

# 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, of 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.

## He Will Come.

THE Lord, our King, will shortly come,  
His heritage restore,  
The verdant earth shall be his home;  
The reign of sin be o'er.

The curse shall then no more be seen,  
Nor sorrow come again;  
The hills shall wave in living green,  
And flowers shall robe the plain.

The crystal streams shall wind their way  
Beneath the mountain brow,  
The lovely birds shall tune their lay,  
With richer notes than now.

Yes; He will come, the promised Heir  
To David's royal throne;  
His rights by right divine declare,—  
All earth his sceptre own.

All things shall bow before him then;  
All thrones before him fall;  
All nature in one grand acclaim  
Proclaim him Lord of all.

He'll come with shouts of seraph song,  
In God's appointed way,  
No mortal shall the time prolong,  
Nor stay the welcome day.

He'll come when Rome her race has run,  
And number is complete;  
Her waning time has now begun,  
Her doom, she soon shall meet.

Her pontiff now a prisoner stands  
Within her palace walls;  
He pleads, he prays, with outstretched hands,  
None heed his plaintive calls.

Her crown is fallen in the dust  
None dare her claims defend;  
The God of all the earth is just,  
Her glory's at an end.

Her halls of luxury and crime,  
All stained with human blood,  
Are written on the page of time,  
But better known to God.

Her cup, once filled with martyrs' veins  
Shall prove a noisome sore,  
To eat her flesh with burning pains  
Till Rome shall be no more.

Yes; He will come to put an end  
To all her vice and shame;  
His cause and people to defend,  
Who trusted in his name.

He comes to rend the aerial veil  
That hides him from our view;  
His glory spread o'er hill and vale,  
And groaning earth renew.

He'll cause the dust of martyred dead  
To spring to life again,

That they with him, their living head,  
Mid endless joys may reign.  
—C. PATTERSON, in *Messiah's Herald*.

## The Light of the World.

J. W. CASSIDY.

Rev. 21: 23, 24, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it."

In reading these texts carelessly one would naturally suppose that God transmitted the effulgent rays of the sun through Jesus the Lamb, to such an extent that the city and the nations that are saved had no need of the light of the sun or the moon. To take the words in their literal sense would be, that God, at some future time, would blot out of existence the planets that have been the joy of the ages. I do not so understand the Scriptures. By turning back to the prophets, we find that the sun and the moon are to continue and are to exist as long as time shall last, Ps. 72: 5, "They shall fear thee as long as the sun and moon endure, throughout all generations." Here is a positive declaration that these great luminaries will endure as long as man upon the earth. In the 17th v. we read that "his name shall endure forever; his name shall be continued as long as the sun; and man shall be blessed in him." David in writing this psalm, looked forward to Jesus as the King of the earth, although he used Solomon as the type. If Jesus' name is to endure (and I see no reason why it should not), then the sun will endure forever.

Again, we find in Ps. 90: 36, a prophecy concerning the perpetuity of the throne of David, through his seed, Jesus. He says, "His seed shall endure forever, and his throne as the sun before me." Here is a positive statement, "shall endure forever." The word 'shall,' is used a great many times in the Bible as prophetic of what God has designed to do at some future time. The word is used in this case as forming the future tense of what is to take place. 'Forever, through endless ages, to eternity' (Webster). 13th verse, "It shall be established forever, as the moon" (meaning his throne). We now find the moon lasting forever, coexistent with the sun, (Jesus). Again, 29th v. "His seed (Jesus,) also will I make to endure forever and his throne as the days of heaven." Again, in Jer. 31: 35, 36, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night: If those ordinances depart

from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."

To sum up the evidence so far, we have some of the most positive declarations in regard to the perpetuity of the seed (Jesus), the throne that he is to sit upon, the sun that is to give light by day, and the moon and stars to give light by night. They are to exist as long as God and time exists, throughout a never ending eternity. We also find that they are to exist as long as the days of heaven. Now if God will at some future time cease to exist, then we may expect the sun, moon and stars to be blotted out of the universe, and the seed to die. But as long as he cannot die we must expect all that he has said will abide forever; therefore we must look for the correct rendering of the text in some other place. God certainly would not make of himself or his Son a luminary to shine on the earth, for the benefit of the people who inhabit it. I will freely admit that he is able to make light sufficient for the people of the earth without the sun or the moon.

John 8: 12, "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have light of life." There has been a few that have had this light of Jesus ever since he was here, but the great mass of mankind have been groping their way in moral darkness. John the Baptist said he was not that light, but *he came to bear witness of that light*. Again, "Jesus was the true light which lighteth every man that cometh into the world." John 1: 8, 9. If Jesus was the light of the world and gave light to every man that came into it, we must expect the same kind of light in the days of the city of the new Jerusalem. Again, in Matt. 5: 14, we read, "Ye are the light of the world." Simeon, a prophet, while at the temple, took Jesus in his arms and prophesied concerning him. He was "a light to lighten the Gentiles and the glory of thy people Israel." Luke 2: 32. In the above text we find that Jesus was the light. John came to bear witness of the light. Simeon prophesied of the light, and said he was "a light to lighten the Gentiles, and the glory of thy people Israel."

Now the question arises, how could he be the light of the Gentiles and not of Israel, but their glory? I will tell you my views on this important question. Israel from Abraham's time until Jesus came, was living on reflected light from the Son, while the Gentiles were groping their way through darkness. A light cannot shine to any advantage where there is light, therefore he was Israel's

glory (as they had light); and a light to the Gentiles, because they were living in moral darkness. All people that are saved will have to accept the light of Jesus and the glory of Israel. The glory of Israel was, strict obedience to God, keeping all of his commandments, and having faith in a Messiah to come. I do not wish to be understood as meaning Jews particularly, but the true Israel. When Jesus came the very first acts of his life were obedience to his Father, and to glorify Israel, otherwise he would have been darkness, or like the blind leading the blind. His mission was to take the reflected light and make it more effulgent by his obedience.

