

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.

Great Gain.

SOME here think the rich are happy,
With their mansions great and high,
With their lofty towers and castles,
Reaching up to meet the sky;

With their retinue of servants,
In their livery rich and gay,
Waiting on them in their grandeur,
All their orders to obey;

With their table filled with dainties,
Brought from many foreign clime,
Eating, drinking, loving pleasure,
Rarely heed they fleeting time.

Do you envy them their pleasure,
Discontented with your lot?
Cease to look at things around you—
Look at those which yet are not.

Would you be by these things blinded,
Fleeing as the morning dew,
All combining now in hiding
A dear Savior from your view?

Earthly riches tend to deaden
The desire for those to come—
Father, do not give us riches,
Lest we cease to long for home.

Here we now should be contented,
And not murmur or complain,
For God-likeness with contentment,
Scripture tells us is great gain.

—JOHN WARD in *World's Crisis*.

Who Changed the Law?

J. W. CASSIDY.

[Continued.]

We each have a case pending in the court of heaven. In the first place we want a witness there that cannot be impeached; one who has been a true loyal subject to the government of heaven. In the second place we want an advocate who has been equally true. Now have we the witness and the advocate? Yes, Jesus has offered his service with that of the Holy Spirit to testify in our behalf, and with that he has offered his great talent and wisdom to prepare our cases and bring them properly before the great supreme court of the universe. Now if Jesus is to testify in our behalf, and Jesus is to plead our case before the bar of God, we must be loyal subjects as far as we know how to be.

But if we, by our actions and words, are impeaching the witnesses by making them say something they did not say, rest assured they cannot testify for us, but would be against us, and Jesus would let our cases go by default, as he has not been properly sustained by us. Men will pay thousands of dollars to a lawyer to conduct a case before an earthly tribunal for the purpose of gaining a few acres of land, or a paltry sum of money. But here the case is different; the attorney is the best known in the realms of God's universe; he offers his services free of charge, and the case at issue is of more value than all the treasures of the earth. It is life or death. To be loyal is life everlasting; to be disloyal is eternal death.

I take the position that it was impossible for Jesus to add to or detract from what God had said, or what had been outlined by his prophets. His mission was one of entire submission to the Father. He said repeatedly that he spoke the words and performed the acts as God had directed. If he had not done as he had been instructed to do he would have been a sinner with us, consequently he would not now be the spotless antitypical lamb of God. In proof of this we offer the type lamb as a witness, when the higher order of animal had fallen and the decree had gone forth that man must die. In order that God should be just and not alter his words, and at the same time be a merciful and kind parent, he must of necessity provide a remedy whereby man could regain what was lost in Adam; therefore he selects a substitute from the lower order of animal life as an emblem of all that is pure, just, good, and submissive, as a type. The antitype had to be true in every particular to the type, otherwise we would not have had the great antitypical sacrifice on Calvary; neither would we have a great antitypical High Priest today. Jesus, from his birth to his death, was most emphatically lamb-like in all of his acts.

Now I want to ask the question, Could the type lamb make, alter, add to or take from any laws, statutes, or words, that had passed the lips of the great Jehovah? Think over the matter candidly before you answer. We know it could not. Its mission was one of submission. It needs no argument to prove that the lamb is the most kind, gentle, and submissive of all animals. It will bear any amount of suffering without a murmur. We can insult it to our heart's content, and it will not retaliate. Now Jesus must be the same in every particular. If he had deviated in the least he would not have been the spotless lamb of God. We know that the type

lamb could not make any change in the law, neither alter the words that had gone out of the lips of God. How dare we accuse Jesus, the antitypical lamb, of doing so? "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53: 7. Seven hundred and twelve years before Jesus' advent to this world Isaiah gave an outline of his character. According to the history we have of him we find he was dumb to everything that came in opposition to the will of God; and when he was insulted and led to the slaughter, he opened not his mouth in any false testimony, but he was always active in speaking the words and doing the work that God gave him, and nothing more. As long as he would not bear false testimony before his Father, how can we expect him to do so for us. As a lamb he was dumb and did not open his mouth against the decrees of his Father, therefore he is not a witness for the change, neither did he make it. Friends, it will not answer for us in the great day of judgment to impeach the lamb-witness, for he will tell the same story there that he did on the mount, "Think not that I am come to change the law," or alter anything that the prophets have said, for all must be fulfilled just as it had been predicted by them.

