

# Advent and Sabbath Advocate.

"THY WORD IS A LAMP UNTO MY FEET AND A LIGHT UNTO MY' PATH."

VOL. IX.

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## The Advent and Sabbath Advocate,

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THE ADVOCATE is devoted to the promulgation of the doctrines of The Second Advent of Christ, The Signs of the Times, The duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other Commandments of God, The Nature of Man, his Unconscious state 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.

### Sweetly Trusting in Jesus.

How sweet to look beyond this age,  
To that bright one to come—  
When Christ shall come to earth again,  
To renovate our home.

How sweet to know this age will end,  
This age of war and strife—  
That Christ our King will surely come,  
To bring immortal life.

How sweet to look to that blest time  
When he shall reign as King;  
Then we to Zion's gates shall come,  
And our glad praises sing.

How sweet to think that earth will bloom  
All free from sin's dark stain—  
That Prince Immanuel shall sit  
On David's throne to reign.

How sweet to think that we may dwell  
On that fair blissful shore,  
And sing the praises of our King  
In peace forever more.

How sweet to think we'll meet our friends  
Who now in Jesus sleep,  
And with them range fair Eden's plains,  
And ne'er be called to weep.

How sweet to know our sins forgiven,  
While in this world we roam,  
That when our wanderings here shall cease,  
With Christ we'll dwell at home.

How sweet to do our Father's will,  
Supported by his grace;  
To feel the joyful thought within,  
That soon we'll see his face.

S. E. BRINKERHOFF.

### Probation under the Abrahamic Covenant.

SAMUEL DAVISON.

WHILE the population of the world was sparse and mostly nomadic, the patriarchal form of government was necessarily the only effective one that could be maintained. Moving bodies of people amid vast unpeopled regions of country, could not easily be controlled by one central power. Any dissatisfaction with such a power would only lead to a new migration to escape any coercive measures that might be adopted. No effective government could be exercised over such a people. They must necessarily carry their government with them; and just so far as religion affected their modes of life it must underly their form of government. Abolish religion and they would have

no commendable principle left, because vice and necessity pay no homage to ancestral precedence or to pre-eminent virtue. Without religion all communities must fall into despotism or anarchy; social institutions would perish, and the weak become the prey of the stronger. This is the reason why all the ancient peoples of the earth have maintained some form of religion. It is not from any innate conviction of the immortality of the soul, but a traditionary sentiment that all government originated with God, who still rules the destinies of men, and will ultimately bring all evil-doers to judgment. This sentiment, in some form, cultivated or crude, pervades all human communities. It was carried from Babel around the world. It is the patriarchal faith perverted to suit the idolatries of aspiring men who rejected the covenant promise of a chosen seed receiving the dominion of the world.

Noah, and Shem, and Abraham, and Job, and all the posterity of Jacob held this faith until the time of Moses, and served God with these expectations; in all that is said of them there is not an intimation that they ever looked for "mansions in the skies." Their faith is expressed by Job, when he said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin [is gone] worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." While the patriarchal age remained God was wont to manifest himself to these eminent men in direct, personal, and providential ways; giving them the counsels of his will, conferring upon them extraordinary prosperity, affording them deliverances from adversaries, and thus openly owning them as his servants, and setting them apart for himself. But as the nations of the earth multiplied and acquired power their witness for God and truth would lose force with men of worldly minds; and God now determined to raise up a nation for himself, and to set it among the nations of the earth, by whom he would be known and made manifest as the God of the whole earth. For this purpose he chose Abram and his seed to be his witnesses in all the earth. By a series of wonderful manifestations of his care over them he raised them to distinction above all the kingdoms of earth, entered into covenant with them to be their God, to guide and to bless them above all people, and with an oath which he swore by himself he promised to fill the whole earth with his glory. In the oath that he swore to Abraham, to Isaac, and to Jacob, he promised that in their seed should all the families of the earth be blessed. In other words, that by their seed he would perform all his good pleasure toward the earth; so that the apostle says, God made Abraham heir of the world. How an heir? Adam forfeited the everlasting inheritance thereof, and Abraham inherits it, or is to do so. That all men might know that this is God's purpose toward the earth, God, by special revelation called Abram to leave his father's house and the land

of his nativity, to sojourn in the land which he had chosen to give him and his seed for an everlasting possession. Abram obeyed, and God led him into the land of Canaan.

In this proceeding God made Abraham and his chosen seed public characters; not only attested depositaries of his word, but typical representatives of his purposes toward mankind. While they kept his commandments he rebuked kings for their sakes, and said, "Touch not mine anointed, and do my prophets no harm." He suffered no man to do them wrong. Ps. 105: 14, 15. In this there was a manifestation of God's care of his people; and when they had become a multitude of people, which could be constituted a nation, he brought them out of the house of bondage with a high hand and an outstretched arm; he entered into covenant with them and by his great mercy endured long with their evil manners, until, at length, by the strength of his holy arm, he gave them possession of the promised land and dispossessed the former occupants thereof to give it to them as his chosen seed.

All this time God had avisible residence among them, was accessible to them by a divinely appointed medium, and honored them by answers to their requests and delivering them from all adversaries that rose up against them. While they kept his commandments and walked in his law they were a highly honored and an exalted people; and had they continued steadfast therein their peace would have been as a river, and their righteousness as the waves of the sea. When the nation reached the acme of their prosperity, and the temple for God was completed on Mt. Zion, God came down at the dedication thereof and manifested his presence therein; then was the time of their exaltation above all nations. Riches and honors flowed in upon them, and all nations contributed thereto, for "all the kings of the whole earth sought the presence of Solomon to hear his wisdom which God had put in his heart." 2 Chron. 9: 23.

Here was an exhibition in typé to all nations of what God would do for his people in the restitution spoken of by all the holy prophets from the beginning of the world. It was for their sins that this glory was taken away from them. But as this, and incomparably more, was comprehended in the covenant made with Abraham, Isaac, and Jacob, when the glory was departing from national Israel, he raised up prophets to assure them that believed his testimonies, that more than this glory would he yet bestow upon his people. When the favored nation had suffered great reverses, a sacred psalmist said, "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens." Ps. 89: 1, 2. God had said, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." Ps. 89: 3, 4. This is the substance of all the promises, and the sum of all that the prophets foretold; and before that typical nation ceased its appointed functions as a prophet to the nations, the promised seed of David appeared and mani-



fested his appointment to the office of a Savior of Israel; and hence he said, "Behold, a greater than Solomon is here." Luke 11: 31.

None of the prophets speak of Abraham or his seed obtaining any inheritance in any other place than that which God showed him when he entered into covenant with him. Nor do they speak of the royal seed of king David as sitting upon any other throne than that which David occupied, as God's anointed king of Israel. After David's day the promises of the highest glories of the people of God are identified with the re-erection of David's throne and the restoration of his scepter over the kings of the earth. When the angel Gabriel announced to the virgin Mary God's purpose that his Son should be born of her, she being a legitimate descendant of David, he said, "He shall be great and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1: 31. When Mary visited her cousin Elizabeth both the two women congratulated each other on what God promised them, and said, "He hath holpen his servant Israel in remembrance of his mercy, as he spake to our fathers." So also Zacharias, the father of John Baptist, said this was done "To perform the mercy promised to our fathers, and to remember his holy covenant, the oath that he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all our days." Lu 1: 71.

From Abraham's day, when he received the promise of an everlasting inheritance in the land of Canaan, to the appearing of Jesus Christ, all men were taught to look for redemption by the seed that was promised to him. There was then no other name given among men whereby they might be saved. And the salvation promised Abraham was the same in which all the families of the earth shall be blessed: and that is, a resurrection to an everlasting inheritance in the land which God then showed him. He that believed God believed these things; and if he did not join himself to Israel he at least worshipped the God of Israel, and sent his offerings to the place of sacrifice. Rahab the tavern-keeper of Jericho, Araunah the Jebusite, and the Queen of Sheba, are instances of Gentiles believing this word of the Lord. And in the days of the apostles proselytes from every nation on earth are mentioned as present at Jerusalem at the pentecost. And the wise men who came to Jerusalem to find him who was born King of the Jews, and the treasurer of Candace (Acts 8: 37), are all instances of the truth of this proposition, that it was known in all the earth that God had appointed Abraham and his seed as representative people; and during this period everlasting life in an inheritance to be given of God, was predicated upon God's promise to Abraham and his seed; and the only way Gentiles could obtain it was by becoming heirs with Israel of the promise of everlasting possessions in a life to come.

