

# 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.

## Trust.

MRS. J. C. FIELD.

Oh God, our Father, Savior, Friend,  
On whom we truly can depend,  
While passing through this world of ours,  
We feel its thorns, or pluck its flowers,  
Our crown of blessings, may it be,  
To trust in Thee, to trust in thee.

We put our trust in earthly things,  
And find that wealth and fame take wings,  
That all the joys we grasp, recede,  
And none remain a friend in need;  
Oh then what joy, what ecstasy,  
To trust in thee, to trust in thee.

This loving trust shall help us o'er,  
In triumph to the other shore,  
Where these poor, petty cares of earth,  
Shall yield to things of nobler worth;  
And ours the glorious fruits shall be,  
Of having trusted Lord, in Thee.  
*Igo, Shasta Co., Cal.*

## One Week's Record.

A. C. LONG.

"In the last days perilous times will come."  
2 Tim. 2: 1. Liddell and Scott define the Greek word translated perilous as follows: "Hard to deal with, ill disposed, hostile, angry, cruel, dangerous, troublesome." "Evil men and seducers shall wax worse and worse, deceiving and being deceived," v. 13. "Men's hearts failing them for fear, and for looking after those things which are coming upon the earth," Luke 21: 26.

The above passages are prophetic, looking to the last days of this dispensation for their fulfillment.

I herewith append one week's record of calamities, murder, and robberies, as found in the last weekly *Inter Ocean*, bearing date of July 21, as a fulfillment of the above predictions.

"Work of outlaws. Another train robbery in Mo., with the James Brothers as instigators and leaders. Highway robbery at midday in New York City. Ten thousand dollars captured. Outlaws at work in Wisconsin—a

sheriff and his deputy killed. Various villainies. A man murders his wife and child. Another murdered with a shot gun. Criminals sentenced. A confessed burglar. Murder in the second degree. Kicked to death in a fight. A Chicago man murdered. Crazy demons. Billy, the boy desperado, dead. A terrible crime. Escaping prisoners. A crazy murderess. A long chapter of accidents. The gallows. Sensational scenes at the scaffold. A desperate criminal. The wounded president. The story of Giteau's crime. A Tunnel disaster. Railroad Accidents. Other mishaps. The star route cases. Damages by storms. Work of the floods in Iowa. Railroads crippled, and travel interrupted. The losses by flood in Marshall Co., will exceed one million of dollars. Losses in other counties. Another cyclone. The town of New Ulm destroyed by a terrible storm. List of killed and injured. Progress of the tornado as described by those who escaped from its path. The New Ulm horror. A terrible storm. The heated term, in point of severity and duration is beyond the memory of the oldest inhabitants."

The above are the headings of the articles as they appear in said paper. This evidently is a dark list of crime and destruction. And this is but one week's record as found in a single paper, and confined to the United States. Even this is an imperfect list of crime in the United States, as it is not supposable that a single weekly paper would be able to give the third of the crimes, much less all of them. And when we take into consideration that the United States is but one twenty-eighth of the population of the world, and that it boasts of its light and intelligence, what must be the record in the darker portions of the earth? and what must be the entire record of the world? Certainly the cup of the iniquity of the world is fast filling up, and the earth is being filled with violence. "What are we coming to?" is heard from every side. Evidently we are not coming to the millennium, as two Methodist ministers argued with me last winter; for if this be the dawning of the millennium I would prefer to be delivered from the other portion of it. But even this cry is a fulfillment of scripture. "For when they shall say Peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 3, 4. Let us heed the exhortation of the next verse, "Therefore let us not sleep as do others, but let us watch and be sober" v. 5.

It appears to me that every candid and unprejudiced mind must admit that we are liv-

ing in perilous times; that evil men and seducers are growing worse and worse, and that men's hearts are failing for fear, when seeing the things that are coming on the earth. This is a clear fulfillment of the above Scripture; and I do not think that matters will get much worse than they are, for the "peace and safety cry" must have some grounds to stand upon, or otherwise the whole world would not believe it, "For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 35, 36.

*Emporia, Mo.*

## A Fountain Opened.

J. W. CASSIDY.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Zech. 13: 1. In writing upon this subject my object is to draw out the views of others who may be better able to give a correct version of this text, although I may have my own views of the passage. We often hear the text used as referring to the blood of Christ. We are taught that the blood of Christ cleanseth from all sin, and is for all people who will accept it as shed for them, through faith in Jesus and a cheerful obedience to God by keeping all of his commandments. Otherwise it will avail us nothing in that day spoken of in our text, which naturally divides itself into three heads; first, in that day; second, fountain opened; third, to the house of David and the inhabitants of Jerusalem. In order to find what day is here spoken of, we will go back to the preceding chapter for some of our proof. 12: 3, 4, "In that day will I make Jerusalem a burdensome stone for all people. In that day, saith the Lord, I will smite every horse with astonishment and his rider with madness." By referring to the 28th and 29th chapters of Ezek. we read that God will draw the bands of Gog against Jerusalem. He says, 38: 4, "I bring thee forth (Gog,) and all thine army, horse and horseman, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords;" (8) "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword."

We learn by the texts already brought forth, a prophecy concerning Judah and Israel, and the things spoken of, are to be ac-

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completed in the latter years. The 39th chapter gives us a brief history of what will become of this great army that God has drawn to Jerusalem. He says, (4) "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured." These things have not taken place yet, therefore we must expect them in the near future: or in the latter years, in that day when Judah and Israel will be gathered out of all nations. Please read Jer., chapters 30 and 31. Again, we find Zech. 12: 8, 9, refers to the same. He says, "In that day shall the Lord defend the inhabitants. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem." 13: 1, "In that day there shall be a fountain opened."

According to the proof already shown (I could multiply it almost indefinitely) this fountain is opened after Judah and Israel are reinstated in their land, and after Gog and his bands have been destroyed. One more text on this point: v. 2, "And it shall come to pass in that day saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and unclean spirits to pass out of the land." I would ask, Have the idols, or the names of them, been destroyed out of the land? Are there any prophets or unclean spirits in the land? We know the land is full of them from the rising of the sun to the going down of the same. We need not go far from our homes to find them.

Under the second head, we will briefly consider the fountain. We are taught by our ministers and writers that the fountain is the blood of Christ, which was shed on the cross. I do not agree with them, and I will give my reasons for it. First, while his blood was shed here on earth, in order to be true to the type, he had to take it to heaven to cleanse the sanctuary; therefore the fountain was taken from earth to the sanctuary, or throne of God in heaven, to cleanse all nations, peoples, and tongues, that believed on him, from their sins. Again, it was opened in the former days and does not fill the prophecy at all. So we will be obliged to look for another fountain to be opened in the last days. Joel 3: 18, "And it shall come to pass in that day a fountain shall come forth of the house of the Lord." When Joel wrote this his mind was directed to the last days of probation, therefore he saw the events as they are and will transpire. He saw the fountain coming forth from the house of the Lord in the last days. Jer. 2: 13, "They have forsaken me the fountain of living waters." 17: 13, "They that depart from me shall be written in the earth, because they have forsaken me, the fountain of living water." Ezek. 47: 1, "Afterward he brought me again unto the door of the house: and behold, waters issued out from the threshold of the house eastward; the water came down from under, from the right side of the house at the south side of the altar." (9) "And it shall come to pass

that every thing that liveth, which moveth whithersoever the river shall come, shall live."

