

# Advent and Sabbath Advocate.

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

VOL. XXII.

Marion, Iowa, 3rd-day, 15th day of 3rd Month, 1887

(June 7, 1887.)

No. 11

## THE ADVENT & SABBATH ADVOCATE

Is published weekly by the  
General Conference of the Church of God,  
at MARION, LINN COUNTY, IOWA.

W. C. LONG, Stanberry, Mo.) *General*  
JOHN BRANCH, Wayland, Mich.) *Conference*  
A. C. LONG, Marion, Iowa.) *Committee.*

TERMS.—Two dollars per year. One dollar  
and a half to new subscribers. Specimen copies  
sent free.

Address 'Advocate,' Marion, Iowa. Money Or  
ders made payable to Jacob Brinkerhoff.

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 re-  
stored to its original glory and condition as the  
future inheritance and abode of the redeemed and  
the Kingdom of God, Faith, Repentance, the  
future Judgment, the Resurrection, Redemption,  
the Prophecies, the Christian Life, and kindred  
Bible subjects.

### 'A Cup of Cold Water.'

The Lord of the harvest walked forth one day  
When the fields were white with the ripening  
wheat,

Where those he had sent in the early morn  
Were reaping the grain in the noonday heat.  
He had chosen a place for each faithful one,  
And bidden them work till the day was done.

Apart from the others, with troubled voice,  
Spoke one who had gathered no golden grain;  
'The Master has given no work to me,  
And my coming hither has been in vain;  
The reapers with gladness and song will come,  
But no sheaves will be mine in the harvest home.

He heard the complaint and he called her name;  
'Dear child, why standest thou here?  
Go fill thy cup from the hillside stream,  
And bring it to those who are oiling there;  
I will bless thy labor, and it shall be,  
Left in remembrance as done to me.'

'Twas a little service; by grateful hearts  
Thanked God for the water so cool and clear;  
And some who were fainting through thirst and  
heat

Went forth with new strength so dear;  
And many a weary soul looked up,  
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart,  
On those who were reaping the golden grain;  
I have thought in thy work I had no part,  
And mourned that my life was lived in vain.  
But now thou hast opened my eyes to see  
That thou hast some little work for me.

If only this labor of love be mine,  
To gladden the heart of some toiling saint,  
To whisper some words that shall cheer the weak,  
Do something to comfort the worn and faint,  
Though small be the service I will not grieve,  
Content first a cup of cold water to give

And when the Lord of the harvest shall come,  
And the laborers home from the fields shall  
call,

He will not look for my gathered sheaves;  
But his loving words on my ears will fall,  
'Thou gavest a cup of cold water to me,  
A heavenly home thy reward shall be.'

—Selected by MRS. CORA J. BOOTH.

Chicago, Ills.

### Be of One Mind.

SERMON BY JOHN BRANCH.

'FINALLY, be ye all of one mind, having  
compassion one of another; love as brethren,  
be pitiful, be courteous, not rendering evil  
for evil, or railing for railing, but contrairi-  
wise, blessing; knowing that ye are thereun-  
to called, that ye should inherit a blessing.'  
1 Pet. 3: 8, 9.

Having been quite seriously afflicted for a  
few days, and confined to my bed, suffering  
great pain, I have been led to consider these  
words—'Finally be ye all of one mind, having  
compassion one of another; love as brethren,  
be pitiful, be courteous.' A more perfect in-  
vestigation upon this subject would be of  
great value to all who profess godliness. We  
are not enough of one mind; there seems to  
be too much fight dwelling in the bosom of  
professors; we find those who do the least  
in the cause spiritually or financially pos-  
sessed of this spirit. A more prayerful and  
devoted life is necessary to make us healthy  
and fruitful in the service of the Lord.

'Finally be ye all of one mind, having com-  
passion one of another.' Question: What  
mind should we be possessed of, that we may  
have compassion one of another? Answer:  
We could not be of one mind unless some  
rule of the divine order should be obeyed.  
We are so different in our ways; our likes  
and dislikes are so different that that which  
one would love another would hate, and if  
we should be possessed of a virtue, some oth-  
er one would regard it to be an evil, hence  
we are not able to fill the divine record while  
in our natural state, hence we should have  
the mind of Christ dwelling in us. 'Finally,  
brethren, farewell; be perfect; be of good  
comfort; be of one mind; live in peace, and  
the God of love and peace will be with you.'  
2 Cor. 13: 11. 'Only let your conversation be  
as it becometh the gospel of Christ, that  
whether I come and see you or be absent, I  
may hear of your affairs, that ye stand fast  
in one spirit, with one mind, striving togeth-  
er for the faith of the gospel,' Phil. 1: 27.  
Hence it is necessary to have the spirit of  
Christ and the mind of Christ.

These two elements will enable us to be-  
come united. If we are possessed of the spirit  
of Christ we will bear its fruits, and the fruits  
of the spirit is love, joy, peace, long-suffering,  
gentleness, goodness, faith, meekness, tem-  
perance. If we were possessed of these things  
certainly we could be of the same mind.  
Question: If we have compassion one of an-  
other what will be the result? Answer: The  
result of having compassion one of another  
will be so readily seen that no one will be de-  
ceived with regard to its genuineness. The  
apostle to the Phillipians said, 'Fulfill ye my  
joy, that ye may be like-minded, having the  
same love, being of one accord, of one mind.  
Let nothing be done through strife or vain  
glory, but in lowliness of mind let each es-  
teem others better than themselves,' Phil. 2:  
2, 3. If we have compassion one of another  
we will seek to build each other up, and our  
greatest pleasure will be to overlook the faults  
of others. Be pitiful. Question: What is it  
to be pitiful? Answer: To be pitiful would be  
to have compassion, or compare their circum-  
stances with those of our own. Think what  
we would do if we were situated as they are,  
to pity them, to be sorry for them and if thus  
we feel how willing we are to overlook the  
mistakes of others.

Be courteous. Question: What is it to be  
courteous? Answer: Courteous would be re-  
spectfully obliging. We are taught in the

scriptures how to appear before others, and  
how to esteem others, and let him that think-  
eth he standeth beware lest he fall. O how  
much we can do toward helping others to  
stand if we have the right spirit. We are  
taught not to render evil for evil, nor railing  
for railing; but how apt we are to say unkind  
things to each other, and sometimes the sword  
could not pierce deeper, or as deep as unkind  
words. We should not rail out against any.  
That will never win them to Christ, but may  
have a tendency to sever them from the vine.  
Then let us learn the great and important  
lesson now. Let us fully appreciate our call-  
ing and learn to be kind. I would to God  
that we were so bound together that it would  
not be safe to speak against one of the mem-  
bers of the church. Love is the great chain  
which binds us together. Then let us, one  
and all, pray for that love, for that oneness,  
for that one mind, and one spirit. We soon  
would mount up as on wings of eagles. We  
soon would see the cause prosper in our midst;  
sinners would be converted, our children  
would be saved; we would not be so formal.  
May God grant that the Church of God may  
see the day when love and peace may reign  
complete, is my prayer.

Your Bro. in Christ.

### The Second Coming of Christ.

A PAPER READ BEFORE THE METHODIST MIN-  
ISTER'S MEETING OF BUFFALO AND VICINITY,  
MARCH 16, 1887, BY ELD. C. W. WINCHESTER, A. M.