This was the probation of all men from Moses to Christ. This is the record that God hath borne of his Son! John 5: 11, 12. All the way through from Abraham to Christ salvation was as much of the Jews as it has been since Christ laid down his life for us who believe in him. Thus also the law of Israel was the law of every proselyte—"One law shall be to him that is home-born and unto the stranger that sojourneth among you." Ex. 12: 48.

The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

II. The prophet declares that the kingdom of Israel shall be no more until the rightful heir shall come.

1. Who is this rightful heir? I answer, JESUS OUR LIFE-GIVER. But, says the objector, I demand the testimony. Well, it shall be forthcoming. Please listen to it. "And as since the time that I commanded judges to be over my

people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son." 2 Sam. 7: 11-14. Now it is clear to my mind that the seed spoken of in this portion of holy writ, which was to come out of the loins of David, is the seed, the identical seed spoken of in Ps. 89: 3-37. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne unto all generations. . . . Then thou spakest in vision to thy holy one, and saidst, I have exalted help upon one that is mighty; I have found one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the horn of sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquities with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

In this interesting portion of Holy Writ, the following truths are pre-eminently set forth for our reception.

1. The covenant and oath, which Abraham's God made with David, centres in the firstborn from the dead, Jesus, the Christ. Col. 1: 18.
2. That God would make him, Jesus, higher than the kings of the earth; for he shall have the honorary title, "King of kings and Lord of lords," and shall be King over all the earth. Rev. 19: 16; 17: 14; Zech. 14: 9; Ps. 72.
3. That God would keep his mercy for him forever, and his covenant should stand fast with him.
4. That David's seed should endure for ever; and his throne or kingdom as the days of heaven.
5. That if his children, Israel, forsake the law of God, and walk not in his judgments, and break his statutes, and keep not his commandments, (and the Sabbath is one of them!) then he would visit them with a rod for their transgressions, and chasten them with stripes for their iniquity.
6. Although Israel may rebel, and bring upon themselves, as a nation, "wrath to the uttermost!" Nevertheless, God will not take away his loving kindness from them, nor suffer his faithfulness to fail.
7. God will not break his covenant with David, nor alter the utterances which he has made to him.
8. Abraham's God has sworn by his holiness, that he will not lie unto David! Therefore, HIS SEED shall endure forever, and his throne or kingdom shall be made under the reign of his seed, whom God hath made both Lord and Christ, as permanent as the sun! It shall be established forever as the moon, and as a faithful witness in the world or ages to come!

Reader! when you shall have proven that God is not a sinless being; that Judah and Israel have not rebelled against him, and been chastised, broken up as a nation; put out the sun, blown out the moon! then you will be in possession of *valid testimony*, to prove that the kingdom of Israel is not to be restored and given to Jesus, the seed of David, at or subsequent to his coming.

In further proof of my position that the seed of David spoken of in the Scriptures, already quoted, is the Christ, your attention is invited to Ps. 132: 11,—"The Lord has sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." And Peter, while under a divine influence, in his sermon on the day of Pentecost, quotes this scripture and applies it to Christ, Acts 2: 29-31—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet and knowing that God had sworn with an oath to him, that he would raise up Christ to sit upon his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither Christ's flesh did see corruption." Hence, Christ must have according to David's knowledge, and Peter's preaching, the throne, the kingdom of David.

Again, your attention is called to Isa. 9: 6, 7,—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Master of the everlasting derful, Counsellor, the Master of the everlasting Prince of Peace. \* Of the increase of his government there shall be no end, upon the throne of David, and upon his [David's] kingdom, to order it, [David's kingdom.] and to establish it, [David's kingdom.] with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this!" No condition here.

The woman, that was seated upon the scarlet colored beast, and all her daughters, admit that the child spoken of in this portion of Holy Writ is the Lord Jesus Christ, and that he was literally born of Mary, the wife of Joseph, whose lineage Matthew traces down through the male line, from Abraham to Joseph, the husband of Mary. Luke commences with Joseph, and traces his lineage back through the male line to Adam, which was the son of God. And the institution of circumcision was the seal to the oath and promise of God to Abraham, "In thy seed, [not the seed of the Holy Spirit,] shall all the families of the earth be blest"—saved. Hence it was designed to keep before the mind of Abraham and his posterity the glorious truth, that Jesus our Life-giver, the rightful heir to the throne or kingdom of David, was to be a literal offspring of Abraham, the fruit of the loins of David. Therefore, we have had a literal fulfillment of that portion of the prophecy which had reference to his birth—which is *prima facie* testimony that the remaining portion of this prophecy will be as literally fulfilled! It is true, that in all civil courts *prima facie* testimony may be rebutted by adducing positive testimony. But where is the positive testimony? Echo answers where! Hence the government of ISRAEL and the AGE TO COME, will be upon the shoulder of Jesus, and upon David's throne or kingdom, he will be placed by the "Lord of Hosts," in order "to establish it with judgment and with justice, from henceforth, EVEN FOREVER!"

And as David's kingdom was located in Canaan, or Palestine, and the twelve tribes of Israel were the subjects of his kingdom, and Jerusalem the capital, therefore Palestine, the land God promised to Abraham and his seed, is to be the territory proper of Christ's kingdom, and the

\* Israelite Indeed. Vol., 12. No., 2. p. 27.

twelve tribes of Israel restored to the favor of God, and to their own land—the land promised to their fathers, will constitute the native subjects of his kingdom. The Gentiles that have embraced the gospel had it been pressed to them, also those who survive the great tribulation, which is to be fought at the closing up of the age or the coming of Christ, "who have heard of his fame nor seen his glory," and they shall submit to his government; and over them and his associated rulers will reign. And Jerusalem, now in ruins, will be built up in glory, as foretold by Israel's holy Seer. Then the law will go forth out of Zion, and the word of the Lord from Jerusalem. &c. &c. Isa. 2: 1-5; Micah 4: 1-7; Isa. 38: 20-21; Jer. 30: 18-22; Jer. 31: 11-15; Jer. 31: 22-25; Jer. 31: 28-31.

The wise men who came from the East to worship the infant Savior, stood this subject better than many of our day. Matt. 2: 2—"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and art come to worship him." \* Wicked Herod understood that he was destined according to the word of God to have the throne of David and reign over the house of Jacob forever! (But he erred in time.) Hence he sought his life! Matt. 2: 13-14.

The just and devout Simeon understood that he was subject to a charm! Please listen to his light to lighten the Gentiles, and to thy people Israel." The Gentiles' light has been, and still is; but Israel's glory he has not seen! neither can he be, only as he receives his restorer and King.

Again the testimony of Gabriel is to the effect that it will be received by all who are to know the truth as revealed in the Oracles. Luke 1: 30-33,—"And the angel said unto her, Fear not, Mary: for thou shalt favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Now, Jacob had twelve sons, the heads of the twelve tribes of Israel. And these tribes were allotted the house of Jacob (not a Gentile), over whom will reign Jesus of Nazareth, who was born of Mary, the wife of Joseph, according to the law of generation, according to the immutable purpose of God. Therefore, he must be heir to the throne of Israel; and as it had not been fully occupied during his sojourn here, neither did he receive possession of it then, neither according to his own testimony (John 1: 51) and that of the prophets and apostles.

Daniel fixes upon his second coming, the time when he is to come into possession of the kingdom of Israel. Dan. 7: 13. St. Paul in 2 Tim. 4: 1, has coupled the coming of Jesus and his kingdom together, and says they shall return. And without a kingdom it is impossible for him to reign. Consequently, when he comes, God will give it to him. A

(To be continued.)

\* Though he was born king of the Jews, he humbled himself, even to wash the feet of his disciples, and became obedient unto death, even the death of the cross. But God hath exalted him, at his own right hand, and shall establish him on the throne of his father David, over the kingdom of his fathers, to sway his righteous government over the world!



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establish him on the throne of his father David,  
on Mt. Zion, to sway his righteous scepter  
over the world!

## What is Truth?

JACOB GRIM.

JOHN 5: 28, 29.

“MARVEL not at this: for the hour is coming  
in which all that in the graves shall hear his  
voice and shall come forth; they that have good  
unto the resurrection of life, and they that done  
evil unto the resurrection of damnation.”

In a careful examination of the above words  
there are a few things should be taken into con-  
sideration. First, the time when the words  
were uttered. Second, the people to whom they  
were uttered. Third, the condition of the people  
to whom they were spoken.

That they were spoken to all the world, or the  
inhabitants of the world at large, is one of the  
errors that has led to a misunderstanding of the  
above text. Jesus was very emphatic on this  
point, which we endeavored to show in our last,  
and will try to make plain in this article.

The time when these words were uttered was  
when the Gentile world, or the people at large,  
were in the condition of which Paul speaks when  
he said “they were without God, without Christ,  
and without hope in the world.”—Eph. 2: 12-15.

