it is necessary, for without the reconciliation all our service of anything we can do will not grant us acceptance with God. The Scriptures as plainly point us to the way out of the state of condemnation as they show us the condemnation we are in because of sin. One great object of the divine Scriptures is to show us how we may be justified before God, although we have sinned and come short of the glory of God; to show how we may have the remission of sins that are past, and be justified by the grace of God through the redemption that is in Christ Jesus, who was delivered for our offences and was raised again for our justification. Rom. 3: 24, 25; 4: 25; 8: 1.

The way of life has often been pointed out to you, and you may act upon the offer made you of having eternal life, and freeing yourself from the condemnation resting upon you, and have the assurance that when the Lord Jesus Christ shall come in his glory you may be among those who shall be received into the mansions of the Father's house. The way you know, as Jesus said to his disciples, and the way of salvation is by faith in Jesus Christ, the Son of God, who died for our sins and arose from the dead for our justification. Your duty is pointed out by which you may be saved, as repentance, faith, and baptism. Of course you must forsake and turn from sin, to be obedient to him who grants you salvation, and you must believe on the name and in the merits of him who becomes your Savior; you must be baptised in the name of Christ, as a seal of your faith in him, that it may be known to the world, and as a witness before God, that you have accepted his mercy and his terms of salvation. Your walking in newness of life thereafter is your obedi-

ence to God instead of serving yourself and sin, and the glories of the world to come shall be yours to enjoy throughout the endless ages of eternity.

Now, having become convinced of the truth of God's love and word, and that you are a sinner in his sight, needing forgiveness in order to enjoy his favor, why will you delay to come to Christ? Why not immediately consult your best interests and make your peace with God, that you may not perish, but have eternal life? Is not an eternity of happiness worth striving for, worth accepting at the hand of him who is both able and willing to give it to you? Do you say that obedience to God's commandments is so different from the way of the world that the necessity of earning your living and supporting those depending on you makes it necessary for you to work on the Sabbath day, in order for you to get employment or keep up your business? Can you not trust God to open the way for you to find employment and business? Look you to find employment and business? Look at his promises to those who trust him, and also at the experience of others who serve the Lord and keep his holy day. The Psalmist says: "I have been young and now I am old, yet have I not seen the righteous forsaken nor his seed begging bread." God would have you trust him and then he will show you the way. His providence is great, and he has placed ways and means within your reach, by which you may obtain the necessities of life and yet serve him. The luxuries of life were never promised you, but with an earnest endeavor to make the service of God your first and highest aim you may trust him for your being able to obtain the necessities of life, with the assurance of an entrance into the everlasting kingdom of peace and plenty.

Oh, delay not to conform your life to God's truth and secure for yourself the blessings in store for those who have made God their refuge. Accept the truth for the love of it; live it out for the love of a life of truth and also for the blessings in store as the reward and outcome of such a life. Let not the love of the present state, or of the present enjoyment cause you to linger until it be too late, and you are obliged to take up the sad lamentation, Jer. 8: 20, "The harvest is past, the summer is ended, and I am not saved." "Now is the day of salvation," and happy will it be for you to improve the present time and opportunities that you may enter into the rest that remains for the people of God. Take the cross of Christ upon you, learn of him, give your best time and endeavors to his service and be saved, and at the present time enjoy the blest assurance that all is well.

Our Inheritance.

WHEN the Savior said, "The meek shall inherit the earth," he did not mean that the saints of God inherited the earth at the present time. The same is true of the same declaration of the psalmist, for the promise that the meek shall inherit the earth looks forward to a future possession, as the place and time where and when "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away." The children of God are not ransomed or redeemed in this life, although the redemption price has been paid, and the pledge has been given. The consummation is yet to be made, the glorious event yet to transpire; the ransomed of the Lord are yet in the prison-house of death, awaiting the coming redemp-

tion, when "he who is our life, shall appear," when "we shall appear with him in glory," and enter upon our inheritance, "return and come to Zion," with praise and singing, and joy in the Lord. Then shall the meek inherit the earth.

