

# Advent and Sabbath Advocate.

"THY WORD IS A LAMP UNTO MY FEET AND A LIGHT UNTO MY PATH."

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## The Advent and Sabbath Advocate,

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The ADVOCATE is designed to teach the great truths of Eternal life, Immortality and Salvation through Christ; the Perpetuity and immutability of the Law of God; the second personal coming of Christ to judge the world, to reward the righteous and set up his Kingdom upon the Earth; the Nature and Destiny of Man; Personal holiness, and kindred Bible subjects.

### Help Us, Lord, to Work for Thee.

LORD, help us now to work for thee,  
Whatever may betide;  
Still for the truth of God to stand,  
Whoever may deride.  
Help us to gird the armor on,  
And in thy strength to go,  
To battle with the world and sin,  
Till they are both laid low.

Help us, O Lord, to work for thee,  
Through all the dreary night,  
Though darkness gather round us here,  
Without one ray of light.  
Though enemies beset us round,  
And thou thy face dost hide,  
May we still work and watch for thee,  
Till we the storms outride.

Help us, dear Lord, to work for thee,  
In poverty or woe;  
Help us to work, and watch, and pray,  
And Jesus' suffering know.  
But give us all, we pray thee, Lord,  
A faith that looks above,  
A faith and hope that rests secure  
Upon the God of love.

S. E. BRINKERHOFF.

### Mustard Seed.

BY I. N. KRAMER.

ON two different occasions our Savior selected the mustard seed to illustrate his doctrines by. Its exceeding smallness, and the great size and strength of the plant it produces are the attributes used to give force and strength to his teachings. The common black mustard, which in some places is largely grown as a field crop and prepared for table use, is no doubt the variety referred to, a single seed of which, though so very small, yet if planted in good soil and well cultivated, might produce a plant eight or ten feet high, and nearly as great in diameter, in our climate, and probably very much larger in Palestine; and as this great size is produced by a single season's growth, of such strength and firmness of stem and branches that it may well be considered a marvel of vegetable products. Jesus says, "Which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matt. 13: 32.

Right here a question arises as to what Christ meant by the expression, "Least of all seeds." From our youth up we have been taught that probably in the warm climate of Palestine such small seeded plants as we sometimes cultivate

for ornament did not grow; but this solution has never been satisfactory to us, as many of them appear to be peculiarly adapted to warm climates. Others have thought it to be the smallest seed of wood-producing plants; but if we mistake not the figtree itself, a native of that country, has smaller seeds than the mustard; nor could we class it among trees, as it is an annual, perfecting itself in one summer and then dies, and is properly an herb, as our Savior says, "The greatest among herbs." We believe that Jesus, in this remark, was alluding to their cultivated field crops, as if he should say, "See, there is your corn, wheat, and barley; your beans, peas, and lentiles; your anise, cummin, and other aromatic herbs; they produce seeds that are large, and have stems weak and insignificant compared with the mustard. Among these plants which you cultivate and take daily cognizance of the mustard is the least of all; but when it is grown becomes the greatest herb" (herbs being a term often used to express food or food producing plants).

It is to this little, insignificant seed, attaining such size, strength, and perfection in so short a period, that Christ compares his Kingdom. This is the handful of corn on the top of the mountain, that shall bring forth and wave like Lebanon. This is the little leaven hid in a quantity of meal that works its way through the entire mass. This is the stone cut out of the mountain without hands that subdues and breaks in pieces all other kingdoms and fills the whole earth. Thus will a mighty work be accomplished when Christ comes again to set up a Kingdom in righteousness. Even the preparatory work that has been and now is being accomplished toward the consummating of that great end, is based upon the same principle of small beginnings and great results.

Thus it was in the choice of Abraham—the most unlikely circumstances out of which to raise up a great nation. For then great and mighty nations existed in the earth, as it is in our day; and surely it must have appeared incredulous to those powerful nations that an aged couple, about 100 years old, and childless, should be the progenitors of a nation before whom they should bow and crumble. The same is true of Christ, the preanointed King of the coming Kingdom. He, while on earth, was surrounded with the very humblest and lowest circumstances of life, away beneath the notice of earth's mighty ones; yet all the world must finally bow to him.

This principle is also true in the practical workings of the Christian life and preparation for this kingdom, which preparatory work is accomplished by the foolishness of preaching; not that of eloquence, nor of wisdom; not by the oratorial display that draws thousands of hearers, nor by the long harangues uttered in the pulpit and popularly called preaching; but by a simple, plain declaration of the good tidings—the proclamation of Jesus and his salvation; it may be in a single sentence, a word, or even a gesture, that turns a sin burdened soul to the Savior to find pardon and peace. This is

preaching, preaching in its true sense, the foolishness of preaching that wins souls. Such preaching was Carey's when he preached his watchword to a few hearers. Expect great things. *Attempt great things.* This little sermon, the foolishness of preaching, has reverberated from shore to shore and revolutionized the world.

The thought of Carey's great sermon came into my mind a few weeks ago as a few of us were assembled in the office where the ADVOCATE had been published, and prayer was being offered for the success of what we had thought was a doubtful enterprise, the revival of the ADVOCATE. We felt reproved for our lack of faith; and as Bro. Brinkerhoff manifested more than his usual confidence in the work, investing his means in it, I thought surely I will doubt no more. And why should we? has not Christ said "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, that it should remove?" or to the sycamine tree to be plucked up by the roots and be planted in the sea that it should obey you?" Matt. 17: 20. Luke 17: 6.

But what is the faith of the mustard seed? How has it faith? Does it sit still and complain that it is so small that it cannot grow? No. Does it say, I am so insignificant that if I come up the foot of man or beast may crush me? No. Does it say, I am so little that a single hour of bright sunshine may dry me up so that I may perish as in a moment? No. Does it say that if I grow up I may be cut down, hoed up, or otherwise destroyed? No. But it comes directly up, and trusts to God that he will not forsake it in the scorching sun, nor that he will leave it to its multifarious enemies. Its motto is, If I am cut down I will sprout up again. If I am dug up I will hold on to life as long as I can. If I am finally destroyed it is time enough then to stop. If God permits my life to be taken away it is time enough then to conclude he has nothing more for me to do. In its faith it comprehends no thought for the morrow. "Sufficient unto the day is the evil thereof." In its trust it is unwavering; "though the fig tree does not blossom, nor the fruit be in the vine, and the labor of the olive fails, and the fields yield no corn, and the flocks be cut off from the fold, nor a herd left in the stalls," yet it will "rejoice in the Lord and joy in the God of its salvation." Such a faith accomplishes all things. Without such a faith no enterprise is certain of success.

### Our Faith and Hope.

BY H. E. CARVER.

Testimony from "Hitchcock's Analysis of the Bible, or the Holy Bible complete, and how to understand it."

SUCH is the pretentious title of a book that is having a wide circulation and sale at this time; and as it professes to render considerable aid in the understanding of the scriptures we have examined it with interest. It is not our intention to attempt a lengthy criticism upon the merits of the work, but to call attention to a few lead-



ing features of the book as they present themselves to the mind upon a rather casual reading.

This work professes to be a complete analysis of the Bible, *i. e.*, a grouping together of all the texts of the Bible relating to one subject under one heading. There are 27 of these headings or books, divided up into 252 chapters, and these again into 2370 sections.

Of course the value of this book as an aid in the study of the Bible must be proportionate to the appropriateness of the texts to the heading under which they are placed. This grouping together of texts of scripture under such a multitude of headings was the work of the author, and as a matter of course was done under the influence and control of his theological opinions; hence it is in reality his individual commentary upon the Scriptures.

Bearing this fact in mind, as well as the one that the work is endorsed and recommended by some 250 of the leading theologians of the day, we have examined with much interest those sections which have a bearing on those points of faith which distinguish us as a people.

In regard to the nature of man we were struck with the peculiar way in which the author treats it. One entire "book," occupying 27 pages, is devoted to what he is pleased to call "The outward man," leaving his readers to infer that he believes in the existence of an inner man as distinct from the outward, and yet making no attempt to collect together texts to substantiate such an opinion.

