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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, 12th Day of the 6th Month, 1884. (Sept. 2, 1884.) No. 22.

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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.

### We Know not the Hour.

We know not the hour of His coming;  
We know not the day nor the year;  
But we know that he bids us be ready  
For the step that we sometime shall hear.

We know not what lieth before us,  
It may be all sorrow and care;  
But we know at the end of the journey  
Stands the mansion he went to prepare.

And whether in joy or in sorrow,  
Through valley, o'er mountain, or hill,  
We will walk in the light of his presence,  
And his love, all repining, shall still.

We know not what duties are waiting  
For hands that are willing and true,  
And we ask but the strength to be faithful,  
And do well what he gives us to do.

And if he should bid us stand idle—  
Just waiting—in weakness and pain,  
We have only to trust and be faithful,  
And some time he'll make it all plain.

And when his voice calls in the morning,  
At noontime, perhaps, or at night,  
With no plea but the one—"thou hast called us,"  
We shall enter the portals of light.

—Selected.

### Review of Wm. White, of Enyart, Mo.

A. F. DUGGER.

(Continued.)

In reference to the 21st verse, I have to say that whether past or present, it matters not; Jesus Christ never detracted or sought to turn the minds of his auditors from the writings of Moses and the prophets; he endorsed and defended their writings under all the varied circumstances of his ministry. It was the perversions of those who professed to expound their writings that he guarded and cautioned the people against, just what we have to do to day.

(5) You say, Moses had been a good man but a greater than Moses had arisen." Well, my Bro., suppose I grant it; Does this prove that Christ abolished the Sabbath of God? By no means. What then have you made? Did you ever read the prophecy which says Christ was like unto Moses? Acts 3: 22; Deut. 18: 15-18, 19. Well, Moses taught and kept the Sabbath of God, including the rest of the moral law, and so did Christ. Moses never abolished the ten commandments, neither did Christ. Moses never condemned Christ, neither did Christ ever condemn the writings

of Moses; but he did say of the people, "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead," Luke 16: 31; again, "They have Moses and the prophets, let them hear them," 29, was the language attributed by our Savior to Abraham, in his parable. Christ presented the writings of Moses to the people as being worthy of their most thoughtful consideration, Luke 24: 27. To those who rejected him he said, "had ye believed Moses ye would have believed me; but if ye believe not his writings how shall ye believe my words?" John 5: 45-47. Now my dear brother, in the face of these statements from our Savior in reference to the writings of Moses, I ask, What do you mean when you say, "Those preaching Moses were most to be dreaded?" If you mean that the doctrine of Moses was a dangerous doctrine you are mistaken, if Christ has told the truth. But if you mean the teachers were to be dreaded on account of their pernicious ways and perversions of the "word of Moses," by reason of which the way of truth was obscured, you are right. The apostles not only preached Christ and him crucified, but they preached the writings of Moses and the prophets as the foundation of that fact, &c. If you call this statement in question I pledge myself to prove it in further numbers of the paper.

(6) You say those preaching Moses crucified Christ. Well, my brother, does this invalidate the writings of this holy man of God, who refused the honors of Egypt because he chose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, "Esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward," Heb. 11: 24, 25, 26. Does the fact that those who professed to believe in and teach the doctrine of Moses, having crucified Christ, do away with the law of God? Does the fact of their having crucified Christ make Moses responsible for the act?

(7) I notice that you have a great deal to say about Moses. Now, my brother, I wish to ask you, in all kindness, what in the name of common sense and reason does all this mean, which I hear from you about Moses. What connection has the name of Moses with the Sabbath day? Was it Moses who first rested on the seventh day? Was it Moses who blessed and sanctified the seventh day? Did he make the Sabbath, and is it the Sabbath of Moses? Ah, my brother, facts compel you to say no, to all of these questions, notwithstanding your intense desire to have it appear to be a Mosaic institution. God first rested on the seventh day. God blessed and sanctified the seventh day. It was God who made the Sabbath, Gen. 2: 2, 3, long before Moses was born; hence it is called the Sabbath of God, Ex. 20: 10.

(8) You close this article making another reference to the Jerusalem council. We have referred to this council several times. I think we have got out of it about all there is to be had. We have seen that no law was

enacted by that council for the observance of your first day Sabbath, and no caution was given out against keeping the seventh day, or any other precept of the moral law, which proves that the moral law was not under consideration, which is a death blow to your efforts in behalf of the first day. Now, my brother, I believe there is more implied in this list of cautions than you are aware of, especially in the caution against the "pollutions of idols." Did it ever occur to your mind that Sunday was an idol, set up by the heathen or Gentiles? This is an established fact in history, and the heathens or Gentiles observed the first day of the week as a day to be dedicated to their idol. Here is the origin of Sunday keeping, and of the custom of worshipping on that day. From this rock of heathenism those Gentile converts had been hewn; hence they were cautioned by the Jerusalem council not to return to this day and its worship. I tell you, my dear brother, this council strikes a death blow to Sunday sacredness. If I were you I would leave it, never more to return. History abounds with proofs of the position in reference to Sunday, which I have just stated. But at the present time I will only quote one testimony, and I do this simply to show you that I am stating facts. Says Robert Patterson, D. D., in speaking of the heathens and their worship, "The first day of the week will forever keep up a testimony to the necessity of that revelation which delivered our forefathers and us from burning our children upon the devil's altars on Sundays." Fables of Infidelity, page 128. You see, my dear brother, you have changed the mode of worship, but yet retain the day. Now, as you have made a change in the mode of worship, you should also make a change in your day of worship, from the first day on which the heathen Sabatized, to the seventh day, on which the God of heaven Sabatized. May the Lord of life and glory help us to abstain from the "pollutions of idols," is the sincere prayer of your brother, who is working for the advancement of truth.

We quote again from Bro. White's letter: "In order, as I suppose, to show your authority for violating the laws of your country, you quote the case of Peter and John healing the lame man. The Jews did order them not to speak or teach in the name of Jesus, but Peter and John answered and said unto them—Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye, for we cannot but speak the things which we have seen and heard. Now, the facts are these: there was no law forbidding men not to heal the lame, and no law giving men authority to forbid it. So you see that Peter and John did not violate law. But let us now see if Moses' laws are in force and binding on Gentiles. We will make it as short as possible. "By the works of the law shall no flesh be justified in his sight," Rom. 3: 20. We reckon, therefore, that a man is justified by faith, apart from the works of the law," Rom. 3: 28, "God

reckoneth righteousness apart from works," Rom. 4: 6. "Ye are not under law, but under grace," Rom. 6: 14. "Wherefore my brethren, ye also were made dead to the law," Rom. 7: 4. "For Christ is the end of the law unto righteousness to every one that believeth," Rom. 10: 4. "By the works of the law shall no flesh be justified," Gal. 2: 17. "For if righteousness is through the law then Christ died for naught," Gal. 4: 4. "Christ redeemed us from the curse of the law," Gal. 3: 13. "Ye are severed from Christ, ye who would be justified by the law," Gal. 5: 4. "But if ye are led by the spirit ye are not under the law," Gal. 5: 18. "But now we have been discharged from the law," Rom. 7: 6.