Abraham, who was called the "friend of God," and is given us an example of faithfulness, was promised the earth for himself and his seed, and to him was promised the land of Palestine for a possession forever. But by reading the history of his life you readily see that he possessed none of it as his own, the kings of Canaan ruled over it, and while he was there his situation was, as Paul expressed it, "a sojourner in the land of promise as in a strange country," and Stephen said "God gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him." Now, no Bible believer doubts the promises of God, and when we consider that such promises were fulfilled, we readily look to the future for their accomplishment, for "he is faithful that promised," and able to perform, and has also shown us in his word the time and the manner of their accomplishment. It devolves upon us to believe the promises and yield our reasonable service. Neither are we required to follow a blind faith, for our gracious Father has delineated to us in his revelation to man, the reasonableness of his doings with us and the beauty and grandeur of what he purposeth to do for us. Although "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for those that love him," yet he "has revealed them unto us by his Spirit," and we may understand something of the saint's inheritance, although our finite minds come far short of realizing it.

When man was created, sinless and pure, when everything that was made was "very good," and Adam and all that was created, was for the glory of God, the earth was given him, to be his habitation, to have been everlasting had he remained faithful to his Maker. And when he failed in his probation the earth remained in his possession, but he, being mortal, could not retain it for he, not it, was passing away; and none of his posterity could retain it in their possession. So, when the earth, and a particular portion of it, was promised to Abraham, he, being mortal, could not retain possession. Thus the promise of God directly to him, looks to the future for its fulfillment through a resurrection from the dead.

When God said to Moses, "I am the God of Abraham, Isaac, and of Jacob," it was evidence of the resurrection and of the fulfillment of the promises made to them, for they were dead and buried; yet Jesus uses the same with the Sadducees to prove the resurrection, for he says, "He is not a God of the dead, but of the living, for all live unto him." In the plan and purposes of God, his promises and designs will be carried out, and the patriarchs at the head of the redeemed nation, will come forth and receive the blessings in store. Thus Abraham and the ancient worthies all live unto him, and when "the Lord shall descend from heaven with a shout and the archangel's trump, and the dead in Christ shall rise" and with the living saints "be caught up to meet the Lord in the air," then shall the Lord also come into his inheritance, even his purchased possession, and with the redeemed saints enter into it to enjoy it forever, "under the whole heav-

ens." Thus shall "the righteous be recompensed in the earth," and the sinners be destroyed out of it; "the righteous shall shine forth as the sun in the kingdom of their Father," and the wicked, as "tares," shall have been burned up—destroyed.

Then shall "the meek inherit the earth." The restitution shall be then, when the Redeemer King shall reign in peace and righteousness, sin and sinners shall be put down, the curse removed from the earth, which shall then constitute "the kingdom of the world." That will be the time when God shall have wiped away all tears from our eyes by having banished all cause for sorrow and woe, and the earth shall rejoice in the abundance of peace, and all that is animate shall resound with the praise of their Creator and of their Redeemer.

Character of the Present Age.

At a "Second Advent Conference," held in London, England, May 15, 1884, two of the ministers dwelt upon the crying and threatening evils of the present time, which show that we are in the last days. From two of them we quote a few declarations as they appear in the (London) *Christian*, of May 22, 1884. J. Stephens, of Highgate, said: "The present age is one of progress, and many are expecting such a progress in Christianity as will culminate in a world prepared for Christ. 'The whole world for Christ' is a popular cry, but as yet there is certainly no sign of it. Indeed there is not a town anywhere to be found, even in England, that is wholly for Christ. The statement of the apostle in 2 Tim. 3, implies that the end of the present age will be one of daring sin. And this will come about withal while certain appearances would indicate outward improvement. Even now we see the form of godliness, while the power is denied. The scoffers of the last days are familiar with the Word of God, and their forgetfulness and ignorance are willful. To-day men of science are setting aside the testimony of the Bible concerning creation. I know of an institute where only two of its members are holding to the Mosaic account. Be not deceived when you hear of progress in art and science; this is quite compatible with retrogression in things spiritual. The days of Noah were characterized largely by indifference, and so will it be in the end. If we see not spiritual progress in our churches, let us not seek to adapt the church to the spirit of the age. The spirit of the age is the spirit of the world (Eph. 2: 2, see the Greek), and can never be in accord with the Spirit of the Lord."

