

Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

VOL. XIX. Marion, Iowa, Third Day of the Week, 26th Day of the 1st Month, 1884. (April 22, 1884.) No. 4.

The Advent and Sabbath Advocate,
IS PUBLISHED WEEKLY BY
Jacob Brinkerhoff,
at MARION, LINN COUNTY, IOWA.

TERMS.—Two dollars per year. One dollar and a half to new subscribers. Free to those unable to pay. Specimen copies sent free.

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

The Death of Moses.

CHAS. W. MANSON.

Get thee up, thy days are numbered,
And from Pisgah's height behold
That which, ere thy fathers slumbered,
I had promised them of old,
Came the dreaded and the holy
Voice of his Almighty God,
And the prophet, meek and lowly,
Yielded to the chastening rod.
Soon the last farewell was spoken;
Gaining Pisgah's dizzy height,
Canaan's vales and mountains broken
Spread before his ravished sight.
Far away, in silent splendor,
Rose Mt. Carmel's rocky crest,
And the sunshine bright and tender,
Feil on Zion's green-robed breast.
In their far-away positions
Hebron rose, and Askelon,
Eshcol's stream and winding Kishon's
Waters glistened in the sun.
Well had nature done her duty;
Fair the landscape that he saw;
And he long gazed on its beauty,
Filled with reverential awe.
Then he closed his eyes contently
On earth's vales and mountains gray,
And Jehovah, sadly, gently,
Laid his erring child away.
And when night's still shades came creeping,
Israel's hosts lay bowed with grief,
In the plains of Moab, weeping
For their God-appointed chief.
He had sinned, and life had given
As a forfeit to his God;
But how oft, when others, driven
By the weary way they trod,
Murmuring brought vengeance o'er them,
He, himself, stood firm and true,
Pleading with them, pleading for them
As no other man could do.
Now, alas! his work was ended,
He their ranks no more would lead,
When God's arm in wrath descended
He no more their cause could plead;
Nevermore their murmured crying
Would with trouble fill his breast;
Sadly Moab's winds were sighing
O'er his brave heart, laid to rest.
Marion, Iowa.

The Kingdom of Christ.

A DIVINE, VISIBLE MONARCHY ON EARTH, OVER
ALL NATIONS, YET NOT OF THIS WORLD.
THAT our Lord and Savior Jesus the Christ
is a king is believed and confessed by all who,
intelligently, call him Lord; but regarding

the nature, time, and place of his Kingdom there is great diversity of belief.

The importance of having correct conceptions of Christ's Kingdom will also be generally conceded. It is because we have strong convictions of the importance of this subject that we bring it before you, and entreat your patient attention to what we have to say regarding it.

Another point on which we assume agreement is, that the Holy Scriptures are the only reliable source of information regarding the Kingdom of Christ. All that we have truly learned about Jesus himself, has been received from the Sacred Volume; and from the same Divine Oracle alone do we get a trustworthy answer to the inquiry—"What is the kingdom of Christ?"

But here a very important difficulty presents itself. While all professing Christians profess to take their beliefs about the kingdom of Christ from the Bible, they differ widely as to what the Bible says. How is this? Simply because the language of Scripture is not understood in the ordinary sense. There are two senses in which ordinary language is understood, viz.—the literal and figurative; but the language of the Bible is, by many, interpreted on different principles. There is the allegorical sense, by which the language is made to mean something very different from what it expresses. For example, we read in the book of the prophet Isaiah of a happy coming time, when mankind shall live in perfect amity with each other the whole world over, and learn war no more; when the lower animals in harmony with mankind, shall cease to tear and kill each other, "When the wolf and lamb shall feed together, and the lion shall eat straw like the ox." These words, we are told, do not mean that "The wolf," we are informed, means "the fierce rapacious enemies of the flock of Christ." "The lamb," means the disciples of Jesus. "The lion," represents the blood-thirsty foes of the church. "The ox," means the preachers of the gospel, and "the straw" is the gospel itself!

Akin to the allegorical mode, there is what is called the spiritualistic; more correctly, the fanciful, by which the true and faithful words of the Almighty are subjected to a process resembling that by which God's good grain is deprived of its nutritive qualities by mashing, boiling, evaporising, and condensing, till a "spirit" is obtained, which in the opinion of many works incalculable evil to the sons of men. Truly, "God made man upright, but he has sought out many inventions."

Not on those lines do we seek to lead you to the conclusions argued for in this lecture. Our appeal is to the language of the Scripture, understood in the ordinary acceptance of the terms employed, in accordance with their grammatical construction and obvious sense, viewed in the light of the context. Thus we adopt the canon of Hooker, that "When the literal sense will stand, the furthest from the literal is generally the worst. There is nothing more dangerous than this licentious and deluding art (spiritualizing)

which changes the meaning of words, as alchemy doth, or would, the substance of metals, making of anything what it pleases, and bringing in the end all things to nothing."

In accordance with this rule, then, we proceed to demonstrate from the language of Scripture, that the kingdom of Christ is a divine, visible monarchy on earth, over all nations, yet "not of this world."

The first testimony to which we call your attention is the words of the angel of God addressed to Mary, the mother of our Lord. Luke 1: 30-33, "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall 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."

It is surely reasonable to believe that the words of this promise were intended to be understood by Mary, according to their common usage among the Israelitish people! There is no explanation otherwise by the angel; no guard against understanding the language in its current sense. To Mary, and every Hebrew living at the time, the terms "House of Jacob" and "Throne of David" conveyed one uniform idea. I need not tell you what that idea was. The hope of the Israelitish people were fixed on the promised Messiah; they looked forward with longing expectancy to the advent of a son of David to sit on David's throne, rule over the house of Jacob, and make it the head of the nations.

These hopes and expectations were founded on the words of the holy prophets of the God of Israel, who spoke as they were moved by the Holy Spirit. Look at some of these prophetic words, and see whether they warranted the expectation by the Hebrews of a re-occupation of David's throne and kingdom. Take, first, this familiar prediction, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, to order it, and to establish it with judgment and with justice for ever and ever." Isa. 9:6,7.

It is admitted by all who receive this prophecy as the word of the Most High, that the illustrious person spoken of is indeed the Son of the Highest, our Lord and Savior. Why, then, should there be any doubt that "the throne of David" is to be occupied by him as the king of Israel? What else could the people of Israel take the words to mean than that the promised one should reign visibly amongst them, henceforth and forever?

The phrase "Throne of David" was current among the Hebrew people as equivalent to the throne of Israel. More than 400 years after David had fallen asleep, and a long line of kings had succeeded him, the seat of royal

E. ROWLEY.

(Concluded.)

ty in Jerusalem was still called "the throne of David." In the book of the prophet Jeremiah you will find examples of this usage, as "Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, . . . with drunkenness." Jer. 14: 13. Again, "It shall come to pass, if ye diligently hearken unto me, saith the Lord, . . . then there shall enter into the gates of this city kings and princes sitting upon the throne of David." Jer. 17: 24, 25. The same language is used regarding Coniah, the son of Jehoiakim, king of Judah, "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Jer. 22: 30. Once more Jer. 36: 30, "Thus saith the Lord of Jehoiakim king of Judah; he shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost."

With such evidence before us, fixing the meaning of the phrase, the throne of David, can we reasonably doubt that the angel of the Lord used the words in the same sense when he announced to the Hebrew maiden in Bethlehem, "Thou shalt bring forth a son; he shall 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 for ever?"

That the throne of David, promised to the Messiah our Lord, is the seat of kingly rule which David held, is strikingly confirmed by the prediction recorded in Ezek. 21: 25-27, "Thou profane and wicked prince of Israel" (Zedekiah, the last king that has reigned over the house of Jacob), "whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: it shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until he comes whose right it is, and I will give it him." Who is he of whom Jehovah speaks here when he says, "I will give it him?" You all are ready to respond, "Jesus the Christ!" Well, what was the thing referred to when the Lord said "I will give it him?" Surely that which was to be overturned—emphatically; and to be no more till he came whose right it is, viz., the diadem removed, the crown taken off the profane and wicked prince Zedekiah. And does not the word of the Lord here spoken by the prophet Ezekiel point to the same thing as the angel of the Lord did, when he promised to Mary that her illustrious son would sit on the throne of his father David, and reign over the house of Jacob forever?