Again, "Ye are the light of the world." If all the people had the light and were living up to it in its fullest sense, there would be no need of our letting our lights shine, for there would be no dark places for the light to shine in. The glory of Israel throughout all eternity will be Jesus, and a cheerful obedience to the laws of God. With these few remarks I think we have proved that the sun and the moon will endure forever and that the light spoken of in the text has a different application. From Abraham's time until Jesus came, the true Israel were living in and reflecting the borrowed light. They were living in a time when all outside of Israel were living in gross darkness, and their light was not penetrating enough to lighten the world; hence the light of Israel was the moon light. When Jesus came he became the light of the world; or in the words of Simeon, he was a light to the Gentiles, because they were in gross darkness; and the glory of Israel, for the reason that they were walking in the soft silvery rays of the moon, being led step by step by its gentle influence to receive the more penetrating rays of the noon-day sun, or the gospel dispensation. Hence we are living in what is called the light of the sun, because the light of Jesus is so much more powerful; it can penetrate all the dark places of the earth; therefore, we must come to the conclusion that this Christian dispensation is the sun. Jesus gave to the world the sun light, while Israel gave only the light of the moon.

We will now return to the text, "The city had no need of the sun, neither the moon to shine in it." Why? I answer because there will be no moral darkness in that great city. Rev. 21: 29, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh an abomination or maketh a lie, but they which are written in the Lamb's book of life." We see that the inhabitants of the city have lived up to all the light they had. First, they lived according to the moon-light. The next step they had the sun-light. After they are in the city they have need of a stronger light; therefore they receive the direct rays of light from God through the Lamb personally; or in other words, Jesus then becomes the teacher of the inhabitants of the city, leading them step by step as fast as their minds are capable of receiving instruction.

"And the nations of them that are saved

shall walk in the light of it." From the above statement we learn that there are people saved that are outside the city (for it requires people to make nations), therefore the nations are instructed in the laws, statutes and judgments of the Lord. The four universal kingdoms that preceded the kingdom of Christ passed from one light to another, or from one form of government to another, and those that were conquered by the victorious king had to walk in his light, as they had passed through one light and left it behind. They had new laws, statutes and judgments (lights), and the people must be instructed in them. When Jesus comes to take his kingdom, he will find the whole world filled with moral darkness. Matt. 24: 37, "But as the days of Noah were so shall also the coming of the Son of man be." The people were in darkness. They knew not the day nor the hour of the flood; so shall it be at the time of the coming of Jesus. The Christians that are living now and until he comes will not heed the signs of his near approaching kingdom. But there is another class of people that are watching all the signs carefully and gathering all the sun light they can from the pages of prophecy and history. They will be like the wise virgins that tarried for the Bridegroom; when he comes they will enter with him into the city.

But the nations of them that are saved he will rule with a rod of iron, and dash their forms of government to pieces with the bright and vivid light of lightning, which will penetrate into the darkest corners of the earth. Every one that is disloyal to his government will be found, and if they refuse to walk in the light of the Lamb that radiates from Jerusalem, "they shall die an hundred years old, but the sinner being an hundred years old shall be accursed," Isa. 65: 20. We can now begin to see the beauty of the restoring age, or the age of bringing back to the original form of the Edenic government. Hence "many people and strong nations shall come to seek the Lord of hosts in Jerusalem," Zech. 8: 22. Also, "many people go and say, Come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem," Isa. 2: 3. The glory of God will be the light of the city, and the Lamb will teach the nations his ways and they will walk in his paths (light of the Lamb). Jesus will then be the great instructor of moral principles which will be as much superior to our finite minds as the sun is superior to the light of the moon.

[Concluded in next number.]

**The Promises of God.**

B. ALVERSON.

NONE other than an allwise and holy being could arrange promises so agreeable with the workings of a system, necessary to man's general condition, and carry out his purpose in creation, and effect final salvation, but God. This is in the infinite wisdom, and be-

nificent power of the God of heaven. Hear him by inspiration, through the apostle Paul. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Hooker says, They all confess, therefore, in the working of that first cause, a way observed. It is safe, therefore, to give full confidence in the immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6: 17-19. Here is an attestation corroborative of the promises of God.

Observe the workings of God who worketh all things after the counsel of his will (or at tributes). Read Eph. 1: 8-15. Meanwhile, it will be apparent to the candid inquirer after truth that the promises of God are unfailing. Moreover, it is apparent that the benefits to be realized by man, are verily suspended on the reception and use man makes of them, as to whether he (man) will be finally alive or dead. Webster's Unabridged Dictionary, in giving definitions says, "God hath suspended the promise of eternal life on the condition of faith and obedience." In the book of God's word, Rom. 6: 23, we read, "For the wages of sin is death [that is the final result]; but the gift of God is eternal life [unending life] through Jesus Christ our Lord." There is a remarkable fact, perhaps it would be well to notice here in this connection, while we speak of God's promise of life; it is this,—The English word age is from the Greek word *aioon*, which means an indefinite period of time, past, present, or future. This is the proper translation of *aioon*, which in the common version is often improperly rendered world, always, and forever. Eternal or everlasting, as generally understood, is an improper translation of *aioonios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun *aioon*, age, it cannot properly go beyond its meaning. It will be well for us to consider those Scriptures directly in reference to God's promise to man here; for instance, 1 John 2: 25, reads, "And this is the promise that he hath promised us, even eternal life." The Emphatic Diaglott reads, "And this is the promise which he hath promised us,—*aionian* life. And in the interlinear word for word part, with the Greek text, it reads—And this is the promise which he promised to us, the life, the age lasting. It is noteworthy—that God's purpose is unalterable (but God is not calvanistic); so we should not confound the evidences as regards to God's purpose; God never designed that a part of mankind should be saved and a part be lost, unconditionally; but whosoever will [*pantos*—Greek, meaning all]; and so in Rev., and in the book of John. The antithesis turns, then, on the words all, every, whosoever, and the like; therefore God will execute what he has promised, in reference to eternal life, upon none but those who ad-

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serve the workings of God who worketh things after the counsel of his will (or at least, as it is apparent to the candid inquirer, with that the promises of God are unchangeable). Moreover, it is apparent that the promises to be realized by man, are verily sustained on the reception and use man makes of them, as to whether he (man) will be alive or dead. Webster's Unabridged Dictionary, in giving definitions says, "God has suspended the promise of eternal life on condition of faith and obedience." In the book of God's word, Rom. 6: 23, we read, the wages of sin is death [that is the result]; but the gift of God is eternal life [enduring life] through Jesus Christ our Lord.

