

# Advent and Sabbath Advocate.

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

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## The Advent and Sabbath Advocate,

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THE ADVOCATE is devoted to the promulga-  
tion of the doctrines of The Second Advent of  
Christ, The Signs of the Times, The duty of man-  
kind to observe the Bible Sabbath (the seventh  
day of the week,) together with the other Com-  
mandments of God, The Nature of Man, his Un-  
conscious state in Death, The End of the Wicked,  
The Earth restored to its original glory and condi-  
tion as the future inheritance and abode of the  
Redeemed and the Kingdom of God, The Atonement  
and Redemption by Jesus Christ, The Prophecies,  
The Christian Life, and kindred Bible subjects.

### The Other Side.

S. C. B. WILLIAMS.

On the other side of death's cold tide,  
In the beautiful fields of glory,  
There'll be our home and there we'll roam  
To tell the wondrous story;

Of a Father's love, who from above,  
Looked on our lost condition,  
And sent his Son, the holy One,  
To save us from perdition.

When Jesus came, he did proclaim;  
That "I'm the Prince of glory;"  
But was denied by Jewish pride,  
They disbelieved his story.

In the dark gloom of Joseph's tomb,  
He fought with death the monster;  
And made his way to endless day,  
Came off a mighty Conqueror.

He then went home to his Father's throne,  
To accomplish his commission;  
Through him we plead, in time of need,  
For pardon and remission.

O praise his name! he'll come again,  
This then will end the story;  
In th' Eden home, with him we'll roam,  
In the beautiful world of glory.

Denver, Mo.

### Birth of The Spirit.

M. B. SMITH.

MUCH has been said and written on this sub-  
ject as presented in John 3: 5, and as we think,  
almost always incorrectly applied. What evi-  
dence is there that the birth of the Spirit and  
conversion are the same, and are used inter-  
changeably? We think there is none; and that  
the corresponding testimony of scripture ap-  
plies it to another event. The only scripture  
which would seemingly apply to the birth of  
the Spirit to mortal men, and in the present life,  
is Gal. 4: 29; and that this is applied to Isaac  
is certainly very true; but that it is the same as  
John 3: 5 in all respects we do not believe. The  
apostle, in Gal. 4, is contrasting the birth of  
Isaac with that of Ishmael, speaking of Ishmael  
as being born after the flesh, that is, carnally, or  
according to the course of nature, and of Isaac  
as by promise and of the Spirit; that is, his con-  
ception was by the Spirit, or miraculously; re-

ferring, of course, in both, to their birth into  
the present life, and consequently having no  
reference to a moral or spiritual change what-  
ever in either. This text most conclusively  
shows that there can be a birth of the Spirit en-  
tirely separate and independent of conversion;  
and this we think is the case in John 3: 5.

Now, dear reader, please do not misunder-  
stand me. I do not undervalue conversion nor  
deny its necessity, but simply state that they  
are two separate and distinct events, and that  
the birth of the Spirit spoken of by the Savior,  
is subsequent to conversion, and will take place  
in connection with the resurrection. Now let  
us turn to John 3, and give it a critical exami-  
nation. Nicodemus evidently came to Jesus  
with the preconceived idea that if he was really  
the true Messiah promised in their Scriptures,  
and which Jesus did not deny were the oracles  
of God, then he would restore the disorganized  
kingdom of Israel and rule a king over mortal  
subjects; and while it was a fact that Jesus was  
born to be a king and to sit upon the throne of  
his father David and rule over the house of Jac-  
ob forever, yet he plainly stated on another oc-  
casion that his "kingdom was not of this world;"  
that is, it would not be a kingdom such as this  
world has, for the kingdoms of this world are  
short lived and fleeting. The kings of this world  
are poor dying creatures, their subjects are the  
same; but the kingdom of Jesus, when it is set  
up, will be an everlasting kingdom which shall  
never be destroyed. Jesus has passed the dark  
portals of the grave, and "he that was dead is  
alive forevermore;" death hath no more domi-  
nion over him, and when his people shall  
follow him through the same dark charnel  
house of death, and be raised with immortal-  
ized and spiritualized bodies, then will the king-  
dom and his subjects be fitted for that everlasting  
kingdom which is promised in the Scriptures of  
truth. But Nicodemus did not understand this,  
and hence Jesus corrects his mistaken idea, and  
says to him, "Except a man be born again he  
cannot see the kingdom of God." In the 5th  
verse he speaks of being born of water (baptism)  
and of the Spirit, and in the 6th verse, "That  
which is born of the flesh is flesh, and that  
which is born of the spirit is spirit." The first  
statement in this verse is very plainly to be  
understood. It is a plain matter of fact state-  
ment, an every day occurrence. That which  
is brought forth into the world through or by  
the flesh partakes of the same nature; in fact,  
it is impossible for it to be otherwise; and thus  
it will be when the birth of the Spirit takes  
place, "like will produce like."

We want the reader to notice the following  
points in this conversation of Jesus with Nico-  
demus: Jesus does not say to Nicodemus that  
his spirit must be born of the Spirit, or that his  
heart must be born of the Spirit, or anything of  
this kind; but "except a man be born," &c.  
Now what is man? Turn with me to Gen. 2:  
7—"And the Lord God formed MAN of the dust  
of the ground and breathed into his nostrils the  
breath of life; and MAN became a living [not  
an immortal] soul." Here we have a descrip-

tion of the being who must be born of the Spir-  
it in order to enter into the kingdom of God.  
In verse 8th Jesus illustrates this matter more  
fully by bringing in a comparison, as follows:  
"The wind bloweth where it listeth [or where  
it pleases], and thou hearest the sound thereof,  
but canst not tell whence it cometh and whither  
it goeth; so is every one that is born of the  
Spirit." Here is a comparison, but between  
what two things? Most theologians say be-  
tween the wind, or rather its mode of action,  
and the operation of the Spirit on the person  
born of the Spirit. One great difficulty in the  
way of this interpretation is the fact that it does  
not read so. Notice carefully the simple read-  
ing of the text: "The wind bloweth, &c. So  
[in like manner] is every ONE [every person]  
that is born of the Spirit." That is, the person  
born of the Spirit is compared to the wind.  
They are not governed by the same natural  
laws that govern those who are merely born af-  
ter the flesh. They come and go at pleasure.  
Like the wind they have the power to render  
themselves invisible to mortal eyes. We have  
a practical illustration of this in Luke 24: 31, in  
the case of the Savior after his resurrection. It  
seems that he appeared to two of his disciples  
while they were on their way from Jerusalem  
to Emmaus, and after talking with them a  
while and making himself known to them in  
breaking bread, the record simply says, he van-  
ished out of their sight. In the English edition  
of Bibles, in the marginal reading, it says he  
"ceased to be seen of them." By this we under-  
stand he disappeared in a manner not known to  
mortals: or as he himself had said in John 3rd,  
they could not tell "whither he went," but  
passed away like the wind. After these two  
disciples had returned to Jerusalem and had  
met with the other apostles and were rehear-  
sing the account of their meeting with Jesus,  
Luke says, 24: 36, that "as they thus spake Je-  
sus himself stood in the midst of them." This  
language, to the casual reader, might be passed  
by as containing nothing unusual, and that it  
simply means that Jesus came there where  
they were assembled the same as any other per-  
son would: but to us it implies much more. We  
understand that his appearance there was in-  
stantaneous, and unnatural to mortals, and like  
the wind they could not tell whence he came.  
Not only does the construction of the language  
seem to imply this, but the effect which his ap-  
pearance had upon them would also indicate  
that it was mysterious and unnatural; so much  
so that "they were terrified and affrighted."

Jesus Christ is set forth in the Scriptures of  
truth as the "first fruits of them that slept," a  
sample, if you please, going before of the res-  
urrected saints whose vile bodies are finally to  
be fashioned like unto his glorious body. Phil.  
3: 21. This first fruits resurrection is also called  
a birth. In Col. 1: 8, referring to Jesus Christ,  
we read, "Who is the beginning, the first born  
from the dead." Now turn to Rom. 8: 11, and  
we read thus: "But if the Spirit of him that  
raised up Jesus from the dead, dwell in you, he  
that raised up Christ from the dead shall also

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quicken your mortal bodies by his Spirit that dwelleth in you." In these two scriptures we have the following points: 1st, that the resurrection of Jesus Christ is called a birth; 2nd, that if these Christians to whom Paul was writing had the Spirit of God dwelling in them, they too should have a resurrection from the dead, be born from the dead, and by the Spirit that dwelt in them. This then would be a birth of the Spirit.

