

Advent and Sabbath Advocate.

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

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The ADVOCATE is 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.

The Christian Life.

I AM SO weary, Lord. My load of care
Seems still more heavy with each opening day;
I cannot lift it. Father, hear my prayer!
And give me strength to keep the upward way.

I am so lonely, Lord, the gay and bright
And prosperous ones of earth all pass me by;
The friends of happier days ignore my night;
I come to thee, O Father, hear my cry!

I am so hungry, Lord, my soul is faint
For heavenly nourishment, amid the strife;
I starve, O Father, hear thy child's complaint
And feed my spirit with the "bread of life."

I am so thirsty, Lord, my heart would sink
Withered and parched upon earth's arid plain;
Fill thou my cup, O Father, let me drink
Of "living waters," ne'er to thirst again.

I am so sad, O Lord, the cries of woe
From suffering human souls afflict mine ear;
Oh! save and help them, Father, and I know
They must be comforted when thou art near.

Weary and lonely, hungry, thirsty, sad,
With all my sorrows, Lord, to thee I come;
Safe in my Father's arms I will be glad,
And wait, in faith, till he shall call me home.

—Boston Transcript.

Creation, Fall and, Restoration.

BY A. F. DUGGER.

THIS earth was once free from sin. It presented a most lovely and beautiful appearance. Every thing connected with it was attractive and pleasing to the eye. Its original grandeur poets fail to describe. The sweet singer of Israel could only say, "The morning stars together sang and all the sons of God for joy shouted." Dressed in sinless living green it was the fit abode of man. Universal nature breathed forth a spirit of love and good will. Sorrow, disease, and death, were unknown. Health crowned every brow. Life was written on every leaf. Peace sang on every breeze. Glory dazzled on every hill and mountain top, while the valleys resounded with the praises of God and wisdom crowned the vast and mighty works of creation.

But how changed. Man disobeys. Sin enters, death follows. Dark clouds obscure the sky. Man is turned out of the garden. No longer does he walk amid Eden's pleasant bowers—no longer does he have sweet communion with the angels from on high, but as an exile he must wander along the highways of earth. Hark! in thunder tones the curse is pronounced: "Cursed is the ground for thy sake; in sorrow shalt thou

eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face, shalt thou eat bread till thou return unto the ground, for out of it wast thou taken: for dust thou art and unto dust shalt thou return."

Six thousand years have almost fled since the voice of Deity was heard, calling unto Adam, saying, "Where art thou! Cursed is the ground for thy sake. Dust thou art and unto dust shalt thou return." Generation after generation have fled like vapors that mantle the stream. Our race is turning to dust. Thorns and thistles grow. Earth heaves and groans under the heavy burden of the curse. A dark picture indeed. Must this state of things always continue? Must man forever sleep under the dark waves of death? Must old earth continue forever under the curse without mitigation? Is there no hope for our race? Is there nothing beyond the tomb? Is the future a blank?

Human wisdom is dumb, it cannot speak; all is dark. But hark! the voice of wisdom divine is heard singing through angelic voices over a star-lit earth, saying, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ, the Lord." What a glorious message! "Good tidings of great joy!" He is the life-giver. His words are, "I am the way, the truth, the resurrection, and the life. He that believeth in me though he were dead yet shall he live." He came as the true light, to shine away the darkness of ages—to give knowledge of salvation—and to guide our feet in the way of peace. Eternal glory is now seen dazzling on the crowns of life beyond the grave. Christ, the Lord, is born, the Anointed of God, he who is to give life, restore the earth, raise the dead, change the living, and reign universal Monarch of the world in the times of the Restitution, when all things spoken of by the holy prophets of God shall be restored. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Whose Image do ye Bear?

BY J. H. NICHOLS.