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here to his requirements strictly, sooner or later, before probation runs out; thus, seeing the importance—we illustrate the matter at hand more fully, because, we too, soon must turn to the account of God's work in creation to why his promises are of such a nature as we shall describe. Hence, God willeth not the death of any man. His promises are unchangeable, yet their application to each individual has respect to his use of the means God has placed in his hands. A correct understanding of what occurred in the beginning will help to understand the right design, corroborative of the final result desired, and which will be consummated in the day of the Lord, that follows man's waiting time of death. Nevertheless, for the present, we say that it is manifest that man has no immortality or eternal life, *aionion* life (none has lived one thousand years, which time God appointed for each man individually before eating of the tree of life, if he had not sinned; but as he did sin, man enters the grave in succession—till the consummation, or 7th thousandth year, or seventh day, that the Lord will cut his work short in righteousness). Man has it to seek for. Rom. 2: 7. We are identified now as children of God, sealed by the Holy Spirit of promise, Eph. 1: 13; Acts 3: 25; 1 John 2: 28. We are told to abide in Christ, that when he shall appear we may have confidence, because we abide in his instructions, or use proper means; therefore realize the benefits of that which is promised, and not be ashamed at his coming.

Hence, we elicit that evidence that confounds those who deny the promise of God that the same personal Jesus will come again. They say, Where is the promise of his coming? 2 Peter 3: 4. Thus they deny the application of Acts 1: 11. But God's word is preferable to man's theory. And all the requirements of God are attended with a promise. For instance; Rev. 22: 14, Blessed are they that do his commandments, that they may have right to the tree of life; the promise that we may eat of the tree of life, attending the requirement of doing his commandments.

We now turn to the book of Genesis, which is in harmony with other Scriptures in God's requisitions and promises. Although God's arrangements are in perfect order, yet the usefulness man makes of them rests upon his own actions. The promise God made to Adam, was that he should have dominion over the earth, Gen. 1: 28. While the first Adam forfeited the right promised him, the promise rests solely upon the second Adam (Christ), 1 Cor. 15: 45. Yet this will not affect God's design or purpose in the least; if it did, God's promise, as a necessary sequence would fail. We say that Adam could have retained that perfect order and never sinned, nor died; in proof of this read Gen. 2: 16, 17; And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil. Evidently, man should have deferred eating of the tree of knowledge until God had seen best, and permitted him;

for thus assenting to God's will, he would have accrued to himself the benefits of the tree of eternal life, which the flaming sword prevented him from. We assume this as regards to Adam, because we have no account of God creating any evil; for Gen. 1st chap. says that God saw that what he had made was all good. Therefore, the evil must have arisen from Adam's using the good in a forbidden manner.

So the fallen angel (the devil,) usurped the dominion, till the second Adam will destroy him, see Heb. 2: 14. This is coincident with what is promised in Dan. 7: 27, and Rev. 11: 15. The prevarication which was thrown in before man as an incentive, could never avert God's purpose; for the seed of the woman to bruise the serpent, showed God's promise in full force. Gen. 3: 15. No opposition to the holy, just, and good law of God, and remedial means for man's recovery, can mar the irrevocable promise of God. Yes, bless God, before Adam passed into the prison house of the grave, till the trump of God sounds, Enoch, the seventh, showed his adoration of the promise of God, eminently greater and superior to the eloquence of the modern clergy, who say where is the promise of Christ's personal coming, Behold the Lord cometh with ten thousand of his saints, Jude 14.

O, dear reader, have enough confidence in the plain word of the Lord, so that you could suffer like Abel, Elijah, David, and the worthies of Heb. 11, while there is a popular religion in the world, and the traditions of men have neglected the poor and suffering, and have built large edifices for college and library purposes, with great pretensions of good which are spurious in the sight of the Lord. They turn away the groans and pleadings of the suffering and dying, unless they subscribe to their creeds; instead of looking and living for the reward that God has promised the faithful in Christ, they have formed creeds of their own, that are visionary, without thus saith the Lord; merely phantoms, making the Scriptures contradict, figured away, as having a spiritual meaning; thus causing the Bible to teach monstrous things to favor their fanciful notions; represented as clouds without water; carried about of winds; trees whose fruit withereth, without fruit; raging waves of the sea, foaming out their own shame, turning the grace of God into lasciviousness, their own ways; Jude 4, 10-14. Then Jude adds the promise of the Lord's coming, v. 14. The sweet singer of Israel could never have broken forth in such strains as are found in Ps. 4, if he had not known the precious promises of God. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness," v. 10. Then read verses 11 and 12. Yes, they looked for a better country, that is a heavenly, for God hath promised it. See Heb. 11; when all things shall be made new, Rev. 21.

[Continued in next number.]

**Gospel Monopoly.**

WHOEVER heard of such a thing as gospel monopoly under that name? Yet the principle, void

of name, really exists. There is an unjustifiable proclivity on the part of many to carve out of the gospel a single component part, or feature of truth, and convert it into "the gospel," "the faith," "the truth," and thus make it monopolize the gospel field, as though nothing else were worthy of attention. When we thus make one feature of the gospel overshadow all the rest, we are engaged in an uncommendable gospel monopoly, which produces an unhealthy influence on the church in the long run, even though it seem to make them flourish at first.

Some earnest and energetic men may single out the life and death theme, and present it persistently as the gospel, making it monopolize the field, and the gospel suffers at their hands, even though what they preach is true. Other food is needed as well as that.

Others may single out prophetic themes, and so convert them into a distinct and exclusive gospel monopoly, by making it overshadow and belittle other features of the gospel. While prophecy belongs to the church, and should not be counted out of the Divine programme, and is specially due just now, it is not the only thing needed, and should not be converted into a new gospel as to monopolize the whole field. While others would gladly exterminate this theme, we must not in turn seek to ignore every thing but this. Two things should always be remembered:

1. Every gospel truth should be allowed to retain its relative prominence.
2. Every dispensational truth must be allowed its place when due, and its prominence should be commensurate with its importance. While the announcement of coming judgment should not be converted into a distinct gospel of itself, in consideration of its importance, it should be allowed a prominent place in our ministrations. But there is a danger that we may present that truth as a mere theory to be argued and controverted pro and con, instead of presenting it with a heart full of fervor, and glowing with anxiety to lead unready ones to seek a preparation. "Be ye clean that bear the vessels of the Lord. First feel the message yourself; then make others feel it.—*Sol.*

**The Boy Who "Dont Care."**

"My son, you are wasting your time playing with that kitten. You ought to be studying your lesson. You'll get a black mark if you don't study," said Mrs. Mason.