Second. The people to whom the words were  
uttered were those embraced within the com-  
monwealth of Israel, to whom Paul said the  
Gentile world were aliens, and estranged.  
Eph. 2: 12-15.

Third. The condition of this people called  
Jews was in covenant relationship to God, which  
covenant they had failed to keep, and therefore  
they were under condemnation for the violation  
of this covenant.

We shall offer some proof in support of our  
position. Jesus Christ was very explicit in re-  
gard to his mission and relationship to the house  
of Israel. We will first take the testimony of  
Paul on the question. “But when the fulness  
of the times was come, . . . he was made of a  
woman, made under the law, to redeem them  
that were under the law.” Now it is a self-evi-  
dent fact that Paul does not mean the law of  
Adam, but the law of Moses, which may be  
ascertained by reading the chapter, Gal. 4. And  
for further proof of our position we offer Luke  
2: 21-23, when Jesus was circumcised at eight  
days old, and made the offering of purification  
according to the law of Moses. He was in the  
world (we hear say Jewish world, for he did not  
present himself to the world at large, which we  
will prove in this connection,) and the world  
knew him not. He came unto his own (people of  
Israel,) and his own received him not, which  
cannot be said of the Gentile world, but can be of  
Israel. When Jesus commissioned his twelve  
disciples, he said unto them, “Go not into the  
way of the Gentiles, and into any city of the Sa-  
maritans enter ye not, but go rather to the lost  
sheep of the house of Israel; and as ye go, preach,  
saying, The kingdom of heaven is at hand.”  
Matt. 10: 5, 6. So, when the disciples desired  
that the woman of Canaan might be sent away,  
he said, “I am not sent but unto the lost sheep  
of the house of Israel.” Matt. 15: 24, 25. When  
the woman of Samaria was in conversation with  
Jesus, she said, “Our fathers worshiped in this  
mountain, and ye say that in Jerusalem is the  
place where men ought to worship. . . . You  
worship ye know not what; we know what we  
worship; for salvation is of the Jews.” John  
4: 20-22.

In the 5th chapter from which our subject is  
taken, the audience are Jews. Jesus was in the  
temple, talking to the Jews (v 14); “the Jews  
sought to kill him” (v 18). “Search the Scrip-  
tures; [or ye do search the Scriptures,] for in  
them ye think ye have eternal life, and they  
are they which testify of me. And ye will not  
come unto me, that ye might have life,” verses

39, 40. The Gentiles had no Scriptures to search.  
We think this is proof sufficient to prove that  
the audience to whom the language was ad-  
dressed were Jews, and they only. And there-  
fore the ALL in our text can only embrace the  
house of Israel, who were under covenant re-  
lationship to God. Now, says Jesus, “God sent  
not his Son into the world to condemn the  
world [Jewish world], but that the world  
through him might be saved.” The world is  
condemned already, “because he [or they] have  
not believed in the name of the only begotten  
Son of God.” John 3: 17, 18. This evidently  
could not mean the Gentile world, because they  
had never heard of the Son of God. Now as we  
stated, and think we have proven that the Jews  
were in covenant relationship to God. “Did not  
Moses give you the law, yet none of you keepeth  
the law.” John 7: 19. After summing up the  
covenant, Moses says, see “I have set before  
you this day life and good, death and evil.”—  
Deut. 13: 15; Jer. 21: 8.

Now the limit to this covenant was marked  
by time. And Paul says in the fulness of time  
God sent forth his Son. We find Jesus com-  
mencing his preaching by saying, “The time is  
fulfilled, and the kingdom of God is at hand.”  
Mark 1: 15. Here Jesus, and Paul, and John,  
refer to the time in Dan. 9: 24, for there is no  
other time in the Bible. And what says Daniel?  
“Seventy weeks are determined upon thy people  
and upon thy holy city.” To accomplish three  
purposes. FIRST, To finish up the covenant by  
making an end of sin, and finishing up trans-  
gression; “For where no law is, there is no  
transgression.” Rom. 4: 15. Therefore when  
the law is ended sin and transgression ceases  
under said law. SECOND, “To make reconcilia-  
tion for iniquity,” between an offended God and  
an offending people, by the violation of their  
covenant. THIRD, “To bring in everlasting  
righteousness.”

“In that he saith a new covenant, he hath made  
the first old. Now that which decayeth and  
waxeth old is ready to vanish away.” Heb. 8:  
13. And so the apostle to the Hebrews says, the  
death of Christ took place for the transgressions  
which were committed under the first covenant.  
Heb. 9: 15 He also says, “Lo, I come to do thy  
will, O God [and that will was], he taketh away  
the first [covenant] that he may establish the  
second.” Heb. 10: 9.

THE APPLICATION. Jesus found Israel con-  
demned under the first covenant by a violation  
thereof. That covenant contained a redemption  
clause, which is shown by the annual sacrifices  
for the remission of sins from year to year, for  
without shedding of blood there is no remission  
of sins under said covenant. Now Jesus having  
been made under and tried by the first covenant,  
obeyed and kept said covenant, and by so doing  
earns the reward thereof. “He that doeth these  
things shall live by them;” therefore he says,  
“no man taketh my life [not even the law]. I  
lay down my life, and take it up again; there-  
fore doth my Father love me, because I lay  
down my life for the sheep.” Under this cov-  
enant then, Israel was judged and condemned to  
a state of death, nationally and individually. “And  
at that time shall Michael stand up, the great  
Prince which standeth for the children of thy  
people: and there shall be a time of trouble, such  
as never was since there was a nation.” Dan.  
12: 1. “For then shall be great tribulation such  
as was not since the beginning of the world to  
this time, no, nor ever shall be [again].”—JESUS,  
Matt. 24: 21. “For these be the days of ven-  
geance, that all things which are written [con-  
cerning this people] may be fulfilled.” Luke  
21: 22. “And hath given him [judicial] authority  
because he is the Son of Man. Marvel not at



this [authority] for the hour is coming, in the which all that are in their graves, [under the death covenant] shall hear his voice [the threatenings accomplished], and shall come forth; they that have done good [by accepting of the new covenant] unto the resurrection of life," etc.—JESUS.

"And at that time thy people shall be delivered, [what from? from the time of trouble,—the living of Daniel's people; the dead literally have no trouble,] every one that shall be found written in the book" of the new covenant, who listened to and obeyed the teachings of Jesus, who said, when ye see these things come to pass, flee to the mountains; and Josephus said they availed themselves of the opportunity and escaped. But Daniel said there was another kind of deliverance at the same time. "And many of those that sleep in the dust of the earth shall awake." And so it is said, the graves were opened, and the many of Daniel came forth; the sleeping saints of the first covenant, the first fruits unto God and the Lamb. See Matt. 27: 52; Rev. 14: 4. And thus was the judgment executed upon Israel; they that did evil, came also from under that covenant, forsaken of God! their nationality destroyed! their city overthrown; and scattered and peeled from under their first covenant, until they shall be gathered in Jesus, David's Royal Son, under the New Covenant.

**The Advent and Sabbath Advocate.**

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, DEC. 8, 1874.

JACOB BRINKERHOFF, Editor.

**I Must Praise More.**

ALL things are made for God's glory and therefore should praise him. This world and all that is therein were created for the glory of God, to give him praise. The highest desire of man should be in all things to praise God, his maker. The psalmist has beautifully composed and written many of these praises, which the worshiper of God delights to read and meditate upon.

We are too negligent in praising God for what we have and enjoy—too apt to sit down and repine at our lots, because they are not what we want, and what we think we ought to have. If instead of repining at what we do not have, we would be thankful for what we have, and take enjoyment therein, the giver of all good might bestow upon us much more. In our prayers for God's blessings and his protection we should not forget to praise him for what he has already done for us. Look at the example of Daniel, when the decree of king Darius had been obtained of him by his crafty princes and presidents that any man worshiping any other god than the king should be cast into the den of lions. When Daniel knew that this decree consigned him to the den of lions and that his favor with the king could not save him, he still trusted in God; but in his earnest intercessions for God's mercy and protection he failed not to "give thanks as aforesaid."

