

# 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 promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

## The Earth Made New.

S. E. BRINKERHOFF.

AND I saw a new heaven and a new earth; for the former heaven and the former earth had passed away.—Rev. 21: 1.

O LAND of wondrous beauty,  
That saints so soon will see,  
The land of ancient story  
Where Christ the Lord will be.  
A land all free from sorrow,  
From every pain and ill;  
Where none shall dread the morrow,  
For joy each heart shall fill.

O land of heavenly peace,  
Within thy borders fair  
Shall wars and tumults ever cease,  
For lasting love is there.  
There Christ, the King of glory,  
Shall reign from pole to pole,  
And saints shall tell the story,  
How Jesus made them whole.

O land of bliss unending,  
The saints blest Eden home;  
We long to see Christ reigning  
O'er all thy wide domain.  
We wish no fairer dwelling,  
Than earthly homes made new,  
Where saints their sorrows leaving  
Shall bid their tears adieu.

Land of peace supremely fair,  
The curse all wiped away,  
Thy hills and vales with beauty rare,  
Shall shine through endless day.  
Haste thee on, O wings of Time,  
And bring our Savior King,  
To end the reign of sin and crime,  
And endless blessings bring.

## The Wrong Mountain.

Mt. Sinai, “the mount that might be touched and that burned with fire,” shrouded by “blackness and darkness,” and made terrible with “tempest and the sound of a trumpet and the voice of words,” is contrasted by Paul with Mt. Zion, from which God hath in these last days spoken unto us by His Son, having fulfilled His word (Isa. 28: 16), and laid in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.

All Israel gathered themselves together before Mt. Sinai to receive the word of the Lord through Moses. This was right, for God so required them to do. But where shall man stand now to learn the will of God? Where shall the Christian take his position to hear what God requires of him at

Mt. Sinai, or before Mt. Zion? Our Sabbatarian friends would say, “come to Mt. Sinai and hear the Word of God written on two tables of stone—hear the decalogue.”

But as Paul looked over the Christian Church, standing complete in the will of God, and happy in their first love, where did he behold them standing? Far, far away, not within hailing distance of Mt. Sinai. Ye are not come to the mount that might be touched. . . Ye are come to Mount Zion, the city of the living God.” Heb. 12.

He is not speaking of coming to dwell in either case; but as the Israelites came and stood looking up to Mt. Sinai to receive the word of God through Moses, so the Christian Church now stands listening for the Word of God through Christ.

They waited to hear him who “spake from heaven.” My dear Sabbatarian friend, come away from that old mountain, you have already stood there too long. Sinai is Hagar, that troublesome bond-woman whom God bade, “cast out.” Come to Mount Zion. Be content to obey what alone He saith, who speaketh from heaven. Come away; you are at the wrong mountain.—*Pacific Advocate.*

## RESPONSE.

H. E. CARVER.

Very well, my dear Sunday keeping Christian brethren; we Sabbatarian Christians are very willing to stand with you at Mt. Zion, and with filial reverence and obedient hearts hear what the divine oracles will say to us regarding the moral law or decalogue. You seem to think that the decalogue or ten commandment law has lost its force, or been superseded by the gospel; so much so indeed that it is not within hailing distance of Mt. Zion; or in other words, that Christians have nothing to do with that law. What says the oracles from Mt. Zion? “Do we [the apostles] make void the law through faith [or through the preaching of the gospel]? God forbid; yea, we establish the law.” Rom. 3: 31. This does not look much like Mt. Zion repudiating the decalogue. Another voice announces that “Whoever commiteth sin transgresseth also the law, for sin is the transgression of the law.” 1 John 3: 4. Surely this voice does not seem to teach that an impassable gulf exists between the law and the gospel, for it goes on to say that he (Jesus Christ) was manifested to take away (not the law, but) our sins, v. 5.

But what law is this, the transgression of which is sin? Let another voice from Mt. Zion answer: “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law,” James 2: 10, 11. Ah, then it is the transgression of the decalogue that makes one a sinner, and in need of a Savior, is it not, my Sunday keeping

brethren? Does not this voice also teach us, my brethren, that it is not necessary that every precept of the decalogue be violated to make a man a sinner, but that any one will suffice? Can a person be a habitual and persistent violator of any one of the ten commandments, and be an accepted child of God? I leave this important question for each one to answer to his own conscience and to God, while we give heed to another voice from Mt. Zion. “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. 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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven,” Matt. 5: 17-19.

Surely, my brethren, we cannot expect to hear a more authoritative voice from Mt. Zion than that of our Lord Jesus Christ, nor one fraught with greater significance and caution to Christian ministers than this. Our version renders it in this form substantially: Whosoever shall break and teach others to break one of the least of these commandments, shall be of no esteem in the reign of heaven. Be careful then, brethren, that you do not lend your influence to oppose one, even the least one, of the precepts of the decalogue.

But, methinks I hear some of you brethren say that you do not wish to be understood as affirming that the decalogue, as a whole, has been abolished; you do not mean to make such sweeping assertions, but simply and only that the old Jewish Sabbath, as you call it, has been taken out of the way, and the Christian, or Sunday Sabbath, established in its place. Well, we Sabbatarians are perfectly willing that the divine oracles of Mt. Zion shall decide that disputed point.

First, then, standing within hearing distance of Mt. Zion, and recognizing the fact that the great mass of professing Christians observe the first day of the week instead of the seventh, as the Sabbath, we ask the oracles of God to tell us when, where, and how, the first day Sabbath was instituted? we pause for an answer. Hark! Listen!!—What! no answer? No voice from Zion to tell us that God ever rested on that day, or ever placed his blessing upon it as a memorial day, or ever commanded any one to keep it holy, or made any promises of blessing to those who would observe it, or threatened any who refuse with his displeasure? Nothing of this nature in regard to the first day, or Sunday Sabbath; not even a whisper can we hear from Mt. Zion,

Mt. Sinai, or any other mount mentioned in the oracles of God except it be a voice from seven hilled, apostate Rome. Dear brethren, it really seems to me that you are at the wrong mountain to obtain correct Sabbath instruction. But is there no voice from Mt. Sion on the Sabbath question? Undoubtedly there is. "The Sabbath was made for man, and not man for the Sabbath". Then there is a Sabbath belonging to Mt. Sion; is there? The same voice says to us, "The Son of man is Lord also of the Sabbath day." Yes, there is in Sion the Sabbath or Lord's day. When, how, and where was it instituted? The only authentic record informs us that the next day after the creation of man, being the seventh day of the first week of time, God rested from his creative work, or Sabbatized; that he also pronounced his blessing upon it and sanctified it, or set it apart for a sacred and holy use: and as the most authoritative voice from Mt. Sion has said that the Sabbath was made for man, the evidence is complete that the seventh day Sabbath is the only divinely appointed one recognized in the word of God.

In the process of time, when it pleased God to make the descendants of Abraham the medium of communicating his will and purposes to the world, he not only organized them in to a nation, with a suitable constitution and code of laws, but also constituted a system of religious service and worship, not only for their own benefit, but also for the whole world of mankind, if they would receive it. Like the gospel, its benefits were free to all nations, tongues, and people, upon certain specific conditions. Furthermore it pleased God in instituting this religious system, to speak with his own voice, and engrave with his own finger upon the tables of stone, a code of laws, or precepts, called the decalogue; and assigned to it the place of honor in the sanctuary. By divine direction the decalogue was deposited in the sacred ark, and the ark placed in the most holy place, inside the veil, and in the immediate presence of God, as symbolized by the shekinah glory, with nothing between but the mercy seat.