F. Whiffield followed the preceding speaker on the same subject. From his words we quote as follows: "Whenever the close of the present dispensation is spoken of, either in the Old or New Testament, it is always a dark picture. Do not suppose that all will see it so: 'The wise shall understand.' . . . The religious aspect is also another sign. The Holy Spirit is ignored, inspiration is denied, agnosticism is fast growing, and the supernatural is eliminated. The social aspect points to the sea and waves roaring, and men's hearts failing. The Black Band in Spain numbers two millions. In America, Spiritualism counts her millions. I have just seen a book written by a clergyman in London denying the resurrection of the dead. And out altogether the name of God. The national features are those of lawlessness, seen in families, servants, and men generally; also in the spirit of democracy, which is coming in

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like a flood. Trades unions and strikes are also to be noted. For the physical signs of the end I would point to earthquakes. More have taken place during the last three years than during a century before. Signs in the sun were also specified."—*Selected*.

The Life that Now is, and that which is to Come.

HERE we have two pictures, and as we gaze upon them, we can see the first in the reality of the age in which we live, but the second only by faith of the promises in rela- tion to the age to come.

That one will be just as real in the future as the other is in the present, we have every reason to believe, and in view of this, let us briefly analyze both.

The life that now is.—From the moment of the first disobedience by which life and death entered into the world, up to the present hour, this life has been one long history of oppression, infidelity and deception, whether in the political, commercial or social phases of human existence; the weak suffering through the power of the strong, the poor through the oppression of the rich, the gener- ous and kindly suffering through that very generosity and kindness, helpless to justify or to right themselves. This has been the long, sad history, all down the stream of time. Think of Moses when he says in his last address to the children of Israel before they crossed the Jordan, "The Lord was an- gry with me, for your sakes, saying; Thou shalt not go in thither." Let us remember the solitary death of the great leader and law-giver, that lonely grave on Nebo's height, after all the cares and toils of forty years, and draw a moral how the ablest and the best have suffered for others' faults beside their own.

Solomon had great experience of life and speaks very plainly of what that experience had brought to him when he says, "I looked upon all the works that are done under the sun, and all was but vanity and vexation of spirit. I looked also on all the works that mine hands had wrought, on all the labor that I had labored to do, and behold all was vanity and vexation of spirit. Is this true down in the nineteenth century? for answer look upon the world as it is to day, and we can realize how true are the words of the Poet, "One touch of nature makes the whole world kin." Of the life which is to come what can we say sufficiently to paint all its fulness and beauty. "Behold I make all things new." John the revelator says, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away."

No more death! never again to look upon the closed casket and the open grave, saying, "I am left alone." No more sorrow for what we once believed in so faithfully, and found to be only like all else in this present age—a failure—or worse, a sham; no more crying in the lonely watches of the night with those tears of bitterness that (God be thanked) only God ever sees or knows any thing about. No more parting—not the mere parting of one bodily presence from another, but the parting of heart from heart, of spirit from spirit, which is a far wider separation than any other which circumstances may bring, but in place of all these things right, where once wrong reigned, confidence in place of distrust, singing where once were tears, eternal life in place of death, and Jesus in the midst of his people to be with them forever more. What shall we say when in fulness of heart we con- template the joy and peace of the age to

come! Now in the time of waiting we can rest in the Lord and wait patiently for him, knowing that "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath prepared for them that love him." Our light affliction which is but for a moment, worketh for us a far more exceeding weight of glory."—*Sel.*

The End of Sin.

"WHAT fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death." Rom. 6: 21.

Modern divines say it is endless misery; but Paul says it is death. Which shall we believe? Paul continues: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." He then adds, "For the wages of sin is"—everlasting life in undescribable and unutterable torments? Did Paul say so? He ought to, if modern theology is true. Let us take off the old sec- tarian spectacles, and look at this text again. What did Paul say? "The wages of sin is death." "The gift of God is eternal life through Jesus Christ our Lord." Paul has here a perfect contrast—death to the sinner, life to the saint; one dies, and his death is eternal; the other lives, and his life is ever- lasting. Thus far Paul is clear of the heresy of endless life in sin and suffering. Again, "If any man defile the temple of God, him will God destroy." 1 Cor. 3: 17. More de- struction, Paul? Yes; and "if the dead rise not, then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 17, 18. Paul not only teaches that the wicked will be destroyed, but that the saints are per- ished if there is no resurrection; and if so, they can not be conscious now.