The place of David's throne was Mount Zion in Jerusalem, and there the throne of Messiah, the king of the Jews, is to be "established with judgment and justice for ever." "Yea," saith Jehovah, "I have anointed my King on Zion, the hill of my holiness" Ps. 2: 6. "The Lord hath chosen Zion." "There," said he, "will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame, but upon himself shall his crown flourish." Ps. 132: 13-17, 18. "The Lord shall send the rod (or sceptre, of thy strength out of Zion: and rule thou in the midst of thine enemies" Ps. 110: 2. "The moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign on Mount Zion and in Jerusalem, and before his ancients gloriously." Isa. 24: 23.

What a travesty of the Divine Oracle have those interpreters made who explain Zion to mean the Christian Church! Few terms in Scripture have their meaning better fixed than the word Zion, by frequent reference and honorable mention. Thus we read of the "captivity of Zion," Ps. 136: 1; of Jehovah having "mercy upon Zion," and rebuilding it, Ps. 102: 13-16; of her judges "being restored at the first," Isa. 1: 26; of the Lord creating "upon every dwelling-place of Mount Zion and her assemblies, a cloud of smoke by day, and the shining of a flame of fire by night" Isa. 4: 5; of Zion being "built up with blood," and "ploughed as a field," Micah 3: 10-12; and of "the waste-places" of Zion being comforted, Isa. 61: 3. Regarding the meaning of "Zion" in these places there is no dispute; why, then, should the word Zion, when spoken of as the place where Jehovah's Anointed shall sit and rule, be explained to mean heaven or the Christian Church? Nowhere in Scripture is the word so interpreted. What else, then, than the exigencies of a mistaken theory, calls for such an explanation of it? "Swear not by Jerusalem," said the Lord himself, "for it is the city of the Great King." Matt. 5: 35.

But, while Zion shall be the place of Messiah's throne, and Jerusalem the metropolis of his kingdom, his dominion shall extend over all nations. "Thou art my son; ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces as a potter's vessel." Ps. 2: 7, 8, 9.

The picture which these words call up before one's mind, does not at all resemble the common theological representation of Christ's kingdom as an invisible reign in men's hearts. The vision described is the Anointed of Jehovah sitting on his throne on Mount Zion, ruling the nations of earth to its utmost bounds, with a sceptre of iron—rebelliously wicked nations, that shall, like a potter's vessel, be broken to shivers. As is also predicted in Ps. 110. "The Lord shall send a rod of thy strength out of Zion; rule thou in the midst of thine enemies." Those over whom the Messiah is represented as ruling in the midst of, are not reconciled, converted nations, but enemies. By his righteous and resistless rule, however, "he will subdue the heathen people under him;" and "all nations and languages shall serve him."

In further elucidation of our thesis regarding the kingdom of Christ, we call your attention to the remarkable vision given in a dream to Nebuchadnezzar, king of Babylon, recorded in the book of Daniel, chapter 2. The image of a man, whose brightness was excellent, and whose form was terrible, stood before him. The head, was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet partly iron and partly clay. While the awe-stricken king gazed on this wondrous form, he saw a stone, which was not in hands, smite the image on the feet, and break them in pieces. Then, lo! the iron, the clay, the brass, the silver and the gold, lay one heap of shivers, and became "as dust of the summer threshing-floor," and the wind carried them away, till not a fragment remained; while "the stone that smote the image became a great mountain, and filled the whole earth."

[To be Continued.]

AND yet there is still another point in difference that I hold to be of more importance than the foregoing subject, and that is the subject of the Sabbath day. I think, if I understand your views, that you do not object to the Sabbath of the fourth commandment, nor to the perpetuity of the law of ten commands. If you hold to your former views I think they were something like this: That the seventh part of time is enforced by the fourth command. If this is your present position I must tell you as plain as I can that I think it shaky, to say the least. Let us look at the subject squarely and fairly. As you do not object to the law you will not deny but the violation of it is sin. Now, let us see if you can labor on the seventh day, and not violate the law of the Sabbath. "And God said, Let there be light and there was light; and God saw the light that it was good; and God divided the light from the darkness," &c. All that you can commemorate of the work of creation on this first day is that part of the work that was performed on that day; neither can you commemorate any other part of creation on the first day, much less God's rest day; and yet this is the seventh part of the week. There are six of these days divided off by the different parts of the work wrought, and by the terms evening and morning; and on the seventh day he rested from all his work; and he blessed the seventh day, and sanctified the seventh day, and afterwards commanded that it be kept holy. And this is all done because he had rested on it from all his works.

Now as you hold that the law is all right, we will see if it can be applied to any other day but the seventh. First God rested, on it and no other; he blessed it and no other; he sanctified it and no other; he commanded it to be kept holy and no other; it is a Sabbath day, for it is the rest day; it is a good day for it has God's blessing; it is the day for worship, for it is sanctified (set apart for sacred use, Webster); it is commanded to be kept holy. Here are four elements that enter into the seventh day which constitute it a Sabbath. Now if Sunday is a Sabbath, in any sense of the term, it must have these four essentials to make it such; and when God gave the command from the top of Sinai's flaming summit he refers you back to these facts of resting, blessing, and setting apart his rest day, as the reason why he commanded us to keep it holy; and although it is the seventh part of the weekly cycle it is now and forever fastened to the seventh day, and you are not honoring God's Sabbath (rest day) by remembering the first day of the week. You are not honoring God for his blessing the Sabbath by keeping Sunday. You are not resting on a sanctified and sacred time by resting on the first day.

You are not keeping holy the day that God commanded by keeping Sunday. You have no blessing promised, nor any punishment threatened for keeping the first day, or laboring upon it. Now, unless that command has been abolished you must be a transgressor every time you do common labor upon it; and if this remark seems severe, I want you to assume for a moment that the foregoing is Bible truth, and see if you can put it in any milder form; for I do not want to hurt any man's feelings: but it is time that the plain truth must be spoken.

The Sabbath was made for man on the last day of the first week of time, before sin en-

tered into the world. It has been his solace in toil and weariness; it has been the sign that has divided God's people from the wicked world in all the ages of apostacy from God and his truth. It has pointed his children back to the time of the creation of the world and to the Creator himself. Our blessed Lord's custom was to honor his Father's command by going to the place of worship, and teaching Paul, the great apostle sent to the Gentiles, honors it by doing the same thing; history says that he knows little who do not know that it was observed for several centuries this side of the apostles of the Lord. And from the time of Constantine for one thousand years, it has stood and received anathemas of Popes, priests, fires, sword, rack and dungeon. It has stood against its rival Sunday and pointed back to the Creator of the heavens and earth, as the object of our adoration, and Sunday pointed to the sun as the object of worship. Since the reformation it has been a Phoenix like, from its ashes, to adorn the commandments of God (the Father) having the faith of Jesus (his Son). It is up to-day in this Christian dispensation receives the anathema, Old Jewish Sabbath from Baptists, Methodists, Presbyterians, Campbellites and every other religion except Seventh-day Baptists and Adventists. But it is not annihilated. It is immortal; it is truth, and truth is immortal; but the day Sabbath is not Bible truth; it is a counterfeit; it is false; it is a mortal, it is mortal and must perish, why will it be if its advocates do not its ruins.

As we have said, the Sabbath origin in Eden, the paradise of the fore sin entered into the world, and it will live to bless its lovers and priests, kingdoms and empires and flee away like the chaff before and thrones and dominions fall more. It will stand up when sin shall have passed away, and there great white throne, in "the new heaven and the new earth, which I shall make new" saith the Lord; and your seed and your name remain, and you shall pass that from one new moon and from one Sabbath to another flesh come to worship before the Lord." I love the Lord's Sabbath is like a gleam of sunshine to be cared. It comes none too often for mortal and spiritual welfare, a hail its return when I assemble a great congregation before the throne to worship the author of the Sabbath. Bro. G., I want you a certain garment; no odds will take up your Bible and press it for it contains the sentence of death and read that passage found in 12: 13 and 14, and my prayer will press upon your mind the truth with the same fervency petition him for the gift of life; it depends upon obedience to the truth. Yours for the whole truth, li mortality.

Woodward, Iowa.

