

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.

Our Heavenly Home.

THERE is a home in the realms of the blest,
A beautiful home where the saints can rest;
It is free from sorrow and free from care,
No trouble can enter that home so fair.

There's a home where no dark and cloudy night
Ever mars the beauty of that changeless light.
There are fadeless flowers in its bowers green,
And beauties rare, by mortal eyes unseen.

There's a home where Jesus in glory will be,
And there all his saints that glory can see.
The spotless Lamb is the light of that home,
And he now in mercy invites you to come.

That beautiful home is the earth made new,
And is open and free to God's faithful few.
There they will be free from each daring foe,
And of bliss unending will fully know.

No pen can portray that heavenly home,
Where the saints in glory and beauty shall roam;
There they will behold the Lamb that was slain,
With prophets of old who wrote of his fame.

That beautiful home is Eden restored,
Where God and the Lamb are fully adored;
Where saints of all ages in glory dwell,
None ever their heavenly birthright sell.

I long for a home in that Eden so fair,
And to adore my God and Savior there.
I long to see Jesus in glory come,
To take all his loved and ransomed ones home.

S. E. B.

Obedience.

BY J. H. NICHOLS.

"I have performed the commandment of the Lord." 1 Samuel 15: 13.

These are the words of Saul, the appointed king of Israel, addressed to Samuel, the prophet. If this avowal of obedience to the commandment of the Lord by Saul be founded upon fact, then he occupied a very desirable position; for certainly, as far as an individual obeys God and performs his will, so far he will stand approved, and may well rejoice in his approbation. The promise of an entrance into the kingdom of heaven is to them that do the will of God. Matt. 7: 21. But on the other hand, if the statement be false, then Saul is placed in a position which no one would care to covet, by having, in the first place, disobeyed God, and in the second, in trying to deceive Samuel by lying to him; and God's word declares that all liars shall have their part in the lake of fire, which is the second death. Rev. 21: 8.

Mankind appear eminently disposed to exalt

and honor self. Especially is this true of those who make no profession of godliness. But it is also manifested among those professing faith in our Lord Jesus Christ but who are not sanctified "through the truth;" hence, not fully consecrated to God. When we are wont to attach a great deal of importance to self, and rely upon our own merits, when an individual assumes to arrogate to self that honor which wholly belongs to Christ, it is good evidence that there is a lack of consecration to the will of God; some of the carnal mind unsubdued, and a necessity of dying daily to sin and being made alive to the righteousness of Christ.

Man is disposed, however great the crime he may be guilty of, to justify his own action in some way. This is vividly illustrated in the case of the first pair in the garden of Eden. Eve, the mother of all living, when found guilty of eating of the forbidden fruit in express violation of God's command, attempted self justification on the grounds that the serpent had tempted her. Adam too, in self defence entered the plea that the woman had presented the fruit to him and thereby he had been led to eat. This however did not ameliorate their crime nor remove their guilt; hence, as a consequence they were driven from the fair domains of Eden, and eventually returned to the dust. God being the creator of all things it is man's duty to obey him as his sovereign King and Ruler; nor can he be deceived by man. Man may, and often does, succeed in deceiving his fellow man; not only so, but an individual may allow himself to be deceived by his own heart. The apostle says, "Be not deceived, God is not mocked." God hath spoken by Jeremiah, saying, "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17: 9, 10. One man cannot look into the heart of another. But God can, he knows the thoughts and intents thereof, and will discover every secret, every hidden thing, and make manifest the counsel of all men in the great day when he will judge the world by Jesus Christ, and reward every man according to his works. Solemn thought!

The facts related concerning Saul, as connected with the text are of deep significance, and the principle upon which he acted is very illustrative of the actions of many at the present time, as it relates to obedience to God's requirements. God sent Samuel to anoint Saul king of his people Israel, and then commanded Saul to go and smite Amalek, and destroy all that the Amalekites had, both man and beast. The commandment was very explicit—"utterly destroy all that they have, and spare them not." Saul went with a large army, but instead of doing as the Lord commanded him he "took Agag the king of the Amalekites alive, and spared also the best of the sheep and oxen, and would not destroy them." This was in violation of what had been commanded him, and it displeased the Lord so that he told Samuel what Saul had done in turning from him and not performing his

commandment. "This grieved Samuel and he cried unto the Lord all night." It is grievous to those who love God to see those professing to be his followers breaking his commandments. In the morning he rose early to meet Saul. When he did so Saul said, "Blessed be thou of the Lord: I have performed the commandment of the Lord." How eager he was to impart this information in his own behalf. And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of oxen which I hear?"

His sin is now discovered; now mark the change in his expression. When he spoke of obedience it was *I, self*, that had obeyed, thus arrogating to himself the honor of obedience, if such was the case. But now this obedience is called in question. Some body else must assume the guilt. It is not *I* now; no, no. "They have brought them from the Amalekites, for the people spared the best of the sheep and oxen to sacrifice unto the Lord thy God." Here is the plea offered in behalf of what had been done. Is not this sufficient to justify their course in deviating thus far from the commandment of God in order to sacrifice unto the Lord? This is the principle upon which many reason at the present time. If it is safe now it was safe then. If it was wrong then it is wrong now. What saith the Lord? "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord he hath also rejected thee from being king."

In this we learn something of the importance that God attaches to his commands, as well as of the fearful results that may follow disobedience, even in this world. We also learn that nothing, no matter what character it may be of, can be substituted by man for what God commands and requires, not even sacrifices to him.

Let us apply this principle of obedience as here set forth, to some of the so called religious practices of the present day. Man is commanded of God to believe in Jesus and be baptized into his name,—*"To be buried with him in baptism."* Priestly authority assumes to set aside this and substitute the sprinkling of a few drops of water on the head. Is this obeying God? Again: God commands saying, "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." Man sets aside the authority of God and offers as a substitute the keeping of the first day of the week, arguing that if we keep one seventh part of time and worship God on that day that will satisfy his requirements. If king Saul could not satisfy God by offering sacrifices instead of strict obedience to a military command, how can man now satisfy the divine mind in breaking one of the moral precepts of his divine law, and offer in its stead the observance of a day that he

never commanded to be kept holy? God's word is not to be ignored to suit the convenience of men. The Pope has arrogated to himself the honor of changing the Sabbath from the seventh to the first day of the week. Men acquiesce in this honor by saying, I have performed the commandment of the Lord, when ignoring his holy rest day. This may do to ease the mind now, but will not do when God discovers the secrets of all hearts, and rewards every man according to his work.

The prophet says: "The willing and obedient shall eat the good of the land." "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22: 14. Dear reader, let us obey God now that we may be saved when Jesus comes. Amen.

Love One Another.

THE evidence of the regeneration is unfeigned love of the brethren. 1 Peter 1: 22. It is the fruit of the incorruptible seed which liveth and abideth forever. It is a proof that a man has passed from death unto life, that he knows God and that God dwelleth in him. The Scriptures set forth the love of God and of his children as interchangeable evidences one of the other, so that he who loves God in truth loves his children; and he who loves the people of God in truth loves God. A church of Christians is known to be in the energy of its life when love to one another is conspicuous. Eph. 1: 15; and it is the object of earnest prayer that this love should be on the increase, Phil. 1: 9; 1 Thess. 3: 12. Among nine fruits of the Spirit which the Apostle Paul enumerates as discernable in God's peculiar people he gives love the first place of them all. Gal. 5: 22. Moreover it is evident that love is the greatest gift to the church, the richest of all the donations which Christ has to bestow on his servants. This I say is evident on comparing the teachings of Scripture.

