

Advent and Sabbath Advocate.

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

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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-
ning 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 Atone-
ment and Redemption by Jesus Christ, The
Prophecies, The Christian Life, and kindred Bi-
ble 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 ADAMS.

The Sabbath.

R. V. LYON.

THERE has been much written and said upon
the Sabbath among the different divisions of those
who claim to believe in the soon coming of Jesus.
Whether there be a Sabbath, and if there is one,
to which of the days of the week does it belong,
and does the Bible enjoin its observance? As to
the day, it has appeared to me for more than
twenty-five years that if different writers and
talkers and contenders for Sunday keeping only
believed what the Bible says upon the question,
they would come to the conclusion that the sev-
enth day of the week is the Sabbath which Je-
hovah instituted, and commanded Israel, yes, all
his people, to keep.* And that Sunday, called
so in honor of the sun, which was an object of
worship among the Pagans, is the Sabbath of the
apostasy.

It is not on record that God ever changed the
day; or that he authorized Jesus or his apostles
to do it.

* And I have been guilty of confining it to Is-
rael until about four years ago.

We learn by the Living Oracles that the seventh
day was hallowed by Jehovah at the close of crea-
tion; its sanctity was afterwards marked by the
withholding of the manna on that day, and a
provision of a double supply on the sixth, and
that previous to the giving of the law from Sinai;
it was then made a part of that great epitome of
religious duty to God, which he wrote with his
own finger on tables of stone; it was incorporated
with the public political law of the only people to
whom he ever made himself a political Head and
Ruler; its observance is connected throughout
the prophetic age with the highest promises, its
violation with the severest maledictions; it was
among the Jews in the days of the pilgrimage of
Jesus our Life-giver, a day of solemn, religious
assembling, and was thus observed by him and
his apostles. And we have the authority of Je-
hovah to say, that both under the Old and New
Testament dispensations, it is used as a glorious
type of the heavenly and eternal rest which he
has promised to his own family. Who, I ask,
that has any sympathy or regard for virtue, can
harbor the thought for a moment that the decal-
ogue—the ten commandments—have been abro-
gated!

The law contained in ordinances, which was
typical of the great sin offering—Jesus our pass-
over, who has been sacrificed for the family of
God—was nailed to the cross. Eph. 2: 14-16. But
the Sabbath, or the decalogue, was no part of that
law, any more than the doctrine of the soul's im-
mortality is a Bible doctrine!

The Sabbath was appointed at, or subsequent to,
the creation of the world, or the finishing up of
the heavens and the earth, and all the host of
them; and sanctified, or set apart for holy pur-
poses, "for man," for all men—the family of God,
whether they be Jew or Gentile—consequently
binding upon them at the present time. And he
who teaches the abrogation of that law, or that it
is not binding upon Gentile believers, to say the
least of him, is ignorant of the wide door which
he opens for men to enter and commit the most
heinous sins!

I will introduce a few passages out of the many,
to prove that the keeping of God's Sabbath is
binding upon his children. Gen. 2: 2, 3—"And
on the seventh day God ended his work which he
had made; and he rested on the seventh day from
all his work which he had made. And God blessed
the seventh day, and sanctified it;" because that
in it he had rested from all his work which God
created and made."

Exo. 16: 22-29. Here we have positive testi-
mony that the Sabbath had been instituted pre-
vious to the law being engraven on tables of stone,
and that God required his people to keep it, and
for not keeping it he reproveth them sharply. "Six
days ye shall gather it; but on the seventh day,
which is the Sabbath, in it there shall be none.
And it came to pass, that there went out some of
the people on the seventh day for to gather, and
they found none. And the Lord said unto Moses,
How long refuse ye to keep my commandments
and my laws?" Therefore we believe that the
Sabbath was known before the giving of the law
at Mount Sinai. And this is in harmony with
the invulnerable argument presented by St. Paul

* "Sanctified it"—Set it apart as a day of rest
for all his family to keep.

in the epistle to the Romans, 4: 15; 5: 12-15, in
which he shows that inasmuch as sin existed
"from Adam to Moses," hence the law must have
existed, for "sin is not imputed where there is no
law."

Jesus our Life-giver proclaims the eternal na-
ture of the law engraven on tables of stone, and
the glorious truth that "the Sabbath was made
for man, and not man for the Sabbath." Mark
2: 27. Thus we learn that the Sabbath law ante-
dated the family of God and was given by him
for their spiritual benefit.

Isa. 58: 13, 14—"If thou restrain thy foot from
the Sabbath, from doing thy pleasure on my holy
day; and shall call the Sabbath a delight, and
the holy [day] of JEHOVAH, [a day] to be honored;
and shalt honor it by refraining from thine own
ways, from pursuing thy pleasure, and from
speaking thine own words; then shalt thou de-
light thyself in JEHOVAH; and I will make thee
ride on the high places of the earth, and I will
cause thee to eat of the inheritance of Jacob thy
father: for the mouth of JEHOVAH hath spoken
it." *Dr. Barnes' Translation.* And by turning
to Genesis 28: 13, 14, we learn that the heritage
of Jacob is the land promised to him and his seed.
And to be fed with the heritage of Jacob, says Dr.
Barnes, is to "possess the land promised to him
as an inheritance." And only as Jesus shall re-
turn as the restorer of all things spoken of by the
mouth of his holy prophets, can Jacob and his
seed come into possession of the promised inheri-
tance. The keeping of the Sabbath was one of
the conditions or commandments that Jehovah
required of them to fulfill in order that they
might "ride upon the high places of the earth"—
possess the land promised—and bask forever amid
the sunbeams of an endless day! And as "there
is no intimation," says Dr. Barnes, "that the Sab-
bath was to be abolished," therefore it is our duty
to keep it.

Isa. 56: 1, 2—"Thus saith the Lord, Keep ye
judgment, and do justice: for my salvation is
near to come and my righteousness to be revealed.
Blessed [shall be] the man that doeth this, and
the son of man that layeth hold on it; that keep-
eth the Sabbath from polluting it, and keepeth his
hand from doing any evil." Thus we learn that
Sabbath keeping is among the things that Je-
hovah required of Israel in order that they might
enjoy his approving smiles, and ultimately come
into possession of Canaan, or Eden restored, by
virtue of the promise which he made to Abraham
and his seed. Gen. 17: 1-8.

I will introduce the teachings of Jesus our Life-
giver—Head and pattern. Matt. 5: 17-19—"Think
not that I am come to subvert the law, or the
prophets; I have come not to subvert, but to es-
tablish. For verily I say unto you, Till heaven
and earth pass, one jot or one tittle shall in no wise
pass from the law, till all be fulfilled. Therefore,
whoever shall violate one of the least of these
commandments, and shall teach men so, will be
called little in the kingdom of the heavens; but
whoever shall do and teach them, will be called
great in the kingdom of the heavens." *Diaglott.*

I think it must be obvious to all, who dare to
think outside of human creeds, that the law spo-
ken of by Jesus in this portion of Holy Writ, is
that of the ten commandments, and not the cere-
monial or law of commandments contained in
ordinances; which was soon to be nailed to the

cross. Verses 27, 28. And that he did not come to subvert or abrogate any part of the decalogue; but to fulfill it by keeping it, and teaching his followers to do the same. And as the seventh day Sabbath is a part of the decalogue, and Jesus is our pattern, hence we have a twofold argument in favor of its being kept. And in Mark 2: 27—Jesus says "the Sabbath was made for man, and not man for the Sabbath." A man was not made for the coat, but the coat for him. "Therefore the Son of man is Lord of the Sabbath," because he is the eldest Son of the woman's seed—the head of the body—the church—the family of God. Consequently he will have the pre-eminence, in everything that pertains to a future state, or the world to come. Hence by the way of pre-eminence, he is Lord of the Sabbath. And inasmuch as we are his brethren, and members of his body, therefore it is our duty to keep it.

Matt. 22: 35-40—"Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Here we have positive testimony that Jesus, in the answer which he gave to this shrewd lawyer, had a direct reference to the law of the ten commandments, for the purpose of teaching him that it was his duty to keep them. And if he loved God with all his heart, and his neighbor as himself, he would do it. And it must be obvious to all, that inasmuch as it was his duty to keep the Sabbath, it is ours.

Again, Luke 16: 17, Jesus affirms in the strongest language the perpetuity of the Sabbath. Please listen to him, "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Therefore it is our duty to keep it. For he never taught that that which "was made for man" was to be abrogated.

St. Paul, in his discussion concerning the relations between the law and the gospel, concludes his argument in these words: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. How? by keeping it, and teaching others to keep it.

1 Cor. 7: 19—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." Here St. Paul contrasts the decalogue with the ceremonial code, or the law contained in ordinances, which had become worthless, because it had been nailed to the cross (Eph. 2: 12-17; Col. 2: 14, 15); but the keeping of the commandments of God, which he had written on tables of stone, were binding upon them.

Again, Jesus is our pattern, and Paul commanded the Church at Corinth, to be followers of him, even as he was of Christ. 1 Cor. 11: 1. During the pilgrimage of Jesus our Life-giver, while his disciples were with him and under his instruction, they always observed the Sabbath. And in all his acts there is no intimation that any part of this law of the ten commandments was to be rescinded. But he did speak prophetically of the Sabbath as an institution that was to exist and should be observed at the time Jerusalem was to be destroyed, and directs his disciples to pray that their flight might not take place upon that day, knowing that its destruction would not take place until many years subsequent to his death and resurrection!

