

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.

Christ the Consolation.

Oh! the blessed promise, given on the hills of Galilee
To the weary, heavy laden, still is left to you and me.
Many a heart has thrilled to hear it
Many a tear been wiped away,
Many a load of sin been lifted,
Many a midnight turned to day.

Many a broken, contrite spirit, lonely, sorrowing and sad,
Felt the mighty consolation—heard the heavenly tidings glad.
And the dying gazed with rapture—
Trusting in the Savior's name—
On the land of rest and refuge,
Whence the consolation came.

Lazarus lies writhed and fainting, Peter sinks beneath the wave.
Loving Mary lingers sadly near the Savior's guarded grave.
Blind Bartimeus by the wayside,
Begs his bread diseconsolate;
For the moving of the waters
At the pool the suffering wait.

In the wilderness the lepers wander outcast in their pain;
Paul and Silas in the prison bear the fetter and the chain;
Mary Magdalene is weeping,
Friendless in her sin and shame—
But their burdens all were lifted
When the consolation came.

Every phase of human sorrow fills the path we tread to-day;
Harps are hanging on the willows, souls are fainting by the way.
But there still is balm in Gilead,
And though here on earth we weep,
God, within the many mansions,
Giveth his beloved sleep.

On the cloud his rainbow glitters, shine the star of faith above;
God will not forsake or leave us—let us trust his truth and love.
And beyond the shining river,
We shall bless his holy name,
That, to bear our sins and sorrows,
Christ the consolation came.

—Selected by MRS. J. C. FIELD.

New Name.

A. J. HAYES.

"And ye shall leave your name for a curse unto my chosen, for the Lord God shall slay thee, and call his servants by another name." Isa. 65: 15.

I will give a few of the names of the several churches in the world: Catholics, a number of Baptists, Methodists, with their divisions, Lutherans, Presbyterians, in their divided state, Christian church, United Brethren, Mormons, Shakers, Dunkards, Quakers or Friends, Seventh Day Adventists, First Day Adventists, and Sabbatarian Adventists not excepted, and quite a number of others, for which I have not space to enumerate. It would appear from the above names that the Lord, through the prophet, made a mistake, if these names be right; it should have read, I will call my servants by a number of names. It does not so read, and I am inclined to believe the prophet was right, from comparing other Scripture with his words.

Who are the chosen of the Lord? "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light," 1 Peter 2: 9. "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they that are with him are called and chosen and faithful," Rev. 17: 14. From these words we learn who the chosen are. They are the followers of the Lord Jesus Christ, who have purified their souls by obeying the truth; and those whose name was left for a curse were the unbelieving Jews. And how truly this prophecy has been fulfilled, for their name is a by-word for the world; and his words concerning the name was also fulfilled. Read Isa. 56: 4, 5; "For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant [mark the word covenant]. Even unto them will I give in my house [mark the word house], and within my walls [mark the word walls,] a place and a name better than of sons and daughters. I will give them an everlasting name that shall not be cut off."

We will look for the fulfillment of the word covenant. "This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them," Heb. 10: 16. First the eunuchs and strangers are commanded to keep the Sabbath, and take hold of God's covenant. Here is a beautiful thought; that is, the Sabbath-keepers are to receive this name, which is to be an everlasting name, which shall not be cut off. For the fulfillment of the word house, "But Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of hope firm unto the end."

Heb. 3: 6. The word walls. A building has walls. "And ye are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God, through the Spirit," Eph. 2: 20-22.

The eunuchs need not say, I am a dry tree, if they will keep the Sabbath and take hold of God's covenant; they will have a place in God's house, and within his walls, and a name that shall not be cut off. And the strangers (Gentiles) need not be strangers if they will keep the Sabbath, and take hold of God's covenant. "Now ye therefore are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2: 19. Cheer up, dear brethren and sisters, we find that the Sabbath with the rest of God's commandments, are to be kept in this covenant.

Now we wish to find the name that the Lord has given, for I certainly believe we are not left to guess what it is, for it appears to me that there has been too much guessing already from the number of names in the world. I read that the beast has a number of names, Rev. 13: 17. I greatly fear these names, for I read in Rev. 13: 11, "And the smoke of their torment ascended up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." I understand from this that the names of the beast is a mark. May the Lord deliver us from this mark of the beast, and help us to receive the everlasting name that shall not be cut off, which he has promised to his chosen.

We have found the chosen to be the new creatures in Christ Jesus, so we do not look for the new name while the partition wall was between the Jews and the Gentiles; but since Christ has come, "for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace," Eph. 2: 14, 15. I understand this new man to mean the church, for as the church is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ; for by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit; for the body is not one member, but many, 1 Cor. 12: 12-14; and this body or new man is the

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church, Col. 1: 18. This new man, body, or church, is composed of Jews and Gentiles, made new creatures in Christ, by a new and living way which he has consecrated for us through the veil, that is to say, his flesh; Heb. 10: 20.

This new man, body, or church, has an inspired name, which is the church of God. See Acts 20: 28; 1 Cor. 1: 29; 10: 32; 11: 22; 15: 9; Gal. 1: 13; 1 Tim. 3: 5. This is the name the Lord has given it. Amen. This is good enough for me. We should not add names any more than words, for we certainly will be reproved, for the church is but one body, and needs but one name, and the Lord has given it. '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;' 2 Tim. 3: 16, 17. In searching the Scriptures, both new and old, I find not one of these names that appear in the first part of this article applied to the church of God for the name thereof. Come, let us not add to his words, lest he should add to the plagues written in his book.

We trust that we have found the right name the Lord has given to his collective body. Now for the name of the individual member of that body. It could not be given before the middle wall of partition was broken down, because the Gentiles at that time were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ, Eph. 2: 12, 13. So the middle wall was broken down when Christ shed his precious blood, and when he rose from the dead, bringing life and immortality to light through the gospel. So the command was given to the apostles to go, teach all nations, or every creature; but it appears that the apostles did not fully understand their mission until the apostle Peter was shown in a vision that he should not call any man 'common or unclean; but in every nation he that feareth God and worketh righteousness is accepted with him, See John 10: 16. So I understand that Cornelius and his house were the first Gentiles to enjoy the blessings of the gospel, or new covenant; for when they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life,' Acts 11: 18. So out of the Jews and Gentiles God has made one new man, body, or church of God, by the blood of Christ. So we look for the new name of the individual member of this church of God immediately after the Gentiles were made partakers of the blessings of the new covenant. We find the inspired name in Acts 11: 26; "And the disciples were called Christians first in Antioch." "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian," Acts 26: 27. "Yet if any man suffers as a Christian, let him glorify God in this behalf," 1 Peter 4: 16. "For as the new heavens and the new earth which I

will make, shall remain before me, saith the Lord, so shall your seed and name remain." Isa. 66: 22. [Concluded in next number.]
Clio, Iowa.

Value of the Bible, & Our Duty to Read it.

N. J. SMITH.

"SEARCH the Scriptures, for in them ye think ye have eternal life, for they are they which testify of me." St. John 5: 39.

The use of divine revelation and the necessity of our acquaintance with it, becomes obvious from various considerations. We can, without difficulty, somewhat estimate its value by contrasting the condition of countries where the true light shineth with others where its beams have not extended. Thus we see the heathen nations furnish sufficient evidence to convince the most skeptical. In many of its dominions they are favored with the richest natural blessings, and external nature presents itself in its loveliest forms. But alas! where are their moral developments, their beauties of holiness, the fruits and flowers of moral culture? Where are the grand philosophers and poets of pagan communities? Amid all their diversity of condition, they cannot explain their wretchedness. That they want the light of the divine oracles that have been transmitted to us, is deducible from the fact that in the absence of divine revelation they are engrossed in sin and ignorance. Although Greece and Rome, which stood so prominent in literary attainments and deeds of heroism, may be urged to the contrary, but for all their philosophy, reason, and civilization, it leaves their religious knowledge unimproved, while philosophers themselves have only confused conceptions of man's duty and relations to God. All their religious conjectures can scarcely amount to a creed, therefore exercising little influence over their practice, while the most unnatural crimes were committed without remorse or shame. The places of public entertainment are scarcely more than that of desperate cruelty in placing mankind in combat with ferocious beasts, to exhibit his superior skill or be torn and killed by his merciless combatant, all to the amusement of the spectators.