On the banks of this river is planted the tree of life yielding "new fruit according to his months, because their waters issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." Again, in Rev. 22: 1, 2, we find this same fountain of living, water or river of life. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." In the midst of the street of it, and on either side of the river was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

I think I have proved beyond a doubt that the fountain of the text, the fountain of living waters of Jer., the rivers of water of Ezek., and the river of life spoken of in Rev. are one and the same. If so, then the fountain for sin and uncleanness is not opened until after the Hebrews are gathered under one head, and possess the land that God gave them. Rev. 21: 6, "I will give to him that is athirst of the fountain of the water of life freely." In this chapter we find a new heaven and a new earth, and the holy city, new Jerusalem, coming down from God out of heaven. Also in Ezek. we find in several chapters preceding the 47th that the measuring line has been seen over the city of Jerusalem. The architect has drawn his plan and prepared his specifications for a city and the temple of God. We also find in the 47th and 48th chapters the land has been surveyed by God's engineer, and each tribe has their portion allotted to them. The Gentile does not get any of the holy land, but his portion is outside of the camp. Naaman was directed to go to the living waters of the Jordan to dip himself. The blind man was told to go to the living fountain of Siloam before he could receive sight.

This brings me to the third division of the text. The fountain is opened to the house of David and to the inhabitants of Jerusalem. In this portion of the text we find the fountain located at Jerusalem, where Ezekiel and John located it; consequently we must come to the conclusion that in vision the three men saw the same fountain, as they all agree in regard to the location of it and the time it is to be opened. Zech. 12: 9, "And it shall come to pass in that day (I wish the reader to carefully consider the language), the Lord says, "And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem." After God has destroyed the nations that go to fight against Jerusalem, the blindness that beclouds the Jewish mind, will be removed, as Paul wrote to the Roamns, Rom. 11: 25, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fullness of the Gentiles be come in." According to the language just quoted, when the gospel of the kingdom has been preached to all nations

for a witness, then the end of the Gentile supremacy will close, and the blindness will be taken from off the Jewish people, and they will accept the same Messiah the Gentiles are looking for. The great mass of the Jews are daily looking for a Messiah, and when he comes he will come to his own house, the house of Jewish David.

Again, we quote from Zech. 12: 10, "And I will pour upon the house of David and the inhabitants of Jerusalem, the spirit of grace (or divine favor, Webster,) and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his firstborn." This verse tell us that the Jewish people see Jesus with their own eyes. They see the Messiah whom they have been expecting for over two thousand years. He comes now as the King of the Jews; but when they see that he is the same man they pierced over eighteen hundred years ago, they feel in great bitterness and mourn when they look upon him. But God has granted them the spirit of grace (divine favor), hence there will be a fountain opened to them to wash away the guilt of rejecting the Messiah.

(11) "In that day shall there be a great mourning in Jerusalem—and the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of Nathan apart and their wives apart; the family of Levi apart and their wives apart; the family of Simeon apart and their wives apart; all the families that remain, every family apart and their wives apart." The Jews at that time have a great revival meeting. They are sorry for what they have done, therefore they mourn and are in great bitterness, and need a Savior to pardon their transgressions. While Jesus was on the cross he asked the Father to "forgive them for they know not what they do." That prayer was certainly answered. Paul says they are beloved for the fathers' sake, (Abraham, Isaac and Jacob). In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness, to purge away their sin of unbelief; therefore they use the living waters that flow from the throne of God at Jerusalem.

I have not been able to find any Scriptures that refer to the blood of Christ as the fountain for sin and uncleanness or that the blood of Christ represents the river of life; therefore we must come to the conclusion that the fountain of which the text speaks is located at Jerusalem for the benefit of the Hebrew race; while we as Christians, with Abel and all the righteous from his time down, looked in faith to the atoning blood of Jesus to blot out our sins. They were Christians in every sense of the word, as they looked for a Messiah to come. We believe he has come, therefore our faith with theirs centers at the cross. The gospel of the kingdom was preached to them; if not why did they expect the kingdom to be set up while Jesus was here on the earth? Dear friends, I leave the subject with you. Let us exercise a living faith in the atonement made for us, and may God help us to believe in the name of Jesus with all our might, mind, and strength; to throw away our selfish wills that we may do his will with cheerfulness and keep all of his commandments.

Petaluma, Cal.

As we are looking after the promise to them that believe whom ye also trusted, after word of truth, the gospel of whom also after that ye believed with that holy spirit of promise belief is the condition of belief should look well as to what an unbiblical doctrine will with the holy spirit. The Bible tells us that every word of God profit much by living by it. Luke 4: 4, that man shall not but by every word of God, 3rd chap. and 33rd v., "He testimony hath set his seal. We see that we must receive wants us to take his word as There is some figurative language in the Bible I admit; but in the Bible the plain commandments should be chosen and adopted, questionably figurative, in contradicts some other Scriptures the character of Deity; they be interpreted by the literal discourses occur the key to the in the Book itself, and not We, as the Church of God, Romanism, but restorers of the word of God that are not in the creeds, and they do not want probably never read, and do not never preach from, for fear of their favorite theories, the doctrine. It is fast coming fact that they do not believe and are making infidels fast. "For had ye believed Moses believed me, for he wrote of me not his writings how shall ye Dear brother, I want to say cut loose from the Presbytery trying to follow Christ's command John 5: 39, Search the Scriptures God designs us to understand did not he would have given tell us what this one meant given another since he gave ment, showing there is none fore we are willing to have wants by a right application tains. Peter speaks of things stood by the unlearned and not say they cannot be understood and 16, last clause, "wrest," other Scriptures unto their Fearful declaration! If men this land of Bibles, a land where the stated gospel is their own destruction. Th own destruction." We see studying these things, given sent down from heaven, we destruction.

We are now prepared to look the land that is worth celebrating.

## The Promised Land.

J. P. BRYAN.

As we are looking after the promises, there is a promise to them that believe. Eph. 1: 13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed ye were sealed with that holy spirit of promise." We see that belief is the condition of being sealed; and we should look well as to what we believe. Belief in an unbiblical doctrine will never seal any one with the holy spirit. The blessing rests down on a true belief of God's word, as given by holy prophets, Christ and the apostles; and the Book tells us that every word of God is pure; we should profit much by living by it. Christ's words were, Luke 4: 4, that man shall not live by bread alone, but by every word of God, and John says, in his 3rd chap. and 33rd v., "He that hath received his testimony hath set his seal that God is true." We see that we must receive the testimony. God wants us to take his word as he sees fit to give it. There is some figurative language employed in the Bible I admit; but in all interpretation of the Bible the plain commonly received sense should be chosen and adopted, unless it is unquestionably figurative, involves an absurdity, contradicts some other Scripture, or impeaches the character of Deity; then the figurative must be interpreted by the literal. When allegorical discourses occur the key to them must be sought in the Book itself, and not in our own fancies. We, as the Church of God, are not reformers of Romanism, but restorers of primitive Christianity, by teaching a return to the plain declarations of God's holy word. The plain declarations of the Bible have had the corrupting hand of sophistry laid upon it until its plain statements are mystified and covered up so as to accommodate the most extravagant absurdities, to fit church creeds, which is taught to be as good as the Bible. If church creeds are not better than the Bible then please come to the Bible.

When we come to these plain statements of the word of God that are not in the several church creeds, and they do not want them in, that they probably never read, and do not want to read, and never preach from, for fear of further disclosures of their favorite theories, they say this is a new doctrine. It is fast coming to be a lamentable fact that they do not believe their own Scriptures, and are making infidels fast. Christ told the people who attended his ministry, in John 5: 46, 47, "For had ye believed Moses ye would have believed me, for he wrote of me. But if ye believe not his writings how shall ye believe my words." Dear brother, I want to say to you that I have cut loose from the Presbyterian creed, and am trying to follow Christ's command found in 1st John 5: 39, Search the Scriptures.