We hope the reader will not get the mistaken idea that we are advocating anything similar to Spiritualism, although there may be some points of similarity; for even Spiritualism has a foundation of truth underlying it. Thus, Spiritualism affirms that there is a future life; the Bible teaches the same, but from altogether different reasons. Spiritualism teaches a future life in consequence of an immortal soul or spirit in man by nature; the Bible teaches a future life by virtue of a resurrection of the literal man from the dead. Spiritualism teaches that this life will be eternal because the soul cannot die, being immortal; the Bible teaches that "life and immortality are brought to light through the gospel," and that those who "seek for glory and honor and immortality," shall obtain it at the resurrection (Rom. 2: 7; 1 Cor. 15: 53, 54). Spiritualism teaches that personal identity, consciousness, reason, life, immortality, &c., all center in the soul, independent of the body; the Bible teaches that the personal identity and all that pertains to it will be in the literal resurrected man from the dead. Thus we see that there is a wide difference between Spiritualism and the Bible, although there may be some points of similarity, and that the truths taught by Spiritualism are so detached from their proper connections and relations that it changes "the truth of God into a lie."

We wish now to introduce the testimony of Paul in 1 Cor. 15, referring to the birth of the Spirit. The burden of the apostle's testimony in this chapter is the resurrection of Christ, and finally of them that have "fallen asleep in Christ," at the last trump, and the change to immortality of those who are in Christ when he shall "appear the second time." Nor would we affirm that the resurrection of the wicked is not brought to light in this chapter incidentally; nor would we affirm that the resurrection and the birth of the Spirit are exactly one and the same thing. There may be a birth of the Spirit without any resurrection, as in the case of Isaac; or there may be a resurrection, without any birth of the Spirit, as those who are finally resurrected to damnation (John 5: 29). Neither shall we affirm that Paul speaks of the birth of the Spirit in so many words, but simply that he speaks of the same event in different language as nearly all Bible writers do. We only wish to call attention to the points of identity in John 3: 5, and 1 Cor. 15. Commencing at the 42nd verse the apostle contrasts the mortal with the immortal state, with the following terms and their opposites: Corruption—Incorruption; Dishonor—Glory; Weakness—Power; Natural body—Spiritual body; Living soul—Quicken- ing spirit; Earthy—Heavenly; and then in the 50th verse says: "Now this I say brethren, that flesh and blood cannot inherit [come into possession of] the kingdom of God;" but tells them in vs. 51, 52, that we (Christians) shall be changed "at the last trump."

And now if any one doubts that this change is at the resurrection of the righteous dead, let them read 1 Thess. 4: 16: "For 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" (that is before the righteous living

are changed to immortality). Here is a change that is necessary in order to fit man for an inheritance in the kingdom of God. This is not a change of heart but a change of body. This is not immaterially, but the changing of the vile material, fleshy body (not for, but) into a glorious, literal, spiritual, immortal body. If the apostle had said in 1 Cor. 15: 50, "Now this I say, brethren, that flesh and blood [for this is born of the flesh and consequently is corruptible, and corruption cannot inherit incorruption,] cannot inherit the kingdom of God, but you must be born again [from above, *margin*], that is, have a heavenly nature bestowed upon you, except you are born of the Spirit, you cannot see the kingdom," he really would not have taught them anything different from what he has, only the same thing in different phraseology, viz., the necessity of this heavenly change from the image of the earthy (flesh and blood, that which is born of the flesh,) to the image of the heavenly, from corruption to incorruption, from mortal to immortality, from a mere birth of the flesh to a birth of the Spirit.

And, dear reader, this special privilege will be confined to the people of God; for "they that sow to the flesh shall of the flesh reap corruption; but they that sow to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 8. Then, dear reader, let me entreat you to seek for these blessings through the gospel of Christ, by a patient continuance in well doing, that when he shall appear you may share in the glories of the birth of the Spirit, and thus be fitted for a home in the kingdom of God.

Jewell City, Kan.

#### Is there Evidence in the Scriptures of the Future Gathering of the Literal Seed of Abraham?

J. C. DAY.

(Continued.)

THE prophet here helps us to understand the apostle, and shows us that the promise refers to those who turn from transgression in Jacob, and that the covenant relates to an eternal inheritance and not to the conversion of any class of wicked men. The apostle next proceeds to say, verse 28, that "As concerning the gospel, they [the unbelieving Jews] are enemies for your sakes." That is, they were envious because the Gentiles were placed by the gospel on one common level with the Jews—that the Gentiles were admitted to the same favor of God and on the same terms. See Acts 13: 42-46. "But as touching the election, they are beloved for the fathers' sake." (See v. 7.) He keepeth covenant and mercy with them that love him to a thousand generations. See Deut. 7: 9. Thus the Gentile converts were made to understand that although God had rejected the unbelieving Jews from his favor, yet when they believed, as they all might if they would, they were regarded with special favor for the fathers' sake, for God had not forgotten the faith of Abraham, Isaac, and Jacob; and the gifts and calling to the fathers he had never repented of, or changed his purpose of making them the chosen vessels through whom Christ had come in, or by whom he would bless the world.

Now let us proceed to examine the ORIGINAL PROMISES made to the fathers. See Gen. 13: 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look now from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Also 17th chapter, vs. 7, 8.—"And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to

thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Now compare these promises with Acts 7: 4, 5—"Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Now if the promise to Abraham related to the literal land of Canaan, then the promise of God utterly failed. But it did not relate to that, and Abraham never so understood it. See Heb. 11: 8-10. "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which had foundations, whose builder and maker is God." And in v. 11, speaking of the numerous seed that God had promised Abraham, the apostle says, "Through faith Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore, innumerable. [Here is all that God ever promised to Abraham.] (V. 13) These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth."

This was the numerous seed that God promised to Abraham, and these were all sons of faith, and they are and will be all safe when Christ comes. These all died in faith, hence if you believe St. Paul's record you will not be under the necessity of hunting any longer for this seed among the old carnal Jews. The apostle continues to discourse, and enumerates David, Samuel, and all the prophets who dwelt in literal Canaan, and yet he tells us in vv. 39 and 40, "And these all having obtained a good report through faith, received not the promises, God having provided some better things for us, that they without us should not be made perfect." If the promise related to the possession of literal Canaan, they did receive it; but Paul declares they did not receive the promise, therefore it is certain that the promise related to a different inheritance, even a heavenly, or the new earth, for the meek shall inherit the earth.

We will now examine the original promise as made to Isaac and Jacob. See Gen. 26: 3-5—"Sojourn in this land; and I will be with thee, and will bless thee, for unto thee and to thy seed I will give all these countries; and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." See also Gen. 28: 13, 14—"And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and in thee and in thy seed shall all the families of the earth be blessed." Now let us inquire of the inspired commentator what is meant by "thy seed," for these are the one to whom the promise is made. See Gal. 3: 16, 29—"Now to Abraham and his seed were the promises made. He saith not, and seed, as many, but as of one, and to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This is the claim which Christ set up when he was here the first time, and this is the very claim that the Jews contested, which led to the death of Christ. "This is the heir; come, let us kill him, and the inheritance shall be ours."

They claimed the inheritance as descendants of Abraham. This same tendency to-day that it has, cannot see that the promise should be heir of the world the law, but through the righted Rom. 4: 13-16. That all the promise the Jew was concerned, all centered in the first advent. Here is where God ran out. Just hear Zacharias prophesied, saying, Blessed be the people, and hath visited and for us in the house of his servants, spake by the mouth of his holy have been since the world began, he saved from our enemies, and of all that hate us; to perform promised to our fathers, and to holy covenant—the oath which father Abraham." Here we a man, filled with the Holy Spirit, promises made to that Jewish in Christ at his first coming. B promises did not have their well, the reason is obvious; by they rejected all the blessings him. They might have been would not hear the Savior him, Jerusalem, thou that kill and stoned them that are sent oft would I have gathered thy as a hen gathereth her chicks wings, but ye would not; beh left unto you desolate."

(Concluded in our next)

#### Christ Typified in the Birth

JOHN FONDEY, M.

IN Leviticus, chapter 1, we have "offering himself without spot to glorify his Father that he came to do his righteous will that he should and entered upon and executed redemption. "Lo, I come to do and he obeyed his Father, even the cross. The profound devotion none but the eye of God could be folded to his view on the accurate subject cannot be grasped by he is enlightened by the Divine reveals to the humble, believing things of God. And yet, so vast was this devotion of Christ, that could enter into, and appreciate emptiness of self—its entire dependence and holy will. "No man knoweth the Father; and no one can know as the Father reveals him by Holy Spirit, through the words lights to reveal the things of these things in all their fullness word. If we wish to learn anything it is from the word that we must it is through the Spirit that we receive conceptions of the word.

In the Levitical types Jesus was born. Dry, and barren, and unfruitful; but enlightened by the Holy Spirit, they present such a picture of the atoning Savior, as to nourish and love. They sweetly accord with the same Jesus in the varied manifestations given us in the life of his person, and his work as the consideration of Christ as a man, and may it be as much consolation and joy as we proceed to examine the offering." This, as we have already seen, is the offering of Christ's offering himself with his offering be a burnt sacrifice, and offer a male without blemish, the basis of Christianity is founded



## The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 5th 2nd Mon. 1875.

JACOB BRINKERHOFF, Editor.