From the history of those countries we can see that reason, at its best estate, is wholly insufficient to regulate the heart of mankind. If we take into consideration our own land, furnished with abundant opportunities to peruse the word of God, and contrast that portion who read the word of God with those who too often neglect it, will bring us to like conclusions; and yet it is a lamentable fact that some read the word of God and yet hold the truth in unrighteousness; and it is still a fact that such hath the wrath of God upon them, Rom. 1: 18. But with these apparent exceptions, those who are distinguished for grace and piety are those who pay most attention to reading the Word of God; while those who trample God's word under foot, who count his fellowman's blood as the small dust of the balance, or are partakers with adulterers, are those who cast God's word behind them.

In the history of the church its most prosperous periods are those when most attention is given to the word of God. Read Neh. 8: 1, 2, 3; after the children of Israel returned from their captivity in Babylon, being carried away for not obeying the voice of God, and not giving attention to his law, receiving severe chastisement, assembled themselves together to hear out of the book of the law, and by being instructed out of the law, they saw their sinfulness; and we read from the same chapter and 17th verse, that they mourned on account of sin, and what were the fruits? It was conducive of great gladness. It is a known fact, at the time of the ascendancy of papacy, the common people who could not read the original Scriptures, were denied a translation into their own vernacular tongue; therefore the Bible was sealed to them; and what followed them was ages of darkness in the extreme, in the absence of the word of God, which is a light to the Christian's path. But in the providence of God, about the year 1517, if we are not mistaken, that light emanated rather incipiently, when Luther found in the library of Urfurt, a Latin copy of the Bible, with which he acquainted himself, and began to proclaim its truths.

Although it has been about four centuries since that truth sprang up in the horizon of Bible knowledge, yet it has risen slowly, revealing more of its truths, shedding its light brilliantly around, until apparently it has almost reached its zenith, convincing the world of sin, driving back the powers of darkness and infidelity, while the instructed are walking in the light thereof, and are made to rejoice in its truths.

If we turn from general history to individual experience, we find the most distinguished saints have been those who most revered the word of God. John Wesley holds a place in our affections, of whose works we have just been reading, from which we can see how truthfully he was impressed by the word of God and earnestly pleaded for reform and a decisive Christian character, a distinction between the church and the world, and by holding God's moral law as a perfect rule of action.

If we turn to the inspired men of God we observe that the word was revered by them. Did not Paul reason with the unbelieving Jews out of the Scriptures? Did he not mention what was written in the law and the prophets, holding them as instructions? And to observe more fully what he thought of its utility, we can ascertain from his second letter to Timothy, 16th and 17th verses, that "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." So we can but quote this language of our text, it being the language of our blessed Redeemer, "Search the Scriptures." And why? For they testify of the only Savior of mankind, and by believing we have the promise of life eternal. Hence we have the ultimate of its importance.

Amid the depression and gloom of this in

constant life, can we n importance? Now, n striving to enter in If so strive lawfully. spirit? If so, of the sp lasting life. Are we l we have? Is our con before God? Happy heeding the divine w approbation of that B every man according help us to search th its teachings from a p Alanthus Grove, G

Namcs, Offices, Ti Mission, Applied to Jest

I. N.)

[Con One to show light to th To whose light Gentile In whose name Gentile One that should show l 26, 23.

The light of men, Joh The light of the world Which lighteth every The Sun of Righteoust The true light, John 1, The light of life, Joh A Star, Num 24, 17. Day-star, 2 Peter 1, 19. Bright and morning st He that holdeth seven He that hath the seven He that hath the seven He that walketh in th

candlesticks, Rev : Whom God anointed, The Lord's anointed, Anointed to preach g Isa. 61, 1.

Anointed to preach th deliverance to capt Anointed and sent to and to set at liberty th Luke 4 18.

Anointed and sent to p to the blind, Luke Anointed and sent to p of the Lord, Luke Anointed with the oil Whom God anointed

above his fellows, One sent to proclaim th One sent to proclaim them that are bor One sent to proclaim One sent to bind up One sent to comfort t The opener of blind

He that is given to l and darkness, Is He that is given to c He that is to cause t Isa 49, 8.

Messiah, Dan 9: 25, The Messias, John One who is called C Jesus wa) is the C Christ, matt 2, 4.

The Christ, Matt 1 The very Christ, J The Lord's Christ, Lord and Christ, J

Jesus Christ, Heb Christ the Lord, J Jesus Christ the I Jesus our Lord, 2

Christ our I Christ Jesus our J Jesus Christ my Lord Jesus, Luke The Lord Jesus, Lord Jesus Christ Our Lord and Sa Our Savior Jesu

Our Lord and S A Savior, Luke A Savior Jesus, The Savior, Phi Our Savior, 1 Ti Our Savior Jesu

The Savior of a

constant life, can we not fully appreciate its importance? Now, my dear readers, are we striving to enter in at the straight gate? If so, strive lawfully. Are we sowing to the spirit? If so, of the spirit we shall reap everlasting life. Are we living up to all the light we have? Is our conscience void of offence before God? Happy are we. Are we by heeding the divine word, striving to gain the approbation of that Being who will render to every man according to his deeds? The Lord help us to search the Scriptures, and obey his teachings from a pure heart, is my prayer.

Alanthus Grove, Gentry Co., Mo.

Names, Offices, Titles, Character, and Mission, Applied in the Scriptures to Jesus Christ.

I. N. KRAMER.

[Continued.]