Now, brethren, while it is universally admitted among Christians that the entire sanctuary with its furniture, its service, and worship, and its system of sacrifices, were but types, figures, and symbols, of something afterwards to be manifested as the true and real, as we now enjoy it in the person and work of our Lord Jesus Christ, the voices already heard from Mt. Sion demonstrates the truth that the precepts of the decalogue constituted then, as they do now, the rule of life established by God himself for the government of mankind, and the violation of which was sin then as it is now.

Another consideration that should be carefully weighed, is that it pleased God to place the precept enjoining the seventh day Sabbath in the bosom of a code that is not only regarded by Christians as the moral law, but has been declared by a voice from Mt. Sion to be 'holy,' 'just,' 'good,' 'spiritual;' which is good evidence not only that the weekly Sabbath was never intended to be regarded as merely a typical and transient institution,

but that in itself it partakes of the general character of the code, and is really in God's estimation holy, just, good, and spiritual. Nothing of this kind can be truthfully said of the first day institution; no higher authority can fairly be claimed for it than human tradition, a tradition finally culminating in the Romish apostacy.

There is one feature of this article under consideration that demands careful attention, a feature that imparts to it an apparent plausibility. That it is only apparent and not real can be readily shown. That there is a very marked contrast drawn in Heb. 12 and Gal. 4 between Mt. Sinai and Mt. Sion; between the bond woman and the free woman; between the old covenant that gendereth to bondage and the new one that confers liberty: between the old or earthly Jerusalem with her bond children and the new one with her free children, is very apparent upon the face of record; and it is right and proper to inquire as to the nature of this contrast.

By reading the 12th of Heb. we find that Paul, after drawing the contrast between the old covenant and the new, gives this caution or warning, "See that ye refuse not him that speaketh. For if they escape not who refuse him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:" Heb. 12: 25. From this we learn that refusing or rejecting Jesus and turning away from him, bears some important relation to these contrasting covenants. By referring to Gal. 4 we shall find the subject much more clearly set forth. In this chapter Paul speaks of the two sons of Abraham; one by a bond woman, the other by a free woman, whom he represents as allegorically illustrating the old and new covenants; the old which he represents as gendering to bondage, and answering to old Jerusalem in bondage with her children, while the other illustrates the new covenant and New Jerusalem with her free children; and then makes this application: "So then, brethren, we are not children of the bond woman [old or Sinaitic covenant] but of the free [or new covenant in Christ]. Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." From this scripture it is manifest that under the provisions of the Sinaitic covenant the Jews were entangled with a yoke of bondage, from which they were made free by believing in and accepting Jesus Christ. Now did the apostle desire to be understood that this yoke of bondage consisted in their personal obligation or duty to observe and keep the decalogue as a rule of conduct, and that their faith in Christ had released them from that duty, so they were at liberty to do as they pleased in these matters? Surely Paul did not mean this: for he has already testified to us that that law is holy, just, good, and spiritual; and affirms that he himself had not known or been conscious of lust, or inordinate desire, if that law had not said, "Thou shalt not covet." No; Paul could not thus contradict and stultify himself; and some other solution of the problem must be sought and found.

In the next three verses Paul asserts that a

person who voluntarily submits to the outward ordinance of circumcision can not be profited by Christ, for the reason that by this act he voluntarily places himself under the provisions of the old covenant which is one of works instead of faith; hence those who thus undertake to establish their own justification and acceptance with God by their own works of obedience to the law, independent of Christ, are fallen from grace (or the favor of God).

This opens up an extensive field of investigation that may be explored with much profit and pleasure; but I have not the time, even if I had the talent, to do the subject full justice, and must simply call attention to a few clearly defined truths, or principles of the word of God, and leave the reader to follow out the line of thought.

Two principles or systems are clearly revealed in the Bible, by which intelligent creatures may stand justified and accepted before God; on the one hand that of obedience to the will of God, on the other the principle of grace, or favor of God. Justification and acceptance on the first principle requires that obedience shall be perfect and continue through life, or a state of trial and probation. The Bible reveals the fact that the angels are under the obligations of the law, and while some have maintained their acceptance with God, others failed through disobedience, and are awaiting the day of judgment to be punished, Adam, as the head of the human family, was placed under the obligation of the law for the development of character; but he failed in the first and simplest test of obedience; and as he could not impart to his posterity any higher nature or qualities than those he himself possessed, some other plan for attaining to a state of justification before God must be provided or the race must perish. It pleased God to provide another plan; that we call the gospel plan of redemption, a plan based on the favor or grace of God, and containing certain essential conditions. These conditions are conclusively stated to be repentance toward God and faith toward our Lord Jesus Christ, Acts 20: 21. Repentance toward God can mean nothing less than sorrow for and turning away from sin; which is the transgression of the law of God, while faith toward our Lord Jesus Christ can be nothing less than trusting implicitly in him for acceptance with God. To those who comply with both conditions God accepts their faith in Christ as satisfactory to himself, and imputes to them that justification which they failed to attain by obedience to the law. One beautiful feature of this plan of grace is that by turning away from sin and trusting in Jesus for salvation men place themselves in such relations to God that he can bring a special influence to bear upon them to mould them into just such characters as will please himself. In other words he can sanctify them through the truth, as Jesus prayed, and as God has pledged himself to do, when he said, "I will put my law into their hearts, and in their minds will I write them," Jer. 31 and Heb. 9 and 10; and this, too, under the new covenant, which is the one now in force.

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In conclusion let me assure you, my Sunday keeping brethren, that you are making a great mistake in supposing that Sabbatarian Christians have gone back to Mt. Sinai and its old covenant for acceptance with God, independent of Christ, and thus become children of the bond woman with a yoke of bondage on our necks. No; no; brethren, God has been graciously pleased to write his holy, just, and good law in our minds and hearts as he promised to do under the new covenant, so that now we can say with Paul, "I delight in the law of God after the inward man;" and with David, "O how I love thy law: it is my meditation all the day," Ps. 119.

Come, my brethren, you have already been standing too long amid the seven hills of Papal Rome, listening in vain for the voice of God upon the Sabbath question. Come and stand with us at Mt. Sion. Open your hearts so that God can write upon them his holy law in its fullness, and then you can join with us in testifying that Isaiah told the truth when he said, "Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil." Isaiah 55: 2.

Marion, Iowa.

### The Metallic Image.

J. A. NUGENT.

#### 2nd SECTION:—MEDO-PERSIA.

"And after thee shall arise another kingdom inferior to thee." As silver is inferior to gold so the 2nd, or Medo-Persian kingdom, should be inferior to the first, and we find the dominion of the first was given unto the second: "Thy kingdom is divided, and given to the Medes and Persians." We have seen in a former article the rise, progress, and fall of the first kingdom. In this we wish to notice a few facts concerning its successor, called in both Scripture and History, the "Medo-Persian."

The Medes and Persians were united under Cyrus, who may be regarded as the founder of this kingdom, which took the reins of government 538 B. C. The twelve tribes of the Persians united under Cyrus, as their leader, who subdued Media, which consisted of six tribes; this placed Cyrus at the head of eighteen tribes. The religion of the Persians was not so grossly corrupt as that of the surrounding nations, though they adored the rising sun and sacred fire. They abhorred idols. Their education consisted, as Yonge says, "In learning to draw the bow, to ride and speak the truth." Cyrus quickly subdued the northern nations, and in 538 B. C. conquered Babylon; and subduing Egypt, Thrace, and Libya, he fulfilled the prophecy which said, "And it had three ribs in the mouth of it." When Cyrus conquered Babylon, he found within its walls a captive race who, like himself, abhorred idols and had an excessive veneration for their native land. These people, who had been bound down to degrading slavery, were the people of God. These people he restored to their native land.