Speaking of the outward man he thus divides the subject: "1. The nature of the body." "2. The sustenance of the body." "3. The body clothed." "4. The afflictions of the body." "5. The body in old age." "6. Death of the body." "7. The burial of the body." Twenty seven pages are devoted to this subject, showing the abundance of Bible material he had to draw upon, and the valuable aid which the Bible student might have received if the author had placed the proper headings to the subject. Instead of being the nature of the *body*, the sustenance of the *body*, the death of the *body*, &c., it should have been "The nature of MAN." "The death of MAN," &c. This would have given a clearer idea of the true Bible doctrine; but it probably seemed to the author to be too much tinged with so-called materialism.

As we have said, there is no attempt to group together scriptural texts asserting the immortality of the soul, or spirit of man as distinguished from the body. We consider this a remarkable concession in favor of our views of man by the author and his learned endorsers.

The testimony of this book is as positively in our favor on the Sabbath question as on the nature of man. Nearly two and a half pages are occupied with texts showing the origin and nature of the seventh day Sabbath, while there are but a few texts quoted in behalf of Sunday keeping. On the seventh day Sabbath he classifies the texts thus: 1. "Its original institution." 2. "Traces of its observance in the Patriarchal period." 3. "After the Exodus, before the giving of the law." 4. "Solemnly enjoined at Sinai." 5. "And in the Mosiac law." 6. "Its national significance." 7. "Its religious character." 8. "Blessings promised in the observance of it." 9. "Threats for violating it." 10. "Death the penalty." 11. "A case of its infliction." 12. "The Sabbath mocked by the heathen." 13. "Its neglect by the Hebrews." 14. "Sabbath desecration in the time of Nehemiah." 15. "A stop put to it." 16. "Jewish traditional observances."

"Christ's teachings about the Sabbath." 1. "The Sabbath made for man and not man for the Sabbath." 2. "Works of necessity and charity allowed."

There seems to be but one link wanting to perfect this chain of evidence that the seventh day Sabbath spans all the dispensations, and that is the recognition of its observance by the christian church in the gospel age, and this our author has furnished, but not in its proper place, nor in a proper manner. Under the head of "Lord's day" he makes this admission—"The Jewish Sabbath observed," *i. e.*, by the christian church. The force of this admission is not in the least invalidated by the location given to it by the author, nor by his gratuitously giving it the opprobrious title of *Jewish Sabbath*.

The testimony of this book is complete, showing that the Sabbath was made at creation, was made for man in general, and was not abolished or set aside by Christ or his apostles, but was religiously observed in the purest and best days of the christian church. What more could Sabbath keepers ask than such an admitted chain of testimony as this from Sunday keepers in favor of the Sabbath of the Lord our God? and how puerile seems the attempt to bolster up a Sunday Sabbath with a few misused texts in opposition to that so fully, so clearly, and so divinely established and confirmed as was the original seventh day? Observing the true Sabbath in spirit as well as in letter man honors Jehovah, the author. Observing the spurious—the Sunday Sabbath—man honors who? what?

#### Our Salvation is Near.

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13: 11. In this passage are some important things for us to consider, who are living in this age, down in the closing hours of this world's history. Although Paul wrote these words to the Romans over eighteen hundred years ago, we feel assured that they apply with equal force, if not greater, to us who are now living in the closing hours of probation. "And that knowing the time." The time here spoken of undoubtedly has reference to the time of our Lord's second coming, when he shall come "the second time without sin unto salvation"; for it is a time when our "salvation is nearer than when we believed." And the words, "knowing the time," imply that there will be a people looking for the Lord's appearing, believing that it is "near, even at the doors."

Now, we profess to be such a people: we profess to believe that Jesus is soon coming, that the signs which usher in the advent of our blessed Redeemer are fast fulfilling before our eyes, and that the words of our divine Master, "Lift up your heads and rejoice, knowing that your redemption draweth nigh," are ours. Yes, we have believed these things so long, and looked so long for that great event, that like the disciples of old we have gone to sleep. We have ceased to look for our Lord with that earnest longing desire which characterized us when first we embraced the glorious doctrine of the advent of our Lord and Savior. And why is it? Is it because we love him less? because our hearts have grown cold and that we do not desire his coming? No, I am persuaded that it is none of these things. It was not a lack of love in the disciples or a desire to watch with their divine Lord that caused them to go to sleep. Jesus did not thus accuse them; but in words of tender compassion for their weakness, he says, "The spirit truly is willing but the flesh is weak." So it is with us: our spirits are willing but our flesh is weak; and we too often suffer the cares and anxieties of life to creep in between us and our watching with Jesus. We are as it were creatures of a day. When many of us heard and embraced the glad tidings of redemption near we could not

look so far in the future as the present for our Lord's return. We then believed that long ere this we would be walking the gold paved streets of the new Jerusalem, singing redemption's song, and basking in the sunlight of eternal day. But we are here yet, in a world of sin and sorrow, a world of care and perplexity, with the cry of peace and safety ever sounding in our ears; and under all these combined influences we have as it were gone to sleep.

We still love our Lord and his glorious appearing, and many of us would rejoice were we sure that before another sun would sink in the golden west we should see the Son of man coming in the clouds of heaven with power and great glory. But notwithstanding our love for Jesus, and our earnest desire for his appearing and kingdom, we are asleep to the realities of the present and to the duties which devolve upon us, who are watching for that glad event. The startling facts that are now transpiring in the world speak to us in warning tones, "Be up and doing for your time is short." "Distress of nations with perplexity," "men's hearts failing them for fear," are among the signs our Savior gave of his immediate coming; and these are things so plain at the present day that even a child who can read the newspaper can see and understand that distress of nations with perplexity is a world wide disease. Hence the need of the apostle's advice, "It is high time to awake out of sleep."

It is high time that every child of God should awake to sound the glad tidings of a soon coming Savior and a preparation for that event by a life of obedience to God's holy law. As a people we believe that these truths are important, that they are saying truths for this generation, and that they ought to be given to the world. And in view of this fact, the solemn question with each of us should be, What am I doing in this great work? what can I do to advance the cause of truth? am I doing all I can to prepare myself and others for an inheritance in the kingdom of our Lord and Savior Jesus Christ?

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Yes, thank God, our salvation is near. A few more nights of waiting, a few more days of toil, and the cry will go forth, "Behold, the Bridegroom cometh: go ye out to meet him." If we are faithful a little while longer we shall enter upon that free and full salvation which has been purchased for us by the blood of our dear Redeemer. What will all our trials be then? or what will we think of the sacrifices we have made for the cause of truth? they will all sink into insignificance when we see the great and eternal weight of glory which we are heir to. In view of what God has done for me and of the promises he has left on record that I, if faithful, shall have a home in his heavenly kingdom, and partake of all its joys and pleasures, I dare not call any thing that I can do or suffer here below a sacrifice. No, I sacrifice nothing for the cause of God. Fifteen years ago I gave myself a willing sacrifice to God. Since that time all that I have done for God and what I believed to be his cause has been a willing service, and this is what I mean to do in the future. God does not want us to be all the time making sacrifices any more than he wants us to be all the time sinning and repenting. He wants us to make one sacrifice, and that is of ourselves, with all that we have and are, and then offer to him "the sacrifices of praise continually, remembering that we are not our own, nor anything that we may possess. We are to deny self, take up our cross *daily* and follow Jesus through evil as well as good report. The one great question with us ought to be, Lord, what can I do for thee?"



O, could we all realize this more fully how much better the work of God would move along. And how much more real peace and happiness we would all enjoy. Then would we fully enjoy that peace that the world knows not of. The child of God should be happy under all circumstances, and when he is not he is living beneath his privilege. There is but one thing we ought to mourn over; that is over our own unfaithfulness and wrong doing, and the best way to mourn over these is to quit them, to be faithful to our trust, cease to do wrong and learn to do right. Try with all the powers we have and in the strength of him who has said, "My grace is sufficient, and my strength is made perfect in weakness," do our whole duty in the love and fear of God, looking forward to the city of foundations, whose builder and maker is God, for our reward. And let us ever remember that each setting sun brings us one day nearer home, nearer our eternal inheritance, nearer, yes, nearer the great and eternal salvation that await, the faithful and tried when Jesus comes.