And by turning to the Acts of the apostles, which is the main source of history concerning them, we learn where they journeyed, what they preached, how they practiced or lived, and what befell them, Acts 13: 14—"But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." And being invited to speak, Paul preached to them the death and resurrection of Jesus, the Christ, as confirmatory of the great promise. For one to

say that the apostle did this as a Jew and not as a disciple or an apostle of Christ, is *disingenuous*. Neither did they enter the synagogue on the Sabbath simply to teach the Jews. Proof: Verses 42, 44—"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of God." And in pursuing their history, we learn that St. Paul and his companions continued to travel from place to place, preaching the gospel, gathering churches, and being directed by the Spirit they came "to Philippi, which is the chief city of that part of Macedonia, a colony; and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16: 12, 13. Here we have positive testimony that the Sabbath was kept some twenty years subsequent to the resurrection of Christ, by those who worshiped the God of Israel, and that Paul justified them in its observance, by meeting with them, preaching the gospel, and engaging in the worship of Jehovah. Verse 16.

Subsequent to their being liberated from prison, "they passed through Amphipolis and Apollonia," and "came to Thessalonica, where there was a synagogue of the Jews." "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Acts 17: 2-4. From this historical fact we learn, 1st, That the Sabbath had not been abrogated nor changed! 2nd, That St. Paul and the rest of the apostles kept it, and taught others to do it, by their example.

Again: Acts 18: 1-11, we have the historical fact that Paul tarried at Corinth a year and six months, and wrought at his trade a portion of the time. And during this time, he reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks, by "teaching the word of God among them."

Again, Paul in his letter to the Hebrews makes the Sabbath a type of the rest which remains for the people of God. The shadow is to be followed until we reach the substance. And as we have not reached the substance—the rest—neither can we, or any of the family of God, to whom he gave the Sabbath and commanded them to keep it for all coming time or until Jesus our Life-giver shall return as the restorer of all things predicted by his prophets, hence the necessity of keeping it during our pilgrimage.

1. Because it keeps before our minds the character of God.
2. That he is the Creator of this beautiful planet and all the host of heaven and of his own family.
3. A sign between the seed of the woman and the seed of the wicked one.
4. Its observance keeps before our minds the rest promised to the woman's seed—Eden restored.
5. Convince the people that the Sabbath has been annulled by Jehovah—that there is no day binding upon his family to be observed as holy time—that all days are alike, and the people will become reckless and lawless—their morals will begin to run below zero! and the influence of those who profess to believe the gospel which St. Paul preached, will be in a great measure against it.

6. Man needs rest, and time for reading the word of God, and meditation upon his character and works, and for this purpose was the Sabbath sanctified and set apart by him for his people to observe!

Suspension Bridge, N. Y.
N. B. Will the *Restitution* please copy as an offset against the article written by Elder Collins on the Sabbath?
R. V. L.

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

J. C. DAY.

(Concluded.)

BUT let us see if we can determine by the Scriptures to what the promise relates, and who are the heirs of it. See Rom. 4: 13-16—"For the promise that he should be HEIR OF THE WORLD was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, then faith is made void, and the promise of none effect, because the law worketh wrath; for where no law is there is no transgression. Therefore it is of faith, that the promise might be sure to all the seed, not only to that which is of the law, but that also which is of the faith of Abraham, who is the father of us all." Now we have found what the inheritance is—who the heirs are, and who the children are to whom the promises are made, not to the literal descendants of Abraham, but all who are of faith, the world to come belongs. It belongs to Christ and those who are Christ's at his coming; they have been persecuted and destroyed off the earth; but now Christ is coming to burn up their enemies, root and branch, cleanse the earth by fire, and fit it up for the abode of his saints. Then the earth will be filled with the glory of God. Amen. Even so come, Lord Jesus, and come quickly. We gladly accept thee as our blessed and only Potentate, King of kings and Lord of lords.

Now we have found what the inheritance is, who are the heirs, or who the children are to whom the promises are made, that not the literal descendants of Abraham, but all who are of faith. The world belongs to Christ and his people. But let us examine the subject a little farther. Gal. 3: 6-29—"Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. . . . Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." This being the case who are the heirs? "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Jesus Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If this does not settle the question as to who the seed are to whom the promised inheritance belongs, it seems to me it would be impossible to settle any question. Abram, Isaac, and Jacob, never understood this promise to embrace a temporal possession of Canaan, nor to include its possession by their natural descendants in any way; because God told Abraham that his natural seed should have this land in possession as a pledge that this promise should be fulfilled. See Gen. 15: 8-13. And Moses says that they did have it according to promise. Joshua 21: 43-45—"And the Lord gave Israel all the land which he swore to give unto their fathers; and they possessed it and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before

them; the Lord delivered all their ene-
to their hand. There failed not augh-
good thing which the Lord had spoken
house of Israel, all came to pass." So
as far as Abraham's literal posterity
cerned, the pledge has been literally fu-
But Abraham understood the prom-
higher sense. They will be brought in
the true Israel will inherit the prom-
it will be the incorruptible inheritan-
the earth is made new. When God
Israel into literal Canaan he direc-
wicked inhabitants to be destroyed
when he is about to bring in the
into this long promised inheritance.
destroy all the wicked out of the
Prov. 2: 22—"But the wicked shall
from the earth, and the transgressor
rooted out of it." Also Job 38: 13
might take hold of the end of the
the wicked might be shaken out of
also Malachi 4: 1-3; also Matt. 12
answered and said unto them, He t-
the good seed is the Son of Man.
the world; the good seed is the chil-
kingdom; but the tares are the chi-
wicked one. The enemy that sow-
the devil; the harvest is the end of
the reapers are the angels. As t-
tares are gathered and burned in
shall it be in the end of this age. . .
the righteous shine forth in the
their father. Who hath ears to h-
hear." I see no chance to get in y-
Come before the eternal, which
end, comes. But I submit this in-
we may all profit by the truth and
enter into life when the Life-giver
brother in bonds of Christian love.
So. Ashburnham, Mass.

Christ Typified in the Burnt

JOHN FONDEY, M. D.

(Continued.)

"AND he shall put his hand upon
the burnt-offering; and it shall b-
him, to make an atonement for him
laying on of hands was expressive
cation. The offerer and the offeri-
nificant act, became one; and this
case of the burnt offering, secured
all the acceptableness of his offeri-
this to Christ and the believer, a tr-
precious nature is set forth, one lan-
in the New Testament, viz: the
lasting identification with, and
Christ. "As he is, so are we in thi-
are in him that is true." (1 Joh-
Short of this, nothing, in any
avail. He is in his sins who is out-
is no middle ground; we must eit-
or out of him. There is no such
partly in Christ. If there is but a
breadth between you and Chris-
actual state of wrath and condem-
the other hand, if you are in him,
he is before God, and so accounted
of infinite holiness. Such is the p-
of the word of God. "Ye are comp-
accepted in the beloved"—mem-
of his flesh and of his bones." "I
to the Lord is one spirit." (1 Co-
9: 5: 30; Col. 2: 10.) Now, it is
the Head can be in one degree of
the members in another; no, the
members are one. God counts
therefore they are one. This tru-
ground of the loftiest confidence
ance of "boldness in the day of
much as it is not possible that au-
in the charge of him with whom w-
imparts the deep sense of our c-
inasmuch as our union with Chr-
on the death of nature and the
its claims and pretensions.
Since, therefore, the Head and
viewed in the same position of
acceptance before God, it is evid-
members stand in one acceptanc-
in one righteousness. There are
justification—the babe in Christ st-
the one is in Christ and so is th-
as it is the only ground of life

More Evidence in the Scriptures of the Future Gathering of the Literal Seed of Abraham?

J. C. DAY.

(Concluded.)

Let us see if we can determine by the promises to what the promise relates, and who the heirs of it. See Rom. 4: 13-16—"For the promise that he should be HEIR OF THE LAW was not to Abraham, or to his seed, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise of the law is void, because the law worketh wrath; for where there is no transgression, there is no promise. For the promise is made to us, not only to that which is written, but that also which is of the faith of Abraham, who is the father of us all." Now let us see what the inheritance is—who the heirs are made, not to the literal descendants of Abraham, but all who are of faith, who are Christ's at his coming; they are persecuted and destroyed off the earth, but now Christ is coming to burn up the tares, root and branch, cleanse the earth, and fit it up for the abode of his saints. The earth will be filled with the glory of his saints. Even so come, Lord Jesus, and quickly. We gladly accept thee as our King, and only Potentate, King of kings and Lords of lords.

Let us see what the inheritance is, who the heirs, or who the children are to whom the promises are made, that not the literal descendants of Abraham, but all who are of faith. The world belongs to Christ and his heirs. Gal. 3: 6-29—"Even as Abraham believed, and it was accounted to him for righteousness; know ye therefore that they which are of faith are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, 'Blessed be they which shall bless themselves by thee.' So all nations shall be blessed. So Abraham became the father of all who believe. . . . Brethren, I speak after the manner of men; though it be but a man's promise, yet if it be confirmed, no man shall disannul it. Now to Abraham and his seed were the promises made. He saith, 'I will be thy father, and thou shalt be my seed, as of many; but as of one, and that is Christ.' And this is the covenant, that was confirmed between God and Abraham, which was four hundred and thirty years after, cannot disannul the promise of none effect. For if the inheritance be of the law, it is not of faith; but God gave it to Abraham by promise." This being the case who are the heirs? "For ye are all the children of God by adoption. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for ye are all one in Jesus Christ. If ye are Christ's, then are ye Abraham's heirs according to the promise." If we do not settle the question as to who the heirs are, we cannot settle the question as to whom the promised inheritance belongs. It would be impossible to determine. Abram, Isaac, and Jacob understood this promise to embrace a possession of Canaan, nor to include them by their natural descendants in it, because God told Abraham that his seed should have this land in possession, and that this promise should be fulfilled. Gen. 15: 8-13. And Moses says that they were according to promise. Joshua 21: 43—"The Lord gave Israel all the land which he swore unto their fathers; and they dwelt therein. And the land rested round about, according to what the Lord said unto their fathers: and there was not a man of all their enemies before

them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel, all came to pass." So you see how far as Abraham's literal posterity is concerned, the pledge has been literally fulfilled.