When the apostle Paul, and his fellow traveler and prisoner, Silas, were cast "into the inner prison and their feet made fast in the stocks," they spent not their time in repining over their pain and bonds; but while they trusted in God, "and prayed" they also "sang praises unto God" and their deliverance tarried not. The great dispenser of events is as well pleased with the song and voice of praise as of the humble cry of

trust and prayer. While we trust God for his grace let us be loud in our praises to him for the great salvation he has provided for us, having given Jesus, his only begotten son, to become our ransom and Savior. Let us praise more, that our petitions may be more acceptable with him: yea, as Paul says, while we "pray without ceasing" let us "in everything give thanks." Mingle praise and prayer together. Praise God for the enjoyment of life and its attending blessings. Our lots are cast in a land of gospel liberty, and for our gospel privileges we cannot be too thankful. Praise him for the knowledge of the truths of his word we have—of his holy rest day—life only in Christ—and the glorious hope of an actual, a literal, an eternal inheritance in God's everlasting kingdom. Oh, rejoice at the prospect! Shout praises to God that such a prospect is held out to us! We have trials to pass through, some of which would seem to crush us to the earth. We are often in doubt as to what is duty, and perplexities beset us. But let us not forget amid all to praise God—praise him at regular times—and to employ our minds in contemplating his blessings and the glories to which we are heirs, and it will, to a great extent, lighten our trials and burdens, and smooth the sorrows of life. "Praise the Lord, O my soul, and forget not all his benefits."

**The Lord's Day.**

WE frequently hear this term used, especially by the clergy. Their appointments for the following Sunday are often expressed as on next "Lord's day." With them Sunday and Lord's day are interchangeable terms. That the first day of the week has the particular claim to the title of 'Lord's day' is taken for granted, without any consideration of the evidence in the case; and taking it for granted that the terms are synonymous, Rev. 1: 10, "I [John,] was in the Spirit on the Lord's day," is quoted as proof that the apostles observed the first day of the week as the Sabbath. But this is reasoning in a circle—the Lord's day is Sunday, and Sunday is the Lord's day. Were assumptions like this proof, many a theory would have a fair standing, which instead, is known to be but the invention of theorists and the speculative. Giving to the first day of the week the title of Lord's day was one of the subterfuges of the Roman Catholic church to impose upon the credulity of the people and to help introduce the feeling of sacredness for Sunday, which was being foisted upon the public at the same time.

No mention of Lord's day being applied to Sunday can be traced further back than A. D. 200, when Tertullian speaks of it as the day of Christ's resurrection. Tertullian and a contemporary writer, Dionysius of Corinth, were among the first witnesses in the church for Sunday. About this time, the close of the second century, apostasy in the church had reached a considerable height, and many of the truths of Christianity had been sadly corrupted. "Grievous wolves" had entered in, "not sparing the flock," as Paul said there should; and as the papacy gradually worked up its power it produced upon its devotees the feeling of sacredness for the first day of the week, opposing the true Sabbath. Calling Sunday the Lord's day had a tendency to increase its sanctity with the people. The institution of a rival Sabbath being brought into use by a corrupt church, an effort was made by the Protestant churches, daughters of Babylon, that same corrupt church—the papacy—to prove the corruption a Bible truth, and give it divine sanction. But as was prophesied of this papal power, it "should think to change times and laws"—that is, these laws were divine and could not be changed, and this

power could only change them as far as it had jurisdiction. The Catholic church claims to have changed the Sabbath, and Protestants acknowledge the change to have been right, and go beyond the Catholics and try to prove the change by the Bible, which is an utter impossibility, as the Bible knows nothing about such a change, further than the prophecy that the papacy should "think to change times and laws." Now that the term "Lord's day" is in use the mention of the same in the Bible is eagerly taken to substantiate the claim.

But it is not a difficult matter to ascertain which day of the seven is meant by the apostle John in Rev. 1: 10, when he was "in the Spirit on the Lord's day." God the Father has definitely specified the day which he calls his, above the other days of the week. They are all his, but he claims one as his to be devoted to his worship. This day which he has sanctified as the Sabbath, he calls "my holy day." Isa. 58: 13. He set apart and sanctified the seventh day of the week to be the Sabbath; therefore the seventh day is his "holy day"—the "Lord's day." And as God changeth not and the Savior has said "the law shall not fail," the seventh day of the week is still the Lord's day, Jehovah's holy Sabbath day. There is not the least reason in the world why the day which God called his "holy day" before the coming of Christ as a sacrifice for sin, should be changed to some other day, or his sanctity removed from it to another, calling some other his "holy day." Had such a thing occurred our heavenly Father would most certainly have given record of it; and as none such exists it remains that the Sabbath day was the day in which John was in the Spirit.

Again, in distinction from the festival sabbaths of the Israelites, God calls the seventh day "my Sabbath," thus designating it as his, the "Lord's day." Ex. 31: 13; Lev. 19: 3, 30; Ezek. 20: 12, 20. He made the Sabbath a sign between him and his people that they might know that he, the Lord, sanctifieth them. Surely the Lord's people in this age of the world need to be sanctified by the Lord as much as they did in any other age, and the Sabbath may be, and doubtless is, a sign between him and them that he sanctifies them. If we love the Lord we will keep his commandments, and the Sabbath thus becomes a sign between us and God; and the Sabbath—the seventh day is emphatically the Lord's day.

Jesus said he is "lord of the Sabbath day" (Mark 2: 28), which all know was the seventh day of the week and not the first; then if any wish to apply the term Lord's day of Rev. 1: 10 to Christ, as his day, it is no better for first day observers, for the day which he said he was lord of was the seventh day, the one which the Jews recognized. Nothing can be done against the truth on the Sabbath question, but it all turns in favor of God's holy day, the ancient, the present, the Christian Sabbath.

It was on the sanctity of the Lord's day that Jesus Christ sent his angel to his servant John to show him things that must shortly come to pass; and amid these scenes, or after describing them Christ pronounces a blessing on them that do his commandments. Who should the Savior mean by "his" but his Father?

Let us rejoice that we have the knowledge of the Lord's day, and have turned our feet into his testimonies; that we are not left to grope our way in papal darkness and superstition. Let us do all we can to bring the light of Bible truth before others, that they too may rejoice in the light of truth. Let us abide faithful, that we may have and enjoy the Holy Spirit of God and rejoice to know and do his will.

BETHLEHEM'S ASSOCIATIONS—DAVID A PROPHET AND A PSALMIST. NO. 3.

"Give thanks unto the Lord; call upon his name; make known his deeds among the people; sing unto him; sing psalms unto him; tal all his wondrous works. Glory ye in his Name."—1 Chron. 16: 8-10.

STILL another feature of David's Psalm recurred to us, as we contemplated the surroundings of the scenery of his "holy day," which was, the warlike tenor of their experiences added to the triumph of deliverance from his personal enemy (Saul), but all triumphs of "God and his Christ." Speaking of "God and his Christ," David says, "His enemies shall lick the dust; . . . yea, ALL kings shall fall before him; ALL nations shall serve him." Ps. 72: 9-11. "Let the saints be joyful in glory; they shall sing aloud upon their beds; they shall praise of God in their heart, and a two-edged sword in their hand! to execute vengeance upon the heathen, and punishments upon the nations; to bind their kings with chains, and their lords with fetters of iron; to execute upon them the judgments written: this honor have all the saints. Praise ye the Lord!" Ps. 148. David foresaw not only a time of patience and waiting for "the glory to be revealed," but also of completed conquest entering upon a joyful inheritance of the kingdom. And after he had overcome and conquered his enemies (domestic and foreign), in the day and generation, he then made an announcement for the erection (by his son Solomon) of a temple, for sacrificial services therein, and composed those unequalled morning and evening psalms, which give the strongest testimonies of honor and praise unto the Most High.

It was our privilege, soon after leaving Bethlehem, to attend the synagogues in Jerusalem during the festival of the Tabernacles. The daily (for eight days) services consisted of chanting the appropriate psalms of David, and the vocal songs were in measure prescribed marches around the limits of the synagogue. The psalms recited were those which describe Israel's deliverances from their oppressors in Egypt and the other remarkable victories over their oppressors in the land of Canaan. And although the poor Israelites of Jerusalem have not, now-a-days, their ancient attendant accompaniment of the musical instruments as described in the 150th psalm, yet never, in all of our experience in congregational singing, was our spirit and mind so greatly stirred up to such a harmony and apprehension of godlike love-intonation. There was such a realization and pathos in the utterances of the Hebrew language, and therewith such an absorbing of our sight and hearing with the entering of the blessed Spirit, and apprehensions of the presence of purpose which gave expression in the language of David's deep outpouring of his heart, that no description at the time can impart now its impression. It was short, to us it seemed as though the Lord was speaking, through them, unto the lonely pilgrims from "the afar-off-lands," and vivid insight of what the completeness of the praise which "a voice" O Zion," in the day of thy revived in the hour of Jesus' (the king's) exultation "the throne of his glory"—David's Mount Zion; and our hearts' unison in an unspeakable language of the voice," which "the Spirit of Truth"



## Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS—DAVID AS A  
PROPHET AND A PSALMIST. No. 3.