S. E. BRINKERHOFF.

### Unity, the Glory and Strength of the Church.

STRIFE, war, and bloodshed are the fruits borne by the carnal heart, as is witnessed on each page of the world's history, but Christ came into this world to preach the glad tidings of peace. His doctrine was "good will to men," but this doctrine the world has been slow to believe; nor can it receive it until by God's grace made new. The natural man receiveth not the things of the Spirit. They are foolishness to him. The spirit of this world is from below, is carnal and sensual. Christ was from above, and bore the image of his Father, and they who receive him come into the likeness of his Father also. No man is born from above in whose heart the spirit of Christ does not dwell, and that spirit is love. Love is the soul of heaven. He who dwells in love dwells in God, and God in him. God is love, and the proof that one is born of him and is therefore his child, is that he loves as God loves.

On the Pentecost next succeeding Christ's ascension, the promised outpouring of the Holy Spirit happened, and thousands were made to know the power of the gospel. It took hold of hearts of stone and melted them like wax exposed to the heat of burning coals. Those who had denounced Christ in the bitterest terms now sought for conditions of peace with him, and those who had said, "his blood be on us and our children," now prayed that that blood might atone for their sins and the sins of their children, and what a display of mercy was it when that prayer was heard!

But those who were brought into fellowship with God were by the same grace brought into corresponding fellowship with each other. He who is made to love God whom he has not seen is also made to love men whom he has seen, and the work which the gospel now proposes to do in the earth it does through those who have received it into their own hearts. It works in men through men.

But miracles were scarcely a more potent testimony in favor of the divinity of the gospel than was the strange unity wrought in the hearts of those who received it. Observers said, "Behold how these brethren love one another!" They were made one in Christ Jesus, and their one aim was to glorify God. As they were of one heart and one soul, so they were of one speech, and their word toward God was praise; toward the brethren, love; and toward those without, come!

This is the spirit of the gospel of Christ. Men who feel its power take an interest in each other

as children of the same Father, and in those outside as those in need of salvation. As God loved the world so do they; and knowing the terror of the Lord because before his judgment seat men must come, and being moved by the love of Christ they persuade men to be reconciled to God. It is the joy and glory of the church to "win souls to Christ." And what an honor that this power is given it. Surely he that winneth souls is wise.

Christian reader, do you really love Christ who saved you, and do you earnestly recommend this salvation to others? Remember how in your first love you longed for the salvation of others; and may that longing return to your heart and lead you to go with tender entreaty to those without, and bring them to Christ.—*Sabbath Recorder*.

### Looking Unto Jesus.

Unto him and not what we do for him. Too much taken up with our work, we may forget our master; it is possible to have the hands full and the heart empty. Taken up with our Master we cannot forget our work; if the heart is filled with his love, how can the hands not be active in his service?

Unto Jesus, and not to the apparent success of our efforts. Apparent success is not the measure of real success; and besides, God has not commanded us to succeed, but to work. It is of our work he will require an account, and not of our success; why then take thought of it before the time?

Even when success is granted us it is always dangerous to let our eyes rest upon it complacently; on the one hand we are tempted to attribute something of it to ourselves; on the other hand we thus accustom ourselves to give way, to relax our zeal when we cease to perceive our efforts. To look to success is to walk by sight. To look to Jesus, and to persevere in following and serving him in spite of all discouragements is to walk by faith.—*Ex.*

### The Hope of the Dead.

"Of the hope and resurrection of the dead I am called in question."—Acts 23: 6.

"Death is the cessation of vitality in that which possessed it. The extinction of life."—Webster. In death there is no consciousness. "The dead praise not the Lord, neither any that go down into silence."—Ps. 115: 17. Here we are informed that those who would otherwise praise the Lord are prevented from doing so by death. Then the thought that death enables a man to praise God with greater freedom is incorrect. Solomon says: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Ecl. 9: 10. In death, "also their hatred, their love, and their envy, is now perished."—9: 6. Then, though the proof from sacred Scripture is absolute that "the dead know not anything," that their condition is one of unconsciousness, yet are they resting in hope. David said: "My flesh shall also rest in hope." Solomon says: "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

What is the hope of the dead? An answer from inspiration is most satisfactory. "Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."—Job 14: 15. "Though after my skin [which the boils had already taken from him,] worms destroy [the rest of] this body, yet in my flesh shall I see God." But, say you, this is the expression of the hope of a living man! Very well; hope is expectation and desire. An expectation which cannot be disappointed is everlasting. It never fails till that which its possessor looks for is realized. So our expectation lives during the night of death, and in the resurrection

morning is accomplished. Our desire for everlasting life, and our expectation of obtaining it is based upon the promise of Jesus to raise the dead. Then our hope of future life—after death—is only by a resurrection to immortality. Hence the wording of our text: "Of the hope and resurrection of the dead."

The hope of the dead, then, is for life. The way to the accomplishment of that hope is the resurrection. As they are entering that land of darkness they lean on him who said: "I am the Resurrection and the Life"; who also declared: "I will raise him at the last day." It was for this hope that Paul was called in question. Every where this man of God declared this to be his hope. He plainly showed the untruthfulness of the prevalent philosophy, and in so doing brought against himself the opposition of the schools that claimed the natural immortality of man. The Jewish Pharisees, who professedly believed in the resurrection of the dead, were among the opposers of the gospel, because the apostle used the doctrine of the resurrection as inseparably connected with the power of the Prophet of Nazareth. Paul was regarded as a setter forth of strange gods, because he preached Jesus and the resurrection.

For eighteen hundred years the scene has changed but little. The faithful ministers of Christ, who to-day claim and preach the literal resurrection of the dead, and the necessity for the return of God's Son from heaven to accomplish that resurrection, are among the despised of earth. But they are a God-honored band, and stand associated with Jesus, and the prophets, and apostles, who in years so long gone by stood to defend the same precious truth. In the day when Zion's King shall come this honored host will stand complete in him, who, in the days of their trial, weakness and mortality, was their hope; and for whose name they were so frequently called in question, and as frequently showed their loyalty to him, the dearest object of their heart's affection.

Brethren, let us emulate their example. Let us show the same fidelity to the truth and hope of the gospel till the hope and resurrection of the dead shall be accomplished, and we be gathered to our everlasting home.—*J. R. Preston in A. C. Times.*

### Holiness.

As you look at Christ, you see what holiness is not, as well as what it is. It is not asceticism, forced retirement from the world. Christ was in the world, mingled with its people, came into contact with its varied scenes, yet he was holy. It is not absence from temptation. He was in all respects tempted like as we are, and yet without sin. It is not a morbid sensibility, a spirit which is ever weighing inward experience, and with subtle analysis scrutinizing motive. Christ was active, went about doing good, was healthy in his moral temperament. It was not unnaturalness, the assumption of anything peculiar, whether in dress, speech or behavior. Christ was perfectly natural. He assumed nothing, wore no garb of pretence. It is not unruffled peace; the Savior was "troubled in spirit," a man of sorrows and suffered in all ways.—*J. Vincy.*

I AM quite sure it is a most solemn duty to cultivate our understandings to the uttermost, for I have seen the evil moral consequences of fanaticism to a greater degree than I ever expected to see them realized; and I am satisfied that a neglected intellect is far oftener the cause of mischief than a perverted or over-valued one.—*Arnold.*

THOSE that have said the most honorable things about Christ, will never see cause to unsay them.

TRUE penitents shall obtain not only pardon, but also paradise.