The Object of His

I would call the attention of those texts that positively testify will be renewed for the future of God's people. Reference to 2 Pet. 3: 13; but there is a

tered into the world. It has been his solace in toil and weariness; it has been the sign that has divided God's people from the wicked world in all the ages of apostacy from God and his truth. It has pointed his children back to the time of the creation of the world, and to the Creator himself. Our blessed Lord's custom was to honor his Father's command by going to the place of worship, and teaching. Paul, the great apostle sent to the Gentiles, honors it by doing the same thing; and history says that he knows little who does not know that it was observed for several centuries this side of the apostles of our Lord. And from the time of Constantine, for one thousand years, it has stood and received anathemas of Popes, priests, fires, and sword, rack and dungeon. It has stood up against its rival Sunday and pointed away back to the Creator of the heavens and the earth, as the object of our adoration, while Sunday pointed to the sun as the object of worship. Since the reformation it has arisen, Phoenix like, from its ashes, to adorn and bless that people which John saw keeping the commandments of God (the Father,) and having the faith of Jesus (his Son). It stands up to-day in this Christian dispensation and receives the anathema, Old Jewish Sabbath, from Baptists, Methodists, Presbyterians, Campbelites and every other religious sect except Seventh-day Baptists and Adventists; But it is not annihilated. It is immortal, for it is truth, and truth is immortal; but Sunday Sabbath is not Bible truth; it is an error; it is a counterfeit; it is false; it has no foundation, it is mortal and must perish, and happy will it be if its advocates do not perish in its ruins.

As we have said, the Sabbath had its origin in Eden, the paradise of God, before sin entered into the world, and is immortal; it will live to bless its lovers when Popes and priests, kingdoms and empires crumble and flee away like the chaff before the wind, and thrones and dominions fall to rise no more. It will stand up when sin and death shall have passed away, and there, before the great white throne, in "the new heavens and the new earth, which I shall make shall remain before me saith the Lord; so shall your seed and your name remain, and it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." I love the Lord's Sabbath here, its dawn is like a gleam of sunshine to banish toil and care. It comes none too often for our temporal and spiritual welfare, and I hope to hail its return when I assemble with the great congregation before the great white throne to worship the author of the Sabbath. Bro. G., I want you to lay off a certain garment; no odds what it is called; take up your Bible and press it to your heart, for it contains the sentence of *life* and *death*, and read that passage found in Ecclesiastes 12: 13 and 14, and my prayer is that God will press upon your mind convictions of truth with the same fervency as you would petition him for the gift of eternal life, for it depends upon obedience to his commands. Yours for the whole truth, light, life and immortality.

Woodward, Iowa.

The Object of His Coming.

I would call the attention of the reader to those texts that positively teach that this earth will be renewed for the future inheritance of God's people. Reference has been made to 2 Pet. 3: 13; but there is a thought in it that

suggests that the idea was not original with Peter, or that he was not the first that mentioned it: "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." It appears, then, that God had, at sometime, "promised" "new heavens and a new earth," and that Peter referred to this "promise." But bear in mind that this promise included, not only the earth, but also "a new earth." Now, this phrase, "new heavens and a new earth," is used but once, besides in the text referred to, in the Bible, and that is in Isa. 65: 17, which reads as follows: "For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind." Isaiah spoke by inspiration, Peter quoted him; God says, "Behold, I create new heavens and a new earth," and Peter says, "According to his promise we look for 'new heavens and a new earth.'"

But there is an objection offered to the effect that this "new heavens and a new earth" is simply a new arrangement, or change from Jewish to Christian worship; *i. e.*, a change of dispensations, and the following verses are referred to in support of this view: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Ver. 20.) "They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them." (Ver. 21.) "They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (Ver. 22.) "They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." (Ver. 23.) It is said that, since there will be no death in the future state, ver. 20 can have no reference to the future, for there it is stated that "the child shall die an hundred years old;" and, as in the future there will be no sin or sinners, the verse must have reference to this state, for it says that "the sinner being an hundred years old shall be accursed." But this objection is not so valid as at first sight it appeared; for the verse begins with "there shall be no more thence," *i. e.*, these things shall not be in the new heavens and new earth. Here man but begins life when he dies, and though he may live to be a hundred years old, he "hath not filled his days;" for sin has cut them off, and he dies, and it can be truly said that he died as a child "an hundred years old;" but it "shall be no more" on the "new earth;" here man may live to be a hundred years old and be a "sinner," and "be accursed, but it shall not be so "thence"—on the "new earth"—*i. e.*, these things that this state is heir to shall not be in the future; for God shall make all things "new."

The objection founded on ver. 21 is, I should say, a rather lazy one; for it is objected that we shall work there, hence we can not "build houses" and "plant vineyards." There seems to be a tendency to believe that, when we get into glory, wherever it may be, we shall fold our hands and do nothing but praise and shout and sing, and have a "jubilation;" but God's first design in creating man was that he might replenish and subdue the earth; and after he "planted a garden eastward in Eden," he took the man, and put him into the garden of Eden "to dress it and to keep it" (Gen. 1: 27; 2: 8, 15); and when Eden is re-

stored I think man will "dress and keep it." Jesus said that he would not eat any more of the passover till it is fulfilled in the kingdom of God; and that he would drink henceforth of the fruit of the vine until he drinks it new with his disciples in his Father's kingdom. (Luke 22: 16; Matt. 16: 29.) But how can they drink wine in the future if there are no vineyards, or eat bread if there is none raised? The fact is, "they shall plant vineyards and eat the fruit of them." Here they build houses and die and leave them to others—if mortgages don't swallow them up—but there they will inhabit them. "They shall not build, and another inhabit." Here they may plant vineyards and somebody else live on them; but there they shall eat the fruit of them. "They shall not plant and another eat." And the prophet adds, "for as the day of a tree" (not in time, but in glory and thriftiness) "are the days of my people, and mine elect shall long enjoy the work of their hands." (Ver. 22).

As there will be no births in the kingdom of God, it is argued that verse 22 can not refer to the future state; for that states "they shall not labor in vain nor bring forth for trouble." That may be so by the way of contrast with the present state of things; for here a godly mother may bring forth children only for the gallows and to her sorrow; but there that will have done away. All the children that inherit the kingdom of God, whether old or young, will be the seed of the blessed of the Lord. Then it may appropriately be said: "For they are the seed of the blessed of the Lord and their offspring with them" [are the seed of the blessed of the Lord], for those that are not "with them" are cast off.

But hear what the prophet says in verse 18, 19: "But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people her joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Then follows the verses we have quoted, which shows it is a series of blessings in the "new heavens and new earth," and not coupled with curses. Bless God, we have heard the "voice of weeping" here, but we shall not hear it there; but Jerusalem—that despised and down-trodden place—will be "a rejoicing and her people a joy." No weeping, no mourning, no sorrow, no lamentation; but joy and gladness forevermore. Praise the Lord; amen! "New heavens and a new earth, wherein dwelleth righteousness." Here sin and satan reign, and unrighteousness predominates; but over there, bless God, right doing all alone will reign, when sin and satan will be forever destroyed! Lord, let the new heavens and the new earth come! We rejoice, even now, in the hope of a change!—F. E. MERITHEW, in Herald of Life.

UNITED STATES Senator Ingalls, of Kansas, is credited with saying that the prohibitory liquor law of that State is more popular and better enforced than ever before. We imagine that it is more popular because it is better enforced. A law, however judicious it may be, if allowed to remain as a dead letter upon the statute book, can not of course awaken the enthusiasm or admiration of men. We are intensely practical people; we want statutes that condemn the wrong, and we want them vigorously enforced. Such laws impartially executed will usually win the approval of our people.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 26th day of the 1st month, 1884.

JACOB BRINKERHOFF, Editor.

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Special Contributors.

Bible Time.

In the appointments for the ordinance meeting of the disciples of Christ to celebrate the memorial of his death, we notice that in one or two of the First Day Adventist papers the time appointed was the next night after our appointment. Why was this, when each claimed to celebrate the Lord's Supper on the 14th day of the 1st month, according to the memorial enjoined and the time of its institution? It is a question of Bible time. Christ having become our Passover the celebration of what he has done for us takes the place of the ancient passover, for its paschal lamb prefigured the death and sacrifice of Christ. By the death of Christ we have the remission of our sins, and without the shedding of blood there is no remission. In the celebration of every event the question of the time of the celebration of it enters into the service; else it is but poor effort at such celebration. Hence the time when such service was instituted is the proper time to commemorate it. The Israelitish passover was instituted upon the 14th day of the first month, and was annually observed at that time by the Israelites. It was at that time of the year that Jesus observed the passover, and upon that very night that he ate the passover with his disciples, at the same time instituting the Lord's Supper and changing the emblems of the passover.