When Christ ascended up on high it is said that "he led a multitude of captives and gave gifts for man; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the edifying of the body of Christ;" and yet we are elsewhere taught that all these are nothing at all without love. "Though I speak with the tongue of men and of angels, and though I have all prophecies and understand all mysteries, and all knowledge, and though I have faith so that I could remove mountains, and have not love, I am nothing." What then is the state of that church where love dwelleth not. It may make a noise indeed, and a sound about religion, but it is the sounding of brass or the tinkling of a cymbal. It may have all the ordinances, all the body of devotion, but there is no life in the body. Let it bring no more vain oblations, for its incense is an abomination and its worship is sin. It has not opened its bosom to receive the chief gift of the precious Redeemer, and therefore stands before him "wretched, and miserable, and blind, and naked."

Just hear our precious Life-giver. "A new commandment give I unto you, that ye love one another as I have loved you." We must have something more than a sort of sectarian friendship—to love one because he belongs to our sect. There is plenty of this kind of love in the world; but this comes far short of fulfilling this new commandment, for if it were nothing more than this then the Mahometan who has a strong and even enthusiastic preference for one of his own creed and nation in comparison with Christians, has "passed from death unto life," because he loves his brethren. To love only one

sect or party of Christians which we may have a preference for, and not to love a Christian as a Christian, is counterfeit love. "If you love your brethren only what do ye more than others?" Men of the world do this.

The strength and novelty of the commandment consists in the similitude of Christian love to the love which Christ bears to his people. As I have loved you that ye love one another, with the same freedom from prejudice and the same strength of affection. Our Lord loved the Sadducees and Pharisees, the priests and the lawyers, the Jews and the Samaritans, the circumcised and the uncircumcised, who believed in him. As many as received him gave he power to become the sons of God by faith in Christ Jesus. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." He did not at all consider their previous origin, their habits, kindred, or cast; he considered their faith and their reception of himself as their all in all.

This is his love and has been all the while. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." The love of Christians must therefore be to Christians like that of their Master. They must not love in word only, but in deed and in truth. Their business is to inquire into the faith of those who call themselves Christians. Has he received Christ as his Savior? Has he embraced his righteousness as his only hope of life or salvation, and through that righteousness has he received the remission of sins? Has he been sealed with the spirit of promise? Does he rejoice in the Lord Jesus Christ? Is his daily walk consistent as a Christian? and is he overcoming according to the discipline laid down in the Bible? and is the "old man" dying daily under the reign and power of grace? Then that man is a Christian. And if I am a Christian I am bound to love him as I love myself, to lay down my life for him if need be, to offer him all my affections, and do him every act of kindness in my power.

First of all, then, harmony, peace, and perfect love must be seen in the church. It must be seen that Christians love one another before they can effect much good outside. "By this shall all men know that ye are my disciples, if ye have love one for another;" but if this is lacking he is no better than a Mahometan; he is an entire stranger to the "new commandment;" but when it is seen that Christians do love one another it must be a wonder working power which no wisdom of the world can counterfeit—that the gates of the Christian enclosure open into the sanctuary of love—that a man, that is Christ, in his human nature, for "if any man be in Christ Jesus he is a new creature," joined to his brethren and they in him, is a hiding place from the wind, a covert from the tempest, and when the storm is raging in all the world beside there is peace there—that every believer is the brother of every believer—that they are all concerned in the temporal welfare of their brethren, and all deeply interested in their final and eternal salvation.

But how is it at present? Alas! let any one who is acquainted give the melancholy answer. There are indeed some exceptions, some churches where the poor are treated with some degree of kindness, and a few church members are united in a pious friendship and brotherly love. So far as it extends it produces happy results; but generally speaking there is a sad distance between the brethren. They know not one another in the bonds of the gospel; they are estranged by the cold and distant formalities of

the ceremonious world. They are either too intent in the pursuit of their own interest or too deeply imbedded in the well lined nest of opulent selfishness to care for the labor and sorrows of their brethren not so fortunate as themselves.

But then, it may be asked, what is the cause of this cold estrangement amongst the brethren? A heathen writer may perhaps assist us to answer this question, Lucian, of Samossata: "The Law giver, whom the Christians worship, has taught them that they are all brethren. They have an extreme contempt for all the things of the world; the expedition which they use when any of their friends are known to be in trouble is inconceivable; they despise death and surrender themselves to sufferings." When Christians have an extreme contempt for all the things of the world then it is that they will love one another; but when they are embarked on the vast and dangerous ocean of adventure, when they are deeply engaged in making fortunes for time to come, then it must needs be their love will wax cold. The new commandment will be a dead letter among them, and men will not know that they are Christ's disciples because they love one another, for that tender compassionate love is all gone. May you and I, reader, be found keeping this new commandment when Christ comes, and hear it said, "Well done."

So. Ashburnham, Mass.

"Ye did Run well, Who did Hinder You?"

How often are our hearts made sad, as we look over the history of the past, to see so many of those we love, those with whom we have taken sweet counsel, those with whom we have talked of the good things of the kingdom, and of the love and compassion of our Redeemer until our hearts were all aglow with heavenly love, leave the paths of peace and walk no more with us. Of all the trials we have to meet in this world of sorrow this, to the child of God, is the greatest. When we see those who were once burning and shining lights in this dark world of sin, those who once rejoiced in the truths of God's word and looked forward with joyful anticipation to the appearing of Jesus for their final reward, lose their interest in these things, become cold, and finally give up their post in this glorious warfare, we can but mourn.

We realize that there are many things to hinder us in the Christian race. Jesus says, "Offences will come," but woe to that man by whom they come." There are many things to draw us away from God and from his Son Jesus Christ. The world, the flesh, and the Devil are all seeking to draw us from the paths of rectitude and peace; but these are all conquered enemies, and we may overcome them if we will. It is true, we cannot in our own strength, but we can, in the strength and by the help of the "Captain of our salvation," who has promised to be with us "even unto the end of the world."

Jesus Christ will never leave us,
He will strength to us impart,
He will shield us from all danger,
And keep us to the last.

But while it is true that Jesus will never leave us, we can, and often do leave him, although he has died to save us.

Dear reader, are you one of those who "did run well for a season, but are now grown cold in the Master's service, or even given up the Christian race? If so, "who did hinder you," that you should not go on unto perfection? Why did you grow "weary in well doing?" Was it the love of the world, its honors, wealth, and fame, that crept in little by little between you and your God? If so, let us for a moment examine the exchange, provided you got all, riches, honors,

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and fame. The riches of this world are fleeting; in one short hour the devouring fire may destroy your treasure, the floods may sweep it off, or as one of old said, "it may take to itself wings and fly away;" or should none of these things happen it might be said to you, as to the man who knew not where to bestow his goods, "This night shall thy soul be required of thee." Then all your riches could not purchase for you a title to those mansions which Jesus has gone to prepare for those who love and serve him here. The honors of this world are mingled with sorrows, cares, anxieties, and troubles of every kind. Honor here gives no real lasting joy; it may please for a time, may flatter the vanity, and feed the pride, but there is nothing in it on which the restless longings of man's better nature can repose with satisfaction.

At any moment you may be laid upon a bed of sickness, "without hope and without God in the world." What comfort then will it give you in that time of pain and anguish to know that you are numbered with the honored ones of earth? What rest will it give to your aching body, or what peace to your troubled mind to feel that you have wealth and honor at your command? And should you have to sleep in the dust of the valley, what benefit would it be to know in your last moments that you sought and obtained the honors of this world—the honors of man—while you neglected that honor that comes from God alone, and which you might have had if you had only been faithful. You may have fame; that may last while you sleep in the silent tomb, but soon it too will be numbered with the things of the past.