THIS is a very important question, one that concerns every individual, hence is worthy of our candid consideration. The Pharisees in their anxiety to find an accusation against Jesus and bring him into condemnation propounded the following question to him: "Is it lawful to give tribute to Caesar or not?"—Matt. 22: 18. But Jesus, perceiving the wicked intents of their hearts, replied, "Why tempt ye me, ye hypocrites? show me the tribute money. And they brought him a penny. And he saith unto them, Whose is this image and superscription [or as we would say, inscription]? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are

Caesar's, and unto God the things that are God's."—vs. 18-21. This answer that Jesus gave to the question, instead of bringing him into condemnation caused the Pharisees to marvel, "and they left him and went their way."

"Whose is this image and inscription?" Every word that proceeded from the mouth of Jesus is of deep import. The answers he gave to the many questions proposed by his enemies were calculated, not only to silence them, but also involved moral principles, great practical truths, that are calculated to instruct and benefit all those that desire to be benefited by the example and teachings of Jesus. This is the nature of the question before us, and the answer thereto deeply concerns more than those whom Jesus was talking to.

Image is a similitude or likeness of any person or thing. An image of George Washington would be a perfect likeness of him. An image of his character would be a character like his. Let me illustrate it thus: A man desires a certain job of work executed, it may be a costly mansion constructed, or a piece of valuable furniture made; a mechanic is employed, a perfect plan or pattern is made out, and an agreement entered into that the work must be just like the design, a perfect likeness of the plan furnished, for which when done a certain sum will be paid. The mechanic goes to his work; with anxiety he taxes all his skill to execute his work according to the plan furnished him, knowing that his reward depends upon an exact likeness thereto. He toils hard and long until the work is finished, then carefully surveys the whole, compares it with the plan furnished in order to discern if any thing is defective, before submitting it to the owner. He finally delivers it over to the owner for inspection. With what anxiety he awaits the decision upon which depends his reward.

The time is coming when God will inspect the work of every man, discern his true character or image, and then render to every one according to his works. It was in view of that great decisive day that Jesus said, after asking "whose is this image? render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

Caesar was a Roman Emperor, a worldly man. That which was like him, or bore his image, as did the tribute money, having his *fac simile* engraven thereon, the Savior declared should be rendered to him. Those things however, that did not bear his image did not belong to him. Two distinct characters are here set forth. Two images are clearly implied. Caesar represents this world, with its followers. God and his Son Jesus Christ, who it is declared is the "express image of his person," represents his followers here; the character they must imitate, the image they must bear in order to be accepted of God, and have a place in his kingdom hereafter. The Scribes and Pharisees claimed to be the children of God, and yet the Savior said to them, "Ye are of your father, the Devil, and the lust of your father ye will do." John 8: 44. Now this at the present time

would be considered almost blasphemous language to apply to those professing godliness, and yet, if we are allowed to judge according to the image that many bear they might justly be numbered as belonging to Caesar and the world.

The Scriptures clearly define a distinction, a line of demarkation between the followers of Christ and the people of the world. I am aware, dear reader, that in speaking on this subject, I must run counter to the opinion and practices of many that profess godliness, and must also meet the prejudices of the carnal mind. But Jesus, the great head of the church, has drawn this line and I dare not give the lie to his teaching nor color so palpable a truth. Beside this the time is not far distant when this important truth will be forcibly impressed upon every mind, when in the great judgment day it will be asked, Whose image do ye bear? The question will not be, Did you profess religion? Did you belong to a church? No, not this, but whose image do ye bear? This being the case, with solemnity I ask, Is it not better to consider well the import of this subject, notwithstanding we may be brought into condemnation thereby. Better to discover our defects now while Jesus is our mediator, than to wait till too late to rectify them. Paul says in Rom. 6: 16, "Know ye not that to whom ye yield yourselves servants to obey his servants ye are whom ye obey." It is impossible to bear two distinct images at the same time. It is also impossible to be servant to two masters at the same time. Jesus declares, "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."—Matt. 6: 24.