### The Sabbath and Lord's Day.

THE *Age-to-Come*, published at Boston by Mrs. A. E. Davis, in the February number, quotes our article on the "Lord's day," which we published a short time previously, and says:

"The foregoing article gives our faith of the Sabbath and Lord's day. But in this dark age, between the destruction of Jerusalem, the overthrow of the kingdom of God and the second coming of Christ to restore the kingdom and all things spoken of by the prophets, we do not believe the Sabbath was to be or is kept. It has never yet been enjoined upon any nation but Israel, any more than circumcision and sacrifices, etc.; and as God has caused 'all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts,' (Ho. 2: 11) we do not expect them restored until the kingdom comes and the age of restitution commences. Then they will be restored."

Mrs. Davis, in her next (March) number, in answering some questions asked by Bro. Williams, says again:

"It is evident the Sabbath was in existence before Israel came out of Egypt, even from the creation. The fact that it was not generally understood is nothing against the other fact that it was instituted from the foundation of the world. It is not very well understood yet. Now, it being instituted before Israel's days, shows that it was not designed exclusively for that people. Therefore when the other nations begin to learn of God, and know him, they will begin to keep the Sabbath. Their time has not yet come, however; for Israel is the leading nation, and they have not become Christians, and cannot be made Christians until the next age. It has already been demonstrated that no people can keep the Sabbath under the law; they must be under grace. Thus the true time for Israel, first, to keep the Sabbath as it should be kept, and also the Gentile, is in the 'age to come.'"

Now here is some excellent reasoning on the Sabbath question, that "it existed from the creation," and being "instituted before Israel's days, shows that it was not designed exclusively for that people." But the harmony between this statement and the former one, that "it has never been enjoined upon any nation but Israel," is not clear, unless she makes a distinction between 'nation' and 'people.' How any one can take such plain positions on the Sabbath and not keep it, we cannot see. Are not other nations than Israel (not perhaps as nations, but as individuals) now learning of God? Is not this the purpose of the gospel? If so, then the Sabbath should be kept by them. If the nations (or as we understand it, individuals comprising the nations,) cannot be made Christians in this age, what is the use of preaching the gospel to them or trying to Christianize them?

'Law' and 'grace' are not antagonists, because Paul said to the Roman Christians, "Ye are not under law, but under grace." The time will never come when the Christian will not be under law. Freedom does not consist in being without all law, but in the state of not being held in bondage by law. For instance: Until only eleven years ago the law in a portion of the United States of America held the colored people of African descent in slavery; and when the colored people were emancipated from slavery by the generosity, mercy, and wisdom of the Chief Executive of our land, they were not absolved from obedience to all law. While they were free men and free women they were so by virtue of being obedient to the wise laws of the nation, and freedom from the law that previously bound them in slavery. So we, by being absolved from the condemnation of law, for being pardoned for having transgressed its holy precepts, it no longer holds us under it, or condemns us. But the grace of God having pro-

vided pardon for us, we are then under grace, or under obligation to God's grace, instead of being under condemnation to the law which held us. Not to be under law does not imply that we should be obedient to law. The Sabbath, or the Sabbath law never held any one in bondage, but as it was violated its transgressor came under condemnation of the law of which the Sabbath was a part. In our free country we enjoy liberty, because we are obedient to the laws that be; but if we transgress the law of our country we are brought under condemnation to that law, and are thus under the law condemned to receive its penalty. The Christian being under grace is therefore under obligation to keep the Sabbath and obey the whole law of God, the transgression of which condemned him.

When the position is taken that in this age we cannot keep the Sabbath if we try, we would like to see the reasons stated, for we see no reason why it cannot be done, and believe we are doing it. With many, as endorsed by the *Age-to-Come*, the first day of the week, erroneously called the Lord's Day, has no sanctity, and is not considered as taking the place of the seventh day of the week, commanded from the foundation of the world.

We have labored to show that the Sabbath was not merely an Israelitish institution; but that, as it antedated the Jewish nation, it should not be called Jewish. When the Creator and Lawgiver took the Israelites into covenant relation to himself, he, of course, gave them his laws to be incorporated into their national polity or government. The Sabbath being one of the first laws made, it then became one of the laws to govern this nation, which was to have been to him a holy people. But when they ceased to be a nation, or lost their independence of government, it by no means follows that such laws which existed before they did, should fall with them. It was sufficient that such laws only that pertained to them as a nation, growing out of national organization, should cease with their nationality; and as their nationality ceased about the time, or soon after the sacrifices and offerings met their antitype in Christ's death and atoning work, the ceremonial and judicial laws passed away leaving none remaining but what were moral and right for all mankind to observe, which existed before the Israelitish nation did, with the institution of Christianity added.

When God caused "all her [Israel] mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts," as prophesied by Hosea (2: 11), he did not say he would cause his Sabbath to cease. He makes a distinction between his Sabbath, the weekly rest day, the seventh day of the week, and the sabbath days of the children of Israel. He speaks of his Sabbath as "My holy day;" "Verily my Sabbaths ye shall keep;" "Ye shall keep my Sabbaths;" "I gave them my Sabbaths." Although Israel's feast days and solemn assemblies ceased it does not follow that the Sabbath of the Lord must cease because the nation which had constituted his covenant people had been rebellious to him, and were brought under bondage to other people where they could not observe their own laws. It is not well to apply too much to the future age, lest present duty be overlooked and we thus lose our salvation provided for us in the gospel. Every effort against the Sabbath only helps us to see its true relations and bearings to all, both Jews and Gentiles.

### "By their Fruits ye shall Know Them."

In his memorable sermon on the Mount Jesus warned his hearers to beware of "false prophets," and makes an illustration by comparing the fruit of good and bad trees. There had previously been many false prophets in the land, and they continued to impose on the credulity of the honest seekers after truth. But the Savior bids to beware of them, and gave the evidence by which they may be known—they may be known by their fruits—they are to be discerned by what they do. He

shows by the good and corrupt trees that "a good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things," Matt. 12: 35. "For out of the abundance of the heart the mouth speaketh."—v. 34. "For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies." Matt. 15: 19. By the fruits or works of the Pharisees Jesus denounced them. They were self-righteous, made a high profession of their religion, but Jesus bade his disciples beware of them and the scribes also, and says, "Do not ye after their works, for they say and do not." He called them hypocrites for making their loud professions of righteousness and not living righteous lives. He says to them: "Ye make clean the outside of the cup and the platter, but within they are full of extortion and excess." They could make professions of holiness to be seen of men, but neglected "judgment, mercy, and faith;" therefore they were hypocrites and he denounced them, and said, "How can ye escape the damnation of hell?"

The gospel of Jesus Christ is given to us to take out of the world "a people for his name," who should be "a peculiar people," "zealous of good works." The Savior prayed that his people might be sanctified "through the truth," and sent them the Holy Spirit to be their comforter to help to guide them into all truth. He calls upon them to be holy. The apostles, who carried on the work of the gospel after Jesus ascended to heaven, exhorted to good works, accompanying the believer's faith. Their epistles abound in similar exhortations, and Paul says: "Prove all things, hold fast that which is good." To do righteousness, and "flee the very appearance of evil."

But in the early ages of the gospel there were some who were disobedient to the faith, and were a source of grief to those who remained steadfast. Some made shipwreck of their faith, of whom were Hymeneus and Alexander, and who also taught false doctrine. In the Corinthian Church some of the converts relapsed into idolatry, and into other wickedness. In some of the other churches, individuals, though professing the faith of Christ, walked disorderly and reproached the Christian profession. What was Paul's advice to the churches in such cases? Was it to go along in sympathy and fellowship together as though all was right? He says, "Admonish him as a brother." But if he still "walk disorderly," he says, "Withdraw yourselves" from such, "and have no company with him." 2 Thes. 3. After following the gospel rule of Matt. 18: 15-17, duty is plain. The Savior does not say, Let all remain together until the harvest. The church is not the field of the parable of Matt. 13.

When individuals in church fellowship cease to walk according to gospel order and do not manifest the fruits of the Spirit, and those remaining cease to have Christian confidence and sympathy for such, is this going contrary to Jesus' words: "Judge not"? No, it is but following his teaching, "By their fruits ye shall know them." One meaning of 'judge' is to condemn, or pass sentence upon. Jesus did not teach opposite doctrine; but that while those professing godliness may be known by their fruits, we may not pass judgment on others, for that office belongs to God or to himself. Then we, who have started in the service of Christ, and perhaps have traveled in the way for several years, need to look well to the record we make, that we may be known by our fruits, or works, and known to be on the Lord's side—known to have our lives correspond with our profession, and manifest the fruits of the Spirit in all we do or say, that at last we may not be judged unworthy of eternal life, but may have "Well done" said to us in that eventful time.

To the natural man Time is the substance, Eternity the shadow; to the spiritual man Eternity is the substance, Time the shadow.

J. L. BOYD.

JERUSALEM AS IT IS—CHRISTIAN QUARTER—NORTH—ARMENIAN, COPT AND ABYSSINIAN. HAVING an opportunity, through our Jewish friend, of visiting the Armenian Convent and Church of St. James, our ramble for the afternoon was in that direction.