Now, if the Mosaic law is not in force then the Jewish Sabbath does not bind us, and we are more deeply interested in salvation than we are in creation; if we honor God for creating us we should honor him for saving us, or for making the resurrection sure, that he did rise from the dead on the first day of the week. As we count the days no sane man will deny; for all make from early dawn to sunrise Sunday morning. Whether that caused it to be set apart as a Sabbath or not, I am not prepared to say. I only say that it is the only lawful Sabbath that we have. Now I do not know that I could prove it positively, further back than Constantine; but he lived in the early Christian age, and should have and probably did know the customs of the Christians in that day. You will recollect that the saints were greatly persecuted in his day, and that he (Constantine,) raised an army to liberate them, and that he professed to have a vision, and that he was told that with the cross as his ensign, or flag, that he should conquer every enemy, and that he took to it and did conquer; and when he became ruler that he established it the first day Sabbath.

WM. WHITE."

ANSWER BY A. F. DUGGER.

(I) Authority, &c. My dear Brother, I am surprised at this statement from you in reference to our violating the laws of our country. Does not every school boy know that the constitution of our federal government is one of civil and religious liberty? Your language implies that the constitution of the United States requires the observance of the first day of the week as the Sabbath, whereas the first day of the week as a Sabbath is not mentioned in it. In keeping the Bible Sabbath, for "the seventh day is the Sabbath"—Bible,—“We do not violate the fundamental law of our country any more than you do in keeping the first day. Bear with me, my dear brother, when I tell you kindly, but plainly, in harmony with the divine injunction to use "plainness of speech," that you and your brethren are guilty of violating the law of God when ever you secularise the seventh day. The law of God says "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," Exod. 20: 10. Assertions are cheap commodities, but when you prove them true they become gems. Now, my brother, I hope you will remember this, and should you ever repeat the assertion that in keeping the seventh day we are violaters of the laws of our country, prove it, that it may become a gem, a gem of truth. \*The law which says the seventh day is the Sabbath, and which I am sorry to say you and your brethren are violating with impunity, you can never get away from. It lives and will outlive you and all generations to come.

The case of Peter and John was not quoted,

as you suppose, to show our authority for violating the laws of our country, but to show our authority for hearing God instead of man. God says, "the seventh day is the Sabbath," but man contradicts the statement and says "the first day is the Sabbath." Now the question is, which shall we hear? Where does man say the first day is the Sabbath? I answer, in the creeds, confessions, and articles of faith, which you and your church in theory profess to reject, but in practice accept, especially on this point. My dear brother, is it not plain to be seen that you and your brethren need to reform?

(2) Your facts. No law forbidding men not to heal. Very true. No law giving men authority to prohibit it. Just so. Now, my brother, did it ever occur to your mind that there is no law forbidding men not to keep the seventh day, and no law giving men authority to keep the first day? So, you see we do not violate divine law when we keep the seventh day, and do not keep the first day; neither do we violate civil law by not keeping the first day, for the constitution does not require us to keep it, any more than it does Monday; not a particle more; and were your life at stake you could not prove that it does. But there is a law giving men authority to keep the seventh day, and forbidding them to work on that day. It is the law of God, recorded in the book of Heaven, a law uttered by the voice of Deity, and therefore clothed with divine authority. My dear brother, can it be that you and your brethren are unwilling to bow to the majesty of heaven, and to heed the authority which says, "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," Exod. 20: 8,9,10. Now, my brother, if we remember and keep this day we are not violaters of the law, for we have the authority of God for so doing; but if we disregard it and work upon it we are guilty before God, as being transgressors of his holy law. My dear brother, you seem to be very law abiding on the small matter of healing and not healing, but when you come to face God's great moral law you manifest a disposition to run away from all law, and quietly settle down on the "faith alone system," which you and your church have opposed for years; but anything to rid yourselves of the day blessed, sanctified, and commanded by the God of heaven. I am sorry such is the case.

(3) "Moses' laws." If you mean by "Moses' laws" the ceremonial code, we answer, they are not in force; but if you mean the ten commandments, we answer they are still in force. Why, you believe that nine of them are binding on mankind at this present time. Let me examine you and see if you do not. What is your testimony in reference to the perpetuity and binding force of this document? we will see. Question 1; Do you believe the command, "Thou shalt have no other gods before me," to be binding on us? Christianity compels you to say, "yes, I do." Question 2; Do you believe we should abstain from image worship? The Christian religion forces you to answer, "yes, I do." 3, Do you believe we should not take the name of God in vain? you are forced to say "yes, I do." Question 4, Do you believe the command, "Honor thy father and thy mother," is binding on us and our children? you are forced to say, "yes, I do." Question 5; Do you believe the command, "Thou shalt not kill," to be binding on us? you are compelled to answer,

"yes I do." Question 6, Do you believe the command thou shalt not commit adultery, is yet in force? What is your answer? you can only say, "yes, I do." 7, Do you believe the command, "Thou shalt not steal," to be binding on the Christian church? Here, my brother, in astonishment you respond, "I most certainly do." 8, Do you believe the command not to bear false witness against our neighbor to be in force? you know you do, and so you answer, "yes." 9, Do you believe the command not to covet to be binding on us? of course you do, for you know it is just as wrong now as then for men to covet that which is not their own; you know it would be wrong for any one to covet your money or property. To "covet" is to possess an inordinate desire, a desire which influences one to steal or murder, for that which is not their own; hence principles of right force you to answer, "I most certainly do believe that it is wrong for persons in this age to covet."

Now, my brother, do you not see that you believe the ten commandments are binding, just the same as we do, with one exception.

You prefer Constantine's Sabbath, who was the father of creeds, and a murderer besides, to God's Sabbath, who is the creator of the universe and the giver of life. Suppose I question you on this point. You see you believe nine-tenths of the law to be binding as strongly as we do. How about the other tenth? It is the how of it I wish to understand. Question: Do you believe we should remember and keep the Sabbath of God? see the law, Exod. 20. "I do not." Do you believe in keeping any Sabbath of this age? "I do, we should keep the first day instead of the seventh day." Question: Where does it say in the Scriptures that the first day is the Sabbath, and that we should remember to keep it holy? Answer, The first day is not any where in the Scriptures said to be the Sabbath; neither do the Scriptures command that we should remember it or keep it holy." Question: How then is it the Sabbath? Answer, "Constantine, a Roman Emperor, who was a great warrior, and for the most of his life used a sword instead of the Bible, and who at the council of Nice, A. D. 325, drew up the first creed, made the first day of the week the Sabbath in A. D. 321: this is how it became the Sabbath, and why we keep it instead of the Sabbath of God."

Well, my brother, rejecting all creed—and accepting of the Bible for our guide, we accept of the Bible Sabbath, and this is the reason why we keep God's Sabbath instead of Constantine's Sabbath.

[To be Continued.]

Children of God.

JOHN BRANCH.

A QUESTION ASKED BY A FRIEND, AT WHAT TIME HAVE WE A LEGAL RIGHT TO CALL GOD OUR FATHER?