## The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MARCH 31, 1874.

J. BRINKERHOFF, Editor.

## Salutatory.

It is with some degree of pleasure, and with love for the cause of our Blessed Master, that we again greet the readers of the *ADVOCATE* and appear before them. Still it is with much trembling and a sense of our weakness and unworthiness that we take upon us the heavy responsibilities of editing and publishing, especially at this time and under the existing circumstances. But we love this cause, we love its true friends, we believe the truths and principles upon which we have stood and to which the *ADVOCATE* has been devoted, we believe them to be as true as God's unfailing word, and we have deeply mourned to see the *ADVOCATE* going down and finally suspend publication.

Since we ceased to contribute for the columns of the *ADVOCATE* we have not ceased to love the cause in which we had been engaged, nor have we loved our Lord the less, or ceased to desire his appearing; but have held firmly on to our profession of faith, striving and hoping for a home in the kingdom of God. It was with much anguish of spirit that we saw the paper taking its downward course without being able to prevent it. We have had no sympathy with the late management or managers of the Publishing Association, since the last regular meeting in May last, and could not labor in connection with them. The Supplement sent out to the readers of the *ADVOCATE* last June contained many misrepresentations of us and the brethren here, a history of which or a reply is not necessary to give here. Their work went on until failing to be supported, they suspended publication Oct. 28th. A mortgage was taken on the office property by A. Aldrich, or for him in his absence, to secure him for the indebtedness of the office that was due him, and on that mortgage the office property was sold on the 18th of February.

Feeling a deep interest in this cause, and dearly loving the truths of God's word on which we stand; with a desire to perform some humble part of the work in the vineyard of the Lord, and to save the *ADVOCATE* office to the cause, we purchased the office, its press, printing materials, fixtures, &c., what had not been previously taken away in payment to the former editor and printer. We have done this with the intention of publishing the *ADVOCATE* in the interests of the church and the brotherhood. We have not been actuated in this by any selfish motive, neither can we expect to make this a matter of pecuniary profit. We were connected with the office long enough to know that it has never been self-sustaining, and that our undertaking will require much sacrifice and rigid economy, especially for some time, at the best calculation. But we trust in Him who has said "My grace shall be sufficient for thee," and we pray for grace to sustain us in our labor, and for wisdom to enable us to fill our station.

Let no one think that we have bought the office with the idea of money making, for a review of its past history will show that such a hope would not likely be realized. Neither let it be supposed that we have done it for the sake of placing our own writings before the public. We would rather see the editorial position occupied by some one more able and better qualified to fill it. But to save the paper to the cause, and to assist in promulgating the great

truths of the Perpetuity of God's Law and the Sabbath, the near coming of Jesus' second Advent, Eternal life and Immortality only through Christ, to be conferred upon the righteous when Jesus the Lifegiver comes to raise the sleeping saints; the Destruction of the finally impenitent; the Kingdom of God upon Earth as the future and eternal inheritance of the saints; Faith and Hope; personal holiness and consecration to the Lord's service, and kindred subjects,—to assist in publishing these truths to the world and to have a medium of communication for the brethren and sisters, we have engaged in this work in this manner, trusting the Lord will bless the effort. And in this work we want the co-operation of the friends of the cause and the lovers of truth.

We have shrunk from this undertaking considering our own weakness and the broken down state of the cause; but we hope, by the aid of the friends of the *ADVOCATE*, and by the still greater aid of the Lord's blessing, to pursue a consistent course and be able to send out a paper that will meet your appreciation and your sympathy, and we ask your confidence so far as you may deem us worthy of it.

Since our former labors closed with the *ADVOCATE* we have been employed, up to the present time, in newspaper offices; and to make this investment we have had to employ the means which would, and which we had intended should, have purchased us a home. But loving this cause, and feeling that our interests could not be separated from it, we could not employ our means for our own benefit while the office of publication was down and the cause without a paper, which it so much needs, and the brethren and sisters without a medium of communication. But we look forward to the Kingdom to come for a lasting habitation, which, if obtained, will be of enough more worth than all earthly dwellings, to compensate for any privation we endure here.

To some it may seem that the field is already occupied and sufficiently filled by other papers. The *Sabbath Recorder*, published by the Seventh Day Baptists, defends the Sabbath well, but does not agree with us on the Nature of Man and Immortality alone through Christ; and though some among that people advocate the near coming of Christ, yet the *Recorder* is not given to its advocacy. The *Advent Review* is devoted to many of the same truths with us; but as we cannot endorse the claim to divine inspiration that people place on Mrs. White's visions, and some other of their leading doctrines, Sabbathkeeping Adventists who cannot endorse these visions and views, and there are many who cannot, need another paper, and the field is large enough for all of these papers among Sabbathkeepers. The other Adventist papers are opposed to the seventh day Sabbath, and though ably advocating the advent and man's entire mortality, they would not supply the wants of a Sabbath keeper. Through the columns of the *ADVOCATE* we shall fearlessly expose what we believe to be error, and teach what we believe to be truth.

It is urged against us as a people that there is not enough harmony of faith among us, or love, to keep us together. But is not a belief in and the keeping of the commandments of God and the faith of Jesus enough to bind us together? The love of God shown by a consistent keeping of the commandments, and the hope of salvation when Jesus comes, is the Bible bond of union, and enough to bind all Christians together, and would do so were not so many barriers gotten up and placed in the way. The mistakes made and the misfortunes in the management of our Publishing Department are no more ey-

idence against the justness or truthfulness of our cause than apostasy to Christianity is evidence against its truthfulness, or the divine mission of our Lord.

While taking the *ADVOCATE* office to save it to the cause, we feel that the paper belongs to the brotherhood, and its interests are theirs as much as formerly; and in order to make it a blessing to our common cause, and a means of advancing Bible truth, it depends upon each and every one to make the paper interesting, and what you would like to see it. Let us make a united effort to build up our cause and advance truth. Let us unitedly cry to God for his aid and his blessing, and by a consistent walk and a godly conversation show that there is a reality and a power in the religion of Jesus Christ. Have we not a cause worthy of our effort? We have truths such as the world cannot gainsay or resist, and the promise of eternal life before us to cheer us forward in our course. Let us go forward trusting in Israel's God, praying for his blessing and guidance; and may saints be comforted and sinners converted to God. Pray for us, brethren and sisters, that we may have grace and wisdom to guide and sustain us.

JACOB BRINKERHOFF.

## Live Near to God.

"Raise the Christian standard higher;  
Higher be the Christian's aim,  
And to higher things aspire  
Than a mere professor's name."

It is not enough to merely be a professor of the name of Christ and of his service. It is not enough to merely assent to the truths of God's word, acknowledging that we believe them to be true. In the sermon on the mount the Savior says: "In that day many shall say unto me, Lord, Lord, have we not prophesied in thy name, and in thy name have done many wonderful works? Then will I profess unto them I never knew you; depart from me, ye that do iniquity." Matt. 7: 22, 23. These had professed the name of Christ, but being satisfied with a mere profession of their faith, had gone no farther, and relied upon that profession for their salvation and to be owned by the Judge in that great day. But Jesus says; "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."—v 21. To profess faith in Christ and neglect to do his Father's will is actual hypocrisy, and one had better make no profession of faith than to fail to live out that profession when once made.

The true Christian convert will not be satisfied with a mere profession of Christ and faith in the Bible. He must have that peace of mind which must be felt to be known. He will take God at his word, and resting on that blest assurance, accepting Christ as his Savior and being "buried with him in baptism and having arisen to walk in newness of life," he will rejoice in the "hope of salvation" and delight to do the will of God.

With the true professor self is so far lost sight of that when the will of God comes in contact with ours, or when duty calls us from our own ways to bear the cross of Christ we will hasten to obey, feeling that the service of the Lord giveth pleasure and not pain. We will love to live near to God, and want to be entirely consecrated to his service. Our earnest inquiry will be, "Lord, what wilt thou have me to do?" God will be in our every day thoughts, and in all that we do, yes, and in our business relations we should ask ourselves the question, Will this please God? and is it in strict accordance with my faith?