All that this world can give is transitory, and like the morning dew before the rising sun will soon pass away. Not so with the things of the world to come; its wealth, its honors, its fame, are all eternal. For a moment behold the heavenly inheritance. There is the city, the metropolis of God's everlasting kingdom, its walls are of jasper, its streets of gold, its gates of pearl, and the Lord God and the Lamb are the light thereof. And there the nations of the saved can walk in and out forever. No sorrow shall ever mingle with their joy. No tear shall ever dim their eyes. No troubles evermore shall mar their peace. There through one eternal day they shall enjoy that treasure that "moth and rust doth not corrupt, and where thieves do not break through nor steal." There Jesus himself will crown them with glory and honor, and the "kingdom under the whole heaven shall be given to the saints of the Most High," for an everlasting inheritance. Are these things to be compared with the honors of earth?

You have once enjoyed the sweet smiles of your heavenly Father, and rejoiced in hope of the glory which is to be revealed when Jesus comes. It was then the one great aim of your life to do the will of God, and to daily strive to bring others to a life of obedience to his holy law. You "did run well." Angels rejoiced over you, and you could feel the sweet assurance that you were Christ's and Christ was yours. But alas! all is now changed. No longer you feel that sweet calm peace which flows alone from resting in the arms of Omnipotence. No longer can you lift your heart in holy adoration and cry, Abba, Father. And why is all this? Is it because God has changed? because he does not love you or has no pleasure in your salvation? No; no. God still loves you, still desires your salvation, and with more than a father's love for an erring child invites you to return. "Turn, O backsliding children, saith the Lord. Return, ye backsliding children, and I will heal your backsliding." Jer. 3: 14, 22.

Again in Hosea 14: 4 the Lord says, "I will

heal their backsliding, I will love them freely." What could you desire more than such an invitation as this? Here God promises to heal your backsliding, and love you *freely*. It is not a forced love, not a mere profession of love that he offers; it is a love that is as free and full as the boundless ocean. To-day he is waiting to be gracious. He is waiting to receive you to his arms of love and mercy, and bestow upon you a fresh outpouring of his Holy Spirit.

Dear reader, let me entreat you to return and seek your Father's pardoning love. Lay down your load of guilt and sin at the foot of the cross, and start again in the Christian race. No longer wait. "Now is the accepted time." All heaven is interested in your return. Angels wait to rejoice over it; and Jesus stands ready to receive you unto himself again. No matter who or what "did hinder you," let nothing keep you from returning to your Savior's love and care. Again you may rejoice in the smiles of your reconciled God and Father, and look forward with joy to a home in his everlasting kingdom.

No longer wander from your God,
No longer stay away;
Come, leave the paths of sin and death
Return to God to-day.

Return to God, he loves you still,
With all a Father's love.
Return to him and rest you'll find
Like Noah's wandering dove.

"Return, my child," God fondly cries,
"I'll freely all forgive.
Accept the offers of my grace,
And on my promise live.

Return and seek the paths of peace
That once you loved so well,
And then go seek my wandering sheep,
And of my goodness tell."

Yes, God still loves you. Jesus still intercedes in your behalf. No longer doubt your Father's love, nor slight his offered mercy. Accept the offers of his grace and live for him who "gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Reader, think of your first love, of the peace and *real* happiness you once enjoyed, and then think that that happiness may still be yours. May God help us each and all to seek and find that peace which flows alone from believing in Jesus, is my prayer.

S. E. BRINKERHOFF.

Eternal Life.

How grand, glorious and bright is the promise of eternal life written in God's word! "This is the promise that he hath promised us, even eternal life."—1 John 2: 26. This promise centers in Christ. "And this is the record that God hath given to us, eternal life; and this life is in his Son." 1 John 5: 11. Hence eternal life is deposited in the Son of God. We must come to Christ or forever fall of life eternal. Now is the time to secure the great boon. According to the teaching of the Apostle, those who seek for glory, honor, and immortality, will get eternal life (Rom. 2: 7), to be enjoyed in the world to come. Luke 18: 30. Though decay is written on the brow of every son and daughter of Adam, and the seeds of death are sown in the human constitution, in consequence of which we are tending downward to the tomb, yet these promises, combined with many others, shed light upon our pathway—drive away the darkness of the grave—open up to our enraptured gaze a land of light, life and glory—point beyond the dark valley and shadow of death to where God's holy ones immortalized shall live forever to equally share the joys and glories of an endless day.

In view of such an eternal weight of glory we are led to ask, What are the conflicts of this life?

What are its labors, toils, and anxieties? Soon the dark night of death will pass and the glad morn of life and glory dawn. Loved forms now hid away in earth's charnel house of the dead will then reappear, real, living, tangible beings, to walk and talk on the earth restored. Glad voices now hushed in death will then be heard singing redemption's song. The saints of all ages and from every clime, wear the wreath of immortality, and the diadem of unfading beauty—enjoy the peaceful presence of the Lamb once slain on Calvary's brow that he might take away the sin of the world. He is crowned King of kings and Lord of lords. Shall we too share his glory and enjoy his presence? Then let us put on the whole gospel armor and reach forward to the future, and when the Master comes the glory will be ours.—A. F. Dugger, in *Restitution*.

Confidence in God,

OR HAPPY NANCY'S SECRET.

THERE once lived in an old brown cottage a solitary woman, about thirty years of age, who tended her little garden, knit and spun for a living, and was known everywhere, from village to village, by the name of "Happy Nancy." She had no money, no family, no relatives, and was half blind, quite lame, and very crooked. There was no comeliness in her, and yet, there, in that homely, deformed body, the great God, who loves to bring strength out of weakness, had set his royal seat.

"Well, Nancy, singing again," would the chance visitor say, as he stopped at her door.

"O, yes, I'm forever at it."

"I wish you would tell me your secret, Nancy; you are all alone, you work hard, you have nothing very pleasant surrounding you; what is the reason you're so happy?"

"Perhaps it's because I haven't got anybody but God," replied the good creature, looking up. "You see rich folks like you depend upon their families and their houses; they've got to be thinking of their business, of their wives and children, and then they're always mighty afraid of troubles ahead. I have nothing to trouble myself about, because I leave it all to the Lord. I think, well, if he can keep this great world in such good order, the sun rolling, day after day, and the stars shining, night after night, make my garden things grow the same, season after season, he certainly can take care of such a poor, simple thing as I am; and so you see, I leave it all to the Lord, and the Lord takes care of me."

"Well, but Nancy, suppose a frost should come after your fruit trees are all in bloom, and your plants out, suppose—"

"But I don't suppose; I never can suppose; I don't want to suppose,—except that the Lord will do every thing right. That's what makes you people unhappy; you're all the time supposing; now why can't you wait till the suppose comes, as I do, and then make the best of it?"

"Ah, Nancy, it's pretty certain you'll get to heaven, while many of us, with all our worldly wisdom, will have to stay out."

"There you are at it again," said Nancy, shaking her head; always looking out for some dark cloud. Why, if I was you, I'd keep the Devil at arm's length, instead of taking him right into my heart; he'll do you a desperate sight of mischief."

She was right. We do take the demon of care, of distrust, of melancholy foreboding, of ingratitude, right into our hearts. We canker every pleasure with this gloomy fear of coming ill; we seldom trust that blessings will enter, or hail them when they come. Instead of that we smother them under the blanket of apprehension, and choke them with our mistrust. It would be well for us to imitate "Happy Nancy," and "never suppose." If you see a cloud, don't suppose it's going to rain; if you see a frown don't suppose a scolding will follow; do whatever your hands find to do, and then leave it. Be more child-like towards your Heavenly Father; believe in his love; learn to confide in his wisdom, and not in your own; and above all, "wait till the suppose comes and then make the best of it." Depend upon it, earth would make an Eden if you would follow "Happy Nancy's" rule, and never give place in your hearts to imaginary evils.

"What is it to cast the care on God?"

Is it to keep the heaviest load,

And lay some trifling weight aside?

Still taking thought for every hour,

As if the Lord's providing power,

Were still unknown, untried?"

—Selected by Samuel Everett.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."
MARION, IOWA, THIRD DAY, APRIL 14, 1874.

JACOB BRINKERHOFF, Editor.

Conscience on the Sabbath Question.