It will first be understood that the inquiry is only referring to the sinner, who wishes to become a child of God. Have we the right as soon as we believe, or as soon as we repent, or at what other point in our legal duty? Now I believe there is as much legality in God's arrangements as there is in ours; and if so, we shall expect to be able at least to find some proof for this legal plan in the Bible. We first call your attention to Gal. 3: 16: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. Thus we notice one great fact, that the promise was made to only

Abraham and his seed; and again, Christ is the seed of Abraham. We would not stop here to explain in what way Christ is the seed of Abraham, further than that he sprang up out of the tribe of Judah.

Now comes the question, Are you and I of the seed of Abraham? if so, then we can call God our father; and not unless. I am aware that some believe that we are a part or portion of the twelve tribes, but would that assist us any in becoming sons of God? I think not. Jesus told the Jews, who claimed to be Abraham's seed, that they were of their father the Devil. When we turn to Rom. 2: 28, we read, "For he is not a Jew, which is outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Thus we see that to be a natural Jew would do us no good; no, not in the least; for the apostle to the Ephesians tells us how the middle wall of partition has been broken down, so we see that the first advent of the Savior was to open up a way of life to all who would believe on his name; not to Jews only, but to all.

We now call your attention to Gal. 3: 26. "For ye are all the children of God by faith in Christ Jesus." Right here is where some will stop and argue that if we believe, we are the children of God. But please to read verses 27 and 28; "For as many of you as have been baptized into Christ have put on Christ; there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus; and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." We would not be justified in calling God our Father unless we were sons; and we, as sinners, out of the family of God, just begin to see our duty, which is to be adopted into the great family of God, by baptism, and thus become Abraham's seed. We are not adopted by faith alone; neither by baptism alone; but by faith and baptism. We believe faith to be an important thing. It is the beginning of all virtues. Unless we have faith, which is confidence or reliance, we are unfitted for success in this great work. But faith is not enough; devils believe and tremble. If faith in the Son of God would constitute us sons, even devils would have a right to be called sons. Faith is the great motive power that compels us to move; but if we would be children of God we must put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof, Rom. 13: 14.

We have already shown how to put on the Lord Jesus, namely, by baptism; and there is no other way taught in the holy Scriptures, only to be buried with Christ in baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not know sin; for he that is dead is freed from sin, Rom. 6: 4-7. Thus we notice that the sinner, when he comes to the Savior with a full purpose of heart, becomes dead to sin, and is made alive through our Lord and Savior, by being buried with him in baptism.

This, when compared with Gal. 3: 27, 28, makes all very plain: for as many of you as have been baptized into Christ have put on

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Now comes the question, Are you and I of the seed of Abraham? if so, then we can call God our father; and not unless. I am aware that some believe that we are a part or portion of the twelve tribes, but would that assist us any in becoming sons of God? I think not. Jesus told the Jews, who claimed to be Abraham's seed, that they were of their father the Devil. When we turn to Rom. 2:28, we read, "For he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit; and not in the letter; whose praise is not of men, but of God." Thus we see that to be a natural Jew would do us no good; no, not in the least; for the apostle to the Ephesians tells us how the middle wall of partition has been broken down, so we see that the first advent of the Savior was to open up a way of life to all who would believe on his name; not to Jews only, but to all.

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We have already shown how to put on the Lord Jesus, namely, by baptism; and there is no other way taught in the holy Scriptures, only to be buried with Christ in baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not know sin; for he that is dead is freed from sin, Rom. 6: 4-7. Thus we notice that the sinner, when he comes to the Savior with a full purpose of heart, becomes dead to sin, and is made alive through our Lord and Savior, by being buried with him in baptism.

This, when compared with Gal. 3: 27, 28, makes all very plain: for as many of you as have been baptized into Christ have put on

Christ. The negative of this would be, as many of you as have not been baptized into Christ have not put on Christ.

Again, verse 29; "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Please to notice the 29th verse, especially the word "then;" "then are ye;" as if to say at that time ye become a member of the family, or an heir. So we conclude that a man is not a son, neither can he say, Father, legally, until he has been adopted into the Father's family; and faith will not adopt, but will give us strength to go forward in duty.

Thus we leave the subject for the present, and at some future time, perhaps, will say more upon the subject. Trusting a little light may shine out from these few lines, I remain as ever, your brother in the blessed hope.

Hartford Mich.

A Great Mistake! Who Made It?

E. S. SHEFFIELD.

[Continued.]

This brings us to the resurrection.

Now I must go back a little to the 11th chapter of Daniel, which begins when Persia was the greatest nation on earth; speaks quite plainly of Alexander the great, but does not mention his name, and thence prophetic sketches of national history are given, and the chapter concludes with the breaking up and ending of a mighty power that for a short time previous had been, like the Assyrians of old, breaking to pieces every thing that stood in the way of his ambition. The 12th chapter is but a continuation of the prophetic chain, and after stating that in connection with the ending of this mighty power, called the "king of the north," there will be a time of trouble, without a precedent in the world's history, while in connection with these events the resurrection of the dead occurs, recorded in the 2nd verse, as follows; "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Now you can see the relevancy of my former quotations of prophecy to the subject at issue, viz., future life; also to show the untenableness of your assumption, that the prophecy of Daniel was written after the events had transpired. How well I have succeeded on both points, in your opinion, I shall be pleased to have you say.

Well, friend S., I must say you have proven beyond controversy that a part at least, of the book of Daniel was written before the events transpired that are recorded therein, as some are still future, and it looks very improbable to me that they will ever come to pass; but I am somewhat puzzled at the events that have transpired in accordance with the record that it seems was made first. I do not know that I can impeach your consistency in believing in a resurrection and future life, as a professed believer in the truthfulness of the Bible on this point; but for my part it seems too much of a stretch of credulity for me; and besides this, I have always understood that the majority of believers in the Bible base their belief in a life after this, not on the idea of a re-organization or resurrection of the body, but on the theory that man is composed of soul and body, that at the death of the body, the soul part enters upon another state of existence which is the life after this; and if this is so, does it not make your resurrection theory superfluous?

That is a question for those to answer that

believe in the theory you have referred to. For my part I do not believe the theory, as it cannot be found in the Bible. If it could then your objection against the Bible, on the ground of its being contradictory would be valid, for it is most emphatic in the declaration that future life depends entirely on a resurrection from the dead, as uttered by Paul. Hear him: "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16-18.

Well Mr. S., you seem to have made your side of the question quite plausible with your view of the Bible. But here comes neighbor O. I presume he can make his theory just as strong from the same book, and in that case, what is the book, or either of your theories, worth?"

Well, Mr. O., we have had quite a talk respecting a theory of future life, and while I am skeptical in regard to the entire theory, I think Mr. S. quite consistent in his argument; but I doubt whether you will agree with him any better than I do, although you both profess to rely upon the teaching of the same book for your theory.

Well, Mr. I., it is not surprising that you and Mr. S. are pretty well agreed, as you are both materialists, and materialism is the stepping stone to infidelity."

You are mistaken Mr. O., about myself and Mr. S. being pretty well agreed. While I said his arguments seemed consistent with his theory, I did not say we were agreed; the reverse of that is true in this case, as he is a firm believer in a future life, while I believe death to be the final end of all.