But Abraham understood the promise in a higher sense. They will be brought in and all the true Israel will inherit the promise; but the earth will be the incorruptible inheritance, when it will be made new. When God brought the earth into literal Canaan he directed all the wicked inhabitants to be destroyed out of it; and when he is about to bring in the true seed into this long promised inheritance, and give the world for an everlasting possession, he will destroy all the wicked out of the earth. See Prov. 2: 22—"But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Also Job 38: 13—"That it might take hold of the end of the earth, that the wicked might be shaken out of it." See also Malachi 4: 1-3; also Matt. 12: 43—"He answered and said unto them, He that soweth the good seed is the Son of Man. The field is the world; the good seed is the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this age. . . . Then shall the righteous shine forth in the kingdom of their father. Who hath ears to hear let him hear." I see no chance to get in your Age-to-come before the eternal, which has but one end, comes. But I submit this in love, hoping we may all profit by the truth and be ready to enter into life when the Life-giver comes. Thy brother in bonds of Christian love.

So, Ashburnham, Mass.

Christ Typified in the Burnt Offering.

JOHN FONDEY, M. D.

(Continued.)

"And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, to make an atonement for him." This act of laying on of hands was expressive of full identification. The offerer and the offering, by this significant act, became one; and this oneness, in the case of the burnt offering, secured for the offerer all the acceptableness of his offering. Applying this to Christ and the believer, a truth of the most precious nature is set forth, one largely developed in the New Testament, viz: the believer's everlasting identification with, and acceptance in, Christ. "As he is, so are we in this world." "We are in him that is true." (1 John 4: 17; 5: 20.) Short of this, nothing, in any measure, could avail. He is in his sins who is out of Christ. There is no middle ground; we must either be in Christ or out of him. There is no such thing as being partly in Christ. If there is but a simple hair's-breadth between you and Christ, you are in an actual state of wrath and condemnation. But, on the other hand, if you are in him, then are you as he is before God, and so accounted in the presence of infinite holiness. Such is the plain teaching of the word of God. "Ye are complete in him,"—"accepted in the beloved"—members of his body, of his flesh and of his bones." "He that is joined to the Lord is one spirit." (1 Cor. 6: 17; Eph. 1: 6; 5: 30; Col. 2: 10.) Now, it is not possible that the Head can be in one degree of acceptance and the members in another; no, the Head and the members are one. God counts them one, and therefore they are one. This truth is at once the ground of the loftiest confidence and of the most profound humility. It imparts the fullest assurance of "boldness in the day of judgment," inasmuch as it is not possible that ought can be laid to the charge of him with whom we are united. It imparts the deep sense of our own nothingness, inasmuch as our union with Christ is founded upon the death of nature and the utter abolition of its claims and pretensions.

Since, therefore, the Head and the members are viewed in the same position of infinite favor and acceptance before God, it is evident that all the members stand in one acceptance, in one salvation, in one righteousness. There are no degrees in justification; the babe in Christ stands in the same justification as the saint of fifty years experience. The one is in Christ and so is the other; and this, as it is the only ground of life, so it is the only

ground of justification. There are not two kinds of life, neither are there two kinds of justification. No doubt there are various measures of enjoyment of this justification, various degrees in the knowledge of its fullness and extent, various degrees in the ability to exhibit its power upon the heart and life, and these things are frequently confounded with the justification itself, which, as being divine, is necessarily eternal, absolute, unvarying, entirely unaffected by the fluctuation of human feeling and experience. But, further, there is no such thing as progress in justification. The believer is not more justified to-day than he was yesterday; yea, one who is in Christ Jesus is as completely justified as if he were before the throne. He is "complete in Christ." He is, on Christ's own authority, "clean every whit." John 13: 10. What more could he be at this side of the glory? He may, and—if he walks in the Spirit—will, make progress in the sense and enjoyment of this glorious reality; but, as to the thing itself, the moment he, by the power of the Holy Ghost, believed the gospel, he passed from a positive state of unrighteousness and condemnation into a positive state of righteousness and acceptance. All this is based upon the divine perfectness of Christ's work; just as, in the case of the burnt-offering, the worshipers' acceptance was based upon the acceptableness of his offering. It was not a question of what he was, but simply of what the sacrifice was. It shall be accepted for him, and make atonement for him.

"And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood and sprinkle it round about upon the altar, that is, by the door of the tabernacle of the congregation." In studying the doctrine of the burnt-offering it is very needful to bear in mind that the grand point set forth therein, is not the meeting of the sinner's need, but the presentation to God of that which was infinitely acceptable to him. Christ, as foreshadowed in the burnt-offering, is not for the sinners' conscience, but for God. Further: the cross, in the burnt-offering, is not the exhibition of the exceeding hatefulness of sin, but of Christ's unshaken devotion to the Father. Neither is it the scene of God's outpoured wrath upon Christ, the sin-bearer, but of the Father's unmingled complacency in Christ, the voluntary and most fragrant sacrifice. Finally, atonement, as seen in the burnt-offering, is not merely commensurate with the claims of man's conscience, but with the intense desire of Christ to carry out the will, and establish the counsels of God—a desire which stopped not short of surrendering up his spotless, precious life, as a 'voluntary offering' of 'sweet savor' to God. From the carrying out of the desire, no power of earth or hell could shake him. When Peter ignorantly sought to dissuade him by words of false tenderness, from encountering the shame and degradation of the cross—"Pity thyself, Lord! this shall not be unto thee"—what was the reply? "Get thee hence, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." Matt. 16: 22, 23. So, also, on another occasion, he says to his disciples, "Hereafter I will not talk much with you, for the prince of this world cometh, and he hath nothing in me; but that the world may know that I love the Father and as the Father hath given me commandment, even so I do." John 14: 30. These and numerous other kindred scriptures, bring out the burnt-offering phase of Christ's work, in which it is evident that the primary thought is his offering himself without spot to God.

In full keeping with all that has been said in reference to the special point in the burnt-offering is the place which Aaron's sons had, and the functions assigned them therein. They sprinkled the blood, they put the fire upon the altar, they lay the wood in order upon the fire, they lay the parts, the head and the fat, in order upon the wood, that is, on the fire, which is upon the altar." These are very prominent actions, and they form a marked feature of the burnt offering, as contrasted with the sin-offering, in which Aaron's sons are not mentioned at all. 'The sons of Aaron' represent the church, not as 'one body,' but as a priestly house. This is easily apprehended. If Aaron was a type of Christ then Aaron's house was a type of Christ's house, as he read in Heb. 3. "But Christ, as a son over his own house, whose house are we." And again, "Behold, I and the children whom God hath given me." Now, it is the privilege of the church, as led and taught by the Holy Ghost, to gaze upon, and delight in that aspect of Christ which is presented in this opening type of Leviticus. It is not here a question of having the conscience tranquilized by the blood of Christ, as the sin-bearer, but of communion with God in Christ's perfect surrender of himself on the cross.

"The priests, Aaron's sons, shall bring the blood, and sprinkle it round about upon the altar that is by the door of the tabernacle of the congregation." Here we have a type of the church, bringing the

memorial of an accomplished sacrifice and presenting it in the place of individual approach to God. But we must remember it is the blood of the burnt-offering and not of the sin-offering. It is the church, in the power of the Holy Ghost, entering into the stupendous thought of Christ's accomplished devotedness to God, and not a convicted sinner entering into the value of the blood of the sin-bearer. We need hardly say that the church is composed of sinners, and convicted sinners too; but Aaron's sons do not represent convicted sinners, but worshipping saints. It is as priests they have to do with the burnt offering. Many err as to this. They imagine that because one takes the place of a worshiper, being invited by the grace of God and fitted by the blood of Christ so to do, he thereby refuses to acknowledge himself a poor, worthless sinner. This is a great mistake; the believer is, in himself, nothing at all; but in Christ he is a purified worshiper. He does not stand in the sanctuary as a guilty sinner, but as a worshipping priest, clothed in "garments of glory and beauty." To be occupied with my guilt, in the presence of God, is not humility as regards myself, but unbelief, as regards the sacrifice.

However, it must be very evident that the idea of sin-bearing,—the imputation of sin,—the wrath of God, does not appear in the burnt-offering. True, we read, "It shall be accepted for him, to make atonement for him;" but then it is atonement not according to the depths and enormity of human guilt, but according to the perfection of Christ's surrender of himself to God and the intensity of God's delight in Christ. This gives us the very loftiest idea of atonement. If I contemplate Christ as the sin-offering, I see atonement made according to the claims of divine justice, with respect to sin. But when I see atonement in the burnt-offering, it is according to the measure of Christ's willingness and ability to accomplish the will of God, and according to God's complacency in Christ and his work. Could there be anything beyond that perfect atonement which is the fruit of Christ's devotion to God? The burnt-offering aspect of atonement is that about which the priestly household may well be occupied in the courts of the Lord's house forever.

(Concluded in our next.)

Prophecy: Its Origin and Design.

SAMUEL DAVISON.

(Concluded.)

THERE are two difficulties in the way of the popular church understanding the Hebrew prophets and the revelations of Jesus Christ. The first is: The theory that the kingdom of heaven is located and perfected in some place up beyond the skies. In our childhood we learned most of Watts' hymns for children; and loved to say, and to sing,

"There is beyond the skies,
A home of joy and love;
And holy children when they die,
Go to that world above."