This convent is one of the largest—if not the largest—establishments of the kind in the city. It occupies several square acres in the center of its subquarter in the south-west part of Jerusalem, and is capable of entertaining at least a thousand pilgrims, who yearly come to Jerusalem from Armenia—(and who claim direct descent from the patriarch Noah, after the flood)—and adjacent countries in Eastern Asia, who acknowledge their peculiar tenets. They disallow the authority of the Papacy *in toto*; but have a peculiar position from seniority of office among the churches; but, at the same time, cover a portion of the walls with pictures and paintings representing scenes and events in early Bible history, among others, Jephthah, devoting his daughter to a life of celibacy, as the fulfillment of his vow; the sacrifice, and the debarking of Noah and his family from the ark on the mountain of Ararat; Abraham in the act of offering Isaac, etc.

Their visiting pilgrims put up at their convent as a caravansary, or hotel, where they stay several days, weeks, or months,—many of them a long time before Christmas and remaining till after Sunday. They, together with the Copt, Abyssinians, the Greeks and Latins, visit the Dead Sea, in a line composed of many thousand souls, in the belief that, like Naaman, the Syrian leper, their "sins are washed away" carried by its waters and buried in the Dead Sea.

The Convent and Church of St. James, which we are visiting, is a very fine and excellent building, most gorgeously decorated and contains a great display of gold, silver, precious stones,—some choice paintings, and very coarse daubs, twelve elaborately decorated lamps, or candlesticks, kept continually burning night and day,—representing the "light of the gospel" emanating on the "Day of Pentecost" and through the "Holy Twelve" apostles. The walls are covered, from the floor to the ceiling, with a peculiar blue-and-white tinted porcelain, reminding one of the old-fashioned blue China of our grand-mothers' times. It is situated on an elevated ground near the Zion (or David's) Gate, and has a most commanding view of the city. The courts, the garden, (in which are growing a few of the very largest and most beautiful trees in the city), the church entrance, the street approaching it, are kept assiduously clean (the greatest contrast to the other portions of the city, which is, otherways, very unclean), and combining more of elegance than any other we have yet visited in Jerusalem. The pilgrims invariably dress in black gowns and white turbans. The Patriarch's Palace is a beautiful and imposing appearance on the street immediately north of the Convent. The Church of St. Thomas is situated in the rear of the *Yacobeiah* (or, St. James' Church), the Mission of the English and Prussian Consulates, which claims the traveler's notice.

The Armenians are also the proprietors of a large conventual building just outside the city, called the "Palace of Caiphas," which was the place where our Savior, on the night of his arrest, was kept in custody. The "Church of St. Salvator," "Herod's Temple," says the celebrated Oriental traveler, Maundrell, (and the custodian of the same) "is deposited in the hands of the Armenians."

The natural man Time is the substance, Eternity the shadow; to the spiritual man Eternity is the substance, Time the shadow.

## Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM AS IT IS—CHRISTIAN QUARTER—NO. 3  
—ARMENIAN, COPT AND ABYSSINIAN.

HAVING an opportunity, through our Jewish friend, of visiting the Armenian Convent and the Church of St. James, our ramble for the afternoon was in that direction.

This convent is one of the largest—if not the largest—establishments of the kind in the Holy City. It occupies several square acres in the center of its subquarter in the south-west part of the city, and is capable of entertaining at least eight thousand pilgrims, who yearly come to Jerusalem from Armenia—(and who claim direct descent from the patriarch Noah, after the flood)—and the adjacent countries in Eastern Asia, who acknowledge their peculiar tenets. They disallow the authority of the Papacy *in toto*; but have a patriarch (like the Greek system,) or head bishop, who claims position from seniority of office among the tribes. They have no image-worship in their churches; but, at the same time, cover a portion of the walls with pictures and paintings representing scenes and events in early Bible history: among others, Jephthah, devoting his daughter to a life of celibacy, as the fulfillment of his vow of sacrifice, and the debarking of Noah and his family from the ark on the mountain of Ararat, in Armenia; Abraham in the act of offering his son Isaac, etc.

Their visiting pilgrims put up at their convent, as a caravansary, or hotel, where they stay for days, weeks, or months,—many of them arriving before Christmas and remaining till after Easter Sunday. They, together with the Copts and Abyssinians, the Greeks and Latins, visit the Jordan, in a line composed of many thousands, lave in its waters, in the belief that, like Naaman, the Syrian leper, their "sins are washed away, and carried by its waters and buried in the Dead Sea."

The Convent and Church of St. James, which we are visiting, is a very fine and exceedingly large building, most gorgeously decorated within, and contains a great display of gold, silver, and precious stones,—some choice paintings, and others very coarse daubs, twelve elaborately carved lamps, or candlesticks, kept continually burning, night and day,—representing the "light of the gospel" emanating on the "Day of Pentecost" by and through the "Holy Twelve" apostles. Its walls are covered, from the floor to the dome with a peculiar blue-and-white tinted porcelain, reminding one of the old-fashioned blue China-ware of our grand-mothers' times. It is situated on the elevated ground near the Zion (or David's) gate, westward, and has a most commanding appearance. The courts, the garden, (in which were growing a few of the very largest and most ancient trees in the city), the church entrances, and the street approaching it, are kept assiduously clean (the greatest contrast to the other portions of this city, which is, otherways, very unclean), and, altogether, have the appearance of more comfort and combining more of elegance than any where we have yet visited in Jerusalem. The Armenian pilgrims invariably dress in black gowns and white turbans. The Patriarch's Palace, a short distance south of the church, looks quite new, and has a beautiful and imposing appearance.

The Church of St. Thomas is situated on the street immediately north of the Convent. The Church of *Yacobeiah* (or, St. James the Less), in the rear of the English and Prussian Protestant Mission Church, is also one of the Armenians' edifices, which claims the traveler's notice.

The Armenians are also the proprietors of the large conventual building just outside the Zion Gate, called the "Palace of Caiphas," the high-priest who condemned our Savior, once known as the "Church of St. Salvator." "Here, under the altar," says the celebrated Oriental traveler and writer, Maundrell, (and the custodians repeat the story "to this day,") "is deposited the very stone

which was laid against the mouth of the tomb, to secure the door of our Savior's resting-place. It is two yards and a quarter long, one yard high, and broad as much. It is plastered all over, except in five or six little places, where it has become bare in receiving the kisses and other devotions of the visiting pilgrims. Here, likewise, is shown a little cell" (we have stood within it), "said to be our Lord's prison, the night on which he was betrayed, till he was taken from hence to Pilate's presence. The 'Cœnaculum' may also be conveniently mentioned here. This 'upperroom,' where tradition says the last passover was kept by our Lord and his twelve apostles, and where the 'Savior's Supper' was instituted, is to be seen, in virtue of a good buckshich (a money present), in the second story of a pile of buildings attached to the 'Neby Da-ud,' a short distance from the House of Caiphas."

The Copts have a small convent, adjoining their fine, large caravansary, on the north of the pool of Hezekiah; also, a chapel in the rear of the reputed rock of Calvary. They likewise have a claim upon some valuable property next adjoining "the Church of the Holy Sepulchre," on the east side; it is called *Dier-es-Sultan* (or, the Convent of the King).

The Copts are the pilgrims of Lower Egypt; and, like the Armenians, are designated as *Schismatics* by the "Holy Roman Catholic Church." They repudiate all image-worship, and elect all their church dignitaries to office.

The ABYSSINIANS are a sect (*so-called* by the Romanists) of the *Schismatics*, who have their caravansaries and church edifices in Jerusalem, who elect their church officers, even to the patriarch. Their form of worship is the simplest of all the Eastern sectaries. They hold some doctrines at variance with all the other Christian sects in Jerusalem; nearly assimilating to the Jew. They assert that Jesus is the Son of Joseph and Mary; but was chosen by the Most High God as his Son, at the baptism of John in the Jordan, when the Holy Spirit was poured out upon him "without measure." That the Lord God, when he was put to death, raised him from the dead and called him to ascend on high, there to become the "head of all things which are in heaven and on earth;" that in the fulness of "the times of the Gentiles," God will send him to earth again, to take possession of the throne of his father David, from whom he is lineally descended through Joseph; that he then will re-call and re-assemble "the twelve tribes of Israel," which are now scattered abroad in all the lands, and re-organize them as the kingdom of Israel at Mt. Zion, where "the Law shall again go forth," and the "word of the Lord from Jerusalem." They observe the seventh day of the week as the *true* Sabbath, and practice circumcision, and also immersion by water.

They claim their introduction to Christianity by the Eunuch of Queen Candace, whom "Philip the Evangelist" baptized at Gaza, on his return to Ethiopia;—he having gone up to Jerusalem, to worship, as a Jew,—brought with him "the truth as it is in Jesus." The Jews and the Christian sects, except the Copts, shun them: the Christians, on account of their peculiarities of the Sabbath and circumcision; the Jews, because they recognize Jesus of Nazareth as the Messiah and the "King of the Jews." The Copts, being near neighbors to them—in Egypt—are more or less tinged with some of their doctrines and customs, yet not so general as the Abyssinians proper.