I would ask, How can a mediator or an advocate stand between the majesty of the law and the culprit and change the law to suit the criminal, and at the same time vindicate the law? Such an attorney would be a fit subject for the insane asylum.

After Jesus ascended on high with the sacrificial blood of the great antitype to cleanse the sanctuary of the courts of heaven, he then became the antitypical High Priest, and retains that office still, and will continue to hold that office until he is crowned Lord of lords and King of kings. When Jesus' office of priest commenced, the Aaronic priesthood ceased by limitation. Did Aaron while acting in the capacity of high priest, make any change in the law which God gave them through Moses? I answer, no. Did he think to take to himself the great prerogative of directing the destinies of Israel? Yes, and he and his sister were punished for their presumption. Those who think Jesus the Priest made the change, should read carefully the following verses from Numbers, 12th chap. (1) "And Miriam and Aaron spoke against Moses. (2) And they said, Hath the Lord indeed spoken only by Moses? hath he not also spoken by us? And the Lord heard it. (4) And the Lord spake suddenly unto

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&c., but it is the principle which operates upon the brain and causes all mental phenomena. It is not the life, intelligence, and sensation, but that which when brought in contact with the organized man produces all these.

The words soul and spirit are frequently used, and we believe all that the prophets, Jesus, and the apostles, affirmed of them, most willingly and faithfully; but we are by no means bound to believe all that he heathen, unenlightened by wisdom from above, may affirm, nor all that a corrupt Roman Catholic or Protestant church may attach to them in their catechisms and creeds, especially, seeing that they cannot adduce one single text which declares the soul or spirit to be an intelligent creature in man, or one single text which declares the soul to be immortal, or the spirit deathless. If no such Scripture can be adduced, why will the honest and conscientious believers in the perfection of the holy Scriptures longer cling to this heathen and Roman Catholic tradition?

Let me say, in conclusion, that in the investigation of this subject I have endeavored to be as brief as the importance of the subject would allow. I may have, at times, seemed to be sarcastic. This has not been my intention, for it is a subject that requires serious consideration. In presenting this subject for your serious consideration I do it as one who loves the great and important truths couched in God's holy word. And any errors or dogmas that have a tendency to retard its progress I feel like battling with all the energy that my heavenly Father has given me. And this soul and spirit entity is an error that is sapping the very foundation of true Christianity; hence it is our duty to cry aloud and spare not. I would not give a straw for a doctrine that will not bear the most critical examination. And this false doctrine, when held up to the light of revelation, and viewed by candid and unprejudiced minds, at once falls to the ground, and with it all of the false dogmas and isms of the mother of harlots.

I know some think it a terrible thing to sleep in the grave until the resurrection morn. Dear reader, it will seem but a moment. When in perfect health you retire to your couch at night it seems but a moment until morning. So it will be with the saint of God, who is grounded in the truth; whose has a healthy Christian life it will be but a moment until he will hear the trump of God and awake to immortal youth. Notwithstanding it is my earnest desire to live until the coming of the Lord, yet if it be my lot to sleep I can say with the poet,

I would not live always; no, welcome the tomb,
Since Jesus has laid there I dread not its gloom.
There, sweet be my rest, till he bids me arise
And hail him triumphant descending the skies.

Yes, had not Jesus gone into the tomb our case would have been a hopeless one. "For if the dead raise not, then is not Christ raised. And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which

have fallen asleep in Christ are perished" (not gone to heaven), 1 Cor. 15: 16-18.

How beautiful indeed is the great plan that God has marked out to redeem fallen man. Man dies, returns to dust, his natural element; is laid away in the tomb to moulder back to dust. Then Jesus, the life-giver, the second Adam, and the Lord from heaven, enters the tomb and imparts a new life, not the natural or earthy life, but a spiritual life, eternal life. He has gotten the victory over the grave, and the rising saints can shout, "O grave, where is thy victory?" Thanks be to God who has given us the victory through our Lord Jesus Christ.