God designs us to understand his book. If he did not he would have given us another book to tell us what this one means. But he has not given another since he gave us the New Testament, showing there is none other needed; therefore we are willing to have this one meet our wants by a right application of the truth it contains. Peter speaks of things hard to be understood by the unlearned and unstable; he does not say they cannot be understood, 2nd Peter 2nd and 16, last clause, "wrest," as they do also the other Scriptures unto their own destruction." Fearful declaration! If men are destroyed from this land of Bibles, a land of Sabbaths, and where the stated gospel is preached, it will be their own destruction. The Book says, "their own destruction." We see that by a neglect of studying these things, given by the holy spirit sent down from heaven, we can secure our own destruction.

We are now prepared to look a little farther after the land that is worth celebrating. 2nd Peter 3:

13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Let us see what this righteousness consists of in this article. I spoke of Christ's being king over all the earth. Can this be sustained from the Bible? I will first state the breadth of his reign and the necessary results, and then prove that Christ will be king. Isaiah 11: 4-9, "But with righteousness shall he [Christ] judge the poor and reprove with equity, for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins; the wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den; they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Here is the extent of the territory; the earth with all its breadth, as far as leopards and lions have ever set their foot. Has this ever been in the history of the past? It is in the future, and will never be until Christ is king over all the earth. We find the prophet giving utterance to about the same language in his 65th and 66th chapters, and adds the keeping of the Bible Sabbath in this glorious reign of King Immanuel in his 66th chap. and 23rd v.

We have seen where the location of Christ's kingdom will be, and now let us see if he has ever been king on that location. When Christ was on the earth, instead of being king at that time he had no crown, except one of thorns placed on his head by a lawless mob, in derision of the Old Testament scriptures, that declared him king. I could give quite a number but it only takes one saith the Lord to make a fact. Hear John's testimony John 12: 14, 15, "As it is written [meaning in the prophets], Fear not, daughter of Zion, Behold, thy king cometh, sitting on an ass's colt." That did not resemble the kings of that day much; they would not like to be seen riding on a colt, and a borrowed one at that. O what humiliation of him that was born king! Matt. 2: 2-6 teaches us that he is to govern and rule; the mob ruled him away from the governor to the cross. Instead of him being king on his Father David's throne, he was servant; served the people with loaves and fishes; served the blind man with clay of his own mixing; took salvation to little Zaccheus' house. He was poor, and had not where to lay his head; sent Peter a fishing to get money to pay his taxes with; and there is no record that he handled that; he told Peter to give it "for me and thee." The only money we have any record of his dealing with was on the tables of the money changers in God's house, found in Matthew 21: 12, and that was dealt with in a very different manner to what the proceeds of the grab bag that is used in church festivals in our day. The apostles did not have any that we have any record of, unless Judas had one, 1st John 12: 6; "This he said, not that he cared for the poor, but because he was a thief, and had the bag and bote what was put therein." That is about where it belongs. Now the Scripture warrants the belief that Christ was a carpenter. Mark 6: 3, "Is not this the carpenter? He may have made more than one coffin for poor men. Tears stood in his eyes at the grave of a poor man; 1st John 11: 35, Jesus wept.

Does this imitate the example of the kings of his time? What about Herod, the king, Matt. 2: 16, who slew all the children that were in Bethlehem and in all the coasts thereof, from

two years old and under? Other kings took life. Christ demonstrated his power and authority to give life. John 11: 25, "I am the resurrection and the life." If men live right on after they are dead, as the heathen fable teaches, Christ cannot give them life. The only hope of a future life is through a resurrection, was the doctrine of the apostolic ministry. Christ ate as a man, slept as a man, calmed the sea like a god. To cheer the hearts of poor men he was a servant, and washed poor men's feet. He was a man of sorrows, and acquainted with grief. We can better measure his grief by placing ourselves in his condition, viewing a grief stricken mother from his elevated position on the cross. Pen fails to portray, and thought is inadequate to describe the consideration, the humiliation of him who was born king.

Enough has been said to prove that Christ has never held the king's office, even over one nation. The question now is, Will he be king on this earth. I have not quite got to the word "finis" yet. We will see Isaiah 9: 6, 7, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace; of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Was not David's kingdom on this earth? Then this personage spoken of here, which is Christ, will reign king upon David's throne. All admit that David's kingdom was upon this earth. Let us see what the inspired writers of the New Testament thought of Christ reigning on his Father David's throne. Luke 1: 31-33, "And shalt call his name Jesus; he shall be great and shall be called the son of the highest; and the Lord shall give unto him the throne of his Father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

I have given but a bare sample of the testimony that the word of God furnishes upon this head, and will close this feature of the testimony by adding God's oath, which settles the question, as found in Acts 2: 30 [speaking of David]; "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." We all know where David's throne was. Let us call one more witness, as to the locality of this kingdom, and we will see that it is not a sky kingdom, beyond the bounds of time and space, where the believers in natural immortality think they are all going, as soon as death is ready to take them to the celestial plains of paradise, to bask in the sunshine of immortal deliverance, and sing the song of Moses and the lamb. And as you start, say, Farewell, deluded men, looking for Christ's literal personal reign in a kingdom under the heaven. Daniel 7: 27, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Please notice this kingdom is under the heaven, and not in it. Rev. 5: 10, "And hast made us unto our God kings and priests, and we shall reign on the earth." If this is not on the earth, then language is inadequate to teach anything.

I spoke in the former part of this article showing the testimony to prove that the curse would be removed from the earth. I will only introduce one at present. The Revelator knew that the tree of life was on this earth, and in the restitution age it would be restored to the saints. Says Rev. 22: 3, and there shall be no more curse.

Ohio, Wayne Co., Iowa.

"The Entrance of thy Words giveth Light."  
Marion, Iowa, 15th day of the 5th month, 1881.

JACOB BRINKERHOFF, Editor.

A. C. LONG, JOHN BRANCH, W. C. LONG,  
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Special Contributors.

### The Unquenchable Fire.

BRO BRINKERHOFF: Please answer through the ADVOCATE where is the fire that shall never be quenched, Mark 9: 43, 44, and what is their worm that dieth not? and oblige a sister seeking for the truth.  
MARANDA JOHNSON.

The question asked by Sister Johnson is one difficult to answer. And just how far the divine writings use fire as a symbol of utter destruction, and to what extent literal fire will be used in that destruction is also a matter that we may never know, in this life. The idea has obtained that there is now in existence the unquenchable fire; and also because the fire is unquenchable they assume that it is also everlasting and will never go out. But this does not necessarily follow. It may be unquenchable, that is, it is impossible to quench it or put it out, but yet it may go out of itself when it has consumed all it has to feed upon. So with the fire of the text; the victims of the fire shall never be delivered from its power, and after they are consumed the fire will go out for want of something to keep it up. This principle is corroborated by reference to Jer. 17; 27, where the Lord speaks to the people of Israel by the prophet, that if they will not harken unto him to hallow the Sabbath day, that he would kindle a fire in the gates thereof, which should devour the palaces of Jerusalem, and it should not be quenched. But they refused to keep the Sabbath and follow the ways of the Lord, and the fire came through the people of Babylon, under Nebuchadnezzar, and burnt up Jerusalem, and it was not quenched, but when all that was combustible was burnt the fire went out. The great fire of destruction is the same; it will consume those who are cast into it, and will cease for want of material to burn. It is unquenchable, because it cannot be extinguished.