The idea of despising Christ would be repulsive to one of his professed followers; but yet, to that degree that any one holds to the world they inevitably despise Jesus. A solemn warning against this is found in 2 Peter 2: 20-22. Turn to it, reader. But do you ask, Should not Christians seek the friendship of the world? I answer, no, not when religious principle is called in question. An unlawful intercourse with the world is sin against God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."—James 4: 4. This is God's word, not mine. Here is unlawful intercourse with the world clearly set forth. It is represented as adultery, a heinous crime in the sight of God. It is a lamentable fact, one that we deplore and mourn over, that the professed Christian church is married to the world. Yes, married to its customs, its pleasures, its fashions, and its follies.

Professed followers of the meek and lowly Lamb of God are the willing votaries of the world and its pleasures. Whose image do such professors bear? Reader, how do you stand? are you married to the world, to the flesh with its affections and lusts, or are you united to Christ, and an heir of the world to come? Such as are affixed to this world, the world loves. John 15: 19.—"If ye were of the world the world would love its own, but I have chosen you out of the world, therefore the world hateth you." The world hated Jesus because he rebuked sin; if we bear his image we shall be hated likewise. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 2. Cor. 6: 15, 17. In vain do we look for that line of distinction between God's people and the world, that is so clearly set forth in his ho-

ly word. Instead of the world being converted to the church the church is converted to the world. "Evil communications corrupt good manners."

It is true there are here and there noble exceptions, a few that disdain this marriage league; but such now, as in the days of Christ, subject themselves to the scoffs and ridicule of the world, and what is worse, of false professors. A few are willing to "deny self, take up their cross, and follow Jesus."

Again, Jesus taught his followers; "Lay not up for yourselves treasures on earth, . . . but lay up for yourselves treasure in heaven;" and adds, "Where your treasure is there will your hearts be also." He also commands to seek first the kingdom of God and his righteousness. Apply this rule to professed Christians to-day, and how many will stand the test? Look at that man, while united to the world enlists all his God-given energies to the accumulation of this world's goods, with as much zeal as if he expected to live here forever—no time to employ in the devotional service of God—no means to spend in his cause. Think you the heart of such a one is in heaven? are his affections there? No, never; his treasure consists of the perishing things of earth. Whose image does such persons bear? As the love of this world takes possession of the heart the love of God and the world to come is excluded, and no room is left for the image of Jesus.

Now, dear reader, how is it with you? In order to be made like Jesus when he comes, and be fashioned like unto his glorious body, it is necessary to bear his image here—he is our pattern. He now sits as a refiner of gold and a purifier of silver, waiting to purify us from all dross, so that his own image may be reflected in us, in our words, our lives, our characters. Soon he will come in his glory, and then those that have borne the image of the earthly will also bear the image of the heavenly. 1 Cor. 15: 49. "When he shall appear we shall be like him, for we shall see him as he is."—1 John 3: 1. Blessed thought! to be made like Jesus, no more to die. This was David's hope,—"As for me I shall be satisfied when I awake with thy likeness."—Ps. 17: 15. And may it be our lot to bear the image of Jesus here, to rejoice from day to day in the hope of eternal life when he comes. But "be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap. If he sows to the flesh he shall of the flesh reap corruption; but if to the Spirit then of the Spirit he shall have everlasting life."

Sacred History Verified.

THE account given by the prophet Daniel of the fall of Babylon has been said to be incorrect, inasmuch as good authorities asserted that at the time of the city's overthrow there reigned a king called Nabonedus, and not Belshazzar; moreover that he was absent at the time, and was not killed, but kindly treated by his captors. But a cylinder discovered some eight years ago clears up this difficulty by proving that Bel-shar-ezer, as he is thereon denominated, was the eldest son of this Nabonedus, and associated with him in the government. Mr. Rawlinson goes on to say: "The fact that the Babylonian throne was at this time occupied conjointly by two monarchs is indicated in the sacred narrative by a curious casual touch. Belshazzar, anxious to obtain the interpretation of the miraculous 'hand-writing upon the wall,' proclaims that whoever reads it shall be made 'the third ruler in the kingdom.' Dan. 5: 7. In every other similar case the reward is the ele-

vation of the individual who does the service to the second place in the kingdom, the place next to the king. The only reason that can be assigned for the variation in this instance is, that the first and second places were already filled, and that therefore the highest assignable reward was the third place." Thus from the dust of ruined cities buried two thousand years ago, come facts to confound the skeptic and prove the Bible true.—*Christian*.