God requires no impossibilities of us, or no profession of faith which would deprive us of



obtaining a livelihood in the world. The Savior says: (Matt. 6: 33) "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." That is, what we shall eat, drink, and be clothed with. The Lord loves to have his people trust him so as to say, in every emergency, "The Lord will provide." But we must live in God's bounds if we would rely on his promises and depend upon his care. If we profess to love God and are slack about doing his commandments, sometimes doing them and sometimes neglecting them, and found doing things not in accordance with the high profession we have made, how can we expect God's blessing or his protection? But when we say decidedly, as did Joshua, "As for me and my house we will serve the Lord," and with Job, "Till I die I will not remove mine integrity from me; my righteousness I hold fast and will not let it go," we may fully rely upon God, trusting him to care for us, and that it shall be well with us.

The false professor, that is, one who makes a profession of religion and of Bible truth, but fails to live out his faith, is the greatest enemy of Christianity. Such a one, retaining the name of a professor, is called by many a representative of the faith, and thereby brings a reproach upon the cause, and brings its doctrines and profession into disrepute. Better to make no profession than to bring reproach upon it by failing to live it out. Many will fail of this world and the one to come by this false half hearted profession, for there is no reward promised to such.

We have made a high profession of faith and Christianity, and let us be careful to live it out. Let us, by often communing with God, keep him in our thoughts, considering his greatness, his goodness, his love and his mercy, and above all, the riches of that divine grace which provided for us so great a salvation, giving his beloved Son to die to redeem us from the curse of sin. Let us pray to be sanctified through the truth and strive earnestly for the same purpose, living near to God, and then when the great day of his judgment and the giving of rewards shall come, it may be said unto us, "Enter into the joy of thy Lord."

### An Address to the Brethren.

DEAR FRIENDS: After a long silence we cheerfully improve the present opportunity in addressing you again. The last year has been an eventful one, in which the office changed hands. The paper was made a weekly, run its course in a few weeks; was suspended, and finally sold at Sheriff Sale by A. Aldrich. Then Bro. Brinkerhoff came forward, and with a laudable zeal for the truth, took the means for which he had sold his home, and purchased the office for the purpose of publishing the paper in the interests of the same cause for which it was originally intended. In doing this he trusted that God would move your hearts to co-operate with him in the great and noble work. Considering that the paper never was self sustaining, and that it has been exceedingly unfortunate during the last year, we see in this act an exhibition of zeal and confidence that calls for our warmest sympathy and most hearty co-operation.

We have long been sensible of the difficulties of publishing the paper by an Association. Now the management and direct responsibility will be concentrated in one individual, instead of four or five, which will cause the work to move more smoothly. In one respect we fear it will be unfavorable. We fear that some of the friends may feel released from the responsibility of contributing of their means to help sustain the paper. Bro. B. will need the material assistance, coun-

sel's and prayers of the friends as much under the present arrangement as under the former.

We had desired that the office should be moved to some other locality where the paper might be surrounded by more friends, but a chain of providences has directed differently. The little paper over whose death enemies rejoiced now rises from the dust and goes forth to meet its former friends with messages of love and good cheer. Perhaps having been deprived of the ADVOCATE for a season will cause us to appreciate it more in the future. We never realized more fully the need of an organ of communication than at the present. Alas! how very many lonely ones there are who have no other preacher and no other way for associating with those of like precious faith.

It is needless for us to tell you that Bro. B. cannot of himself make and sustain just such a paper as we need and must have. He can do much of the mechanical and mental labor, with the general arrangement and supervision of the whole; but the large part of the material must come from the friends of the paper. From the East and the West; from the North and the South let letters of cheer roll in. Let those who are anxious to hear from others, reflect that others are as anxious to hear from them. Those who can write for the paper should consider that God requires them to improve their talents; not in long, dull, prosy documents, but short, spicy, pointed articles, full of life, thought, and spirit. If you should discover any defects in the paper do not withdraw your sympathy and patronage, but go immediately to work to remedy the evil.

The paper will be in an eminent degree what we make it. Then let us make it such that we will not be ashamed to show it to our friends, nor afraid to have our children read; yes, one that we can feel will make its readers wiser and better, and for which we can devoutly pray for the blessing of God to rest upon.

In order to make the paper a success, it is absolutely necessary that the circulation should be increased, that its list of paying subscribers should be enlarged. How can this be done? 1st. By improving the character of the paper to such an extent that it will make new friends; and 2nd, By individual effort on the part of its friends. Can you not each get one subscriber? Yes, you say, I think I could get one if I would try; but what would that amount to? It would amount to this; that if every subscriber should get one more the subscription would be doubled and the ADVOCATE would be self sustaining. Ask yourself the question, Did I ever get a subscriber? Did I ever try? Now let us make one good, honest effort from principle and sense of duty, and see what the result will be. It is easier for most of us to help in this manner than by direct contributions, and much more good may be done.

We are glad to learn from the laborers in the field that the truth is progressing, that souls are being gathered into the Master's service, and that new and active laborers are coming up to help in the good work. Though we have passed through dangers seen and unseen, we have reason to bless God for his mercies toward us and can heartily commend the ADVOCATE to the favor of God, and recommend it to the confidence of the friends.

M. N. KRAMER.  
H. E. CARVER.  
V. M. GRAY.

### Visit to Marion.

As it has been my pleasure to visit the brethren at Marion and vicinity recently, it may be interesting to the readers of the ADVOCATE to learn something of the church there. I learned that a report has been circulated (how extensive-

ly I know not,) that the church is broken up and that the brethren do not sustain meetings any more. This is entirely false. Meetings are held regularly every Sabbath day, and I feel safe in saying a better degree of spirituality is now felt than has been for some time. It is true, the church does not number as large as it did, but the spiritual strength and moral worth of any church is not to be calculated from its numbers, but from the religious character of its members. A very few united in love, with fellowship one for another, is better than a multitude with discord and no love nor fellowship. One member can injure the cause of truth more by unchristian conduct than half a dozen faithful members can do good.

The cause at Marion has been reproached by some having been connected with the church whose character was unbecoming those professing godliness. We are happy to note that love and harmony now appears to exist among those that meet together from time to time. The going was so bad during our stay there that we did not deem it advisable to hold a series of public meetings, but spent the time in visiting and talking to our brethren and sisters at their homes. We have long felt a deep interest in the welfare of the children of our brethren, anxious to see them brought to a saving knowledge of the truth. To this end we labored while with them, and was made glad to see so good an interest manifested. Quite a number expressed a desire to enlist in the service of the Lord. We hope they will soon come out and make a public profession of faith in Christ, and be baptized into his name. Our hearts were made glad last Sabbath to see two of Bro. Carver's sons make a public start in the service of the Lord. My prayer is that they may have grace to sustain them, and grow up into Christ, their living head. I am impressed that a more vigorous effort should be made in behalf of the children of Sabbath keepers. It is not enough that we simply get into the kingdom ourselves; we want to have our children there with us. May God arouse us to a realization of our duties and responsibilities.

J. H. NICHOLS.

LaPorte City, Iowa, March 10th, 1874.

### Report of Labor in Michigan.

DEAR BROTHER BRINKERHOFF: In compliance with your request I will give you a brief sketch of my labors during the past winter. I left home Nov. 20th 1873, Thursday morning. Tarried at Bloomingdale over night and arrived at Ottawa, Friday, where I met Bro. Cranmer, and remained over Sabbath and First day. Here we had a very interesting time, preached four discourses, and baptised two into the faith.

First-day morning we met and organized the church. Bro. J. M. Remington was ordained Elder and Bro. Pixley Deacon of the Ottawa Church. These brethren are both worthy, steadfast men, and will, I trust, be a great help to the church in that place. On Wednesday, the 26th, we left them, and proceeded in company with Bro. Cranmer to Rabbit River, where we tarried but one night. Found the brethren all in good health and spirits. They much desired to have us remain with them over the Sabbath, but we had contemplated being at Hastings on the Sabbath; so we set out for Bro. How's at Salem, whom we expected would take us to Hastings with his team; but finding on our arrival that he was not quite ready to go, we tarried in Salem over the Sabbath, and preached three discourses. Here Bro. Baker from Otsego joined us.