Let me call your attention to Isa. 30: 14: "Who among us shall dwell with devouring fire? who among us shall dwell with ever- lasting burnings?" Modern divines say this teaches everlasting torment; but the text refutes the theory; for it tells us expressly the fire is a devouring fire. What is the meaning of the term devour? According to Walker it signifies to eat up, to consume, to annihilate. Surely then our opponents gain nothing from this text; for it is wholly in our favor.

In Acts 13: 40, 41, Paul utters a strong word of caution to his hearers on the danger of despising the gospel. Does he say, behold, ye despisers, and sink to endless misery? No, but "perish." This word does not mean to preserve, but to decay, to die, etc.

We find the apostle speaking on this sub- ject in Rom. 1: 29-32. Let us first notice the description he gives of the wickedness of those of whom he speaks. He says, in ver. 28-31, "And even as they did not like to re- tain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with unrighteousness, fornication, wickedness, whisperers, backbiters, haters of God, de- spiteful, proud, boasters, inventors of evil things, disobedient to parents, without un- derstanding, covenant breakers, without nat- ural affection, implacable, unmerciful." Can a blacker catalogue of sins be furnished than this? Surely if any deserve unending mis- ery, these do. But what does Paul say? "They are worthy of death," not eternal tor- ment. —*Sel.*

THE law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.

Death of Christ.

Soft blew the summer wind that day,
Bright fell the sunlight from on high,
Out from the city's crowded way,
The Son of God came forth to die.

His kingly head, thorns wounded sore;
His shoulders bowed beneath our load;
All heavy grief for us he bore,
Amid the scoffs of Calvary's road.

See, hung between the earth and sky,
By torturing nails suspended there,
With matchless pity in his eye,
And on his lips forgoing prayer,

Hear once again his anguished cry!
See, lower droops his sacred head.
Tis finished! one deep parting sigh,
A broken heart—God's Son is dead.

O, mother-nature, rend thy breast!
O, blazing sun, refuse to shine!
O Calvary, with cross oppressed,
Who ever bore a load like thine?

O earth, with very heavy quake!
O holy veil, depart in twain!
O rocks, your deep foundations shake!
O graves, disclose your dead again.

O Christ, our eyes must melt in tears,
At sight of Calvary's bitter woe.
And we, delivered from our fears,
Back to our Father's house will go.

—Selected by J. C. KERNS.

Review of Wm. White, of Enyart, Mo.

To the Editor of the Advent and Sabbath Advocate, on the Mosaic law, and the Sabbath day:

My reason for taking up the law is that it takes law to make it binding. Well, the Jews were bound by about three codes of law, to take Paul's word for it, for he said he was guilty of no offence against the Jews' law, or against the temple, or against Cesar. Now, to make it more plain, when the Jews surrendered to Alexander the Great, they obtained the liberty of living according to their own laws and maxims, and to be exempt from taxation every seventh or jubilee year. We can prove even from the New Testament that they held the same liberty under the Romans. Paul was often set free by pleading Roman citizenship. It was made plain when Paul and Sosthenes were brought before Galio, and he took Paul from them, and beat Sosthenes openly before him, and Galio cared for none of these things. Why? because he was a sworn officer and had no right to interfere with native Jews in carrying out their own laws which they held under the Roman government. They had power to carry out their own laws with the native born Jews, but could not punish Roman citizens by them. Their laws did not reach the Gentiles.

You say that Christ was neither a law maker nor a law breaker. All right, but he did commission men to make laws, for our government, and sent his spirit to guide them into all truth, John 20: 22, 23. Those commissioned officers began making their laws to the Gentiles by saying that they should abstain from things offered to idols, and from things strangled, and from blood, and from fornication. Now all laws that they made since are binding on Christians. God gave laws through Moses to guide the Israelites to a temporal Canaan, where all the blessings were temporal and earthly, to keep them in a land flowing with milk and honey, where they were to obey the laws given them through Moses; but now Christ, the second Adam has come, and proposes to conduct us to a spiritual and heavenly Canaan, where moth and rust do not corrupt, and where thieves will not steal; where sickness, sorrow, and death,

never come. What a different country! How different should the laws be!