The words, "Where their worm dieth not, and the fire is not quenched," are characteristic of hell, the place which the Savior tells the disciples to endeavor to escape. The word hell, in the New Testament, is from two words in the original, as we have previously shown, except 2 Peter 2: 4, which refers to angels; these two words are *hades* and *gehenna*; *hades* means the grave, or place of the dead, and is not the word used in Luke 9: 43. It is *gehenna*, and means destruction. When the Savior wished to express the state of the dead to which all mankind are tending, whether believers or unbelievers, he used the word *hades*. When he wished to express the state of death from which there shall be no redemption, he expressed it by the word *gehenna*. This word is the Greek mode of spelling the Hebrew words which are translated "the valley of Hinnom." This valley was also called Tophet, a testation, an

abomination, wherein were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals. It was on the south side of Jerusalem, and continual fires were kept burning to consume them. *Gehenna*, as occurring in the New Testament, symbolizes death and utter destruction, but in no place signifies a place of eternal torment." This place then, where "their worm dieth not, and the fire is not quenched," is a very fit word to convey the idea of entire destruction; for the worm of corruption and the consuming fire leave nothing but the original elements of which man was composed.

How important it is that we endeavor to escape the fire that shall not be quenched, where the worm dieth not. Grace has made the way for escape. Let us cut loose from everything that would hinder us, and run patiently the race set before us, that we may obtain that rest that remains for the people of God, when death itself shall be no more.

### The Cleansing Fountain.

"THERE is no other name under heaven given among men, whereby we must be saved" (Acts 4: 12), than the name of Jesus of Nazareth. "Whosoever believeth in him shall receive remission of sins."

Bro. Cassidy's article on this subject, in another column, should be carefully read, and not be discarded simply because a new idea is advanced. To our mind the idea does not strike us favorably, that in the restitution age there shall be salvation to the house of David and Israel by any other means than by faith in Jesus Christ. Why should they be saved then without accepting him when they were condemned for rejecting him in the opening of the gospel age? But we do not think Bro. Cassidy wants to be understood that they will be saved then without Christ. When Peter used the language of our text it was to the Jews, who rejected Christ; and the name and blood of Christ cleansing from all sin does not seem to be limited to the gospel age, for it is said, "No other name under heaven;" and that time will be "under heaven" just the same; and the sin and uncleanness of that time will be a part of "all sin." Jesus said that he was "the bread of life," a figurative expression for his power of sustaining life; and the "water of life" of the book of Revelation is of the same nature, the same as he spoke of to the woman of Samaria, in which faith in him was the foundation. The terms "bread of life," "water of life," or "tree of life," are not used to express a source of life, but to sustain life after it is given.

To be cleansed from sin and uncleanness is to turn the current which is running onward to death and destruction from that destiny to its opposite, which is life, and eternal life. This can only be done by a new source of life, the consideration of which brings to our view the doctrine of the atonement and plan of salvation; and to us it appears that the same plan must work through the restitution age. The Hebrews must accept Jesus as their Messiah, or they can have no place

in the kingdom of heaven. When we notice that the text says "in that day" the fountain for sin and uncleanness shall be opened it opened in that day for sin and uncleanness does look as though it were some other means of salvation than the present means. But when we notice that it is "to the house of David and to the inhabitants of Jerusalem," Zech. 13: 1, and remember that Paul has told us that "blindness in part has happened to Israel until the fullness of the Gentiles be come in," Rom. 11; 25, may not the fountain opened refer to the thing to which they were blind up to that time? And was not Christ and his salvation that to which they were blinded? A fountain is truly a source; and living waters must be distinguished from water of life. Living waters are those which flow continually, while the water of life will sustain life; and as used in the Scriptures—eternal life. The texts cited by Bro. Cassidy show that God is the fountain of life, from whom flows the water of life. He gave life, and he gave a Redeemer to ransom it when it was lost. The use of water in the cases of Naaman dipping himself in the Jordan and of the blind man washing in the pool of Siloam was the means by which they showed their faith in the power of God to heal them.

When Jesus prayed on the cross, "Father, forgive them; they know not what they do," are we to suppose that those murderers of his were taken into divine favor and became fit subjects for the kingdom of heaven without their turning to the Lord? We have not seen any scriptures that give us to understand that the blood of Christ ever ceases to be the fountain for cleansing from sin and uncleanness as long as there is probation for the race of Adam. While Christ and his salvation are the sun and center of the gospel of the kingdom there is salvation in no other name. While he was upon earth he forgave sins, and the individuals forgiven exercised faith in him and in his word to pardon them. May it not be the same when he comes on the earth again.

### The Rich Man and Lazarus.

THE advocates of natural immortality contend that the account of the rich man and Lazarus in Luke 16 is a literal history, and not a parable, as we believe. The reason given is that it commences as a narration of actual things—"There was." Is the account of the prodigal son, in Luke 15 an actual history? or is it not a parable too. The advocates of natural immortality consider that the prodigal son is a parable, and it is introduced as a literal narration, just as much as the rich man and Lazarus is. It reads: "A certain man had two sons." Other parables are similarly introduced; the great supper of Luke 14,— "A certain man made a great supper." The same reasoning that makes them parables shows also that the rich man and Lazarus is also a parable. By parable, or illustration is one of the best means of teaching, and our Savior often employed it in teaching his great truths.

### Letter Department.

From Bro. B. G. StJohn.

MY DEAR BRETHREN, and to all who are toiling under the burdens and heat of the day, I would say, Cheer up, friends, do not be discouraged, but lift up the head; look, hold, the clustering signs of coming redemption. In answer to the inquiry, "What shall there be when these things shall come to pass," Jesus said, There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations and perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken." Now all these things which are written in the past, and the things which are now being fulfilled before our eyes, the terrible tornadoes and cyclones that are devastating the earth, resulting in the destruction of life and property unparalleled in the gospel age; surely the powers of heaven (the atmosphere) are being shaken as before, Luke 21: 25, 26. The next thing in order is, "Then shall they see the Son of man coming in a cloud with power and glory." No time now for slumber or sleep, blessed Lord may come any hour. Grieve not, brethren, be ready to hail him with joy.  
Yours waiting in hope.  
San Francisco, Cal.

From Sister Jane L. Madill.

DEAR BRO. JACOB: I suppose you are one of the readers of the SABBATH ADVOCATE. I think us rather neglectful for not writing you though we are well pleased to read your letters in the ADVOCATE, and are glad to see a paper that we can have both sides of a question in a good spirit. I am trying to settle a little controversy with the Seventh-day Adventist brethren and sisters. They show us and our children kind and are very friendly to us when we go to Sabbath school and meeting, yet they are very tenacious of their creed and are as much bound by it as I know of. They are so well satisfied in their theories that they do not investigate any thing else. One sister says, "We have our prophetess; we cannot receive any other views." I told her that we were in the time when knowledge was increasing, and we need to search both sides of a question, and not settle down to a creed or follow creed makers, and turn away from the truth, because it is said of us, "We are ever learning and never able to come to a knowledge of the truth. Please let me know there is any reason why we should not study a few Bible subjects and then stop."  
Freeland, Mich.

From Bro. R. B. Stillwell.

DEAR BRO. BRINKERHOFF: I have been writing to you thinking that I had some money for you, but all pro-

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*Freeland, Mich.***From Bro. R. B. Stillwell.**

DEAR BRO. BRINKERHOFF: I have delayed writing to you thinking that I would get some money for you, but all prospects seem

to have gone. I have lived here three years and have not raised enough to live on. This year my crop is about all burnt up, and my only good horse died. If I knew where I could make a living I would go; but as long as I can get enough to live on I am satisfied, for I know we must see tribulation and distress in these latter days, for I do believe the coming of the Lord is nigh at hand, even at the door. May God grant that we may be ready and looking for him when he comes. I am trying to keep the commands of God and the faith of Jesus; but I am alone, and meet with opposition on every hand; but the Lord says the seventh day is the Sabbath, and let God be true though every man be found a liar. I love to read the ADVOCATE, and especially since its improvement; and the letters from the dear brethren seem to give me new courage and strength. May God bless and strengthen his servants in these days of tribulation, is my earnest prayer.