Such a thing as Jesus Christ reigning upon the earth, and sitting upon the throne of David his father, and ruling over the house of Jacob forever, and extending his dominion from that kingdom to the ends of the earth, never entered my youthful mind. The passages of holy Scripture which foretold these things, were mystified and made to signify the conversion of the Gentiles to Christianity; and the subjugation of the nations to the reign of the Lord, was looked for by a change of heart, and their acceptance of gospel doctrines as a preparation for death, and an entrance into heaven itself, where Jesus is gone to prepare a place for them. As I look upon these things now the theory appears to be subversive of all the ancient prophets foretold, and all that Christ and his apostles taught. In the prophets the kingdom promised is the dominion of the world under the whole heaven. Not of worlds and spheres above and beyond the skies! With such discordant sentiments it is impossible that any one reading the prophets should understand the predictions they contain respecting the seed of David sitting and ruling upon his throne forever. If Christ Jesus meant by ascending to his father, and sitting at his right hand, he was to stay there forever, there

is no sense in the saying of the psalmist, "Until thy foes be made thy footstool." Nor is there any need of his returning to complete the conquest of this world! But if it is received as a divine prediction of the literal subjugation of the kingdoms of this world to the reign of one anointed of God to reign over the whole world redeemed from the curse brought upon it by the first transgression, then there is an absolute necessity for him to return as the second Adam to recover what the first Adam lost by his transgression. Messiah's kingdom in the skies is subversive of all the prophets spoke of his reign on earth.

The second great difficulty the popular church has with the literal understanding of the prophecies, is: The gospel is represented as a new dispensation of mercy to the world, and at variance with God's former dispensations to patriarchs, and to the Jewish nation! In a limited article like this I cannot argue this question at large; I shall only state my present views of it, that those may receive them who can.

1st, Then, I regard the great announcement of the seed of the woman obtaining a full and final triumph over the serpent and his seed, as a divine prediction covering all time, and all dispensations, until the full restitution of all things spoken by the mouth of all the prophets from the beginning of the world. The gospel differs from all preceding dispensations in this, viz., all the law and the prophets foretold the coming of that Just One, until John stood and said: "This is he of whom I spake before." "Behold the Lamb of God which taketh away the sin of the world." The gospel is good news, in this, viz., he of whom all the prophets spoke is now come into the world; as respects his person and mission what was prophecy before, is now a fact. This is he by whom God will accomplish all his purposes as foretold by the prophets, from the beginning of the world. Speaking after the manner of men, If the Jews have received his first proclamation which he sent by the seventy disciples, going by twos into every city and town whither he himself promised to go, saying, "Repent for the kingdom of heaven is at hand," he would have set up his kingdom at that time! But they rejected him, and he told them that that honor should be taken from them and given to a people bringing forth works suitable therefor. After his resurrection he commissioned his disciples to preach the kingdom of heaven to all nations, until the times of the Gentiles shall be fulfilled; and this is since that time the gospel of the kingdom, that whosoever believeth on him is justified freely from all things, even things from which he could not be justified by the law of Moses; and such will be reckoned as heirs with Abraham's seed, of all the promises of God respecting the redemption of the world.

From the days of Nimrod, all the nations who have set up for dominion over the world in their own names, have done so in contempt of God's promise of giving it to the seed of the woman; —the seed of Abraham—and the seed of David; and his promise to Jesus of Nazareth in the temple at Jerusalem, saying, in answer to Jesus' prayer; "Father, glorify thy name."—"I have glorified it, and will glorify it again;" (John 12: 28,) and many other similar attestations of his Messiahship; and so long as these kingdoms and governments reign, the kingdom of God cannot reign. The promise of God, therefore, is to take them away, and give "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, to the people of the saints of the Most High." Dan 7: 2-7.

There are many predictions to this effect in others of the prophets besides the psalms and

the prophecies of Daniel. There is, however, a time, or times, allotted in the purposes of God for these kingdoms of the Gentiles to reign, and it is the will of God that his people should be subject to their reign until he comes who is to put down all authority and power contrary to his kingdom. The revelations of Jesus Christ to his servant John, with a commission to send a copy of them to each of the seven churches of Asia Minor, has respect to the then existing government of the world, and to what should follow it until the iniquity of the Gentiles should be full; that his waiting people may know the times that are going over their heads, be preserved from the apostasies of the last times of the reign of the Gentiles while waiting for the Lord.

At the time of John's imprisonment on the Isle of Patmos, Rome—imperial Rome—was nearly at the zenith of her power, and yet making conquests of remaining nations; and this was shown to John by a conqueror on a white horse going forth conquering and to conquer. But this scene was followed by a series of calamities which a great historian of the last century has described as "The Decline and Fall of the Roman Empire." If he had written by inspiration he could hardly have given a more exact history of the fulfillment of the seals, and of the trumpets of the revelations of John, the disciple whom Jesus loved. It is our lot in the providence of God, to live in the times when the seven vials of the wrath of God against the great antichrist, and the apostate church, and against the nations who have committed fornication with her, are being poured out! What wonder then if we find ourselves, and the nations of our nativities, the existing governments of our choice, and in some respects of our admiration, involved in these things?

Brethren and sisters, let us rise superior to all these earthly attachments, and buy of our blessed Lord eye-salve that our eyes may be anointed to see clearly all the holy counsels of his will; that when he comes we have no unhallowed attachments to keep us from recognizing the wonderful displays of his power and justice upon even our own nations and peoples:

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 19th 2nd Mon. 1875.

JACOB BRINKERHOFF, Editor.

Man: Mortal or Immortal?

J. M. BEEDLE.

(Concluded.)

What are we to understand the word death to imply? Death is the opposite of life, consequently God meant what he said when he gave the penalty, "Thou shalt surely die." In Gen. 3: 4 we get the first immortal soul text, which is spoken by the Devil, who Christ said was a liar from the beginning, and the father of lies. It reads thus: "And the serpent said unto the woman, Ye shall not surely die." And we hear the same thing resounding through almost every orthodox pulpit in the land. Modern theology says that God meant spiritual death. But does the word say so? certainly not; and what right have they to give a meaning to God's language that is entirely foreign to the case, and covers the whole of God's plans with a veil of mysterious suppositions? After Adam's transgression God drove him from the garden of Eden, and placed at the east of the garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life. Gen. 3: 24. What possible good could it have done to guard the tree of life from man if he was already in possession of immortality? None at all; it is simply absurd. The full import of God's meaning is given in Gen. 3: 19—"In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou

return." This certainly means a cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action, an entire unconscious state of existence.

A figurative life or death is never admissible unless there is a clear necessity. If the death threatened Adam be moral or spiritual it will certainly involve popular theology in a sad dilemma. "For as in Adam all die so in Christ shall all be made alive." If the death threatened Adam be spiritual death, then the life Christ promises is spiritual life. Then all become sinners through Adam, and saints through Christ. No exceptions, universal salvation follows. Popular theologians thus unwittingly place arguments in the hands of their opponents. And not only so, but Christ, in order to redeem man from death, must himself die; if Adam and his posterity die a spiritual death then Christ must die this death to redeem them. Spiritual death is being under the dominion of sin, or being a sinner. Christ then must have become a sinner in order to redeem man. This contradicts the Scriptures—he was without sin.

Literal death shuts out all these inconsistencies and renders all plain and harmonious. Adam died a literal death; his posterity die the same literal death on account of his sin, having inherited his mortal, dying nature. Christ dies a literal death to redeem man. As in Adam all die so in Christ shall all have a literal resurrection to a literal life. But there is a second death threatened those who are disobedient. Now if the first death is spiritual then they must have a spiritual resurrection, and die another spiritual death. This, more fully explained, would mean, first, all are to become sinners; second, all are to become saints; third, part are to become sinners again. This conclusion, which is legitimate according to spiritual death, is plainly contradicted by Rev. 20: 6—"On such the second death hath no power." Time would fail to narrate all the incongruous positions of spiritualism. But we will close upon this point by calling especial attention to the fact that the phrase, "Thou shalt surely die," upon which spiritualism has spent so much of its mysticism, is, throughout the entire Bible, in every instance a literal death. Let us again go to the record, see Gen. 20: 7—"Now, therefore, restore the man his wife, for he is a prophet, and he shall pray for thee and thou shalt live; and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine." Is spiritual death meant here? Certainly not. Again, Num. 26: 65—"For the Lord had said of them, They shall surely die in the wilderness; and there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." Deut. 30: 19, 20—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Jud. 13: 22—"And Manoah said unto his wife, we shall die because we have seen God." 1 Sam. 14: 39—"For as the Lord liveth, which saveth Israel, though it be Jonathan my son, he shall surely die." Verse 44—"And Saul answered, God do so, and more also, for thou shalt surely die, Jonathan." See also 20: 31; 22: 16; 2 Sam. 12: 5. Again, in 2 Kings 1: 4—"Now therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." Verse 16—"And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baalzebub the god of Ekron, is it not because there is not a God in Israel to enquire of his word? Therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die." See also 8: 10.

8—"Now it came to pass when Je... made an end of speaking all that th... commanded him to speak unto all the... the priests and the prophets and all... took him, saying, Thou shalt sure... 18—"When I say unto the wicke... surely die, and thou givest him not v... speakest to warn the wicked from hi... save his life, the same wicked m... in his iniquity, but his blood will I r... hand." 33: 8—"When I say unto t... wicked man, thou shalt surely die... speak to warn the wicked man... that wicked man shall die in hi... his blood will I require at thine han... Behold all souls are mine; as f... father, so also the soul of the son is m... that sinneth it shall die. Verse 20—... sinneth it shall die. The son shall... iniquity of the father, neither shall... the iniquity of the son; the righte... righteous shall be upon him, and th... of the wicked shall be upon hi... Paul says in Rom. 6: 23—"For the wag... but the gift of God is eternal li... Jesus Christ our Lord."