It was at night that the ancient passover was instituted, and it always was observed at night. It was at night that the Lord's Supper was instituted by our Savior, and it is proper that it should be celebrated at night. The night is called a part of the day, in dividing off time into periods of 24 hours each. And on the night of the 14th of 1st month was the passover held, and the Lord's Supper instituted. All Bible students know that Bible time reckons the evening and morning for a day, the night first, each period of night and day commencing at the sunset, and reaching to the next sunset, while Roman time commences the reckoning of time from midnight to the next midnight. Now all Bible people ought to be consistent with themselves and with their every position; and they who have adopted Bible time as the proper time for the celebration of the Lord's passover should discard Roman time in every particular where it conflicts with Bible time; and as there is a difference in this matter of commencing the days, between the Roman and Bible methods, the Roman should be discarded, and in the time of observing the passover, it will make the difference of a whole day, and may place us wrong where we want to be right.

In this Bible question of commencing the days is where the First Day Adventists have made the mistake we spoke of in the beginning of this article. They have considered the night of the 14th day of the first month to be the night after the 14th day instead of before it, and hence their appointment was one day later than ours. It is commendable in them to have taken up the Bible time of celebrating the Lord's Supper, but it is inconsistent in them to go by Roman time in reckoning the

days from midnight to midnight. And while they have adopted Bible time in observing the Lord's Supper on the 14th day of the first month they are inconsistent in observing the first day of the week for the Sabbath, when Bible time so clearly points out the seventh day of the week to be the Sabbath of the Lord. They should consider the matter, too, and be consistent with themselves and with truth.

Another people who are observing Bible time in the observance of the Sabbath, and commence the days correctly, are not consistent with Bible time in the observance of the Lord's Supper, the Seventh Day Adventists, but regard this as not a question of time. But as the Sabbath is a memorial institution and cannot be celebrated on any day of the week but the seventh, so is the passover a memorial institution and should be celebrated on Bible time. See the analogy, and observe that every memorial institution has the question of time included in it.

How beautifully has God arranged the matter of time which man may observe, and by which we may reckon events and periods. In the beginning he said, "Let there be lights in the firmament of the heavens, to divide the day from the night; and let them be for signs, for seasons, and for days, and for years," Gen. 1: 14. We need not stop here to notice how the appearance of the heavenly bodies constitute signs; and we readily understand that the revolution of the earth around the sun, together with the inclination of the earth's axis, produces the change of seasons. The sun appearing on one side of the earth at a time, as it revolves around the sun, causes day and night, and those two points of the appearance and disappearance of the sun, sunrise and sunset, are the natural boundary of the day; but as the night is calculated with the day part, the divine record has placed it before the day, beginning with the sunset. There are several texts which mark off the sunset as the termination of the day and the beginning of the next one. See Lev. 22: 7; Deut. 23: 11; Judges 14: 18; 2 Sam. 3: 35; Mark 1: 32; Luke 4: 40; Lev. 23: 32. The day is a division of time, of God's own appointment, marked off by natural divisions, by his own lightbearer, which was given to be for signs, seasons, days, and years.

The week is no natural division of time, marked off by any of the lights of the firmament, but the same Being who made the natural divisions also established one by direct revelation to man, giving the Sabbath, every seventh day, to divide time into periods of seven days, or weeks.

The month is a natural division of time, brought about by the changes of the moon; and as often as the new moon appears, so often is there a new month. This lesser light, given to rule the night, marks off a portion of time, according to Gen. 1: 14.

The year is the longest natural division of time we have in common use; and this, too, is marked off by the lights of the firmament of heaven. A year is the period of time in which the earth moves around the sun, and in its revolution we have the seasons of Spring, Summer, Autumn, and Winter. When nature is reviving or renewing, after the locking up or the death of winter, called the Spring, when the springing up into life of seeds into plants, and grass and trees put on their beautiful garb of green, it seems properly to be the beginning of a new year. This seems to correspond with the creation, when the Creator brought all nature into existence. Natural science calls the two most prominent chan-

ges of the seasons, equinoxes, and the equinoxes not working in conjunction with the moon, they do not come at the beginning of a month; and the equinox is a fixed point for the beginning of the season. But in counting the days of the year, as marked off by the moon into months, the beginning of the year, or of the first month, is counted from the new moon nearest to the Spring equinox, whether before or after it, through the year. Thus is was when the Israelites went out of Egypt that month was the beginning of the year to them, and in that month was the passover. This method of reckoning time is still observed by the Israelites; it is Bible time; it is natural time; and it is marked off by the great light bearer of the earth. Let this beginning of the year be observed and all will be plain.

In considering the subject of sacred time we see how the Great Apostasy has sought "to change times and laws," and as far as its power has gone has induced many people to follow its appointments, as the man of sin. And although acknowledging the existence of the Supreme Being yet this apostate church and power by her interference with the times of God's appointment, and coming between the people and God, has, we may say, as Paul predicted, sat in the temple of God, acting as though it were God.

The Roman church and power has set its hand to change the Sabbath of rest, commanding the church to observe the first day of the week instead of the seventh, instituting a rival to the memorial of the Lord's creative work and rest. The Roman church power changed the observance of the Passover or Lord's Supper from the 14th day of the 1st month to the Sunday following that time, calling it Easter, endeavoring to have as many as possible, of the church festivals or memorials to come on Sunday. The Roman church power has changed the reckoning of the beginning and ending of the days from the natural divisions, by reckoning the day from midnight to midnight, instead of from sunset to sunset, thus arbitrarily putting her ways instead of nature, and of Nature's God. This wicked apostasy has also established a different reckoning of the months of the year, divided off by nothing in nature; and with which God's arrangement has nothing to do, giving them names after heathen deities instead of even keeping the name of God in remembrance by them; and has done the same by the days of the week, in part, the first being the rival of the Sabbath of the Lord, but well named after the sun, which some of the heathen worshiped on that day, which worship they also gave to the moon on the second day of the week.

This ecclesiastical apostasy has also interfered with the reckoning of the year; instead of taking its natural divisions it begins the year in the middle of the winter, marked off by nothing in nature, by nothing but its arbitrary appointments, which have come into general use, by her having for several centuries exercised such a full control over nations and kingdoms, and when the Protestant Reformation came there was not a full breaking away from her "times and laws" with a return to the appointments of him who made the heavens and the earth. Whose "times and laws" are we following? Should we not have a full Protestant faith? Let us look to the origin of all times and laws, and give our service accordingly. Let us be of the number who shall "ask for the old paths, and therein, and we shall find rest to our souls." Jer. 6: 16.

The First Day.

HENRY E. SPENCER.

The first day is taught by many to be Sabbath, claiming it to be the Christian Sabbath and Lord's day, during this dispute. I think differently. Is there any rent in either the Old or New Testament calling the first day the Christian Sabbath, or the Sabbath of God? Where? When did the Creator of all things set apart the first day? Do you think that either Christ or his apostles set the first day? If so, just point out the command from either to observe it, and we will keep it. What position does the first day occupy in the writings of prophets and apostles? We go back to the beginning of time and we find that the Creator worked the first six days, and on the seventh day God ended his works which he had begun. Gen. 2: 2.

Now, the facts are that God worked the first day of the first week of time, on the seventh, which was the last day of the first week of time, he rested, or sabbathed, hence it is a fact that God, in the beginning, distinguished the seventh day above the other days of the week. He chose it as the day on which to rest. He put a difference between the first day and the other days. He wrought the beginning, reserved the seventh day for himself; but the first day he gave to the people as a day on which to labor.

We come down the stream of time, years this side of creation, and we find the first day reckoned as a sabbath. "Then said the Lord unto Moses, I will rain bread from heaven for you, and you shall eat. And I will give you the Sabbath, and you shall gather a certain rate of it, that I may prove them whether they will walk in my law, or no," Ex. 16: 26. The expression, "every day," does not include the seventh day, which is clearly shown in the 26th verse, which reads as follows: "ye shall gather it, but on the seventh day which is the Sabbath, in it ye shall not gather it." Here we have the six days of the weekly cycle, on which God, in the beginning, worked; the first day is reckoned as a sabbath, but the seventh day, on which he rested at creation, is not counted as a sabbath and therefore is not embraced in the expression, "every day." It is classed as being the Sabbath.