## Man: Mortal or Immortal?

J. M. BEEDLE.

MUCH has been said and written upon this most important subject. I say most important, because upon this one great question hangs all of the hopes of every true child of God. Modern theologians have left no stone unturned, and no argument untried, to convince the world of mankind that man is in possession of the attributes of the Deity. That is, that man has an immortal soul, a

separate entity, whose existence runs parallel with the Creator of the universe. It seems at times astonishing with what tenacity people, both learned and unlearned, will cling to this popular error. But when we consider that it has been sung over their cradles, taught at their mothers' knees, rehearsed in their schools, academies, and colleges, it does not seem so very strange after all. The teachings of modern theology have such a firm hold upon the minds of the masses that it seems impossible for them to give it up. Take away our immortal soul, say they, and you remove everything from us worth living for; you destroy the foundation of Christianity and cut off all our hopes of the future; you clothe the heavens in sackcloth, and cause the dark pall of death to settle down upon the bright and hopeful future. Such seems to be their honest and sincere convictions. They never have been taught of life only through Christ; they never have been taught to look forward to the resurrection of the just for the consummation of their hopes, but rather to look forward to a mystical sky kingdom, which is beyond the bounds of time and space.

But what says the Scriptures in regard to this important matter? Do they represent any part of man as being immortal? The truthful solution of this question is certainly deemed important by every faithful student of the Bible, not simply as an abstract theme, but on account of its relative bearing upon every other doctrine taught by that sacred Book. The views we entertain of man's nature will give color and shape to a very great extent to our views of life, death, resurrection, heaven, hell, and in fact, all of the other subjects of revelation. Hence the importance of searching for truth touching this fundamental point. The only question which the conscientious believer in the great truths taught by divine revelation deem it at all important to ask, is, What saith the Scriptures upon this all important subject? He is perfectly willing to submit the question to Moses, Job, Daniel, Isaiah, Christ, Paul, or any and all others who have spoken as they were moved by the Holy Spirit; and having ascertained their decision, awaits patiently the issues of that great day when all things shall be made manifest by the glorious appearing of Jesus, our Life-giver, when he appears the second time without a sin offering to give life and immortality to all his faithful followers.

But before inquiring what these faithful and true witnesses have said, let us reflect a moment upon the manner of interpreting their testimonies. Is the language of these witnesses to be understood in its most obvious and literal sense? And why not? we ask. Have we any more authority for giving their language a secret or mystical interpretation than we have the language of any living speaker or writer of the present time? If you have the right to interpret Moses or Jesus mystically, have I not the same right to interpret you after the same manner? If any writer or speaker may be interpreted in this way, certainly all others may; and where will this mysticism end? Only where imagination and fancy terminate. Different individuals, equally honest in their intentions, and equally intelligent, may faithfully investigate the divine record upon any and all points, and yet they will arrive at different conclusions; and they differ so widely that those who are not conversant with Bible truth are led to the belief that the Bible contradicts itself. When if they would interpret the sacred writers as they do the writers of the present day, all of these mysticisms and skepticisms would be obviated, and there would be less infidelity in the world, and more harmony among professors of Christianity. The majority of the professed ministers of Christ deny the literality and tangibility of nearly every thing taught in the Bible. The second coming of Christ, death, re-urrection, and in fact every fundamental point upon which our hopes are predicated, are by this mysticism swept away; and the past, present, and future thrown into

good and corrupt trees that "a good tree bringeth forth good fruit, and an evil man out of the evil abundance of the heart the mouth proceedeth, murders, adulteries, fornication, witness, blasphemies." Matt. 12: 35, 34. "For out of the heart the mouth proceeds, murders, adulteries, fornication, or works of the Pharisees Jesus denounce of their religion, but Jesus denounce of them and the scribes bade ye after their works, for they called them hypocrites for their loud professions of righteousness and righteous lives. He says to them: 'Woe unto you that are full of extortion and hypocrisy could make professions of holiness men, but neglected "judgment, mercy, therefore they were hypocrites and how can ye escape the judgment of hell."

of Jesus Christ is given to us to take of a people for his name," who "zealous of good through the truth," and sent them to be their comforter to help to all truth. He calls upon them to be faithful, who carried on the work after Jesus ascended to heaven, works, accompanying the believer's epistles abound in similar exhortations: "Prove all things, hold fast that which is good." To do righteousness, and appearance of evil."

early ages of the gospel there were disobedient to the faith, and were shipwreck of their faith, of whom Paul and Alexander, and who also in the Corinthian Church converts relapsed into idolatry, and wickedness. In some of the other individuals, though professing the faith, they were disordered and reproached the profession. What was Paul's advice to such cases? Was it to go along and fellowship together as though he still 'walk disorderly,' he 'draw yourselves' from such, "and many with him." 2 Thes. 3. After following rule of Matt. 18: 15-17, duty is the harvest. The church is not the parable of Matt. 13.

individuals in church fellowship cease to go to gospel order and do not manifest of the Spirit, and those remaining Christian confidence and sympathy is going contrary to Jesus' words: "No, it is but following his teaching, ye shall know them." One edge is to condemn, or pass sentence did not teach opposite doctrine; but those professing godliness may be fruits, we may not pass judgment that office belongs to God or to him, who have started in the service perhaps have traveled in the way we may be known by our fruits, or own to be on the Lord's side—our lives correspond with our profession manifest the fruits of the Spirit in all that at last we may not be judged eternal life, but may have "Well in that eventful time.

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chaos, and left without form and void. But there is a remedy for all of this confusion, if we will adopt the followings rules: 1st, Give the language of the inspired writers its plain, obvious, and literal import; 2nd, Bring all classes of figures to harmonize with the literal; 3rd, Study the Bible by subjects, tracing them through the entire book, and having ascertained the harmonious teachings of all the inspired writers upon any one subject, you must have the truth upon that subject. These rules are plain and simple, and easily complied with.

Our time and space being limited, we shall not notice all the evidence contained in the word of God relating to this subject, but shall notice a few of the most important testimonies, hoping that the skeptical reader may be led to adopt the above rules and faithfully search the Scriptures to see if these things are so. We will again ask the question, Do the Scriptures teach that any part of man is immortal? Webster defines immortal to mean having no principle of alteration or corruption, exempt from death; having life or being that shall never end. The inquiry then is this: Is any part of the creature called man exempt from death? Popular theologians and philosophers would answer this question in the affirmative; but do the Scriptures so teach? We unhesitatingly answer no; and we challenge any one to produce one word of positive proof from Genesis to Revelation that the creature called man is a dual being, or that he is a compound of mortality and immortality. Such is contrary to the teachings of God's word, as we shall endeavor to show.

Let us go to the opening pages of revelation and see what the eternal Spirit has said concerning the origin and nature of man. Gen. 1: 26—"And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here God announces his intention to make a creature called man, and to subject all other living creatures connected with this earth to his dominion. No intimation is here given as to what the materials of his composition are to be. This information we will find recorded in Gen. 2: 7—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Here then we have the simple, full, and complete record of man's creation; the material from which he is made, and the process of making him alive is all set plainly before us. Certainly we have no lack now of the desired information.

It will be readily seen by the most superficial observer, of what the material was that entered into the composition of man. It does not say that part was material and part immaterial, or part mortal and part immortal—nothing of the kind is intimated, but simply that man was made of the dust of the ground. But, says one, when God breathed the breath of life into man he became an immortal soul. Let us see for a moment if life means an immortal soul in these connections. Gen. 1: 30—"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [margin, living soul]." So here we have beasts, fowls, and fishes, with immortal souls, according to popular theology. One has the same life as the other; one breathes the same air as the other. Solomon says in Eccl. 3: 19, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above the beast." Here we have the testimony of the wise man of Israel that what gives life to man also gives life to the beast; they all have one breath. Now we have found out of what man is made and how he obtained his life, but nothing is said of his being immortal. There is a vast difference between a living soul and an ever living soul.

The next thing we find recorded of man is that God places him on probation. Gen. 2: 8—"And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." Verses 15-17—"And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die [margin, dying thou shalt die]." Here then Adam is presented with a rule by which his obedience or disobedience can be tested; here he can decide his character and destiny. Disobedience to this simple test will make him a sinner and bring him under the threatened penalty—Thou shalt surely die. But what was the result?