One to show light to the Gentiles, Acts 23: 23.
To whose light Gentiles shall come, Isa 60, 3.
In whose name Gentiles shall trust, Matt 12, 21.
One that should show light to the people, Acts 26, 23.
The light of men, John 1, 4.
The light of the world, John 8, 12.
Which lighteth every man, John 1, 9.
The Sun of Righteousness, Mal 4, 2.
The true light, John 1, 9.
The light of life, John 8, 12.
A Star, Num 24, 17.
Day-star, 2 Peter 1, 19.
Bright and morning star, Rev 22, 16.
He that holdeth seven stars, Rev 2, 1.
He that hath the seven stars, Rev 3, 1.
He that hath the seven spirits of God, Rev 3, 1.
He that walketh in the midst of the seven golden candlesticks, Rev 2, 1.
Whom God anointed, Acts 4, 27.
The Lord's anointed, Psa 2, 2.
Anointed to preach good tidings to the meek, Isa. 61, 1.
Anointed to preach the gospel to the poor, and deliverance to captives, Luke 4, 18.
Anointed and sent to heal the brokenhearted, and to set at liberty those that are bruised, Luke 4, 18.
Anointed and sent to preach recovering of sight to the blind, Luke 4, 18.
Anointed and sent to preach the acceptable year of the Lord, Luke 4, 19.
Anointed with the oil of gladness, Psa 45, 7.
Whom God anointed with the oil of gladness above his fellows, Heb 1, 9.
One sent to proclaim the day of vengeance, Isa 61, 2.
One sent to proclaim the opening of prisons to them that are bound, Isa 61, 1.
One sent to proclaim liberty to captives, Isa 61, 1.
One sent to bind up the broken hearted, Isa 61, 1.
One sent to comfort them that mourn, Isa 61, 2.
The opener of blind eyes, Isa 42, 1.
He that is given to bring prisoners out of prison and darkness, Isa 42, 7.
He that is given to establish the earth, Isa 49, 8.
He that is to cause to inherit desolate heritages, Isa 49, 8.
Messiah, Dan 9: 25, 26.
The Messiah, John 1, 41: 4, 25.
One who is called Christ, Matt 27, 17.
Jesus who is the Christ, 1 John 5, 1.
Christ, Matt 2, 4.
The Christ, Matt 16, 20.
The very Christ, John 7, 26.
The Lord's Christ, Luke 2, 20.
Lord and Christ, Acts 2, 36.
Jesus Christ, Heb 13, 8: Rom 3, 24.
Christ the Lord, Luke 2, 11.
Jesus Christ the Lord, 2 Cor. 4: 5; Col 2: 6.
Jesus our Lord, 2 Peter 1: 2.
Christ our Lord, Rom 6: 11, 23, 25.
Christ Jesus our Lord, Eph. 3: 11.
Jesus Christ my Lord, Phil. 3: 8.
Lord Jesus, Luke 24: 3: Acts 1: 2.
The Lord Jesus, 1 Thess. 4: 1.
Lord Jesus Christ, Acts 11: 17; Jas. 1: 1.
Our Lord and Saviour, 2 Peter 2: 20.
Our Saviour Jesus Christ, 2 Peter 1: 11.
Our Lord and Saviour Jesus Christ, 2 Peter 3: 18.
A Saviour, Luke 2: 11.
A Saviour Jesus, Acts 13: 23.
The Saviour, Phil. 3: 20.
Our Saviour, 1 Tim. 1: 1.
Our Saviour Jesus, 2 Tim. 1: 2.
The Saviour of all that believe, 1 Tim. 4: 10.

The Savior of the body, Eph. 5: 23.
The Savior of the world, John 4: 42.
The Savior of all men, 1 Thess. 4: 10.
Thy salvation, Luke 2: 30.
Horn of salvation, Luke 1: 69.
Salvation prepared before the face of all people, Luke 2: 31.
One having salvation, Zech 9: 9.
Salvation unto the ends of the earth, Act. 13: 47.
My salvation unto the ends of the earth, Isa 49: 6.
A fountain opened for sin, Zech 13: 1.
One set for the rising again of many in Israel, Luke 2: 3, 4. (Zech 13: 1).
One who came to seek the lost, Luke 19: 10.
One who came to call sinners to repentance, Matt 9: 13.
One who came to save the lost, Luke 19: 10.
He that takes away our sins, 1 John 3: 5.
He that takes away the sins of the world, Jon 1: 29.
The only name given whereby we can be saved, Acts 4: 12.
He that is faithful and just to forgive us our sins, 1 John 1: 9.
He that is faithful and just to cleanse us from all unrighteousness, 1 John 1: 9.
He that sanctifieth, Heb 2: 11.
Apostle of our profession, Heb 3: 1.
Author of eternal salvation, Heb 5: 9.
Author or beginner, and finisher of our faith, Heb 12: 2.
The way, John 14: 6.
Jesus, Matt 1: 21.
Jesus of Nazareth, John 1: 45.
Jesus Christ of Nazareth, Acts 4: 10.
This same Jesus, Acts 1: 11.
Rabbi, John 1: 38, 49.
Rabboni, John 20: 16.
Master, Matt 8: 19.
Good master, Mark 10: 17.
Master and Lord, John 13: 13.
One born to be king, Jon 13: 37.
Prince, Dan 9: 5; Ezek 34: 24.
Great Prince, Dan 12: 1.
Michael your prince, Dan 10: 21.
The first of the chief princes, Dan 10: 13, Marg.
Archangel, Jude 19.
A prince and Saviour, Acts 5: 31.
Prince of peace, Isa 9: 6.
Shiloh, Gen 49: 10.
Prince of the kings of the earth, Rev 1: 5.
The prince of life, Acts 3: 15.
Prince of princes, Dan 8: 25.
He that is to be ruler in Israel, Mic 5: 2.
Governor that shall rule my people Israel, Matt 2: 6.
A leader and commander to the people, Isa 55: 4.
Made to rule over kings, Isa 41: 2.
One to rule with a rod of iron, Rev 12: and 19: 15.
He that hath the keys of David, Rev 3: 7.
One that shall have the throne of David, Luk 1: 32.
One to reign over the house of Jacob forever, Luke 1: 33.
One to inherit an endless kingdom, Luke 1: 33.
A prophet, Acts 3: 22; that prophet, v. 23.
A prophet like unto Moses, Acts 7: 37.
The prophet of Nazareth, Matt 21: 11.
This is the prophet, John 7: 49.
That prophet that should come into the world, John 6: 14.
A prophet mighty in word and deed, Luke 24: 19.
A great prophet, Luke 7: 27.
The shepherd, Mark 14, 26.
My shepherd, Zech 13: 7.
Their shepherd, Ezek 34: 23.
One shepherd, John 10: 6.
Good shepherd, John 10: 11, 14.
The shepherd of souls, 1 Pet 2: 25.
Great shepherd, Heb 13: 20.
Chief shepherd, 1 Pet 5: 4.
The bishop of souls, 1 Pet 2: 25.
One that came to minister, Matt. 20: 28.
As one that doth serve, Luke, 22: 27.
His servant, Isa. 49: 5.
My servant to raise up the tribes of Jacob, Isa 49: 6.
My servant to restore the preserved of Israel, Isa. 49: 6.
A righteous servant, Isa 53: 11.
The vine, John 15: 5.
True vine, John 15: 1.
Rock, Matt 7: 25. comp Matt, 16: 18.
That rock, 1 Cor. 10: 4.
Rock of offense, 1 Pet. 2: 8. Rom 9: 33.
Set for the fall of many in Israel, Luke 3: 38.
Spiritual rock, 1 Cor. 10: 4.
A foundation, Isa. 28: 16.
A foundation that is laid, 1 Cor. 3: 10.
A sure foundation, Isa. 68: 16.
A stone, Isa. 28: 16.
That stone, Luke 20: 15; this stone, Matt. 21: 44.
A stone set at naught by builders, Acts. 4: 11.
A stone disallowed, 1 Pet. 2: 7.
A stone rejected, Matt. 21: 42. Mark, 12: 10.
A stone of stumbling, 1 Pet. 2: 8.
A chief corner stone in Zion, 1 Pet. 2: 6.