The Body to be Saved.

TRUTH has been so supplanted by fables that but few men now contemplate ever being saved themselves; but when the theme of salvation is introduced they picture to themselves the salvation of a bodiless spirit at the hour of death, to range some aerial realm inhabited by disembodied souls. But such a spirit salvation is untaught in the Bible. The only scriptural allusion to the spirit's salvation is at a time when connected with the body—"That the spirit may be saved in the day of the Lord Jesus"—not at death; and when the day of the Lord arrives, the resurrection comes. If the spirit has a disembodied existence previously, it must be in an unsaved state.

Those who have been educated to believe that the remedial economy contemplates merely the salvation of the soul, independent of the body, in some ethereal realm, will be surprised to learn how much the Bible has to say about the future of the body. Job exclaimed—"And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold."—Job 19: 26. The margin reads, "After I shall awake, though this body be destroyed, yet out of my flesh [or out of my fleshly eyes,] shall I see God." When? "After I shall awake" from the sleep of death. The Douay version reads, "And I shall be clothed again with my skin, and in my flesh I shall see my God." Job's anxieties were not for a disembodied state of bliss immediately after death, but for felicity after the close of death's supremacy over the saints, in his resurrected body. And Paul gives vent to a similar feeling—"Even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."—Rom. 8: 23. Paul's anxiety was not to exist in a bodiless state, but to experience the "redemption of the body,"—a work that is never experienced at death, but due only at the resurrection, being then conferred on those who shall be "accounted worthy," of whom the Savior says, "Neither can they die any more."

Nor can there be any mistake as to what body Paul is here speaking about, for in the same discourse, and in the same connection, while speaking of the resurrection of Christ's literal body, he says, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also (or likewise) quicken your mortal bodies."—Rom. 8: 11. Christ's mortal body literally died, and was literally raised, or animated by the quickening "power of an endless life." So our bodies die; but if we possess the spirit of Christ, we are entitled to the same kind of quickening, indicated by the statement, "shall also quicken [or make alive] your mortal bodies;" that is, just as Christ's body was made alive to die no more; a kind of quickening the sinner is not entitled to; a kind of quickening that produces the "better resurrection," of which Christ's is the sample.

When ancient "women received their dead brought to life again" (Heb. 11: 3), those dead ones were quickened, but not "with the power

of an endless life. saints are to be; made to live again after resurrection, re-organization, the body. God's body. . . . So a dead. It is so incorruption; in glory; it is so power; it is so spiritual body. the resurrection of the Spirit; the everlasting."

Not so with they shall "of "utterly perish cause at the resurrection, "pious, "pious, lack the redemption which is a completion.

Paul looked should make change of the Christ that s "For our comfort whence also with Jesus Christ, that it may be body."—Phil. one that was "raised from more," is here which our mortal must

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"WHAT more great a salvation anything. save us; but we were. "I great a salvation neglect the serpent bites edy, you die not seize the Neglect is r "Neither is sinner, your Jesus. If without me shall he be under foot that God w thou canst rocks will no escape lect is certain ye refused. will not an not find m threatenin He entreat your sins come at or Come to J

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of an endless life," as Christ was, and as the saints are to be; so sinners can and will thus be made to live again without sharing in the "better resurrection," which includes not only the re-organization, but likewise the renovation of the body. God will give to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."—1 Cor. 15: 37, 42-44. Such is the resurrection promised to those who "sow to the Spirit; they shall "of the Spirit reap life everlasting."

Not so with sinners, who sow to the flesh; they shall "of the flesh reap corruption," and "utterly perish in their own corruption," because at the resurrection they will not, like the righteous, "put on incorruption." They will lack the redemption or renovation of the body, which is a component part of the "better resurrection."