What was Adam's condition previous to his transgression? He had newly come from the hand of his Creator, physically, intellectually, and morally good. 'Very good' was pronounced upon man in connection with every thing which God had created and made. But what were his character and nature? Was he holy or unholy? mortal or immortal? or in a state of susceptibility? Moral character is not the subject of creation; it is the result of action towards law, or a rule of some kind, having previous knowledge of the existence of such law or rule. The first recorded action towards the prohibition in the garden was that of disobedience; hence his first positive character was that of a sinner. Adam and Eve could not plead want of previous knowledge. See Gen. 3: 3—"But of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." This was the language of Eve in reply to the serpent, and shows a perfect understanding on her part. Gen. 2: 16, 17 shows that Adam could not offer an excuse for want of information beforehand. We see then that their actions formed their moral character. How was it with reference to mortality or immortality? Were they immortal? Certainly not; that which is immortal cannot die. If Adam was immortal of what possible benefit could the tree of life be to him? would God undertake to prevent from death that which could not die? To prevent immortality from dying is about as consistent as the death that never dies, or a life that never lives. They are all absolute contradictions. But was Adam mortal? no; if mortal he must die as a necessary consequence, therefore Adam was not mortal. He was then placed on trial for immortality as the result of obedience; but disobedience brought mortality and consequent death. (Concluded in our next.)

**Prophecy: Its Origin and Design.**

SAMUEL DAVISON.

THE Bible is largely a book of prophecy. From the history of Adam, in the first three chapters of Genesis, to the revelations of Jesus Christ, after being seated at the Father's right hand, prophecy occupies a prominent place in all the sacred writings; it is fitting therefore that we should understand both the occasion and the design of God in giving so large a part of his will toward man in this form of revelation.

As I have received several intimations from friends and brethren that they desire me to continue the expositions of prophecy in the ADVENT AND SABBATH ADVOCATE, I have tho't that an article on the occasion and design of divine prophecy would be a help to me in writing them, and to them in understanding the prophecies for themselves. I propose therefore to show first: THE ORIGIN OF PROPHECY.

From the first day of man's creation, the ever living God has been his instructor. Man was never left to find out his creator, nor the service

he should render him, nor the object of his being by the mere light of nature, or the simple exercise of his rational powers. The narrative of creation is very simple, easy to be understood; and is yet full of instruction for any person not previously instructed in these matters. The progress is from chaos to order, from an uninhabitable world to one of beauty, fertility, and every provision for life, from the lowest order of living beings to the higher, until at length, one of form, and figure, and intellect, is created and set at the head of all others, and put in possession of the world, and authority given him over everything that liveth upon the face of the earth. Of course, he is excepted who did give him this authority. As Pharaoh said to Joseph when he made him ruler over all Egypt, Only in the throne I will be greater than thou; so, at the beginning, I understand God did set man over all the works of his hands. Thus also the Psalmist David understood it; for he said, "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet, all sheep, and oxen, and the beasts of the field, and the fowls of yea, and the beasts of the sea, and whatsoever passeth through the paths of the sea." Ps. 8: 6-8.

To qualify him for this high honor, man was not only endowed with form and figure above every other creature, but his Creator gave him intellectual powers above everything else that liveth upon the face of the earth. Not only are his reasoning faculties every way superior, but he has moral powers which no brute has ever had. He has the power of discerning and appreciating right and wrong in relation to order, law, and authority; and all originating with the Great Creator of all things. It was in reference to this that all things were made in the order given in the first chapter of Genesis. It was that God might teach man order, institute religion, and put man under law to his Creator. Without reference to these things was not anything made that was made. "The Lord by wisdom hath founded the earth, by understanding hath he established the heavens." Prov. 3: 19. Man's first estate was conditional; he was put under law, a law which recognized his life and station; and in circumstances to make both perpetual; the tree of life beside the tree of the knowledge of good and evil. This one said, If thou transgress thou wilt surely die; the other said, Obey and your life will be perpetual. Man transgressed, and the sentence of death passed upon him, but that the purpose of God might not be frustrated, God determined upon another condition of life in another state of being. This was announced, or comprehended, in the prediction that the seed of the woman should bruise the serpent's head. This was the beginning of prophecy, which was renewed and amplified as time, and the circumstances of the multiplying family of man required.

Prophecy and promise lay the foundation of hope for the afflicted and distressed. Our first parents, under sentence of death, bringing forth children subject to the mortality which now came upon them could have had no satisfaction in peopling a world with descendants which must inevitably all perish; but with a prediction from the Great Creator that the seed of the woman should bruise the serpent's head; or as it was manifestly understood, be a restorer of what they had lost by the transgression: by giving them a condition of a new life after the present, would at once alter the whole aspect of their future life. As the wickedness of the world called for the destruction of the race, God saw fit to exempt Noah and his sons from the calamity; and to establish the first prediction as a covenant with them and their posterity,

the earth should be replenished and filled with the glory of God. A few ages afterward, when men threatened the world with rebellion, God, to frustrate the counsel of the devil, and entered into a covenant of promise and prediction, that the seed of the woman would yet fulfill his first purpose, and would rebel against him to provoke him to raise up into the hands of their adversaries righteous men, who waited for his mission of all the prophets whose works were to be accomplished by his purposes. Such was the mission of Jesus of Nazareth, who rejected the mission of Jesus of Nazareth, and began to show unto his disciples that he was first be crucified and put to death for the sins of Jews and Gentiles, but that he should again, and in due time take to himself great power, and fulfill all that the prophets had said concerning him. After Jerusalem was destroyed by the Romans, and all the apostles were dead, and the Roman government had commenced a very cruel persecution of the churches of the Lord Jesus, God gave to his son Jesus, and he to the church, a series of predictions, setting forth the persecutions and vicissitudes through which the churches of the Lord Jesus must pass, and the time for the Lord to come and reign upon the earth.

This summary of the matter shows that the grand designs of prophecy are two fold. 1st, To give comforting hope of a future life to the servants of God, amidst trouble and afflictions, that all the covenant promises made to the fathers, and which were ultimately to be fulfilled. In the patriarchal age, the head of a family who feared and served the Lord, was recognized as its ruler, prophet; in the latter capacity God revealed to them the fate and destiny of their children, and they foretold what should happen in the later ages: When God had chosen the seed of Israel for a nation, to bear witness of his holy name, he chose such men as he would, to testify unto the nations until the reign of the Son of Man should end, he chose the twelve apostles, and some others who bore witness of the resurrection of Christ, and testified to the certain fulfillment of the promises made of returning from the dead upon the earth.

When John the beloved disciple, foretold the extinction of Christianity, the Lord revealed to John that he should come to pass from John's tomb, and be seated upon the throne of the Lord's triumph over all his enemies, and to write it, and seal it with his name, for presentation until the fall of the second empire: unto Ephesus, and unto Sardis, and unto Philadelphia, and unto Laodicea. Thus the sacred oracles were preserved unto us of this time. The Revelation of Jesus Christ gave unto him to show unto the churches things which must shortly come to pass, "To show unto his servants what shall shortly come to pass" there is an intimation that the so-called Second Empire, alias, The holy Catholic Church,

him, nor the object of his beautiful nature, or the simple powers. The narrative is very simple, easy to be understood, full of instruction for any person instructed in these matters. From chaos to order, from an unformed mass to one of beauty, fertility, and life, from the lowest order of beings to the higher, until at last, form, and figure, and intellect, is at the head of all others, and of the world, and authority over everything that liveth upon the earth. Of course, he is excepted from this authority. As Pharaoh when he made him ruler over all the throne I will be greater from the beginning, I understand over all the works of his hands. The psalmist David understood it; he made him to have dominion over the hands: thou hast put thy feet, all sheep, and oxen, and fowls of the field, and the fowls of the sea, and whatsoever walketh upon the earth, and the beasts of the sea." Ps. 8: 6-8.

For this high honor, man was created with form and figure above all other creatures, but his Creator gave him dominion over everything else that is upon the face of the earth. Not only are man's faculties every way superior, but his power which no brute has ever known, his power of discerning and applying truth, and his power of doing right and wrong in relation to order, and all originating with him. It was in reference to all things were made in the first chapter of Genesis. It is to teach man order, institute man under law to his Creator. To these things was not any law made. "The Lord by his wisdom founded the earth, by his understanding he stretched the heavens." Prov. 3: 19. The state was conditional; he was a law which recognized his life in circumstances to make the tree of life beside the tree of good and evil. This one transgress thou wilt surely die; thy life and your life will be perished, and the sentence of death upon him, but that the purpose of God frustrated, God determined upon a new state of life in another state of existence, or comprehended, in the seed of the woman should be upon his head. This was the beginning which was renewed and amended the circumstances of the world of man required.

The promise lay the foundation of the world and distressed. Our first sentence of death, bringing forth to the mortality which now would have had no satisfaction in the world with descendants which all perish; but with a prediction that the seed of the serpent's head; or as understood, be a restorer of the world by the transgression: by the addition of a new life after the destruction of the whole aspect of the world. As the wickedness of the world, God sent Noah and his sons from the world to establish the first prediction upon them and their posterity,

that the earth should be replenished and filled with the glory of God.