A precious stone, 1 Pet. 2: 4; 6.
A precious corner stone, Isa. 28: 16.
A tried stone, Isa. 28: 16.
A living stone, 1 Pet. 2: 4.
An elect stone, 1 Pet. 2: 6.
A stone chosen or God, 1 Pet. 2: 4.
This temple, John. 2: 19.
Our example, John. 13: 15.
One who humbled himself, Phil. 2: 8.
One who took the form of a servant, Phil. 2: 7.
One in humiliation, Acts 8: 33.
A lowly one, Zech. 9: 9.
One meek and lowly in heart, Matt. 11: 29.
He that did no violence, Isa. 53: 9.
A friend of publicans, Luke. 7: 34.
A friend of sinners, Matt. 11: 19.
In whose mouth was no deceit, Isa. 53: 9.
One not esteemed or desired, Isa. 53: 3.
One despised, Isa. 53: 3.
A man of sorrows and of grief, Isa 53: 3.
A carrier of sorrows, Isa 53: 3.
A man acquainted with grief, Isa 53: 3.
The stricken, Isa 53: 4.
One stricken for the transgression of my people, Isa 53: 8.
One rejected of men, Isa 53: 3.
One disallowed of men, 1 Pet 2: 4, 7.
One refused, Psa 118: 22.
One rejected, Matt 21: 42.
One set at naught, Acts 4: 11. Luke 13: 11.
A sign spoken against, Luke 2: 34.
One mocked, Matt 20: 19.
One spit upon, Luke 18: 32.
One buffeted, Matt 26: 67.
One scourged, Matt 20: 19.
An afflicted one, Isa 53: 4.
One whose soul is sorrowful unto to death, Mark 14: 34.
One pitifully entreated, Luke 18: 32.
One crowned with thorns, Matt 27: 29.
One betrayed with a kiss, Matt 26: 49.
One denied and forsaken of friends, Matt 26: 74.
One delivered to Gentiles, Luke 18: 32.
One condemned to death, Mark 14: 64.
One delivered to be crucified, Mark 15: 15.
One led away to be crucified, John 19: 16.
One bearing his own cross, John 19: 16.
The crucified one, Luke 24: 20.
A shepherd smitten, Matt 26: 31. Zech 13: 7.
One pierced with a sword, John 19: 34, 37.
One reckoned among transgressors, Luke 22: 37.
He that was made to be sin for us, 2 Cor 5: 21.
One made a curse for us, Gal 3: 13.
He that became obedient unto death, Phil 2: 8.
One whose soul is made an offering for sin, 1 Pet 1: 19.
A bearer for sins and iniquities, Isa 53: 12, 6, 11.
One wounded for our transgressions, Isa 53: 5.
One bruised for iniquities, Isa 53: 5.
One who trod the winepress alone, Isa 63: 3.
One that gave his life a ransom for many, Matt 20: 28.
One who poured out his soul unto death, Isa 53: 12.
One who tasted death for every man, Heb 2: 6.
One who was once offered to bear the sins of many, Heb 9: 25.
One who appeared to put away sin by the sacrifice of himself, Heb 9: 26.
One who laid down his life, Jon 10: 18.
He that laid down his life for us, 1 John 3: 16.
He that died for the ungodly, Rom 5: 6.
He that died for sinners, Rom 5: 8.
He that died unto sin once, Rom 6: 10.
He that died for our sins according to the scripture, 1 Cor 15: 3.
He that died for us, 1 Thes 5: 10.
He that died for all, 2 Cor 5: 14, 15.
He that was dead, Rev 1: 18.
He that was buried 1 Cor 15: 4.
He that descended into the lower parts of the earth, Eph 4: 9.
He that was three days and three night in the heart of the earth, Matt 12: 40.
God that laid down his life for us, 1 Tim 3: 16.
That was slain, Rev 5: 9.
Lamb, Rev 17: 4.
Lamb slain, Rev 5: 6.
The Lamb that was slain, Rev. 5: 12.
Lamb slain from the foundation of the earth, Rev 13: 8.
Lamb worthy, Rev 5: 12.
Blessing and glory unto the Lamb, Rev 5: 13.
Lamb of God that takes away the sins of the world, John 1: 29.
One who had life in himself, John 5: 26.
One that had power to take his life again, John 10: 18, 19.
One risen again from the dead, Rom 6: 9; 8: 34, &c.
One brought again from the dead, Heb 10: 2.
He that died and revived again that he might be Lord of the dead and living, Rom 14: 9.
The first that should rise from the dead, Acts 26: 23.
The first begotten of the dead, Rev 1: 5.
The first born from the dead, Col 1: 18.
[Concluded in next number.]

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 6th day of the 11th month, 1881.

JACOB BRINKERHOPF, Editor.

A. C. LONG, JOHN BRANCH, W. C. LONG,
A. F. DUGGER, H. E. CARVER,
Special Contributors.

"Sabbath Points."

[Concluded.]

11. Neither he nor any of his apostles ever called Sabbath-breaking a sin.

11. This is no evidence against its perpetuity or observance in New Testament times. The observance of the Sabbath by the Savior and his apostles during their ministry, is evidence in its favor; and if it was to be observed then, it should still be; besides, all the precepts of the Old Testament in its behalf hold good in the New; as well as that its institution was for every age of the world, and for the benefit of every member of the human family. The Savior and the apostles did not make a list of the sins of the times, and there are others besides Sabbath-breaking, which they do not name as such. When the Jews would have reproved Jesus for not observing one of their traditions, in not washing his hands before eating, he called their attention to their tradition of freeing a man from the care of his parents, and told them that they had made void one of the commandments of God by their tradition; so, in modern times, these No-law, and no-Sabbath people, by their tradition have made void the law of God; and the same denunciation applies to them, "In vain they do worship me, teaching for doctrine the commandments of men."

12. His prosecutors and murderers were strenuous Sabbath keepers, and the only persons who, in his time, complained of Sabbath-breaking.

12. This has nothing to do with the subject of Sabbath-keeping, for their opposition to him was because they considered him an impostor, and not the Messiah.

13. He defended himself and his disciples for disregarding the Sabbath, by saying, "My Father worketh hitherto, and I work; and the Son of man is Lord also of the Sabbath."

13. Jesus had not broken the Sabbath. He had healed an impotent man on the Sabbath, and his defense to the Jews was that he had not broken the Sabbath. The Jews had a tradition that it was a violation of the Sabbath commandment to heal the sick on the Sabbath day, and the language of the Savior was to the effect that he had not broken the Sabbath. If he were teaching the abolition of the Sabbath, or wished his disciples to leave off its observance, here is where we might expect to see it stated. But there is here a total absence of any teaching about the Sabbath; hence the evidence remains that the obligations concerning the Sabbath commandment remain in force, and were just as valid as they had previously been. This is seen by the fact that when Jesus lay in the tomb his disciples rested on "the Sabbath day according to the commandment," Luke 23: 56. In defense of what they charged against him as

breaking the Sabbath by healing a man, "The Sabbath was made for man," and by his word he had released a man from his infirmity. He quoted his Father's work, who was greater than man or earthly things; and his Son is also lord of the Sabbath, for he too is superior to earthly things.

14. Christians observe the first day, not as the ancient Sabbath, but in honor of Christ and his resurrection.

14. Neither Christ or his apostles ever directed the disciples of Jesus to observe the first day in honor of Christ and his resurrection; and if no such command exists in the New Testament the followers of Christ are going beyond his word and directions in their practices when they keep the day in his honor, calling them after his name. Our No Law "Disciple" has been very particular to make his statement that neither Jesus Christ or his apostles commanded the church to observe the ancient Sabbath; and yet, without the least foundation of a command, precept, or apostolic injunction, he says they observe the first day in honor of Christ, and his resurrection. Neither does he claim any such authority from the New Testament, from Christ or his apostles, for its observance; this being after Old Testament times, of course the New Testament is the only reference. Then why interfere the matter in the sacred practices of the Church? If no such authority can be had from the Scriptures, where does he get his authority? Ah! it is found in the commands and directions from him, who, in a couple of centuries after the time of the Savior on earth, exalted himself to be the head of the church, and decreed the sacred observance of the venerable day of the sun, by the church, a day which had long been devoted to the worship of the sun by the people who knew not the true God, and of course rejected his worship. This Bishop of Rome then had the first day of the week to gradually take the place of the ancient Sabbath, and so brought it in as a Sabbath of the church, offering "its own way" to God instead of following "his way," a matter which must always be displeasing to him who should be worshiped in spirit and in truth.