IN urging the claims of the Sabbath we are sometimes told that our consciences are a sufficient guide in the matter, and if our consciences tell us to keep the First day of the week for the Sabbath, that is enough, and argument is unnecessary. But this is a very poor rule, for it works in so many different ways, different people's consciences guiding them in different directions; for if conscience is a correct guide on the Sabbath question it is on all others, and would make right all the divisions of Christian denominations and theories in the land, and all effort to show another's errors and guide him into truth would be unnecessary. The conscience of the pagan induces him to bow down to stocks and stones, and the Catholic is conscientious in his worship of the Virgin Mary. The Hindoo mother, who throws her offspring into the River Ganges in the worship of her heathen gods is just as conscientious as we are in the worship of the Christian's God. And yet, is all this right? Is conscience a safe guide in directing image worship as well as the worship of the true God? If so, then God is as well pleased with confusion as with harmony, and the work of the evangelist and the missionary had as well cease.

But conscience is a creature of education, and said to be a knowledge of right and wrong. We may get a wrong education as well as a right one, and we may be wrongly instructed as to what is right, and hence conscience may lead us astray. In order for our consciences to be a correct guide we must have a correct education; and where will we go for the necessary instruction? What is it that is given us to be a "lamp unto our feet and a light unto our path?" The psalmist says: "Thy word;" that is, God's word is given us for this guide instead of our consciences being for that purpose. The Bible, then, is given us to educate our consciences by, that we may know right from wrong, on the Sabbath question as well as on all others.

And what saith the Scriptures? Can we do just as we like in this matter and yet please God? Will it answer the commandment just as well? God has said: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." His ways and his word are the highest authority, and he has said, "The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."—Ex. 20: 10, 11.

Here is evidence to form our knowledge of right on that question. Where do those whose consciences tell them that it is right to keep the First day get their authority? Have they a "Thus saith the Lord" for it? Ah no, they are easily satisfied on that question, and many who oppose the keeping of the seventh day claim no divine authority for First-day observance at all; and those who would bring the Bible to the aid of their consciences on First-day observance take the mere mention of the day on which certain events occurred as their only evidence in the case, none of the texts saying those days were sacred, or intimating that the Lord was changing his rest day, or desired to do so.

With conscience properly educated it is a safe thing to cling to, for a person who conscientiously adheres to his principles will fearlessly go forward in the discharge of his duty, trusting in God for the consequences. We say, then, Take the Bible for your standard, let it teach a knowledge of right and wrong, and conscientiously go forward with your religious principles, and enjoy that trust in God which says, All will be well. Then you will have the "answer of a good conscience toward God," and one that will stand every test.

Christ's Coming Literal and Personal.

THAT the second coming of Christ will be a literal and personal event the Scriptures teach in the plainest manner. When the Savior was on earth at the time of the first advent and of his ministry, he was literally seen of man, and was as the rest of mankind, though he was the Son of God. He suffered in his own person, and his sufferings were real and actual. The second coming of Christ, when he comes as King of kings and Lord of lords, will also be personal, and he will be seen by the people of earth, as saith Jesus in his Revelation to John, "Every eye shall see him." Were his coming not personal he could not be seen. Every eye could not discern a spiritual coming. And how would a spiritual advent be perceived by the world? for "the natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned."—1 Cor. 2: 14.

This idea of the coming of Christ being only what is called a spiritual event, is antagonistic to the scriptures, for they represent that not only the spiritual, or the righteous, shall be aware of his coming, but that all the world shall know it too, "for every eye shall see him." But it will not be a joyous event to all, for the same testimony says: "All kindreds of the earth shall wail because of him." Those who have made Jesus their refuge and have their sins canceled by his atonement, will receive him with joy and rejoicing, and "be glad in his salvation." But to those who have neglected so great salvation and have joined in the "peace and safety" cry, saying, "All things continue as they were from the beginning of the creation," paying no heed to the warning given that Jesus is near and the Kingdom of God is soon to take the place of earthly governments, to them will his coming cause "weeping and gnashing of teeth." Their wailing will be, "The harvest is past, the summer is ended, and we are not saved." They will cry "to the rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb." The Savior, whom they have slighted and at whose coming they have scoffed, will come to them "as a thief in the night," and shall "cut them off" from the reward of eternal life in reservation for those who have humbly followed him and loved his appearing. Their reward will be in the "everlasting destruction from the presence of the Lord and from the glory of his power," which destruction is located at the time "when Jesus comes to be glorified in his saints."

The appearing of Jesus brings the Christian's reward. "And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."—1 Pet. 5: 4. He comes to call forth the saints who are sleeping in death, and to take them, with those who are living with him.—1 Thess. 4: 16, 17. Jesus came into the world, or was manifested to bring "life and immortality to light through the gospel." Not natural life, for man already possessed this, but

eternal life, to be bestowed when Jesus shall come again, at his second appearing. And immortality, for in this life we are dying creatures; but then this mortal shall put on immortality, and "death shall be swallowed up in victory."

No other evidence than Acts 1: 11 is needed to prove that Jesus' second coming will be personal and literal. The disciples accompanied Jesus to Bethany, on Mt. Olivet, and while there he was parted from them and received up into heaven. "While they looked steadfastly into heaven as he went up, behold, two men [or angels] stood by them in shining apparel, who said, Why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." He ascended from the earth bodily, visibly, and personally. In just the same manner will he come again as he went up into heaven. Bear in mind that it will be the same Jesus who was taken up into heaven and who now sitteth at the right hand of God. A cloud received him out of their sight, and he will be seen coming on a white cloud.—Rev. 14: 14 and 1: 7. These are conclusive testimonies of the literal and personal coming of Christ.

The Christian's hope centers in Jesus and in his coming. He is our advocate with the Father, our mediator, our sacrifice, our atonement, our Life-giver. He comes to bring the realization of our hopes, to give us life and an everlasting home in the Kingdom of God. Let us be patient in running the Christian race, that we may receive the crown of life and enjoy the blessings of eternity in reservation for the faithful. Let us also love his appearing, which will bring the fruition of the Christian's hope.

Rest, In the Kingdom of Heaven.

As the Christian pilgrim travels on along the journey of life he anxiously longs for the haven of rest which lieth at the end of the race. He is cheered on by the assurance that there is a resting time by and by. Blessed hope! The author of our faith who has bidden us to leave all and follow him, has said that "he that shall endure unto the end shall be saved." No salvation short of holding out. If we run well for a little season and then give over, and make shipwreck of our faith, no promise awaits us; but to the faithful the prize is sure.

We all have the journey of life to make, and happy is he who makes it his purpose to employ this journey in "working out his salvation," by the use of the day and means of grace which are within his reach. He is working for a purpose, and when Christ shall come to set up his kingdom and reign on the throne of his father David—his own throne—the faithful servant will be permitted to enter into that glorious home—the Kingdom of God—there to enjoy an immortality of existence throughout eternity.

To cheer the believer and encourage his faith the Savior has said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."—Luke 12: 32. There is everything to cheer us on. There is rest in heaven—in the Kingdom of God—the inheritance of the saints, to be given to them when Jesus comes the second time. In his sermon recorded in John 14 to 17 Jesus said to his sorrowing disciples, "In my Father's house are many mansions: I go to prepare a place for you. And if I go and receive you unto myself, that where I am ye may be also."—14: 2. At Jesus' coming then is the time when the saints receive their reward and are received into those glorious

mansions. The "rest that remaineth" is not to be received before the Lord comes again. Not at the time of death, and the separation of the soul and body, the soul being immortal, going immediately to its reward, for there is no such idea held out in the Scriptures of truth. Death is called a sleep, to be broken only by the voice of the great Life giver at the morning of the resurrection. We once heard a minister say, at a child's funeral, in offering consolation to the bereaved parents, that her hands were now helping to prepare those mansions in heaven for the abode of her parents when Jesus would send the summons for them. But Jesus is doing this work himself, and when he comes again he will awake all the righteous dead, who, with the living saints, will rise to meet the Lord, to be forever with him, and all will go to those glorious mansions together.