Early First-day morning brethren Cranmer, Baker, Howe, and myself, started for Barry County, near Hastings. After a drive of some thirty miles we put up for the night at an ac-



quaintance of Bro. Howe's, where we had a very interesting time conversing with them on the various points of our faith. Though new to them yet they seemed much interested and anxious to hear more. Next morning we left them with the promise that we would return and hold a series of meetings in their neighborhood as soon as convenient. That night we arrived at Bro. Howe's brother's, where we had contemplated holding a series of meetings; but finding we could have the use of the School-house but three evenings in a week we here separated. Bro. Cranmer and Bro. Howe went into an adjoining neighborhood and commenced meetings, Bro. Baker accompanied me a few miles in an opposite direction, where we opened a protracted effort in what is called the Podunk School house, in the Township of Britland, Barry County, five miles south west of the city of Hastings.

There was a Baptist Church here which did all they could to prevent the people from receiving the truth; or, more especially, their deacon, Mr. Stone, who was much enraged; for he seemed fearful that their craft was in danger. Hence we met with opposition from him for some time, until disheartened by his poor success he gave up the contest and concluded to wait and see how matters terminated. Meanwhile, however, he had lost the pastor of his church, Elder Knickerbocker, or rather, driven him from him by his rash and unchristian conduct. He, Eld. K., came out and took a decided stand with us in favor of the truth. He had been watching the proceedings of deacon S., but said nothing until his mind was made up to keep all of God's commandments and contend earnestly for the faith of Jesus. He then arose and made known his determinations: made some remarks upon the lamentable condition of the church, and then with his wife publicly withdrew and united with us.

The interest continued to increase and spread. Though the weather was very unfavorable yet we had a large attendance and good attention. We continued our labors until Dec. 30th. Twenty two declared their determination to serve God and keep all of his commandments. We baptized thirteen of them, and Wednesday Dec. 31st, started for home to attend a Conference in Hartford.

Arrived at home on the evening of January first, having been absent six weeks, feeling wearied and worn with incessant labor. Rested over night and started next day with my family and other brethren for the Conference, which commenced Jan. 2nd, Friday evening. After a ride of about eight miles we arrived at Sister Branch's, where we took supper and prepared for evening service. The house was well filled and we listened with interest to a short discourse from Elder Trobridge, after which we enjoyed a most interesting and spiritual conference meeting. Truly the Lord was in our midst. Sabbath and Sunday meetings were both profitable and interesting. Two sermons were preached each day, followed by good lively exhortations from brethren and sisters; and though we had bad roads and bad weather to contend with still the house was filled and the presence of the Lord was felt in our midst, and I think all felt that it was good to be there. Three were baptized, and one more declared his determination to live a different life, and has since put on Christ by baptism, and is now a firm defender of the truth.

The Friday following, being Jan. 9th, we again visited the church at Ottawa. Remained over Sabbath and First-day. Preached four discourses and enjoyed some very interesting seasons. One young sister was buried with Christ by baptism. Returned home on Monday, Jan. 12th, to rest a few days and prepare for another tour.

The next Sabbath, met with and preached to

the church in Hartford, and had a profitable season. Returned home Monday, and spent the remainder of the week, Sabbath and Sunday with my family. On Monday, Jan. 26th, I parted with them once more to go and do my Master's bidding. Met Bro. Easton at Bangor, where we took the cars for Ottawa, thence to Hastings, and arrived at Bro. Knickerbocker's, Tuesday afternoon, where we found a hearty welcome and good lodging for the night, and learned that the cause there was in a prosperous condition. They had kept up their meetings twice a week during our absence, and the interest was still increasing.

We were strongly invited to open meetings in an adjoining neighborhood, two miles south, in the township of Hope, which we accordingly did with good success. We commenced this protracted effort, Jan. 29th, and continued over three weeks, during which time we held a discussion with one Dr. Brown, a Methodist minister, on the perpetuity of the law of God, and the resurrection of Christ from the dead. A large audience listened with great attention, and the blessed cause of truth was much advanced thereby. From that time the interest rapidly increased, and many came for miles around to hear the word of God. Twenty three came out decidedly in favor of the truth, twenty of whom we led down into the water and administered the ordinance of baptism before we left the place. We closed our labors there, Sunday Feb. 22nd, and returned home the Thursday following, feeling nearly worn out with labor; for there was such a great anxiety to hear we found no place for rest. Our days were spent going from house to house, exhorting the people, and explaining the word.

The work is by no means finished in that vicinity. New fields are opening on every hand, and calls are coming in continually for laborers to go forth. Truly the harvest is plenteous, but the laborers are few. It seems that the time has come and now is when we should pray the Lord of the harvest that he will send forth more laborers into his harvest. Spent Sabbath, 28th, with the Hartford church, and preached to them at their request, after which we enjoyed a good conference meeting.

March 1st, returned home, where I now am trying to rest a little and preparing to leave my family again for another tour. In conclusion, let me say, dear Brethren and Sisters scattered abroad, to whom this may come, greeting: The time has come for us to be awake to the great work that is before us. No time now to repose, or lie upon our oars. We have not a moment to spare, only just time enough remains to accomplish the work we have to do. O who will aid in carrying the last message of salvation to a perishing world? We all have something to do, each stone in the building has its proper place; those that cannot preach the gospel can assist with their means in relieving the wants of those that do, and defraying their traveling expenses, that they may give themselves more fully to the work of the ministry and the study of the word; and above all let each one remember to bear up God's servants in their prayers. Those that can do no more can at least do this. But let it be the inquiry of every heart, Lord, what wilt thou have me to do?

R. C. HORTON.

Lawrence, VanBuren Co., Mich. March 6, '74.

#### Report of Meetings in Missouri.

I LEFT my home in Daviess Co., Mo., Oct. 30, for Harrison and Worth Counties. Remained there about three months, and held meetings in several localities. Held several very good meetings with the church at Bro. Moore's. The

brethren and sisters are all holding out faithful and looking for a crown in the kingdom.

We held a series of meetings at Martinsville. Seventeen came out to observe all of God's commandments. Here we have had much opposition. After being locked out of a church house, we were even denied the privilege of holding meetings in a school house, and were obliged to hold meetings for a while in private houses. Finally, however, we got the use of the school house and held forth the truth therein until we now have enough to organize a church. The work of God has triumphed over all opposition in this place. To God be all the honor.

We also held a series of meetings at Denver, Worth Co. Four more have commenced to observe the Sabbath in this place. Among these is Father Williams, proprietor of a large grist and saw mill. He is a man of firmness and decision of character, as well as of honesty and integrity. He does a large custom work, some of his customers coming as far as thirty-five miles. As a consequence when his mill was closed on the seventh day it caused many to read and study on that subject, which I hope may redound to the glory of God. I here insert the notice that was published by him in the Worth County papers:

#### TO OUR CUSTOMERS AND THE PUBLIC IN GENERAL.

Union Mills, Denver, Mo., Dec. 9, 1873.

I take this method of informing my customers and the public generally that by investigation I have come to be thoroughly convinced that the law of God (the ten commandments) is as binding now as it ever was to those who see it in that light, and as one of the commandments is, "Thou shalt remember the Sabbath day to keep it holy," and as the seventh day is the Sabbath, and as Saturday is the seventh day, there will be no manner of work or business transactions performed from sun down on Friday evenings till sun down on Saturday evenings at the Union Mills.

S. C. B. WILLIAMS, Proprietor.

We delivered a course of lectures ten miles north-west of Denver, and as a result eleven have taken hold of the Sabbath. The prospect here is good for raising up a strong church. There is now enough material in Harrison and Worth Counties to organize three more churches. The Lord has blessed our labors, thanks be to his name. We are now at home having been absent about three months, and during that time preached 82 discourses. Have held several meetings since I came home, and with some success, two having taken their stand to obey the Lord. We have a meeting commencing at Altavista the last of this week. By the last of next week I shall start north again. My address until the last of April will be Denver, Box 1, Worth Co., Missouri.