"I don't care," replied the boy.

"You ought to care, my dear," replied the lady with a smile.

"I don't care," said James.

"Don't care' will ruin that child," said Mrs. Mason to herself. "I will teach him a lesson he will not forget."

When noon arrived her idle boy rushed into the house, shouting:

"Mother, I want my dinner."

"I don't care," replied Mrs. Mason. James was puzzled. His mother had never treated him so before. He was silent awhile, then he spoke again:

"Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will be over, mother, and I shall starve if I don't get some dinner," urged James, "I don't care."

This was too much for the poor boy to endure. He burst into tears. His mother said:

"My son, I want to make you feel the folly and sin of the habit you have of saying, 'I don't care.' Suppose I did not really care for you, what would you do for dinner, clothing, for a nice home education? I hope, therefore, you will cease saying, 'I don't care.'"

James never looked on this evil habit in this light before. He promised to do better, and, after receiving a piece of pie, went to school a wiser and a better boy.

"The Entrance of thy Words giveth Light."  
Marion, Iowa, 17th day of the 8th month, 1881.

JACOB BEINKERHOFF, Editor.  
A. C. LONG, JOHN BRANCH, W. C. LONG,  
A. F. DEGGER, H. E. CARVER,  
Special Contributors.

### Shall be Like Him.

"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." 1 John 3: 2.

In considering the matter of adoption whereby we become the children of God, the adoption of Israel to be the people of God comes to mind, to whom the promises were made, and to whom belongeth the covenants, the giving of the law, the service of God, and the adoption; Rom. 9: 4; and then the fact that all Gentile converts to God become heirs to the same promise through faith in Christ, Gal. 3: 29. When the world lapsed into idolatry, and had given up the worship of the true God, though an entire knowledge of him may not have departed from their minds, he called Abram to go out from his kindred into the land of Canaan, and made promises to him, that to him and his seed he would give that land, forever, and in his seed all the families of the earth should be blessed. These promises were several times repeated, Gen. 12: 3, 7; 13: 15; 15: 18; 17: 18; 22: 18. We understand that the first of the promises belongs to the literal descendants of Abraham, to occupy and possess it forever. The second promise, that in his seed all the families of the earth should be blessed, Paul applies to Christ, Gal. 3: 16, that it should be fulfilled in him. He also states that they which be of faith are blessed with faithful Abraham, v. 9. By faith we understand to mean faith in Christ. And Paul says further, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," verse 29.

The adoption to the promise, of Rom. 9: 4, then, is through Christ, to the heirship with Abraham and his lineal seed, not only to the land of Canaan, but to the world, Rom. 4: 13, which is to be the eternal dwelling place of the redeemed saints.

To those who accept Christ by believing on him God gave the power or privilege to become the children of God; and John has stated in his epistle that now are we the children of God. By faith in Christ we are joint-heirs with him of the world. The world, or earth, as the kingdom prepared for man from the foundation of the world, rightfully belongs to the Son of God, as his purchase, in connection with his purchase of man, who was lost by sin. The kingdom and dominion having been man's at the beginning, given to Adam as the representative of the race, becomes Christ's, as the representative head of the redeemed race. He will subdue it to himself, and reign. To this kingdom and dominion we are joint-heirs with Christ. In the parable of the vineyard there were people who would not have Jesus to reign over

them. If we would be willing to have Jesus reign over us we may be joint-heirs with him and sit down with him on his throne. Here again we see that while we are joint-heirs to the kingdom with him we are not equal heirs. He is the "Everlasting Father" of the redeemed race, the Elder Brother of the family of God, and we are heirs of the same possession, to an everlasting inheritance; but he is far above all else, both in this world, and afar in that which is to come, Eph. 4: 21. It will be a great privilege to follow him whithersoever he goeth, and to always look to him as the light of the world.

Some of the prophetic Scriptures have had a double fulfillment; or we may say, have been partially fulfilled at the present time, and look to the future for the full accomplishment of the promise. Thus the promise to Abraham that he and his seed should possess the land of Canaan for an everlasting possession was partially fulfilled by his descendants—the children of Israel, coming out of Egypt and after forty year's sojourn in the wilderness, being given the land in peaceable possession, which they might have retained for an everlasting inheritance had they been faithful to him who gave it to them; and in due process of time, when the Messiah should have taken his kingdom, the resurrection would have brought Abraham into the same possession, when he and his seed should have dwelt therein forevermore, according to the promise made to Abraham. See Nehemiah 9: 23, where he tells the people that the bringing of their forefathers into the land of Canaan was in fulfillment of the promise made to their fathers. But that it failed of its full verification is shown by the fact that they have not kept it in possession; and also that Abraham never possessed it; and all the time he spent there was only as a sojourner—temporary dweller; and when he needed a burial-place for his wife, where he was afterward buried, he purchased it of the occupants of the land. In Stephen's defence and apology before the Jewish Council, he stated that God gave Abraham no inheritance in the land of Canaan; no, not so much as to set his foot on; Acts 7: 5; and then he repeats the promise that God had made, that he would give it to him and his seed after him; as much as to say that the promise at that time looked forward to the future for its fulfillment in the restoration of the kingdom again to Israel, Acts 1: 6.

The two promises to Abraham are largely connected together, and they are to be fulfilled through Christ as the seed of Abraham in whom all the families or nations of the earth are to be blessed. Only those of the lineal descendants of Abraham who accept Jesus of Nazareth as their Messiah and Deliverer, with faith in him as their atonement for sin, shall have possession of Canaan for an everlasting possession. They may be gathered from various parts of the world to inhabit the land of their forefathers, but except they receive Jesus as their Savior and Messiah, they cannot have immortality and possess the land forever. So it depends upon him as to who of the descendants of Abra-

ham shall have the land for an everlasting possession. See Gal. 3: 16.