Dear reader, have you acknowledged Christ as your Savior? Are you looking for that blessed hope and the glorious appearing of the Great God, and our Savior Jesus Christ? Is your hope a hope that looks forward to the first resurrection? or are you without God and without hope in the world? Remember that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6: 23. It is only through Jesus that you can obtain this precious boon. Men may tell you that you have it already. The devil did the same to our first parents, and thus deceived them, and he will do the same by you. I earnestly beg of you not be deceived by these false doctrines, for God, who cannot lie, has said, "the soul that sinneth it shall die," Ezek. 18: 4. Therefore unless 'your life is hid with Christ in God;' unless your hope is grounded upon God's eternal truth, your reward will be eternal death. For the wages of sin is death. Remember that God is not slack concerning his promises as some men count slackness, but is long suffering to us ward, not desiring that any should perish, but all should come to repentance. Salvation is free to all. Then let the wicked man forsake his ways and the unrighteous man his thoughts, and let him turn to the Lord, who will have mercy, and to our God, who will abundantly pardon. May the God of all grace help you to consider these things, and to search the Scriptures and see if these things are so; and if you find them so, accept salvation on the easy terms of the gospel, and be prepared for the coming and kingdom of our Lord and Savior Jesus Christ, that you may have an abundant entrance administered to you into his everlasting kingdom.

Bangor, Mich.

Will the Saints go to Heaven?

H. E. CARVER.

"WHETHER I go thou canst not follow me now, but thou shalt follow me afterward." John 13: 36. In ADVOCATE No. 41, present Vol., an article appears by the writer taking the position that at the second coming of our Lord, the resurrected and translated church will be favored with a visit to their Father's house in heaven before entering upon their duties as kings and priests, jointly with Jesus the great King and High Priest over the nations of earth in the times of restitution. It was shown that there was no physical obstacle in the way of such a visit, seeing that at least two men have already been visiting there some thousands of years. It was also shown that at

the descent of Jesus, and before he comes to earth, the resurrected and translated ones will be caught away from earth to meet him in the air. It was also shown that there was to be a grand ceremony some where and at some time called the marriage of the Lamb, with its attendant festivities, supper, etc. There is also to be a grand coronation scene when the twelve apostles, and all those who may have been chosen to officiate as kings and priests in the coming ages, will be inducted into office; and it was urged because the writer believes that there is no place so appropriate for these ceremonies as our Father's house in heaven, and no opportunity more favorable than during the time that will elapse between what may be termed the first and second stages of the second advent; the first stage a private or secret one; the second a public or open one. This entire position, both as regards its general outlines and more minute details (excepting those relating to the marriage and marriage supper of the Lamb, which is not mentioned), is opposed by Bro. A. C. Long, in No. 45, in which he takes the following positions: 1st, That the second advent of Christ will be a single event, occupying but a brief space of time. 2nd, That it will be in no respect a private, but a public event. 3rd, That the language of our text, addressed by our Lord to Peter, had no reference to any prospective visit to heaven, but to his (Peter's) individual death.

I propose to examine these positions as well as I can in the light of the Bible; but before doing so I wish to call attention to some things in Bro. Long's article bearing upon, but not intimately connected with, the points in dispute. He says: "Bro. Carver thinks he has found such a passage," that is, a passage that says the saints shall inherit heaven also. Brethren should be careful when they undertake to state each others views. The thought of the saints inheriting heaven has not been in my mind since I first heard the advent doctrine, and nothing of the kind can be found in my writings. Surely there is a difference between visiting a place and inheriting that place. Suppose Bro. Long should give me a cordial and pressing invitation to visit him in Missouri, and I should go (which I should be pleased to do), would my visit there give me any claim to the State of Missouri as an inheritance, or even to inherit Bro. L.'s farm? Bro. L. would hardly look at it in that light, nor do I suppose that Enoch or Elijah regard heaven as their eternal inheritance; but that after they have returned and lived on the earth a million years they will look back and regard their visit to heaven as a very pleasant, though brief one.

Again: In relation to Paul's interview with Jesus on the road near Damascus, Bro. Long uses this language: "And as Paul saw Christ in vision on his way to Damascus he did not see him in reality." (The italics are mine.) This he bases upon the circumstance that Paul in relating the matter to King Agrippa calls it a "heavenly vision," Acts 26: 19. In relating this same circumstance to the people of Jerusalem Paul records the testimony of Ananias, who restored his sight, as follows: "And he [Ananias] said, The God of our fathers hath chosen thee that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth," Acts 22: 14. Again, Paul enumerating the witnesses who had seen Christ after his resurrection, says, "Last of all he was seen of me also, as of one born out of due time," 1 Cor. 15: 8. Now if, as Bro. Long affirms, Paul did not see Christ in reality after his resurrection, then he is not a competent witness of that event, and he and Ananias are both involved in a great mistake.