It will not do to say that the apostles kept Moses' law; they were bound by law to keep it until the year 70. In order to make the seventh day Sabbath binding you should show that Gentiles were ordered by the apostles to keep it. In speaking of the law before, I said that Christ took it away nailing it to the cross. Yes, God has his way of doing and we should be content with it. He placed Adam in the garden of Eden, a being neither mortal nor immortal; he gave him a law, he could take of the tree of life and live forever, or of the tree of knowledge of good and evil and die in his day. I think he did die that day. He received mortality, and in a few hundred years went back to dust. When Christ was nailed to the cross the Mosaic law received its wound, and died in 37 years after that.

WM. WHITE, Enyart, Mo.

ANSWER BY A. F. DUGGER.

My open letter having been published, preliminary remarks are unnecessary, so I address myself at once to the task before me. Opponents should never lose sight of the question under discussion; if they do, time is consumed to no purpose, no one being benefited thereby. In this light Father White stands before the readers of this paper. He first set out, as all know who have read his article, to prove the first day of the week to be the Sabbath. See his article bearing the title, "First day Sabbath." Now, by reading the present above article all must see that it is a mixture of several subjects—the first day of the week being quietly and nicely passed over.

1st. It must be obvious to all that Father White, in the very opening of this article, makes a distinction between the "Mosaic law" and "the Sabbath day." I submit his own language to the criticism of the candid for a verdict in favor of a clear distinction between the two, "the Mosaic law and the Sabbath day." The force of the copulative conjunction, "and," in this connection, is to separate and distinguish the Sabbath day from the Mosaic law, as not being identical with it, just what we believe and teach. Now, my dear brother, I hope you will not be offended at me for asking you, through the press, just what I should ask you, were I present. Does this look like overthrowing our position on the Sabbath day? Why, you see, you have only spoken in harmony with our position, in illustration of the grand principle of our blessed Savior, that we can do nothing against the truth, but all for the truth. But do you now say that you made a mistake, and got over on the wrong side? Nay, my brother, you are on the right side; nothing is plainer in the holy book than that the blessed and sanctified day of Jehovah is distinct from the carnal ordinances of Moses, a system which Paul says was imposed upon us until the time of reformation.

2nd. You say your reason for taking up the law is that it takes law to make it binding. True; and here is the law: "Remember the Sabbath day to keep it holy," Exod. 20: 8. This is the law of God, spoken of in the New Testament as being a "spiritual," "holy," and "just" law, Rom. 7: 12-14. The Sabbath day, embodied in it, Jesus says "was made for man," Mark 2: 27. Yes, indeed, my brother, it takes law to make it binding, and you see we have the law, and this is the reason why we consider it binding, and therefore keep it. Now, my dear brother, permit me to ask you

again, How does this overthrow our position? Why, you see, it is the very position itself. How true is the saying of our Savior, "We can do nothing against the truth." Our efforts to build up error only makes the truth shine the brighter. How about the first day Sabbath? have you any law for keeping it? Of course it takes law to make it binding. Is this the reason why you keep it? Where is your divine law? Show me and I will keep it. Tell me in what chapter of the holy LAW BOOK of God it may be found. I have, lo, these many years searched its holy pages, but have thus far failed to discover it.

T. L. Davidson, a well to do farmer, and a man of more than ordinary intelligence, who was for many years a member of your church, now living near Grant City, Mo., I see has advertised in the secular papers that he will give any one a present of 80 (eighty) acres of good land who will produce one text from the Bible which says that the first day of the week is the Sabbath, the Lord's day, or sacred or holy day of any kind. He does not ask for two, five, or ten, but just for one text from the Scriptures, including both the old and New Testament. Will you produce it? If not for the land, will you do so for my good and the good of others. You say to me, the first day is the Sabbath, and that I should keep it. I agree with you that if it is the Sabbath I should keep it, and so should every body else. Now if that "if" can be removed by a direct reference to the law of God, enjoining its observance upon me as the Sabbath, the Lord's day, or a holy day of any kind, for you know it "takes law to make it binding," then I will keep it. Not only will I keep it myself, but I will immediately begin the work of persuading others to keep it. Yes, show me that scripture calling the first day of the week a holy day, and I will arise and join the Christian Church at once, as you have so earnestly requested me to do; and with that text I will take T. L. Davidson's farm, sell it, and use the proceeds traveling as a Christian evangelist, undoing what I have done for the seventh day, and building up the first day, which I will then (you having proved it such,) call the Sabbath or the Lord's day.