This promise to Abraham that in him all the nations should be blessed, is called the gospel by the apostle Paul, Gal. 3: 8, because its fulfillment is through Christ. The gospel is the good news of salvation, and to bring salvation to the world, both to Jews and Gentiles, was the mission and work of Christ. So Jesus says, as recorded in Matt. 24: 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." It is one of the characteristics of these last days by which we know that the end draweth nigh, that the gospel of Christ and the Christian religion have been carried and preached to all nations. In Paul's day he wrote to the Romans, 10: 18, that the sound of the gospel went into all the earth, and their words to the ends of the world. The Christian missionaries, aided by the Bible Societies, have done a great deal to carry the gospel of Christ to foreign lands. Thus all the nations or families of the earth are blessed through the seed of Abraham.

But this is not all of its fulfillment. Besides the blessings of the gospel by faith, whereby we have hope, these hopes shall be realized when Christ, who is Abraham's seed through whom the promise should come shall establish his everlasting kingdom, when faith shall be realized, and the blessing of eternal salvation shall be enjoyed, when the land of promise shall be possessed for an everlasting inheritance, and when, as Paul states, that Abraham was heir of the world, shall be realized by his seed through faith, Rom. 4: 14; Gal. 3: 29.

Our being children of God requires something more of us than the profession of faith, and the acceptance of Christ. If he has given us the power or privilege to become sons of God, John 1: 12, and John writes that we are the sons of God, this high calling requires us to live in harmony with God, and not in any way antagonistic to his will. If we love the world the love of the Father is not in us, 1 John 2: 15. And Paul writes to the Corinthians, as to those starting in the service of Christ, "Come out from among them [from unbelievers, idolators, infidels,] and be ye separate, saith the Lord, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. The calling of the church then, is to come out from the world, and from sin, and be children of God, and be heirs of God, joint-heirs with Christ to the kingdom of God upon Earth; called to be saints, 1 Cor. 1: 2; Rom. 1: 7. Saints are righteous persons; and as any righteousness of our own is only as "filthy rags," Christ's righteousness must be reckoned or imputed to us in order for us to stand before God. Knowing, then, the hope of our calling, let us walk worthy of the vocation wherewith we are called, for the grace of God hath appeared to all men, teaching us that we should live soberly, righteously, and godly, in this present world, and look for the blessed hope, the appearing of the glory of our great God and Savior Jesus Christ. Eph. 4: 1; Titus 2: 11-13.

### Meetings in Iowa.

I left my home in Mo. Oct. 21 and the same day at Clio, Iowa. The brethren well, and anxious for continued until the middle of the month the use of the Christian which they have our thanks. The names were large when the we permit, and good attention was word spoken. We have strong members in that vicinity will soon the observance of the Lord's Sabbath, and are earnest laborers in his cause.

After this we visited Bro. I Centerville, and preached one Sabbath-keepers in that vicinity to walk in the commandments, ever lonely, to walking with the the commandments of men, future they will receive a rich faint not.

From there we came to find all the brethren and looking for that blessed hope of our Savior. We held six meetings we trust some seed was sown on good ground and bring Caviness frequently preached here, and has now an appointment every alternate Sunday vicinity. We trust that result from these meetings been unfavorable for our mission on account of it we will visit the brethren in Boone and this trip; but if nothing I for Bro. and Sister Har Sabbath and Sunday, N which, Lord willing, we s

### The Issue of the Holy the Everlasting

THERE are some who inquiry into the glories "We are assured that his likeness, we shall need we ask any more I would venture to enough, if more is re hidden things belong us and to our children (ical effect), that we the law. It is not en is given by inspiratio ble for doctrine, for for instruction in right of God may be perfe unto all good works. though it is true the not seen nor ear he into the heart of ma hath prepared for continues, "but God as by his Spirit;" to the inspired writ

**Meetings in Iowa.**

I LEFT my home in Mo. Oct. 21st, and arrived the same day at Clio, Iowa. We found the brethren well, and anxious for the meetings which commenced that evening, and continued until the middle of the week. We had the use of the Christian Church, for which they have our thanks. The congregations were large when the weather would permit, and good attention was given to the word spoken. We have strong hopes that the observance of the Lord's Sabbath. The brethren meet for Bible class every alternate Sabbath, and are earnest laborers in the Master's cause.

After this we visited Bro. Holloway, near Centerville, and preached one discourse for them. He and Sister Holloway are the only Sabbath-keepers in that vicinity. They prefer to walk in the commandments of God, however lonely, to walking with the majority, after the commandments of men. In the near future they will receive a rich reward if they faint not.

From there we came to Beckwith, and found all the brethren and sisters faithful, looking for that blessed hope, the appearing of our Savior. We held six meetings here, and we trust some seed was sown that may fall on good ground and bring forth fruit. Bro. Caviness frequently preaches for the church here, and has now an appointment for preaching every alternate Sunday evening in this vicinity. We trust that much good may result from these meetings. The weather has been unfavorable for our meetings so far, and on account of it we will not be able to visit the brethren in Boone and Green Counties this trip; but if nothing prevents will preach for Bro. and Sister Harvey, near Altoona, Sabbath and Sunday, Nov. 19 and 20, after which, Lord willing, we shall return home.

A. C. LONG.

**The Issue of the Holy Spirit's Work in the Everlasting Kingdom.**

THERE are some who would foreclose any inquiry into the glories to come by saying, "We are assured that, when we wake after his likeness, we shall be satisfied. Why need we ask any more? Is not this enough?" I would venture to answer, No, it is not enough, if more is revealed; for, while the hidden things belong to the Lord our God, those things which are revealed belong unto us and to our children (and observe the practical effect), that we may do all the words of the law. It is not enough; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It is not enough; for though it is true the apostle says, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," he continues, "but God hath revealed them unto us by his Spirit;" nor is this to be confined to the inspired writers, for Paul proceeds to

apply this to all who are taught of God, saying, "We have received the Spirit of God, that we might know the things which are freely given us of God; . . . but the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things." And it is not enough because of the solemn admonition of St. Peter: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."