In one place Bro. Long's language seems to imply that I give loose rein to my imaginations. Of course it will not be expected that I should agree with him in this; and however it may be, I suppose each reader will consider himself qual-

ourselves as sinners, our real condition, see ourselves as we are. And seeing ourselves as we are, and seeing what we lack being what we ought to be, our attention directed to the means by which we may be relieved of our disabilities, and may attain to the perfect state we desire; and to the holy state we would have been in had we not have sinned and come short of the glory of God.

This remedial system, the gospel of Jesus Christ, is well represented by the covering of the coats of skins provided to our first parents. It is a sufficient covering. By it our sins are blotted out and removed from us. They are completely covered, and canceled, and removed from us as far as the east is from the west. Its sufficiency is expressed in that he that cometh to the Father by him shall in no wise be cast out. He came into the world and died to bring life and immortality to light by the gospel. Its sufficiency is also shown in the saying of Paul, "that Jesus Christ came into the world to save sinners." 1 Tim. 1: 15. He is able to save them to the uttermost that come to God by him, seeing that he ever liveth to make intercession for them, Heb. 7: 25. He who knew no sin was made a sin offering on our behalf, that we might be made the righteousness of God in him, 2 Cor. 5: 21. And to them that look for him will he appear the second time without a sin offering unto salvation, Heb. 9: 28. Nothing could be more complete. The gospel of Christ is as the ark of safety in which Noah and his family passed over the flood from the antediluvian period to the next age. In the gospel ark believers in him may pass from mortality to immortality; and although their lives may be suspended, yet, their lives being hid with Christ in God, they can rest securely in him, for when he appears we shall appear with him in glory, and shall enter upon that glorified and spiritual estate in reservation for those who love the Lord and his ways; and although eye hath not seen it, nor ear heard it, neither hath it entered into the heart of man what things God hath prepared for them that love him, yet it hath been revealed to us somewhat by his Spirit, and we can take courage and persevere on, knowing that our labor is not in vain in the Lord, and that our redemption now draweth nigh.

This was sufficient for the patriarchs. We have no record of the faith of Adam, but it was to the first pair that the promise was first given which gave hope to the race; and the coats of skin covered them. The promised Seed that should bruise the serpent's head would be stronger than they, for they had fallen under the tempter's wiles, and the Seed who should come must also resist him, then get the victory over him, and then redeem his victims. Without doubt they had faith in this promise of God, and it begat hope in them. The promise of redemption through Christ was sufficient to give them faith, and they could look forward to him who was "mighty to save," and be covered by that faith so as to rely upon it. Their own efforts for their salvation by any work they might

do was only as the fig-leaf aprons, frail and insufficient for any good. They doubtless sorrowed deeply for their course and its consequence; no doubt loved the Lord and were obedient to his laws thereafter; but this would not atone for the sin which they had committed; it would not cover their sin; it required life,—the shed blood of the transgressor, or of a substitute; not entirely as a substitute, for then would the transgressors have been free from the penalty; but the Seed who should bruise the serpent's head came as a Redeemer; to ransom or redeem mankind from the penalty; to relieve them out of the state into which the penalty places them; and by faith one of the patriarchs of the ancient time looked forward to this Seed who should come, and exclaimed, "I know that my Redeemer liveth, and that in the latter day he shall stand upon the earth," and that he should see him.

This glorious hope of the plan of redemption is ours also, and is sufficient to cover our naked condition, made so by sin. And in its sufficiency we ought to rejoice, lift up our heads with hope. Our faith should be active, and should inspire us with zeal in the Christian race, to run it with patience, looking to the Author of our faith, who will also be its finisher, when faith shall be lost in sight, having realized the promise, and salvation being complete from death and the grave. And rejoicing in the hope of salvation it should prompt us to the practical duties of the Christian life, strengthening us for every good word and work. The hope will comfort us in every trial, enabling us to look forward to our complete redemption from the curse when all ill will be removed, and we shall enjoy eternal life and blessedness in the kingdom of God.

Bible Promises Accepted and Made Practical.