We "love the appearing of Jesus," and long for the time when the rending heavens shall bear him to earth to take us home.

Where are You?

DEAR READER: While I am penning these lines the thought occurs that the eyes of many will see them. Those will read them whose faces I never saw, and who are perfect strangers to me; but allow me to ask you one question: *Where are you?* Are you in Christ or out of Christ? Is he formed within you the hope of glory? Does his presence cheer you? Is his love shed abroad in your heart, so that you find pleasure in reading his testimonies, holding communion with him in prayer, in the society of Christians, and in persuading sinners to come to Christ? If such be your situation you are adopted into the family of God, and have good reason to rejoice. Perhaps you do not know just where you are? You walk in darkness and have no light. You once indulged a hope but now you do not. If this be your condition return to your first love. Remember the prodigal's kind reception on his return.

Perhaps you feel that you have provoked the displeasure of your heavenly Father until he has cast you off and you can no more look him in the face. God says: "Return unto me and I will return unto you. You have forsaken him, it is not he that has forsaken you; and you are called upon to return. You are required to act in this matter, or you never will return. If you wait until you fit yourself for Jesus' presence you will never come. Come now, just as you are.

"The only fitness he requireth
Is to feel your need of him."

"God is love," and will not turn you off.

Dear reader, perhaps you are yet in the broad road that leads to death, without God and without hope in the world. The past is filled with errors and regrets, and the future is crowded with darkness and fearful forebodings. Then you are standing on the brink of eternal ruin, liable by the least circumstance to be plunged into the mighty abyss. How long will you remain in this dangerous condition. Christ offers you salvation and life, with perfect safety. The longer you neglect them the less inclined you will be to accept them. Make up your mind now and decide. Decide for time and eternity.

M. N. KRAMER.

Report of Labor in Missouri.

SHORTLY after closing my last report we commenced a series of meetings at Altovista, March 5th, and continued till the 10th. The Lord blessed our labors; five came out to keep the commandments of God and the faith of Jesus. This meeting was a source of great en-

couragement to the brethren in this place. I was obliged to leave on Wednesday morning in order to fill my appointment in Harrison and Worth Counties. I left the meeting in the hands of brethren William Long, Leard, and others to continue it as long as the interest might demand.

I arrived at Martinsville on Friday, March 12th, and found all the brethren and sisters firm in the cause, although the Methodists made great efforts to persuade them to cease observing the Sabbath. Continued meetings until Sunday night. March 18th and 19th held meetings in Bro. Moore's neighborhood. The members there are all faithful. They hold a weekly prayer meeting besides their regular Sabbath meetings. March 20 preached one discourse at Denver. 21st commenced a meeting on Bear Creek, in Worth Co. The brethren there are all continuing faithful, with one exception. Continued until March 24th. One more came out on the side of truth. Two were buried with our Lord in baptism.

March 26th arrived at this place, Denver. The brethren here are earnestly engaged in the cause, and are laboring with considerable zeal. They have regular prayer and social meetings every Sabbath evening, Sabbath school at ten A. M., and Bible Class at two P. M. We attended their Sabbath school and were well pleased with it. I believe I counted five classes. Also attended their Bible Class. See an account of this in another column.

On Sunday morning as several gathered into the house of Father Williams, the conversation turned on the subject of tobacco; and after it was somewhat discussed, there was a proposition made to quit its use. The following named persons entered into a solemn vow that they would hereafter use no tobacco in any form whatever: father and mother Williams, who have used it for about 48 years; also Bro. Moore, who has used it about 29 years; and brethren Enoch and Amzy Williams, the former used it about 19 years the latter but a short time. And as an additional item of interest I may state that they have requested me to have this published; and should any one commence its use again his or her name is to be published in the *ADVOCATE* as one who has violated his or her pledge. This I shall do if the pledge is violated. I think this a very good move, and it would be well for others who are addicted to the filthy habit to take pattern.

Commenced meetings on Sabbath night and continued until Wednesday, April 1st. Three more have embraced the truth and five were baptized.

A. C. LONG.

Denver, Missouri.

Doctrine. No. 1.

"THEN shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. 12: 7.

This text is thought by many to prove that the soul is immortal. But before it can be made to sustain such a position two things must be made plain. First, That spirit and soul are identical. Second, That it can and does exist separate from the body. This has not been done, neither can be. Spirit and soul are separate things. 1. Thess. 5: 23, "Spirit and soul." Also Heb. 4: 12, "Soul and spirit." These two examples are sufficient and show at once that soul and spirit do not mean the same thing. Why then refer to this passage to prove the soul immortal? The same argument that will prove the soul an immortal, separate entity, will also prove the spirit an immortal, separate entity, and thus give to every mortal body two immortal entities. With the orthodox soul means spirit, and spirit means soul; so they play from

one term to the other. But all this is useless, for the point they can not prove any more than they can prove the soul immortal.

Spirit, when spoken of in reference to man, does not mean an immortal soul in the sense of a personal entity. It has different meanings, and is not peculiar to man alone, but is spoken of in reference to other animate existence attached to our world.

Spirit, in the Bible, is used in four prominent senses. First, to represent an influence residing in or proceeding from a being, hence we read of the Holy Spirit, said to proceed from the Father. Also in Gen. 1: 2 we read that the Spirit of God moved upon the face of the waters (not God moved, but the Spirit of God). Now what does spirit mean in this connection? Would you infer that it meant a personal entity, separate from God? If so, then you have a spirit God entity, and we not only read of the Spirit of God, but God is represented as having a soul some sixteen times. We give one example: See Isa. 1: 14. "Your new moons and your appointed feasts my soul hateth." Now can and does God's soul exist separate from himself? If so, then you have a soul God entity, which classified stands thus: First a God, second a spirit God entity, third a soul God entity; so you have three Gods instead of one, but the Book declares that there is but one God. 1 Cor. 8: 6. When God says, "My soul," he only means to express his own personality or personal existence. The expression, "Spirit of God," Gen. 1: 2, signifies an influence proceeding from God by which he is omnipresent, exerting his power in all parts of the world, while his personality remains in heaven. Man conveys power in a similar manner in mesmeric operation, by means of which the mesmerizer or operator is enabled to control his subject. Spirit is used to denote a being, but never used to represent an intelligent being inside of a being, which would be the case if the soul and spirit were immortal entities, dwelling within man.

God is said to be a Spirit. John 4: 24, We read, "God is a Spirit"; yet he is a personal being, as is evident from Heb. 1: 3. Paul, in speaking of Christ, says, "Who being the brightness of his [God's] glory, and the express image of his [God's] person"; yet the creeds say, God is "without body and parts." If so, what is he? Is he a principle like attraction or electricity diffused through matter? if so, then every man is his own God and Savior. Now, if God has neither parts nor passions, then he can be nothing more nor less than such a principle, and the Spiritualists and Deists, and those of like character, are perfectly right in their denial of the existence of an intelligent God. We have much Scripture evidence in proof of the personality of God, besides which, the very works of nature demonstrates his personal existence.

Angels are called spirits. Heb. 1: 14, we read, "Are they not all ministering spirits?" but they are personal beings, as is evident from their history recorded in Gen. 19th chapter. They visited Lot and stayed over night with him. He made them a feast, and baked unleavened bread and they did eat. The Sodomites saw them and mistook them for men, hence they surely have personal organizations the same as men, and were no relation to these little disembodied, invisible, uncompounded, immaterial spirits that Catholics and Protestants talk so much about.