A few ages afterward, when men threatened to fill the world with rebellion, God, to frustrate that calamity, chose Abram, and entered into a covenant of promise and prediction, that of his seed he would yet fulfill his first purpose in giving them the dominion of the world. When they rebelled against him to provoke him to give them into the hands of their adversaries, he always raised up unto them prophets to reassure righteous men, who waited for his salvation, that in due time he would restore them, and by them accomplish his purposes as declared to their believing forefathers. Such was the mission of all the prophets whose writings have come down to us. When Jews and Gentiles rejected the mission of Jesus of Nazareth as the anointed seed God had so long promised, Jesus began to show unto his disciples that he must first be crucified and put to death at the hands of Jews and Gentiles, but that he would rise again, and in due time take to himself his great power, and fulfill all that the prophets have said concerning him. After Jerusalem was destroyed of the Romans, and all the apostles but John were dead, and the Roman government had commenced a very cruel persecution against the churches of the Lord Jesus, God saw fit to give to his son Jesus, and he to the churches by John, a series of predictions, setting forth the persecutions and vicissitudes through which the churches of the Lord Jesus must pass ere the time for the Lord to come and reign should take place.

This summary of the matter shows that the grand designs of prophecy are two fold. 1st, To give comforting hope of a future life to righteous men of God. 2nd, To assure the desponding servants of God, amidst trouble and discouragements, that all the covenant promises will ultimately be fulfilled. In the patriarchal ages, the head of a family who feared and served the Lord, was recognized as its ruler, priest, and prophet; in the latter capacity God revealed to them the fate and destiny of their children, so that they foretold what should happen to them in later ages: When God had chosen the children of Israel for a nation, to bear witness to all nations of his holy name, he chose such among them as he would, to testify unto them of his holy will. When he cast them off to be scattered among the nations until the reign of the nations shall end, he chose the twelve apostles of Jesus Christ, and some others who have been eye witnesses of the resurrection of Christ from the dead, to bear witness to that great fact, and to testify to the certain fulfillment of this promise he made of returning from the Father to reign upon the earth.

When John the beloved disciple, alone remained of all these, and the Roman Empire threatened the extinction of Christianity by persecution, the Lord revealed to John the things that should come to pass from John's day to the day of the Lord's triumph over all his foes, and commanded him to write it, and send a copy thereof to each of the seven churches of Asia Minor, for presentation until the fall of Pagan Rome from power: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Thus the sacred oracles have been preserved unto us of this time. This book is called, "The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass." By his saying, "To show unto his servants things which must shortly come to pass" there seems to be an intimation that the so-called church of Rome, alias, The holy Catholic Church, would

not generally receive the things that are written in this book! Such, at least, has been the history of its treatment in the world to this day. Through all ages of the antichristian apostasy there have been witnesses for God who have received and understood these things; but the body of the so-called Catholic and Orthodox churches have either questioned the authority of this book, or looked upon it as an enigmatical, incomprehensible compound of mysterious things. But that it was intended to be understood by God's believing people is fully manifest in the blessing pronounced upon him that readeth, and on them who hear the words of this prophecy, and keep those things that are written therein, for the time to which they relate was then come; it however stretches down to the full establishment of the kingdom of God upon the earth; and so includes all intervening events. The book is written in the style of the prophetic writings of the ancient prophets of Israel. The manner in which they used figures of speech is the same as John's in the book of Revelation. The rhetoric requisite to understand them is sufficient to understand John. John has written as plainly as they did.

(Concluded in our next.)

#### Report of Conference at Hartford, Mich.

CONFERENCE met according to appointment. Preaching brethren present, Elders Everett, Case, Watkins, and Fabun. Preaching Sabbath evening by Bro. Everett, followed by exhortations from others. Met Sabbath morning for worship, preaching by Bro. Case, from Rev. 14: 6. Preaching again in the evening by Bro. James Watkins, from Rev. 11: 15. Met First-day morning at 9 o'clock for business. Br. Everett was elected Moderator. Prayer by Br. Everett. The Conference then took up and disposed of the unfinished business. The duties of the committee appointed at the Conference last August being completed they were discharged. Moved and supported that we consider it our duty to sustain Br. Brinkerhoff in the publication of the *ADVOCATE* as long as he pursues his present policy. Moved that we have three conferences the present season, and that J. M. Beedle be authorized to designate the time and place for holding them, and send the appointments to the "Advent and Sabbath Advocate" for publication.—Carried. Moved and carried that we pledge ourselves to do all we can to send brethren Case and Beedle to Missouri to labor this coming Fall. Adjourned until next Conference.

Met for worship at 11 o'clock; preaching by Br. Fabun, followed by exhortations from the brethren and sisters. The preaching throughout was spiritual and edifying, and the testimonies of the brethren and sisters were interesting. We had a good attendance, and all went away satisfied that it is good to wait upon the Lord and have their spiritual strength renewed.

J. M. BEEDLE, *Clerk.*

SAMUEL EYERETT, *Moderator.*

#### Letter Department.

##### From Sister Horne.

DEAR BROTHERS AND SISTERS: It is through the mercies of God that I am once more permitted to write a few lines through the *ADVOCATE*. As I am entirely deprived of the privilege of meeting I esteem it a great privilege, as well as a duty, to speak through the columns of the paper. It is encouraging to me to read the testimonies from my brethren and sisters, and to realize that God has a people on earth who are looking and longing for his return. I have passed through great affliction, many times have been as it were nigh unto death; but through the goodness and mercies of God I still live; but my pilgrimage will soon be ended. A few

more days of suffering and sorrow, and I hope to see my Savior and be made like unto him. God is my helper, in him I trust. Jesus is my hope of life. O what a blessed thing it is to have a hope in Christ, that when affliction comes upon us, and all earthly things seem to be fading away, to be able to look forward to the time when Jesus will come! O brothers and sisters, let us try to be faithful, that we may rejoice in the Lord at all times. Let our thoughts ever be of him and of what he has done for us, and of the glorious future that awaits us, if we are only faithful. What a glorious thought that soon the opening heavens will reveal to our enraptured vision our loved and long looked for Redeemer, our Savior, and our Lord! May God help us each and all to strive for an abundant entrance into that everlasting kingdom, which is soon to be established.

SUSAN W. HORNE.

*Independence, Kan.*

##### From Sister Adams.

DEAR BRO. BRINKERHOFF: I feel it a great pleasure to have the privilege of writing a few words to the brothers and sisters in Christ, to cheer them in the precious faith of Jesus, who died a shameful death that we might live, and to tell how my heart is made to rejoice in keeping his commandments. I have always tried to live a Christian life. I joined the Methodist church when at the age of twelve, and I fear I have traveled all these long years in darkness, for now I see the Scripture in a new light. I was taught from infancy to keep the first day Sabbath, and sprinkling baptism, which I now believe to be entirely wrong; and I remained in that belief until the year 1872, when Bro. Long came into our part of the country, giving lectures. I attended his meetings faithfully, and took my Bible and marked the passages of Scripture which he used, and when I went home I studied them with a prayerful heart that I might learn the true and living way, Christ, and by so doing I came to the belief that the Advent church was the church of Christ; and I am striving to do God's commandments, and am also striving for the faith of Jesus. There are but few brethren and sisters here, and we have to bear great persecutions; but I am cheered by the Savior's promise, for he said, "Blessed are they that are persecuted for my sake." But, for all the cheering promises, some of our dear sisters have gone back to the beggarly elements of the world; but may God have mercy on them and turn their wandering feet, is my prayer. From your sister, CATHARINE ADAMS. *Martinsville, Mo.*

##### From Sister VanHorn.

DEAR BROTHERS AND SISTERS in the hope of Jesus; as I was reading the pages of our paper this Sabbath morning, I thought I must write a few lines for the *ADVOCATE*. Last spring my father, John Davis, of Welton, Iowa, subscribed for the *ADVOCATE* and had it sent to us, for which we are thankful. We are very poor people in this world's goods, and being in the midst of the grasshopper ruins has not given us any lift. We feel very thankful for the *ADVOCATE*, and we do not know how to do without it another year, but we do not see how we can pay for it, and our time will soon be at hand when the paper shall be stopped. I feel like it was a guide to our footsteps, next to our Bible. Myself, husband and children, are all alone in regard to the Sabbath, we find it very lonely; but will you pray for us that we may not give up the struggle, and that we may persevere on and at last come off conqueror, and be permitted to meet you all in that world where there is no sickness, sorrow, nor death. Yours in hope of eternal life, NANCY J. VANHORN. *Scott, Nebraska.*

**The Advent and Sabbath Advocate.**

MARION, IOWA, THIRD-DAY, 5th 2nd Mon. 1875.

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.

THIS number of the ADVOCATE presents its readers with several very good articles, interesting to the lovers of Bible truth and instructive to all learners of the word. They will be read with interest. They show, too, that there is a good interest felt in the paper, both to make it useful in building up the cause of truth and to mutually assist in the work. We have on hand also a good article on the Sabbath question, from one of our good writers, to appear in our next number. Do not fail to help us to keep up the interest on the Sabbath and make the ADVOCATE a good Sabbath paper.

But these good articles should have a wider circulation and have more readers. How can this be done? Who will pay for a copy of the paper to be sent to some friend or some one whom they know to be interested in these truths? Some did this last year, which brought some to rejoice in a knowledge of the truth. Some have already done so again with this volume. Would you not like the same persons to receive the ADVOCATE still? Now will you not send 50 cents to have the ADVOCATE sent six months to some friend or interested person? In this way much good can and has been done. We want to promulgate these truths as extensively as possible. We dearly love this cause or we would not occupy the position we now do. We believe these are God's truths, and they must eventually triumph. So we will labor on, trusting in God and looking earnestly for the appearing of Jesus.