Reminiscences of Palest... J. L. BOYD. JERUSALEM AS IT IS—CHRISTIAN QU... THE ANGLICAN-PRUSSO CH... In closing our observations of the... in the Christian Quarter, the... Church Mission for Evangeliz... of Palestine," with its pronounced... pronounced, object, should not b... as the least in importance. "Christ's Church, as the Anglican... northwestern corner of the Arme... and not far from the Jaffa [or Bet... on the grounds [in part at least] of... palace," and, inclusive of... —is one of the most costly ar... offices of modern erection in the... large parcel of land is attached to... on which there are various offices,

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istive life or death is never admissible. There is a clear necessity. If the death of Adam be moral or spiritual it will involve popular theology in a sad dilemma. "If the death threatened Adam shall be alive." If the death threatened Adam shall be spiritual, then the life Christ promises to all sinners through Christ. No exceptions, and not only so, but Christ, in redeeming man from death, must himself die. Adam and his posterity die a spiritual death, and Christ must die this death to redeem man from death, and to be a sinner. Christ then must die a sinner in order to redeem man. This contradicts the Scriptures—he was without

death shuts out all these inconsistencies. All plain and harmonious. Adam died a literal death; his posterity die the same literal death. Christ dies a literal death. Christ is a man. As in Adam all die so in Christ all have a literal resurrection to a literal life. As a second death threatened those who are sinners. Now if the first death is spiritual, they must have a spiritual resurrection, and not a spiritual death. This, more fully would mean, first, all are to become saints; second, all are to become sinners again. This conclusion, according to spiritual death, is contradicted by Rev. 20: 6—"On such the second death hath no power." Time would fail to discuss all the incongruous positions of spiritualism. We will close upon this point by calling attention to the fact that the phrase, "Thou shalt surely die," upon which spiritualism rests so much of its mysticism, is, throughout the Bible, in every instance a literal death. Go to the record, see Gen. 20: 7—"Now, restore the man his wife, for he is a sinner; and he shall pray for thee and thou shalt surely die, thou and all that are thine." The death meant here? Certainly not. Gen. 26: 65—"For the Lord had said of Isaac, 'Thou shalt surely die in the wilderness; and I will leave thee, and thou shalt go out of the land of the Egyptians.' And he said unto his wife, 'We have seen God.'" 1 Sam. 14: 39—"The Lord liveth, which saveth Israel, Jonathan my son, he shall surely die." And Saul answered, 'God do so, if thou shalt surely die, Jonathan.'" 2 Sam. 12: 5—"Now therefore, thou shalt not come down from thence; for thou art gone up, but shalt surely die." And he said unto him, 'Why do I see thee? Forasmuch as thou hast sent me to inquire of Baalzebub the god of the Philistines, because there is not a God in Israel, therefore thou shalt surely die.' Therefore thou shalt surely die off that bed on which thou art lying." See also 8: 10.

Jeremiah 1: 8—"Now it came to pass when Jeremiah had made an end of speaking all that the Lord commanded him to speak unto all the people, and the priests and the prophets and all the people took him, saying, Thou shalt surely die." 3: 18—"When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall perish in his iniquity, but his blood will I require at thine hand." 33: 8—"When I say unto the wicked man, Thou shalt surely die, if thou dost not speak to warn the wicked man from his iniquity, that wicked man shall die in his iniquity, but his blood will I require at thine hand." Also 31: 30—"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die. Verse 20—"The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." And Rom. 6: 23—"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

All these instances, and every other one which comes under the same literal death. Why then should the case in Genesis 2: 17 be explained out of all harmony with the other instances? Certainly no good reason can be assigned. I attended a Methodist revival meeting a few evenings since and heard the minister in his discourse say that Christ endorsed, upheld and taught the doctrine of the Pharisees and Sadducees, that the Pharisees believed in the doctrine of the immortality of the soul, and Christ endorsing it substantiated the doctrine beyond a doubt. As I listened to him my mind reverted to what the Savior said to his disciples in Matt. 16th chap. from the 6th to the 12th verse. "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. . . . How is it that ye do not understand that I spake it not to you concerning bread, but that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." As I listened to the discourse and thought of the above teachings of our Savior, I thought to myself, Can it be possible that a minister of the gospel is so ignorant of the teachings of our Lord? May God help them to search the Scriptures with singleness of heart, for in them alone are the words of eternal life through Jesus Christ. At some future time I will endeavor to give some Bible evidence of man's condition in death. May the Lord keep us by his Spirit in the love of the truth unto his coming and kingdom, that we may be admitted to an abundant entrance therein.

Pine Grove Mills, Mich.

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM AS IT IS—CHRISTIAN QUARTER—NO. 4.—THE ANGLICAN-PRUSSO CHURCH.
In closing our observations of the church localities in the Christian Quarter, the "British-Prussian Church Mission for Evangelizing the Jews of Palestina," with its pronounced, as well as its unpronounced, object, should not be passed by in silence, as the least in importance.
"Christ's Church, as the Anglican Cathedral is designated, is very conspicuously located in the northwestern corner of the Armenian Quarter, and not far from the Jaffa [or Bethlehem] Gate, on the grounds [in part at least] of the great Herodian palace," and, inclusive of the English Consulate,—as well as civic-ecclesiastically united,—is one of the most costly and magnificent edifices of modern erection in the city. Quite a large parcel of land is attached to this church, upon which there are various offices, gardens, etc., all

the property of the 'London Jews' Society.' The English Hospital, a large, well appointed, ably managed, and liberally endowed establishment, is situated on the north-eastern corner of this quarter. The Prussian Hospice occupies, as a connective link, a very eligible position on the northern border of the Armenian Quarter, and is under very excellent management, chiefly in charge of female medical nurses.—Dr. Barclay's "City of the Great King."

In 1843-44, the "London Jews' Society for the Amelioration and Conversion to Christianity of the Jews in Jerusalem and the Holy Land," effected the establishment of a British Consulate, mainly for the purpose of protecting this Society's pious undertaking; and soon afterwards (in 1845-6), in connection with the Lutheran Church of Prussia, secured a copartnership in conducting its missionary operations among the Jewish population in Jerusalem. At a vast expenditure (of several hundred thousand dollars,) they secured the requisite land, and erected thereon the British Consulate and its attached mission,—"Christ's Church,"—which contains sittings for about two hundred persons. It is built in cruciform. We were informed by an English gentleman, when in Jerusalem, who had superintended its erection, that they had to excavate to the depth of about fifty feet through the debris of the ruins of Herod's palace, in order to reach a sure foundation. It was erected in 1846-47. The church officers are a resident bishop (the first bishop was a converted Jew, Bishop Alexander, a British subject, who soon deceased, and a Prussian alternated as the succeeding bishop), a chaplain, and several other assistants, clergymen, who itinerate in the Jewish Quarter, in Jerusalem, and the other towns in Palestine, where Israelites are located. We attended the church services, on the first days of the week, several times during our sojourn in Jerusalem. In the morning, they have the services (the Protestant Episcopal ritual; and we listened to a good Evangelical sermon, on one occasion, by the Prussian bishop, of the Redeemer's return to Zion, as the Ruler of Israel, and "Lord of the whole earth;") in the English tongue; in the afternoon, the services are in the German and Hebrew languages. Two of the clerics were Jewish proselytes.

The outlays, yearly, of this establishment range from fifty to seventy-five thousand dollars; which vast income is provided, jointly, by the two governments of Britain and Prussia. Their success, as a mission, theologically considered, has not been very extensive; they claimed to have about fifty converts in the five years operations of the Society's efforts throughout Palestine, three-fourths of whom were in the Holy City. But they certainly have accomplished an incalculable amount of amelioration of the poor Jewish residents, not only in affording physical relief to their many discomforts, and also in distributing, gratis, medical attention, by skillful physicians and surgeons, and with the bestowal of remedial agents, during the annual fever season, which is very destructive in the Jewish Quarter, from their living in subterranean and damp abodes.

The British Consulate, in connection with the Prussian, is a power in Jerusalem, both in its watchful diplomacy, and in its careful and ready protection of any individual of the Anglo-Saxon and Teutonic races, and of the interests of the Protestant religion. They stand prepared, as nationalities, to seize upon any advantage that may be taken in the drifting tendency to a "break-up" towards which the Turkish power is destined. Neither will the Latin or the Greek powers of Europe and Asia find the British Lion asleep when that "hour of dissolution" comes for the Saracenic-Turco "Locusts" to be driven into the Red Sea, when they are cast forth of the Holy Land.

The word of the Lord is, "I will make Jerusalem a burdensome stone for ALL people; ALL that burden themselves with it shall be cut in pieces,

though ALL the people of the earth be gathered against it" (Zech. 12: 3). So, look out, ye that are so ready to pronounce the Jews to be "forever accursed," and that say old Jerusalem shall not become the new, and be the "head-stone of the corner" in the future age of the kingdom of God. For the current of events indicates that, in this direction, is THE END to be manifested—in the land of Israel, and AROUND ABOUT the city of Jerusalem. "Ye that hate Zion," and deny that its locality will be restored where David, the progenitor of our Lord Jesus, once reigned, "stand from under;" for the Lord will "favor Zion" notwithstanding all mortal gain-sayings and quibblings about so-called "conditional" prophecy.