St. Peter, in the last chapter of his second  
Epistle, says: 'There shall come in the last  
days scoffers, walking after their own lusts,  
and saying, Where is the promise of his com-  
ing? for since the fathers fell asleep, all things  
continue as they were from the beginning of  
creation. . . . But the heavens and the earth  
which are now, by the same word are kept in  
store, reserved unto fire against the day of  
judgment and perdition of ungodly men. . . .  
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 burnt up.  
Seeing that all these things shall be dis-  
solved, what manner of persons ought ye to be  
in all holy conversation and godliness, looking  
for and hasting unto the coming of the day of  
God, wherein the heavens being on fire shall  
be dissolved, and the elements shall melt with  
fervent heat.'

In the first paragraph of the above quota-  
tion we have a prophecy which does not seem  
improbable when applied to atheists, infidels  
and materialists who reject the Bible as a pack  
of fibs and lies. But how shall we express  
our surprise when a minister of the gospel,  
and the editor of a theological review, rests  
himself on his official tripod and declares  
that all the Christian centuries have been  
mistaken; that Christ will never come back to  
earth? Are we dreaming, or did we under-  
stand his words as they were meant? Here  
are some of his sentences:—

'The parousia is Christ's presence with his



wicked Jews see Jesus coming on the day of Pentecost? Did any one see him come at that time? Did he come in clouds at the destruction of Jerusalem? Does he come 'in clouds' to the humble contrite souls that pray? I will tell you when this prediction will be fulfilled. It will be at the time referred to in the seventh verse of the first chapter of Revelation, where we read of Christ: 'Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.'

Turning baak to St. Matthew's Gospel we read in the 30th, 31st, and 36th verses of the twenty-fourth chapter: 'Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other. . . . But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.' Does that sound like 'the continuous and abiding presence of Christ among his disciples,' 'inaugurated on the day of Pentecost?' Did he 'send his angels with a great sound of a trumpet' and 'gather together his elect from the four winds,' at Pentecost, or at the destruction of Jerusalem, or at the overthrow of the Roman Empire? Have the elect ever been gathered together by the angels? When? Where? Do you belong to the elect? Were you present at the gathering? Is it not perfectly plain that the coming of the Son of man and the gathering of the elect by the angels, are future events, set down in the divine mind for a particular day? Christ himself did not know when that day would be. But our Review editor does. He says Christ 'came on the day of Pentecost,' and on five other days, which he specifies with great minuteness and assurance.

To refute the theory that there will be no visible, bodily advent of our Lord, I need only to repeat the words of inspiration without notes or comment: 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations' (Matt. 25: 31, 35). 'Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels' (Mark 8: 38). In all the passages which I have quoted, the verb come is a translation of the Greek *erchomai*, which never means anything but 'to come'; to arrive; to go forward: or to go.'

Thus far, I have chiefly used the words of Christ himself. Paul also believed in the second advent. In his mind it was a single future act, and not a continuous state. To the Thessalonians he wrote: 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with him in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord' 1 Thess. 4: 16, 17. To the Philippians he wrote: 'Our citizenship is in heaven: from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body' (Phil. 3: 20

21). If Christ's advent is nothing but an 'eternal abiding with his Church,' if it is 'wholly spiritual,' why were Paul and his brethren looking for the Savior 'from heaven?' What a pity that there was not some wise man on hand to inform them that the Savior came on the day of Pentecost, and that he knew nothing of any other coming! If the great apostle to the Gentiles had been a subscriber to the Methodist REVIEW, he might have been a wiser man, and his theology would not have to be 're-examined' at this late day in the history of the Church.

(Concluded in next number.)

### Satan Came Also.

In the account which is given of the life and trials of the man Job, this significant, general statement occurs: 'Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.' The marginal readings give us, 'The adversary came also in the midst of them.' Whether this refers to some particular incident, or whether it is to be understood as a general statement, it certainly illustrates what seems to be a very general, if not universal, fact. Every good thing has its foe, and always will have so long as Satan lives and retains his satanic character. This principle is illustrated in nature; for every plant, or shrub, or tree which the gardener or farmer would raise there seems to lurk, in air, or soil, a hidden enemy, which but for the persistent vigilance of the husbandman, will prove its utter destruction. The late Henry Ward Beecher was once speaking of the Canada thistle as the pest of farmers, and the persistent tenacity with which it clung to life in spite of the most dilligent efforts to root it out. 'But,' said he, 'let some man invent or discover some use to which the thistle could be put so that it should become a profitable crop, and it would immediately run out. Bugs would eat the tender plants, flies would sting it in the blossom, mildew and blight would strike it, and only the most careful, systematic and painstaking husbandry could save it from utter extinction.' We cannot, of course, verify this statement as to the Canada thistle, as no such discovery or invention as is here hypothecated has ever been, or is likely soon to be made; but it certainly is a striking way of stating the general fact that in nature every good thing has its foe. When trees and plants, etc., appear, to make their offering good, Satan (an adversary) comes also among them.

The prevalence of this fact in great historic movements is even more striking. Our first parents were caught by the seductive, subtle influence of the great deceiver of all mankind. Made in the likeness of God, fitted for communion with him and placed under circumstances calculated to promote the continued and blessed fellowship of the Holy One, they found, when it was too late to avert the dreadful calamity resulting from their disobedience, that in their very acts of worship, Satan had also come with them, to present himself before God. Thus the conflict of good and evil in the world began. When Jesus the Son of God came from his solitary retreat in the wilderness of Judea, to present himself openly as the sent of God for a high and holy work, Satan met him, and by all the power of his cunning arts in that wonderful series of temptations recorded in the fourth chapter of Matthew's gospel, sought to thwart his purposes. When the Son of God came to present himself before the Lord, in a most remarkable way Satan came also

with him. But in this case the Son was the victor and Satan was the vanquished. So also in the history of nations. We delight to speak of our own nation as having been planted in this wilderness country, one hundred or more years ago, as the home of the free; but along with the early beginnings of the nation came the seeds of that system of oppression which, a few years since, cost us so much blood and treasure, and which came so near costing us our national life. So with smaller communities. Let there be started to day, anywhere in this broad country of ours, a thriving little village with its church and school and business enterprises designed to give thrift and comfort to its inhabitants, and Satan will plant a dozen saloons right in the very midst to feed their vulturous lives on the hard earned wages of the toiler, and rob children of their birth-rights, women of their natural providers and protectors, and men of their manhood and their souls. So with individuals. Probably no man ever resolved that he would live a better life, but Satan appeared to him in some form, and tried by ridicule or discouragement, or some other device, to make him, from that hour, a worse man than he had ever been before.

Thus it would seem that the statement with which this article begins, whatever the intent of the writer may have been, was really the declaration of a universal truth. Why this should be so, we have not sought to answer. The practical question is, what shall be the outcome of this universal conflict? Let the victory of Jesus over the personal Satan, at the beginning of his own ministry, be the answer. Let the testimony of John, that 'For this purpose the Son of God was manifested that he might destroy the works of the devil,' be our inspiration and encouragement. Every personal effort to gain a better life in Jesus will be a success even though Satan stand at the door of every good purpose, if only faith lay hold upon the hand of the Conqueror. So with the larger than personal conflicts with evil; the contest, though long and fierce, cannot be uncertain as to the final issue. As surely as Jesus is the Son of God, and as surely as he is on the side of every good and righteous cause, so surely every good and righteous cause must finally triumph. Our only anxiety, then, should be to know that we are in the right, and our constant purpose should be to stand, with unfaltering trust in God, by our call to duty.—*Sabbath Recorder*.