A. C. LONG.

Winstonville, Daviess Co., Mo. March 2, 1874.

#### Communication from Bro. Dugger.

THIS beautiful Spring morning finds me in Coral, Ill., near the line of Wis. I visited this point some two years ago, when I was a first-day, Pope man. But, thank the Lord, my eyes have since that time been opened to see the truth as it is written in God's word; and I am certain that in this respect I am clearly out from under Popedom.

I am surrounded by an intelligent class of minds, in the midst of several professed religious churches—Baptist, Methodist, First-day Adventist, &c. Saturday, or more scripturally, Sabbath evening, I preached my first sermon in this place since becoming a Sabbath keeper. I thought I would present the most unpopular and neglected truth first, so I took up the Sabbath and endeavored to show that it was made for man; not for the Jew man only, as the sects say, but for the Gentile man. The Lord



gave me great liberty, so that I enjoyed perfect freedom in the presentation of his truth.

At the close I offered to hear and answer objections. One man arose and spoke about the Sabbath having been changed from the seventh to the first day of the week. As a matter of course I called for the book, chapter, and verse that said the Sabbath had been changed. I showed that the seventh day was recognized in both the Old and New Testament scriptures as being "the Sabbath." It is every where designated as, and bears the simple title of "the Sabbath." Where is this boasted change to be found? Echo answers, Where? The seventh day is the only weekly Sabbath known to us in the Scriptures. The seventh day was appointed by God to be observed as his holy Sabbath. In modern theology we find a change of the Sabbath taught. The Pope claims the honor of having changed the Sabbath from the seventh to the first day. The observance of Sunday, or first-day, is a popish corruption. God appeals to us to come out of Babylon. It is high time that we leave the principles and doctrines of the old Mother of Harlots and sail out on the ocean of God's eternal word. We want to stand free in the truth, untrammelled by the creeds and confessions of men. We want to be ready to give a Bible reason for all our doings; and in order to be thus fortified we must stand on the Bible, and nothing else.

He then arose and said that he had never given the subject much thought, and that he was willing to investigate, &c. Elder Marsh then arose and said that as for his part he had no objections to offer. He thought the subject had been made very plain, and it looked very much to him as though the seventh day was the Sabbath. Elder Marsh is an old Bible reader, and is a good student of the word. I write from his home. He seems to be convinced of the Sabbath, and I think will commence to observe it. Sister Hale referred to Rom. 14, which was examined and clearly shown not to be against the Sabbath. Many other questions of interest were asked by various ones. We had a very interesting meeting, and a very profitable one, as it afforded me a splendid opportunity to bring out the truth on the subject. The church here have received me very warmly.

Our meeting is progressing finely. The kindest of feelings permeate the whole body. I look for good results. Pray for me, dear brethren, that I may have strength and wisdom in declaring the whole counsel of God. I have put on the whole gospel armor and have taken my position on the watch tower, with the determination not to give up the battle till victory is won. Soon Christ will come and send forth judgment unto victory. Signs bespeak his coming near, even at the doors. Brethren, we all have a work to do: none of us can be idle. Think of this, and act the part of wisdom. Be up and doing.

What we do we must do quickly. Behold, the morning cometh. The clouds disappear. The Son of man is here. The heavens are lightened with his glory. The trump of God is heard sounding louder than seven thunders to the uttermost parts of the earth. The dead are rising. See them coming from land and from ocean. The good and holy of ages past now live. See them ascending to meet their Lord in the air, to evermore enjoy his presence. Shall we be among them? Shall we join in their songs of praise? Shall we with them strike the key note of redemption's song? If so, we must be faithful in the work which the Master has assigned for us to do.

March 13, 1874.

A. F. DUGGER.

### Communication from Bro. Day.

MY DEAR BRO. BRINKERHOFF: I am very glad indeed to learn that you are about to undertake the revival to life once more of the ADVENT AND SABBATH ADVOCATE, so that we may once more expect to be blessed by its visits. I had begun to conclude that perhaps it had, under its last management, so far departed from a righteous cause that its revival into life was very doubtful, as I am a firm believer in the non-revival of the wicked dead. But my prayer is that its revival may be to a new or (aion) age-lasting life; but in order for this it must be good, and may the Lord give you wisdom by imparting much of his spirit to make it such is my prayer. And as this is the only means of communication that many of the brethren have I hope we shall lay aside all self and take hold of this matter anew and in earnest, to sustain this little paper by our means and our contributions to its columns; and I believe the Lord will bless you in so doing, as this is the only free paper as pertaining to the Sabbath question in the land; and as to the Advent, if ever we were alive to that question it ought to be now, for if the same things had transpired thirty years ago that are transpiring to-day all the world would be Adventist.

O yes, my dear brethren, every thing indicates that we are very near the end; and in view of the near coming of our precious Christ and Life-giver we ought to put forth every effort, not only to be ready ourselves but to induce as many more to come and go with us as we can. Have we friends unprepared? Now is the time to beseech them in Christ's name to be reconciled to God. A few more days and our working time will be over. O my brethren, let us come to the rescue that we may hear the "Well done." I hope there will be no party feeling in this matter. This cause is the Lord's and I have no doubt but this paper will be the Lord's free paper, free to all his children, at least as far as the cause of Christ will permit. Wisdom is profitable to direct in this matter, and let us all pray that Bro. Brinkerhoff may have this in abundance. Yes, my brethren, more prayer and less fault finding is the most effectual way to make the paper good and keep what is gained. But there is one more essential thing, and that is to answer our own prayers when we pray that the paper may be sustained, by sending the means to keep it going.

And now, my dear brother and brethren, as we are so near the consummation of our hope we ought to be in earnest in our work for the perishing, and by no means should we smother our light upon this glorious truth of the Master's return. To me the theme is so heart cheering that I cannot hold my peace. Oh, I sigh for rest! I long to see Him whom my soul loves. Oh, then, I have an interest in the resurrection. I long to see the dear sleeping ones awake and sing. I long to walk up and down the verdant banks of the river of life with loved ones by my side. Oh, then my dear brethren, I hope to behold your faces that I never saw here, but whom I have learned to love by seeing your names in the ADVOCATE. I think over some names that have become as dear to me as my life; and I ask myself the question, Are they disaffected so that I shall see their names no more? I hope not.

Thy brother hoping for life when our Life-giver comes,

J. C. DAY.

South Ashburnham, Mass., March 17, '74.

PERHAPS it would be dangerous for us to possess the abilities we covet; it is always safe to consecrate those we have.

### Christian Character a Growth.

IT matters not if you cannot tell just when you become a Christian. If we sow a handful of wheat in our garden we could not tell the exact moment when it germinated, though we watched it ever so narrowly. But when we see the waving grain in the autumn, we know it did germinate. The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain path; and the higher one climbs, the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveler who has ascended to the summit of Mount Blanc the sun rises earlier and sets later, and the night is therefore shorter than to the peasant who lives down in the valley at its base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect, come only to those who have struggled up to the heights—to the heavenly places in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unweary cultivation.—Selected.

COUNT OVER THE MERCIES.—Count the mercies that have been quietly falling in your history. Down they come every morning and evening, as the angel messengers from the Father of heaven. Have you lived these years wasting mercies, renewing every day, and never yet realizing whence they came? If you have, heaven pity you. You have murmured under afflictions, but who ever heard you rejoice over blessings? Ask the sunbeam, the raindrop, the star, or the queen of the night, "What is life but mercy? What are health, strength, friendship, social life?" Had each the power of speech they would say, "I am mercy."