"Give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him; sing psalms unto him; talk ye of all his wondrous works. Glory ye in his holy Name."—1 Chron. 16: 8-10.

STILL another feature of David's Psalms occurred to us, as we contemplated the rugged surroundings of the scenery of his "hidings," which was, the warlike tenor of their expression, added to the triumph of deliverance not only from his personal enemy (Saul), but all the enemies of "God and his Christ." Speaking of "the King's son," David says, "His enemies shall lick the dust; . . . yea, ALL kings shall fall down before him; ALL nations shall serve him." Ps. 72: 9-11. "Let the saints be joyful in glory; let them sing aloud upon their beds; the high praises of God in their mouth, and a two-edged sword in their hand! to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honor have all his saints. Praise ye the Lord!" Ps. 149: 5-9. David foresaw not only a time of patient endurance and waiting for "the glory to be revealed," but also of completed conquest and entering upon a joyful inheritance of the land. And after he had overcome and conquered all his enemies (domestic and foreign), in his own day and generation, he then made ample provision for the erection (by his son Solomon) of a temple, for sacrificial services therein, and composed those unequalled morning chants and vesper psalms, which give the strongest ascriptions of honor and praise unto the Most High.

It was our privilege, soon after leaving Bethlehem, to attend the synagogues in Jerusalem during the festival of the Tabernacles, when the daily (for eight days) services consisted entirely of chanting the appropriate psalms of that season, and the vocal songs were in measured time by prescribed marches around the limits of the synagogue. The psalms recited were those which describe Israel's deliverances from their bondage in Egypt and the other remarkable events and victories over their oppressors in the land of Canaan. And although the poor Israelites in Jerusalem have not, now-a-days, their temple, with all its ancient attendant accompaniments of the musical instruments as described in the 150th psalm, yet never, in all of our Christian experience in congregational singing anywhere, was our spirit and mind so greatly entranced and stirred up to such a harmony and lively apprehension of godlike love-intonations as there. There was such a realization and pathos of the utterances of the Hebrew language, and blended therewith such an absorbing of our faculties of sight and hearing with the entering in of the blessed Spirit, and apprehensions of the singleness of purpose which gave expression to the language of David's deep outpourings by his people Israel, that no description at this distant day can impart now its impression then. In short, to us it seemed as though the Holy Spirit was speaking, through them, unto the two poor lonely pilgrims from "the afar-off land"—a local token and vivid insight of what will be the completeness of the praise which "awaits thee, O Zion," in the day of thy revived visitation, in the hour of Jesus' (the king's) exaltation to "the throne of his glory"—David's throne on Mount Zion; and our hearts' unison went out in an unspeakable language of the "still small voice," which "the Spirit of Truth" alone could

impart and give unto us, individually. Oh, Lord, hasten that hour, that time!

In all the wars of conquest, wheresoever the military forces of the so-called Christian nationalities and powers have aggressively invaded and forced the reluctant and conquered heathens to outwardly receive and conform to the ritualism and dogmas of the "trinity God of Catholicism," etc. the Psalms of David, in their conquering aspect, have been designedly used and perverted from their strictly Israelitish application, and made the "religious capital in trade" by the the priesthood of the Papacy throughout her historical record; mis-applying these promises of Israel's restoration and "domination over the nations," to be Christ's reigning in and through these presumptuous so-called vice-gerents of his delegated authority. Not only so, but Protestant nationalities and powers have not been slow imitators of the same religious tactics. David's Psalms have been thus used to subserve their aggressive purposes also. Even the early Reformers,—the followers of Huss, Luther, John Knox and Calvin, and later down the stream of time, the Puritans of England and the Covenanters of Scotland,—when engaged in defensive wars with their Popish and Prelatical persecutors and oppressors, would inspire their adherents and each other, by reciting the warlike and triumphant Psalms of Israel's king, David; and, while marching to the battle-field, singing the 149th or other like Psalms "in their mouth," would wield their two-edged sword with redoubled force and impetuosity on their cruel foes: all this done, too, in the name of a peace inculcating Savior, who requires of all his followers to not smite again when smitten, for righteousness' sake. "Avenge not yourselves." "Vengeance is mine, saith the Lord."

The most astute and sagacious men of controlling minds, whether military or civilian, have long ago found out that our humanity can most readily be excited and exalted reached by the voice of song. The ancient Gauls and their successors, the Franks, were accustomed by their military and feudal captains to march to the battle-field singing the "Song of Roland," who was one of their most renowned paladin warriors; and, in the great Revolution of the last century, in France, it was the singing of the "Marsellaise Hymn" which excited the Republican armies to such a pitch of irresistible fury as to overcome all their kingly opponents; and it was the spirit born of its bloody sentiments which incarnated "the Beast of the Bottomless Abyss"—NAPOLEON I. In our own nation's late Revolution, whose result was the emancipation of 4,000,000 slaves from a worse than Egyptian bondage, it was the all-pervading song of "The Soul of old John Brown still marching on" which touched the heart feelings and excited the Union soldiery to successful battle and victory. Oftentimes,—so we have been informed,—while on a fatiguing march, some one in the ranks would strike up this war-song, and it would be caught up and go from regiment to regiment, until the entire line, would join in the song, be re-invigorated and forget that they had been fagged. Men have been, and still will, sing and fight with the language of the Scriptures on their tongues, while their hearts and their acts are often at variance with its teachings and precepts.

The children of God may profit by the children of this world's example on this wise; that they should sing the Psalms of the "Singer of Israel" with "the spirit and with the understanding also." And that they who intelligently "know their God" may accomplish spiritual "exploits," in this "time of the end" for the honor of God

and our Savior, Jesus Christ, in "a more excellent way." The Spirit of the living God, through the mouth of David, says, "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright, will I show the salvation of God" (Ps. 50: 23). And the Psalmist, in his conclusion, says, after calling upon all the musical instruments (including even "organs"), "in the sanctuary, and in the firmament of his power," to "praise the Lord," says, "Let every thing that hath BREATH, praise the Lord. Praise ye the Lord." Psalm 150: 1-6.

Charity. *see this*

CHARITY is a much abused word. It is applied oftentimes to traits of character which are as void of true charity as a rushlight is void of sunbeams. Sympathetic tears are considered tears of charity, and whining excuses for sin and devilry are the excuses of charity, and the voice that pleads in behalf of men who are continuing in a career of crime is the voice of charity. Men hunt amid the characters of the depraved, and finding one spot less foul than the rest, demand an acquittal in the name of charity. When men's passions are at rest, and a pleasing surface is presented, we are told not to go beneath to discover the foulness of sinful lusts hidden there, lest we lack charity.

True charity is from God, and sees as God sees, and deals as God deals. He has no charity to save sin, but plenty to save sinners who quit their sins. He has sympathy for all who in their hearts hate sin, and pardon for those who repent, and turn away from sin.

Heaven's charity hides sin when it is separated from man, but never hides the sinner. It brings him to the light, probes him that he may be relieved of the foul matter, and does not hide the condition of the heart. It is the surgeon who amputates that which would cause death.

Charity covers a multitude of sins, but never covers a single sinner. Men seek to cover sin by covering the sinner, and calling him a saint. They gather around him, throw over him their false robe of charity, and say to all around, "behold a saint."

Men seek to bury sin within their own breast. God seeks to separate it from man, and bury it in a land of forgetfulness. Men make society the burial place of sin, and cover it with earthly charity, and it sprouts and grows, and produces tenfold evil in their midst. God would strip sin from society and bury it in a barren wilderness, never to be seen again. God's scapegoat goes into the wilderness and remains there. Men's scapegoats with all their sins on their heads covered by the mantle of false charity, go bleating about the camp calling on all to admit their innocence.

God's sin offerings were to be burned outside the tabernacle. Men's dead carcasses of sin are left within the tabernacle, covered by their charity until they rot, and send forth their pestiferous odor to sicken all within.

Let heavenly charity abound. Let it ride triumphant in the church of Christ. Let it purify the people of God, and give to all the sweet fresh odor of the smiles of heaven. Let the camp be cleansed, and let the tombs of sin be unknown among us. Let walking sepulchres be cleansed, and in their stead become receptacles of charity that "rejoiceth in the truth."

We need less of earth and more of heaven. Heaven weeps over men and seeks to save them from their sins. Earth weeps and seeks to save them with their sins. Heaven's charity is blessed in its effects. Earth's charity is a curse to all. Heaven's charity, the love of God, makes the sinner godly and thus saves him. Earth's charity, the love of man, puts a false face on sinners, and thus damns them.

"He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy."—Advent Christian Times.