### The Bible in the Chamber of Inquisition.

In the course of conversation with the Rev. W. C. Van Meter, who is now on a visit to this country in a brief interval of his mission work in Italy, he informed us that he had been enabled to print a large number of copies of the Gospel according to John in Italian for use in the Sunday-schools of Rome. The children there are following the International Course, the subjects of which just now are in that Gospel. A singular coincidence, which shows the changes which God has worked, is that the Gospel was actually printed in the room formerly used as the torture-chamber of the Inquisition. The printer who had undertaken the work was obliged to leave his former business premises, and looking around for a new location, selected rooms in an ancient edifice that appeared suitable. There he set up his presses and compositor's cases. A strange-looking iron ring in the ceiling arrested his attention, and on making inquiries about it learned that he was actually in the old Inquisition, and that the room he occupied had served as a torture-chamber. There, within the walls that have resounded with the cries of men and women suffering for conscience' sake, he set up and printed the Gospel of John.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, June 7th, 1887.

JACOB BRINKERHOFF, Editor.

Growth in Grace and Knowledge.

THE last words of Peter to the disciples scattered abroad, of like precious faith, were, 'But grow in grace and in the knowledge of our Lord and Savior Jesus Christ.' One great truth is here authenticated, that after individuals are brought to a knowledge of Christ and his salvation; after they have found the Savior and been pardoned from their guilt and sin, that they have something to do. To simply make their profession of belief in Christ as their Savior is not enough: to be justified from sin is not the end of faith; to have the remission of sins that are past is all important. But the Christian life is more than that; there is to be a daily walk and conversation, the newness of life after the new man has been put on, and in this stage of life Peter's direction and well wishes come in, to grow in grace and in the knowledge of our Lord and Savior. To know the Lord Jesus better is to know the Scriptures better; to search them daily to know what is truth; and to know the truth and live it out is to have sanctification, as the Savior has said. If we put ourselves in harmony with God by loving him and revering his word, by keeping his commandments and obeying his laws, by following in the footsteps of his Son, then shall we grow in grace; then shall we have a deeper work of grace in our hearts, and, as with the psalmist, the Lord will compass [crown him,] us with favor [grace] as with a shield.

These words of Peter may very well be used by the individual Christian in his self-examination—Am I growing in grace and in a knowledge of Christ? Is my growth in knowledge of the right kind? Am I richer in divine grace and do I know more of divine truth as the years go by? Do I know more of Scripture knowledge and of sanctifying truth than when I consecrated myself to God? Growth is a progression, and while we live we should grow in grace and in a knowledge of Christ. This growth makes us more amiable Christians, more, it lets the light of God shine out from us and enables it to be seen that we have learned of Jesus and are followers of him. We are living epistles of the Lord, known and read of all men, who look for good works to follow us. Not only does it make the Christian a proper person passively, but his actions, as an intelligent free moral agent, are for the glory of God, and in all that he does it is uppermost with him to make it appear that he is a child of God, and the public service of God is his delight. The people of God are his choice, and he loves their society and fellowship. He has peace of mind which the world cannot give or take away. These are some of the experiences of the growth in grace and the knowledge of our Lord and Savior Jesus Christ.

But more than this, to us as a people Peter's recommendation is of full force. Are we a progressive people? As a body of people do we grow in grace and knowledge? Do we know the Savior better? Are we progressing in the divine life, and making progress in understanding the divine Word? This is primarily an individual work, but if individuals come up to their proper standard

then the body will follow and there will be progression. We should not only be aggressive toward the hosts of sin, to induce people to be loyal to God in observing his commandments and keeping the faith of Jesus, but we must be progressive in the Christian life, in grace and in the knowledge of the truth. Are we a progressive people and learning from the pages of divine truth, or are our stakes set, as it is said, and are we so established that we are opposed to further advance? We read of Apollos, who spake and taught diligently the things of the Lord, and to him was the way of God expounded more perfectly, and the example is worthy our imitation. As we carry abroad the message of Jesus' soon coming and his kingdom, we ask the people to search the scriptures daily, as did the noble Bereans of old, to see if these things were so, and to receive that which is truth. Let us all possess that spirit of investigation, that we may grow in grace and in the knowledge of the truth, that we may be sanctified therein, and be prepared for a home in the everlasting kingdom of God, soon to come.

Conditional Immortality.

UNIVERSALISM is advancing in the world in one way, and that is by the defection of Orthodoxy; or, rather, we might say, by orthodoxy out-doing itself. There are many extremes into which people run, and the medium between them is generally the correct line. Universalism is one extreme and the teaching that endless torment is the sinner's doom, is another extreme, neither of which is correct. Orthodoxy has but little to say any more about this doctrine that is incorporated into their creeds, that eternal misery awaits the impenitent. It is far better to preach the love of God in the salvation he has provided, and the love of Christ in his sacrifice and offering to save the lost. But the question is a very proper one, which was asked by the apostle Paul, 'What shall the end be of them that obey not the gospel?' And the preacher of the gospel should set it forth sufficiently for the sinner to see how the justice of God is going to be vindicated; and also because the Scriptures are very plain in their declaration that their destiny is everlasting destruction from off the earth; they are to be destroyed out of the territory of the kingdom of God, to leave room and place for the abode of the saints, for their happiness and enjoyment.

The old doctrine of eternal torture has brought a revulsion of feeling over a large part of the civilized world, and very many intelligent people repudiate it: very many ignore the Bible and its God, saying that a merciful God could not so inflict cruelty and torture, and the theory makes infidels. This is one of the greatest weapons that infidels use against the Bible, and in the last published work by infidelity's latest champion, he brought his greatest force to bear against Deity on the theory that professed Christians taught, that the Bible teaches this theory. And in the only Reply to Ingersoll that was ever made, its author had only to deny that the Bible taught such a doctrine, and then he showed what the Scriptures do teach that the transgressors' fate is. There is a fearful record against the teachers of that doctrine, and it is the direct source of a great deal of infidelity, and along with that, so much blasphemy against the sacred Word.

But why need infidelity or Universalism be the two outcomes for discarding eternal torture? Infidelity can certainly promise us

nothing for the future, and Universalism does not agree with the scripture teaching of conditional salvation, for salvation is shown to depend upon faith and repentance; and if all are saved these seem unnecessary. Holding on to the Bible and the remainder of the orthodox creed which they have been taught, Universalism is the only refuge, hence many go there. We frequently read of late, of ministers renouncing the doctrine of eternal torment, and we anxiously look to see what will be the next step. Their reformation stops too soon; they do not renounce pagan-papal teaching, and so what they still hold on to drives them to another extreme. If, with eternal torment they would also renounce unconditional immortality, they might take into their place a great and noble truth, and have an exalted view of the attributes of God—his love, justice, and mercy. If every man, woman, and child, is possessed of immortality by virtue of being born into the world, and must exist to all eternity, then if eternal conscious suffering is not truth the other extreme must be true, that all mankind must be saved. And so it is that the doctrine of unconditional immortality is responsible for both these errors