Then our No-law 'Disciple' is virtually acknowledging this assumed head of the church as of higher authority than the true Head of the church, and his of apostles, who gave no directions against the Sabbath of our Father, thereby sanctioning the observance of it as it was in use among the Lord's people, and by his observance and atoning work he magnified the law and made it honorable. Oh, most dangerous exaltation! Come out of Babylon, ye that love the Lord, that ye be not partakers of her plagues, and be ye separate from sinners, and the Lord will receive you. And in the observance of the first day no man is honoring Christ and his resurrection; but is honoring that antichristian power which has so thoroughly thought to change times and laws that the greater part of the professed Christian world has so wondered after the beast as to obey its direction to keep the first day of the week instead of the

holy day of the Lord; and they are so deceived thereby as to think they are honoring the Lord and Savior by so doing. Besides, as to the day of the resurrection, when the disciples went to see the sepulchre, as the Sabbath day was drawing to a close, they found that the Savior had already risen. So our No-law Disciple has a double mistake, that of supposing he is honoring Christ by his observance of the first day of the week, and in supposing the Savior rose from the dead on the first day.

15. It is of no consequence whether the Pope did or did not order a change of Sabbath from the 7th to the 1st day.

15. We think it is of some "consequence whether the Pope did or did not order a change of the Sabbath from the seventh to the first day of the week." For if he did it he is authority for the practice, and Christ and his apostles, nor the Scriptures, are not the authority; hence those following the custom are honoring the papacy by their Sunday keeping; no enviable position. By the statement of this 15th point our no-law disciple virtually admits that the Pope did order the change, and therefore places himself under the ban of following the Pope, whatever opprobrium there may be in it. We prefer following the divinely instituted law of Jehovah, and to observe his memorial day instead of "the venerable day of the sun," although it be called divine by the head of the church of Rome.

16. Abraham was the father of the faithful without the Sabbath; we may be his children without it.

16. The father of the faithful was not without the Sabbath, as we have shown; and he who would attempt to be one of his children by faith without it does so at great risk of being rejected, for he obeyed the voice of the Lord, kept his charge, his commandments, statutes, and laws, Gen. 26: 5. Beware then how you would slight his laws and commandments. Besides, faith does in no wise make void the law, but rather establishes it, Rom. 3: 31.

17. Moses said we should hear Christ in all things; study the Old Testament in the light of the New. Sabbatarians reverse this—hear Moses in preference to Christ, and study the New Testament in the shadow of the Old.

DISCIPLE.

17. Yes, "hear Christ in all things," and especially his last teachings, given to his servant John, after he had gone to heaven, and sent his revelation to him by an angel; in the very close of that revelation he says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22: 14. When the Savior says "his commandments" he means somebody besides himself, and it must mean his Father's commandments, one of which is, "Remember the Sabbath day to keep it holy." And if his commandments are enjoined by the Savior after his ascension to the Father's right hand, they certainly are of too much importance to be slighted by those who would be heirs of salvation. "Blessed are they that do;" present time; now is the time to do them, and there is a blessing in it; the right to the

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[Continued]

BROTHER BRINKERHOPF
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ADVOCATE: Isa. 9: 9-15;
Philip. 2: 6; Rev. 19: 16;
47; Matt. 1: 25; 1 Job
2: 9; Prov. 8: 1-36; Ps.
1: 8; Rom. 10: 11; John
My Savior and my God, I

Coopersville, Mich.

11. Prov. 8: 1-36.
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DISCIPLE.

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tree of life is in the future, when the over-
coming saint shall be given to eat of the fruit
of the tree of life, which is in the midst of the
paradise of God, Rev. 2: 7. Hear Jesus in
this matter; experience the blessing; and en-
joy the privilege of eating of the tree of life.
Sabbatarians do not reverse the order of
Christ and Moses. Moses was first, and
Christ coming afterward has never counter-
manded Moses' laws, given him of God; he
fulfilled and observed them.

An unfortunate idea prevails with some
people who desire to be good Christians, that
grace and law cannot exist together, and at
the same time, and that they are antagonistic
to each other. The apostle Paul labored to
show that they are in harmony. The No-law
Disciples cannot take the position that sin-
ners against State laws, if pardoned and re-
rieved, are freed from obligations to obey
the laws which condemned them; neither are
pardoned sinners from Jehovah's great laws
freed from obedience to his laws which con-
demned them; and his laws exist as an un-
divided whole, the apostle James saying that
to offend in one point a person is guilty of
breaking the whole law, and thereby incurs
the penalty.

We have now examined 17 points which
"No-law" urges against Sabbath keeping,
and we find them very weak, and do not
stand the examination at all. There is nothing
in them against the obligation of the
ancient Sabbath of the Lord, or his law; and
every lover of sacred truth should keep the
Sabbath, that faith may be made manifest by
works. In this matter Sabbath keeping man-
ifests our faith, by showing us to be in har-
mony with God, who hath offered us pardon
through his Son Jesus Christ our Lord.

Questions and Answers.

[Continued.]

BROTHER BRINKERHOFF: Please be so kind
as to give your idea of the following texts in the
ADVOCATE: Isa. 9: 9-15; Tim. 3: 16; Ps. 45: 7, 8;
Philp. 2: 6; Rev. 19: 16; John 1: 1-3; Luke 1:
30, 47; Matt. 1: 25; 1 John 5: 20; Rev. 1: 8; Isa.
23: 6; Prov. 8: 1-36; Ps. 33: 6; Col. 1: 16; Heb.
1: 8; Rom. 10: 11; John 17: 11, 21; John 20: 28.
My Savior and my God, 1 John 5: 20.

M. DEVOICE

Coopersville, Mich.

11. Prov. 8: 1-36. Wisdom is here person-
ified and represented as speaking. Wisdom
is knowledge, and the capacity to make due
use of it. Wisdom was with God in the be-
ginning, for he had all knowledge, and none
could instruct him. But how could that which
is inanimate speak? It is not an uncommon
method of expressing ideas and facts to re-
present inanimate things as speaking, giving
instruction, or praising God. This style of
language is in use at the present time as in
Bible times. We say that the works of na-
ture praise God, while no works of nature
except the human family can speak, or know
that there is a Creator. In Scripture this
style of composition is frequently used. In
Gen. 4: 10 God says to Cain, "The voice of
thy brother's blood crieth unto me from the
ground;" it was a figure of speech to convict
Cain by the fact that God knew he had com-
mitted murder. See the same in Heb. 12:

24. See also Rev. 6: 9, 10, where the souls,
or persons, under the altar, cried to God for
vengeance on their persecutors and execu-
tioners; which, as dead persons, they could
not do; but the fact of the papacy having
slain so many millions of the saints could
represent to God the heinousness of her
crimes, and cry out as a testimony against
her. In Judges 9th chapter there is an ac-
count of the trees talking together about a
king, and we readily recognize it as a para-
ble. In Prov. 8 wisdom is represented as
speaking, and is represented by the pronoun
'she,' quite different from what it would be
if it meant the Son of God. In the beginning
of the next chapter it is also said that "wis-
dom hath built her house;" all of which is
plain that this 8th chapter is a personification
of wisdom, or knowledge.

12. Ps. 33: 6, "By the word of the Lord
were the heavens made, and all the host of
them by the breath of his mouth." This is
corroborative testimony in favor of the evi-
dence we have advanced in previous para-
graphs that the Lord created all things by
his word; by speaking the word, that it
should be so, and it came to pass, by the
power of his might. "By the breath of his
mouth" is the same as by his word, for words
are formed by the breath of ones mouth.

13. Col. 1: 16, "For by him were all things
created," the connection of the language
showing that Christ is meant by the pro-
noun 'him.' Now if Christ is the Creator of
all things then Jehovah was not. And how
is there a harmony? We refer to the three
other translations before us, the Emphatic
Diaglott, the Revised Version, and the Amer-
ican Bible Union, and they all read, "In him
were created all things," and in the latter
part of the verse the Emphatic Diaglott reads
that "all things on account of him and for
him have been created." The Revised Ver-
sion reads, "All things have been created
through him and unto him." This is not 'by
him,' although some may say, it means the
same thing.