If Mr. S. does not believe with you entire, he is with you entirely as far as he goes; he believes with you that no part of man survives death, and when a person goes that far he might as well go the whole length of the Infidel theory, as to believe in the literal resurrection of the body after it has mouldered back to earth, or been devoured by beasts, fishes, or flame, hundreds or perhaps thousands of years, as numbers of the early Christian martyrs were put to death in one of these ways. Now, as Mr. S. believes there is nothing left of man that is conscious after death, how can he believe those that were burned up, or devoured will ever live again? He might just as well go the whole length with you as to be infidel in part.

Well, friend O., as you have accused me of being part Infidel, and given your reasons therefor, I must say, it seems to me you have proven yourself more in company with Mr. I. than you have me, from the fact that your reasoning shows you do not believe anything the Bible teaches respecting a resurrection from the dead; while on the other hand you believe that man is conscious in death, or at least a part of him is.

As the sunlight tints the flower and colors the rock—as it alternately sparkles in the dew-drops and shines in the broad ocean—so the true religious spirit should be present in the humblest bargain, the lowliest word of kindness, as much as in the great songs of Hebrew bards, and the profound teachings of St. Paul, those ancient headlands of Christian thought.

God will use every consecrated soul for doing two kinds of Christian work—rebuking sin and preaching righteousness—by the unconscious influence of example, if in no other way.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 12th day of the 6th month, 1884.

JACOB BRINKERHOFF, Editor.

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

Special Contributors.

The Missouri Conference.

The Missouri Conference, held at Albany, Missouri, which we attended from Aug. 21st to the 26th, was a very enjoyable occasion. We were glad to receive the greeting of dear brethren and sisters in the Lord, and to return the same, renewing our love and zeal in the good cause of religion and truth. These brethren are dear to us as having stood firmly for the cause we love so well, and with whom our hopes and interests are so strongly united. We have long known that meetings together of the Lord's people are a great help in his service to encourage each other in the common cause; and then we can see the wants of the cause to better advantage, and work to the common interest. We exchange views of Scripture promise, prophecy, and precept, and are more thoroughly built up in our common hope. Although our hopes and interests are one, and we feel that we are one in Christ, yet our personal acquaintance seems to bring us nearer together, and we feel nearer each other, if that were possible.

Although a Conference and Camp meeting is a place of activity in preaching, devotional exercises, and visiting, yet it is a recreation to us to put aside the cares and labor of office duties, and go over the country for about 300 miles to the meeting. In these days of rapid transit by railroad, distance seems to be lessened, and unless delayed from making connections, we are soon at our journey's end. Barren of veneration and reverence to our Creator must that mind be, it seems to us, that can travel over this beautiful earth and observe the grandeur of scenery and the bountiful provision made for man and beast, without his thoughts going out to him in adoration and devotion. Through Nature we behold Nature's God, and he who has set the course of nature in progress and created intelligence in the same sphere, does as surely provide for his rational beings as for his inanimate creation; and it should inspire us with confidence in him and his providence, according as the Savior has taught us in his memorable sermon on the mount. Again, we see many people, noble specimens of the human family, pursuing the course of business or pleasure, but all judgment-bound, "for all must appear before the judgment seat of Christ, to receive according as our work has been." How earnestly we desire that these persons might have a home in the kingdom of God, might serve God now, and love and obey the truth. There are others on whom the degeneracy of humanity more heavily rests, and many of both classes seeking only present indulgence with no thoughts of the future or the claims of Jehovah on them.

The meeting was characterized with a true spirit of devotion and love for the truth. The preached word was clear in its representations, a spirit of general harmony prevailed, and a more thorough organization was sought and carried forward. The necessity of system is seen in all that we do, and by working according to it it is seen that more work and more good can be accomplished. It has long been known that our cause is one, in the East and in the West; that we are one people in faith and doctrine, one in hope and

Christian unity, and a unity of organization is desired, and by delegation and personal visit it is in the progress of accomplishment. Some may not see much in organization, and as far as individual standing and worship of God is concerned, it may be so; but in carrying out the apostolic commission to teach other people and make believers, to preach the gospel into all the world and to take out of the world a people for the name of the Lord and for his coming kingdom, it is necessary for that work to be done to the best advantage, and all know this is best done by a concerted action and by a general oversight of gospel labor. Conferences are necessary to organize for work, raise means, consider Christian character and ministerial ability, and this should be considered important. All so a union of conferences is desirable, making the people one people, and by which we can labor more effectually.

Now, dear brethren and sisters, we want your hearty co-operation in the work of organization and holding up the gospel ministry. There is something for all to do. You can obey the apostolic injunction "to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly for their work's sake." 1 Thess. 5: 12, 13. Doing this you will also feel the importance of sustaining the ministry, and by doing this you are helping to preach the gospel. Now, let no one say that there is nothing you can do. Although you may not be able to pay much into the Lord's cause, pay something; pay what you can; and all doing so, a fund is established by which gospel labor can be sustained. Have system in the means you give to the Lord's cause and you can help the cause along.

We feel much benefited by attending the past meeting, and are encouraged in our department of labor. We are glad to meet so many who read the Advocate, and to hear their words of appreciation of its merits. We hope it may continue to be worthy of the confidence reposed in it and its publisher. We ask your continued sympathy and encouragement, also your contributions to its columns, and we will endeavor to press unitedly toward the prize at the end of the Christian race, and when Jesus comes we will enter into rest, all made perfect in the kingdom of heaven together, with our labors ended, and our anxieties all past.

Common Theology not the Bible.

B. G. ST. JOHN.

BRO. BRINKERHOFF: Last Sunday evening Rev. John Hemphill, the former pastor of this church, preached a sermon in the Calvary Presbyterian Church of this city on the subject—"Do the dead revisit the earth, and are they interested spectators of earthly affairs?" taking for his text Heb. 12: 1. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

I quote a little from his sermon as reported in the papers the following morning.

"It has often been asked if the dead revisit the earth. There are no dead. The dead are living now. They never died at all. Every man, woman and child, who have passed the experience of death is living now in the full possession of all the faculties which they possessed here. There is no sleep of the soul. The spirits of our departed friends and rela-

tives are with us, always hovering near, and they were the great cloud of witnesses to which the text refers."

How strongly this savors of that old lie of the serpent to our mother Eve, Ye shall not surely die, but be as gods. Yet this is the kind of gospel that is held out to one of the largest and most popular churches of this city; but what can be expected from an ecclesiastical organization that ignores baptism and the Lord's Sabbath, and substitutes therefor the first day of the week for a day of rest and worship, and sprinkling for baptism, without any scriptural authority; the time has surely arrived which the Apostle Paul prophesied of in the fourth chapter of 2 Tim., when the people would no longer endure sound doctrine (teaching), but after their own lusts would heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned into fables. And this man, teaching as he does, that the spirits of the dead are now hovering about us, and are the great cloud of witnesses to which the text refers, is a perfect fulfillment of the prophecy. The witnesses referred to were those of the eleventh chapter who had died in confident faith of what God had promised.