### Why Stand Ye here all the Day Idle?

How few are the laborers toiling for God! [great!]  
Yet how vast is the field, and the harvest how  
The calling so glorious, so rich the reward,  
Yet idlers, with talents, abundant still wait.  
The time is so short we have nothing to do,  
Though the time of trouble we've yet to pass thro'.  
Why stand ye here all the day idle, he said;  
Go work in my vineyard, there's labor for all.  
Ye shall have what is right, my children need  
bread;

Then give of your substance and help me to call  
Them out from the wilderness into my fold;  
My reward is a crown of bright jewels and gold.

If time be so short, then haste thee away;  
Dear brother, dear sister, go work at your post.  
Go, sacrifice all, and your vows humbly pay.  
Redeeming the time you have heretofore lost.  
Give the Lord all you have, all you are and be  
blest,  
Share with Christ of his sufferings, then of his  
rest.  
*Selected by H. FRENCH.*

### "And Whosoever Liveth and Believeth in Me shall Never Die."—John 11: 26.

THESE are the words of Jesus, directed to Martha the sister of Lazarus, whom Jesus had come to raise from the dead. This little family seems to have been greatly loved by him. He loved them with a peculiar affection, on account of their unfeigned piety toward God, their friendship and affection toward one another, and their faith in him as the Messiah; and he often visited them and lodged at their house. And although on this occasion he was comforting them in regard to the death of their brother, yet his words in some places are not confined to them only, but refer to the followers and believers in Christ in general. This is the case with our text above quoted; and in the verse preceding also, where he says, "I am the resurrection and the life; he that believeth in me, though he were dead (or though he should die) yet shall he live."

A careful consideration of this chapter, or a careful study of the scene that transpired which the inspired penman is here narrating, ought to convince any one of the mortality of the human family, the unconscious state of the dead, and the only hope of immortality through Jesus, the resurrection, and the life. Yet men of ability will herald to the world that this is proof of the immortality of the soul, and will quote, "Whosoever liveth and believeth in me, shall never die." If there was nothing connecting, explaining, or locating this, there would be one proof text of the immortality of believers in this life; it still would be against the eternal torment of the ungodly, for it is only believers who "never die."

We find the faith of the sisters riveted on the resurrection at the last day. Martha says, "I know that he shall rise again, in the resurrection at the last day. Little did she realize that he that shall awake and revive the entombed millions at the appointed time, was then standing before her, endowed with power sufficient to burst asunder the bars of death, and liberate the captives; yet such was the case. He had the power to have awakened the sleeping dead at all times. Such was not his mission; a day has been appointed in the which all that are in their graves shall come forth. He wished here to display his mighty power to confirm his followers and confound the unbelievers. Jesus then says to her, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." Though they be called to pass through the dark valley of the shadow of death, yet they shall live again. A resurrection is a return to life, and Christ is the author of that return. All this will be brought about in its appointed time, and then whosoever liveth and believeth in Christ shall never die. A blessed immortality then opens out before them. The gates of Paradise will then open and bid them enter in.

On the other hand, if this has reference to this life, "Whosoever liveth (this life) and believeth in

me shall never die," we have never heard or read of only one believer, namely, Elijah, who was translated. All appear to die, as was foretold— "As in Adam all die." But, says one, it means the immortal soul. We reply, as the passage says nothing about soul, and as the Scripture never mentions immortal souls, we cannot allow of that explanation. Again we would infer from the text that whosoever does not believe in Christ will die. Whereas, if all men have immortal souls they cannot die, whether they believe or disbelieve. So, in conclusion, dear reader, let us be of that number who, when the Lifegiver comes, shall believe on the Lord Jesus Christ and be saved.

A. M. BRINKERHOFF.

Jewell Center, Kansas.

### He is Faithful Who has Promised.

How often we are cheered by these words! as we look around and see how many promises are broken and never performed we are consoled with the thought that God is faithful to all his promises. Here we might ask the question, What has God promised to his people? He has promised eternal life to those that believe on him. Our Savior came into this world to die, that we might have a home in the glorious mansions that he went to prepare for the people of God. He has promised to again and take his people to that happy home, where sin and sorrow can enter no more, "where God shall wipe all tears from our eyes," and where they shall dwell forever with him.

But as God is faithful he requires faithfulness of his followers also. He says, "Be thou faithful unto death, and I will give thee a crown of life." Is not this crown of life worth striving for? Yes, it is worth a life long devotion to him who has called us and redeemed us by his precious blood. The best treasures of this life are fleeting; if we enjoy health, friends, and all the honor that this world can bestow to-day, we may be deprived of them all before to-morrow's sun. Earthly treasures may all vanish, but treasures laid up in heaven endure forever—moth and rust may not enter there to corrupt them.

But while we rejoice that he has promised so much to those that obey him, we must also remember he is faithful who has promised vengeance on the wicked. Christ says, "He that is ashamed of me and my words, of him shall the Son of man be ashamed when he comes in his glory and his Father's, and the holy angels." What a dreadful thing it would be if Christ should be ashamed of us when he comes in his glory! Christ is soon coming; then let our lives be such, that we may be able to meet him with joy, and be ready at all times to say, "Come, Lord Jesus, Come quickly."

A. R. M.

Marion, Iowa.

### The Christian's Duty.

THE Christian's duty, what is it? Who shall tell it? Shall it be me? No; God's word shall tell it. To "fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13. But then, we stop to inquire what commandments, or as the young man who came to the Savior, "which?" But the same answer will tell us, by referring to the same law, or to some of the same commands which Jesus did in Matt. 19. But he did say to love the Lord your God with all your mind and strength, and your neighbor as yourself, was the fulfilling of the whole law. And so it is, and we will find it so. They were the greatest of all the commands that ever were given. As to what law these great commands belong, it is so plain that we can all see, knowing that the first four of the ten teaches love to God. Equally plain do the

last six teach love to our neighbor, and if they were lived out by all men where would your troubles come from? where would be your law-suits for murder, theft, adultery, lying, or where would be the children who would dishonor their parents? where would be the covetous person to covet his neighbor's property? But alas! these troubles are all over our land; and Christians, where are you, and what is your duty? Is there any to answer? if there is, let them answer, God's word demands it. Are there any loving their neighbor as themselves? and do their works show it? Can the Christian, one who is Christ-like, be found? O what a field of thought! Are there any to bear the im-age of Jesus? Are there any who have on the whole armor of God. I know there are many who say they are trying to get it on, but will that do? Does not the apostle tell us to get on the whole armor, and if we have not got it on are we not unprepared to meet God? and it is a fearful thing to fall into the hands of the living God unprepared.

The law demands love, but who is fulfilling it? Shall we say none? The manner of loving is this: Well, I don't have much confidence in Bro. A.; he don't live right, and I can't have any confidence in him. So we may go the other way round and we find all have their faults, and are condemned. Now the query is, Whose servant are you judging? Are they not God's? and who made you the judge? If they are Satan's they are condemned already. Do they not need your sympathy and your efforts to save them? But it seems useless to say more. I don't know of any whose love is like that of God. O tell me where the man may be found that fears to offend God. But some will say, You are judging; but I shall leave it to God's word, and leave the matter with him to settle with them, only asking these questions. I know there are those who judge me, dear brethren, but, like the apostle, I care not for the judgment of men; only I know God's word forbids it. To say the least of it I am tired of it and soon must meet a righteous judge, one who is impartial; and I know the time is near. Darkness already covers the land, and gross darkness the people.

Where are those whom Jesus has promised to meet at the house of prayer? I go from place to place and see them gathered, but they do not act as though Jesus was there. Where is the brotherly love that used to characterize the follower of Jesus? The word of God says, "Let brotherly love continue;" and the same word says that we have passed from death unto life, because we love the brethren; also, we cannot love God and hate our brother. But these do not suffice to make any change—all is lukewarm, living in the last stage of the seven churches spoken of in revelation. God counsels us to buy gold tried in the fire, and eye-salve to anoint our eyes; but still the darkness settles down upon us. Coldness fills our hearts, and worldly cares our minds; and we perhaps say we are rich and increased in goods and have need of nothing, and do not realize that we are poor and blind, and naked. But these are omens of the coming of the Lord, and "to them that look for him shall he appear the second time without sin unto salvation."

Where is the Christian that is looking for him who does not have something to transpire before his coming? Will it not be thus when he comes? Not long since I heard a young man, who is not a member of any church to my knowledge, that he is keeping the Sabbath, say that if it was not that he looked for the coming of the Lord he would go to school for five years and try to get worldly gain; and while I thought this should not stop him from occupying till the Lord comes, I felt a little like answering as did Jesus on one occasion, that I had not found such faith in all Israel. Now, Christian, is it your duty to

go on and try to get all the worldly  
can and neglect the house of prayer and  
ing of the gospel? Can you excuse your  
saying we are few? Jesus says, "When  
three are gathered in my name there  
the midst." Do your actions show  
believe it? The testing time is coming,  
like saying with one of old, Even,  
Lord Jesus, and come quickly.  
R. E. CA

Fairfield, Iowa.