Conditional immortality is the doctrine that man is now mortal, and that his immortality is only to be enjoyed in the future state, and is dependent upon Christ for its being bestowed. He says, 'I am the life, the truth, and the way.' 'I am the resurrection and the life,' 'He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.' The teaching is very plain that salvation is dependent upon believing on Christ. Following out one line of this scriptural teaching it leads us right on to what that condemnation of the unbeliever is, which Paul so distinctly states to be everlasting destruction. If we were now immortal we would not be told to seek for it, Rom. 2: 7, for people never seek for what they already have; and if people can never die; if they have that property about them which can never die, then the wicked have immortality as well as the righteous, and they must be kept somewhere throughout eternity, and that view gave rise to the doctrine of eternal misery; discarding the doctrine of eternal conscious suffering the other extreme must take its place, that all mankind will be saved. But the truth is between the two. The reasonable view, the Scriptural view, the view consistent with the love, mercy, and justice of God, is that they who fail to secure eternal life through the Lord's own appointed way, are destroyed from off the face of the earth; destroyed as human beings, while the matter composing them is not annihilated, letting philosophy remain true, but, as Malachi states it, they become ashes under the feet of the righteous throughout the eternal ages of the kingdom of God, consumed as stubble. See also Ps. 37; the wicked shall be cut off, shall not be, they shall perish, and Obadiah says they shall be as though they had not been, and thus mercy and justice meet in their destruction, in their having perished. This being the case of the impenitent they are, of course, not immortal, and that is positive proof that man is not by nature immortal, and if he ever obtains it it must be by the gift of God, as stated by Paul, Rom. 6: 23, and that it is through his own appointed way through Jesus Christ our Lord.

We have some dear Christian friends who still hold to the belief in natural immortality, and in saying that their theory is responsible for the doctrine of eternal torment—

more horrible and terrible than Inquisition—and also for its other universal salvation, especially when the doctrine revolts upon the mind with the kindest of feeling toward those who would entreat them to attach themselves to their other good views, and see how the love, and goodness, and justice, of God, are in conditional immortality. Its enlarged views of the ways of God of salvation, it places Jehovah blasphemer's voice in this passage, and indicates the Bible from the church and malevolence; it gives standing of the terms used in the definitions and their common meaning, and to the fullest extent an understanding of the part performed in the work of redemption from the dominion and power

Then, as we love truth let us walk with that earnestness which our Lord and when found let it cause our Savior more and to feel its effects in our lives.

The Difference of

It is a very common remark who observe a day of rest and different from that specified in the commandment that 'one day is as another,' that all days are alike, and we observe of the command if we observe the seven in regular succession, true, the same reasoning holds to other days than the Sabbath. The Passover was commanded on certain days of the year, the tenth day of the first month, the family was commanded to keep it during the night, and the first of the month was the great Passover, the heathen nations were wont to celebrate the festival to the northern world, as the blessing of the sun-god on the fruits of the field. Superstitious children of Israel had forbidden to observe their great festival the day the heathen held defend such a practice by the difference in days, one is a day with as much propriety as another. But any one can see who should habitually hold festival with the yearly festival of the sun-god, and on a day commanded by the Jewish people considered a heathen rather than a shiper of the sun-god and God. If there be no difference in themselves, there is a vast difference in the things which the day in the observance of the days of the week; one may remember God's things, and as a sign of other, though primarily to the sun-god, is now a festival, a memorial of the things they represent two ends and the Sabbath instituted and imately observed on a day on which God commanded

Take another illustration of many of the ancient rites, or the effusion of

more horrible and terrible than the Roman Inquisition—and also for its other extreme, universal salvation, especially when the former doctrine revolts upon the mind, I do so with the kindest of feeling toward them, and would entreat them to attach a reform on this doctrine to their other good reformatory views, and see how the love, and mercy, and goodness, and justice, of God, are manifested in conditional immortality. It gives us enlarged views of the ways of God in the plan of salvation, it places Jehovah above the blasphemer's voice in this particular, it vindicates the Bible from the charge of malignity and malevolence; it gives us an understanding of the terms used in the Scriptures to express life and death according to their definitions and their commonly accepted meaning, and to the fullest extent gives us an understanding of the part our Savior hath performed in the work of redeeming man from the dominion and power of death.

Then, as we love truth let us search for it with that earnestness which only can find it, and when found let it cause us to love our Savior more and to feel its sanctifying effects in our lives.

#### The Difference of days.

It is a very common remark among those who observe a day of rest and worship different from that specified in the fourth commandment that 'one day is as good as another; that all days are alike, and we obey the spirit of the command if we observe any one day of the seven in regular succession.' If this be true, the same reasoning holds good in respect to other days than the Sabbath. For instance, the Passover was commanded to be observed on certain days of the year. On the fourteenth day of the first month every Jewish family was commanded to kill a lamb and eat of it during the night, and the fifteenth day of the month was the great annual festival. About the time when the Jews held their Passover, the heathen nations of the East were wont to celebrate the return of the sun to the northern world, and to implore the blessing of the sun-god on themselves and on the fruits of the field. Suppose some of the children of Israel had found it more convenient to observe their great annual festival on the day the heathen held theirs, they could defend such a practice by saying 'there is no difference in days, one is as good as another,' with as much propriety as people now use the argument. But any one can see that the Jew who should habitually hold his passover festival with the yearly festival of the heathen sun-god, and on a day different from that commanded by the Jewish law, would be considered a heathen rather than a Jew, a worshiper of the sun-god rather than the true God. If there be no difference in the days themselves, there is a vast difference between the things which the days represent. So it is in the observance of the seventh and the first days of the week; one was instituted that we may remember God as the Creator of all things, and as a sign of loyalty to him; the other, though primarily to represent loyalty to the sun-god, is now claimed to be distinctively a memorial of the resurrection of Christ. They represent two entirely different things, and the Sabbath institution cannot be legitimately observed on any other than the day on which God commanded it to be observed.

Take another illustration. In the religious rites of many of the ancient heathen, sprinkling, or the effusion of water upon a person

denoted the cleansing of the person from sin and uncleanness. The same rule in the Christian Church is emblematic of the same thing; but the immersion of the Baptists represents an entirely different idea. Paul says, 'Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For as we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' Rom. 6: 3-5. Again in Col. 2: 12, he says, 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' As Christ was buried and raised to a new life, so immersion represents the burial of the body with all its sins, and the rising to a new life. Baptists who accept the memorial of the resurrection in place of the memorial of God's rest from his creative works can, with equal propriety, accept the emblem of cleansing from sin for that of Christ's burial and resurrection.—Light of Home.

#### 'Slept With his Fathers.'

FIRST.—Why is it, since the Scriptures throughout the whole Bible so plainly and unqualifiedly declare that saints die, are buried, and sleep the sleep of death, that ministers persist in teaching, without divine sanction, that they are alive, and gone to heaven or somewhere else? Why do they, or others, presume to divide man into two separate self-existing creatures, soul and body, and say that the latter sleeps, but the former lives on, when they have no 'thus saith the Lord' for it? In the hundred or more texts bearing on this point, the Bible neither makes nor allows any such division; it says David, Solomon, Asa, and others, 'slept'—not their souls or bodies—but each man himself as such, 'slept with his fathers,' 1 Kings 2: 10; 11; 21: 43; 2 Chron. 16: 13. Why attempt to add or take from these plain, simple, positive and divinely inspired declarations? Why try to make it appear that dead saints are alive when they are not? What ultimate profit or gain is there in deceiving or being deceived?

Second.—Not only this, but why attempt to make it also appear that dead saints are gone somewhere, when according to the Scriptures there is no place yet prepared for them to go to? The Hittite, Hivite, and Jebusite, are still in the land, and consequently Israel cannot inherit the promised Canaan till their enemies are driven out. In other words, the wicked must be destroyed, and the land purified, before the saints, 'the meek, shall inherit the earth.'