How absurd to say that "they who have died are now living and in full possession of all their faculties," when the truth is that they who have died, and returned to dust, have no faculties; their hearing, seeing, thinking and doing qualities—all their mental and physical powers are entirely destroyed by death, so that there is absolutely nothing that remains of the man from which mind or thought could emanate; he must of necessity be raised to life again before there could possibly be the least breath or manifestation of life; but the resurrection of the dead does not figure much in this man's theology or preaching, though it is so prominently taught in the scriptures of truth. This man Hemphill, is a rank spiritualist, his words prove him such, and yet he has the confidence of all the Presbyterian churches throughout the country. Alas for the people who are led by such teachers! they will fail, I fear, of the prize they seek.

I much regret, my dear Brother, my inability to aid you in your hard task of publishing the Advocate with so insufficient means. It is really too bad when there is enough due to afford you the needed relief were it not withheld by negligent subscribers. Friends, please be a little more prompt with the amount due for the paper, or our brother will be under the necessity of publishing it semi-weekly, or relinquishing its publication altogether, for he cannot subsist long upon the recent receipts.

Praying that you may be soon financially relieved I remain yours truly,  
San Francisco, California.

Eternal Punishment.

J. C. KERNS.

IN ADVOCATE, No. 19, vol. 19, I notice an article by Dr. T. H. Ecob on the doctrine of eternal punishment. He says that men are prone to doubt everything that is not apparent to the senses, or capable of proof by the natural laws governing all things human, physically or mentally. The truths of the Bible are ever found to be in accord with natural laws. This view is certainly correct. The Dr. further says it is allowable and right therefore, to examine the doctrine of future

punishment, which is to be eternal, in the light of facts.

We read of everlasting punishment, Matt. 25: 46, but not eternal punishment, though I have no objection to the term eternal. It can be easily seen that the punishment spoken of by Matt. does not consist in misery. No one can suffer misery without life. Matthew teaches that the righteous shall go away into life eternal, but the wicked into everlasting punishment. The punishment spoken of must be the wages of sin. Paul says the wages of sin is death.

Some may take the position that the death spoken of by Paul, Rom. 6: 23, means eternal misery. If death means eternal misery there are two eternal miseries, for we read of the second death, Rev. 20: 6. It is a settled fact that there can not be a second without a first. You can not go to town the second time until you go the first time; so a second would follow the first of the same order. And, as I have said, if death means eternal misery there are two eternal miseries. Who can, or ever has, been able to find where the first eternal misery began? and if we could find out the time and place it would last so long that there would be no place for the second. Is it not better to take the Bible to mean just what it says? When it says death let us believe what it says.

He Leadeth Me.

JULIA LAMB.

How comforting the thought, that we are cared for in so peculiar a manner, as being led by One that is so strong that he can uphold us under all our trials, if we are his children. We are willing to be led into all truth, with trusting hearts. We will ever say, Lead me in thy righteousness, and make my path plain. We believe God has set apart the godly, as the light of the world, as they will reflect the image of him which lighteth every one that loves and takes delight in the law of God; and as a people we ought to be the most thankful for the encouragement we have in the word of God, that if we keep the law, happy are we, Prov. 29: 18. Still people say, The law is not binding. But why did the Most High enact a law if not of any importance? David, in Ps. 19: 7, says the law of the Lord is perfect, converting the soul. He was willing that the law of his God should be in his heart. Even Christ magnified his Father's law and honored it; and unless we are led by the Spirit of Christ we are none of his.

If we are willing to be led by our heavenly Father we will accept knowledge, that we can know the hidden treasures contained in his word. It is for want of the study of the word of God that so many are sickly and ready to die spiritually, and so ready to follow man's teaching. If we know God we are known of God. It is of importance that we know ourselves, as the heart is deceitful. It is God that sets apart the godly, and they have the assurance in their hearts that he leadeth them.

We have the promise that the earth will be filled with the knowledge of the Lord, Hosea 2: 20. In faithfulness thou shalt know the Lord. And the prayer of David, recorded in Ps. 143: 10, Teach me to do thy will, for thou art my God. Thy spirit is good; lead me into the land of uprightness, which has been the language and desire of all the followers of the meek and lowly Jesus; and as our path is marked out as a strait and narrow way, we

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have need of his presence to guide us through this vale of tears to that better land, where the inhabitants shall be forgiven all their iniquities. Glorious hope! how it thrills the very soul, that the redeemed shall inhabit the earth, made more beautiful than when at first, as its inhabitants shall be the redeemed of every nation under heaven, that have loved his appearing, for they shall be like him, immortal.

Brothers and sisters, let us seek to conform our lives to his holy law.

And as our campmeeting will soon commence, we hope to meet the isolated ones and encourage each other to more faithfulness in the work given us, in pointing the sinner to Christ; that seeing the goodness of God might lead sinners to repentance, that they may share in the glories that will soon be revealed in the coming of Christ, in the clouds of heaven. Oh that all hearts may respond with the beloved John, Come, Lord Jesus, come quickly. Yours in the blessed hope.  
Denver Mo.

### From Bro. E. W. Barnes.

DEAR BRO. BRINKERHOFF: Your letter of recent date came to hand some days ago, and I assure you that I appreciate your kindness; and am sorry to think of the good strong brethren who have occupied favorable positions, and, becoming discouraged, turned to other churches or turned back. But it is not to be wondered at, for when the world and almost all others combined to destroy one, and those that believe the same things have not the courage to stand with you, but become so much afraid of the opposition that they too give up, it becomes very trying; and, then, add to this in the majority of cases that of poverty, with the loss of two days in each week, and labor and business all shut off, so that a man is getting in debt for a bare living, it becomes a very trying case; and more so still if there is a large family to support; and then add to this in case of ministers of the Word that they see where they could do much good, and for lack of means they cannot do anything; it is well calculated to drive one from their post of duty. And yet, for all of this, if one can get along and continue in the discharge of their duties it would be better for the truth.

As to our work here, the few that try to do their duty are so scattered that they cannot get together, so that it sometimes happens that my own family are almost entirely alone in our Sabbath school. We are still striving to do our duty as far as we can; and it is still our intention to continue to keep the Lord's Sabbath, and to live and walk in Christ, as far as the Lord will help us. We cannot tell the result, but will try and trust in the Lord still and see what he will do for his truth and name, and for those who try to serve him.

I am fearful of one thing, and that is the constant tendency of those who are ministers, and others also, to continually write and speculate upon prophecy, and try to make it appear that they know all about it, and that they have got the whole matter just right, and that everything and everybody that differs with them is wrong, and, of course, can hardly be endured. Each expositor becomes egotistical, ready to condemn his brother unless he acquiesces in his new found theory. Thus new disputes, new sects, an additional shattering of Christianity, a mystifying of the word of God and clouding of the way of salvation results. I do not object to inquiry nor to honorable investigation; but to leave the fundamental truths which are given to sanc-

tify, enlighten and save the soul, and substitute therefor prophetic speculative chaff, is, evidently, to make a very grave mistake. If men were satisfied to explode the speculative nonsense of others, that is to take the rubbish off from the truth and stop at that, it would be well; but they feel called upon as soon as they have exploded somebody else's nonsense to heap just as much more of a different kind upon it, or, perhaps whittle the old rubbish up and then build it back on to the truth in a little different shape, then exclaim, "See what I have done!" All of this work has to me become sickening in the extreme.