Spirit is used to represent a disposition of mind or state of feeling. Numbers 14: 24, we read, "My servant Caleb, because he had another spirit, him will I bring into the land." That is, Caleb possessed a different disposition from those who transgressed and fell in the wilderness. Prov. 16: 32—"He that is slow to anger

is better than the mighty, and he that ruleth his spirit than he that taketh a city." For a man to rule his spirit is simply for him to govern his own temper. We also read of a quiet spirit, a meek spirit, a contrite spirit, a spirit of faith, a spirit of love, a spirit of fear, and a spirit of bondage; but we nowhere read of an immortal spirit any more than we read of an immortal soul.

In 1 Sam. 30: 11, 12 we read, "And they found an Egyptian in the field and brought him to David, and gave him bread, and he did eat, and they made him drink water. And they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his spirit came again to him for he had eaten no bread nor drank any water for three days and three nights." What does spirit mean in this connection? It is spoken of as being absent and returning again. Does it mean an immortal soul? Would an immortal soul leave the body because it got dry, and then come back again because it obtained something to eat and drink? Spirit in this connection means courage or animation.

A. F. DUGGER.
(To be continued.)

The Denver Bible Class.

BEING permitted to take part in the Bible Class last Sabbath, and being well pleased with the manner in which it was conducted, I concluded to give you a sketch of it. This society was organized Jan. 31st, 1874, and meets every Sabbath at 2 o'clock, P. M. I here insert its regulations.

LAWS, BY-LAWS, AND REGULATIONS, OF A BODY KNOWN AS THE BIBLE STUDENT'S ASSOCIATION OF THE TOWN OF DENVER, MO.

Resolution, 1. The class is to be opened by prayer and reading.

2. Each lesson will consist of lecturing upon one book of the Bible, commencing with Genesis.

3. The lecturer will be appointed each time by the majority of the class, at the close of each meeting, for one week or more.

4. The lecture shall not exceed thirty minutes in time.

5. After each lecture any one of the class has the privilege of asking any question that may arise in the mind concerning the lesson.

6. Any one present may answer said questions within the limits of ten minutes.

7. The lesson may be continued in next meeting, when decided by vote of the class.

8. Only one shall occupy the floor at one time.

9. The meeting may be continued or adjourned by vote of the majority.

10. No one shall speak unless rising to his feet.

11. No one shall be obliged to lecture without his consent after appointment.

12. The chapter to be read by the lecturer shall be within the limits of the lesson.

13. The chairman is to be elected for the term of three months.

14. It is the duty of the chairman to preside at all meetings.

15. The admittance to the class is free to all.

16. The object of this Association is to get a general knowledge of the Scriptures.

17. The above resolutions may be altered or amended by a majority of the class.

This class has examined all the books from Genesis to the second book of Samuel. Last Sabbath the first book of Samuel was under consideration. The lecturer, Bro. David Williams, treated his subject very ably, for about thirty minutes, after which quite a number of interesting questions were asked, some of which were answered, and some were laid over to be considered at the next meeting. Upon the whole I

think the above plan a very good one in gaining a general knowledge of the Scriptures.

May the blessing of the Lord rest upon this class as well as upon all others that have a similar object in view.

A. C. LONG.
Denver, Worth Co., Mo., March 30th, 1874.

The Head, the Heart, and the Hand.

RUSKIN tells us that three things are required to make a good painter—a clear head, a warm and feeling heart, and a steady hand. In like manner, head, heart, and hand go to make up a Christian's faith. The sinner must have clear views of Christ's person, and worth, and works; and when he believes that Christ died for him, and when he believes that Christ died for him, his heart leaps towards him, he is filled with generous feelings to the Savior and to all mankind. After this he puts his hand to the plough determined not to look back. His hand is the hand of liberality, which distributes blessings all around. He is steadfast and immovable. He works for Christ in the church, in the world, anywhere, everywhere, and anyhow, so that he may faithfully serve the Lord.

Strength in Christ.

IT is the inactivity of faith in Jesus that keeps us so imperfect and wrestling still with our corruptions without any advancement. We wrestle in our own strength too often, and so we are justly, yea, necessarily foiled. It cannot be otherwise till we make him our strength. This we are still forgetting, and had need to be put in mind of, and ought frequently to remind ourselves. We would be doing it for ourselves and insensibly fall into this folly, even after such smarting for it, if we be not watchful against it. There is this wretched natural independence in us that is so hard to beat out. All our projectings are but castles in the air, imaginary buildings without a foundation, till once laid on Christ. But never shall we find heart peace, sweet peace and progress in holiness, till we are driven from it, to make him all our strength; till we be brought to do nothing, to hope nor expect nothing but in him; and then shall we indeed find his fullness and all sufficiency and "be more than conquerors through him who hath loved us."—*Sc.*

The true rule in advising the young as to any habit or indulgence or amusement, is not "What harm is there in it?" but "What good is there in it?" If it be impossible to detect positive injury in any course, it is no endorsement that the course is advisable. But if there be in it positive good, then what and how much.

Letter Department.

Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name. Malachi iii. 16.

From Bro. Cranmer.

DEAR BRO. BRINKERHOFF: You have my prayers and best wishes for the success of the ADVOCATE. The Lord is prospering the cause here in Michigan beyond all my expectations. We have passed through severe trials, but are now in perfect harmony, and there is almost daily added to the church such as we hope will be saved. The cause with us has not looked so prosperous before for ten years. I have just returned from the Conference at Bloomingdale. There was a large attendance notwithstanding the bad weather. It was truly a heavenly place. I may not write much for the "Ad-

vocate," for it is difficult for me to express my mind with a pen.

GILBERT CRANMER.
Galesburg, Mich.

From Bro. Hoagland.

BRO. BRINKERHOFF: I wish to say through your paper, the ADVOCATE, that I am the man referred to in Bro. Dugger's communication in your issue of March 31st, who arose and spoke about the Sabbath being changed from the seventh to the first day of the week. True, I had never given the subject much thought. Such is and has been the teachings of popular theology. But since I have given the subject an impartial investigation I am thoroughly convinced of the truth on the Sabbath, and am trying by the grace of God to keep the same. I have received from the hand of Bro. Dugger a copy of the ADVOCATE, the first one I have ever seen. I am well pleased with it, but regret that it is so small. I hope the Lord may so prosper you in the work that you will soon be able to issue it weekly.

I am very much interested in the Sabbath. It is so plain I wonder all do not see it. When I took my Bible to investigate I found that after God had finished the creation of the heavens and the earth he, an unchangeable Being, set apart the seventh day, blessed and sanctified it, as his holy day. And again, when bringing his chosen people from Egypt, he said he would prove them whether they would keep his law or no. And how does God do this? By giving them food in the six days. They were to gather in the six days, but not on the Sabbath, which is the seventh. This day they were to keep holy. See Ex. 16 chapter. Again, when we come to Mount Sinai God tells them to remember, or remind, the Sabbath to keep it holy.

And it is worthy of remark that God in his word, has pronounced a blessing on the man that keeps the Sabbath. Isa. 56: 2. This blessing I want. I find to my surprise that the Bible nowhere recognizes Sunday, or first day, as the Sabbath. Those who keep it do not observe the Sabbath of the Bible. For my part I am determined to take the Bible as the man of my counsel, and order my life accordingly, whether any one else does or not. I shall subscribe for the ADVOCATE, through Bro. Dugger.

AMOS HOAGLAND.

Coral Hill.

From Sister Davis.

DEAR BRETHREN AND SISTERS who read the ADVOCATE: I wish to say a few words of comfort to you through it to tell you how glad we are to see it once more, for through the paper we hope to hear from those who are trying to keep the commandments of God and the faith of Jesus; for oh, dear children, how this old heart longs to hear from you once more to cheer me on my lonely pilgrimage. And in order to do this we must not forget that the paper does not go forth unless it is sent, and cannot be sent without means: and now if we have love in our hearts for Christ and his cause let us put forth our every energy to sustain the paper, not only with our means, but let those that can write for it do so. I can tell you that I am striving to throw off every known sin. My husband and myself and one son are striving to gain the victory through our Lord and Master, Jesus Christ. The brethren here are wide awake striving for the Kingdom. In union there is strength. We have had our trials here. Praise the Lord! they are in the past, and I hope we are better for the fire we have passed through. "He that is not with me is against me, and he

that gathereth not with me scattereth abroad." How true! and now, do not let us scatter, but gather; and above all things have charity one for another.