Third.—Hence we see the significance and the necessity and supernal grandeur of Christ's second personal coming—an event made prominent, and forcibly taught by our Lord himself and all the New Testament writers, as the time and means of raising the righteous dead—bringing in 'everlasting righteousness' and making 'the place of his feet glorious;' for until this glorious revelation of our coming King shall occur, no dead ones have or can have life, immortality, peace, or possession. 'Even so, come, Lord Jesus,'—Selected.

#### The Failure of Christ.

God was pleased that he who came as the Son of man, our brother, should have this also as one of his trials—to labor in vain. 'He

came to his own, and his own received him not'; he stretched out his hands all the day to a gain-saying and rebellious people; he encountered dead indifference, fierce opposition, reproach, and calumny; he was betrayed and deserted; was lifted up on a cross in the midst of that Jerusalem over which he had wept in vain, died a malefactor's death, and was buried in a stranger's grave. Those of you who have failed to find position or comfort, fame or sympathy, in the world, may have One who can bear his share with you here, who chose this place in life, which you call loss, that he might be nearer you, and show you that life has greater things than all you coveted. Those of you who complain that you have labored for your fellowmen and God with small return, have One here who gave up infinitely higher things, and met from men a more cruel award. Is it not a token of God's compassion, that into a world of loss and disappointment, of bruised hearts and shattered hopes, he sent his own Son to be the sharer of them—their sharer, that he might show men how to bear them? He had his thoughts of depression as we have—true, real, deep—explain it as we will; but he put his motive before the eye of God, and left the result unto him. 'He did not fail, neither was he discouraged.' Through clouds of depression he had star-like glimpses of the travail of his soul—the fruits of his toil that made him say, 'I thank thee, O Father'—and that helped him to press on till he uttered from his cross, 'It is finished'—the grand prophetic word which assures us that every life that has sought to do the will of God is a complete and perfect life, whenever and however it may close. That word, 'It is finished,' repeats the saying which came up from his Spirit long before—'My judgement is with the Lord, and my work with my God.'—Dr. John Ker.

#### Fancied Slights.

A VERY prolific and constant source of unprofitable sorrow is caused by fancied slights or small misunderstandings. Too much importance ought never to be attached to these. We should not be too sensitive for comfort. We should not too tenaciously watch over our personal dignity. The trivial things which destroy our composure and invade our peace, are pitiful. An acquaintance is preoccupied, and passes us with a hurried recognition on the street; another fails to return our call, or seems to prefer the society of some one else to ours, and we are harrowed and hurt—perhaps bitterly resent the fancied injury. A noble natured person will never resent the omissions of others, or falsely construe their motives. It is a good rule never to listen to the suggestions of pride, suspicion or jealousy, in regulating our intercourse with the world. Even where injuries have been received in return for benefits, if you would know the happiness that true nobility of soul confers upon its possessor, forgive, and as far as possible, forget. The brave only know how to forgive. It is the most refined and generous pitch of virtue that human nature can arrive at. The coward, the mean soul, never forgives, but waits in ambush for an opportunity to strike in the dark, or stab in the back. The power of forgiving flows only from a strength and greatness, consciousness of its own force and security, and above all the temptations of resenting every fruitless attempt to destroy its happiness. Small minds are hurt by small events; great minds see through and despise them. True self-respect is always full of respect towards others, and wastes no thought on petty meanness or the discourtesy that arises from ill breeding.—Selected.

## The Great Bridge.

A. C. LONG.

THE Sabbath is a great bridge spanning the broad and rolling stream of time, reaching from Eden lost to Eden restored. It is supported by four immense pillars built by Jehovah himself, and firmly founded upon the bed rock of inspiration.

The first pillar stands amidst the beautiful flowers and garlands of Eden, and upon its virgin soil, yet untainted and untarnished by the blighting and withering blasts of sin. The second pillar, twenty-three hundred years distant from the first, was built upon the rock foundation of Mt. Sinai, whilst the lightnings flashed with awful splendor from its summit, and the deep roar of thunder rolled along its base while the earth quaked with its ponderous weight. The third pillar, fifteen hundred years distant from the second, was built by God's own Son when amidst the darkening heavens, the rent rocks and quaking earth, he expired on the cross, by which the law was established by faith, and the beloved disciples rested the Sabbath day according to the commandment. Luke 23: 56.

The fourth and last pillar, two thousand years distant from the third, stands amidst Eden restored and in the garden age of the world, when the knowledge of the Lord covers the earth as the waters do the sea, and when all nations learning war no more shall come from Sabbath to Sabbath to worship the King, the Lord of hosts. Isa. 66: 23.

This great bridge, standing upon these four ponderous immovable pillars with many stays and braces, spans and arches in beautiful rainbow tints, the broad, rolling, and seething stream of time, reaching from Eden lost to Eden restored.

## Lack of Knowledge.

MARY ADELAIDE ADAMS.

'My people are destroyed for lack of knowledge,' Hosea 4: 6. The foregoing language contains subject for thought of the utmost importance, as the Lord through his prophet Hosea was talking to his people. The question arises, Who are his people? They are divided into three classes. The most important is the first class, named *his peculiar* people, which embraces all who keep the commandments and the faith of Jesus. The second class embraces those who *profess* to know the Lord, but as described in the same verse, as those who 'have *forfotten* the law of God and rejected knowledge;' will not 'search the scriptures' but leave it for the preacher to do. The third class are those who reject God, namely, the sinner, so called.

Again I ask, Who are his people? God said to Ezekiel: 'Behold, *all* souls are mine.' Here we need no further explanation. All souls belong to God, consequently are God's people. 'My people are destroyed for lack of knowledge.' Who then can be saved? The first class, God's peculiar people. 'And so all Israel shall be saved.' Rom. 11: 26. 'Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city,' Rev. 22: 14. Those who do and keep *all* God's commandments are those who are saved. Some would ask, Are not the second class to be saved also? Are they not earnest and sincere, working to advance the cause, building up churches, engaged in charitable work, &c.? I ask, Are they living up to the requirements of God's word? Are they daily seeking for knowledge? Are they dai-

ly searching the scriptures to find what is required of them? Are they following in the footsteps of the meek and lowly Jesus, who came *not* to destroy the law but to fulfil, and said, 'Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.' The same dear Savior who admonished us to keep his commandments, even as he had kept his Father's commandments.

There is no *half way* work in the plan of salvation. If we would be saved we *must* obey God and keep his commandments, and keep *all* of them. 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' He has transgressed the law, inasmuch as he is a law-breaker. If you call on your grocery man for ten pounds of sugar and he weighs out nine pounds and fifteen ounces, he is dishonest, though only one ounce is lacking. When God gives us ten commandments and we keep only nine, we are law-breakers, and *inevitably* must suffer the penalty of law breakers. Peter says, 'It would have been better for them not to have known the way of righteousness, than, after they have known it, to turn away from the holy commandment delivered unto them.' He who searches the scriptures daily with a view of obtaining knowledge *cannot* help finding out what is required of him; there is really *no* excuse, for Christ did *not* command us to follow the preacher, but says, 'Follow me.' He kept the commandments, therefore if we would follow him *we* must keep the commandments, and they are not grievous. Will they not be destroyed for lack of knowledge?