But little did Cyrus think that prominent persons of this race had two hundred years before that time prophesied of the events which he was then ignorantly accomplishing. Isaiah says of Cyrus, "That saith of Cyrus, He is my Shepherd and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid," Isa. 44: 28. "Make bright the arrows, gather the shields, the Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon, to de-

stroy it, because it is the vengeance of the Lord and the vengeance of his temple," Jer. 51: 11. Notice this last clause, "The vengeance of his temple." The king of Babylon had destroyed the temple, and was killed in the act of profaning the vessels of the holy sanctuary. God decreed this state of things should not long exist; and the first year of Cyrus, the following proclamation was made, Ezra 1: 1-2: "Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus the king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah."

Cyrus is represented in history "As the most humane and amiable of all the great conquerors. And his conduct to the Jews, as recorded in the Bible, justifies the statement. Under him and other Persian rulers the Jews were highly respected and held positions of honor at the Persian court; as we see in the case of Esther, Mordecai, Nehemiah, Ezra. Under him the Jews returned to Jerusalem, "the pride of every Jewish heart," with many privileges, and the second temple sprang, as it were, from the ruins of the first. The empire, at the height of its power, ruled over one hundred and twenty-seven provinces, and during its most prosperous days the queen was a Jew, and at her intercession the Jews were saved from the wicked plot of Haman, the Agagite, the Jew's enemy. Darius, wishing to engage in war, prepared to subdue the Scythians, who dwelt north of the Black Sea. They everywhere retreated before him; and finally in derision of his attempts, sent him a present of a bird, a mouse, a frog, and five arrows."

The next enemies whom Darius attacked were the Grecians, in fulfillment of Daniel's prophecy: "The fourth king [after Cyrus,] shall be far greater than they all, and by his strength, through his riches, he shall stir up all against the realm of Grecia." This "fourth king" was Xerxes; his father Darius had sent heralds into Greece, demanding earth and water, the elements used by the Persians in exacting submission. Some of the Grecians submitted, but at one place one of his heralds was cast into a well, the other into a cave, and the Greeks bade them procure the earth and water needed. To punish this insult Darius gathered a large army and invaded Greece, but was hopelessly defeated by Miltiades; he was compelled to return to Persia, and gathered a larger army intending to invade Greece again; but dying, his plans were carried out by Xerxes, the subject of Daniel's prophecy. He invaded Greece with over a million men, and on board his fleet were half a million more. He built a bridge of boats across the Hellespont, over which his soldiers crossed. His fleet was almost destroyed by the Greek navy; he met the Greeks at the narrow pass of Thermopylae, under Leonidas, who had only five thousand regular troops; and for three days struggled in vain to get through the pass. The Greeks were destroyed by a treacherous countryman, and Leonidas saw he would have to die or surrender. He chose the former; he reserved the hundred of his soldiers who were desirous of sharing his fate; he dismissed the others; only one escaped. Xerxes advanced and burned Athens, but his fleet was totally defeated, and his bridge across the Hellespont destroyed; and alarmed for his own safety he fled, leaving his army, crossing the Hellespont in a fishing boat. The army which he left was defeated by the Greeks, under Pausanias; and thus Greece was delivered from Persian invasion.

And from this time the Greeks cherished designs of invading Persia. Xenophon's retreat

through that vast empire showed them how easily the Persians could be overcome. They were stimulated also by the wealth of the Persians. All they needed was a leader, which they found in Alexander, son of Phillip, king of Macedon, who from his early youth, cherished the design of conquering.

To conquer was the consuming passion of Alexander's bosom. When very young he ascended his father's throne, and Athens rebelled. Alexander said, "Demosthenes called me a boy, but I will show him before the gates of Athens I am a man." These words he made good, and brought Athens under his power, and raised an army for the conquest of Persia. With thirty thousand foot and five hundred horse he bid adieu to his native land (which he never saw again), for the conquest of Persia. He met and defeated the Persians at the fords of the Granicus, and again near Issus, and again at Arbela, where the Persian power was completely broken. The Persian king was assassinated and Alexander was acknowledged king of Persia, 231 B. C. Thus closes the story of the Persian empire, after it had existed for over two hundred years. The second is swallowed up by the third, or Grecian kingdom, which shall be the subject of my next article.

Enyart, Mo.

### A Splendid Description.

On a certain occasion one Paul Denton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than is usually furnished. When the people assembled, a desperado in the crowd cried out, Mr. Paul Denton, your reverence has lied. You promised not only a barbecue, but better liquor. Where's the liquor?"

"There!" answered the missionary in tones of thunder, and pointing his long bony finger at the matchless double spring gushing up in two strong columns with a sound like a shout of joy from the bosom of the earth. "There," he repeated with a look terrible as lightning, while his enemy actually trembled at his feet; "there is the liquor which God, the Eternal, brews for his children! Not in the simmering still, over smoky fires choked with poisonous gases, and surrounded with the stench of sickening odors and corruption, doth your Father in heaven prepare the precious essence of life, pure, cold water. But in the glade and grassy dell, where the red deer wanders and the child loves to play, there God brews it; and down, low down, in the deepest valleys, where the fountain murmurs and the rills sing; and high up in the mountain tops, where the naked granite glitters like gold in the sun, where storm cloud broods and the thunders crash; and out on the wide, wide sea, where the hurricane howls music, and the big wave rolls the chorus, sweeping the march of God—there he brews it, the beverage of life, health-giving water. And everywhere it is a thing of beauty, gleaming in the dew-drop, shining in the summer rain, shining in the ice-gem, till they seem turned to living jewels; spreading a golden veil over the setting sun, or a white gauze over the midnight moon; sporting in the cataract; sleeping in the glacier; dancing in the hail shower; folding its bright snow curtains softly around the wintry world; and weaving the many-colored iris, that seraph's zone of the air whose warp is the rain drops of the earth, and checkered over with the celestial flowers of the mystic hand of refraction—that blessed life water; no poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving children weep not burning tears in its depths! Speak out, my friends! would you exchange it for the demon's drink, alcohol?"

A shout like the roar of a tempest answered "No!"—Selected by W. E. CARVER.

**The Advent and Sabbath Advocate.**

"The Entrance of thy Words giveth Light."

Marion, Iowa, 19th day of the 1st month, 1881.

JACOB BRINKERHOFF, Editor.

**Types.**

SOME writers on Scripture subjects see types in almost the whole Old Testament history, as well as in the system of grace for that dispensation; and feeling that an extreme has been taken on that question we sometimes think that we, personally, have gone almost too far the other way. But taking a typical view of these matters seems naturally to follow the doctrine of foreordination and predestination. These terms are proper, when properly used; but to consider that Jehovah foreordained everything that has come to pass is certainly going too far. We think that things that have come to pass often have a correspondence with things that have gone before without the former being a type of the latter; for a thing to be a type it must be given to foreshow its antitype, and be of a similar nature or character. Some people say that the days of the creation week were typical of the seven thousand years that follow it, each day for a thousand years, until the millennial glory of the restoration age shall have ended in the effulgence of the kingdom of God in its greatness. To be true it must also be true that in the beginning God designed that there should be six thousand years of sin and misrule; but we cannot believe that our Creator designed that man should sin and suffer. Hence they take the position that the Sabbath was a type of the seventh thousand years of this world's history; a type of the rest remaining for the people of God, Heb. 4: 9. But this is not a consistent view; for the seventh thousand years, which will be the restitution age, is not that rest, fully, for it will be a time of labor, in which Christ shall subdue the world unto him, and rule the nations as with a rod of iron, and the saints are to be associated with him in this work; so that the Sabbath would more correctly typify the heavenly rest beyond that time than it would the work of the restitution age, which occupies the seventh thousand years of the world's history.