### Letter Department.

Them they that feared the Lord spake often one to  
the Lord hearkened and heard it, and a book of  
brance was written before him for them that  
upon his name.—Malachi iii. 16.

### From Bro. Perine.

BRO. JACOB BRINKERHOFF: It is  
comfort to me to read the letters pub-  
the ADVOCATE, from brethren and sis-  
tered abroad over the land as pilg-  
strangers, trying to keep the command-  
God and the faith of Jesus. In this co-  
we are still trying to live in obedien-  
seeking for a city which hath foundati-  
maker and builder is God. As the e-  
nearer, it becomes our duty to increas-  
watchfulness. The Savior said; "I  
therefore; for ye know not the hour  
master of the house cometh, at even, at  
or at the cockcrowing, or in the mor-  
coming suddenly he find you sleep-  
what I say unto you I say unto all,  
Mark 13: 35-37. Here we have a d-  
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Will we heed it? I greatly rejoice that  
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What greater incentive to duty can  
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reward every man according to his  
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things which God hath prepared for  
love him."

Brethren, do not let our hearts be  
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James says in reference to the rich  
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new subscriber, with the money, then  
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want of means. Would it not be w-  
church organization to see that its m-  
up promptly? We have concluded  
this plan in our church here. Th-  
here, feeling a great interest in the  
send the enclosed list of 12 names,  
money, to whom you will please  
ADVOCATE. May the Lord bless yo-  
prosper you in your efforts to publ-  
paper. We hope to hear from other ch-  
in this matter of increasing the cir-  
the ADVOCATE. What say the bret-  
First District of Mo.? Prejudice is  
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good way, and is willing to walk the



go on and try to get all the worldly gain you can and neglect the house of prayer and spreading of the gospel? Can you excuse yourself by saying we are few? Jesus says, "Where two or three are gathered in my name there am I in the midst." Do your actions show that you believe it? The testing time is coming. I feel like saying with one of old, Even, so come, Lord Jesus, and come quickly.

R. E. CAVINESS.

Fairfield, Iowa.

**Letter Department.**

Even they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name.—Malachi iii. 16.

**From Bro. Perine.**

BRO. JACOB BRINKERHOFF: It is a great comfort to me to read the letters published in the *ADVOCATE*, from brethren and sisters scattered abroad over the land as pilgrims and strangers, trying to keep the commandments of God and the faith of Jesus. In this community we are still trying to live in obedience to God, seeking for a city which hath foundations, whose maker and builder is God. As the end draws nearer, it becomes our duty to increase our watchfulness. The Savior said; "Watch ye therefore; for ye know not the hour when the master of the house cometh, at even, at midnight, or at the cockcrowing, or in the morning. lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 35-37. Here we have a direct command to those living in the time of the end. Will we heed it? I greatly rejoice that through the great mercy of my heavenly Father I am identified with a people who are looking for the speedy coming of the Lord of life and glory. What greater incentive to duty can one have than to know that the Master is soon coming to reward every man according to his works! "Eye hath not seen, nor ear hath not heard, neither hath it entered the heart of man, the things which God hath prepared for them that love him."

Brethren, do not let our hearts become overcharged with the cares of this life through a desire to accumulate the riches of this perishing world. Harken, brethren, to what the apostle James says in reference to the rich of the last days: "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Ye have heaped treasures together for the last days."—James 5. Read the whole chapter. Let our treasure and conversation be in heaven, from whence we look for our Savior and King.

I am glad to notice the interest taken by some of the brethren to secure a greater circulation of the *ADVOCATE*. This is as it should be. If every subscriber would immediately pay up, if in arrears, and send even the name of one new subscriber, with the money, there would be no fears of the *ADVOCATE* suspending again for want of means. Would it not be well for each church organization to see that its members pay up promptly? We have concluded to act upon this plan in our church here. The brethren here, feeling a great interest in the *ADVOCATE*, send the enclosed list of 12 names, with the money, to whom you will please send the *ADVOCATE*. May the Lord bless you and ever prosper you in your efforts to publish a good paper. We hope to hear from other churches soon in this matter of increasing the circulation of the *ADVOCATE*. What say the brethren in the First District of Mo.? Prejudice is gradually giving way in the minds of many thinking men and women, while there is occasionally one that is inquiring after the old path, wherein is the good way, and is willing to walk therein. There

is here, as elsewhere, a great call for more laborers to be sent into the field. We can truly say that the harvest is indeed plenteous, but the laborers are very few. May we all pray that the Lord will send more laborers into his vineyard to sound the alarm to a perishing world. Yes, perishing for a lack of that knowledge by which they might gain the gift of eternal life. Brethren pray for us, that in these perilous times, when many are making shipwreck of their faith, we may remain steadfast and unmovable. Your brother in Christian love, H. R. PERINE. Denver, Mo.

[THE following letter from Sister Elliott was written and sent to the brethren and sisters at Prairie Creek, and though not written for publication it will be of interest to our readers.—EDITOR]

**From Sister Elliott.**

DEAR BROTHER AND SISTER: We still remember you all and wish we could see you very much. We have not had the privilege of meeting with those of like precious faith since we left you all there at Prairie Creek, only expecting to be gone about six weeks. But it is nearly four years since we left you, and we have missed and still miss your society very much. We are all alone here, not a brother or sister to speak to, but we are still striving for a home in the kingdom, having faith in Christ and trying to keep all of God's commandments.

Dear brother and sister, we feel much indebted to you, knowing as we do that you were instrumental in the hand of God in bringing us to see the error we were in, in keeping the first day of the week or Sunday, instead of the seventh day, which is the Sabbath. We have much to contend with here, but we talk and read to our neighbors whenever opportunity is afforded us. Some of them appear considerably interested and say that they would like to hear some of our preachers very much; but it appears to me that the word of God made plain as it is in our *ADVOCATE* is enough to convince the most sceptical, if they have any desire to know the truth at all.

We love our paper much for the sacred truths contained in it; indeed we have great need of it here, all alone; we feel that we could not do without it, and so anxious for its return from time to time, to hear from the brethren and sisters that we can hardly wait. We feel that it is both a comfort and a blessing to us, it is such good company when our neighbors call. I have so many good pieces to read to them; but I do not always wait for them to come, but take a paper or two in my hand and go and read to them. You know it is almost impossible for me when I have such feasts or so many good things in store to keep them all to myself, more especially when it is sent free to us, for some kind friend is very thoughtful of us in sending us the *ADVOCATE*. We have not been able to pay for it yet, but will just as soon as we can, and would willingly do more if we only had the means. Hope we will be able some time. We have seen pretty hard times since we have been in Kansas and its worse than ever this season; but still we do not feel discouraged. Indeed I believe poverty makes us love our Lord all the more, and we are cheered and encouraged on our way in hearing so many of our brethren and sisters proclaiming that "the Lord is at hand." And now brethren and sisters, pray for us that we may continue faithful; we need your prayers; we want to be found with those that are looking for the return of Jesus, for we know that he will accomplish all that he has promised. Dear brother and sister, let us put on the whole armor of God and watch unto prayer. May we all have our lamps trimmed and our lights burning

and be ready to meet our Lord when he comes, is the prayer of your unworthy sister,

ISABELLA W. ELLIOTT.

Arisba, Kansas.

**From Bro. Manning.**

DEAR BRO. BRINKERHOFF: Through the mercies of God I will try to write a few lines to the *ADVOCATE* for the first time. I have had a desire for sometime to express my feelings through the *ADVOCATE*, but from several hindering causes I have neglected it; but by the help of the Lord I mean to try to make better use of the time in the future than I have in the past. I have been reading your paper for nearly two years, but have taken it only about six months; and I can say to-day that I have been made to rejoice in reading the many pieces that are sent to the *ADVOCATE*, written on different points of the Scripture, and can say that I have gained a great deal of information on many parts of the word of God, which is as a lamp to our feet and a light to our pathway. I have been much encouraged in reading the many letters from the brethren and sisters from different parts of the country, and to hear their determinations and prospects for a future world; but it grieves my heart many times when I read of brethren and sisters that are as it were alone in the world who have not the privilege of meeting with those of like precious faith. Oh that our prayers would ascend up to the throne of Jehovah and implore his blessings to rest upon those that are scattered in this unfriendly world, and that God would hasten the day when the Lord Jesus will come the second time without sin unto salvation, to take his ransomed people home, where we shall meet and greet each other in the kingdom of God!