Paul looked not for a change at death that should make him a bodiless man, but for a change of the body itself at the coming of Christ that should make the body undying. "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3: 20, 21. Christ's body, the same one that was once dead, and afterwards was "raised from the dead," and now "dieth no more," is here presented as the pattern after which our bodies are to be fashioned. "This mortal must put on immortality."—*Selected.*

What Must I do to be---Lost.

"WHAT must I do to be lost?" "Neglect so great a salvation." It is not necessary to do anything. We are lost already. Jesus offers to save us; but if we reject his offers we remain as we were. "How shall we escape if we neglect so great a salvation?" Escape is impossible if we neglect the only means of safety. If a deadly serpent bites you, and you refuse the only remedy, you die. If you are drowning, and will not seize the life-buoy thrown to you, you sink. Neglect is ruin. Jesus alone can save you! "Neither is there salvation in any other." O sinner, your damnation is sure if you neglect Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who has trodden under foot the Son of God? Dost thou not think that God will execute his threatenings? that thou canst escape his piercing eye, or that the rocks will cover thee? Vain hopes! There is no escape but to come to Jesus, and simple neglect is certain perdition. "Because I called, but ye refused. . . . Then shall they call, but I will not answer; they shall seek me, but shall not find me!" O sinner, escape this awful threatening! Jesus now stands with open arms. He entreats you to be saved! Come with all your sins and sorrows—come just as you are—come at once. He will in no wise cast you out. Come to Jesus.—*Newman Hall.*

Bible Printing.

FOR more than two hundred years after the art of printing was invented no person was allowed to print anything in England without direct permission from the government. In 1586 a decree was made that no printing presses should be set up in any place out of London, except at the two universities. No book could then be published except by the Stationers' Company; but soon afterward special privileges were granted to other

persons. One man was permitted to publish all the almanacs, another all the school books, a third all the law books, and a fourth all the Bibles.

Most of these exclusive rights were abolished years ago. The one that actually lasted the longest was that which gave a monopoly of almanac publishing, a legal decision having put an end to it in 1775. The right, however, to publish Bibles is still allowed by law only to the Queen's printer and the University of Oxford. Although the law is a "dead letter," and has been disregarded by publishers, yet for a great many years every violation of it was severely punished. One result of the law was that the persons who had this privilege of printing the Bible abused it greatly. The copies they published were very carelessly issued, and some important texts were altered. The copy printed in 1653 contained the text, "Know ye not that the unrighteous shall inherit the kingdom of God?" (instead of shall not inherit.)

The monopolists having the power to charge what they pleased, put the price so high that only the rich could buy a Bible. So there were few copies sold, and those were so badly printed that they were hardly worth having.

At last this unjust system was broken down. Thomas Guy, a shrewd bookseller of London, sent an agent to Holland, who bought good type and fine paper, and employed Dutch printers to put together well-printed Bibles. These were carried to England and sold in great numbers at a low price. Other publishers adopted Guy's innovation, and the King's printer began to see that, like the Ephesian idol-makers, his craft was in danger. He went to law and followed the book-smugglers so sharply that they were obliged to discontinue the importation of the sacred book.

But Thomas Guy was not to be defeated so easily. He went to the authorities of the University of Oxford, and by hard labor persuaded them to sell their privilege. Then he brought over to England Dutch workmen and type, and began to issue large numbers of excellent Bibles at a low price. The law was thus evaded, and it has never since been really enforced. Yet such is the effect of custom that it is ten chances to one that if the common reader who owns a Bible printed in England, will turn to the title page, he will find at the bottom words like these: "Oxford: printed at the University Press," and below, the words, "*Cum Privilegio*," Latin words, which signify that the University Press enjoys the privilege alone. Of course, all these Bibles are not printed at the University Press, but the publishers, in order to be strictly within the law, obtain the permission of the University. It is interesting to know that Thomas Guy, who was the means of making Bibles plenty and cheap in England, acquired a very large fortune, and that he used it notably in founding a hospital in Southwark (now a part of London), that still bears his name.—*Companion.*

How Readest Thou?