The Jew, of to-day, wanders, like his great primal progenitor, Abraham, a "passenger" and "a sojourner" in and through his father-land as "a pilgrim and a stranger," while he is waiting "for the redemption of the purchased possession," knowing, many of them—at least, "a remnant" do, who count for and represent the seed of the whole house of Israel,—that Jerusalem HAS "received of the Lord's hand DOUBLE for ALL her sins; that her warfare is accomplished; that her iniquity is pardoned" (Isa. 40: 2). The "poor" of the flock of Judah's house, in that land, do clingingly trust in the promises of Jehovah Shammah, ("the Lord is our banner") "unto their fathers," that for their sakes, if not for their own, he will remember his oath to Abraham, Isaac and Jacob, and "WILL remember the land;" and that he does not despise the "broken and contrite heart" of those who put their trust in his promises for "good to Israel;" for those who "love the dust of Zion," and pray for her redemption and restoration. The prophet Zechariah, foreseeing this condition, says (in 12: 10), "I WILL pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for an only son."

Now, "God the Lord's" word cannot fail. There never yet has been a time, in Israel's and Judah's history, in the past, that the "house of David and Judah" have done this; therefore, it is either in the immediate future, or is being enacted in the events of the every-day history of the Jew in Jerusalem in the transpiring times. It is a well understood fact, at this hour, with regard to "the poor" in Zion, that they are crying day and night unto the "one God" of Abraham to bring forth the Deliverer; that many of them are ready and willing to receive "Jesus of Nazareth" as the Messiah, if the Christian can and will only substantiate, from their Scriptures, that he is the lineal descendant of David, and the heir of his throne, to reign on Mount Zion.

Why are ye Sad?

S. E. BRINKERHOFF.

"What manner of communications are these that ye have one to another, as ye walk and are sad?" Luke 24: 17.

These words of our blessed Savior have been forcibly impressed upon our mind for the past few weeks, as we think of the many sad and troubled hearts there are scattered over the land, because their Savior did not come as they expected, on the 14th day of the first month. But why be sad and troubled? that same Jesus who comforted his disciples of old looks with love and pity upon his dear disappointed ones now. The world may scoff at their disappointment, proud professors may exult over them; but Jesus looks with love and sympathy, from his Father's throne on high, upon every one who loves and longs for his appearing, and in his own good time "this same Jesus will come again" to receive his people to himself.

Let us for a moment go back to the days—when our Savior was here among men—when he sent his disciples forth to preach, saying, "The kingdom of heaven is at hand." They believed

that he was the true Messiah, the long promised and future "King of Israel," and as they went forth on their glorious mission preaching the kingdom at hand, they believed that Jesus would then and there establish his kingdom and go forth conquering and to conquer until all the kingdoms of the world would bow to his dominion. Hence their sad and greivous disappointment, when he suffered himself to be led before Pilate, condemned and crucified. Imagine for a moment the disappointment of those early followers of our Lord, and the scoffs and exultations of a proud pharasaical church, when they beheld Jesus—the King of glory—the well beloved Son of God—expiring on the cross of Calvary! No pen can portray, no tongue describe the sorrow, disappointment, and the unutterable anguish that filled the hearts of those loved and loving followers of Jesus (who "trusted that it had been he which should have redeemed Israel), when on the cross he cried, "It is finished."

But Jesus, our Life-giver, arose from the dead, a mighty conqueror, to the joy of those who loved and trusted that he should redeem Israel, and to the grief and dismay of those who hated him and would not have him to reign over them. So it will be when he comes again as the Redeemer of his people; he will come to his people's joy, and the dismay of all his enemies. Jesus will soon come to the joy and rejoicing of those who love and look for him, though they have made many mistakes and met with disappointments like the disciples of old; but to the sorrow and dismay of the scoffer and those who do not love nor wish for his glorious appearing.

But while we deeply sympathise with those who are once more disappointed in looking for their loved and longed for Savior, we think it never was the design of Jehovah to have his people know or set the day of his Son's return to earth; neither do we, as some Advent papers do, think a disappointment in 1851, '68, or '75, is any more "disgrace" on the Advent cause than a disappointment in 1843-4. If the one was in the providence of God all the others are. If God's hand covered a mistake in 1843-4, to test his people and condemn the world, Why could not his hand cover the other mistakes for the same purpose? But we think the words of Jesus are plain that we shall not know the day or the hour of his coming. Matt. 24: 40-44—"Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." In this chapter Jesus gives us the signs of his coming that we may know when "it is near, even at the doors;" and then tells us to "Watch," for we know not when he may come. And in this place Jesus is not addressing the world at large, he is talking with and to his own people.

Again, in chap. 25th, after giving the parable of the ten virgins, our Savior says in verse 13—"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Mark 13: 33-37—"Take ye heed, watch and pray: for ye know not when the time is. . . . And what I say unto you I say unto all, Watch." To our mind this language is plain that God's people will not know either the day or hour of their Lord's return, as Jesus said to his disciples "it is not for you to know the times or the seasons which the Father hath put in his own power." We must be willing to "watch" and

"wait," read the signs and believe that he, our Lord and Master, is "near, even at the doors." We are told to "lift up our heads and rejoice," knowing that our redemption draweth near," no intimation that we are to know the day it is to take place.

Then faint not, fear not, dear waiting ones, Jesus will soon, very soon come, to cheer your drooping, sorrowing hearts. Soon your sorrow shall be turned into joy. Soon you will behold your long looked for, and loving Lord, and be crowned by him before his Father and the holy angels. What will the scoffs of a proud world, or the sneers of a pleasure loving church be then? Joy, joy unspeakable will fill your hearts and you shall evermore bask in the sunlight of eternal day. Glorious thought! Jesus will soon come; then our disappointments will be over and our sorrows all gone forever. We shall then have joy and gladness, sorrow and sighing shall have passed away.

Brother, sister, are you now sad and troubled over blighted hopes, and a grievous disappointment? If so, we would say, Cheer up, gird on the armor anew, soon the victory will be yours. You may yet add a few more stars to your crown of rejoicing, you may yet be the means of bringing a few more sinners to rejoice with you in a crucified, but risen, glorified, and soon coming Savior. Start afresh in the Master's service, not long shall we have to tarry, work, watch, and pray. Soon the resurrection morn shall dawn, the saints shall be raised, and we shall all be forever with the Lord. Then brethren and sisters, let us be faithful to our high calling's glorious hope, and we shall ere long receive our reward, even life everlasting in the kingdom of our Father.

The Second Angel's Message.

A. M. BRINKERHOFF.

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8.

Here we have recorded another angel following the proclamation of the first of this series, either sooner or later. And as with the first, various are the opinions in regard to the applications of this message. All are not right, yet every one feels as though he has a right to express his own opinion in regard to them; this is why I take up my pen, although incapable of presenting this subject as it should be done and at this time of the year being very busily engaged in agriculture, I shall only offer some thoughts or questions, and leave it for abler pens than mine.

In the 17th and 18th chapters a more extended account is given of the fall of Babylon, and of her utter destruction. Some expositors have it "Fulfilled from the Spring to the Fall of 1844. Babylon [mixture confusion], a lifeless and divided Christianity. Its fall—a moral one, caused by the rejection of the first message or proclamation of the advent." *Key to Prophetic Chart, Page 36.* Or, in other words, all the professed religious churches in the world, from Catholicism down, represent Babylon the great, and were rejected of God for not receiving the so-called first angel's message, proclaimed from 1837 to 1844. This is a pretty broad and bold assertion: all churches rejected of God except ours! This is like Catholicism.

First, we wish to offer a few thoughts on the word Babylon. We read of the Babylonian kingdom. Does its name make it any different than the Roman kingdom? We read of the city of Babylon: Was it composed of a host of cities? Again: the announcement of the fall of Babylon in Rev. is similar to that announced against Babylon: "Babylon is fallen, is fallen," &c.—Isa. 21: 9. "Babylon hath been a golden cup in the Lord's hand, that made all

the earth drunken; the nations have drunken of her wine, therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her," &c. Jer. 51: 7, 8. Babylon the second, or great, has made all nations drunk. In fact, their sins seem to be alike. Was Babylon of old rejected of God? yes; their wickedness became so great that God swept them with destruction. Would he have healed them? yes; "We would have healed Babylon, but she is not healed."

Now, were God's people members of the Babylonian family up to the time of the announcement of her fall, or were they in orders by themselves, living in his kingdom? Were they united in bonds of fellowship with her? no; they were not. "Forsake her and let us go every one into his own country, for her judgments reacheth unto heaven." Again: was Babylon of old ever blessed religiously, recognized as Christianity by the God of heaven, ever found favor in his sight, in order that he might reject her? She was not. She always was a kingdom of Satan, and never was the recognized people of God.

And now we wish to contrast this with Babylon the great, of Rev. Where has there been another power on earth that has so far exceeded Babylon of old that she has received the name of "Babylon the great?" If the blood of the millions of the saints of God could speak, yes, they do speak and cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" In the Roman kingdom, controlled by a professed infallible church, is "found the blood of the prophets, and of the saints, and of all that were slain upon the earth." She is Babylon the great; Do the professed churches of the present day exceed her in wickedness? Has Babylon the great been rejected of God? yes; she is fallen. This needs no proof: her power is gone, and soon her utter destruction will take place, as recorded in Rev. 18. Was Babylon the great ever recognized as the people of God by the authorities of heaven, or was it necessary they should be in order to be rejected? no, they commenced their war against heaven when the Savior was on earth, and continued until their power was taken away. They have sealed their destiny by the blood of martyrs. God's wrath will soon be found out upon them. As of Babylon of old, she always was the kingdom of Satan.