But we cannot see that the Sabbath and the creation weeks were types; or that Jehovah foreordained sin in the world; and the Sabbath being instituted before sin entered the world and before a Savior was promised or needed, there was nothing to be typified or pointed forward to; consequently, the Sabbath was not a type. When the works of creation were finished, at the end of the creation week, they were all pronounced "very good." But if the Sabbath were a type it would be one of the greatest evidences of its binding obligation through the gospel dispensation, for a type must reach to its antitype, and be in force up to that time.

Of the original institution of types we are not informed; but when our first parents were condemned and sentenced for their sin, they

were made to hope by the promise of a Savior, in that the seed of the woman should bruise the serpent's head, Gen. 3: 15. We next read that "unto Adam and his wife the Lord God made coats of skins and clothed them," verse 21. The skins must have been of the animals slain in sacrifice. And as they needed clothing to cover their naked bodies, so the blood of the true sacrifice which was prefigured by sacrificial offerings could cover their sin before God. Their sin demanded their lives, and the life is in the blood; so the death of the Redeemer could atone for sin, and by his blood we have remission.

Soon after this we read of the sons of Adam offering sacrifices of slain animals, which is understood to prefigure the death of the Savior and the sacrifice for sin which should take away the sins of the world. The offerings of first fruits and harvest could not be typical, but memorial and thank offerings.

So in all the institutions of the patriarchal and Mosaic dispensations, where there are offerings upon the altar of the Lord made by shedding the blood of animals there is a typical prefiguration of him whom it was afterward said, "The word was made flesh," and became "the Lamb to take away the sin of the world." The Passover occasion of the Israelites from Egypt contained a type of the Redeemer; and as the occasion was commemorated it became a memorial of their deliverance, to be celebrated yearly, as the time of the year came round on which it occurred, on the 14th day of the first month. It is proper for the children of Israel to continue to observe this feast of memorial, for they were commanded "to keep it a feast to the Lord throughout their generations." Ex. 12: 14. After the type had come the lamb of the feast could memorialize the reality of its Redeemer's sacrifice, as it had previously typified it. For, see, the apostle Paul celebrated "one of the feasts, most likely the passover feast; Acts 18: 21; 20: 16; and he certainly would not engage in festivals of types looking to Christ after he had already come, for he himself said that

"Christ is our Passover, who is sacrificed for us." 1 Cor. 5: 7. The typical part of the passover met its Antitype, and he became the Christian's passover. As the Israelites in Egypt were in danger of destruction by the destroying angel of the Lord, unless they had the blood of the sacrifice upon their doorposts, so are we in danger of destruction as the reward for sinfulness unless we have the blood of Christ sprinkled on us by faith; and as the sign of the blood caused the children of Israel to be passed over by the destroying angel, so we are also passed over and not destroyed by the protection we have in Christ. And as

Jesus met the type in himself and ate the feast of the passover, he instituted a Christian ordinance, commemorative of his death, and became the Christian's Passover. He said, "This do in remembrance of me." From being a typical ordinance it now becomes a memorial one; memorial of the Lord's death; "As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come." 1 Cor. 11: 26. In the partaking of this ordi-

nance we remember that we were deserving of eternal death, and that Jesus died for us, by which we may be redeemed from death and have everlasting life. Paul connects it with the Lord's coming; his second coming. The Lord's Supper has taken the place of the passover and its type; it is memorial of his death and suffering; it also shows forth the Lord's coming, for by his coming his death avails us; for his coming brings about the resurrection; and if there be no resurrection of the dead our faith is vain. The Lord's Supper has taken the place of the Passover and the Paschal Lamb; the marriage supper of the Lamb, to be celebrated by Christ and his saints when he comes again, will take the place of the Lord's Supper.

**Prophecy of Joel 2: 28.**

SISTER Madill, writing from Freeland, Mich., asks the following question: "Do you consider the prophecy of Joel 2: 28, as spoken to the people of this age, or to the apostolic age? When we lived in Canada we were not interested in the articles on the visions of Mrs. White; but when we go to their meetings and hear them talk of being the only people proclaiming the third angel's message, and having the gifts of the Spirit, the matter is forced upon our consideration. They rely upon Rev. 14: 12; and 19: 10, calling themselves the only people who are keeping the commandments of God and have the testimony of Jesus Christ, referring to Joel's prophecy of dreams and visions."

As to the application of Joel's prophecy on the pouring out of the Spirit, the language of Peter, on the day of Pentecost, can help us to determine. When the disciples and apostles received the Holy Spirit and spake in different languages, they were accused of being drunken; but in defence Peter says the manifestation was in fulfillment of Joel's prophecy, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my Spirit," &c. Peter calls that time the last days. If it had its application then, it certainly belonged to the apostles' days; but calling it the last days would show its application to the Christian dispensation. That is the only way we see by which it may be applied to our day. The application by Peter of this prophecy to the last days may also apply to the last days of the Jewish dispensation, ere they filled up the measure of their iniquity and were punished by the destruction of their city and national polity. It is a noteworthy fact that the dispensations of grace have overlapped each other, the patriarchal dispensation on the Mosaic, and the Mosaic or Jewish dispensation on the Christian; the Christian dispensation commencing with the teachings of Christ, continuing with the preaching of the apostles, ere the Jewish ended with the rejection of them and the Jews' dispersion. In that case the prophecy clearly applies to the apostles' days and no other. This idea is corroborated

by 1 Cor. 10: 1; the presence of the Israelites; them "our father"; happened unto; written for our; ends of the world; Diaglott renders; the ages have; come upon Paul; it must have been; the last days; have been the; the prophecy; last days of; visions of Mrs. White; phetic specifications.

Those beliefs are certainly narrow well as they are; angel's messages; They ignore the; people who long for; God's commandments; of Jesus also; teach the near; the three angels; applying, the; apostles, have; preach; the; immediately for; supremacy, the; message, and; tion under; which has caused; sounding of; people who; and the faith; consistent a; Adventists; message, ins; It has never; ridiculing the; fanaticism; to their application; third angel's; money for;stitutions, v;tinuously, a; the Review; noticeable in; doing, as they;ting themselves; and their v;practice, no; being guided; prophetess; from their;crease from; and their f;which is s;field of lab;the Sabbath;preaching;the number;cation of;sus to their;constructi;and its re;which Jes;word, as a;ets.

Let truth

by 1 Cor. 10: 11; in speaking of the experience of the Israelites under Moses, Paul calls them "our fathers," and says, "These things happened unto them for examples, and are written for our admonition, upon whom the ends of the worlds are come." The Emphatic Diaglott renders this, "On whom the ends of the ages have come." If the end of an age had come upon Paul and the Corinthian brethren it must have been the end of the Jewish age, the last days of Joel's prophecy, which must have been the apostles' days. But allowing the prophecy to have its application in the last days of the Christian dispensation, the visions of Mrs. White do not apply to the prophetic specifications.