We will offer a suggestion as to the mean-
ing of this passage, and similar ones, endeavor-
ing to show a harmony of Scriptures, and
also to bring forward Bible truths. In the
beginning of the world's history, when all
things were made, to man was given domi-
nion over all other animate creation, Gen. 1:
26, 28. Even the Sabbath, on which God
rested, which he sanctified and blest, was
made for man, Mark. 2: 27. In Psa. 8: 6 we
read, "Thou madest him to have dominion
over the works of thy hands; thou hast put
all things under his feet." Then we may
transpose the language slightly, and read,
The works of the hand of the Lord were made
for his dominion; for him, for his benefit and
pleasure; and by his wise dominion would
yield honor and praise to his Creator. Now,
the first man was the first Adam, and he fell
from his innocence as well as from his allegi-
ance to the Creator, and so the dominion de-
parted from the first man, and nature has
been under the curse since, and in rebellion
from his rule. A second Adam has appeared,
who has purchased the dominion as well as

ransomed man, "to be manifested in due
time." He is also the Restorer, to bring
the rebellious world back to its allegiance to
God, and to bring it back to righteousness,
and restore it to man, Christ himself to be the
representative head of the human race, as we
read in Col. 1: 18, the head of the church,
which is all that will have an inheritance in
"the restored dominion"; and he is "the be-
ginning" of this restoration, "the first-born
from the dead." When he comes in his sec-
ond advent it is to commence this work of
restoration, Acts 3: 21, and he subdues the
world to himself, which Adam should have
done, and the kingdom is his as it would
have been Adam's had he remained faithful
and not fallen into sin. Micah 4: 8, "And
thou, O tower of the flock, the stronghold of
the daughter of Zion, unto thee shall it come,
even the first dominion." Contemplate this
subject; remember that the dominion was
Adam's; it was the kingdom prepared from
the foundation of the world; Adam would
have been a king, reigning under Jehovah;
when Jesus takes the kingdom his is an ever-
lasting dominion, and when he has the earth
subdued and restored, sin and sinners de-
stroyed, he delivers up the kingdom to God,
1 Cor. 15: 24, after which he reigns forever
under the direction and supreme reign of the
Father, that the Father may be all in all. In
this you see that all things were made for
man, Psa. 8: 6; that the first Adam lost the
dominion and the right to rule; that the sec-
ond Adam takes the dominion and brings it
back to righteousness and to God, and as the
head of the race of man he has dominion
over the works of the hands of the Lord. In
this we see that all things were made for him,
or on account of him. Is not this reasonable?
Oh, this glorious restitution! We pray that
the kingdom may come, when the will of the
Lord may be done on the earth as it is done
in heaven.

We Know in Part.

We.—Our position is favorable to some
knowledge. Our nature reaches and grasps
it. We stand on higher ground than the
brutes; but "a little lower than the angels."
The places of our outlook are not so high, nor
in so pure an atmosphere, nor are our eyes so
clear and far-reaching as those of the angels.

Know.—We do know. We have positive,
certain knowledge. We have ground of cer-
tainty to stand upon. Great truths are our
actual possession. Sublimest doctrines are
certified to our understanding. Wonderful
facts of experience are part of our assured
property. The voice of Paul rings back in
ten thousand clear echoes from joyful souls,
as he cries, "I know whom I have believed."

In part.—We know but little. We do not
know the whole of anything. The planet of
truth is a crescent to our eyes. We stop at
certain boundaries. Where the microscope
and the telescope become dim-eyed or blind
we must halt, and stand silent and baffled on
the shores of boundless mysteries. Where
revelation drops the curtain we must pause,
knowing only in part.

The realm of truth is boundless, endless.
No human explorer has ever sailed across its
Atlantic, into its beautiful continent beyond,
and returned to proclaim his discoveries.
Lovely isles of the sea, musical rivers, flow-
ery valleys, majestic mounds, broad plains and
cool, shadowy groves there are on the vast
globe of truth, which we have never seen.

"We know in part."
What do we know? If you know that
Jesus is the Christ, you can afford to be ig-
norant of many things. If you do not know
Christ, what then?

Christian, rejoice, inasmuch as you have
the assurance that a day is coming in whose
glorious, revealing light that which is in
part shall be done away.

all inherit the land for their portion. I thought that this glad time is that mark its coming our pathway. The long early past, and soon will deliverance—the glorious it between us and that testing of our faith in his word, and of our love or, that we are as little disciples of Christ for the mission of the Savior into all the efforts of man of salvation to a world all the efforts of God's thing men to turn from mankind is growing arising, even denying the or of the heavens and st, the only begotten of may be left for a very question, "When the he find faith upon the st ripening for the de of God Almighty. The paring for the conflict, threatening resistance

in, his promise he will fulfill shall behold their heir royal diadems to Soon those who have rail because of him, and ins to hide them from Are we awake to the Are we ready for the teadity advancing and of the Just One? Let note of our hearts, "I is promise! Glorious will come again, and nd give us a place in is near. Yes, very shall we be faithful ears that may inter- awake to a true sense ve, and the events of repare us not only to eceived of him when st and daily prayer.

I the Lord Spake another.

FIELD.

HOFF: While read- Christ Taught Sab- Dec, 20th, of the ould have a little privilege of meet- ous faith, in hope omise of God giv- ndless life at the ace. But as I am the only ones in the Pacific that to rest on the Sab- mandment, "and nd coming of the pe of future life, ng converse is at ny power, except to make use of lumns of the Ad- eading it to-day. ed reading your tions against the led me of the ob-

persons raised against the Sabbath by a per- in San Francisco.

Perhaps it might be of interest to some of friends in Iowa, and other places, to say our words about our journey from Iowa to this place. We left our home near Prairie Boone Co., Iowa, Dec. 1, and two weeks of one day from that time we landed safe here, to my knowledge, besides myself of the part of my family that came with hold to the unpopular hope of eternal and future rewards only at the second coming of Christ, when he will raise all the dead in him and give unto them endless life in the kingdom of God. This being the case doubtless shall continue to prize the AD- VOCATE, and look with increased earnestness for its appearance at the Post Office.

Perhaps some will be ready to ask, Why did you go off there when you did not expect any of like faith to associate with? I answer, Some of my friends, who were readers of the ADVOCATE at that time, will remember that a few years ago, my youngest son unfortunately lost one of his hands by getting caught in machinery. His lungs being quite weak since, and being quite sensitive to cold that arm, I thought it would be both a benefit and comfort to him to live in a milder climate where he can attend school without being compelled about one-half of the year to go from the warm school-room abruptly into a cold frosty air. Here it is not so; we have been here a little over two weeks, and thus far we have kindled no fires but for cooking purposes, altho' a few evenings it might have added a little to comfort.

On my way here I found almost as many different religious opinions as I talked with persons. One man from Nebraska thought it wrong to advocate any views that were in conflict with those of his neighbor's, because religion was so much better than division; and as the law of the country required us to keep Sunday it was our duty to keep it as the Sabbath. I told him the apostle said we ought to obey God rather than men, and God said, "Remember the Sabbath day to keep it holy;" and that he also said it was the seventh day. He then said that would be the right day to keep if we only knew when the seventh day was. I told him that Sunday was universally admitted to be the first day of the week, and that being once admitted, a person must be a very poor scholar that could not then tell which was the seventh. He then said time had been lost, so it was impossible to tell. I told him that was so unreasonable that no person could believe it possible to happen in any age of the world, as it was saying that the whole world had made a mistake, and every person had made the same mistake at one and the same time; otherwise there would be conflicting opinions relative to the first day of the week now, but it is a fact disputed by none that while the world at large is very much at variance on almost every thing else, all nations and people call Sunday the first day of the week.