This, however, being promised, it is most true that in this inquiry we especially need a cautious reverence and a docile faith, and, above all, a prayerful dependence on the teaching of the same divine Spirit. We need reverent caution, lest we should rashly intrude into things unseen. We need docility of faith, lest haply our Lord should say to us, as to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" And we need earnestly to pray for the teachings of the Holy Spirit, for it is the blessed Comforter's prerogative to show us things to come.

Let us then consider the issue of the Holy Spirit's work (1) in the perfection of the glorified saint; (2) in the completion of the elect church; (3) in the new heavens and the new earth wherein dwelleth righteousness.

(1) The glorified saint will be perfect in body, in mind and in spirit. The resurrection body will be a perfect instrument for all the functions of the perfectly regenerate spirit. For so we are assured. He will change the body of our humiliation, that it may be fashioned like unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself. We shall be planted with him in the likeness of his resurrection. Now, our Lord's resurrection body was not corruptible flesh and blood, which Paul assures us cannot inherit the kingdom of God, but it was veritable flesh and bones, though now immortal and incorruptible which has been nailed to the cross; for our Lord said to his affrighted apostles, "Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have." Though a spiritual body, it was capable of receiving material food, for our Lord took of the broiled fish and honeycomb, and ate before them; though tangible, it was not bound to our solid globe, for in that body he ascended till a cloud received him out of their sight; yea, therein he took his seat at the right hand of the Father, far above all principality, and power, and might.

As it was with him, so it shall be with us. That which was sown in corruption, dishonor and weakness, shall be raised in incorruption and glory and power. That which was sown a natural body shall be raised a spiritual body.

There are other helpful illustrations in nature, which are often appealed to in treating of the resurrection, such as the apparent death of Winter, followed by the life of Spring, the chrysalis and the winged moth,

etc.; but this divinely chosen analogy of the seed and the plant is to me of all the most suggestive regarding our spiritual body as it shall be hereafter. For, take the bulb of a hyacinth, or of any other flower, submit it to a naturalist, and he will tell you, by the aid of the microscope, what the perfected flower will be; yet who that did not know the mysteries of vegetation could possibly believe that from that dull and dismal bulb would spring that gorgeous flower enveloped in its sheltering leaves? Such, however, shall be our body then compared with our body now; such shall be that building of God, not made with hands, eternal in the heavens, compared with the earthly house of this tabernacle which is awaiting its dissolution. Whether we think of sight, or hearing or motion, or speech, or any other faculty, we may safely argue, what the flower is to the seed, that shall our enlarged and ennobled powers hereafter be to our narrow and confined capabilities here. It will be an exceeding and eternal weight of glory; for did the risen Lord say of himself, I am the bright and the morning star, and was his countenance as seen by St. John like the sun shining in its strength? We are assured that when the wise awake from the sleep of death, in that day of the manifestation of the sons of God, they shall shine as the brightness of the firmament, and as the stars forever and ever.

Now, the agent employed in raising up our mortal body to immortal life is expressly declared to be the Holy Spirit; for the apostle says, "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." St. Paul's argument is this: Ye are alive unto God; the Spirit of God the Father, who raised up Jesus from the dead, dwells in you; this insures your resurrection. The one stupendous barrier was that of sin and death. Christ has put away sin; Christ has conquered death; your resurrection is bound up in his; he will not suffer your bodies forever to see corruption. No, they are the temples of the Holy Spirit. Not in vain has the blessed Spirit dwelt in that mortal frame of yours, and illumined that finite mind with heavenly truth, and warmed that human heart with devout affections, and strengthened those hands for his service, and directed those feet in the path of his commandments, and opened those trembling lips to speak of his love. It was an unutterable act of grace in the Father to send the Holy Spirit to visit you in your low estate; but now, seeing the way is opened by the death and resurrection of Jesus Christ, be assured he will quicken your mortal bodies in the last day by the same indwelling Spirit.

[Concluded in next number.]

God's love is always the same, but hearts receive it differently, just as the sun quickens the humming bird and revives the snake, gives the lilly its whiteness and the hemlock its poison, calls forth the fragrance of the garden and the malaria from the swamp. It softens wax and hardens clay, not because there is any difference in the influence that flows into these two, but because their natures are different.

## Hidden in Light.

WHEN first the sun dispels the cloudy night,  
The glad hills catch the radiance from afar,  
And smile for joy. We say, "How fair they are—  
Tree, rock and heather-bloom—so clear and  
bright?"  
But when the sun draws near in westering night,  
Enfolding all in one transcendent blaze  
Of sunset glow, we trace them not, but gaze  
And wonder at the glorious, holy light!  
Come nearer, Sun of Righteousness, that we  
Whose swift, short hours of day so quickly run,  
So overflowed with love and light may be,  
So lost in glory of the nearing Sun,  
That not our light but thine the world would see;  
New praise to thee through our poor lives be won.  
—Sel.

## The End of the Disobedient.

S. E. BRINKERHOFF.

THE destruction, or the final end of the disobedient is one of the plainest doctrines of the word of God. It is so plainly, and so many times declared that they shall die, that their end is utter destruction from the presence of the Lord, and from the glory of his power, that it would seem all who read the Bible and believe its teachings would understand the mind of the Creator on this subject. David says that they shall consume away into smoke, that they shall be cut off, that they shall consume away in their graves, and that the righteous shall have dominion over them in the morning. Ezekiel is plain, pointed, and short, just like all the Lord's declarations, on this point. He simply declares, "The soul that sinneth it shall die." The prophet Obadiah says, in speaking of the heathen, "They shall drink, and they shall swallow down, and they shall be as though they had not been." Thus we see that the heathen will be eventually as though they had never had an existence—they will not be.

The Savior says, "Ye will not come to me, that ye might have life." Life, now in our condemned and dying state, depends upon our coming to Christ, upon the provisions which God has made for us, called the gospel of God, the good news of pardon and redemption through the merits and intercession of our Lord Jesus Christ. Our Lord himself says, "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6: 40. Now we see that it is the will of God that every one, all mankind, should believe on his Son—obey the gospel—and be saved, raised up at the last day, to a life of glory and immortality. But all do not believe on Jesus, all do not come to him, John 5: 40, that they might have life. They judge themselves unworthy of eternal life, by turning away from God's offered remedy for sin and condemnation. Hence, there are many without God, and without hope in the world.