Those believing in Mrs. White's visions certainly narrow down the gifts of the Spirit, as well as they do the application of the third angel's message to themselves, Rev. 14: 9-12. They ignore the Seventh Day Baptists, a people who long preceded them in keeping all of God's commandments, and who keep the faith of Jesus also, though as a body they do not teach the near advent of Jesus. We consider the three angels' messages of Rev. 14: 6-12, as applying, the first one commencing with the apostles, having the everlasting gospel to preach; the second, Babylon is fallen, immediately following the dark ages of papal supremacy, which was followed by the third message, and constituted the great reformation under Martin Luther and his associates, which has continued its proclamation in the sounding of a free gospel and developing a people who keep the commandments of God and the faith of Jesus. This seems to us more consistent and reasonable, and Seventh Day Adventists may be helping to proclaim that message, instead of taking it all to themselves. It has never been our aim or wish to join in ridiculing them for their inconsistency and fanaticism; many who speak of them allude to their application of "the loud cry of the third angel's message" as their loud cry for money for their various enterprises and institutions, which is heard so largely and continuously, and which is so apparent in reading the *Review* also. Other inconsistencies are noticeable in the great work they are said to be doing, as their sanctuary theory and constituting themselves the 144,000 of Rev. 7 and 14; and their variations in points of doctrine and practice, notwithstanding their profession of being guided by the divine inspiration of their prophetess. There is a constant falling off from their numbers notwithstanding their increase from the labors of their many ministers and their financial resources; the reason for which is stated in a recent letter from a new field of labor, where thirty were converted to the Sabbath and Advent faith, and upon the preaching of their visions and health reform the number was reduced to six. Their application of Rev. 19: 10, of the testimony of Jesus to their spirit of prophecy, is also a forced construction, for an examination of the text and its references show it to be the testimony which Jesus gave, as recorded in the written word, as according to the spirit of the prophets.

Let truth stand upon its own basis for it has

a broad foundation, much broader than that of the theory which says that they who reject Mrs. White's visions sin against the Holy Spirit.

#### Great Earthquake.

THE frequency and violence of earthquakes in recent years have attracted the attention of observing people as a fulfillment of prophecy that in the last days there should be earthquakes in many places.

The island of Scio, at the entrance of the gulf of Smyrna, in the eastern borders of the Mediterranean Sea, was visited by an earthquake on April 3rd, so terrific as to destroy its chief city, Kastro, having a population of 18,000. Hundreds of houses are a shapeless mass of ruins, which have buried an unknown number of victims. The houses left standing are so greatly damaged as to be unsafe, and the inhabitants, about 30,000, homeless and destitute. The southern part of the island, about 400 square miles in area, suffered more than the capital, and but few houses are left standing.

**A VICTORIOUS DEFEAT.** This is the way the failure of the Religious Liberty Bill in the Pennsylvania Legislature is expressed. It is called a victorious defeat, because it lacked only one vote of being passed. Thus have the efforts of the friends of Sabbath Reform so nearly succeeded in emancipating the people of Pennsylvania from the oppressive Sunday law of 1794, of imprisonment and fine for laboring on the first day of the week, although the individuals conscientiously observe the seventh day as the Sabbath, an exemption which other states have granted.

THE plague has again broke out in Turkish Asia. It has been a periodical affair, and now it adds to the woes of that impoverished country. A famine followed the war with Russia, and left whole districts in misery, from which the country has not recovered, ravaging the whole country of Mesopotamia. An epidemic fever followed, carrying off about twenty percent of the people last fall, and now the plague seems to threaten dark days for Eastern Turkey. Travelers in that country represent that the filthy and dirty manner in which people live is enough to invite disease and bring on the plague.

#### Without Holiness no Man shall see the Lord.

L. B. CHAMBERLIN.

THIS nature is from the Father, God. It was transmitted to his Son by generation; it becomes ours by our being grafted into Christ, into his name, into his death, that we may arise with him to walk in a new life. This nature is holy. Holy, holy, holy, is the Lord of hosts; it is holy in all its acts. God is holy in all his works; his angels partake of this nature, and are called holy angels. Jesus partook of this nature, and was called the holy child Jesus. God's prophets partook of this nature and were called holy men of old; the apostles were called holy apostles. We are called by a holy calling; we are called to

be sons and daughters of the Lord Almighty. The Spirit sent to guide us is the holy Spirit. The Scriptures we are commanded to search are called the holy Scriptures. The city to which we are journeying is called the holy city. The inheritance to which we become heirs is called the holy hill, or mountain; and blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. The bride will be without spot and wrinkle; then for a bride to be acceptable she is to be loved. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." So says the King of glory.

Love to all the lonely ones scattered abroad. Would like to meet with you on the 14th and partake of the memorial supper. As ever in the one faith and hope. Bro. Lyon had a good plain article on the Sabbath, and to the point. Do not see how any one can fail to understand it.

North Windham, Conn.

#### The Pagan View.

As Sabbath ceases to be a day of rest it becomes a day of toil. It is for the sake of the laborer, as well as for the good of the community, that far-seeing men insist that the Sabbath should not be observed as a holiday.

Admiral Hall, of the British Navy, says that while commanding a naval vessel at Hong Kong, after Divine service had been performed one Sabbath on his ship, and the sailors were at rest, his intelligent Chinese pilot called his attention to the fact that work on the shore as usual, and said: "Your Joss (God) is better than our Joss, for he gives you holiday and rest one day in seven, and we have only one day in the year, on New Year's Day."

The Admiral in a recent address to workmen, clinched the striking fact by adding: "And this is the case, Just picture working hard from morning till night for three hundred and sixty-four days and only one day rest, and then prize the Sabbath."—*Ex.*

**BEING AND DOING.**—Being good is quite as important as doing good; and it is more apt to be forgotten or undervalued in Christian exhortation and experience. There is no reason for separating the two things; they belong together. If a man is good, he will do good; he can't help doing it. But he may—many a man does—think there is such a thing as doing good, being active in good works, of one sort and another, without regard to his personal life and character. This is a great mistake. No man has a right to feel that he is worth much as a Sabbath school superintendent or a prayer-meeting leader, if he is not an honored example of the sweetness and power of Christianity in his family circle. Unless he preaches Christ all the week at home, he cannot preach Christ once a week away from home.—*S. S. Times.*

ONLY 13,000,000 or less than half the people of England are "church population." More than half England are Dissenters. The people however, Dissenters and all, pay \$40,000 a year to keep up the state church. It grinds on Englishmen more and more, every year, to support an establishment in which they do not believe.

### I Want the Doors to Open.

MRS. J. C. FIELD.

I WANT the doors to open,  
I want the gates to lift,  
That my eyes may see the glory  
Of my Father's promised gift.

I want to see King Jesus,  
And hail him Lord of all;  
To see the earth as free from sin,  
As it was before the fall.

I'm tired of sin and sorrow,  
I'm tired of grief and pain,  
I long to drop my burden,  
And with my Savior reign.

To see the taintless river,  
Flowing by the great white throne,  
To stand beneath the Tree of Life,  
And feel a share my own.

What joy to see the blessed ones,  
Who could to the end endure,  
While waiting for the rich reward  
A Savior's death made sure!

And what our bliss can measure,  
As we clasp again our own,  
Who left us on the journey,  
To go, each one, alone!

No death, nor sin, shall darken  
That eternal day of bliss,  
If we try to walk with Jesus,  
While we pass the night of this.

We shall hear the charming music,  
We shall see the wondrous things,  
And, with eyes unveiled with shadows,  
Behold the King of kings!

How can we wait to greet him,  
In this life of care and sin?  
O King of peaceful Salem,  
Hasten thou to enter in!

O, I feel he has forgiven,  
And has promised me his gift,  
And I want the doors to open,  
I want the gates to lift.

Igo, Shasta Co., California.

### A Purifying Hope.

S. E. BRINKERHOFF.

THE hope of Christ's coming has always been a comforting hope to his waiting people; it has ever cheered them in hours of darkness and trial. Without Christ's coming again the hope of his people being with him, and seeing him as he is, would be a false hope. But this is not all, the hope of our Savior's coming again is also a purifying hope. Why is this? because that then his people shall be like him, and see him as he is. The apostle John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him: for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." Here we see that every one who is possessed of the blessed hope of seeing the Lord and being like him, purifieth himself. It is said by another apostle, that "without holiness no man shall see the Lord." Holiness, or purity of life is, then, a prerequisite of seeing the Lord and being made like him when he comes. If we are really sons and daughters of the Lord Almighty, we will partake of his Spirit and strive to imitate the character of our Lord Jesus Christ.