As we read the exceeding great and precious promises recorded in the sacred writings, the question naturally rises, To whom were these promises made? and the Holy Book makes answer, "To you and to your children, and to all that are afar off, even as many as the Lord our God shall call." We find, too, that these promises are not only universal, but are adapted to every condition and circumstance of life. Are there any in the depths of sorrow, the All Father says, "I will make darkness light before them." Any forsaken of earthly friends, "I will receive you, ye shall be my sons and daughters, saith the Lord God Almighty." Any outside the gate-way of life eternal, "Knock, and it shall be opened unto you." Any who know not the path of peace, "Seek, and ye shall find." Any who have any want unsatisfied, "Ask, and ye shall receive." To enumerate the promises would be impossible. Suffice it to say, that of all the myriad creatures and conditions of the human race, each has a share in the rich divine legacy. Not one of us has been forgotten, but all are made heirs of God, even joint heirs with Christ.

Now let us inquire, What is the nature of the Bible promises? Are they conditional or unconditional? certain or uncertain? The one and only condition on which they are based is that of a living faith in Christ our Redeemer. "But without faith it is impossible to please Him," for the promise was not to be through the law, "But through the righteousness of faith." Are the promises certain of

fulfillment? If we ask, are we sure to receive? In answer to this question, thus saith the Scriptures: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." "God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, in which it was impossible for God to lie, we might have a strong consolation." What better pledge can we possibly ask that the word of the Father of all truth? He has given us his note of promise. The great Bank of Heaven never fails, never ceases payment. Christ is our great and only security, and he who comes in his name is never refused the needed supply. But one will say, "I have asked again and again for some blessings which have never yet been granted. Shall I longer pray, and expect an answer to my prayers?" To you, discouraged one, comes the message, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and not tarry." Wist ye not how that Abraham "when he was tried, offered up Isaac, and he that had received the promise offered up his only begotten son?" Is the trial of your faith greater than his?

The numberless promises that have already been fulfilled are sure pledges of the certainty of all. "The promise which was made unto the fathers, God has fulfilled the same unto us their children, in that he hath raised up Jesus again." "And what shall I say more? for the time would fail me to tell of Gideon and Barak and of Sampson and Jephtha; of David also and of the prophets, who through faith subdued kingdoms, wrought righteousness and obtained promises." If, then, the Bible be a word of truth, its promises are universal, are conditioned only on faith, and are certain of fulfillment. With ourselves it remains to choose whether we will accept or reject them; whether we will rob our starving souls of food, our lives of happiness, or accept the bread of life, and have our souls filled full of that peace which passeth all understanding.

The Bible promises being accepted, how can we make them practical? We answer: By no more accepting them in a mere intellectual way, but by laying hold on them as something real, and putting them to the test of actual experience. Mines of wealth lie untouched before us, precious treasures are at our very feet, and we, looking at them in a blind, dazed way, say, These are to be mine by and by. But does not God offer them to us now? There are times when we imagine ourselves fighting alone, and think God has forgotten us, forgetting his assurance (which, when rendered with its original force, reads), "I will never, never leave thee." We grieve over the seeming fruitlessness of our Sabbath School work, over scholars unconverted, over sons and daughters out of Christ, and think our efforts have all been in vain, forgetting that the same who said, "Go ye into the vineyard," also said, "whatsoever is right that shall ye receive." Let us throw off all such discouraged feeling and make practical God's promises, no longer hindering his work by our unbelief. Let us not sit idly by, saying, It is useless, or, it is too late; but when the Master bids us roll away the stone, let us be ready, with willing hearts and obedient hands, to do his bidding, that he may bring life from death, and light from darkness. In a word, we may make practical the promises by following the example of him of old, "who staggered not at the promises through unbelief, but was strong in faith, giving glory to God and being fully persuaded that what he had promised, he was able also to perform. —Sabbath Recorder.

Come, Good Shepherd, Feed thy Sheep.

Let thy kingdom, blessed Savior,
Come, and bid our jarrings cease;
Come, oh come and reign forever,
God of love and Prince of peace.
Visit now poor bleeding Zion;
Hear the people mourn and weep;
Day and night thy lambs are crying,
Come, good Shepherd, feed thy sheep.

Some for Paul, some for Apollos,
Some for Cephas, none agree;
Jesus, let us hear thee call us,
Help us, Lord, to follow thee.
Then we'll rush thro' what enemies,
Over every hindrance leap;
Undismayed by force or numbers,
Come, good Shepherd, feed thy sheep.

Lord in us there is no merit,
We've been sinners from our youth;
Guide us, Lord, by thy good Spirit,
Which shall teach us all the truth.
On the gospel word we'll venture,
Till in death's cold arms we sleep;
Love our Lord, and Christ our Savior,
O, good Shepherd, feed thy sheep.