Your sister in the blessed hope of the soon coming of our Lord,
PHEBE A. DAVIS
Hamilton, Mich.

From Bro. Boyd.

DEAR BRO. BRINKERHOFF: I am most truly glad to realize that though the *ADVOCATE* has been suspended (asleep), it was not as one of the wicked, to awake not again. I hope therefore that the God of Israel and the "Father of our Lord Jesus Christ," will bless the labor of your hands and the purpose of your heart to preserve *this* Sabbath standard alive until our beloved Elder Brother's appearing, feeding "the household of faith" with "meat in due season"; and surely no aliment is so greatly needed as disseminated LIGHT on the Sabbath day observance. As Jesus, our forerunner, has said of it, "The Sabbath was made for MAN,"—not alone the twelve tribes of Israel, but man, as a race. It commenced at creation, 2500 years before Moses gave it to Israel at Horeb, and survives all other laws, and is to be perpetuated "in the new heavens and new earth."

Some people, I know, even among Adventists, ridicule those who, they say, "keep the old Jews Sabbath"; and others who *do* keep it, are seeking to re-impose it with *other obligations* of the Mosaic ritual, following a self styled leader, who claims to be that "prophet" whom Moses predicted should be like unto himself,—from among *his* brethren; but the apostle Peter, on the day of Pentecost, in the inspiration of that outpouring of the Spirit, introductory of the New Covenant dispensation, declared Jesus Christ to be *that* prophet. These opposites of the "golden mean" forget that *this* Prophet, Priest, and King, declared that "the Sabbath was made for MAN;" and it spans *all* created time, in the *first*, or Adamic heaven and earth, *second*, or present heaven and earth, and is to be the hebdomadal measurement of time in the *third*, or new heaven and earth; see Isa. 66: 22, 23; "And from one Sabbath to another, shall ALL flesh come to worship before me, saith the Lord."

God, dear brother, is not a man to repent. He in the beginning, sanctified the seventh day as *the* Sabbath. He has never altered the day appointed; and neither the quibbling of so-called Jews nor Gentiles can gainsay or successfully pervert the "way of truth;" for there is an end, and it hasteth greatly, when the "loftiness of man shall be numbed, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day."

How comforting, dear brethren of the Sabbath, is the thought, that no man, nor cliques of men, can alter or frustrate the Lord's purpose, in behalf of his Christ and the church of his love. Brethren, be of good cheer. Let us tell the world and gainsaying professors, that the Lord of the Sabbath day is coming. In Christian love, your brother,
J. L. BOYD.
Philadelphia, Pa.

From Bro. Remington.

DEAR BRO. BRINKERHOFF: I have received the first number of the *ADVOCATE*. I am highly pleased with the spirit in which it comes, and can commend it to the brethren, as we have long since needed a paper. I have not been a subscriber for the paper for some years. I hope the brethren will help support the paper, both with their prayers and their means, as our whole aim should be to do good and work for the cause of Christ, and that alone. We can't all preach, but we can preach louder sermons

by our good works and right doings than by any other way. Brethren, let us lay aside every thing that is a hindrance to the cause and strive to gain the other shore. Let us talk less and do more, and the cause will prosper. It has been some 14 years since I started in this good cause and I have seen a great deal of trouble within the camp; have seen many enlist and run well for a season, and then desert. But this does not discourage me. I started for the end of the race. I want the bounty and by the grace of God I mean to have it. The worst peril that Paul had to contend with was false brethren: so let us not get discouraged, for our salvation is nearer than Paul's was then. So let us look up and rejoice, knowing that our redemption is near.

The cause is onward here in Michigan, in spite of all the fiery darts of the enemy. Brethren, let us remember what pure and undefiled religion is; it is a work, not something imaginable. Your brother in Christ,

J. M. REMINGTON.

Ottawa Station, Mich.

From Bro. Everett.

DEAR BRO. JACOB: I have received the first number of your paper. I am glad to see it, though a semi-monthly. I at first doubted the expediency of making it a weekly, but when it was thought best by a majority I submitted and did all I could to sustain it. I regretted that it failed, but I do not intend to be a party man. "Love makes our unity." I do, therefore, hope that you may have strength and grace and patience to carry out your expressed design; and I desire that the former subscribers, and others, may patronize the *ADVENT AND SABBATH ADVOCATE*. Besides the three names I have given you I shall be glad to get others as I may have opportunity. After staying at home a while I hope to be out again. I pray God to bless those neighborhoods and families I visited last winter. While I remember their kindnesses and the meetings I held among them with gratitude I hope they will remember the Savior whom I preached to them, and be faithful in his cause. Let me exhort the dear children to seek the Lord with all their hearts, and they will find Jesus now ready to receive them and bless them.
SAMUEL EVERETT.

Unity, Johnson Co., Iowa.

From Bro. Nichols.

BRO. BRINKERHOFF: Perhaps a few words from one whose pilgrimage in this world is drawing to a close will be acceptable to the readers of the *ADVOCATE*, which we are again glad to greet. I have now passed my seventy-first year of earth's pilgrimage. For nearly forty years I have been a pilgrim to Mt. Zion. We are now nearing home; the city of foundations, for which Father Abraham looked, will soon be here. My desire is to have a home there, where the effects of old age will not be felt. I have been an Adventist since '44, am still looking for the Lord to come. I should love to live to see the Savior come; perhaps I shall, but should the Lord's will be otherwise I want "my flesh to rest in hope" of a resurrection to immortality.

For thirty five years I was addicted to the use of tobacco. Six months ago I made up my mind to abandon its use, and did so. Thank God! I have not touched it since; so you see it is possible, even for an old man, to cut loose from this filthy habit. Brethren and sisters, this is the first time I ever offered a word in print; it may be the last, as my warfare will soon be over. Let me say, I want my life "hid with Christ in God," and with you be made

like Jesus when he comes in his kingdom and glory.

GEORGE NICHOLS.

LaPorte City, Iowa, Apr. 3d.

From Sister Nichols.

DEAR BRETHREN AND SISTERS: I am a pilgrim and stranger here in this world—

"Here is no rest, here is no rest.
I look forward to that glorious day,
When sin and sorrow shall vanish away,
Then there is rest, there is rest."

I have lived about sixty-eight years in this vale of tears, this world of sorrow, of anxious care and toil. I have passed through many afflictions, many times have been, as it were, nigh unto death, but through the goodness and mercy of God I still live. My pilgrimage will soon be ended; a few more risings and settings of the sun, a few more aches and pains, and I hope to see Jesus and be made like unto him, whom my soul loveth. I am an Adventist, a Sabbath keeper, and oft-times feel lonely; but God is my helper, in him I trust. Jesus is my hope of life. I love the *ADVOCATE*, and hope it may be filled from time to time with messages of love and cheer to the lonely ones. What a blessed thing is a hope in Christ! when all earthly things fade to be able to look forward to the time when Jesus will come to change our vile bodies. Our sorrows will then be ended; pain and death will be felt and feared no more. Brethren and sisters, let us be faithful a little longer, that it may be said unto us, "Well done, enter into the joys of thy Lord."

MARY NICHOLS.

LaPorte City, Iowa.

From Sister Pitts.