The same rule applies to Paul's account in Rom. 14: 5, Every day alike to the Sabbath of God. The Sabbath of God from the account. "And the Sabbath of every man according to his own conscience; and when the sun was shining, every man according to his own conscience." That the seventh day is not included in the expression "every day" is seen by verse 27, which reads as follows: "for the seventh day is the Sabbath of the Lord, and he rested on the seventh day, and he blessed the seventh day, and he sanctified it." "pass that there went out some of the people on the seventh day for to gather, and they found none."

In Ex. 20 we have the Sabbath of God as an old institution. The Sabbath was instituted with the world. The Sabbath of God, which was the conclusion of the week, was the Sabbath of God.

We come down to B. C. 576, and we find the first day classed with the seventh day. The seventh day classed by the heathen as a sabbath. "Thus saith the Lord, the inner court that looketh toward the east shall be shut the six work-

The First Day.

HENRY E. SPENCER.

THE first day is taught by many to be the Sabbath, claiming it to be the Christian Sabbath and Lord's day, during this dispensation. I think differently. Is there any warrant in either the Old or New Testament for calling the first day the Christian Sabbath, or the Sabbath, or the Sabbath of God? If so, where? When did the Creator of all things set apart the first day? Do you say that either Christ or his apostles set apart the first day? If so, just point out the command from either to observe it, and we will keep it. What position does the first day occupy in the writings of prophets and apostles? We go back to the beginning of time, and we find that the Creator worked on the first day of the first week of time. He worked the first six days, and on the seventh day God ended his works which he had made; Gen. 2: 2.

Now, the facts are that God worked on the first day of the first week of time, and on the seventh, which was the last day of the first week of time, he rested, or sabbatized; hence it is a fact that God, in the beginning, distinguished the seventh day above all other days of the week. He chose it as his rest day. He put a difference between the first day and the other days. He wrought on it and thus stamped it a working day. God, in the beginning, reserved the seventh day to himself; but the first day he gave to man as a day on which to labor.

We come down the stream of time 2500 years this side of creation, and we discover the first day reckoned as a secular day. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall gather a certain rate every day, that I may prove them whether they will walk in my law, or no," Ex. 16: 4. That the expression, "every day," does not embrace the seventh day is clearly shown from the 26th verse, which reads as follows: "Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none." Here we have the six days in the weekly cycle, on which God, in the beginning, worked; the first day is reckoned among them, but the seventh day, on which God rested at creation, is not counted as secular, and therefore is not embraced in the expression, "every day." It is classed to itself as being the Sabbath.

The same rule applies to Paul's expression in Rom. 14: 5, Every day alike. The seventh day being the Sabbath of God is excluded from the account. "And they gathered it every morning, every man according to his eating; and when the sun waxed hot it melted." That the seventh day is not included in the expression "every morning," may be seen by verse 27, which relates their action on the seventh day. "And it came to pass that there went out some of the people on the seventh day for to gather, and they found none."

In Ex. 20 we have the Sabbath mentioned as an old institution. The truth is that the Sabbath originated with the first week of time. The seventh day, which was and is the conclusion of the week, was born the Sabbath of God.

We come down to B. C. 574, and we find the first day classed with the working days, and the seventh day classed by itself, as the Sabbath. "Thus saith the Lord God, The gate of the inner court that looketh towards the east shall be shut the six working days; but on

the Sabbath it shall be opened; and in the day of the new moon it shall be opened, Ezek. 46: 1. Here we have the days on which God worked called working days; but the day on which he rested is styled the Sabbath. Now it is admitted to be a fact that in the beginning the first day was a working day. God worked on it, and he not only permitted man to work on it but he taught him to do so. Where do you learn that man is under no obligation to regard the Sabbath as a delight, the holy of the Lord, honorable? that God has enjoined this upon man you can not deny. Now, you say he has taught a different doctrine elsewhere respecting the Sabbath; then you make the Bible clash with itself. There is a mistake somewhere. Let me believe it is the conflicting theology of man, and not in the Bible.

Leaving the Old Testament we come to the New, and we inquire, what position do the New Testament writers assign to the first day of the week. We remark, 1st, that the expression first day occurs only eight times in the New Testament, and is found in the following texts: Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1, 19; 1 Cor. 16: 2; Acts 20: 7. 2nd, it is nowhere recorded that our Savior ever took it in his lips. How is it possible to prove that our Savior chose the first day and taught his disciples to keep it in honor of his resurrection, seeing that he never used the expression?

We have seen that the first day in the Old Testament is the first day, and nothing more; when we come to the teachings of Christ and the writings of the apostles, with a determination to advance only as far as we can find facts on which to build, we are shut up to the conviction that the first day is not a sacred or holy day of any kind. The New Testament, like the Old, recognizes the first day as being only a secular day. Our Savior and his disciples treated it as such. This is plain from Luke 24: 13, where we read, "And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs; and as they talked together and reasoned, Jesus himself drew near, and went with them." By reading the chapter we learn that this same day was the first day of the week. Here we have the fact that our Savior and his disciples did not honor the first day, but traveled on it a distance of seven miles and a half: and this agrees with the facts connected with its origin. The day before was the Sabbath and the disciples observed it, "And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." The day embraced in the commandment is the seventh, and is found in Ex. 20: 8-11, and points back to creation for the origin of the Sabbath, the seventh day. In both Old and New Testament is the Sabbath, and the first day in both books is pointed out simply as the first day, and nothing more.

Stanberry, Mo.

Sabbath School Work in Michigan.

DEAR Brothers and Sisters: I feel encouraged about our Sabbath school work, for last fall was our first report, and then only from one school; And now we have a partial report from five, and I am in hopes that the Brethren will make a special effort to advance the work in Michigan so that we may have a full report from every school and Church in the State, for the quarter ending the last Sabbath in June. I would like to see every State form a S. S. Association, so that we may

form a general association of States. Now let us hear from some one else on the same subject.

O. C. STICKNEY, State Sec.

Hartford Mich.

SABBATH School Reports for Quarter ending March 29th, 1884. Hartford, Isabel Branch, Secretary, membership 23, average attendance 17, church membership 23, number of classes 2, 10 copies of Sabbath School papers taken, amount of contributions \$1.44. Robinson, Ottawa Co. Eunice Robinson Secretary, membership 15, average attendance 11, 3 classes. Freeland, Sagwem Co., Thomas P. Madill, no session. Irvington, Van Buren Co., Nelson Stockwell Secretary, membership 27, average attendance 16, church membership 24, 2 classes. Bloomingdale, no report, church membership 24.

GROWTH is both a privilege and a duty. Wherever there is life there are conditions of growth, and if these are not improved there must be something wrong. The Christian should grow both upward and downward; he should not only get higher, and attain a clearer atmosphere, but he should day by day become more firmly and deeply rooted, more stable and firm as well as larger hearted and clearer sighted.

It matters not how selfish a man may be, there is something in him which tells him that the selfishness he sees in others is contemptible.

Letter Department.

From Sister Eliza Rathburn.

BRO. BRINKERHOFF: I am aware my subscription for the ADVOCATE has expired. I send you two dollars to renew it, for I should feel very lonely without it as I am alone here in my faith. Sister E. Geer was here with me all winter, but has gone home to Minnesota. The Seventh Day Adventists organized a little Church at this place last fall, but they had no place in it for Sister Geer and me, as we had strongly opposed the claim of E. G. White to divine inspiration; neither did we want any place in a church where E. G. White's inspiration is made a test of fellowship. We prefer to stand outside, for we know on what we stand, the sure word of God and the testimony of Jesus Christ, and not E. G. White's testimony.

We are sorry that we could not have the privilege of partaking of the memorial supper with our brethren and sisters at the time of the passover, for we believe that to be the proper time, and hope the Church of God will soon be a unit on this point. We take great pleasure in reading the letters and articles and Editorials in our paper, and also the reports from our ministers in the field and to hear that the cause we love so dearly is progressing, and hope our brethren and sisters will all be willing to give one-tenth of all their increase for the support of the gospel. One tenth is what the Lord required in the administration of the law under the Mosaic dispensation, and we believe it is just as necessary now; and we believe if we will all adopt this plan and act in accordance with it, the church will see better days, and the car of truth will roll onward to the glory of God. Brethren and sisters, remember us lone ones, and hold us up with your prayers, that we may prove faithful under what ever circumstances we may be placed, and grow in grace and the knowledge of the truth. Your Sister in Christ, waiting for the kingdom of God.