Hear what Paul says of the disobedient, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. . . . For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. 2: 8-12. Here are

two classes of sinners, upon both are tribulation and anguish, the one perishes without being judged by the law, the other of course will perish after being judged and condemned by the law; and if perished they are not suffering in a lake of fire, neither are they enduring the hopeless pangs of a guilty conscience; and much less are they in a condition to be brought into subjection to the will and worship of Jehovah. This same apostle says, in speaking of the servants of sin, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Rom. 6: 21. Yes, the end of the impenitent is death, eternal death. God can be just and the justifier of him who believeth in the name of his only begotten Son, but he cannot be just and yet justify the sinner without believing in Jesus; hence he does for him the best that a God of love, mercy, and justice can do, he lets him die, pass forever out of existence.

Those who do not obey the gospel must suffer the penalty of sin—death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. They do not wish to retain God in their knowledge; hence, as Paul says in Rom. 1: 32, they "are worthy of death." Just notice the language of the apostle, "Who, knowing the judgment of God, that they which commit such things are worthy of death." Every man has a right to his wages, and as Jehovah has declared that "the soul that sinneth it shall die," unless he turn from his evil ways and obey the gospel, then surely it is right that the sinner should die—receive his wages—he is worthy of it.

We will examine the testimony of Paul a little further on this subject. In speaking of the time when the Lord shall come to be glorified in his saints, he describes the fate of the disobedient thus: "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1: 8, 9. If this language does not mean an utter destruction of the disobedient, I certainly fail to see what it does mean, and utterly fail to understand Bible language. If to be punished with everlasting destruction from the presence of the Lord does not mean to forever and eternally pass out of existence, then, I ask, What does it mean? or how can we find Bible language to describe the end of anything? Allow language in the Bible the same meaning that it would have in any other book, and surely here is a part at least of the wicked forever blotted out of existence. If they are destroyed from the presence of the Lord they are not to be found in all the universe of God. David says, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; and if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139: 8-10.

Thus according to David there is no way to get away from the presence of the Lord only

by being "cut off," blotted out of existence. This, in fact, is the only reasonable meaning that the word destruction can have. When anything is destroyed it ceases to be, so when this destruction of the disobedient takes place, they will no more be found, or have a place in the universe of God. Then, indeed, will have come the time that David speaks of, when he says, "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be." Ps. 37: 10. There will soon be no place found in the vast and boundless creation of God for the disobedient—the slights of Jehovah's love and mercy. God's Spirit will not always strive with man, slighted mercy will not forever wait, the Lord's justice will ere long be manifested in the destruction of the slights of offered mercy.

John, the Revelator, says, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and thou shouldst destroy them which destroy [corrupt, margin,] the earth." Rev. 11: 18. Here John agrees with Paul both in regard to the destruction of the disobedient and the time of that destruction, when the Lord comes to reward his saints, and establish his everlasting kingdom. To this the apostle James bears his testimony thus: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." James 1: 14-15. In fact, Bible writers all agree in this solemn truth, that the end of those who obey not the gospel is death—destruction from the presence of the Lord, and from the glory of his power.

To day the Lord is calling sinners to the out-stretched arms of mercy, Jesus is pleading the merits of his blood before the mercy-seat on high, the Spirit is striving with the sinner, and all heaven is interested in his salvation, hence, "Now is the accepted time, now is the day of salvation." Jehovah will not compel mankind to believe, and obey the gospel. He, in the plenitude of his mercy, has set life and death before all mankind, he has made it possible that all may turn to him and live, he has shown to man the strongest proofs of his love that a God of infinite wisdom could devise, even giving his only begotten Son to die that we might live, and this is all that God will do. He is ever ready to grant pardon when applied to for it in the name of Jesus, but he compels none to ask it, and will not grant it without being asked. "Ask, and it shall be given you; seek, and ye shall find;" is heaven's appointed way to obtain pardon through the name of Jesus, the only name whereby a sinner can be saved. Here is the message given to each one of us by our Lord and Savior, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." Life is freely offered, if we accept it we shall have it abundantly; but if we reject it, death eternal is inevitable. Then

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## Father Miller's Mistake

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Let us each hear and heed the gracious words of our blessed Lord: "And the Spirit and the word say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17. May God help us to come to him with full purpose of heart, believe his word, obey the gospel, so that we may have life, and dwell in his kingdom forevermore.

**Father Miller's Mistake.**

On re-investigation we are led to think that William Miller made a mistake of forty years. We think he was probably right in regarding the seventy weeks a part of the 2300 days, but wrong in ending the seventy weeks at the cross, which he incorrectly supposed was in A. D. 33, which consequently ended the balance of the 2300 in 1843. But when we allow the 70 weeks to span the entire history of Jewish nationality from the time Nehemiah began to fortify Jerusalem till the last Jewish fortification fell at the end of the war against Judea—a space of just 490 years, from B. C. 418 to A. D. 73, thus ending the 70 weeks 40 years later. The 2300 days are also made to end 40 years later than Miller ended them.

It should be remembered, however, that Miller was not the author of the unfounded notion that the 70 weeks ended at the cross, but simply borrowed it from Prideaux. There is not even a hint given by the angel that the 70 weeks should end at the cross, but he plainly makes them include the destruction of Jerusalem. And to make the matter doubly sure, he affirms that "the sacrifice and oblation should cease" in "the week"—the last week of the series; and about A. D. 70 it did cease, leaving a part of the week to reach on to the end of the war in A. D. 73. Provided the 70 weeks are a part of the 2300 days, these arguments end the latter period in 1883.

Let no one fail to give due attention to this matter. If the angel meant what he said—"At the time appointed the end shall be," and if the 70 weeks are the first installment of this period, a few months will usher in a new era. Be ready.—W S, in *Worlds Crisis*.

**Elements of Christian Character.**

INTEGRITY is an essential part of every man's Christian character. Not integrity of purpose, merely, but integrity of action, uprightness of soul, soundness to the core. Well might we have more of the downright, unflinching rectitude in business relations, the sturdy, uncompromising integrity that would go to the dungeon or the stake rather than to leave posterity the smallest stain upon its fair name, which characterized our puritan ancestors. Then should we bear less of unfairness in deal, laxness in paying debts, selfish grasping without regard to the rights of others: less of the fatal "haste to be rich," which has made so many professing Christians defaulters, criminals, inmates of our common prisons.