The third class are far different. They are not hypocritical; they make no pretense of Christianity, many denying all pertaining thereto. Others carelessly drifting on with the multitude, wholly unconcerned as to their future welfare; others denying God in word and deed. What is their reward? They shall be 'destroyed for lack of knowledge.' They will not seek God that they might obtain mercy. 'For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch,' Malachi 4: 1. Brethren and sisters, Oh let us be watchful, lest we fail in the performance of some duty; be faithful, lest we be found wanting; be diligent lest we be overcome instead of overcoming; be daily seeking and searching for knowledge, lest we, too, be 'destroyed for lack of knowledge.'

Bald Knob, Ark.

## Laws That are Good and Laws That are not Good.

H. P. MADILL.

In the beginning when God created man he gave him laws that were good and placed him in a goodly, fruitful garden, free from noxious weeds, and he might have remained in the fruitful garden and attained unto eternal life had he not disobeyed the Lord. His disobedience brought death and a curse, which is the penalty for disobedience; so man became a dying creature by the judgment that was then passed upon him, and the earth is cursed for his sake. Thorns, thistles, and poisonous weeds, grow, and ravenous beasts, reptiles, and birds are in the land, that fight and devour one another; and even man who was given a good law to keep, and might have reflected the holy and righteous character of God, as man was made in his likeness, now has fallen so low that he he too kills his

fellow-man. It was the breaking of God's good law that brought all this state of things about. The seventh day Sabbath is in this good law. The Sabbath is made for the righteous; the wicked cannot rest, so none but the righteous keep it. But how can we keep the Sabbath since we have been condemned? Answer: The Lord in his mercy has provided a plan of salvation for all that will repent (not persist in sin), and show their faith by doing what he has told them as a sign of their faith. As the sentence is death and we have nothing that we can give to free us, so God, in his mercy, brings a second Adam into the world, who is of the seed of the woman, who is a representation of God in the flesh, is a holy offering as he bears his Father's character, and is born of our race, is made an offering by God for us, and thus we are redeemed by the death of one who is a true representation of heaven.

God's holy and just law to man is written by God himself on two tables of stone, and given to him by the hand of Moses, as the reader will find recorded in Ex. 20. Without a knowledge of this law and faith in Christ, we cannot be good civil citizens and have God's character, or live godly and have a hope of attaining to eternal life and glory in Eden restored. This is law that is to our best advantage, and is good for all men in all the world and in all time.

Now we are ready to notice the laws that were given to man by God that were not good. The reader will notice that when man fell into sin he was called on to manifest his faith in a Savior by making an offering to typify the true offering (Christ) that was to be made in after years. This, and other things became more and more burdensome as time advanced, and the world became more wicked as we approach the time when the Savior was revealed. In the time of Noah, about 1600 years after creation, the Lord, in order to put a check to sin and preserve the seed of the woman that was only found righteous in Noah and his wife and his three sons and their wives; so the Lord calls him and tells him that he is about to destroy the world by a flood, and for him to prepare an ark for the preservation of himself and family, which he did, as you will find in Gen. 3; and he and the beasts and creeping things and fowls (males and females of all kinds), were gathered into the ark, so they might be preserved alive until after the flood.

But after all this great deliverance and manifestation of God's power, we find the world fast drifting into idolatry. Thus Abraham was called from his father Terah's house, 427 years after the flood, to go into a strange land, with his wife and substance, and Lot, his brother's son went with him. In Abraham's time circumcision was instituted, which separated the people of God from the unbelieving Gentiles, or unbelievers. The people of Israel were sorely tried and punished on account of their sins. A famine takes place in Canaan, so they went into Egypt, and remained there in bondage 430 years; after which Moses brings them out of Egyptian bondage, and they journey 40 years in the wilderness, on account of their unbelief. The mortality was so great that all died during this short time after leaving Egypt, except two, Caleb and Joshua. On their entering the land of Canaan there were ceremonial and civil laws instituted by which they were to be governed as a nation and church; along with these they had the ten commandments written on tables of stone by the finger of God, and given to Moses. The ceremonial or typical laws pointed to Christ, and the

civil laws, such as giving one tenth to priests and to supply sacrificial offerings, circumcision, the observation of numerous fast days, and in the civil laws were allowed to put away their wives if they were hard of their heart.

These are the laws the Lord gave people that were not good. They had been in view, but they could not make them thereunto perfect; these passed away at the advent of Christ, the true offering. So the church is free from this sort of bondage. Now salvation is free to all who will observe God's holy and just law, accept Christ as their Savior, by submitting to the rite of baptism; and they do to serve the Lord's passover.

Now we think no one need to be mistaken about what laws are good and what are not good, and there is no reproach placed against God nor the children of God, but the reproach is on the Gentiles who were without hope and without a Savior in the world. Shame on the Gentile who has the finger of scorn at those who have through the fiery ordeal, which shall through liberty we now enjoy over those who were during the Mosaic dispensation. All this we must remember there is a new world around us, and we are to stretch out our hands to save ourselves, it takes time and means. The New Testament is a revelation of Jesus Christ and his plan of salvation. Here we find the faith of Jesus. We must search the scriptures to have a knowledge of the law, and then we are to exhort and comfort all long-suffering and kindness. A man is not a selfish man, nor yet a hasty and unreasonable man, he will love his enemies, and do good to bless and curse not, but to praise and thus show that we are all free to err, and that the Lord is merciful to all who come to a knowledge of the truth and repent. It is not the penalty of the Lord's law that he hates, but his sins; and it is not a loss if he does not come to a knowledge of the truth and repent, and not a warning.

Elmvale, Ontario.

## LETTER DEPARTMENT

From Bro. M. A. B.

DEAR BRETHREN, I've been thinking of a beautiful world of light and life. Where the sun forever shines, and day excludes the night, where darkness is a stranger, it cannot enter in, and the air is pure, ethereal, likewise is free from sin.

In that land will be no sin, or none that are defiled, for the city of God is holy, by man it was not pilled. In that country all are healed, no sickness enters there, or pain, or sighs whatever, in that beautiful land so

No crying in that country, all tears are wiped away by the hand of God, our King. In a land of endless day, and there will be no dying, or groaning on that plain, for the people will live again, and never part again.

Dear Brethren, would you and Dear Sisters, one and all, where friends will be united, then hear the Savior's voice, come all ye that are weary, and oft with grief cast

civil laws, such as giving one tenth to the priests and to supply sacrificial offerings, circumcision, the observation of numerous feast days, and fast days, and in the civil law they were allowed to put away their wife for the hardness of their heart.

These are the laws the Lord gave the people that were not good. They had a good end in view, but they could not make the comers thereunto perfect; these passed away at the advent of Christ, the true offering for sin. So the church is free from this sore yoke of bondage. Now salvation is free to all that will observe God's holy and just law, and accept Christ as their Savior, by submitting to the rite of baptism; and they do well to observe the Lord's passover.

Now we think no one need to make any mistake about what laws are good and what are not good, and there is no reproach to be placed against God nor the children of Israel, but the reproach is on the Gentiles who were without hope and without God in the world. Shame on the Gentile that points the finger of scorn at those who have passed through the fiery ordeal, which shadowed the liberty we now enjoy over those who lived during the Mosaic dispensation. But after all this we must remember there is a perishing world around us, and we are called to stretch out our hands to save them. This takes time and means. The New Testament is a revelation of Jesus Christ and the gospel plan of salvation. Here we find a blessing on those that keep the commandments and the faith of Jesus. We must search the Scriptures to have a knowledge of these things, and then we are to exhort and entreat with all long-suffering and kindness. The Christian is not a selfish man, nor yet a stiff bigot, nor a hasty and unreasonable crank. He will love his enemies, and do good to them, to bless and curse not, but to pity the erring, and thus show that we are all fallible and liable to err, and that the Lord is gracious to all who come to a knowledge of the truth and repent. It is not the person that the Lord hates, but his sins; and it is the sinner's loss if he does not come to a knowledge of the truth and repent, and not ours, if we give him warning.