Humbird, Clark Co., Wis.

Rules for Daily Life.

MARY E. ARMSTRONG.

Begin the day with God;
Kneel down to him in prayer;
Lift up thy heart to his abode,
And seek his love to share.

Open the book of God,
And read a portion there;
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God,
What'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Converse in mind with God,
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God;
Who gives his servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

Gobleville, Mich.

Missionary Sabbath School Manual for the Church of God.

[Continued.]

Question: Do you understand what this word sanctify means? Answer, Webster defines the word "sanctify" to mean "the act of consecrating, setting apart for sacred purposes." The word "sanctified" he defines to mean "made holy, consecrated, set apart for sacred services." So you see that in the very beginning as measured by day periods, God set apart the seventh day to a religious and holy use. And to use this day for any other purpose (except works of mercy) is to disobey the plain command of God, which says, "Remember the Sabbath day to keep it holy," Ex. 20: 8.

Question: What does the words "rest," "bless," and "sanctify" relate to? Answer, They relate directly to the day, so you see these scriptures handle the day, and this fact gives a character to the day which no other day has in the Bible. The seventh day is the day on which God rested, so it is his rest day. The seventh day is the day he blessed and sanctified, so you see it is the blessed and sanctified day of the Bible.

Question: Can you quote any more scriptures which directly point out this day? Answer, "The seventh day is the Sabbath of the Lord thy God," Ex. 20: 10. Now by reading this chapter you will see from the context we are to remember the Sabbath and keep it holy, are to work on the six days but not on the seventh day; and the reason given why we should not work on it is that it is God's day, his rest day. He 'rested the seventh day,' he 'blessed the Sabbath day and hallowed it,' Ex. 20: 11. 'On my holy day,' Isa. 58: 13. Here you notice that God calls the 'Sabbath,' which is the 'seventh day,' his 'holy day.' You now see clearly that the great fact taught by the Scriptures is that the day is sacred and should be kept as God's holy day. You see, children, that those holy men of God are talking about the day, they tell us that God rested on it, that he blessed and sanctified it, that we should remember it, that we should keep it holy. They also tell us why he blessed and sanctified it, and why we should remember it, and keep it holy. They tell us in plain words that it is his 'Sabbath, his holy day.' No other day is treated thus in the Bible.

Question: But do not some people call the

first day of the week the Christian Sabbath, or Lord's day? Answer, Yes, some people do so teach and practice, but there is not one text in the whole Scripture that represents the first day of the week as being a Sabbath, sacred or holy day of any kind.

Question: Do they not claim that our Savior changed the Sabbath from the seventh to the first day of the week? Answer, Yes, but there is not a text in the Bible that says our Savior, or any of his apostles ever changed the Sabbath of God the Father from the seventh to the first day of the week.

Question: But is it not claimed that our Savior rose from the dead on the first day of the week, and that therefore we should keep the day sacred to the memory of his resurrection? Answer, this claim is set up by many, but it must in candor be admitted that there is not a text in the entire Bible that says our Savior was resurrected on the first day of the week.

Question: But do they not quote scripture to prove that Christ was raised up from the dead on the first day of the week? Answer, They do. These scriptures are found in Luke 24, John 20, and Mark 16. Now little children, will you please turn down to these chapters and read them for yourselves, and note this fact: it was early in the morning, and the sepulcher is empty every time they visit it, Jesus is reported as already risen. So you see these chapters do not tell us just when he was resurrected from the dead, only that he was raised from the dead some time previous to the visits mentioned, just how long before these scriptures do not inform us.

Question: Is there any text of scripture in the New Testament showing us that he did not rise from the dead on the first day of the week? Answer, There is just such a text. The passage is found in Matt. 28: 1, and reads, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary and the other Mary to see the sepulcher."

Question: Who came to see the sepulcher? Answer, the Marys.

Question: On what day did they come? Answer, on the Sabbath day.

Question: Was it in the morning, noon, or evening of the day? Answer, It was in the 'end,' or as the Bible Union gives it, "late in the Sabbath," that is, on the Sabbath evening, when the visit to see the sepulcher was made.

Question: What did the angel say to the women? Answer, "He is not here for he is risen as he said; come see the place where the Lord lay," verse 6. You now see that our Savior did not rise from the dead on the first day of the week as many suppose.

Question: But is it not claimed that our Savior and his disciples met on the first day of the week, John 20: 19; Acts 20: 7; and therefore it is sacred time, the Sabbath or Lord's day? Answer, the records show that these were evening meetings, and prove nothing concerning the nature of the day. According to their own arguments the evening of the day is, all that should be observed as sacred or holy time, for they tell us that in keeping the first day of the week they follow the example of Christ and his disciples.

Question: Is it anywhere stated in the New Testament that Christ or any one else kept the first day of the week? Answer, Such a statement is not found in the New Testament Scriptures.

Question: Is it any where stated in the New Testament that any one ever kept the Sabbath? Answer, "And they returned and

prepared spices and ointments and rested the Sabbath day according to the commandment," Luke 23: 56.

Question: "Are the words 'rest,' 'blessed,' and 'sanctified,' anywhere used in reference to the first day of the week? Answer, They are not. So you see the first day is not a rest day, is not the blessed and sanctified day of the Bible; it is not singled out and made a subject of in the Scriptures as the seventh day is.

All to the Glory of God.

BETH MONGER.

"Brethren, let us cast down every evil imagination and every thing that exalteth itself against the knowledge of good, and bringing into captivity every thought to the obedience of Christ," 2 Cor. 10: 5.

Our thoughts have something to do with our religion. If our thoughts are good they will help us to form good characters; but if they are evil they will help us to form evil characters. It is for this reason that we should have our thoughts upon heavenly things. There are as many different dispositions in the world as there are different persons; every individual possesses qualities peculiarly their own. There are but few who have the faculty of seeing faults in self, which are so easily discovered by others. We can readily detect the faults of others, but seldom look within to behold the wrongs that may be lying in our selves. Solomon expressed a rich truth when he said, As a man thinketh in his heart so is he. If a man's thoughts are what make his disposition, then in order to change the disposition we need only to change our course of thinking. But, says one, I cannot control my thoughts. We simply say, We do not expect you to quit thinking; we do not expect the thoughts to perish; as long as you retain your strength of mind, you can lead it in a right channel of thought.

Men generally act and speak as they think; then if we think right there will be no danger but that we will act and speak right. It is necessary that we control our thoughts. The very fact that men can educate themselves to follow almost any vocation of life is evidence that they can guard their course of thought. We expect unconverted men to follow the course of this world. Read Eph. 2: 2. And just as soon as men become converted to Christ, they change their relation to the world; and this is done by the renewing of the mind. Read Rom. 12: 2. Satan is considered a king of this present world, and Jesus, as a king of the saints. We are all invited to accept king Jesus as our life giver, when Christ who is our life shall appear, then shall ye also appear with him in glory, "Col. 3: 4. If we have chosen Christ for our king, we are then subjects of his kingdom. Although the Jews rejected him it did not take from him the kingdom; they had not the power to disposses him; he is nevertheless the King, and now holds out his arms to us.

After accepting Jesus' invitation we must be loyal subjects. If we prove rebellious we forfeit our right to the protection of the kingdom, and should not be surprised if we are expelled from its limits forever. Paul, in speaking of our union with Christ, represents us as being married to him, and as soon as we have lawfully expressed our intention we have changed our relation to the world, and are expected to conduct ourselves quite differently than before marriage, and that in every sense we will be true to our

companion. Jesus being our life giver, we must walk worthy of him, and in a particular; for when we become united with Jesus and join his kingdom, we are no longer his, we have the spirit of Christ, ye are his.

Christ has become our life giver, we should walk as he walked. When he shall appear with him. This will bring upon us a change. Instead of our mind being upon earthly treasures they will be upon the riches of Christ. We are called the image of Christ by walking in his steps, and living in obedience to his commands, and believing the testimony of the angel that said this same Jesus will come up from you into heaven in like manner as ye have seen him go up into heaven, Acts 1: 11.

Brethren, let us be more devoted to the cause of Christ, love each other; more love one another, more carety. Speak often of our way of writing to the Advocate, our beloved paper. I love to hear from the brethren and sisters, and have faith.