### Obituary Notices.

FELL asleep in Jesus, Jan. 3rd, 1874, Sister Nancy Caldwell, aged 75 years and 6 months, at Marion, Iowa, at the residence of her son, Mr. A. Caldwell, after a protracted illness of several months, which caused her much suffering. Sister Caldwell embraced Religion at an early age, and was always an earnest and zealous Christian. When the Sabbath and Advent faith was first proclaimed in Marion she took a decided stand with this people, and remained faithful to her profession and in the fellowship of the church to the time of her death. Her voice was often heard earnestly entreating sinners to come to Christ, and the church to be faithful to their Lord. She sleeps in bright hope of being called to meet her Lord and all the saints when Jesus comes to call them from death to immortality and eternal life. She was the mother of ten children, six of whom survive her and miss her Christian example. Funeral remarks on the occasion by Eld. N. A. McConnell.

Sleep, dear sister, till Jesus calls thee  
From thy low and narrow bed,  
And then in joy and bliss eternal,  
Rise to meet your living Head.

Sleep, dear sister, peaceful sleep,  
Away from the cares of life,  
Away from the storm and tempest,  
Away from this world's rude strife.

Sleep, dear sister, with the blessed dead;  
Thy work is faithfully done;  
For many years in thy Master's cause  
Thou a noble race hast run.

Sleep, dear sister, we do miss thee,  
As we meet for prayer and praise;  
But in the morning we shall meet thee,  
To sing our heavenly lays.

J. B.



**The Advent and Sabbath Advocate.**

MARION, IOWA, THIRD-DAY, MARCH 31, 1874.

The editor of the *ADVOCATE* does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible only for editorials, selections, and comments.

We publish the *ADVOCATE* in its eight page form, as that is the most convenient for preserving and binding to those who preserve their papers for future reference. We publish semi-monthly, once in two weeks, the standing of the cause not yet warranting a weekly issue. We wish we were able to send it out weekly from the start. The effort to make it weekly proved abortive, the publishers suspending altogether in three and a half months, though the amount asked for was pledged and partly paid, and they gave great assurance of good standing and success. But we do hope to see the cause so prosperous and the subscription list so increased, and a good amount of original matter contributed to its columns, that in due time it may be issued weekly.

THE reports of labor from the ministers in the field will be read with interest. Truly the work is onward. There is much work to be done and the fields are already white to the harvest. May the Lord send more laborers into the vineyard.

WE hope to have a well supplied Letter Department, composed of Letters from the brethren and sisters in the different parts of the field, breathing forth a spirit of love to God and his truth, to cheer each other in the way to the Kingdom of Heaven. The paper is designed to be a medium of communication for the brethren and sisters, as well as an exponent of Bible truth, and we hope to have letters from the brethren and sisters everywhere. To many the Letter Department is the most interesting part of the paper, and to which they first look on receiving it. So, brethren and sisters, cheer others with your letters as you would be cheered in return.

THE church at Marion kindly furnish us office room, the upper story of the meeting-house. The brethren at Marion have always stood by the paper, and we are grateful for the continuance of their sympathy and assistance.

CONTRIBUTIONS to the columns of the *ADVOCATE* are wanted from its friends East, West, South, and North. We know of many friends of the cause who are able to write on the different points of our faith to good acceptance, and who have done so in the past; and we hope they will feel interested in giving the paper a good representative character and feel free to use the columns of the *ADVOCATE*.

WE have not solicited donations from different friends of the cause, asking them to pledge us a certain amount if we would take the paper, but have moved forward trusting the Lord to sustain us in His own way. If any of the Lord's stewards would aid us in this work it will be gratefully received. We suggest that means so contributed be used to send the *ADVOCATE* to your friends, or to others who might be reached by the truth and brought to its knowledge.

THE MIDNIGHT CRY.—This is the name of a monthly periodical published at Rochester, N. Y., by N. H. Barbour, now in its fourth issue. The publisher carries the view that the Lord will come this year, to redeem his people and set up his kingdom. He explains the prophetic periods as ending in 1844, since which we have been in the tarrying time, a period of 30 years, and by the

seventh month of this year the Lord will come. We are not able to see the force of the arguments on definite time; but could we believe the Savior would come this year we would rejoice at the thought, for we "love the appearing of Jesus," and long to be with him.

WE are using a lighter article of paper than we intended, and when the present stock is exhausted shall print on better paper.

THE RELIGIOUS AMENDMENT.—A Convention was held at Pittsburgh, Feb. 4th, for the purpose of securing "a recognition in the Constitution of the United States, of God as the author of the nation and source of its authority, Christ as its ruler, and the Bible as the supreme rule of its conduct, and to place all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land." Could such a state of affairs as this amendment expresses really take place our government would be a truly Christian nation, with Christ as its ruler and the Bible as the supreme rule of conduct. But with so many different interpretations of the Bible what is to be the standard? Doubtless the framers of the amendment would themselves want to have their own interpretation of Bible teaching made the law, and compel all others to bow or come to their standard. No nation will really acknowledge Christ as its ruler until he comes to set up his own Kingdom, and then the nations shall be broken with "a rod of iron."

To us this movement appears to strike against the religious liberty of the people of the United States, the Constitution guaranteeing to every citizen the free exercise of religion, and the right to worship God according to the dictates of his own conscience. Were the Bible in reality made the supreme rule of conduct we should have a sabbath keeping nation, for no doctrine of the Bible is more plainly taught than that "the seventh day is the sabbath of the Lord." But as the mass of the people have been taught that the first day of the week is now the Sabbath, doubtless further legislation would contemplate its acknowledgment and the stricter observance of the day than now exists. But the passing of the amendment would meet much opposition, for it is readily seen as leading to further enactments abridging Christian liberty.

**To the Readers of "The Advocate."**

DEAR BRETHREN AND SISTERS: It is with feelings of gratitude to God for his goodness and mercy toward us that I now write to you again through the columns of this paper. You are aware that when the *ADVOCATE* passed into the hands of those under whose management it was suspended I ceased to contribute for its columns, feeling that with the views I entertain of Christian principles and religious duty, it was impossible for me longer to do so. I now wish to state that notwithstanding my silence I have not lost my confidence in the work in which we are engaged, but still cherish in my heart those truths that distinguish us from other religious organizations, and that impel us to oppose what we believe to be error and in its stead build up what we believe to be truth. And now that in the providence of God the way is open for us to act in concert and cooperate in advancing the cause of God as well as revive and build up our own spiritual life, I embrace this earliest opportunity of expressing my sympathy for the present movement in reviving and publishing the *ADVOCATE* by Bro. Brinkerhoff.

In taking this step he has shown his interest with us in the work of God, as well as an unwillingness to remain inactive when in his power to revive the paper from its fallen condition. That he has done so at the sacrifice of temporal blessings and pecuniary advantages we feel satisfied; but trusting in God for his blessing and support, he has enlisted in this work.

And now while we express our own individual sympathy with him in this work, we solicit the sympathy and support of all that love the truth as it is in Jesus. In engaging together in this work it is with the understanding that the *ADVOCATE* be made, with the blessing of God, as far as we are capable, a benefit to every reader of its pages.

Our leading object is to disseminate Bible truth, to teach the way of life, and lead sinners to Christ as the fountain of life. In short, to enlist all that we can into the service of the living God and engage in the work before us. We ask the aid and co-operation of one and all, as God has given ability, and may all be done with an eye single to the glory of God, that when Jesus comes we may be accepted of him and allotted a place in his glorious kingdom.

J. H. NICHOLS.

**Received on Subscription for Advocate.**

John C. Day, \$1.00, 9-19. Polly P. Cooper, \$.50, 9-9.

**Books and Tracts For Sale at this Office.**

*The Sabbath and the Sunday*, By A. H. Lewis. Part First, Arguments; Part Second, History. 16mo., 268 pp. Fine cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

*Thoughts Suggested by the Perusal of Gillilan* and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 cents.

*Nature's God and His Memorial*. A series of four sermons on the subject of the Sabbath. 111 pages—20 cents.

*A Defence of the Sabbath*, first published in London in 1724. 168 pages—25 cents. This is a useful work, showing the state of the Sabbath argument at that time.

*Vindication of the True Sabbath*, by J. W. Morton. 60 pages—10 cents.

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Postage on the above works at the rate of 2 cents for every 4 ounces of weight.