Now, were God's people members of the family of Babylon the great up to the time of her fall? yes, we are told they were, as all the churches make up Babylon up to 1844. God's blessings rested on Babylon up to that time. But I shall answer NO; they lived in bodies by themselves while they could, and then scattered in the mountains, and were butchered by the millions; they never united in bonds of fellowship with her. And the cry to "come out of her, my people," after she is fallen, is in order, the same as Babylon of old, "That ye receive not of her plagues." Special judgments will be visited upon them. God's people fled from the land of the Chaldeans; they fled from Jerusalem when she was destroyed, and so God's people will get out of Babylon the great before her plagues descend.

Again: if the present churches of the world are Babylon the great, and the first angel's message was the medicine that would have healed her, who is to blame if that healing power is not administered aright? certainly not the patient. Now, we will suppose this view to be correct. God's special messengers arise in and throughout Babylon the great, proclaiming to her the coming of Jesus, first in '43; then ow-

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mistake God purposely made, it was true. They did not receive this doctrine, therefore they were rejected from the message, as preached, that Jesus would come on a certain day, month, or year. Does not the Bible say, "Of that day and hour knoweth no man?" yes. Did she know with? no. Was it truth then they were in Babylon with? she did. Has she not given testimony in her midst to show that the messengers were proclaiming an unscripture? In connection with this message the midnight cry was also sounded, which is to be incorrect. Now, if the churches who admit they misunderstood the message where we don't believe this was God's special message, or that the churches of the present day are Babylon the great.
proof of the first message being the healing power we wish to quote from the work entitled "Three Messages," printed at Battle Creek, Mich., Page 53. "The preaching of the hour of judgment and the immediate coming of the Lord, was at once the test of the church, and means by which she might have been saved." On page 54—"Alas! that this war of heaven was rejected. The last message of heaven had in store to heal Babylon had she listened, God gave her up to her own heart. To add this up, the result is as follows: they were tested by an untrue doctrine: they received the untrue doctrine, then God in turn rejected them for not receiving the untrue message. Now, reader, consider. You are living in churches all around you. Do you not find many who appear to be Christians indeed, but who are not? One church near us (Tunkers), through the influence, have relieved hundreds of families from starvation, by appealing to the benevolence of the east. Then again, God's dealings are with individuals, not churches. In any church that feareth God and doeth his will is the power of him."
now a few words on the third message. Babylon the great fallen, lost her power, and would have been little need of a second message, for the saints of God were being brought to death. Why was this power put in the hands of God to death? because they had no individuals? no; it was because they had no true doctrine. Therefore the doctrine of the doctrine of Christ. Then why was the bright rays of the morning light of the rule of Babylon is passing away, and the bright rays of the morning light of the rule of the world, this message to the world, and they have snatched the cords, one by one, until God's truth again existed at that time, read Rev. 20: 10. "The beast and the false prophet, who had not worshipped the beast, neither received his mark, and had not written upon their foreheads the name of the Living God, we have more time. On the day of judgment, when we have more time, we will refer more to the beast worshippers, and especially to this time, but time forbids, we will only add, "Search the Scriptures."

Letter Department.

From Bro. Horton.

BRETHREN AND SISTERS IN MICHIGAN—Having once more, through the goodness of God, nearly recovered my usual health, I will address a few lines to you through

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Letter Department.

From Bro. Horton.

DEAR BROTHERS AND SISTERS IN MICHIGAN: Having once more, through the goodness of God, nearly recovered my usual health, I will try to address a few lines to you through the

ADVOCATE. I have received many letters from different ones since I came home last spring, which I have been unable to answer separately, therefore I reply to you all through the paper. I have been much cheered by your kind communications, glad to hear that you are still striving to serve the Lord, and have an interest for his cause. My health has been very poor during the past winter, and also this spring. I have been three times attacked with a lung disease, and once with rheumatism, which has caused me much suffering; but still the Lord has been with me, has blessed me with his presence, cheered me by his gentle Spirit, and given me fresh assurance of his lovingkindness by restoring me to health again; though my lungs have not yet gained their former strength, yet I feel that the disease is removed and I am growing stronger each day.

I have been striving, notwithstanding poor health, and bad weather, to labor for the Lord; and though these unfavorable circumstances have hindered in a great degree, yet good has been accomplished. My labors during the winter have been confined mostly to Barry Co., as the bad roads and weather did not admit of traveling much. The last attack upon my lungs was so severe that I was obliged to stop preaching and come home, but since I came, have received some very encouraging letters from my last field of labor. I intend to return there soon; I feel that there is a good work begun there and I hope by the help of God to see it move on till every honest one is gathered into the fold of Christ.

Dear brethren and sisters, there is a great work before us. The harvest is plenteous. Time is short, Jesus is coming, and sinners are perishing all around us. Oh, who will awake and arouse out of sleep? O fellow servants, let us gird on the whole armor and prepare ourselves to fight manfully the battles of the Lord. I am truly glad to hear that the good work is moving on in Missouri and other places. May it still continue to go on until all who will shall come to a saving knowledge of the truth.

I hope the brethren will all renew their subscription for the ADVOCATE this year, and those in arrears pay promptly, that our little paper may be sustained, for we cannot well do without it; we need it as a medium of communication among ourselves, and we want it to go burdened with precious truths and heavenly messages into many families to become their fireside companion, and be the means of aiding them in their Christian warfare. There are many isolated brethren who have no other preacher, then let us contribute to its columns and make it worthy of the name it bears, and contribute to its support that it may continue to live on. Let us try to increase its circulation that it may extend over a wider territory and be perused by many more readers who may gain some truths and light from its columns. Finally, brethren, let us strive to do all the Lord requires of us in all places where he has appointed us to labor, trusting in him for our reward, knowing that a crown of righteousness will be ours if we are ever faithful. Brethren, pray for me, that the Lord will give me strength for every duty. Your brother in Christ,

R. C. HORTON.

Lawrence, Mich., May 10 h, 1865.

From Sister Horton.

DEAR BROTHERS AND SISTERS, Readers of the ADVOCATE: Once more I write you a few lines: As I have read your cheering letters from time to time I have often thought I would write again. Perhaps I might write some words of encouragement or consolation to some lonely one, and cheer them a little on their

weary way. But the past winter has brought with it toil and care, and the moments have fled away and left me but little time to write. I have been traveling most of the time with my husband, my brother and little child, over a hilly country, through storm and cold, and drifting snow, to carry the good news of salvation to a dying world. My husband's health has been very poor, the weather very unfavorable, and we had many discouragements to meet; but yet the Lord was with us, and by his Spirit sent the truth home to the hearts of the people. My husband was twice afflicted with hoarseness so that he had to stop speaking, and when about recovering the second time he was attacked with rheumatism which continued nearly a week, in which time he suffered much. But the Great Physician, in whom we have trusted for many years rebuked the disease, and he was restored to his usual health. Still the enemy seemed unwilling to give up his victim, and again he was attacked with Lung Fever, so severely that he came home to rest until his recovery.

We have long known what it was to trust in God. We have witnessed many manifestations of his power and goodness, and in this case, though it proved a severe attack, probably more firmly seated by the exposure of coming home about seventy five miles in an open sleigh, so that some of our dear friends feared that permanent consumption would be the result, we resorted to the only source we believed adequate to his case. The Lord heard prayer, and he immediately began to amend. The work has been slow but sure, and his lungs are now quite strong again. To God be all the glory: Yes, dear brethren and sisters, let us praise him for his goodness. My trust is in him, and I love to tell what he has done for me and mine; yet I feel very unworthy of such great blessings. May God aid me by his Spirit to walk more worthily before him.

Brethren, pray for us that we may be faithful in the discharge of every duty, that we may ever have grace and wisdom sufficient for our day and trial, and that we may be willing instruments in the hands of God to do his own good pleasure. Calls are coming in almost daily from every direction for laborers in the gospel field. My husband cannot respond to half the calls he receives; and yet we can but feel a pang of sorrow when we think of sinners perishing who have ears to hear, and no messengers to proclaim to them the way of truth and salvation. Oh, that the watchmen would wake up, rouse themselves, gird on the armor and go forth! Oh, that each one that knows and loves the truth would feel their individual responsibility! soon the Lord of the harvest will come to reckon with his servants; Will it be said unto us, "Well done?" If we have done well, that is, if we have done all we could to aid this great work, then we shall hear this welcome applaud- it. But none of us are excusable. Each one can do something. The weakest, feeblest, and poorest one among us can at least offer an earnest, fervent prayer to God that the work may move on.

Yes, brethren, pray, pray often, pray earnestly, pray fervently, that the Lord will send forth more laborers into the harvest, that the precious sheaves may be gathered in before it shall be said, "The harvest is past, the summer is ended." O may none of us have to add the latter clause, "I am not saved!" May we not have to look back upon a long list of neglected duties and misspent opportunities, but may our work all be performed with faithfulness and cheerfulness, and we prepared to hail our Master's coming with joy. Your sister striving for eternal life,

L. E. HORTON,

Lawrence, Mich., May 1st 1875.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 19th 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 scriptures. We hold ourself responsible only for editorials, selections, and comments.

WE must offer our readers an excuse for having no editorial this week. We have been much hurried and had no editorial matter prepared until it was very late; and with the conclusion of some of the continued articles and some others, the space was occupied. We also designed using some other contributions and letters, but the paper will hold only a certain amount, and we must await the next issue.

LET us be careful not to misunderstand each other's ideas on controverted subjects. We should not understand those who oppose the doctrine of the restoration of Israel as "hating the Jews;" but that they may come to Christ the same as the Gentiles, and that they have no further promises. Let us treat each other's views with the same kindness we would have our own treated.