Although it has been some time since I started to do the Missionary work, to praise God for his goodness, may God's truth shine brightly upon us, till Jesus comes. May God give us grace to hold on a little longer, and we near the coming of our Lord, and more under the new dispensation of our thoughts. What more can we do to be in all holy living, 2 Peter 3: 14. Brother in Christ.

Freeland, Michigan.

Earthquake

B. G. STUBBS.

OUR Lord, in reply to the disciples as to what should be said, among the heralds of his second advent, there should be earthquakes, Is not this sign being rapid days? These quakings have greatly increased in frequency, last four years, and are on the heels of each other, we are beginning to enquire, three days ago we had an earthquake here, which was general in the State, but did no damage, the shaking of the walls of a city, the shakings are, I think, of what may be in store for its inhabitants in the near future. I copy an article upon this subject published in the *Christain* published in Hastings.

„How narrow are the mighty forces which are moving through space, flying through the sky, so vast that mortals can only gaze in amazement. But when we walk there, beyond all our comprehension, masses of water thence, bosom and bottom, heads, until at length they come pouring down, and winds which sweep sometimes moving in

companion. Jesus being our companion we must walk worthy of him, and be true in every particular; for when we become thus connected with Jesus and join hands with the world, we are no longer 'his,' for "except ye have the spirit of Christ ye are none of his."

Christ has become our example that we should walk as he walked. We are taught that when he shall appear we shall be like him. This will bring upon us a thorough change. Instead of our minds being placed upon earthly treasures they are lifted to the riches of Christ. We are changed into the image of Christ by walking as he walked, and living in obedience to God's commandments, and believing the testimony of the angel that said this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven, Acts 1: 11.

Brethren, let us be more watchful; more devoted to the cause of Christ; pay more for each other; more love one for the other; more carety. Speak often one to the other by way of writing to the *ADVOCATE*, our much beloved paper. I love to read the letters from the brethren and sisters of the same faith.

Although it has been but a short time since I started to do the Master's will, yet I feel to praise God for his goodness, and for the truth. May God's truth shine brighter and brighter till Jesus comes. May God give us more faith to hold on a little longer till he that may come will come and will not tarry. Now as we near the coming of Christ we are more and more under the necessity of guarding our thoughts. What manner of persons ought we to be in all holy conversation and godliness, 2 Peter 3: 11, 12. From your Brother in Christ.

Freeland, Michigan.

Earthquakes.

B. G. STJOHN.

OUR Lord, in reply to the queries of his disciples as to what should be the sign of his coming, said, among the events that were to herald his second advent to our earth, that there should be earthquakes in various places. Is not this sign being rapidly filled up in our days? These quakings of the earth have greatly increased in frequency during the last four years, and are now treading so close on the heels of each other that people here are beginning to enquire what next? Only three days ago we had quite a severe shake-up here, which was general throughout the State, but did no damage beyond the cracking of the walls of a few buildings. These shakings are, I think, only the premonitions of what may be in store for the earth and its inhabitants in the near future. Below I copy an article upon this subject from the *Christain* published in Boston by H. L. Hastings.

"How narrow are our conceptions of the mighty forces which rule and sway the world in which we dwell. This planet itself, moving through space, and the myriad orbs flying through the skies, all indicate a power so vast that mortals can only consider it with amazement. But even in the earth on which we walk there are working forces vast beyond all our comprehension. The mighty masses of water that are lifted from the ocean's bosom and borne in vapor above our heads, until at length they are condensed, and come pouring down in deluging rain; the winds which sweep the bosom of the earth, sometimes moving in gentle zephyrs, at oth-

er times rushing and roaring in tornadoes, and scattering desolation all around, are illustrations of the same eternal energy that rules the world wherein we dwell. Earthquakes and volcanic eruptions give further illustrations of the play of gigantic forces within the bosom of our globe. In the eruption of Vesuvius, A. D. 79, the scoria and as ashes vomited forth far exceeded the entire bulk of the mountain; while in 1660 *Ætna* disgorged more than twenty times its own mass. Vesuvius has sent its ashes as far as Constantinople, Syria and Egypt; hurling stones of eight pounds in weight to Pompeii, a distance of six miles, while similar masses were tossed up two thousand feet above the summit. Cotopaxi has projected a rock of one hundred cubic yards in volume, nine miles; and Tomboro, in Sumbawa, in the Malay Archipelago, in 1815, during the most terrible eruption on record, sent its ashes as far as Sumatra, a distance of 840 miles, and out of a population of 12,000 souls only twenty escaped.

"In the unprecedented outburst of Java, an island was suddenly shattered and sunk, sixteen others were lifted above the surrounding waters, one hundred thousand people were buried beneath the wreck or swept from the land by the frantic waves, while the floor of the ocean throughout a wide area south of Sumatra, was raised above the waters into a plain, and the effects of the upheaval were felt across the wide Pacific, on the American shores.

"Who can observe the mighty working of these volcanic forces which beat and throb beneath land and ocean, these awful furnaces that glow in the bowels of earth, without recalling the words of God to Moses: 'A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains?' Deut: 32: 22. When we consider that there are no less than three hundred of these volcanic escape pipes rising in different parts of the world, heaving and throbbing with internal commotions, and belching forth their floods of fire and flame, what must we think of the eternal fountain of energy, whence all those mighty forces spring! Atheism may deny the existence of a divine Creator, but the eye of reason sees the working of an Almighty hand. For the invisible things of him, since the creation of the world, are clearly seen, being perceived through the things that are made even his eternal power and godhead.

"There are yet in store still more magnificent manifestations of divine energy; when the heavens being on fire shall be dissolved, the elements shall melt with fervent heat, the works of man be consumed, and when He that sitteth upon the throne shall say, Behold, I make all things new, and shall create new heavens and a new earth, wherein dwelleth righteousness. 'But who shall abide the day of his coming, and who shall stand when he appeareth.'" Yours in Hope.

San Francisco Cal.

HERE MOST, the Socialistic agitator, in a speech at Turn Hall, New Haven, in reference to the commune of 1871, said it was a great mistake to have spared so many lives and to have left so many million dollars' worth of property undestroyed. He counselled the audience to be ready to give no quarter and the world would be theirs. Other speakers made incendiary speeches and advised workmen to obey Herr Most.

The "beauty of holiness" denotes that quality in us which, by the agency of the

Holy Spirit on our hearts, stands related to the beautiful God. It is a spiritual grace by which we are enabled, in some measure, to appreciate and adore the glory of the God-head. Brought by his Spirit into the Divine presence, the beauty of holiness is a miniature and imperfect reflection of the excellence of the Most High. It is the harmony between the human mind and the Divine. It suggests to us the apostle's words, "Be not conformed to this world, but be ye transformed by the renewing of your minds."

Letter Department.

From Sister Phebe A. Sunderlin.

DEAR BRO. BRINKERHOFF, and Brethren and Sisters scattered abroad: I write to let you know that I am still on the ship and expect soon to sail into port. I am looking for my blessed Savior to come and set up his kingdom, and reign King over all the earth. I am trying to obey God's commandments, and have the faith of Jesus. Oh brethren and sisters, be faithful, be watchful, be prayerful. I am thankful that through the mercies of a kind Heavenly Father I have the privilege of writing a few lines for our most excellent paper, the *ADVOCATE*. I don't know how I could do without it, separated from those of like precious faith, as I am. I often wish that I could hear one more Bible sermon. I am truly thankful that we have the Bible explained in the *ADVOCATE*. My health has been very poor this winter. I thought at one time that I should have to sleep a little while in the grave; but my kind heavenly Father has ordered it otherwise, for at present I am some better.

How I wish that I could write something to edify and encourage my brethren and sisters; but this I cannot do, I am now in my 71st year, on the downward stream of life.

"My latest sun is sinking fast,
My race is nearly run,
My strongest trials now are past,
My triumph is begun."

Remember me in your prayers, brethren and sisters, that I may be found in that happy company that have washed their robes and made them white in the blood of the Lamb. Dear brethren and sisters, has not God a controversy with the people on the earth? What mean these cyclones, tornadoes, and fires, destruction by sea and land? Is not this the destruction the prophet speaks of, when he says, "The day of the Lord is at hand, and as a destruction from the Almighty shall it come?" Men's hearts are failing them for fear and for looking for those things that are coming on the earth.