*Kirwin, Philips Co., Kansas.***From Bro. A. Yount.**

John 17: 14, "I have glorified thee on earth; I have finished the work which thou gavest me to do." Oh, brothers and sisters, that we may say as Jesus did when we come down to the end! We all have a work to do if we would be saved in the kingdom of God and of Christ. 17th verse: "Sanctify them through thy truth: thy word is truth." Peter said: "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, being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Now brethren, if we have been begotten again let us prove faithful to the end, for it is those who will be born again, Jesus says, Them that overcome, as he has overcome, shall sit down with him on his throne, as he has overcome and sit down on the Father's throne. My prayer is that we may all be overcomers; overcome the world, the flesh and the Devil. How will we do this? Through faith in God and our Lord and Savior Jesus Christ. Through the grace of God I will overcome Amen.

*Oshkosh, Wis.***Jesus is Coming.**

Jesus is coming, and the world rushes on to judgment with an accelerating speed, heedless of this great and important announcement which every day rings out in a clear and more emphatic tone. Why is it that the people rush on in sin, turning a deaf ear to the judgment message? Have they so much confidence in themselves as to suppose that they can thwart the purposes of Jehovah? Do they not realize their condition as rebels to the sovereign of the universe? What is the cause of it? Why do men, both Christians and infidels sneer at the warning of Jehovah? Has infidelity taken such a deep root in society as to wield an influence over the minds of the masses greater than that of Christianity? Can men be persuaded that "all things continue as they were since the fathers fell asleep;" and that the startling cry of Jesus' second coming is a fanatical delusion? Is not the real cause of this antagonism to Jesus' coming, and other truths, due to the coldness, indifference, and treason of the church of God?

Most certainly the apostolic church looked for, waited for, and preached his coming a second time. It was their most prominent theme. But to-day we see and hear the professed church of God not only defiantly exclaiming, "My Lord delayeth his coming," but emphatically saying in the most reserved and out spoken manner, he will never come. This is not exaggeration. For we often hear many well meaning but blinded professors give utterance to such sentiments.

Now the inquiry suggests itself, How is it that they believe and teach doctrines utterly at variance with both the word of God and the primitive church, which must have been sound in doctrine for half a century at least, as they received their doctrines and instruction from the Lord himself, and from inspired apostles? Why is it that the blessed hope of the early church, and those pure and untarnished principles for which the martyrs burned at the stake, are now frowned down in derision, and scoffed at as delusive and dangerous dreams? Has, as we have before observed, infidelity become so powerful in its influence, as to overcome and drive to the wall the truths of God's word? Has truth shrunk and wilted before the withering blast of approaching and increasing Atheism. We think not. The church, God's professed people, have left their first love; have wandered from the doctrines and principles of Christ; have become strangely ignorant of the truth of the word of God by giving heed to the traditions of men.

Years ago, gradually, but surely, Satan, through his wily devices, succeeded in drawing the attention of the church of Christ from him to herself. And from that time she became puffed up. She began to look around for room and means to increase her power, and make herself conspicuous and popular. In so doing she neglected the "Word of his grace which was able to build her up" and make her a real power for good in the world. And as God's word was neglected, there must be something to fill the vacuum, and consequently many foolish heathen fables rushed in, and there they remain to this day. These false doctrines, which are a compound of heathen fables and philosophy, have been modified and refined to suit the everchanging whims of tradition loving professors, so that at the present time their modifications and amendments are utterly antagonistic to the doctrines found in the holy word of God. To be sure there is nothing reasonable or common sense like about many of them; but there is something that pleases the imagination, and panders to the lust and desires of the human heart, to hasten them off to heaven or paradise without body or parts long before the coming of him who is "the resurrection and the life."

It has been a long time since the church first imbibed the notions and vagaries of philosophers; so after believing and teaching them for so many years, they have become to be accepted as the truth. Now the truth we find in the word of God is so antagonistic to these elements of tradition, that there is of necessity a great cry of opposition raised, and we can readily understand why the great truth of Jesus' Second Advent meets with so much opposition.

Many good people are in doubt about the truth, and hesitate to take hold of it for this reason. But a larger class by far have become so blinded and prejudiced as to turn their backs upon anything that does not agree with their creed and preconceived opinions. Others know the truth, but for the sake of popularity shun to declare it. In view of all these things we see why the clarion blast of a coming Savior is not heard or heeded. Others have become so foolish as to believe Jesus will never come again, and this belief has been brought about largely by the carelessness, ignorance, pride and conceit of the professed church. But "Behold he cometh with clouds" is sounding out every year in a louder and sharper tone. The Judge is at the door. "Prepare to meet thy God." Dark judgment clouds are rising. A great storm of indignation and vengeance is about to burst upon the head of a guilty and godless world. He comes. He comes to judge.

—Selected

**Trust in Jesus.**

Oh Christian, when weary and toilsome your way,  
Do not forget Jesus and remember to pray;  
He can pity your sorrows; he was tempted like  
you;

But unto his Father he ever was true.

And if you would be like him, like him you must  
pray;

And unto the Father like him you must say:  
Thy will, oh my Father, not my will be done,  
Through great suffering, obedience he learned,  
though a Son.

With meekness and patience, the cross you must  
bear,

And in Christ's coming kingdom, the crown you  
may wear;

And for each self-denial receive your reward,  
And life everlasting at the hand of your Lord.

Selected by E. B. STEVENSON.

**The Sabbath Question.**

WILL ELLSWORTH.

A review of Eld. Thomas's Argument.  
[Continued.]

1. God, at creation instituted one weekly Sabbath and gave it to all mankind, for all time, to keep in mind the only true God and his work of creation. For proof see Eld. T's proof to his first proposition, and the Scriptures referred to by him. Whenever the prophets or priests wished to make known the true God they always point to the work of creation. For one example taken from many, see Jer. 10: 11, 12.

2. This Sabbath given at creation is identical with Saturday, or the seventh day, as now reckoned. And no other weekly Sabbath has been instituted by divine command or authority. Proof: "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." Notice, here are three steps necessary to institute the Sabbath; 1st, a work performed and rest from labor; 2nd, a blessing upon that day;

3rd, sanctification of that day after the rest and blessing. Webster gives the meaning of sanctify; "To set apart for a holy or religious use." For whose use was the Sabbath sanctified? "The Sabbath was made for man," Mark 2: 27. Made for all mankind, and he who made it is its Lord, verse 28. The fourth of the ten commands directs the mind back to this very work and time. "Remember [call to mind] the Sabbath day to keep it holy. . . the seventh day is the Sabbath of the Lord thy God." Now for the reason. "For in six days God made heaven and earth, the sea and all that in them is, and rested on the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it." Here we have the command. In Genesis we have a history of the command. The same God that wrote the fourth command on tables of stone, sanctified the Sabbath at creation.

Surely he preserved the day correctly to time; and reference is made to the cycle of seven days kept from Noah's time to Sinai; and we find Abraham keeping God's commands, Gen. 26: 5; and the Israelites preparing for the Sabbath some thirty days before they reached Sinai. And Moses told

them "this is that which the Lord hath commanded; to-morrow is the rest of the holy Sabbath unto the Lord." See Ex. 16: 1, 23; 19: 1. These references show that the Sabbath was known by men and observed by them before the giving of the law at Sinai; but the point I wish to make is that God himself preserved the Sabbath to that time. Nothing can be sanctified without a command to use the thing sanctified. But the Sabbath was commanded or sanctified at creation, and the fourth command is but a repetition of the one first given. That this is the only Sabbath given is proven by the fact that the Savior recognizes it at his first advent. No one denies that the Jews preserved the Sabbath from Sinai to the cross. This Sabbath kept by the Jews the Savior says "was made for man," and that he was its Lord. It was his custom to worship in the synagogue on that day. Luke 4: 16, "And he came to Nazareth, and as his custom was he went into the synagogue on the Sabbath day and stood up for to read." When the Jews accused him of breaking the Sabbath he said he did that which was lawful for him to do on the Sabbath day.