THIS was a question put by Jesus to one who professed to know a great deal about the Scriptures, but who, after all, betrayed, under the instruction of the Great Teacher, whom he had pompously despised, a most lamentable lack of genuine knowledge of the truth. And the question, "How readest thou?" might, with equal propriety and a similar result, be still proposed to a great many who think themselves too familiar with the word of God to study it.

Of the importance of an intimate acquaintance with the Bible there cannot be a reasonable doubt. If it were a letter, signed and sealed by God, and addressed to any particular man in distinction from others, that man's need of familiarity with it would not be greater than it is now. The gospel is even more than that to each man—it is the last will and testament of Christ, containing a bequest of eternal riches to each man, upon conditions which are appended, and with which compliance is indispensable. Each man should read

the will, and so read it as to comprehend, so far as he may, the magnitude of the legacy, and the exact course to be adopted in order to secure it.

It is said that the ancient Greeks had one sentence which they believed to have descended from the gods, and, to evince their gratitude and veneration for this gift, they caused it to be engraved in letters of gold on the front of their most sacred and magnificent temple. We are more favored. We have not a sentence only, but a volume; not a volume whose divine origin is a mere figment of superstition, but which is really heaven-descended, and which ought to be engraven, not only on the temples of worship, but on the inner temples of our hearts.

We recur then to the question, "How readest thou?" the word of God? Do you take time to read it? A great mathematician once said that if his life depended upon solving a problem in two minutes he would spend one of the two in deciding how to do it. Most persons read the Bible too hastily, and with too little careful deliberation to solve its great problems correctly and profitably. Among the early Christians it was not so. The Bible was their sole text book and constant companion. They deliberately and prayerfully studied it, both privately and socially. Hence they were pre-eminently Bible Christians. A simplicity of character and a purity of faith delightful to contemplate marked their career; and they lived and grew strong on the precious truths which were thus brought so constantly and so intimately to bear upon their minds and hearts. And often, in the midst of trials such as we have never known, often in the dens and caves of the earth, whither persecution had driven them, did their hearts glow and rejoice as they communed with God's word.

The hurry of the present age is adverse to the study of the Scriptures. The people are in breathless haste in respect to matters that pertain to the interests of earth. Other calls leave little or no time to attend to God's calls. Other books—some that are doubtless useful in their place, and many that are worse than useless, usurp the place which "The Book" claims, and ought to have. And even when the Scriptures are read, the superficial character of the age very seriously interferes with genuine and thoughtful study of what they contain.

There is a deplorable lack of earnest attention; nay, there is generally so much inattention that it would be difficult, if not impossible, for the reader, in a great many cases, to give, after reading a chapter, even an outline of its subject matter. We are so familiar with the style and the general character of what we read, that we glide over the pages as we would sail down a smooth stream, scarcely conscious that we move, until we find ourselves ceasing to move. Now, this habit of reading any good book, and especially such a good book as the Bible, is very injurious to the mind as well as the heart. We are bidden to "search the Scriptures." The word is an allusion to the employment of miners, who dig deep into the earth for metals, eagerly explore the bed of ore, break each clod, and sift and closely examine the whole, and so find the gold or the precious gems for which they search. And as they do not dig over a large area at once, but only so much ground as they can dig profitably, so should we search the Scriptures. It is better to study one subject, or even one verse, at a time, and do it thoroughly, than to attempt more, and get less, or get nothing.

But "how readest thou?" Do you read the Scriptures prayerfully? The best expounder of the Bible that the writer ever knew, a beloved, devoted and now deceased missionary of Christ, in a foreign land, never commenced even to read the word of God without first offering an earnest, and in his family an audible prayer for divine teaching and assistance to understand and rightly apply what he was about to read. The most apt and strikingly beautiful, as well as evidently Scriptural comments upon the Bible, which he uttered and wrote every hour of his lifetime, left no one who knew him in doubt how he had read, and by whom he had been taught.