We need more faith, and love, and prayer; more devotional tracts to circulate, more God and his love, more Christ and salvation. May God in Christ help his people in all of these things, is my humble prayer. Yours in Christ.  
Salem, Oregon.

### "The Sea and the Floods Roaring."

So Geo. Campbell, one of the best Greek scholars of modern times, translates the sentence in verse 25, chapter 21 of Luke. This is doubtless correct. The extraordinary and destructive floods of the last days are contrasted with commotions in the sea, which may refer to the tidal waves, which sweep over islands and the shores of continents, carrying ruin and desolation to cities, shipping, and everything in their path. This sign is as much terrestrial as the distress and perplexity of nations.

In connection with the calamities by the sea and the rivers, we are told that "men's hearts shall fail them "for fear, and for looking after things that are coming on the earth." Judging from the past, what intelligent and thinking man can hope for anything better in the future? The increase of crime, the disorder in society, the corruption of courts, and unsettled-state of human governments, all tend to awaken apprehension of a worse state of things in store for this ungodly world. There is no hope for the future from human agency. Our overgrown cities are full of the worst elements of society, ready for an outbreak of violence and crime. There is no safety for life or property while the mass of people are irreligious and atheistic.

In view of this unpromising state of affairs, what shall we do? We cannot reform the world, nor make head against the increase of wickedness. All we can do is to warn mankind of a coming judgment, as did Noah and Lot. We can be ready ourselves for the end of all things. We can with confidence look up and lift our heads, knowing that our redemption is drawing nigh, watching and praying that we may escape the things coming on the earth, and stand before the Son of man.—N. FIELD, M. D.

DEVOTION MUST VITALIZE ACTIVITY.—The keynote of our present Christian life is consecration, which is understood to mean devotion to active service. On every hand we are incited to work. Our zeal is stirred by every inspiring incentive. The call to duty comes to us from a thousand earnest voices. And this is well. There is little fear that we shall grow too earnest in working for our Master, or that our enthusiasm in his service shall ever become too intense.

Devotion is not all. Peter wished to stay on the mount of transfiguration, and go back no more to the cold, stricken world below; but no, at the mountain base, human suffering and sorrow waited for the coming of the Healer, and the Master and his disciples must leave the rapture of heavenly communion and hasten down to serve. It is always so. While you enjoy the blessedness of fellowship with God in the closet, there come in at the closed door, and break upon our ears, the cries of human need and sorrow.

## The Master.

WAITING for him in the darkness,  
 Watching for him in the light;  
 Listening for catch his orders  
 In the very midst of the fight;  
 Seeing its slightest signal  
 Across the heads of the throng;  
 Hearing his faintest whisper  
 Above earth's loudest song.

Dwelling beneath his shadow  
 In the burden and heat of the day;  
 Looking for his appearing  
 As the hours wend fast away;  
 Shining, to give him glory,  
 Working to praise his name;  
 Bearing with him the suffering,  
 Bearing with him the shame.

Art thou afraid to trust him,  
 Seeming so far away?  
 Wherefore, then, not keep closer—  
 Close as he says we may?  
 Why, then, not walk beside him,  
 Holding his blessed hand,  
 Patiently walking onward  
 All through the weary land.

—Selected.

## What's the Difference?

S. E. BRINKERHOFF.

WHAT'S the difference? is a remark that is thought by many to answer every argument of a religious nature at the present day. A few there are, it is true, in all the churches of our land, who can see that the religion of today is not what it once was. They sigh over the fact that Sunday is with the majority of church members, as well as with the world, a day of pleasure and amusement, instead of a day holy to the Lord, as it once was. I say, there are a few who sigh over this; yes, and there are a few others who would compel a more strict observance of the day if they could. But just present to this class the claims of God's law, show them that they themselves are making void the commandment of God by the traditions of men, that they are violating God's holy Sabbath by doing their own work on his holy day, the only day he calls his—the seventh day of the week, and in nine cases out of ten you are met with the careless remark, What's the difference what day we keep, so we keep one day holy to the Lord?

Do such people really know what they are doing? Some of them, I feel satisfied, do not. But they are virtually saying to the unbelieving world, and their own children also, that it makes no difference whether they obey God or man, and both act accordingly. The world has always been at enmity with God and his ways, and the church is fast uniting with it. The church says by her actions that God is not particular whether we obey him or not so we keep up an appearance of allegiance to him, and the world, the flesh, and the devil say, All right, we will go hand in hand together; and so they go. Present to those making no profession of religion the necessity of turning to God, of seeking an interest in the atoning merits of Jesus, and the pardon of their sin, and you are met with, What's the difference between me and your church members? And were I to answer for ninety-nine out of one hundred, I should say, None whatever, only that the one are stumbling-blocks and the other is not. Both are enjoying the pleasures of sin, both are of the world, therefore the world loves them, both are without God and without hope for the future, and neither will be "able to escape those things that are coming on the earth," nor "to stand before the Son of man."

Again, when you show this class of professors from unmistakable signs, which they

themselves will acknowledge, that the coming of the Lord is very near at hand, you are greeted with the same—What's the difference when Christ comes, if we are only ready for death? The young take up the chorus, and say, What's the difference when I seek Christ so I do it before I die? that is, those who think of seeking him at all. Here again they proclaim to those who take knowledge of them that God's ways are not their ways, and that they do not esteem God's word above their own thoughts or preconceived opinions. The world sees this utter indifference by professed Christians to what God's word says, and then its votaries say, The Bible is all a humbug, got up by those church going people to make money out of, they don't believe it themselves or they would pay more attention to what it says. If it makes no difference what day we keep, Why should it make any difference about our keeping any day? The world is not blind to this fact, and all the preaching that the ministers can do, and all the laws they may try to get made in behalf of Sunday sacredness, they can never give to that day any sanctity whatever in the sight of Jehovah, and very little any longer in the eyes of the majority of mankind. Blot out the fourth commandment, or take away the day therein designated, and we have no holy time, no sacred day to be kept holy to the Lord God, who created the heavens and the earth in six days and rested on the seventh.

Who is responsible for no Sabbathism in this and every other land at the present day? It is those who from pulpit and press try to impose upon the people a counterfeit Sabbath for the one Jehovah sanctified and blest. If God's command can so easily be set aside by his professed followers in regard to the day which he commanded to be kept holy, Who can blame mankind for defying the laws of their fellow man in regard to the observance of any day, or how they observe it, whether in going to church, going fishing, or playing base ball? Who is to be judge in these matters, when God's professed ministers set his law aside, or what is just as bad, change it to suit their own convenience? Blame not the world, nor the tender lambs of your flock, O ye professed ministers of Jehovah, for taking Sunday for a day of pleasure and worldly amusement, when you yourselves can from week to week, and year to year, trample upon God's holy Sabbath, and yet dare to stand before the people as ambassadors of Christ! I say, blame them not! yea, moreover, reprove them not, for in so doing you condemn yourselves! You have set them the example, and before God you are responsible! You have set at naught the commandment of Jehovah, and think it not strange that the world, and the majority of your flock, defy your traditions in regard to Sunday keeping!