Finally Christ recognizes the Sabbath as existing in A. D. 70, when Jerusalem was destroyed. See Matt. 24: 20. Thus by the wisdom of Christ we trace the preservation of the true Sabbath to A. D. 70. Since that time six millions of Jews have united in every age and clime their testimony in keeping the count of days. But this Sabbath came just before the first day of the week, and was kept by Christian women, Luke 23: 56; 24: 1. This first day everywhere is acknowledged to be Sunday, and the day before is called the "Jewish Sabbath." No such title is applied to it in the Bible, however; and no other Sabbath is recognized in the sacred word except the annual sabbaths and sabbatical years, which, being types and shadows of Christ, ceased when the antitype came. These were a part of the law added (because of the transgression of God's law) till the promised seed should come, and passed away at the cross. The Sabbath points back to creation; these pointed forward to redemption. The Sabbath command is a part of the word commanded to a thousand generations, 1st Chron. 14: 15. So far we have had less than two hundred, counting thirty years a generation. So there are eight hundred to come, who are commanded to keep the Sabbath holy.

In harmony with this conclusion Isaiah declares it will be kept by all flesh in the new earth state. Isa. 66: 22, 23.

By keeping it with God's other commands we may have right to the tree of life, and enter the city. Rev. 22: 14, "Blessed are they that do." Although a Protestant should base his faith upon the Bible alone, evidence in history that some Christians from the time of the apostles to the present have kept the true Sabbath is not wanting, and had I space would give it. See Andrew's Sabbath History.

Eld. T., in conclusion, asked for the fruits of seventh day keeping. He says they are disunion, contention, and disorganization. Well, were not the apostles called "pestilent fel-

lows," and accused of "subverting the people," "turning the world upside down"? Was not the Savior accused of having a devil, and crucified for the truth? Is the servant above his Lord? And shall we, because of these sayings, refrain from teaching as Jesus taught? "Whosoever shall break one of these least commands and teach men so shall be called 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: 19.

The Eld. tells us that if we keep the Sabbath (one of those commands) and teach men so, we will be lost. "And," said he, "you need not console yourselves with the idea you will be annihilated. You will go to the place prepared for the devil and his angels, to burn forever and ever." No comment is necessary.

**The Gospel,**

JOHN BRANCH.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek." Rom. 1: 16.

Before us we have the language of Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. Now the same Paul says, "For I am not ashamed of the gospel of Christ." And furthermore, he has given his reasons for not being ashamed; namely, for it is the power of God unto salvation, to every one that believeth. Now I believe Paul's reason to be a good one for not being ashamed of the gospel. The meaning of the word gospel is "good news; glad tidings." Now Paul was a very zealous man in his faith, or the faith in Christ; and the gospel being glad tidings he was not ashamed of it. Now, dear reader, by making use of this language in a proper way we may find much consolation in it. The text says the gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Now, the gospel here spoken of, is the gospel of Christ, in its first and second state. The first condition of the gospel will be found in Isa. 7: 14, 15. "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel; butter and honey shall he eat, that he may know to refuse the evil and choose the good." Here we have a promise made to the Jews, which promise many believed and looked forward to with great anxiety, believing the promise of God to be immutable.

Again, Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth and forever." Isa. 9: 6, 7. There was no doubt a belief upon the part of many at that time that this Immanuel would be God himself; and when the

Savior came, claiming to be the Son of God, they disbelieved and rejected him. Right here let me say, to them it was no wonder, believing, as many did, that Israel should be redeemed, and the kingdom restored to them. Thus the coming event of which was a glorious theme to them; and after he did come many did still believe as many as did believe gave he power to come the sons of God. But before that was born there is no doubt but upon the part of many there was a feeling of anxiety and waiting to see the promise revealed. "And it came to pass in those days that there went out a decree from the king of Syria, that all the world should be taxed; and this taxing was first made by Cyrenius, who was Governor of Syria. And all went to be taxed, every one unto his city; and Joseph also went up from the city of Nazareth into the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary, his wife, being great with child; and so it was accomplished that she should be delivered of a son, the first born of her first born." Luke 2: 1-7.

Now, we need not stop and read the chapter. You can read it for yourself. It suffices it to say, after the child was born, the angel of the Lord made it known to the shepherds that were tending their flocks. They were afraid, and the angel said, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2: 10, 11.

Thus you will readily see that in the first stage of the gospel it was to the Jews, and even good old Simeon was present to hold the child; and after seeing the child, the Lord and said, "Now let thy servant see peace, for mine eyes have seen thy Saviour." He, as well as Paul, was not of the opening of the gospel age, but along until after the blessed day of the slain, and he is resurrected according to the pattern, and finally a mediator was commissioned his apostles and given sufficient to do the work assigned. He exclaims, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also the Greek." Now, twenty years before this, had the Jews to repent; and many were added to the church. Peter had preached repentance, and they had heard, and Paul had preached to them, the gospel of the Son of God.

Finally Paul said to the Jews, "It is necessary that the word of God should be spoken to you; but I will not do so with tears. For you judge yourselves righteous, and despise us, though we have lived in everlasting life, lo, we turn to you, and judge yourselves righteous. Acts 13: 46. But just before the coming of Paul to the Jews the Lord said to Paul and Barnabas an in-

Savior came, claiming to be the Son of God, they disbelieved and rejected him. But right here let me say, to them it was glad tidings, believing, as many did, that Israel would be redeemed, and the kingdom restored again to them. Thus the coming event of Immanuel was a glorious theme to them; and even after he did come many did still believe; and as many as did believe gave he power to become the sons of God. But before the Savior was born there is no doubt but upon the part of many there was a feeling of anxiety, watching and waiting to see the promise of God revealed. "And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed; and this taxing was first made when Cyrenius was Governor of Syria; and all went to be taxed, every one unto his own city; and Joseph also went up from Galilee out of the city of Nazareth into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary, his espoused wife, being great with child; and so it was that while they were there the days were accomplished that she should be delivered, and she brought forth her first born son." Luke 2: 1-7.

Now, we need not stop and read this whole chapter. You can read it for yourselves; but suffice it to say, after the child was born, the angel of the Lord made it known to the shepherds that were tending their herds, and they were afraid, and the angel said unto them, Fear not, for behold, I bring good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Savior, which is Christ the Lord," Luke 2: 10, 11.

Thus you will readily see that under the first stage of the gospel it was glad tidings; and even good old Simeon was waiting to behold the child; and after seeing he blest the Lord and said, Now let thy servant depart in peace, for mine eyes have seen thy salvation. He, as well as Paul, was not ashamed even of the opening of the gospel age. But as we pass along until after the blessed Lord has been slain, and he is resurrected and become our pattern, and finally a mediator, and has commissioned his apostles and given them power sufficient to do the work assigned them, Paul exclaims, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also the Greek." Peter, some thirty years before this, had preached to the Jews to repent; and many did repent, and were added to the church. But finally, after Peter had preached repentance to the Jews, and they had heard, and Paul and Barnabas had preached to them, they still reject the Savior.

Finally Paul said to them, "It was necessary that the word of God should first have been spoken to you; but seeing you put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13: 46. But just before this declaration of Paul to the Jews the Gentiles had given Paul and Barnabas an invitation to preach

these same things to them. But now we pass on and leave the reader to examine for himself.