Now, Father White, I ask you in all candor, Is not this a fair proposition? As a reasonable man, you are compelled to say yes. Will you then furnish the text? Can it be possible that you and your church are keeping a day as sacred, and calling it the "Sabbath," the "Christian's day," the "Lord's day," when there is not one text in the Bible that so represents it? You know that you as a people claim we should call Bible things by Bible names. Will you please give me Bible name for the first day of the week? I here give you the Bible name for the seventh day. God named it "the Sabbath," "the seventh day is the Sabbath." This is its name in both the Old and New Testament scriptures. Has the first day a name in scripture? My dear brother, as a Bible student you must know that it is nameless. The fact is that your first day Sabbath is routed and scouted from pillar to post. In a word, it is obliterated from the Bible and therefore should be erased from the practice of a people who claim the Bible for their only discipline.

Now, I ask in all candor, is the first day binding on Christians, or any other person? Your own words furnish the answer, "it takes law to make it binding." Well, I have furnished law for the seventh day, but there is no law for the first day, therefore it is not binding. So you see, my dear brother, you

ADVENT & SABBATH ADVOCATE

have got over on the right side again. The statement, "It takes law to make it binding," is a very good one, as it furnishes you, and all others who are interested to know, our reason for keeping the seventh day, and also for rejecting the first day. Professor Buck, one of your first day keepers and teachers, says, in his Theological Dictionary, "it must be confessed that there is no law for the first day of the week." A. Campbell, and many other eminent men, have felt the same leanness and made the same confession. Now, when we read the Bible and know for ourselves that the Scriptures do not enjoin the keeping of the first day, and then read the admissions of eminent ministers and professors of theology, that there is no divine authority for its observance, and in addition to this consider their practice of teaching and keeping it, the question comes home to us, What does all this jumble and jargon mean? We are taught in the blessed volume that the word of God gives no "uncertain sound;" its divine notes are in harmony. I think Paul and Peter, in their delineations of the apostacy, answer this question. Men, years ago, introduced heresy into the church, Acts 20: 29, 30, and there is a disposition on the part of many to follow their pernicious ways instead of the ways of truth, 2 Pet. 2. They have turned their ears from the truth unto fables, 2 Tim. 4. Is not this Sunday institution, first day Sabbath, a fable of heathen origin? We are fully prepared to prove that it is.

3rd. That the Jews were bound by different codes of law we believe and teach; so you see you are on the right side again. Nothing in this is contrary to or calculated to overthrow our views.

4th. What you say of the Jews under Alexander and the Roman government, has no bearing on the subject. It is certainly no evidence in favor of the first day being the Sabbath or against the claims of the seventh day.

5th. You say "Christ commissioned men to make laws for our government." Well, did they make a law for the observance of Sunday as the Sabbath? Give the book and the chapter. Did the Holy Spirit ever guide them to call the first day of the week "the Sabbath," or "the Lord's day?" You say, "those commissioned officers began making their first laws to the Gentiles by saying they should abstain from things offered to idols, and from things strangled, and from blood, and from fornication." Well, did they say they should keep the first day of the week for the Sabbath? No, not one word of it. Did they say the seventh day Sabbath was not to be binding on the Gentiles? no, nothing of the kind. Now, my dear brother, do you not see that the evidence you see is not here? neither is it anywhere else in the Bible. These restrictions were not new designed to be peculiar to the Gentiles. The prohibition not to eat blood rested upon Noah, &c. That Christ commissioned men to make laws is an unwarranted assertion, expressly contradicted by the New Testament. "There is one law giver, who is able to save and to destroy," James 4: 12. Christ pointed his Father out as being this law giver, Matt. 10: 28.

In closing this paragraph, you say, "Not all laws that they made since are binding on Christians." Do you mean since the council (just examined,) in which "idols," "blood-strangling," and "fornication," are mentioned, and Sunday is left out? If so, where did they make a law for the observance of the first day of the week as Sabbath, this side of the council held at

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usalem, for we know that no such law was made in that council. An intimation that such a law was made this side of that event, is not enough. No, we must have the law pointed out directly. This is very important, for, Father White, you know it takes law to make it binding.