**SUSTAIN the ministry.** Send the laborers forth, for the fields are whitening for the harvest. There are cries of Come over and help us, from various quarters. We often receive letters asking if some minister cannot come to their section of the country and preach these truths. But we are unable to return them any answer. Where is the preaching brother who could answer a few calls of this kind, and to whom we could refer these solicitations? In some instances the applicants offer to bear the preachers expences, besides giving them a remuneration. The field is wide and it is not difficult to find a place of labor.

WE are greatly in need of a small amount of funds just now to provide a small supply of printing paper. (When receipts are low we only obtain a small supply at a time.) A few subscriptions now would help us very much. Shall we not have them? While trusting in the Lord to have our work sustained we remember that his work in the world has always been carried on by means, and he would have the lovers of Bible truth to sustain its publication. We know that we are laboring and managing economically; which we must continue to do in order for the ADVOCATE to live, but we hope every reader of it will remember that we need your help in this matter. It has not been our plan to go in debt in our work, neither do we believe our patrons wish us to do so; therefore we believe you will give us the necessary aid.

A BROTHER writes, inquiring in regard to the prospects of the ADVOCATE, and if it is likely to be sustained, and refers to its past struggles, and says if the Lord's hand is in the work it should be published weekly and there should be no lack of means to sustain it.

Who is there of the readers of the ADVOCATE who does not believe that we have the truth on the great principles on which we stand? Has not

God always blessed his truthbearers and its believers? We need to be faithful and consistent on our part, and do all we can to sustain the work ourselves, relying upon God, and no fears need be entertained. We believe we shall yet see the ADVOCATE published weekly. We hope the present year will develop a sufficient standing of the cause that it may be done. There is no lack of matter written for our columns, and the supply might be increased. A few more active lively agents are needed to work up a good list to sustain it. Send for a few specimen copies and see what you can do by canvassing. Do not stand doubting over what you know to be truth, but work for the purpose of advancing the truth, and the cause will move right along. The interest in the ADVOCATE already demands its weekly publication; and if it be well supported in its semi-monthly issue, you would also sustain it weekly.

A NEWSPAPER item says "the Adventists assembled at Chicago, on the night of April 19th, and waited until morning with their white robes in readiness for the expected coming of Christ." We have much sympathy for those disappointed ones, and almost feel that we can enter into their feelings of sorrow, though we were never among those who looked for the Savior at any specified time. Jesus will come again, though we cannot tell the day of his coming. But that Adventists at any time ever prepared "ascension robes" we know to be untrue, and only told by those wishing to burlesque them. The white robes we expect to wear when Jesus comes, is the "righteousness of the saints," figuratively spoken of in the book of Revelations as "fine linen, clean and white."

**ERRATA.**—In No. 3, in article of the "Greek Church, No. 2," in the 27th line from the bottom of 2nd column, instead of reading as published, "Advance of that empire in Asia Minor," it ought to read, "Advance of that empire in Asia MAJOR." J. L. BOYD.

**Communion Meeting at Grand Rapids, Mich.**

DEAR BRO. BRINKERHOFF: Through request I address a few lines to you to give notice of a meeting we have had here. It was our annual meeting to commemorate the sufferings and death of Christ. It has been our custom for six or seven years past to meet together at the Passover time for communion; for the apostle says for even Christ, our passover, is sacrificed for us; therefore let us keep the feast. 1 Cor. 5: 7, 8. Bro. Everett, from your place, was with us, and Bro. Russell, from Jackson. We had an extremely good meeting. It commenced on Sabbath. Brother Everett preached two discourses on Sabbath, and two on First day, and all very good. Bro. E. is a very smart man for one of his age, over 81, and able to go from place to place and preach equal to some at sixty. May the Lord be with him and reward him well for the pains he has taken for us. Our meetings were all very interesting and we felt as if the Lord was with us. Our meeting at evening after second day, being the 14th day of the first month, Brother E. preached, and then the subject of the time to commune was brought up and discussed. Acts 2: 42-46; and 20: 7, were referred to and explained to have reference to common meals, and not to communion time; and so it looks to be when we read Acts 20: 6, as that says after the days of unleavened bread it took them five days to sail from Philippi to Troas, where they abode seven days; and as they were about to leave, it is said they had their meeting and broke bread, and started on their journey. It looks as if it was a common meal, as there is nothing said about the cup or the wine. As the Passover was instituted in the month Abib, and that was to be the beginning of the year to Israel, and as our Savior instituted the supper

at the Passover time, it looks as if it is to keep in memory the year, which is God's establishment of the time, as well as the death of Christ. STEPHEN MUNRO.

Grand Rapids, Mich. April 27th 1875.

**Communion Meeting at Bradford, Iowa.**

DEAR BROTHER BRINKERHOFF: I am yet in Bradford, and have been here and in Horton four weeks. I have enjoyed much of the peace that passeth understanding, and been comforted with the precious ones that God hath raised up in these places. Last night we had a solemn, interesting, and joyful meeting; it was the anniversary celebration of the Lord's Supper, bringing to remembrance and showing forth the death of our now great High Priest, our Passover sacrificed for us; and truly it was good for me to be here. A number of years I have been alone when enjoying this blessed privilege, and now here were eleven together, members, I firmly believe, of the true church that God is bringing out, free from Romish errors, and built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone; the Bible and the Bible alone our only rule of faith and practice. It was soul reviving to know and feel that so many of the church of Christ scattered over the land are taking the same view of the institution and eating it at the same time; and I felt it was the Lord's doing, and it was marvelous in our eyes.

We know that the doctrine and practice of the true church of Jesus and the apostles has been lost sight of and been buried in the traditions of men; and the two true witnesses, the word of God, have prophesied clothed in sackcloth. Let us bless God and take courage, dear brethren and sisters, for if Christ cannot die again we have an unending priesthood. How glorious is our hope, founded on God's eternal power, when he raised our High Priest from the dead, and set him at his own right hand, between the cherubim, on the mercy seat in the holiest, where Paul and all the holy brethren entered by faith within the veil, whither the forerunner is for us entered, and hath anointed the most holy with his own blood; and this he did within the seventy weeks of Daniel. Bless the Lord! POLLY G. PITTS.

**Received on Subscription.**

Benjamin Madill \$1, 10-8. V M Gray \$1.50 11-1. H E Carver 50cts 11-1. James B Young \$1, 10-19. Joseph Gilbert \$1.50, 10-1. A H Fleisher 50cts, 10-14. J M Beedle 50cts 11-1. Sarah Robb 85cts, 10-19.

**Received on Donation to Advocate.**

S A Gilbert, Agnes Gilbert, 50cts each, in payment of pledges.

**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.
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- Mrs. E. G. White's claim to Divine Inspiration Examined*. By H. E. Carver. Price 20 cts.
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- Where are the Dead?* Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 cents.

**Advent and Sabbath Advocate**

"THY WORD"

Volume X. Marion, Iowa

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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 observing the Bible Sabbath (the day of the week,) together with the other commandments of God, The Nature of Man, his present state in Death, The End of the world, The Earth restored to its original glory and the future inheritance and abode of the redeemed in the Kingdom of God, The redemption and Redemption by Jesus Christ, Prophecies, The Christian Life, and kindred subjects.

**Shall I be There?**

WHEN upon the great white throne Christ shall sit as Judge alone— When the book of life is read, There before the risen dead, As are turned those pages fair, Shall my name be written there?

When is closed the judgment day When this earth shall pass away, When the city new shall come, And the saints be gathered home, Shall I in their triumph share? Oh! my Lord, shall I be there?

When the mighty white-robed throng Swell the all-triumphant song, Glory to the great I AM, Glory, glory to the Lamb, Ringing in the balmy air, Savior, mine, shall I be there?

If I follow Jesus here, If I hold my trust most dear, If I plunge beneath the flood, If I'm washed in Jesus' blood, If for Christ I do and dare, Yes, my Lord, I shall be there.

—Selected by CATHARINE

**The Sabbath.**

R. V. LYON.

THERE has been much written and said about the Sabbath among the different divisions of the church, who claim to believe in the soon coming of Christ, and whether there be a Sabbath, and if so, which of the days of the week do we observe? and does the Bible enjoin its observance? In the twenty-five years that I have been a minister, it has appeared to me for the first time that if different sects of Christians, who contend for Sunday as the day of the week, believed what the Bible says upon this subject, they would come to the conclusion that the Sabbath day of the week is the Sabbath as instituted, and commanded in the Bible, and that it is in honor of the sun, which was worshipped among the Pagans, is the Sabbath day.

It is not on record that God ever commanded the Sabbath day; or that he authorized Jesus to do it.

\* And I have been guilty of confessing that I had not kept the Sabbath until about four years ago.