*Elmvale, Ontario.*

LETTER DEPARTMENT.

From Bro. M. A. Branch.

DEAR BROTHERS, I've been reading,  
Of a beauteous world of light,  
Where the sun forever shineth,  
And day excludes the night;  
Where darkness is a stranger,  
It cannot enter in,  
And the air is pure, ethereal,  
Likewise is free from sin.

In that land will be no sinners,  
Or none that are defiled,  
For the city of God is holy,—  
By man it was not piled.  
In that country all are healthy,  
No sickness enters there,  
Or pain, or sighs whatever,  
In that beauteous land so fair.

No crying in that country,  
All tears are wiped away,  
By the hand of God, our Father,  
In a land of endless day.  
And there will be no dying,  
Or groaning on that plain,  
For the people will live always,  
And neyer part again.

Dear Brethren, would you live there,  
Dear Sisters, one and all,  
Where friends will be united?  
Then hear the Savior's call:—  
Come all ye that are weary,  
And oft with grief cast down,

Come take your cross and follow,  
I'll lead you to the crown.

My brethren, I have started  
To gain that heavenly place,  
And Jesus, he will help me,  
I must not lose the race.  
Oh! pray the Savior often,  
My brothers, sisters, too,  
That he will watch and keep me,  
And safely guide me through.

*White Cloud, Mich.*

From Sister N. M. Hastings.

BRO. BRINKERHOFF: I have been thinking for a long time of writing a letter for the ADVOCATE, but have felt incapable of writing anything that would be interesting to the readers of the paper, and have neglected doing so; but I am so glad to see letters from brethren that I am acquainted with, and those also that I am not, and thinking that perhaps some of my friends would like to see a letter from me will make the attempt. I truly believe we are living in the days when the apostle said, 'In the last days perilous times shall come,' and realize to some extent the peril of Christians in these days when the world and the church walk hand in hand; and then I remember the words, that God's people are to be zealous of good works, and a peculiar people; and though we are peculiar as far as Sabbath keeping, that alone will not save us. We must be zealous of good works. Thus we are not only peculiar by keeping God's Sabbath, but our works must be good also; not merely outside works, but our works must be from the heart, for the Lord looketh at the heart, for we know the scripture that says, 'The days come when I will write my law on the heart;' and I ask myself daily, do I do the will of my Master from my heart, or am I saying by my actions, My Lord delayeth his coming?

Oh! my brethren, let us wake out of sleep and be children of the day; let us strive earnestly to overcome every thing that is evil, and show by our daily walk that our hearts are in the work by trying to lead others to know the Lord, and I verily believe the Lord will hear our prayers and send more laborers into the field. But we must not leave it all for the preacher; it is our duty, every one of us to do what we can, and we cannot excuse ourselves by saying we have no talents. There are none of us so weak but the Lord requires us to do something, and if we are willing and obedient we shall in no wise lose our reward. The Lord looks at the heart, and though we may feel weak and have 'fightings without and fears within,' if we but put our trust in him, he will carry us safely through, for we have a merciful High Priest that can be touched by our infirmities, and he is ever making intercession for us. Then let us look up and lift up our heads and rejoice, knowing our redemption draweth nigh; and though we are living in the perils of the last days, he will never leave us nor forsake us, but will give us an abundant entrance into his everlasting kingdom. Glorious thought! that just over there we shall be beyond all the cares and turmoils of this life, where sickness, sorrow, pain and death, can never come, and God himself has promised to wipe all tears from off all faces.

Then, can we not say, these light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory? Then let us stand firm at our post, doing every known duty with zeal and energy, as for eternity; and the Lord will prosper us and the cause will be advanced, and we ourselves built up together in the Lord.

May the publishing work prosper, and all connected with it be encouraged and strengthened; also all the brethren united in the hope of the gospel, is the prayer of your sister in Christ.

*Hartford, Mich.*

From Bro. John C. Lea.

DEAR READERS OF THE SABBATH ADVOCATE: This is the first time that I have written to the readers of the paper. I and my companion have been keeping the Sabbath for fourteen years, and want to be with those that will be found faithful when the Lord comes to gather the lonely ones home in his kingdom. We meet every Sabbath, and there is one more family that meets with us. The ADVOCATE is all the preacher we have, but our earnest desire is to hold on to the end, thro' all the trials and struggles of this life, with a hope of a better life in the future. I hope that all the lonely ones will hold on, for the time is very near for the Lord to come. We remain your brother and sister in the faith.

*San Jose, Cal.*

The Resurrection.

In the 'British Colonist'—a paper formerly published in Stanstead, P. Q., under date of Feb. 1, 1827, is found a sketch of a funeral discourse delivered by the Rev. R. Alder, in St. James (Wesleyan) Chapel, Montreal, a few weeks previously, in which the following passage occurs:—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Does infidelity inquire, How can all these things be? We ask in reply, is anything too hard for the Lord? Cannot He who formed the body of man out of the dust of earth collect its scattered particles, and re-organize and re-animate it? Walk abroad and contemplate the operations of nature, at the return of spring; and while you see the flush of vegetation overspreading the ground, and behold the whitening lily, the blushing rose, and the ripening corn, enquire whether He who renews the face of the earth cannot raise the dead. See the drayon-fly repairing to the margin of its pond in search of a convenient residence during its chrysalis state. Behold it in the little pendant coffin in which it dwells for a season, and then gaze upon it as it leaves this abode and launches into the air, with that gracefulness which is peculiar to this majestic tribe; and tell me why the human frame may not burst the barrier of the tomb, and soar to regions, for which some latent organization may peculiarly fit it. Enter the laboratory of the chemist, and see him intermixing and analyzing liquids of essentially different kinds, and say, if these can be effected by merely human agency, what is to prevent that Being whose power is irresistible, from raising the dead? 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ.'

STRANGE that so many warnings are unheeded. A minister in Bridgeton, N. J., has been mastered by the chloral habit, and compelled to resign his charge. He says a physician recommended it to him, but it so gained the mastery over him as to affect his actions. Such things always will; even quinine has ruined some men, and tobacco its thousands. Whoever makes 'a necessity for himself is not wise.'

## THE ADVENT &amp; SABBATH ADVOCATE

## One Dollar Wanted.

THE readers of the ADVOCATE are apprised of the fact that the General Conference is short of means. There is a scarcity of means occasioned doubtless on account of shortness of crops and scarcity of money in the country. The Conference now owes Bro. Brinkerhoff about one hundred dollars for publishing the papers at the end of the first half of the year. And at this rate we will owe him another hundred at the end of this Conference year. Besides we have earnest calls for ministerial labor in West Virginia, Minnesota and elsewhere. Now as all are interested in sustaining the ADVOCATE and MISSIONARY, and the spread of the truth in new fields beyond the limit of our State Conferences, we ask each member or individual to donate one dollar to the General Conference fund for this year ending Oct. 25. And let this amount come in as soon as possible. Now if any can give more than a dollar we would be glad to have them do so. Especially those that are living outside of the limits of our State Conferences and are not helping to sustain them.