6th. You draw a difference between the two countries—the earthly Canaan and the heavenly. You say "Christ has come and proposes to conduct us to a spiritual and heavenly Canaan, where moth and rust do not corrupt; and where thieves will not steal." This is very good. Again you say, "What a different country! true; "How different should the laws be?" Now, my brother, under this last question I want to ask you a question or two. Do you suppose that the corruption and wickedness that existed in old Canaan was traceable to the laws of God? Your language seems to imply this, or else there is no force in your question. Is it possible that the infinite God, prior to the manifestation of Christ, was incompetent to make laws adequate for the purity and safety of humanity? David says, "The law of the Lord is perfect," Ps. 19: 7. So it is and has been in all the ages past. That the laws of moral rectitude should be different is an assertion which you can never prove, no, never; you desire and so do I, to live in a country "where thieves will not steal." Now, if you could persuade every body in this world to obey the law of God, which says, "thou shalt not steal," Ex. 20: 15, you would find yourself living in just such a world at this present time. Well, this is the law which God gave for the government of old Canaan, but the people then as now refused to obey it, and I am sorry to say that you and your brethren teach that it is abolished.

7th. You admit that the apostles kept Moses' law until the year 70. Now, if you mean the ceremonial law you are mistaken. (In this article you say the Jews had different codes of law; just what we say.) But if you mean the law of ten commandments you are right in saying that they kept it to the year 70, but wrong in limiting it to that year. In this statement you acknowledge that the apostles and early Christians all kept the Sabbath day. Now, Father White, as your church teach that we have the apostles as our example you should all commence keeping the Sabbath, as they did, so that you may be found on the side of apostolic example. In making this admission you have virtually surrendered your whole position, and overthrown the faith and practice of your church.

8th. You say, "In order to make the seventh day binding you should show that Gentiles were ordered by the apostles to keep it." Query: If the apostles and early Christians kept it down to the year 70, as you say they did, why should the apostles tell them to do what they were already doing? (2) You say that it is the law that makes it binding. We have the Sabbath law in the Bible, and it stands unrepealed by either Christ or the apostles. So far from repealing it, you say yourself that they kept it. (3) A law remains in force until repealed. The Sabbath law was never repealed—the man lives not, never has, and never will, who can show the repealing act. (4). We are abundantly able to show that the nature of evidence does not require that an old institution, familiarly observed, should be re-commanded over again.

The Sabbath is mentioned more times in the New Testament than it is in the Old, without any explanations, which would have been necessary had it been abolished. You see, my dear brother, the whole thing is on

our side, and you have been, too, nearly all the way in this part of your article. (9) In your last paragraph there are some things, as in the fourth, that are not relevant to the subject now under consideration, such as Adam's nature, &c., so I pass it by. There is nothing made in mixing up a dozen subjects together. One subject at a time, and clean work made of it, is more profitable.

(10) You say, "When Christ was nailed to the cross the Mosaic law received its wound and died in 37 years after that." Now, Bro. White, I would just like to know where you find your scripture for this statement. If you mean the typical system by the "Mosaic law," it is enough for us to know that Christ, while on the cross, cried, not that it is wounded, but "it is finished." If you mean the moral law, I reply that was never nailed to the cross, never wounded, never died, is not dead, and never will die. Now, according to your position, the apostles and their disciples kept a wounded, sick, dying law, for the period of 37 years. Had you not better reconsider your position—on this question? (To be continued.)

Fairfield, Neb.

Importance of Truth.

JESUS says, "Sanctify them through thy truth; thy word is truth." Again the apostle says, "Let your loins be girt about with truth." We see from the above passages that truth is important; hence we are told to cease "from the instruction that causeth to err from the words of knowledge." While it is true that men may hold the truth in unrighteousness, that does not argue that error will answer just as well, for it will not. To be sure we must be upright and pure in heart, which, together with a correct doctrinal belief, will fit the Christian for usefulness, and make him a symmetrical man of God.

We are living in an age when the doctrines and commandments of men are being taught instead of the pure Word of God. A cold rationalism has taken the place of divine revelation, and multitudes are being led away into modern infidelity. How sad to see some who adopt as their standard, "to the law and to the testimony," while at the same time they reject both. Blind leaders of the blind! May God open their eyes to see their danger before it is too late.