While in San Francisco, I called on Mrs. Foltz, the lady lawyer, daughter of E. W.

Shortridge, who formerly lived at Keithsburg, Ill. Bro. Ditto and others were well acquainted with him and his family. He is now in Arizona; his wife and the two youngest children are living in San Jose, Cal. Mrs. Foltz said she was an Atheist now, and she was very glad that a new and more liberal age was ushered in. I told her it was impossible for me to disbelieve the predictions in the Old and New Testaments, as from the time of the supremacy of the Chaldeans under Nebuchadnezzar, to the present time, and even beyond this time, outlines of the principal nations were given, and had thus far in every instance proved true; therefore I had full confidence in the statements therein relative to future events. She said there was one man in San Francisco with whom she was well acquainted that was a firm believer in the predictions in the Bible; she believed him to be honest, as he was a fine man and one of integrity, but he had studied on these things so much that he was almost crazy. As she told me the street and number where he lived, I called to see him, as we had to wait there three days before the steamer started south, after we arrived there. I called three times before I found him at home; I will give the result of our meeting hereafter, if time and space permit. We were two days and one night, and the next night till ten o'clock, on the steamer; had a very pleasant time, but while on board saw more of the prevalence of the spirit of the age, that is, infidelity. The captain and other officers except one, stated that they did not believe in such a being as a Creator; and one reason assigned for this belief was, he was said to be full of compassion and love, and if such was a fact why did he not prevent such a calamity as the burning of the theatre and so many people at Vienna, Austria? Why could he not, or why did he not, if he was really a God of love? But they did admit that if the teaching of the Bible, of doing to others as we would that they should do to us, was universally taught and lived out it would prevent a great deal of trouble and suffering that now exists among mankind.

Here in Santa Barbara I am not aware of any one outside my family that sympathizes with me in our religious views or practices. I have listened to two discourses, one by the Baptist, the other by the Congregational minister; the first was practical; religious character was necessary for profession to be worth anything. The other was a discourse from the words, "Let the dead bury their dead, but go thou and preach the kingdom of God." We were told to leave the past behind, and make a start without delay in the service of God; to leave the dead past was dwelt on at length, and I listened attentively and anxiously to hear what was meant by preaching the kingdom of God; this last clause of the text was repeated several times, but I failed to learn from the discourse what the preacher thought was meant by the term "kingdom of God." As before stated, I listened with deep interest to know what position would be taken upon this subject; because upon the understanding we have of

these terms we base our faith and hope of future life, coupled with the promises of God and Jesus Christ. I fail to find any promise of future life by Jesus Christ, in any other locality but the kingdom of God, or kingdom of heaven, which are but two terms for the same; the last term used by Matthew, the former generally by the other evangelists; hence we find that according to Matthew, John and Jesus both began their labors by proclaiming "The kingdom of heaven is at hand," while Mark uses the other expression, kingdom of God, when reporting the first sermon of Jesus.

I do not know of but one place in Matthew where the term "kingdom of God" is used, that is chap. 6: 33; but we find the term, 'the kingdom,' as relating to a kingdom which had before been brought to view, and fully understood by what had been said; hence we are told in Matt. 4: 23, "And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom." What kingdom is here meant? without a doubt in my mind it is the same as referred to, or described in v. 17 of the same chapter. Again we are told that at a certain time the Son of man shall be seated upon the throne of his glory, and after a separation is made the King shall say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To me it is quite plain that the kingdom here referred to is none other than the kingdom of God, for which we are taught to pray by the use of the words with the spirit and the understanding also, "Thy kingdom come, thy will be done on earth as it is done in heaven;" and this we can do if, like Joseph of old, who begged the body of Jesus, we are waiting like him for the kingdom of God. In my next I will give an outline of the religious views held in Santa Barbara. Your Bro. in hope of the kingdom.

Santa Barbara, Cal.

ADHERE rigidly and undeviatingly to the truth; but while you express what is true, express it in a pleasing manner. Truth is the picture, the manner is the frame that displays it to advantage.

From Sister Gamble.

BRO. BRINKERHOFF: I see in the ADVOCATE some time ago a letter written by a youth of 13 years; and cannot I say a word for Jesus too? I have been keeping the Sabbath alone in this place since the 13th of July, 1878.

I was immersed into the saving name of Jesus in the summer of 1874, by Elder R. V. Lyon. I am striving for the kingdom, and trying to keep all the commands, and the faith of Jesus. I was an invalid for years, but the kind Lord was pleased to harken to prayers in my behalf, and has raised me up, and I will ever try to praise his great and holy name for his mercies to me. There are no Sabbath keepers near, that I am acquainted with. Pray for me that I may prove faithful unto the end; and pray for him who is near and dear unto me, who has not embraced the seventh day, that he may learn to keep it holy. From your sister in hope of the soon return of Jesus.

MRS. WM. J. GAMBLE.
Ventnor, Ontario.

Notes by the Way. No. 9.

A. F. DUGGER.

DEC. 25 I preached in the Morgason neighborhood it being my first sermon in the place since Oct., and also the 1st on my second year. This is a new field. Sister Morgason, now deceased, and Bro. J. T. Johnson and wife, were the first to observe the Sabbath, and the only ones up to the present time; but on this trip I found three others, Capt. Morgason, Bro. Jas. Manly, and wife, who had commenced the observance of the Sabbath since my last appointment; so the work goes forward. Although we have no church in the place, yet the community have engaged me to preach another year, and have pledged liberally for my support, some members of the Christian church giving as high as five dollars. I enter upon my second year's labor feeling my weakness and fully realizing, I trust, my own insufficiency. Yes, Paul may plant and Apollos may water, but God alone giveth the increase," 1 Cor. 3. Hence the necessity of those who preach the word, and all others who would live christian lives, coming boldly to the throne of grace in order that they may obtain mercy, and find grace to help in time of need, Heb. 4. Brethren, let us, one and all, heed this admonition, that we may be strong in the Lord, and in the spirit of his might.

Sunday night spent with Brother and Sister T. L. Davidson and family, with whom I enjoyed a very pleasant and profitable visit, conversing on religious subjects. Monday, 23th, came to Bro. and Sister Sylvester Myers', in whose house I preached at night. I arrived at his residence about dark, not expecting to preach. We had to get out the appointment after my arrival. Notwithstanding the notice was short, yet there were over thirty present, among the number the following brethren and sisters. Bro. and Sr. Jonathan Stark, Bro. and Sr. C. R. Stark, Sr. Yates, Sr. Daniels, and Sr. Cure. These brethren and sisters, though isolated from preaching, are firm and steadfast in the truth, and have been since they embraced it under the labors of Bro. A. C. Long, years ago. Bro. Jonathan Stark is quite an old man and is known as the fireside preacher, visiting from house to house, encouraging the brethren to diligence and steadfastness in the cause of the Master. One brother said to me, had it not for Father Stark's preaching, isolated as I am away from regular meetings I should have given up before this. He does not only preach by giving out precepts, but also by setting good examples. This is the most effectual preaching in the world. I wish that we had more such preaching. I took for my text the words of Christ in Matt. 10: 7. "As ye go preach, saying, The kingdom of heaven is at hand." This text struck me as being the most appropriate, as I was going home and only called to stay over night. We had a real good meeting. I also made arrangements to preach in their community again on the second Sunday in March, at 11 A. M.