NEW TRACT.—The article concluded in this number of the ADVOCATE, "Man: Mortal or Immortal," is now printed in tract form, and is ready for distribution. 12 pages, price 3 cents each or 30 cents per dozen.

SABBATH TRACT.—The article in this number of the paper, on the Sabbath, by R. V. Lyon, will be printed in tract form in a few days. It will be a good tract on this subject. 8 pages, price 2 cents each or 20 cents per dozen.

POSTAGE on tracts or transient papers is now 1 cent each ounce, instead of 1 cent for two ounces as it has been until recently. This adds an additional expense to our tract work.

Thanks.

WE desire to express our heart-felt thanks to the brethren and sisters who have kindly remembered us in this our time of need. When the dark clouds of discouragement seemed hovering over us, gentle breezes from the east have been wafted on us and carried the clouds away, and caused the dawn of light to shed its rays upon us, and beget within us anew the hope that the future has something better in store for us. Yes, we thank you and may God bless you.

A. M. BRINKERHOFF.

Jewell Center, Kansas.

BRO. E. S. SHEFFIELD, writes from Prairie Hill, Iowa: We are made glad to read the cheering accounts in the ADVOCATE of the progress of truth in other localities, especially the advance that is being made in Missouri, through the arduous labors of Bro. Long, and others. It is also cheering to learn of events that are transpiring in other countries, such as a few people coming out in many places, by their own investigation, to keep the Sabbath of the Lord in the midst of opposing masses. Surely this is the Lord's doings and it is marvelous in our eyes. We have also been made glad by some things here. In the latter part of the winter, in the midst of discouragements, I held several meetings here. Bro. N. Stevens and his companion have come out on the Lord's side, observing all his commandments. They were formerly connected with the Christian Church. Others are investigating. One man, I have been told, has offered \$25 for some one to defend the other side. "Father, sanctify them through thy truth," was the prayer of Jesus. May we all say amen.

Question for Bro. J. C. Day.

IN the 11th chapter of Romans, does the word "Israel" in the 25th verse apply to literal Israel, and in the 26th verse to spiritual Israel? or in other words, Is the Israel of the 25th verse to the Jew only, and in the 26th verse to both Jew and Gentile?

A. M. BRINKERHOFF.

Query for D. T.

THE Scriptures are entirely silent respecting the lineage of Mary. Why is the genealogy given of Joseph by Matthew and Luke if Joseph is not his father? And the language which is put into the mouth of Mary, the then prospective mother of the future anointed One, Jesus, that "all nations shall call me blessed," was ascribed by David, the prophetic psalmist, to "the King's Son:" "All nations shall call HIM [not his mother,] blessed." See Ps. 72: 17. The same words, in no other of the gospels, are alluded to, nor are they to be found in any portion of the N. Testament. The writer happens to know also, that by the personal testimony of Dr. T. P. Tregellis, the universally admitted ripest Greek scholar of the present generation, whom he met in England in 1850, who had then just returned from an exploring investigation of fifteen months of the Popish Vatican library in Rome, who said "that nearly all of the 150 manuscript copies of the New Testament were defective in some respects; some of them did not contain the first chapter of Luke, some, in various portions of the epistles and gospels, had many interpolations, erasures, or portions of chapters and verses were wanting that now appear as the text of the version of King James' translation; and not one of them dated later back in the centuries past than the days of Constantine, the Roman and Greek Emperor of the 4th century." He remarked, in commenting upon his research, that he had reached this conclusion of the matter: "That wherever he found no foundation in the 'Scriptures of Israel' for a prophetic statement given in the New Testament that was out of harmony with the language and spirit of the Old, he set it down either as doubtfully interpreted, or that the integrity of it had been purposely interfered with by the monkish custodians of the Popish hierarchy. The Jews being the custodians of the Old Testament Scriptures they had not ventured to meddle with their text; but the Romish priesthood being the custodians of the New Testament copies of the Scriptures for more than a thousand years prior to the invention of printing, they had most manifestly and evidently meddled with their integrity; hence the lack of harmony of many expressions of the Savior and his apostles in the four gospels and the epistles. They had not taken into the account that the printing of multiplying innumerable copies of the New Testament would, in course of time, unearth their 'legends of the church,' and their spurious glossings of the 'early fathers,' etc., and bring them all to the light of day, and to the true criticism of the apostle Paul: 'Prove ALL things; hold fast that which is good.'" As one instance, he said, "Maryolatry, by the monks in the ranks of the major portion of so-called Christianity, has displaced Christ as the intercessor between God and man, and the mother instead of the Son is consequently become the real object of their worship."

J. L. BOYD.

Appointments.

THE Church of God in Missouri will hold their Fourth Quarterly Conference at Denver, Mo., the third Sunday in July, beginning on Friday before Conference; business on Sunday. We invite all the brethren to be present, as it is the last Quarterly Conference of the year. The Annual Conference will be held some time in August.

E. L. WILLIAMS.

No preventing providence, there will be a Conference of the Advent brethren of the Church of God in Michigan, at the Brandywine School-house in Almena, Van Buren Co., Mich., commencing Friday evening, June 18th, and lasting over Sabbath and First-day. A cordial invitation is extended to all lovers of the appearing of Jesus.

J. M. BEEDLE, Conf. Clerk.

THERE will be a Grove Meeting held near Valparaiso, Sullivan Co., Mo., commencing June 11th, and continuing over Sabbath and Sunday. Preaching by Brn. A. C. and W. C. Long, and perhaps by others of the ministering brethren who may be present. Let there be a general attendance of the Sabbath-keeping Adventists in the vicinity.

Received on Subscription.

\$1.50 each. E S Sheffield, 11-1; Tilman Morrison, 10-1; E A McCreary, 11-4; C P Russell, 11-1; C P Russell for Caroline Foster, 11-2. F E Pressler \$1, 10-7. Eld S Davison \$1, 9-18. Mary E Nelson \$2, 11-1.

Received on Donation to Advocate.

C P Russell, \$2. In payment of pledges, Rachel Morrison, Rebecca Morrison, Tilman Morrison, Martha Morrison, 50cts each; Thomas Morrison, \$1.00.

Books Sent by Mail.

E S Sheffield, 50 cts; A H Fleisher, 23 cts.

Books and Tracts For Sale at this Office.

- The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.
The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.
The Second Coming of Christ.—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cts.
Mrs. E. G. White's claim to Divine Inspiration Examined. By H. E. Carver. Price 20 cts.
The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents.
Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 cents.
The Signs of the Times.—Showing the fulfillment of the signs given by the Savior of his second Advent. By S. E. Brinkerhoff. 12 pp., 3 cents.
What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.
Thoughts on the Sabbath, by A. C. Long. Spp, 2cts.
Man, a Living Soul, in the Image of God, by Samuel Davison. 12 pp. 2 cts.
The Rich Man and Lazarus, by Samuel Davison. 12 pages, 2 cents.
The Destiny of the Wicked, by Jacob Brinkerhoff. 16 pages, 3 cents.
Thoughts Suggested by the Perusal of Gilfillan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 cents
The Kingdom of God, and Life only in Christ, by R. V. Lyon—360 pages—Price \$1.00, post-paid. To be had also of the author, at Suspension Bridge, N. Y.
The Crucifixion and Resurrection of Christ: What year, month, days of the month, and days of the week did these events occur? By Ransom Hicks. Price 5 cents.
History of the Sabbath and Lord's Day, 10 cents.
The Weekly Sabbath: Its Moral Nature and Scriptural Observance. 48 pages—10 cents.
Review of Springer on the Sabbath and Law of God. Price 10 cents.
The True Sabbath embraced and observed. 5 cts.
Christian Baptism, Its Nature, Subjects, and Design. Price 10 cents.

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"THY WORD"

Marion, Ia

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THE ADVOCATE is devoted to the propagation 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 conscious state in Death, The End of the Earth restored to its original glory and to be the future inheritance and abode of the redeemed of the Kingdom of God, The Prophecies, The Christian Life, and kindred subjects.

Dare to do Right.

E. S. SHEFFIELD.

- DARE to do right, though the world may say I am wrong;
DARE to do right, though surrounded by ungodly men;
DARE to do right, though thy kindred despise thee;
DARE to do right, whatever betide.
DARE to reject all the precepts of men;
DARE to observe God's commands, the whole law;
DARE to believe that God's law is unchangeable;
DARE to believe that it perfect remains.
DARE to be honest, be upright and true;
DARE to be found with a separate few;
DARE to believe, and take God at his word;
And thereby secure eternal reward.
DARE to believe in the gospel's good news;
DARE to accept it, but not to refuse;
DARE to have hope in the kingdom to come;
When in all the earth God's will shall be done.
DARE to face all that may stand in the way;
DARE always to do, as Jesus may say;
DARE to be seen on the side of the Lord;
When trials are past then comes the reward.
DARE not to let pride or shame keep thee;
DARE not to fear poverty's crossing thy way;
DARE not to shrink from the cross upon which Jesus of such, they're not worthy;
Prairie Hill, Iowa.

The Manner in Which Divine Favor is Given.

SAMUEL DAVISON.

"God, who at sundry times and in divers manners, spake in times past unto us by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Heb. 1: 1, 2. As Paul was himself a Hebrew of the Hebrews, among his people, it is obvious that he was conversant with the prophecies of the Jewish people; and by the revelations of God to their nation, the Lord Jesus Christ expressed it in the law, and in the prophecies, the most sublime and beautiful writings, the most sublime and beautiful world, lose much of their proper effect, if they are not more generally understood. What is not understood is so