It would be easy to write a great deal upon this topic, and to suggest a variety of directions how to read the Scriptures, but we must abruptly close. All may be expressed in the two directions; Take time to study the Bible, and study it prayerfully; and, reader, "how readest thou?"—*L. T., in Tract Journal.*

which the writer (not Bro. Miller,) made some calculations about the time of the Lord's coming; and while my mind was filled with awe at the thought that the Lord might come in my day, yet that awe was not unmingled with joy at the thought that I should be with him and like him. As a matter of course I had in those days a very limited knowledge of Bible truths, as related to the philosophy of the plan of salvation and of my relative duties and obligations to God, and our Lord Jesus Christ.

I rejoiced in the consciousness that I loved the Savior and that he loved me; and this has been the only solid foundation upon which I could base my hope and joy from those days to the present. Take away from me a consciousness that Jesus loves me and I should be one of the most miserable men on earth. This consciousness of the brotherly love of Christ toward us and our spiritual union with him, is, however made to depend upon the fact of our love for him. Whoever does, in reality, love the Lord Jesus as the Savior of men and the Son of God, may rest assured that they do enjoy his brotherly love and the benefit of his office work. It is not, however, left for men to determine by their own innate and unaided consciousness whether they love the Lord or not. Jesus says to us, "If ye love me, keep my commandments." Again, "If any man be my disciple let him deny himself, and take up his cross and follow me."

Many and various are the tests given in the word of God whereby we may determine our standing before God and our relation to his Son Jesus. If we love Jesus, our love will be manifested by obedience to his expressed wishes, no matter how self-denying and crossing to our natural temperaments, dispositions, wishes, or associations, that obedience may be. Christianity consists not merely in a class of emotional feelings or exercises, whether those feelings be of a permanent or only a temporary and periodical nature, but in a life of self-denying consecration to Christ and his cause. Many are the ways in which this self-denying consecration to Christ is tested; and from my own life experience I find that in some cases at least the testing of men's fidelity to Christ and Christian principle is a life work, and not something that can be forever determined and settled at some particular and definite point of time or experience.

The first testing point to which I was brought in my allegiance to Christ, which really involved self-sacrifice, was in connection with the Advent movement of 1843 and 4. From the testimony of the Scriptures I became convinced that the coming of the Lord was near at hand, and I have believed and rejoiced in this truth from that time till the present, notwithstanding the mistake that was made and the disappointment we met in expecting his coming at a definite point of time. When the church of which I was a member turned its back upon and denied and opposed this doctrine, and my class leader, a professedly sanctified man, pronounced it a doctrine of devils, I felt that my love for the Savior and allegiance to him required me to abandon my connection with it, with all its previously long and pleasant associations. This was one of the severe trials of my life; but believing now as I did then, that I did it for Christ's sake, I have never regretted the step I took, although I know that it closed up against me the usual avenues to worldly honors and emoluments.

The next great test of love for and allegiance to God and his Son to which I was subjected was in relation to the Sabbath; and as my experience on this subject has been somewhat singular and has made a deep and abiding impression on my mind, I hope I shall not be considered tedious if I refer to it somewhat in detail. I do this

to illustrate some important truths which I have learned for myself, as well as to demonstrate the goodness and long suffering of our kind heavenly Father towards his weak and erring children.

Reviewing my early religious instruction in the Methodist church, I was of course a Sunday keeper, without however knowing exactly why. My attention was not called to this point until I became an Adventist, and an earnest Bible student. When first presented to our Advent band in Cincinnati, near thirty years ago, by Elders Bates, Andrews, and others, they were not allowed to present the Sabbath truth in its fullness in our meetings. Their teachings and association induced some of our number to become Sabbath keepers, while others, receiving sufficient light to take away our Sunday Sabbath, adopted the Antinomian ground, that the law was abolished. I was one of this latter class, and maintained this position for many years, contending for the abolition of the law, even in the columns of the *Advent Review*, which was kindly opened to me.