Now we wish to find out the reason why Paul should think this gospel to be the power of God unto salvation, to the believer. "And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe." Mark 16: 18. This is the reason Paul was not ashamed of the gospel. There was power in it. "And Jesus came and spoke unto them and said, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world. Matt. 28: 18-20.

The teaching of Christ, as all admit, was to do his Father's will. And we read that the Savior came to do his Father's will. Although a new era had commenced, yet the Father's commands must be obeyed; and the promise is that if we observe the things that we are commanded to observe, the Savior will be with us always, even to the end of the world. The things taught us by the Savior were the same that had been taught before by the prophets. But now Christ comes and dies for us, and takes the place of the sacrifices under the law of Moses; and now by being obedient, repenting of our sins, and having sufficient faith in him, he pleads our case to the Father and lends us his spirit to aid us in the work of overcoming. We are not left alone to fight our own battles; no, the Savior has promised to be with us always, even to the end of the world; and as all power is given into his hands he is able to shield us in the day of trouble. And bless his holy name, he is willing.

I need not stop here to prove from Scripture that he will help us when we call upon him, for times in the past he has proven to me that his power is great, and his willingness is equally as great. Three years ago this harvest I was severely sunstruck; perhaps nearly as fatally so as in most cases, as many can testify, and doctors did testify that such was the case, while they were in counsel over me, and furthermore said I must die; but the promise of the blessed Lord was for me, though I was too far gone to realize my dangerous condition. Yet my friends understood God's promises the same as myself. My wife, mother, and three brothers, knelt by my side, and in agony of mind plead the Lord for my recovery. And the result that followed was my immediate recovery. Praise the name of the Lord for his goodness! and to-day, with the apostle Paul, I can say I am not ashamed of the gospel of Christ.

Many such cases I could testify to being a living witness of the saying power of God. But the best of all is that this same gospel will continue until it has reached every nation, and people, and rescued every believing

son and daughter of Adam; and with the words of Christ before us, found in Matt. 24, speaking of his coming, much consolation is afforded. The signs are nearly all in the past; and soon, yes, very soon, the glorious sound will be heard, "Behold the Bridegroom cometh; go ye out to meet him." Then the gospel will be realized truly to be the power of God unto salvation to every one that believes. The dead will awake at his voice, and we be changed and caught up to meet our Savior, never more to part. Blessed hope! Precious promise to the believing child of God! O that our hearts may be inspired, and all our energies awakened to the events before us, that we may not be found wanting at his coming, is the prayer of your brother, waiting for the return of our absent Lord.

Hartford, Mich.

### Pardon.

PARDON, forgiveness and remission represent the same general principles. Pardon is the annulling, cancelling or rendering void the guilt of transgression. It implies the reconciliation of two opposing parties—one injured, the other the injurer. It expresses release from punishment due for transgression. Gospel pardon presents God and man as the two parties,—God the injured, and man the injurer. Pardon always proceeds from the innocent to the guilty, therefore gospel pardon flows from God to man. Pardon is always conditional, otherwise crime could have no continuance. The conditions of pardon must originate with the innocent, and be complied with by the guilty.

Transgression is the violation of some law. All political and moral laws relate to social life, and should be designed to so control social acts that one party shall not deprive another party of any of its just and equitable rights and blessings with impunity. Therefore all social law of God and man must be composed of two parts: (1) instructions and prohibitions relating to social acts; and (2) threatened punishment for all acts not in harmony with those instructions. Sin consists in *doing* what law forbids to be done. The guilt of an act is in its unlawfulness. The conscious guilt of the transgressor is produced by his knowledge of the unlawfulness of his acts. No act of an infant is sin, because it has no knowledge of the requirements of moral law; but "when the commandment"—requirements of law—comes, sin revives, and we die a moral death. See Rom. 7: 9.

God's pardon of man's sin consists in his cancelling the guilt of acts of transgression, removing from the sinner all responsibility as much as if he had not sinned. Pardon produces in the guilty a sense of innocence, of harmony and communion with God. It removes the fearful expectation of fiery indignation from God, and a dread of the presence and executions of the great Judge. It produces in their stead an earnest prayer for the coming and kingdom of Jesus Christ. This gracious pardon can be obtained by a hearty repentance of all sins, with an established purpose to obey God by divine grace in all things.—J. C. in *World's Crisis*.

SPIRITUAL life to be healthy must be nourished with the precious word, with daily fellowship with God, especially with frequent secret communings. Too much public religious life—attention to too great a number of public religious duties, is not favorable to the highest forms of Christian experience. To understand the deep things of God there must be frequent looking unto Jesus, as he is revealed in the gospels. We must often meet the Lord in private with the open Bible before us.

Advent and Sabbath Advocate.

THE BIBLE SABBATH DEFENDED is ready and is sent to those having ordered it. The pamphlet is larger than the former edition, containing 140 pages, and is cheap at 30 cents. It thoroughly treats of the different features of the question, and should be in the hands of all the brethren and sisters.

BRO. N. A. WELLS writes from the tent, from King City, Mo., Aug. 4th: "We leave here to-day, and will commence meetings in the tent at Allendale, Worth Co., Aug. 11th. We had a good interest here, although none accepted the truth; but we expect to build up in the future, and are not discouraged."

THE PRESIDENT.—We are truly glad to know that President Garfield has so far recovered from his wound as to be reported out of danger. There have been unfavorable symptoms, an abscess having formed in the interior portion of the wound, but was favorably operated upon. Such a wound as his, and the extreme hot weather following, has made his chances of recovery very slight, and the joy of the nation is properly drawn out at his prospects of return to health.

First Day Sabbath Inconsistency.

H. P. MADILL.

THE following item I copy from a late number of the *Newmarket (Ont.) Era*.

"SABBATH DESECRATION. On Sabbath last a number of young men and boys, without having the fear of the law before their eyes, and forgetful of their duty regarding the commands of the decalogue to keep the Sabbath day holy, engaged in a game of ball; and now they are summoned for Tuesday next to play a different game before the authorities."

QUESTION: Do those authorities enforce and observe the law of the decalogue, as they claim? Alas! they neither observe the law of the decalogue nor allow it to be observed. Exod. 20: 8-11 commands us to labor six days and rest on the seventh. Those authorities violate the seventh day Sabbath as required by the decalogue; do they not play a mocking part by observing another day? Do they not observe the first day of the week, one of the days the decalogue commands us to labor on? Thus they neither do nor allow others to do what the decalogue commands; that is, to labor six days, the first not excepted. Where is the consistency in commanding us to labor on the first day, and then fine us for doing it? They may say they observe the first day to commemorate Christ's resurrection; but where is the command for such an observance? Christ does not allow such. He came not to destroy the law or the prophets, and we shall be little in the kingdom if we do not teach every jot and tittle, and great if we observe and do them, Matt. 5: 17-19. I learn

from Matt. 28: 1-6 that Christ rose on the Sabbath and that Sabbath is the day before the first; this first day commemoration is out of place. Are such not drunk with the wine of fornication of the mother of harlots and the abomination of the earth, and following after the man of sin that carried her? Dan. 7: 25; Rev. 17: 5-7, who has combined to destroy God's order of things and establish their own.

We entreat those who are following after them, and of them, to change their ways, keeping the hand from polluting the Lord's Sabbath, or doing any evil, but call it a delight, not doing their own pleasure thereon, that they may be blessed with faithful Jacob, Isa. 56: 2-6; 58: 13, 14, and thus be found doing good according to the law, as Christ did, Matt. 12: 1-3, and be blessed in the observance of the commandments, Rev. 22: 14.