Come, good Lord, with courage arm us,
Persecution rages here;
Nothing, Lord, we know can harm us,
While our Savior is so near.
Glory, glory be to Jesus,
At his name our hearts do leap,
He doth comfort and doth free us,
The good Shepherd feeds his sheep.

Here's the Prince of our salvation,
Saying, "Fear not, little flock:
I myself am your foundation,
You are built upon the rock.
Shun the paths of vice and folly,
Scale the mount although 'tis steep;
Look to me and be ye holy,
I delight to feed my sheep.

—Selected by M. C. Pierce.

The Kingdom at Hand.

A. C. LONG.

John the Baptist, Christ, the twelve apostles, and the seventy disciples, preached the kingdom at hand eighteen hundred years ago. And on account of this, many have supposed the kingdom is already set up on earth. But this cannot be, for many passages of Scripture teach that the kingdom will be established on the earth at the second advent of Christ. See Matt. 25: 31-34; 2 Tim. 4: 1; Rev. 11: 15. The word kingdom occurs about 158 times in the New Testament, and about 248 times in the Old Testament. This word, like every other word, has its primary and secondary meanings. The word kingdom in its fullest sense embraces the king, subjects and territory. In its secondary sense it may refer to the king alone, or to the territory alone, or to the subjects—those persons preparing themselves for the kingdom. In this last sense it is several times used in the parables of our Savior. See Mat. 13: 47.

To show that the word kingdom refers to the territory we quote from Dan. 7: 25. "The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." In this passage the word kingdom refers to the territory under the whole heavens. "They shall gather out of his kingdom [territory of kingdom] all things that offend," Matt. 13: 41. These passages are sufficient to show that the word kingdom sometimes refers to the territory.

We shall now show that the word kingdom refers to the king alone. When Jesus rode

into Jerusalem, the multitude cried out, "Blessed be the kingdom of our father David that cometh in the name of the Lord," Mark 13: 10. Luke in recording this same event uses the following language: "Blessed be the king that cometh in the name of the Lord." 19: 38. The prophecy fulfilled in this event is as follows:—"Behold, thy kingdom cometh unto thee," Zach. 9: 9. In this first passage the word kingdom refers to the king, as is evident from the last two passages. We now give another passage: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force," Matt. 11: 12. The Diaglott renders this as follows:—"From the days of John the immerser till now the kingdom of the heavens have been forcibly assailed, and the violent seize it." It was the king that suffered violence, and it was he that was taken by force, or seized. Consequently the word kingdom refers alone to the king.

With this understanding of the word kingdom it is evident that when John the Baptist and the disciples preached the kingdom of heaven at hand they understood that the king was at hand? The Diaglott renders the original for the kingdom of heaven is at hand, "The Royal Majesty of heaven has approached." This Royal Majesty was Christ. He was the King of the Jews. He was to occupy the throne of David: but they rejected him. They would have no king but Caesar. After Christ was betrayed they brought him before Pilate, who questioned him about his kingdom. He replied, "My kingdom is not of this world, for then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence," John 18: 36. Christ had offered them the kingdom, but when they rejected and condemned him to death he replied, "Now is my kingdom not from hence; that is, my kingdom is now removed from this time further into the future." After this time we have no record that the apostles or disciples ever preached the kingdom of heaven was at hand.

Our Savior uses this expression in prophesying of certain events that would take place immediately before his second advent, and says, "When ye see these things come to pass know ye that the kingdom of God is nigh at hand, Luke 21: 31. Matthew, in recording this same matter, says: "Know that he is near, even at the doors, 24: 32. From these passages we learn that the kingdom is at hand when Christ's advent is at hand; and also that the kingdom is at hand just prior to the second advent; and consequently looks to the second advent for the time of its establishment.

From the above reasoning we are forced to one of two conclusions: first, that the kingdom at hand must mean the king at hand; or secondly, that the expression "at hand," must cover the whole of this dispensation. While we believe that the first conclusion is the most legitimate, yet nevertheless the expression 'at hand' in several cases does not cover this entire dispensation. We shall here give a few examples: "Let your moderation

be known unto all men; the Lord is at hand," Phil. 4: 5. "The end of all things is at hand," Rom. 13: 12. The original word translated at hand is also rendered draw near, come near, approach, be nigh. From all this we can safely conclude that there is no evidence from the expression 'at hand' to indicate that the kingdom has already come, but that it is still future, near the second advent of Christ, and looks to that event for the time of its establishment on the earth.