"Every man that hath this hope in him." It is necessary then to have this hope—the hope that when Christ shall appear, we shall be like him, and see him as he is. This is a blessed and glorious hope; a hope in which many of us are daily led to rejoice. We think, yea, and often say that we know, we love the blessed hope of the appearing of our Lord and Savior Jesus Christ. But is it to us a purifying hope? This is one way by which we can test the genuineness of our belief, or hope; for the apostle says that

every man who hath this hope in him purifieth himself. Then if we are really children of God, possessed of the blessed hope of soon seeing Jesus and being made like him, we will purify ourselves from everything that is offensive to him. God will have a pure people, purged from every sin, and zealous unto every good work. Are we of this class? We are, as a body, professed followers of Jesus, and professing to look for his second coming, and that very soon. Are we purifying ourselves in view of this hope so soon to be realized? The world has many a snare set for our feet to lead us into by and forbidden paths, and it takes us to be ever on the watch lest we are led astray.

What hope could be better calculated to purify the child of God from every earthly dross, than the hope of seeing Jesus as he is? Here we see through a glass darkly, we cannot now behold the glory of our heavenly King. Dark clouds often hide him even from the eye of faith. But when "we see him as he is," we shall bask in the radiance of his glory. "We shall see him." See the King in his beauty, O glorious thought! See our dear Redeemer, who suffered and died to open up a way for us back to the paradise of God. We shall see him as he is; crowned with glory and honor, the Son of God Most High, and royal heir to David's throne. This truly is a cheering hope. When darkness gathers around our pathway, and the trials of life are pressing upon us, then it is that we desire to see "one of the days of the Son of man," and long for a sight of his glorious presence. But it is not until he shall appear that we shall see him; then how should our hearts unite with the prayer of the beloved disciple, "Come, Lord Jesus, and come quickly."

Then, too, "we shall be like him." These frail bodies of ours transformed into the glorious image of our glorified Redeemer. How this thought should enable us to fight like valiant soldiers the good fight of faith, amid all the opposing forces which we meet. How it should encourage us to walk the straight and narrow way that Jesus trod before us, realizing that if we suffer with him, we shall also reign with him. There will be no traces of sin's dark stain left on the fair immortal brows of the redeemed. They will be like Jesus, glorious, immortal. No wonder the apostle should say, "Every man that hath this hope in him purifieth himself, even as he is pure." When Jesus was about to leave his sorrowing disciples, he comforted them with the sweet assurance that he would come again. "For if I go away, I will come again, and receive you unto myself, that where I am there ye may be also." This blessed promise has comforted, strengthened, and encouraged the waiting church for over eighteen hundred years, and soon, very soon it will be fulfilled. Soon Jesus will appear without a sin-offering, to the eternal salvation of his waiting people. It is then his people shall be like him, and see him as he is.

David says, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness." This blessed hope of seeing the King in the beauty of holiness, and being transformed into his glorious image has been a purifying hope, as well as a satisfying one, to the saints of all ages and nations, and will be until hope shall change to glad fruition—endless, boundless, blessed fruition. The means used in purifying our hearts is obedience to all the will of God. Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Again we read that

God put no difference between Jew and Gentile, "purifying their hearts by faith." And Paul says that Christ gave himself for us, that he might sanctify and cleanse us, that we should be holy and without blemish, without spot or wrinkle, or any such thing. If we are soon to dwell with Jesus and mingle with holy angels who have always delighted to do the will of God, we must purify our hearts by a loving, faithful, unwavering service in the cause of our divine Master. We must lay aside every weight that would hinder our progress in the divine life, and run with patience the race that is set before us. But let us ever remember that we are to run, not to walk, or crawl, as though we hardly knew whether we were on the right road or not, or whether we were running in a race or resting on Bunyan's enchanted ground.

How enrapturing is the thought to every true child of God that soon he shall see Jesus? See him as he is, our Savior, Redeemer, and King. And then to think that we, if faithful to our high and holy calling, shall be like him, and reign with him in glory. Truly, "our light afflictions which are but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Let us awake from our slumbers, think more of our high calling of God in Christ Jesus, live as those who although in the world are not of it, and be ready at all times when the Lord calls to say, "Here am I, Lord, what wilt thou have me to do?"

### The Lord's Day.

P. E. ARMSTRONG.

"I was in the Spirit on the Lord's day." Rev. 1: 10.

Many take it for granted in these days of apostasy to the law of God, that the day here spoken of was the first day of the week, commonly called Sunday, without a single passage of Scripture elsewhere to corroborate it. The day of the Lord or the Lord's day, is spoken of in numerous instances throughout the Bible, without in a single case relating to Sunday or the first day of the week. It is true, the phrase in our text is rather ambiguous; that is, it may relate solely to the day of the Lord (day of judgment), or to a literal Sabbath day; but in no sense to the first day of the week. I think no one can doubt that John kept the Sabbath of the Lord our God, enjoined in the ten commandments; but whether in his expression here, "I was in the Spirit on the Lord's day," he did not mean that he was carried forward in spirit to the Day of the Lord, and saw things transpiring as they truthfully will, in the Lord's day, when he ariseth to shake terribly the earth, or that he was in a peculiar frame of mind on the Sabbath or Lord's day, to receive the visions of the future.

I am rather inclined to believe that his visions related to the day of the Lord, to which he was carried in spirit, and saw things which should come to pass as transpiring before his eyes, together with the history of some things that would intervene between that day and the time in which he then lived; for many of the events are given as though they had actually transpired. For instance, "I saw the woman drunken with the blood of the saints." Now the woman had not come into existence at the time of this vision. Again, I saw under the altar the souls that were beheaded, &c. Now, when this vision was given these souls were not born. Again, "Rise, measure the Temple," &c. Now this could not refer to the old temple at Jerusalem, for it is generally believed that was destroyed before John had his vision, and no other was then in existence. From these and many other instances I claim John's vision was introduced at a time then future, but somewhere in the day of the Lord, and

relating to things that had the present, and things still agrees with Isaiah 6: 1, 4; ion of a temple when the with the glory of God. No yet been filled with the promise is, it shall be.

The scene of this vision the future; while some thi the vision related to thing all plain when we conside mind eternity is a perpetu neither beginning nor prophecy are alike, and a ture, fixed on a given tim going before, with as mu following after. To illu laid, like Isaiah's, at a there is a temple existin ness of times to Isaiah's filled with the glory of of John's vision, but he view before he closes, ev New Jerusalem (in wh passing over propheticall vene between what he but alludes to them as ev lowing after what he rea going declarations of I that although there is m ions, it is not in heaven heaven in its manifestat day of the Lord, beginn clean sanctuary, to be u itself, into which Christ ly places to which he re the Lord's day of our great antitypical Sabbat ing which all things spo

This view however, that a literal Sabbath w had the vision. No da it has always been typ and that it was on a we than likely, when he wous vision of which it force that it foreshadow of the Lord, or Lord's burden of all the prop ary should be cleansed recoil upon the head of into oblivion, or a la Christ the seed of the mankind from the cur his people in the Sab them from the foundat Lock Haven, Penn.

### Letter

From Bro

BRO. BRINKERHOFF new dress has just co ing it through, obser and taking into con will visit us weekly and may the Lor worthy editor.

But "God bless y ink, or pay office v continue my name the ADVOCATE, with harder in the futur and doing whatever ity to the same. T It is a good readal a wide circulation.