In the former dispensation, besides the other offerings, each individual was required to give a half shekel for the sanctuary, and none was to give less, or appear before the Lord empty. Ex. 30: 12-16. So we ask each person to give the small sum of one dollar. If you prefer to send the ADVOCATE to a friend for eight months for the dollar you can do so, and have it credited to you in that way. We hope there may be a general response to this call. Send the amount to the ADVOCATE office and it will be receipted in the paper. If each individual will respond to this call we will have sufficient means to meet all expenses.

A. C. LONG.  
W. C. LONG.  
JOHN C. BRANCH. } Gen. Conf. Com.

As the above article was written about the same time of W. C. LONG's, and without any knowledge of it, and although it covers the ground and supports the same plan, yet the Committee inserts this to remind the brethren of their duty in this direction.

A. C. L.

THE church at Marion has had a very pleasant visit for a few days past from Bro. C. DeVos, on his way from Texas, where he has resided for nearly two years, to Battle Creek, Mich., where he had formerly lived. Our readers are acquainted with his writings and they would all be pleased with a personal acquaintance, and they would find him a very intelligent, conscientious, Christian man.

PERSONS asking questions to be answered through the ADVOCATE will greatly oblige us by writing their questions separately from their manuscript, or letters for the Letter Department, as they are thus liable to be overlooked. We are always willing to answer questions through the ADVOCATE, or out of it, concerning our cause and the understanding of the scriptures regarding our faith and hope, and have answered many by private correspondence. Matter for the paper presented in this way is often of much interest.

The sermon on the Second Coming of Christ, on another page, contains much that is good on the subject. It is particularly good because it was delivered by a Metho-

dist minister, before a Methodist ministers' meeting. It shows an advance of this great subject before the attention of the professed people of God, and should by all means be a prominent article of faith in the theories of all professed Christians. A good point in it is that our coming Savior is the same Jesus, the identical man of Calvary and crucified Jesus, the same body which was buried, is coming again, our risen Lord and coming King. Let this subject be everywhere set forth as the hope of the church.

'SATAN CAME ALSO,' an article in another column, presents evil influences among good works well worthy the consideration of all. The deep-seated evil of the saloon and dram-shop comes very properly under that head. How great the contrast in those States where saloon license exists, from those States where the prohibitory law has been passed. There hotel offices have a bar connected with them, many of them have, where guests must smell the horrid stuff and see more or less of drunkenness. In our own city of Marion the County jail contains two prisoners, so small a number having been unknown before for a long time, the results of prohibitory law. Sin and evil exists among all earthly good, but the time is coming when nothing but righteousness shall reign upon earth. We long for the time.

## APPOINTMENTS

No preventing providence, I will hold meetings as follows:

At Republic City, Kansas, as brother Harris may arrange, June 18 and 19th.

Bishop, Jewell Co., June 25th and 26th.

Warwick, July 2nd and 3rd. Our Quarterly meeting will be held at the latter place.

J. H. NICHOLS.

## Quarterly Conference.

THERE will be a Quarterly Conference meeting of the Church of God held in Warwick, Republic Co., Kansas, no preventing providence, commencing on Friday (at the commencement of the Sabbath) evening, July 1st, and continuing over First day. Warwick is located at the terminus of the Central Branch R. R., running through Republic Co., Kansas, and one mile from Hardy, on the B. & M. R. R. in Nebraska. Come and enjoy this meeting with us. W. R. SCOTT, Sec, per J. H. NICHOLS, Pres.

PROVIDENCE permitting, there will be a Quarterly meeting of the Church of God in Michigan, held at Lacota, commencing Friday evening June 24th, and continue over Sabbath and first day. Lacota is situated on the Kalamazoo and South Haven rail road, three miles west of Grand Junction, where the Chicago and West Michigan R. R. crosses, which will make it convenient for those coming from North or South, East or West. We expect a good meeting at this place, and hope to see a large gathering of the brethren and sisters. Let us come praying for God's blessing upon us, and we certainly will not be disappointed. We hope the preaching brethren will make an effort to come and help to make a good meeting. Would like to have the Ex. Committee present to make some future arrangements. Subscriptions for the ADVOCATE will be received at this meeting. Yours in the blessed hope.

J. C. BRANCH,  
J. HOGBOOM,  
W. E. FIELDS. } Ex. Com.

## Received on Subscription for Advocate

John C Lea \$2, Mrs Geo. Hobson \$1.50, Mary E Benight \$2, Polly P Cooper \$2, A S Price \$2, A R Edwards \$2, S I Adams \$1, Nathan Davis \$2.

Donation Mary E Benight \$1, Gen. Conf. fund, A R Edwards \$1.

To pay indebtedness on publishing—A S Price \$1, A H Cleaves \$5, A E Case \$1, Daniel WLamb \$1, E C Eaglesfield \$1, C DeVos \$1.

## Books and Tracts for Sale at this Office

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

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

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

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

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

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 22 pages, Price 5 cents, 50 cts per dozen.

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

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

The Change of the Sabbath, Who Authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

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

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

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

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

The second coming of Christ, Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.

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

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

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

Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

Materialism, by Jacob Brinkerhoff,—1 cent.

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

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

Faith, Repentance, and Baptism, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

Mrs White's Visions, a candid Examination by A H Cleaves, price 8 cts, 75 cts per dozen.

God's Law Perpetual: Its eternal obligations. by W H Ebert: 16 pages; single copies 4 cts, 40 cts per dozen.

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

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

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

Advent

"Thy Wo

VOL. XXII.

## THE ADVENT &amp; SABBATH

Is published weekly

General Conference of the

at MARION, LINN COUNTY

W. C. LONG, Stanberry, Mo.

JOHN BRANCH, Wayland, Mich.

A. C. LONG, Marion, Iowa

TERMS.—Two dollars per year in advance, and a half to new subscribers sent free.

Address 'Advocate,' Marion, Mo. Orders made payable to Jacob I

THE ADVOCATE is devoted to the doctrines of the Second Advent, the Signs of the Times, the Sabbath, together with the other doctrines of the Bible, the Nature of Man, his fall, his redemption, his future inheritance and abode, the Kingdom of God, the future Judgment, the Resurrection, the Prophecies, the Christian Sabbath subjects.

## John's Mis

MARY E. W.

'Whoever committeth the law: for sin is the transgression of the law: 1st John 3: 4.

I've heard them preach  
Revile the holy Sabbath  
And then kneel down  
Forgive us our transgressions  
They think the loved one  
Was far in age and do  
And careless in ex

He surely didnt know  
Would rather serve the  
That it would more e  
Than God's old fas  
Such things have all  
And fashion rules th  
Without the deeds

Oh, John! you'll ha  
You've surely misse  
Or else of faith you  
For sin is not tran  
For Christ has don  
At least that's what  
And firm is their

But I believe I'll ta  
The dear old Bible  
If I can find by tur  
That this is an il  
Do we make void  
Ah! this wont do  
And causes a cor

I see by reading I  
That Paul knew  
As this same subj  
But he said Th  
Thou art a leader  
A light to guide  
Dost practice w

Ah well, if this  
Can preach this  
No matter what  
It bothers us t  
Put this old fas  
It says to keep  
But we no lea

We'll keep the  
For we can nev  
For this is wha  
Of course we  
I fear upon the