We conclude this article by quoting the language of our Savior, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," and shall execute justice and judgment in the earth," Jer. 23: 5. "The Lord Most High is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet," Ps. 47: 2, 3.

Emporia, Mo.

The Reign of Christ.

B. G. ST. JOHN.

"BEHOLD, a king shall reign in righteousness, and princes shall reign in judgment," Isa. 32: 2. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth," Jer. 23: 5. "The Lord Most High is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet," Ps. 47: 2, 3.

The prophet Nathan was sent to king David with this message from the Lord: "Thou shalt not make me an house to dwell in. It shall come to pass when thy days be expired that I will raise up thy seed after thee which shall be of thy sons, and I will establish his kingdom,—He shall build me an house, and I will establish his throne forever, *I will be his Father and he shall be my Son*, and I will settle him in mine house and in my kingdom forever, and his throne shall be established forevermore." 1st Chron. 17th chapter. This language cannot apply to king Solomon, for his kingdom terminated; it can only apply to the son of Mary, of whom the angel Gabriel assured her that he should be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. For the coming of this kingdom, our Lord taught his disciples to pray, and for which most earnest, heart felt supplications have ascended to heaven as incense, for these eighteen hundred years, and yet it comes not. Satan is yet the god of this world; he is increasing and intensifying the wickedness in it, and is carrying things with a high hand generally, probably because he knows that he hath but a short time; yet his reign, thank the Lord, is soon to end, and the nations over which he has swayed his dark sceptre so long, are to be destroyed and Satan with them; for the God of heaven shall set up a kingdom which shall never be destroyed; it shall break in pieces and consume all these kingdoms, and it shall stand forever. "And

the kingdom and dominion of the kingdom under the be given to the people of Most High, whose kingdom, and all dominions obey him."

In 1st Tim. 6, Paul gives us a key to keep without speaking of our Lord Jesus Christ, he shall shew himself only Potentate, the King of lords, who only hath in the light which no man to; whom no man hath whom be honor and power.

The ruler of this kingdom of David, the King to be accredited, according to the prophet Nathan, is to be the Son of God, rule over all the earth, till he hath put all enemies the last enemy that death." What man is it "Man Christ Jesus," to redeem his people from them in his kingdom? as well as the Son he comes again to our he comes in the cloud and great glory, having he comes as "King of Heaven and assumes Royal—proceeds at once to fit people, by inaugurating kingdom on the earth raised from death, the to immortality, and to him on the earth. The earth, it appears duration; it will eradicate all the evil it with during the diabolical rule. In I shall reign with him may possibly require the earth to the blessing before sin and evil.

Under this reign of Potentate, "all evil of the earth; even acknowledge the destroyed from among righteous shall shew kingdom of their is to deliver up ther, that God make the earth will be rest there is to be alleled for several time of the world epoch of the salvation Dan. 12: 1; Mal.

May we all, continually upon the girt with truth, and ing, eyes and the first sound heralds eternal We are in, or shrill notes will fidel slumbers,

Meetings in Michigan.

JOHN BRANCH.

DEAR BROTHER: As this morning finds me enjoying a reasonable degree of health, I will try to say a few words of encouragement thro' the ADVOCATE. I left home the first day of December, 1881, to hold protracted meetings, and I have only been at home nine days since that time; all of my time has been used in preaching, trying to magnify the law of God and build up the cause. While I have been from home I have spoken 77 times, besides preaching until 12 and 1 o'clock at night, after we would get home; and during the day in many places it would have been easier to have preached a sermon, for we used nearly the whole day in explaining from the Bible. But I have no complaints to offer about this; I feel as though the Lord had ordered my steps. Thus far 34 have commenced to keep the Lord's holy Sabbath under my labor this winter, and all of them I believe are steadfast.