Should we allow indulgence among us to go unnoticed for the sake of gain? or to get favor? Shall we not discountenance the liquor traffic, although some of us is making gain by making and selling it? Is it well for our minister or elder to take the train on the Sabbath to preach on first day, and administer what they call the Lord's Supper in the morning, and baptize such in the saving name of Jesus, telling them they can't keep the Sabbath?

Yours for the truth.  
Allenwood, Ont.

Appointments.

PROVIDENCE permitting I will meet with the brethren as follows: Missouri Campmeeting at Mineral Springs, September 1st. 1881.

Marion, Iowa, Sabbath, Sept. 10th, 1881.

La Porte City, Iowa, Sabbath, Sept. 17th, 1881.

Fairfield, Neb., Oct. 8th, to remain as long as the interest demands

J. H. NICHOLS.

P. S. It may be that Mrs. Nichols will accompany us on the above tour, and we desire to meet with as many of the brethren and sisters as possible.—J. H. N.

The Missouri Camp-meeting.

A Camp-meeting will be held at the Mineral Springs, Gentry Co., Mo., twelve miles north-east of Albany, the County Seat, commencing Thursday, Sept. 1st, 1881, and continuing till Tuesday, Sept. 6th. Those coming from the north will come on the Leon branch of the C. B. & Q. R.R. to Bethany, which is 15 miles south-east of the Camp ground, or on the Mt. Ayr branch to Grant City, which is 13 miles north-west of the Camp-ground.

The Eighth Annual Conference of the Church of God will be held in connection with this meeting. We hope for a good attendance.

A. C. LONG,  
N. A. WELLS, } Ex. Committee.  
W. C. LONG,

B. G. STJOHN:—We are very sorry that your article on the Perpetuity of the Sabbath was not received. Hope it may yet come to hand.

THE CHURCH AND THE BIBLE. The church is in its most healthy state when it appeals for its doctrines most directly to the Bible. Individual Christians grow most in grace when they appeal most to this "Book of books." The church is in great danger of error when it goes off from this pure "standard," and makes its appeal to other standards, to creeds and symbols of doctrine. "The Bible is the religion of Protestants;" and the church will be kept pure from error, and will advance in holiness, just as this is made the great principle which shall always govern and control it. If a doctrine is not found in the "Apostles and Prophets" Eph. 2: 20, in some part of the Bible, it is not to

be imposed on the conscience. It may or may not be true; it may or may not be fitted to edify a people; but it is not to be an article of faith, or imposed on the conscience of men.

It is estimated that the total immigration into the United States during the fiscal year, was six hundred and sixty-eight thousand, the largest in the history of the country.

Letters and Money Received.

F M NeEvony \$1, Jane L Madill

Books and Tracts Sent by Mail

B G StJohn, Maranda Johnson,

The Cyclopaedia War

The month of July, 1881, witnesses the completion of the largest and most important literary work this country and the century have seen. It is the Library of Universal Knowledge, large type edition, in 15 large octavo volumes, containing 10 per cent more matter than Appleton's Cyclopaedia, at less than one-fifth its cost, and 20 per cent more than Johnson's Cyclopaedia, at a little more than one-fourth its cost.

Chambers's Encyclopaedia, which forms the basis of the Library of Universal Knowledge (the last London edition of 1880 being reprinted verbatim as a portion of its contents), is the laborious product of the ripest British and European scholarship. It has developed through a century of editions having been many times revised, in successive years, till it has come to be universally recognized, by those competent to judge, as standing at the very front of great aggregations of knowledge better adapted than any other Cyclopaedia for popular use. It contains such full and important information as the ordinary reader, or the careful student, is likely to require upon about 25,000 subjects in every department of human knowledge. Chambers's Encyclopaedia, however, is a foreign production, edited and published for a long time in London, and could not be expected to give as much interest to American readers as a similar work edited by American editors and writers have added important articles upon about 15,000 subjects covering the entire field of human knowledge, bringing the whole number of titles to one alphabetical arrangement to about 40,000. Thus the work is thoroughly American, and the Library of Universal Knowledge becomes at once the latest and most complete Encyclopaedia in the field, at a mere fraction of the cost of any similar work which preceded it.

Victory

For The

Revolution

Price of the 15 volumes, complete, in extra cloth binding, \$15.00. In Russia, sprinkled edges, \$20.00. In half Russia, gilt top, \$22.50. In library sheep, marbled edges, \$25.00.

The superlative value and importance of this great Encyclopaedia lies especially in the fact that it is brought within the reach of every one who aspires after knowledge and culture. It is really a library of universal knowledge, education easily within the reach of every apprentice boy of the city. Every farmer and every mechanic in the land owes himself and to his children that such a Cyclopaedia shall henceforward form a part of the outfit of his home. To the professional man, and every person of intelligence in the walk of life, a Cyclopaedia is a necessity.

Of course the old and wealthy publishers who have grown rich (it is said that Appletons have made a profit of nearly two million dollars on their Cyclopaedia) from the sale of their high-priced publications are not pleased that their monopolies are broken and their power overthrown. Of course the book agents and booksellers who have been getting from 40 to 60 per cent commission for selling these high-priced books are not so well pleased to see the Library of Universal Knowledge on 15 per cent commission.

though those who are not short-sighted discover that their own interests, after all, are identical with the interests of the people, and their real profits, in the end, are increased by the immense sales which result from meeting the people's wants. The major booksellers, however, are better pleased to slander than to sell this and our numerous standard and incomparably low-priced publications. But the Literary Revolution is always looked to the people, in whose interests it is, for its patronage, and it has looked in vain, as our more than one million volumes printed last year (this year being increased to probably more than two millions) abundantly prove. You can order the Cyclopaedia directly from us, and by uniting with your neighbors and friends you can secure clubs as follows:

To Club Agents

A discount of 10 per cent will be allowed to any one ordering at one time three or more sets of the Cyclopaedia; and a discount of 15 per cent will be allowed to any one ordering five or more sets.

As a special inducement to our friends and patrons to go to work promptly and honestly, each doing what he can for the dissemination of universal knowledge, we propose to distribute \$10,000 in special premiums as follows, in addition to the regular clubs:

\$5,000 Reward to be distributed equally among the first 500 club agents who send us not less than five subscribers, after June 15th and before Sept. 1st.

\$5,000 Reward in addition to the first \$5,000 to be distributed among the 100 club agents who, during the same time, send us the largest number of subscribers which each of the 100 club agents may send us.

The names of the subscribers must in every case be forwarded to us. The first \$5,000 named will be distributed as rapidly as the orders are received, and the remaining \$5,000 will be distributed promptly on Sept. 1st. The names of the persons receiving these rewards will be printed, with the number of subscribers which each of the 100 club agents may send us.

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Persons desiring to raise clubs may send to us at once for sample volumes, if they desire, in the styles of binding, paying us 75 cents for the volume in cloth, \$1.00 for the volume in half Russia, and \$1.25 for the volume in library sheep. Orders for the full sets will be filled by us with the promptness, within our ability to manufacture, beginning not later than July 10th, orders being received in order of their receipt by us.

Specimen pages of the "Library of Universal Knowledge" will be sent free upon request. Our catalogue of our large list of standard publications, with terms to clubs, and illustrated pamphlets, book-making and type-setting by steam, will be sent upon application. Remit by bank draft, money registered letter, or by express. Fractions of \$1.00 may be sent in postage-stamps.

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THE ADVOCATE is devoted to the dissemination of the doctrines of the Signs of the Times, to observe the Bible Sabbath week, together with the God, the Nature of Man in death, the End of the world, the Kingdom of God, the future inheritance and the Kingdom of God, the redemption by Jesus Christ, Christian Life, and kind

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