Friends of the ca unitedly. Separat disunion brings ra the atoms that m will fall as harm wielded and wield workman, the la neath the ponder vide the waters of

relating to things that had passed, and things of the present, and things still to come. This view agrees with Isaiah 6: 1, 4; The prophet sees a vision of a temple when the whole earth is filled with the glory of God. Now the earth has never yet been filled with the glory of God; but the promise is, it shall be.

The scene of this vision therefore was far in the future, while some things in connection with the vision related to things to intervene. This is all plain when we consider that with the infinite mind eternity is a perpetual present; and having neither beginning nor ending, both history and prophecy are alike, and a vision given of the future, fixed on a given time, may embrace things going before, with as much propriety as things following after. To illustrate: John's vision is laid, like Isaiah's, at a time when and where there is a temple existing, but earlier in the fulness of times to Isaiah's; for the earth is not filled with the glory of God at the introduction of John's vision, but he is favored with a further view before he closes, even to the descent of the New Jerusalem (in which there is no temple), passing over prophetic details that must intervene between what he declared to actually see, but alludes to them as events going before, or following after what he really sees. From the foregoing declarations of Isaiah and John I think that although there is much mystery in their visions, it is not in heaven, but in the kingdom of heaven in its manifestation on the earth, in the day of the Lord, beginning with a temple and a clean sanctuary, to be understood not as heaven itself, into which Christ has entered, but heavenly places to which he returns and justifies; and the Lord's day of our text refers rather to the great antitypical Sabbath of a thousand years during which all things spoken of shall be fulfilled.

This view however, does not preclude the idea that a literal Sabbath was the day on which he had the vision. No day could be more likely, as it has always been typical of the great Sabbath; and that it was on a weekly Sabbath day is more than likely, when he was favored with the glorious vision of which it was a type; and it gives force that it foreshadowed a millennium, or day of the Lord, or Lord's day, which is the great burden of all the prophecies, when the sanctuary should be cleansed and the sins of the people recoil upon the head of the arch deceiver, and go into oblivion, or a land not inhabited, when Christ the seed of the woman, having redeemed mankind from the curse, shall fulfill the hope of his people in the Sabbath of rest prepared for them from the foundation of the world.

Lock Haven, Penn.

**Letter Department.**

**From Bro. W. C. Long.**

BRO. BRINKERHOFF; The ADVOCATE in its new dress has just come to hand. After looking it through, observing its form, clear type, and taking into consideration the fact that it will visit us weekly, we say good, very good; and may the Lord abundantly bless our worthy editor.

But "God bless you" will not buy paper, ink, or pay office work; therefore you may continue my name on the roll as a worker for the ADVOCATE, with a promise that I will work harder in the future in soliciting subscribers, and doing whatever will give thrift and solidity to the same. The ADVOCATE is a success. It is a good readable paper, and should have a wide circulation.

Friends of the cause, Let us work, and work unitedly. Separation produces disunion, and disunion brings rapid destruction. Separate the atoms that make the hammer and they will fall as harmless as snow flakes; but wielded and wielded by the strong arm of the workman, the large rocks fall in pieces beneath the ponderous blows. If we could divide the waters of the Niagara we would have

no more than rain drops; but in their united force they would put out the fires of Vesuvius, and have plenty to spare for the volcanoes of other places. Why not make a long pull, a strong pull, and all pull together?

We can do this, 1st, By paying promptly for the paper. 2nd, By increasing its circulation. 3rd, By writing good wholesome articles. What if some articles do go into the waste basket, and others are boiled down. Is every grain of wheat that grows gathered into the granary? Do farmers haul up their winter wood without trimming?

We were well pleased with the editorial, "Giving to the Lord." The system of giving a tithe is very appropriate as well as very ancient; and for some time I have seen and felt the importance of practicing and teaching this plain Bible duty. Some say we get it from Battle Creek and S. D. Adventists; but not so. The system of tithing was well known and practiced before there was a Battle Creek or a S. D. Adventist either. It was known in Abraham's day, and it entered into his theology too. See Gen. 14: 20. "And he gave tithes of all." Jacob was another strong man; he says, And all that thou shalt give me I will surely give the tenth unto thee, Gen. 28: 22. In Lev. 27: 30-33. We have a clear statement that they were required to give the tenth, and that the tenth is holy unto the Lord.

Here we have a system of giving established; was it broken up in the New Testament? never. The Savior of the world confirms and endorses it. Read Matt. 23: 23; Heb. 7: 2, 3, 4. These texts prove (and many more might be noticed), 1, that the tithing system is a Bible doctrine, and like the Sabbath was inaugurated in the early age of the world. 2, It was practiced by Abraham, Jacob, and those living in the Mosaic age. 3, It was brought over into the New Testament. It is as clearly defined as the Sabbath. Let us awake to the importance of every Bible duty. Eternity is just before us.

Soon the Lord, with the shining host will come. Soon the trump of God will sound, which will startle the very dead in their graves and arouse the dear loved ones to life again. Yes; soon the last pain will have been felt, the last tear shed, and the last sorrowing sigh will have ceased. Soon the city of God will be here, the home of the saints, with its streets of gold, walls of jasper, and gates of pearl.

Your Brother in Christ.

**From Bro. Samuel Davison.**

BRO. JACOB: Although very feeble I want to write you a few lines. Your letter of the 5th was received a few days ago. I thank you for all the sympathy you have shown in my case. I was quite surprised on opening the last ADVOCATE to find you had made it a weekly; but I fully agree with you in the reasons you assign for the need of its being so published. And I devoutly hope you may realize all the advantages from that movement that you anticipate; which indeed ought to follow from a weekly issue. It will certainly be better worth \$2.00 per year than a semi-monthly issue is worth \$1.50. As the regular readers of the ADVOCATE are supposed to be all devout believers in the near approach of the kingdom of God upon earth, they will all surely feel

that it is their duty to do all they can to support the new movement, both by paying their own subscriptions and procuring others among their friends. The ADVOCATE on these terms is well worth its price. There is no other periodical that I know of, that fully publishes all the Scripture faith on this subject. I do not disparage the Advent papers when I say this. I see several of them sent to me by friends, and I like to read them. I often find in them selected articles on the things pertaining to the kingdom; and I am glad to know that so much truth is being disseminated on these things in this day of discussion on this subject; but visions and speculative theories are so much mixed up with the grand central truth of the personal and real appearing of Jesus of Nazareth as God's anointed king of the restitutionary state, as greatly to obscure and dim the real Bible doctrine of that glorious state, and to hinder the salutary influence of the hope so full of glory; and at the same time gives a false color to those apprehensions and perversions of the doctrine of the advent now so rife among unbelievers in the reality of the personal reign of God's anointed king of the new heavens and the new earth, which he has promised to create, so that all he has done for Jerusalem, and for his chosen people, will be so far surpassed by the new order of things as to be in a manner forgotten in the joy of that day.

Isaiah 65: 17-25 exceeds all that has ever been said of the habitation of angels! But it is confirmed by the voice of all the prophets; and when John said: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea; and I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, he will dwell with men, and they shall be his people, and God himself shall be with them, their God;" Rev. 21: 1-4; John but carries the prophecy of Isaiah to its climax. These things are what I believe and look for; and any theory that ignores or mystifies these holy testimonies falls short of the teaching of holy Scripture on that subject. This is why I want the ADVOCATE to continue until the Lord shall come.