Irving, Mich.

BRO. JOHN D. DIECKMANN writes from Winlock, Washington Territory: We are still rejoicing with you in the hope of salvation from sin and death at the appearing of our Lord and Savior Jesus Christ. We are trying to keep all the commandments of God, that we, too, may have an entrance into the gates of the kingdom of God, and may eat of the tree of life. We are isolated here, living among Catholics mostly, but we are trying to convince our neighbors of their errors. Some of them have forbid us to come to their house, and call us Jews. Well, let the world forsake us, we have found a better anchorage to hold our vessel through the storms of this life. The Bible and the *ADVOCATE* are our companions.

Remember us in your prayers. Yours in the one hope.

The Advent and Sabbath Advocate.

We are laboring very hard to send out the ADVOCATE and publish tracts, and we deeply regret the necessity of giving such notice as this, for every one can see that such receipts as this will support no business or provide the necessities of life for a family. Every reader of the ADVOCATE knows that his or her subscription is needed as soon as it is due, and those who are one year, or more, in arrears, and withholding it, are doing us an injustice, unless they actually cannot send it. From some who are so indifferent about the publisher's needs and obligations as to let it pass, we have discontinued the ADVOCATE in the past few months; and from some others we may as well do so. Let us hear from you soon, with a part, if not all, of your subscription.

THE RICH MAN AND LAZARUS.—This tract is now ready, and the subject is known to be well treated; and to show a person that this parable does not mean what orthodoxy has taught you have taken away the principal prop on which they build their theory. Let this tract be circulated, 4cts per copy, 40 cts per dozen.

The tract, Thoughts on First day of the week, has been out for a few months, and the last order for it was not filled. We are thinking of reprinting it soon.

A Word to the Brethren.

A. C. LONG.

I HAVE been much pleased with the articles of Bro. Davison, of Woodward, Iowa, in the ADVOCATE, in which he exhorts the brethren to more dilligence in the work of the Lord, and carries out his own exhortation by proposing to give twenty five dollars to the cause this year, and proposes the purchase of a tent for this State. This certainly is commendable. We have waited for responses to his proposition to purchase a tent; but as we have not received much encouragement on this, after some consultation with the brethren we have concluded to postpone the purchase of a tent in this State at present. This, however, should not stop the liberality of any one, for there are other ways open to preach the truth in school houses, churches, and halls, and means are needed for this purpose. As Bro. Brinkerhoff was the last treasurer of the Conference of Iowa, which was held a number of years ago, it is proper to consider him as holding that office until his successor be elected, and money sent to him will be used judiciously for the spread of the truth in new fields.

I think also that it would be to the benefit of the cause in Iowa, and to the brethren generally, to hold a Conference meeting somewhere in the State this fall, to consult in reference to the wants and demands of the cause, and an invitation will be extended to brethren in adjoining States to unite with us where they have no State Conferences. But in the meantime it is important that we discharge present duties, for if we do not we will be classed with the wicked and slothful servants, when Christ comes. There should be a renewed consecration to God and his work; the ADVOCATE should be taken and paid for; tracts bought and distributed, and each church should raise a fund from five to ten dollars to purchase tracts for free distribution to outsiders who may be interested enough to read. We should use all legitimate means to spread thees truths to the world. Are we doing what we can in this work? or are we living in neglect of our duty?

Ministerial Conference at Stanberry, Mo.

MINISTERIAL Conference convened with the Church of God at Stanberry, Mo., March 28th, 1884. The President being absent Bro. W. C. Long was called to the chair, who, after stating the object of the conference, opened with prayer.

The committee appointed at the previous meeting to report rules, &c., reports the following declarations of purposes or objects of ministerial meetings of the Church of God in Mo:

- 1st, That our oblations, doctrine, and practice, be in unison with the Bible and each other as much as within us lies.
- 2nd, To have the combined experience and judgment of ministers and other living epistles that are read and known of all men, assembled in Conference, to decide what is Gospel and Bible truths, and the most successful way of getting people to obey them.
- 3rd, To encourage others to study the word, preach the gospel of the kingdom, and consider all interests of the Christian cause, that it may be advanced, and we ourselves not be castaways.

Also they recommend the following rules: 1st, The President shall open with prayer, and may bring any business before the meeting without a motion.

2nd, He may appoint any committee to expedite business, and shall call an annual meeting to be held in Feb. or March each year (unless decided otherwise at a previous meeting of the Conference), at which time a President, Vice President, and Secretary, shall be chosen by ballot.

3rd, The Vice President shall perform the duties of President during his absence.

4th, The Secretary shall give notice of meetings through the ADVOCATE, furnish a copy of minutes for publication, and record the names of each member of the society.

5th, All ministers of the general Conference and other members of the Church of God may become members of the ministerial Conference.

The above declarations of objects and rules were unanimously adopted by the Conference, and it continued its sessions and preaching alternately until the 3rd of April, discussing the following subjects: "Ye that know righteousness in whose heart is my law;" Benevolence; True worship to God; Danger of being deceived ourselves and by others; If we sow to the flesh or spirit, the results; Observance of Christian passover, and duty of feet-washing; First day Sabbath not of the Bible; Proper and improper Sabbath observance; Christian character; Duties and hope; Life and death; The kingdom; Age to come or Restitution; Baptism, and the Sabbath school interest.

Brethren M. B. Moyer, Jasper Moore, and D. M. Spencer, were induced to preach for us during these meetings with the hope they would improve their talents in this direction.

Conference expressed thanks to Stanberry Church for generous hospitality in caring for our temporal wants during the meeting.

J. W. OSBORN, Secretary.

Appointments.

THE Second Quarterly conference of the present conference year will convene on 4th Sunday in April, 1884, at the Shepard School house, near Liberty Creek. There will be preaching on Sabbath, 11 A. M. and also at night. All are invited.

J. A. NUGENT, Sec.

Money and Letters Received. Phebe A Sunderlin \$1, J R Hemenway \$2, O C Stickney \$1, Mrs J Plowman \$1, Eliza Rathburn \$2, John Davis \$2 (donation), W C Long, Mrs J C Field, Mary A Adams.

Books and Tracts FOR SALE AT THIS OFFICE.

SABBATH SCHOOL BLANKS for Classes and Reports from Sabbath School Secretaries to State Secretary or Superintendent, 15 cents per set of three class Records and one Report blank. Text cards, 25 cts. per hundred.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

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

The Doctrine of Immortality, by J H Whitmore 300 pages, 25 cents.

Materialism, by Jacob Brinkerhoff,—1 cent.

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

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

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S.E. Brinkerhoff. 8 pp. 2 cts.

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

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

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

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

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

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp. 2 cts.

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

The Seventh-Day Sabbath,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A F Dugger, 140 pages, Price 25 cents.

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

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

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

Sodom: Another Opportunity, by Wm Glenn Moncrieff. A refutation of the doctrine of the restoration of Sodom and nearly or quite the rest of the wicked world. Price 25 cents.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages 1 cent.

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

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VOL. XIX. Maric

The Advent and Sabbath Advocate IS PUBLISHED BY Jacob Brinkerhoff at MARION, LINN

TERMS.—Two dollars and a half to new subscribers able to pay. Specimen co

THE ADVOCATE is devoted to the doctrines of the Signs of the Times, to observe the Bible Sabbath week, together with the God, the Nature of Man, in death, the End of the stored to its original glory future inheritance and ab the Kingdom of God, the demption by Jesus Christ Christian Life, and kind

O Why is My Heart

MARY A.

O why is my heart so sad Is my burden too great That I cannot look back A rift in the clouds Sad are the thoughts My courage is well As I languish for we Of the pleasures of

I almost feel that my But it is through me But I try to be cheerful For I know that my If I would receive I O why do I thus complain My blessings are more I must not distrust

For into each life soon I'll take courage and And know though My Father will care I must have faith and From the path which And forget not the b To his precepts ever Sharon, Hutchinson C

Baptis

w. c

In November last, a paper, published in St. appeared the comment articles opposing Adv our position in referen Sabbath. The style a writer are not new, bu dreds of times; and answering said articles know but little about bath position. With are posted we have no will readily see the arguments.

In the outstart we a tract from the "Hist purporting to give th which contains one flagrant statements, the past putting on all sensible people ou false.

Next we are treated writer to a synopsis of 'First, They hold the