Jan. 1st, Sunday and Sabbath before, filled my appointment with the Church in Alanthus. The inclemency of the weather made some what against us, yet we had a goodly number present, some who had never before attended our meetings. We had an interesting, and I hope a profitable meeting. Thursday night, Jan. 5th, spoke at Black Oak, which is comparatively a new field. At the conclusion of our discourse a Christian minister asked a number of questions, which we endeavored to answer. Four others have recently commenced the observance of the Sabbath in this community; so the work continues to move slowly onward. On the morning of Jan. 6, Bro. J. A. Nugent and myself both left home for Empire Prairie, Andrew Co., my wife staying with Bro. and Sr. Osborn, who live near by, until our return home. On Sunday, Jan. 6th, I preached the

funeral discourse of Della May Nicholson, infant daughter of W. W. and Susan E. Nicholson, aged six months and eight days. We occupied the Methodist Church, and met a large congregation, whom we endeavored to interest from Isa. 25: 8, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take from off all the earth, for the Lord hath spoken it." From this text we explained the origin of death, and its meaning; the condition of the dead, one of inactivity and unconsciousness. In view of these facts, life was shown to be the time to repent of and to get rid of all our sins. Life is the time to repent, from the fact that in death man does not remember God; hence he can neither praise nor glorify his name. Repentance was shown to be the most important work of life, hence we should not put it off to the dying hour, though God's great mercy extends even to the eleventh hour: yet what is for our best interest in time and eternity, we should attend to at once. After showing the condition of the dead to be one of inactivity and unconsciousness, a place where is no sound silence and inactivity, a place where is no work, either of a religious or irreligious character, we considered the resurrection, its meaning, importance, and absolute certainty. Although in a Methodist house, and in a place where much prejudice exists against our views, yet the best of attention was given.

At night Bro. J. A. Nugent preached upon the subject of the saint's inheritance, selecting as his text the language of Paul, "For the hope of Israel I am bound with this chain," Act 28: 20. This was his first effort at public preaching from a textual stand point, and it is truly gratifying to me to be able to report, that the effort was truly commendable. He showed the hope of Israel to be the hope of the inheritance promised to Abraham, Gen 13: 14; 28: 3; 28: 13, for an everlasting possession, Gen 17: 8; Dan 7: 27, and that it embraced the whole earth, from Rom 4: 13. Dan 7: 27, emphasizing the expression, "under the whole heavens;" also showed the seed spoken of in the covenant of promise made to Abraham, Isaac, and Jacob, to be Christ, from Gal 3: 16, proving Christ to be the heir of the whole world, or earth, and the faithful joint heirs with him, Rom. 7: 17. He then produced positive testimony from the New Testament, showing that the promise to Abraham was not fulfilled to him. Stephen says so, Acts 7: 2-5. Also that he and all the ancient worthies died without receiving the promise, Heb 11: 8, 13, 32; concluded by showing the coming of Christ, to be the time when the inheritance will be given to the saints; that at that time the curse will be removed, and Christ will dwell with the people upon the earth renewed, Ps 104: 30. Matt 5: 5, that the righteous are never to be removed, Prov 10: 30. The house was crowded and the best attention given to the words spoken. There seems to be an interest on the part of many, in this comparatively new field, to hear further on these and other subjects. While here we had a pleasant visit with Bro. J. F. Nicholson and family; also with Mr. Samuel Combest and wife. With these brethren and friends, whom I have known for years, we found pleasant homes, and were kindly cared for. Mr. Combest and wife are not members of any church, but are among my warmest friends, and are favorable to the Advent faith. Bro. J. F. Nicholson is the only Sabbath observer in the community. He was among the first to embrace the Advent faith when first introduced in Andrew Co. years ago. Five years ago he embraced the Sabbath at our campmeeting held at Denver, since which time he has remained firm and steadfast. May we all prove faithful until the master comes, that we may receive the crown of life is my prayer.

From Bro. S. J. and Sr. N. E. Adams.

We must make some apology for being

well aware it is a long time since we have written anything to the paper; not because we are weary of serving the Lord, but it was put off for many reasons. May one reason suffice now, that is, trials or affliction, which is, death has come into our midst. We have here in this new settlement three families of children, and we have all been down with the diphtheria, and twelve of our grand survivors, are slowly recovering, this being a severe stroke to us and our children, the parents of the deceased. We feel meekly to submit, and to say with Job, "The Lord gave and the Lord has taken away; and blessed be the name of the Lord." Now we are as desirous to have this paper to read as we ever were, it being the most desirable of any ever were, that we have seen, except the publication that we have seen, except the Bible, feeling very nearly to adopt the language of Bro. and Sr. Wells; also many others; we are searching the Scriptures with all diligence; and the aid we get by the paper is helping us to read and understand. Have been wishing we might be prospered and pay in something towards support, and sincerely I pray the paper may be sustained, while it may be useful. We are yet trying to advance the cause of the Lord's gospel. Even here we find many infidels, but some that notice the word of God. A few days ago we heard of a Methodist preacher who began to preach of the parable of the ten virgins. His text was, "Behold the Bridegroom cometh;" and some of the members appear to be awake to the subject; and in view of these things we may lift up our heads and rejoice. But here, as I was talking of the signs of the times and reading in the 39th number, of the young man that was struck dead, some skeptics thought it might be disputed, as it appeared like common newspaper stories, without a name to refer to for proof. Now if it would not be thought out of place some one may give a name, being an eye witness of the scene, in the ADVOCA TE, and that the skeptics may be led to believe as we do, that the Lord over rules events and decides the destiny of man.

This from your brother and sister, searching the Scriptures and striving to keep the Lord's commandments, and glorify his name, that it may be well with us in this and the life to come.

Sharon, Dakota.

[The item, "Struck Dead," in No. 39, was sent us by Bro. St. John, from the *San Francisco Call*. We also saw the item in several other papers. It is not likely that in the course of nature the second stroke of lightning named in the incident, would have struck the dead body, and that after it was lowered in the grave; for lightning is attracted to higher objects first.—E.P.P.]

Letters and Money Received.

Ann Pearson 27cts, Wm Baas \$2, Mrs Edith A Gamble \$5 donation, H P Madill \$1, Mrs C P Russell \$1, John McDonald \$5, R V Lyon \$2, S Harvey \$2, AM Brinkerhoff, B G St John, John Branch, W C Long.

Books and Tracts Sent by Mail.

E S Sheffield, J Armstrong, Jane L Madill

Advent

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THE ADVOCA TE is devoted to the doctrines of the Second Advent, the Signs of the Times, the duty of observing the Bible Sabbath (the Sabbath), together with the other doctrines of the Nature of Man, his Fall, the Nature of the Wicked, the death, the End of the World, the Kingdom of God, the Atonement, the inheritance of God, the Atonement by Jesus Christ, the Christian Life, and kindred B

Twelve Years

MRS. J. C. FIE

BUILD, mealy born, yet royally rebrew on earth, yet prophetically low humble, unobserved, exulting whom the angels gave the crown by the star that crown'd the bend in homage over Beth

The Mother's eyes were full of the mother's heart was full of gifts of gold and frankincense were poured before him, dou How the young mother's child!

How full of reverent triumph he held the world's great Son He grew in years and stature twelve years old, in spirit full of God's grace and wisdom in Judea's splendid captivity, in his grandest temple, and learned doctors of Jerusalem hearing and asking questions while Mary, half reproachful kept all these sayings in her heart knowing yet the thorns

and the boy Christ, may have played on the sunny hills or in his father's shop toiled in seeing his father's cares, and his sisters growing dependent, as their earthly

wonder if his boyish heart life on earth seemed ever if even boyhood felt the full that hung upon his

as it may, I love all other by his light all other I as my eyes my own brightness the time when he was know their little childish perhaps has felt their little and all the way he walked pray my boys may take I except the woe which he so bravely would I bid them Mary grieving, like I that willing still to suffer a

ed that our Savior's most road that brings his sorrow, as fond mothers can his much love his father with our children all that he has promis'd, if he go, Shasta Co., Cal.

gather up pleasant thoughts that all you can of the good bright cheerful pictures memory's tablets, and which to think sunny and