But integrity, be it ever so lofty and high-souled, without piety, is like a pass-key which admits one to the vestibule, only, of the temple of the Great King. Thus to dwell in the temple, afar off from Him who is the light of it, is one thing, while to enjoy the King's confidence and love, to be admitted to his gracious presence, and to offer to him continually the adoration of a devout and grateful soul, is quite another thing.

Piety, which means simply love to God, is enjoined in the Scripture precept recorded in these words, "Thou shalt love the Lord thy God with all thy heart, and with thy soul, and with all thy mind, and with all thy strength." This require-

ment is based upon the relation existing between God and us, and the consequent obligation imposed upon us.

That he is our Creator and Preserver, that he has made all the lovely and beautiful things of earth to minister to our happiness, and that he unites within himself all the adorable perfections of which it is possible for the human mind to conceive, are sufficient reasons for this command. How else than with the deepest and purest love and the sincerest gratitude of which they are capable, could such helpless and dependent creatures as we are, regard so beneficent and so perfect a being as God! Yet piety, of the highest and purest type, is a rare virtue, and needs to be most carefully and assiduously cultivated.

Says the eminent Dr. Wayland, "The more we exercise the feeling of veneration, of love, of gratitude, and of submission toward God, the more profound, and pervading, and intense, and habitual, do they become. And unless the feelings themselves be called into exercise, it will be in vain that we are persuaded that we ought to exercise them. It is one thing to be an admirer of devotion, and another thing to be really devout." Let us endeavor, then, to make a reverend, tender, and devout feeling the habit of our lives. And let us live in God instead of going to him, occasionally, as some sore need has driven us, or some unwonted joy has awakened in us a lively sense of gratitude for the time being—"in every thing giving thanks, for this is the will of God, in Christ Jesus, concerning us"—"in all things, by prayer and supplication, letting our requests be made known unto God."

Let us reverently behold him who is invisible in all the wondrous and beautiful creations of his hand. "The heavens declare unto us the glory of God, and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night showeth forth knowledge of him." Let us be afraid to dwell apart from God. Let us have him in all our thoughts, so that his presence shall be invoked in every circumstance of life, and that he will become so needful to us that we cannot bear to lose him out of our consciousness. "As the heart panteth after the water brooks, so panteth my soul after thee, O God," saith the Psalmist.

Let us renew our strength, hourly, at the fountain of all strength, and find in constant, unreserved communion with the father of our spirits, the happiness we have sought in vain. And this is precisely the way in which our lives will be made to conform more perfectly to the will of God. How long, think you, Sabbath-school scholars, children, and all, how long will a life thus "hid with Christ in God," fail to produce the beautiful fruits of righteousness? Could you sit at the feet of Jesus, with a reverend and teachable and lovable spirit, and an eager, burning desire to do all his holy will the moment it is made known, without exhibiting in his life those grand and noble virtues which are the "fruit of the spirit"—integrity, purity, faithfulness, meekness, charity, and love toward all? "Abide in me and I in you. As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me."—MRS. M. A. DEAN, in *Sabbath Recorder*.

**A Sacred Gold Mine.**

IN the 11th and 12th verses of the second chapter of Genesis will be found the following important information:

"The name of the first is Pison; that is it which compasseth the whole land of Havilla, where there is gold, and the gold of that land is good."

The Chicago *Inter-Ocean* states with apparent seriousness that a company of London gentlemen, who have neither followed Ingersoll nor the scientists into any of their loose Bible notions

have organized themselves into a company to test the truth of the above sacred assurance, and that the stock of the "Havillah gold mine has actually been placed upon the London market, the proprietors announcing it to be the richest in the world, and the passage from Genesis is quoted as proof of it from an inspired source.—*Selected by A. S. PRICE*.

TWELVE persons were killed by an earthquake in Anatolia, Turkey, and the grand mosque and many dwellings were much injured.

**Obituary Notices.**

**From Bro. A. J. Hayes.**

BRO. BRINKERHOFF, in Christ: Inasmuch as I love to read letters from the scattered brothers and sisters in Christ Jesus, who keep the commandments of God and the faith of Jesus, I thought I would, for the first time, write a few lines for your most excellent paper, which comes to us weekly, laden with good instruction, for which we are thankful and rejoice to see it come. It has been a fruitful source of instruction to our minds in the way of understanding the Bible. I must say that your work is a good work for the cause of Christ, and I am sure each of us has a work to perform for our Master, who loved us and gave his life for ours. Our dearly beloved brother, A. C. Long, was with us at Clio according to previous appointment, whom we were very glad to see. He commenced preaching on Friday evening, Oct. 21, and continued over Wednesday, the 25th. His subjects were the Second Coming of Christ, Christian Duty, Saint's Inheritance, Kingdom of Heaven on Earth, two lectures from Daniel, the second and seventh chapters, and the Signs of the Times, for which we are very thankful to God first, and to our dear Bro., who is his servant. He was the instrument in the hand of the Lord, last winter, to help me and others to see our error on the Sabbath, and the Lord says he that converteth a sinner from the error of his way has saved a soul from death, and covered a multitude of sins. He left us today for other appointments; and may the blessings of the Lord go with him. It leaves us to reflect on what has been spoken for our learning, which we are not to be forgetful hearers of, but doers of the work, that we may be blest in our deeds; and may the time soon come that we be not separated, but gathered home into Christ's everlasting kingdom, where death shall be destroyed, and the saints shall delight themselves in the abundance of peace.

*Clio, Wayne Co., Iowa.*

BRO. H. S. CASE writes from Hartford Mich.: I still thank the Lord for life; altho' we have poor health we are very sure that the struggle will be over soon. The things that are foretold of the end of the age are fast fulfilling. Men are becoming demons, and no crimes are too great to be done. The fear of God and the laws of man are looked upon as nothing but chaff. It seems that men have become insane, and are acting like mad men. But we look for a change soon, when a king will reign in righteousness.