I have been trying to live a Christian for twelve or fourteen years, but have made many crooked steps. My pathway has been strewn with many besetments. My first confession was made in the so called Christian, or Campbellite church; after that I united with the New Lights. Since that time I must confess that a great portion of my time I lived as it were but a nominal Christian; but by the grace of God, and through the preaching of Brother A. C. Long, I was enabled to see the true light more fully, and I, with my companion and a few others, were constrained to keep the commandments of God and the faith of Jesus, and to-day are standing as living monuments for the truth and witnesses for Jesus. I believe that the coming of the Lord is drawing nigh. Everything seems to indicate his near approach. I for one am trying to so live that I may be found without spot and blameless. Be faithful, brethren and sisters, for the coming of the Lord draweth nigh. Oh what a glorious time that will be for those that have lived in discharge of their duty, and have renounced the pleasures of the world. They will be permitted to see the glory of the Lord and rejoice in his salvation; and not only this but we shall see our blessed Redeemer who has died that we might live, and with all the holy angels, with Abraham, Isaac, and Jacob, and all the blood-washed throng who have washed their robes and made them white in the blood of the lamb, where we shall be permitted to walk the gold-paved streets of the new Jerusalem, and take of the fruit of the tree of life, and eat and live forever. I beg an interest in the prayers of the brethren and sisters, that I may at last hear that welcome approbation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yours in hope of eternal life, A. A. MANNING. Denver, Mo.



The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, DEC. 8, 1874!

The editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible only for editorials, selections, and comments.

In making Scripture quotations if writers would be careful to quote correctly, much labor and trouble to us would be saved, or the writer saved from criticism. If a quotation is made from another translation than the one in common use, let it have due credit.

SEND the ADVOCATE to your friends. A brother writes us that his brother in Missouri sent him a copy of the ADVOCATE, which he liked very much, and he wished to receive its regular issues.

We hope to hear from those who are receiving the ADVOCATE free, who appreciate it, lest we cut them off from our list at the first of January. There are those who highly appreciate the paper, as Bro. and Sister Elliott, (see letter from Sister Elliott in Letter Department,) and we should be sorry to stop the paper from them; but we need to hear from them.

RECENTLY the State laws of Minnesota have been modified, through the influence of Seventh Day Baptists, so that Sabbath-keepers are now exempt from fines for working on Sunday. Some of the States yet have such laws, but most of them, including Iowa, protect and exempt their citizens who conscientiously observe the seventh day as the Sabbath.

THE Restitution, heretofore published in Chicago and edited by Thomas Wilson, has recently been sold to a publishing company of the brethren, and will hereafter be published at Plymouth, Marshall Co., Indiana, and edited by H. V. Reed. The first number under the new management has not yet been received.

UNTIL recently theatres and opera houses have not been open on Sundays in New York, but the rising tide of corruption has broken this barrier of Sunday restraint, and now sets on toward the Sundays of Paris and Berlin. The Protestant churches have lost about all the power they once had over the people by their inconsistency. They have made their Sunday services partake largely of the nature of a performance by the introduction of operatic music sung by hired choirs; and under these circumstances it is somewhat difficult for people to see why they might not as well hear a more extended and better representation in the opera house.—Ex.

This does not look like a general law being made to bring about a universal observance of Sunday, as some think is going to be done; but the tendency seems to be to break down all restraint and observe no laws conflicting with the gratifying of pleasure and appetite.

THERE are a few Sabbath-keepers in Scotland, some of them having observed it for many years, and who had not known that there are large bodies of Sabbath-keepers in the United States. Through the instrumentality of W. M. Jones, pastor of the Mill Yard church of Seventh Day Baptists in London, England, these lone Sabbath-keepers have been discovered. A small conference was recently held in Glasgow, Scotland, attended by W. M. Jones, of London, and J. N. Andrews, Seventh Day Adventist missionary to Switzerland. At the present time Scotland is a good field for labor in the Sabbath cause, and we doubt not that soon many of Scotland's noble sons and daughters will be honoring God's holy Sabbath day.

BRO. BRINKERHOFF: Will you please inform me if the word human means humility. Does the word of God apply it to man? If so, show me where, and oblige your brother in Christ, R. W. WINCHESTER, Vanville, Wis.

Human is a word signifying pertaining to mankind, used to distinguish or contrast it with the word divine, pertaining to God. It is derived from the word man, and is not a Bible term. Bro. W. should not consider the word human as having the same meaning as humility, which means lowliness of mind, nor consider it derived from humility.

Disappointment.

Oh disappointment! vexing is thy sting! Man loves thee not; thou thwartest his designs, And marrest all his pleasures; but he often finds Thy thorny hands his richest comfort brings.

Angel of mercy! thou by God's command Art sometimes sent to earth men's lives to save, And snatch them quickly from the opening grave, Yet thy mysterious ways we cannot understand.

Blind erring man, when disappointed cries With restless heart, I've had bad luck to-day; But rather should the humble Christian say, My Father's sent a blessing in disguise.

Oh disappointment! thou our faithful friend! We hail thy coming with submissive heart. Baring thy bosoms to thy piercing dart, We thank our Father for the gift he sends.

DIANTHA TICKNER.

Marquette, Wis.

Questions on the Sabbath.

Question.—What day is the Sabbath of the Lord?

Answer.—"But the seventh day is the Sabbath of the Lord thy God." Ex. 20: 10; Deut. 5: 14.

Q.—When was it set apart and sanctified?

A.—At creation. "And God blessed the seventh day and sanctified it." Ex. 2: 3.

Q.—Did the Lord command it to be kept?

A.—He did. "Remember the Sabbath day to keep it holy." Ex. 20: 8. Deut. 5: 12.

Q.—Was Christ the Lord of the Sabbath?

A.—"Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28.

Q.—Was the Sabbath or "Lord's day" done away at the crucifixion?

A.—No, for there was a Lord's day in John's time, for he says, "I [John] was in the Spirit on the Lord's day." Rev. 1: 10.

Q.—Did the Jews suffer when they broke the Sabbath?

A.—"But if you will not harken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then shall I kindle a fire in the gates thereof, and it shall not be quenched." Jer. 17: 27.

Q.—Should we keep it as an ordinance of God?

A.—We should, for if God gave it to his people as a nation, to commemorate the creation, would he deprive us of its rest? We think it was a good thing; then if it was it is not done away, for Christ has said he "will not withhold any good thing from his children." We think therefore it is binding on us yet.

JACOB M. WILLIAMS.

Denver, Mo.

Pledges.

WE, each of us, pledge to the ADVOCATE an amount equal to the wages of at least one day's labor, the same to be sent to the Editor, to be used for the benefit of the cause, as he shall see fit.

E. S. Sheffield,	\$1.00.	E. Rowley,	\$1.00.
Geo. W. Rowley,	2.00.	Lovilla Sheffield,	2.00.
Lucius Sheffield,	\$2.00.	Wallace Sheffield,	2.00.
Sarah Rowley,	1.50.	Ann Sheffield,	2.00.
S. S. Davison,		Matilda Davison,	2.00.
J. L. Boyd, Pd.	\$3.00.	R. W. Winchester,	

Appointments.

Conference at Hastings, Mich.

THE Michigan Conference will hold its next quarterly session in the Sholts' school-house, in the Township of Hope, Barry Co., Mich., about eight miles south-west of Hastings City, commencing at early candlelighting on Friday evening, December twenty-fifth, and continuing over Sabbath and First-day. Those coming on the train will stop at Hastings City, from whence they will be conveyed to the place of worship.

R. C. HORTON, Conf. Clerk.

Quarterly Conference at Fairview, Mo.

THE next Quarterly Conference of the Sabbatarian Adventists of the First District will be held at Fairview School-house, Daviess Co., Mo., commencing Sabbath evening, Dec. 18, and continue over Sunday. We extend an invitation to all. Let none stay away. Come, praying that we may receive a blessing of the Lord.

W. C. LONG, Sec.

Received on Subscription for Advocate.

Jno D Williamson, \$1, 10-18. J H Thompson, \$1, 10-18. James McIntyre, \$1, 10-18. J L Boyd for Mrs Christina H Miller, 85 cts, 10-6; for Miss Sarah Robb, 85 cts, 10-6. R E Caviness, 50 cts, 9-9. R W Winchester, 75 cts, 10-14. Parker Rowley, \$1.60, 10-1. James Long, \$1.00, 10-8. A F Dugger for Minnie Bullard and Emma Cleaver, \$1.50, 10-1.

Received on Pledges.

J L Boyd, \$3.00

Books Sent by Mail.

A C Long, \$1.50. James Long, 30 cts. S C B Williams, package of tracts for free distribution.

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.

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