The times of ignorance on this subject is gone with the dark ages of the past, and now God commandeth all men everywhere to repent, to "Remember THE Sabbath day to keep it holy." No amount of legislation will take the place of that one command of Jehovah. No amount of sophistry can cover up the naked fact that there is no authority higher than that of man for the sacred observance of Sunday, and no amount of man-made excuses and fair spun arguments can take the place of one plain "Thus saith the Lord" in the minds of those who think for themselves, and those who do not obey God in regard to Sabbath keeping, need not be expected to regard man farther than their own interests demand that they should. If it is to their interests to rest from labor on Sunday they rest, and if it is to their interests to work they do that; with the ever ready remark, What's the dif-

ference, they're all working for money anyhow. Well did Isaiah prophesy of this time when he said, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24: 5.

Again, if it makes no difference whether we believe when Christ comes or not, or whether he comes at all or not; What's the difference how we die? The Bible says, "The dead know not anything," Eccl. 9: 5, and there is not in the Volume of inspiration the slightest hope that they ever shall know anything but by the coming of Christ and a resurrection from the dead. The apostles when exhorting the brethren to a holy life it was always in view of Christ's coming. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 11-13. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise; and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God." 2 Peter 3: 10-12.

Not one of the early Christians thought the coming of Christ a matter of indifference. It was to them a theme of much importance, and an event to which they looked for the fruition of all their hopes—it was to them the time of reward, and without it Paul said they were "of all men most miserable," 1 Cor. 15. Death was not to them just as good as the coming of Christ; but in view of the coming of Christ they were not to mourn for their friends that had fallen asleep in Christ as those which had no hope, for the Lord would come again and then the dead in Christ would rise, 1 Thess. 4: 13-18. In view of this event the Lord himself tells us to lift up our heads, for our redemption draweth nigh, Luke 21: 28. In view of the important place the second coming of our Savior occupies in the sacred Scriptures, How can his professed followers be so indifferent, or careless about it as to say, What's the difference when he comes if we are only ready for death? It is a very great difference when he comes, for if he does not come then they which are fallen asleep in Christ are perished, 1 Cor. 15: 18.

Now, I ask, in all sincerity, What is the difference between the church and the world? I have long felt that the difference was, with few exceptions, only in name; and yet I was hardly prepared for the following announcement in our city papers:—"The Young People's Home Society of the Presbyterian church, will hold a Gypsy Encampment and Air Castle Carnival on the grounds of the High School building, in this city, Tuesday evening, Aug. 26." Another item reads thus: "All lovers of fun and good living be sure and be on hand at the encampment at the school grounds next Tuesday evening." This from the Presbyterian church in Marion I was not prepared. 1st, because it has many old and substantial members whom I thought had too much respect for the religion of their fathers to be participants of such an ungodly scene, in the name of religion, or to raise money for religious purposes. 2nd, because their pastor is one of nearly thirty years standing, and has always heretofore held his flock in a little subjection on the various church amusements of the day.

Just think how it looked to see young people bearing the name Christian imitating fortune tellers, and that to raise money for church and missionary cause! And an Air Castle Carnival? the very name would shocked the ears of their fore-fathers, this for the cause of Christ? God forbid! friends, no; Christ's cause will have to do with money raised in any such way, not be deceived; all such money goes to the devil's cause, and to make converts for But these young ladies cleared thirty dollars in this way, fifteen for their fine new ch and fifteen for their missionary out in Paltry sum! to disgrace the sacred name of religion for. How many of the useless pings of those young ladies of the "Society" would it purchase? Just think that our precious Savior was sold for he came to purchase our redemption with his own blood! Precious Jesus, how thou wounded in the house of thy professed friends, hasten the time when thou wilt cleanse thine own cause and thy holy name from such pollutions! Suppose ye, that this few dollars will make one convert in Utah? how many in Marion? What, O what, be the result of that "Carnival" in the day of eternity! Truly "darkness covereth the earth, and gross darkness the people." the light that is in you be darkness? great is that darkness!" said the Savior. the gold has become dross; and the savor lost its savor, and soon it will be cast out trodden under foot of men, if it is not all that. May God have mercy upon those still have a desire to seek and to serve with full purpose of heart, and preparation for the things that are coming upon the earth, and to stand before the Son of man who comes in glory to reward his saints.

"When Moses describes the formation of man, he represents him as made wholly not in part only, of the dust of the ground and says after this, God put breath into him, thereby giving motion to the living machine, which was before a lifeless mass. It is to this doctrine of Moses that our Savior refers, when he says that God is 'a destroyer both body and soul,' or the power of life, 'in hell.' For the word 'that is here' is a 'rendered soul is elsewhere rendered life; and that men, by killing the body, which has been pleased to put in their power, not prevent its returning to life, this belief is the power of God only."—Dr. Priestly.

"The Bible knows not either the existence of 'immortality of the soul' . . . or the doctrine of immortality."—Olshausen, C. 1 Cor. 15.

## Letter Department.

From Bro. Seth Munger.

BRO. BRINKERHOFF: As I read the notice of my last ADVOCATE of the General Meeting to be held at Marion, Iowa, commencing on the 6th, the thought came to me that I like to be there and enjoy the meeting, listen to the word of God; but as circumstances will not admit, remember that heart is in the work. May the word sink deep into the hearts of the people, convince them of the shortness of time, the great necessity of a speedy preparation to meet their God in peace. Although we be deprived of the privilege of coming to be at this meeting, let us all remember the notice of a greater meeting has been given, not far in the future, which shall, if faithful, all meet together to praise him forever. We have many precious promises recorded in the word of God, as the apostle has said, "Ye do well that ye heed, as to a light that shineth in a dark until the day dawn, and the day star

Just think how it looked to see young ladies bearing the name Christian imitating gypsy fortune tellers, and that to raise money for the church and missionary cause! And an "Air Castle Carnival!" the very name would have shocked the ears of their fore-fathers. All this for the cause of Christ? God forbid. No, friends, no; Christ's cause will have nothing to do with money raised in any such way. Do not be deceived; all such money goes to the devil's cause, and to make converts for him. But these young ladies cleared thirty dollars in this way, fifteen for their fine new church, and fifteen for their missionary out in Utah! Palfry sum! to disgrace the sacred name of religion for. How many of the useless trappings of those young ladies of the "Home Society" would it purchase? Just the sum that our precious Savior was sold for when he came to purchase our redemption with his own blood! Precious Jesus, how thou art wounded in the house of thy professed friends! Lord, hasten the time when thou wilt vindicate thine own cause and thy holy name from such pollutions! Suppose ye, that this fifteen dollars will make one convert in Utah? and how many in Marion? What, O what will be the result of that "Carnival" in the great day of eternity! Truly "darkness covers the earth, and gross darkness the people." "If the light that is in you be darkness, how great is that darkness!" said the Savior. But the gold has become dross; and the salt has lost its savor, and soon it will be cast out and trodden under foot of men, if it is not already that. May God have mercy upon those who still have a desire to seek and to serve him with full purpose of heart, and prepare them for the things that are coming upon the earth, and to stand before the Son of man when he comes in glory to reward his saints.