I am now holding meetings here in Colfax, Wexford Co. This is a new country not very thickly settled; but the people are very kind and appear to be interested. Three have already commenced the observance of the seventh day Sabbath. Others I think will come and go with us. I feel as though time is short, and what is done must be done quickly. People are very anxious to hear, and this gives me much courage to go forth and labor in the great vineyard of the Lord. For about four weeks I have been suffering quite badly with my throat, but I have not lost an evening on this account. I begin to feel now that I must soon take a little rest. I sometimes feel as though I had to make quite a sacrifice, but when I think of the great sacrifice that the Savior made I am encouraged to go on again. Sometimes I feel quite weak and illiterate, but then again I remember that God's grace is sufficient. Sometimes the enemy tries to make me think I do not get reward enough, but I have so far been able to overcome this by remembering that I shall be rewarded at the resurrection of the just; and not only so, I remember that I am no better than the apostles. I have never been without a meal, or been obliged to stop preaching for the want of clothes. My faith grows stronger each day I live, and I am fully satisfied that if preachers would go trusting in the Lord they would never want. I am bound to trust my Father for this, at any rate, and just the trials he sees fit for me to endure I shall try to meet. Brethren, remember me at a throne of grace.

I should like to visit the little church in Barry Co. once more. I have not been able to meet them this winter, but I expect to make them a visit before long. I am receiving letters almost every week to go to some new point and hold meetings. I would like to fill all of them, but cannot; I feel as though men that can preach ought to be at work; the Lord is going to come and reckon with us soon, and I fear that many will have it said in that day that they have hid their talent.

My preaching brethren, let's all awake,
And for the sword God's word we'll take;
And for a warrior's shield we'll use,
Unshaken faith in Jesus' love;
And for our leader let us claim
The Lamb of God that once was slain.
It will not do for me to break
The law, that God from Sinai spake;
For in this law our hopes depend;
Then let us fight until the end.

Now in the past twelve hundred years
Old kingly Rome has tried to prove,
That she had power thus to decree
And change God's holy Sabbath day,
But now we see some change is wrought,
Her awful power is finally broke;
And since that time the signs have shown,
That Jesus is coming very soon.

Then of this warning let us share,
And for his coming all prepare,
Now on this earth there's naught but strife,
And pain and tears through all our life;
But in the earth to be renewed
There's no more death and no more pain.
Then oh, my soul, arise and sing,
Jesus, my shepherd, Savior, King,
For with his blood the price he paid,
And to the rebel sinner gave,
A chance to come and be an heir,
And free salvation fully share.
Then, oh, my soul, now give consent,
If you have faith why not repent,
And have your sins all washed away,
By the spilt blood on Calvary?
Then thro' the darkness and the light,
Be sure and keep the prize in sight.

Cadillac, Mich.

From Sister S. E. Price.

BRO. BRINKERHOFF: With your permission I will address the brethren and sisters scattered abroad. It is not because I have lost my love for you, or the good cause of our Master, that I have not written for so long, but I am a poor writer, and have the care of a large family, so that my time is taken up of Sabbaths reading, and other times with home duties. Since I wrote last I have had trials and disappointments, but many and great have been the blessings which our heavenly Father has bestowed upon me. My husband has become a Sabbath keeper, and we are trying to so live that we may make an unbroken family in the kingdom. The loss of our little girl in Sept. was indeed a heavy stroke upon us, and we still feel its heavy touch; but I feel that it has been the means of bringing me nearer to God, and make one more tie to endear the kingdom to me, and make me long more earnestly for the coming of the Lord, and a home in the earth made new. Dear sisters and brothers, we ask you to pray for us that we may make an unbroken family in that day, where death can never separate us. We would love very much to have some preaching in this place, and think perhaps much good might be done; we have learned that there is a S. D. A. sister living in South Danville, about 2 1/2 or 3 miles from us, and another living 3 or 4 miles from Danville. We think perhaps means could be raised to bear expenses. Should anyone think of visiting us please address A. S. Price, Danville, Vermillion Co., Ill, or call on us, living at the south-east corner of the Spring Hill Cemetery. We would very much love a call from any of our Father's household, and our place is easy found, if any should be passing near here. We love the weekly visits of the ADVOCATE and feel that we should be lost without it, and hope and pray that it may be sustained and upheld

till Jesus comes to gather us into one fold, with one Shepherd, where we shall dwell together forever. Oh will not this be worth striving for? my heart responds, it will. As ever your sister in hope of eternal life when Jesus comes.
Danville, Ill.

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Amanda L Kemp \$1, R A Winchester 50 cents, Mrs Mary Mendenhall \$2.45, G W Admire 50 cts, A J Hayes, M C Pierce, W O Munro.

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Mrs Mary Mendenhall, W C Long.

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