My long sickness and the sickness and death of my wife have worn a good way into the means which I thought would carry us through this life, but I send you \$2.00 to pay for the current volume. I want to resume the Kingdom series, but would like to feel some more assurance of being able to continue than my present condition warrants. I am glad to see that some of our friends who have stood back have now written for the ADVOCATE. I hope they will continue to do so, and that others will follow in the same course. It is no disparagement to our reputation if we admit that the ADVOCATE does not rank as high in scholarship as the average religious publications of the present day; it was not started with the idea of competing with the scholarship of the day, but solely and alone for bringing before a plain people the neglected and obscured truth that relates to the coming kingdom of heaven. Admitting that we have made mistakes, and that some things published in it do not admit of defence; I think on the whole, it has done as much for the advocacy of truth as more pretentious publications, and sincerely hope it will ever travel in the same course.

**The Advent and Sabbath Advocate.**

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

Many Letters for the Letter Department are delayed until the next number of the ADVOCATE. They will not have to wait two weeks for publication.

**The Discussion at Clio, Iowa,**

*Between Dr. Glendenning of the M. E. Church, and A. C Long, of the Church of God.*

Proposition 1st. The Scriptures teach that the seventh day of the week, commonly called Saturday, is the Sabbath of the Lord, and should be sacredly observed as such, beginning Friday evening, sundown, and ending Saturday evening, sundown. We could not be at the debate at the beginning, and did not get to remain until the close, on account of sickness in our family, missing three sessions, being present at five. The discussion was ably conducted on both sides, and we believe both would have proven their position if they could have had witnesses suitable; but as God's word is yea and amen, and not yea and nay, of course one must fail. We truly admired the zeal and energy of both, and especially the good feeling that seemed to prevail. We shall not attempt to give the arguments, only as they occur as new to us. One thing was new, and that was to see a M. E. minister thake up the well known path of the Christian (or Cambbellite church), that the law was nailed to the cross; the Sabbath was Jewish; the law was a Hagar institution, gendering to bondage; blending together ceremonial laws, ten commandments, and pushing them all into the Abrahamic covenant, and making a shadow of them to cover over the Sabbath, which was written with the finger of God on tables of stone. How it was pleasing to the members of the M. E. Church we could not tell; perhaps it would do if it would defeat Adventists: it would not suit so well to tell sinners that we had no Sabbath, or no law.

Bro. Long showed the Dr. that the ten commandments were moral, and not oppressive: that they were unending; they were a delight to the apostles and prophets; that Jesus said, he came not to destroy the law or prophets, but to fulfill; there was a blessing on those who should keep them, teach men so to do, Matt. 5; 17, 18; that they were a condition of eternal life, Mat. 19: 19; that they were a passport to the tree of life, Rev. 22: 14; and many other texts too numerous to mention in this short article; but all this did not satisfy the Dr. We were sorry to the hear, thinking, however, if the Dr. was only fighting against Bro. Long it would not be so bad; but if against God, how painful.

But we leave this and come to the second proposition, where the Dr. must fix up a Sabbath of some kind for the people; and of course it will be without law. And as Bro. Long had showed, where there is no law there is no transgression. Transgression is sin, Rom.

4: 15; 5: 13. In the 2nd proposition the Dr. affirmed that the Scriptures teach that the first day of the week, commonly called Sunday, is the Christian Sabbath, and as such should be sacredly observed, beginning Saturday night, midnight, and ending Sunday night, midnight. 1st proof, Ex. 16th chapter, claiming that the children of Israel came to the wilderness of Sin on the 15th day of 2nd month, on first day or Sunday, and the manna fell next day, so it fell six days; so falling six days would take it over the next Sabbath if they came on Sunday; but if they did not come on Sunday then they traveled all day Sabbath before, with their herds, God going along and helping them to violate it, so he said. Bro. Long showed him there was no proof here that they came on Sunday, or any other day of the week in particular, as there was no mention of what day of the week the 15th was. Neither does it say that the manna fell six successive days the first week it began to fall, but they were to gather twice as much as they gathered daily on the sixth. We thought the Dr's. intention was by this to prove that the seventh day was only dispensational, for the Jews only, and the Lord's day would come in time for Gentiles; but we were of the opinion when we left there to return home, to take care of our little sick babe, that the Dr's. Christian Sabbath, or first day, would come in about 300 years too late for a new dispensation. So far there was no proof of it. He had quoted Rev. 1: 10 to prove Lord's day; but it, like many others, Bro. Long used it himself, proving that as Jesus was Lord of the Sabbath, therefore the Sabbath was the Lord's day; and as the first day was not spoken of here, and as there is no account of Jesus having mentioned the first day of the week, of course he could not make Sabbath of it; and also, that in the eight places where the first day is spoken of the word day was a supplied word, and was not in the original. We thought a very slim show indeed was before the Dr. for his Christian Sabbath; and from what we learned there, and since our return home, Bro. Long made a perfect success with his proposition, and also defeated the Dr's proposition. Have learned that he did not take up the last part of his proposition at all. We were truly glad to see the people investigating the subject, as the disputants going through with proofs. The people of Clio are an investigative, social people, and we trust God has many jewels there. May God assist them to search the Scriptures; in them we think we have eternal life; they are they that testify of Jesus.

R. E. CAVINESS.

*Beckwith, Jofferson Co., Iowa.*

**Obituary Notices.**

DIED, April 2nd, 1881, Alice Virginia, daughter of Bro. R. E. Caviness, aged 1 year, 1 month and 17 days, of congestion of the brain, caused from teething. Bro. Caviness was telegraphed for while at Clio, and this second case of a similar kind seems almost more than he could bear. She quietly fell asleep to wait the return of Jesus. The bereaved family have the sympathy of the brethren and sisters.

**Letters and Money Received.**

John Davis \$2, O A Phillips \$1.51, S Harvey \$1.50, A S Price \$2, Eld. S Davison \$2, George Stults \$2 (\$3 to send the paper to the poor, \$10 for the office and the ministry), J W Phelps \$1, R G French \$1, Thomas Howe \$2, J S Fisher, Otis Bartlett, Delia Preston, B Alverson, J M Beedle, N A Wells, E S Sheffield, C E Gregg, R V Lyon.

**Books and Tracts Sent by Mail.**

Phebe Madill, J W Phelps.

**For the Purchase of New Type.**

Amount previously received, \$109.20  
S Harvey \$1, Susan Harvey \$1.

**Books and Tracts FOR SALE AT THIS OFFICE.**

**HYMN BOOKS.**

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music, whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists *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.

*Who changed the Sabbath?* By A. C. Long. 8 pages, price 2 cents.

*Thoughts on the First Day of the week*: Is it the Christian Sabbath? by A. F. Dugger, 15 pages, price 4 cents.

*Review of J M Stephenson on the Sabbath Question, and the Two Lawi*, by Jacob Brinkerhoff: 32 pages, price 9 cts.

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

*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.

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

*The second coming of Christ*.—Showing it to literal and personal, by J Brinkerhoff. 8 pp, 2 cts

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

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

*The Soul*: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

*The Atonement*. S. E. Brinkerhoff. 32 pp. 10 cts.

*Christian Baptism*, by I. C. Welcome, 25 cents.

*The Saints' Inheritance*, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

*The Rich man and Lazarus*, showing the application of the parable, by H C Blanchard, 8 pages, 2 cents.

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

*The Sanctuary trodden under foot and to be Cleansed*, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

*The Two-horned Beast of Rev. 13*, showing its application to the Papacy, by A C Long,—4 cts.

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

*The Sign of the Messiah*: or how long was Christ in the Tomb? and when did he rise from the dead? 40 pages, price 6 cents.

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*Mrs. White's Visions and the Seventh Day Adventists*— pages, price 1 cent.

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*The believer's only hope of a future state*, by R V Lyon, 24 pages, price 5 cts.

*The Glorious future, or the Reign of Christ and his cabinet*, R V Lyon, 10 cts.

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Xenia, Iowa

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