There are a few who are holding up the light before a gainsaying world, in spite of the opposition they have to encounter. Brethren, let us hold fast the faithful Word.—Selected.

It is said that a bad boy in Toronto was recently the cause of much confusion in one of the hotels of that city, where some New Yorkers were summering, by putting his head in at the dining-room door and shouting "Here comes a New York policeman." It is added that every man in the room immediately disappeared, and could be persuaded, with difficulty, to return. This is undoubtedly a canard of the funny newspaper man, but it very pointedly suggests an important function of law, viz., to produce a practical conviction of sin. Men sin against the laws of their country and, hiding the sin in their hearts, assume an air of respectability and even of innocence. But when the law in the person of its officers searches out the offenders, they deem it better to lay aside all appearances—indeed to disappear altogether. In other words, it compels confession of the sin. So, also, in religious matters, the apostle Paul tells us that by the law is the knowledge of sin. That is, the law, while it is not itself the author of sin, is the instrumental agent by which the conviction of sin in the individual heart is produced, and by which, eventually, repentance and reformation is brought about. This is a sufficient reason why the minister of the gospel of Christ should faithfully and lovingly preach the law of God. Let the cry of "policemen" be frequently heard.—Sabbath Recorder.

The Advent and Sabbath Advocate.

We hope that those brethren and sisters attending the coming Annual meetings, whose subscriptions for the ADVOCATE are now expiring, or may be in arrears, will take the opportunity to renew and pay, either to the publisher, if present, or to the preaching brethren.

Now, with the prospect of good crops generally, under the blessings of God, we hope that the ADVOCATE will be better sustained soon. There is not nearly enough means for the publishing work, as all must see.

Notice.

REDUCED rates on the Wabash, St. Louis, & Pacific Railroad, one and one third, excursion rates, between Pattonsburg and Stanberry, Evona being the place where persons get off.

The Missouri Camp-meeting.

THE time for the meeting is just upon us. Brethren, what decision have you made in the matter? Will you be there, to enjoy the meeting and be built up in the religious life?

Let home cares be laid aside and forgotten for a few days, and let the Camp-meeting, with its varied scenes and occurrences interest us. Bring the children along, especially those who are unconverted, and pray that the Spirit of the Lord may move upon their hearts.

W. C. LONG.

THE Egyptian Conference has failed in its efforts to adjust the affairs of that country, over which Turkey is allowed the name of ruling.

France proposes an alliance with Germany, her former enemy, believing that an honest enemy would make an honest friend, and her interests are not with England.

The Suez Canal is to be widened to admit better navigation facilities instead of there being another Canal built parallel with it.

From the Tent.

WE commenced our meeting on the night of the 30th, as announced in last report. The people seemed quite anxious for the meeting to continue, and we have a very good audience all the time, and large, part of the time.

We hope some may be led to obey and keep God's holy law, and have a passport through the pearly gates, and right to the tree of life.

McFall, Mo., Aug. 8th.

Appointments.

PROVIDENCE permitting, there will be a general meeting held at Marion, Iowa, commencing the evening before the Sabbath, Sept. 6th, and holding over the Sabbath and First Day.

I. N. KRAMER. A. C. LONG. JACOB BRINKERHOFF.

Missouri Camp Meeting for 1884.

THE Lord willing this meeting will be held at Albany, Gentry Co., Mo., west part of town, in the beautiful grove of J. B. Hunter, the same place occupied last year; commencing Aug. 21, 1884, and continuing till Wednesday, 27th.

Albany is located on the C. B. & Q. R. R., and three miles from the Wabash, St. Louis, & Pacific R. R., and the terminus of the Narrow Gauge, or St. Joseph and Des Moines R. R.

The Eleventh Annual Conference of the Church of God will be held in connection with the meeting. All are cordially invited.

A. C. LEARD, N. A. WELLS, W. C. LONG, Ex. Committee.

Money and Letters Received.

L. B. Chamberlin \$2, Mrs Geo H Lincoln \$2, Jacob Gordon \$1, D W Lamb.

Books and Tracts Sent by Mail.

Elsie I. Robinson, W C 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, 49 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.

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

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 text many 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.

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, of 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, the End of the Wicked, the Earth re- stored 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.

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