"When Moses describes the formation of man, he represents him as made wholly, and not in part only, of the dust of the ground; and says after this, God put breath and life into him, thereby giving motion to the curious machine, which was before a lifeless mass. It is to this doctrine of Moses that our Savior refers, when he says that God is 'able to destroy both body and soul,' or the power of life, 'in hell.' For the word 'that is here rendered soul is elsewhere rendered life; meaning that men, by killing the body, which God has been pleased to put in their power, cannot prevent its returning to life, this being in the power of God only.'"—Dr. Priestly.

"The Bible knows not either the expression 'immortality of the soul' . . . or the modern doctrine of immortality."—Olshausen, Comm. 1 Cor. 15.

### Letter Department.

#### From Bro. Seth Munger.

BRO. BRINKERHOFF: As I read the notice in my last ADVOCATE of the General Meeting to be held at Marion, Iowa, commencing Sept. 6th, the thought came to me that I would like to be there and enjoy the meeting, and listen to the word of God; but as circumstances will not admit, remember that my heart is in the work. May the word spoken sink deep into the hearts of the people, to convince them of the shortness of time and the great necessity of a speedy preparation to meet their God in peace. Although we may be deprived of the privilege of coming together at this meeting, let us all remember that the notice of a greater meeting has already been given, not far in the future, when we shall, if faithful, all meet together to part no more forever. We have many precious promises recorded in the word of God, and the apostle has said, "Ye do well that ye take heed, as to a light that shineth in a dark place, until the day dawn, and the day star arise in

your hearts." At this great meeting there will none be deprived of the privilege, if faithful; none so poor but what there will be a way provided for them to attend; the poor will be there as well as the rich; the Lord will come and receive them unto himself, that where he is there they may be also. "Let not your heart be troubled; ye believe in God, believe also in me."

From your brother in hope of eternal life, when the Lord himself shall descend from heaven, with a shout.

Freeland, Mich.

#### From Bro. R. H. Canaday.

DEAR BRO. BRINKERHOFF, and brethren and sisters of like faith: I once more in this life attempt to write a letter for the ADVOCATE, which comes to us laden with so many precious letters from brethren and sisters of like faith. Dear brethren and sisters, let us be in the future more prompt in writing for the ADVOCATE. It cheers my heart to hear from you, and to know that you are still steadfast, waiting for home, in the new earth. I am in hope of seeing many of you again, that I met last year at Camp-meeting. Brethren, come praying that we will have a good meeting, and the Lord will bless us. Brethren, I ask an interest in your prayers for me and my family, that we too may have a home with you in the everlasting kingdom of God. Your unworthy brother.

Stanberry, Mo.

#### From Bro. and Sister A. J. Hayes.

BRO. BRINKERHOFF, brethren and sisters of the church of God, to the letter department: We will write a few lines after a long time; not that we have lost interest in the good ADVOCATE, for we hail its weekly visits with gladness, and its cheering letters and subjects with joy; but the cares of this life, we are sorry to say, crowded in, to some extent, so that we have not taken as much interest in the cause of truth as we should, notwithstanding our Savior warns us not to be overcharged with surfeiting and the cares of this life, for which we repent. May the Lord help us to do our whole duty. In Rom. 12: 15 we read, "Rejoice with them that do rejoice, and weep with them that weep. Will the brethren and sisters that read this letter shed a sympathizing tear with us in our bereavement. It has only been since last Wednesday, Aug. 6th, that the great enemy of our race, death, entered our home and tore from our fond embrace our dear little infant son, the delight of our hearts, one day less than five months old, by the instrument of cholera infantum, and consigned it to the tomb, there holding it a captive in the icy arms of death until Jesus comes, who will call it forth to immortal bloom. Dear brothers and sisters, our hearts are torn and sad, and our home so lonely. We have learned from sad experience that death is a reality, and very cruel; yet while we are drinking the deep dregs of sorrow, we sorrow not without hope; for, thanks be to God, who giveth it and us the victory, through our Lord and Savior Jesus Christ.

Dear brethren, never in all my life did the truths of God's word shine brighter, with comfort and consolation in our sad and weary pathway than now. May the Lord help us to bow in deep submission, with a contrite heart, to his will, and put our hope in God, who raiseth the dead, and look forward to the coming of God's dear Son, and dearly love his appearing, who will bring about the fruition of our hopes. We deeply sympathize with Bro. and Sister Wells in their af-

liction, for we do know the agony of their hearts. We do pray the Lord to comfort them in their sorrow.

If the Lord be willing we expect to try and go to the Missouri Camp-meeting and enjoy the pleasure of meeting with our brethren and sisters of like precious faith, and hear the truths of God's word expounded, for it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings." Shall we not all go to the Camp-meeting, praying for the Lord to go with us? And may we all be filled with the love of God, and by his spirit have a foretaste of that grand meeting in the kingdom of God, where we will meet all the servants of God, and those dear little ones who are silently sleeping in Jesus. Then we can sing that triumphant song, O death, where is thy sting? O grave where is thy victory? May the good Lord comfort all our hearts, and save us from the pollution of sin, is my prayer, amen.

From your Brother and Sister in hope of eternal life.

Allerton, Wayne Co., Iowa. Aug. 9.

#### From Sister Paulina Branch.

DEAR BRO. BRINKERHOFF, and readers of the ADVOCATE: after so long a time I will try and write a few lines for our welcome paper. I often feel it a duty to write a few lines, but I have been neglectful, and then I feel incompetent to write, so far as edifying anyone is concerned. But this I can say, that I feel each day that the Lord helps me, and by his grace I expect to overcome; and my whole desire is to set godly examples before those with whom I associate, and especially before my children, and at length that they may be led to serve the Lord before it is too late. How often I fear lest I may in some way bring reproach upon the innocent cause of Christ. My desire is to not be found wanting in the day of our Lord's return. Sometimes I feel lonely while my companion is away, trying to do some good in bringing people to a knowledge of the truth; but if I am permitted to gain a home in the earth made new it will be cheap enough, so I will not complain. Remember me in your prayers, while at a throne of grace.

Hartford, Mich.

#### From Bro. Jacob Gordon.

BRO. BRINKERHOFF: We feel much lost without the ADVOCATE, which comes to Coopersville; please change to Ravenna, Muskegon Co., Mich. We are all alone, but we feel that the Lord is with us in our daily walk, and we want to grow in grace, so that when the Lord shall come we may say that we are glad, and we now believe that the Son of God is near. We are happy in the Lord, and hope that the brethren and sisters will pray for us that our faith may grow brighter and better, till Christ shall come to make up his jewels. May we be so happy as to meet you all there. From your Brother and Sister in Christ.

BRO. C. M. RICHMOND, writes from Walkerton, Indiana: I have, to the present time, made some discoveries in the matter of Bible doctrine that have been a surprise to myself. Many tenets of the Seventh Day Adventists I am compelled to discard, and now wonder that I should ever have entertained them. Now, while this is true it is also true that I do not believe the doctrine of the Restitution as preached by some ministers in this part of Indiana; however, it is received by me as a fixed fact that Christ will set up his kingdom on the earth and occupy the throne of his father David, and reign in righteousness over the nations. This I steadfastly believe, with all that the Scriptures teach concerning that reign.