DEAR BROTHER BRINKERHOFF: I am glad that you are alive and have a heart to labor in the vineyard of the Lord. I have thought of you and wondered where you were, but I supposed our *ADVOCATE* was dead; but God often regards the low estate of his children, because his mercy endureth forever. It does rejoice my heart that we can have a medium through which to communicate with each other. Darkness has seemed to cover God's merciful dealings concerning the "Advocate." I say merciful, for all his ways are full of mercy, long suffering, and goodness. I feel that "God is love," and he that dwelleth in God dwelleth in love. O how good to know that we have passed from death unto life; and we do know it when we fervently love God's children. Take courage, dear brother, may God enable you to always do right, for "the work of righteousness is peace, and the effect of righteousness quietness and assurance forever." Sweet assurance of hope! when God's Spirit witnesseth with ours that we are His.

How much I shall hope that the "Advocate" will now live and prosper! yes, hope and pray that the blessing of God may rest upon it continually, give all its conductors the wisdom that is of God, and that they may love their service; and may he revive His love in the hearts of all its readers and helpers, so that it may be like the burning bush, ever giving a true light, yet not consumed. I hope that all who love it may arise as one man, and come up to the help of the Lord against the mighty. How gladly would I hope that none would rejoice at its downfall, but I know it has enemies; but when a man's ways please the Lord he maketh his enemies to be at peace with him: so may it be with the "Advocate." I will try to do something for it as soon as possible, hoping God will give me strength to write for it. Now may the God of peace that brought from the dead our Lord Jesus, through the blood of the everlasting covenant make you perfect in every good word and work. Your sister in the Lord,

POLLY G. PITTS.

Fredericksburg, Iowa.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, APRIL 14, 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 ourself responsible only for editorials, selections, and comments.

ON Wednesday, April 1st, the church at Marion assembled at its regular place of worship and listened to a sermon from Bro. Nichols, after which we repaired to Indian Creek, adjoining the city, where two sons of Bro. Carver and Bro. M. N. Kramer's two daughters went forward in the ordinance of baptism, and were immersed by him. These young brothers and sisters have thus professed faith in Christ, their death and burial to sin, and have arisen to walk in newness of life. They have found peace in believing in Jesus, and have started in the Christian race for themselves, trusting in the atonement of Christ for pardon and salvation. Their parents rejoice to see them make Christ their refuge and journey with them to the Kingdom of Heaven. The church is cheered that God's work is onward, and that he hides not his face from us, but is on the giving hand, and grants us his blessing. In the evening the Lord's Supper was partaken of, in memorial of the Savior's broken body and spilt blood, and the ordinance of feet-washing was observed, as our Lord hath set his disciples an example that they should do as he had done unto them.

A MEETING of the Publishing Association was held at Marion, March 22nd, called by the Publishing Committee, and attended by the members living in the vicinity. After considering the closing up business of the Association a dissolution of the Association was unanimously voted.

WE commend the action of several of the church at Denver, Mo., on the use of tobacco, as found in the Report of Bro. Long. Also Bro. Geo. Nichols of LaPorte City, who has done the same. Father Nichols and Father and Mother Williams are advanced in years, yet God's grace is sufficient to assist them to throw off the enslaving habit. They have taken an advance step in the Christian life, to free themselves from this habit and hindrance to a better state of spiritual enjoyment. Go and do thou likewise, you who are addicted to its use. Do you receive any benefit from it? Is it not a useless habit? Is it not absorbing a portion of your means which could be used to a better purpose? Can you not be better Christians without it? Ask yourselves these questions and give them due consideration.

THE ELDER BROTHER.—"O Charlie! be careful, little brother; you are skating too near that hole."

The words came too late. Charlie did not see the hole, and before his brother had finished speaking he saw the little fellow go out of sight under the ice.

With all speed Harry hastened to the spot; he could see his brother, and, creeping to the edge, he reached out his hand, but the ice was not strong enough to hold him, and he fell in. Other boys, hearing their cries were soon on the spot. Harry caught his little brother and held him up where strong arms could reach him. "Save, oh! save my brother," he cried;—then sank to rise no more.

The elder brother gave his life for the younger. Do you not believe Charlie thinks tenderly and lovingly of this elder brother? Do you not think he will love to remember all he ever said to him, and will seek to do what would please him?

And this is what Jesus has done for you. He is your "Elder Brother." He gave his life for you. He died that you might live. "Greater love hath no man than this, that a man lay down his life for his friends."

Question.

WILL some one of the readers of the *ADVOCATE* please inform us through its columns, what has become of the ark of the covenant which contained the ten commandments, or where is the last account that we have of it, either from the Bible or from history?
E. S. WILLIAMS.
Denver, Mo.

The Relics of Romanism at Rome.

ROMANISM at Rome is sadly declining; sadly, as concerning itself, but joyfully, as concerning the world and the onward progress of truth and reformation. The papacy is no longer able to oppress the poor and impose on the superstition of the masses as heretofore in its very metropolis. The following interesting item is from the *Christian Union*:

Gavazzi is giving lectures in Rome in refutation of the pope's late encyclical. This is indeed beard-ing the lion in his den. Only a few years ago his life would have paid the forfeit of such a venture. One requires to live in this once strong hold of the church to realize the great change that has befallen the once mighty papal power. The monasteries and convents, those monuments and aforesaid instruments of its despotism, are being turned into more useful purposes than living tombs for God's creatures. The kitchens belonging to the monks of the exconvents of the Carmina, at Rome, consisting of fifty spacious apartments, are undergoing transformation into soup kitchens for the poor and needy. His Majesty, Victor Emanuel, is contributing largely to their support. The presence of four Jesuit priests in Florence not long since necessitated a guard of soldiers to prevent the citizens from doing them bodily harm. Even his holiness, in these his last days of action, seems to be with his own hand striving to efface its visible strength and glory. He has sent forth an order to have all the relics in the churches transported to the Vatican. This order implies not only the relics, but also the silver and gold cases in which they are contained. Some of the latter are very precious, even from an artistic point of view. The heads of the apostles St. Peter and St. Paul, which were preserved on the high altar of St. John, in the Lateran, were among the first of the relics to be removed.

The Logic of a Holy Life.

SOME years ago, during the pastorate of Dr. White, in Scottsville, Va., a young man presented himself before the session, a candidate for the sealing ordinances of the church. He gave clear evidences that he was truly a subject of the regenerating grace of God, and without hesitation was admitted to the communion. The session was somewhat curious to know what had led to the change in the young man, as he had been wild and thoughtless. The pastor asked him if any sermon or book had impressed him, and he promptly answered, "No!" "What was it then? Did any one speak to you specially on the subject of religion?" The same response was given. "Will you then state to the session what first led you to think of your eternal welfare?" The reply was, "I live in the same boarding house and eat at the same table with J. Y." "Well, did he ever talk with you about your salvation?" "No, never, until I sought an interview with him," was the reply. "But," he continued, "there was a sweetness in his disposition, a heavenly mindness, a holy aroma about his whole life and demeanor, that made one feel that he had a source of comfort and peace, and happiness, to which I was a stranger. There was a daily beauty in his life that made me ugly. I became more and more dissatisfied with myself every time I saw him; and though, as I said, he never spoke to me on the subject of personal religion till I myself sought the interview, yet his whole life was a constant sermon to me. He was 'a living epistle,' speaking by actions so clearly that I could resist no longer, and accordingly I went and sought an interview with him. We held repeated conversations with each other. Then he pointed me to Jesus Christ, prayed with me, counseled me, watched over me. The result

was that I found Christ precious to my soul, and here am I desirous to profess my faith in him before the world."

Many a quiet, orderly, consistent Christian speaks thus to the heart of the unbeliever by his actions, and there is a power, a logic in his life which will shut the mouth of a gainsayer, and prove a more resistless argument for the truth of the religion of Jesus than a demonstration couched in the most elegant language. As we once turned from the grave of an honored elder in the church, a godless young man said to the writer, "I never could refute the life of Isaac H."—*Ex.*

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