Not recognizing the distinction so clearly marked out in the Scriptures between the decalogue, or moral law, and the ceremonial law, or ritual, and not clearly perceiving the harmony existing between the moral law and the gospel plan of redemption by which sin (or the violation of the moral law) is pardoned, my views on those subjects were necessarily very confused and imperfect. At times I would feel strong in the position I took, while at other times, and very often too, I would feel and fear that I was making a great mistake in the matter. Many a time have I laid aside books and papers sent to me for examination, either unopened or merely glanced at. I did not dare to look the question fully and squarely in the face by thoroughly examining the arguments and reasons for Sabbath keeping.

In looking back to those days it seems to me that I was almost dishonest with myself and my God in my course; yet I do not feel clearly convinced that such was the case, but that I was influenced by extreme timidity and fear, I felt that it would be impossible and out of the question for me to keep the Sabbath on the seventh day, even if convinced of its obligation. I had already sacrificed my early and cherished church associations for Christ's sake, and now to put such a barrier as seventh day Sabbath keeping between myself and all my earthly associations, especially my highly cherished family relations, I felt to be too heavy a cross for me to bear. I shrank from it, and hence my wishes helped to strengthen the apparent argument by which I tried to satisfy myself that the Sabbath law had been abolished.

In this state of mind I removed with my family to Iowa City in 1853, away, as I supposed, from all association with Sabbath keepers. It was not many months however, before one of my Advent brethren from Cincinnati settled down with his family by my side in Iowa. His wife, who was a Sabbath keeper, and whom every one esteemed as a true Christian, kept the subject of Sabbath keeping alive in my mind by example and association with us. I also soon became acquainted with Bro. S. Everett, then as now a Sabbath keeper. I felt uneasy and unhappy in regard to Sabbath keeping, and felt as though I could not take up the cross, even if I knew it to be my duty. The Lord, however, who was intending soon to bring me squarely up to the test of obedience to or rejection of this point of duty, was also kindly preparing the way, unknown to me, whereby my taking hold of the Sabbath would be a pleasure, a delight, instead of a burden, a cross.

When the first visit of the S. D. Advent tent

and ministers to Iowa City was announced to me, I was preparing to move on my farm, and I made every possible exertion to get away from town before they came. In this I was providentially hindered. I could not get away. I was at the same time powerfully impressed that this was the last opportunity for me to give the subject a thorough investigation and decide upon my line of duty. I finally yielded to those strong impressions, and when I did so I experienced such a relief of mind and such a nearness to and love for Christ as I had not for years. I could then listen to and examine the Bible evidence for Sabbath keeping as I never could before, and that which I dreaded as a burden, a yoke, I found to be a delightful service to the Lord.

In conclusion, I must tell how the Lord in his goodness was smoothing my path of duty in taking hold of his Sabbath, and the deductions I draw from his dealings with me. It was with me as with many others, much easier to commence a Sabbath keeping life under new circumstances and associations than old ones, hence my test as a Sabbath keeper was not made till I was about to make a change of homes and neighbors, and that too in the country, while I had always before lived and done business in cities.

Again, my wife was as strongly opposed to the Sabbath as I was, and tried to strengthen me against the influence of those tent meetings. What was my surprise and pleasure then when without any intimation to me of her intentions she arose in the tent and announced to the congregation her conversion to the Sabbath, and that, too, before I did. Thus the Lord prepared the way for us to move out on to our farm a united, happy, Sabbath keeping family.

Now the deductions that I draw from my experience in this matter is that the Lord is very merciful and long suffering, especially to his weak and tempted children—that he will not withdraw his Holy Spirit from them while there is a reasonable hope of ultimate obedience to duty, but that we may, by a persistent rejection, or even willful neglect of revealed truth and duty grieve away the Holy Spirit and thus be left to wander far away from God into outer darkness and eternal ruin.

If this should meet the eye of any who are undecided, and consequently uneasy in mind as to the Sabbath question, let me exhort you to do as I did, first get the consent and decision of your mind, if possible, that you will keep the seventh day as the Sabbath, if your judgment is convinced that you ought to do so, and then investigate the question patiently and thoroughly from every point of view, until you are thoroughly convinced one way or the other, remembering, however, that it is very easy as well as dangerous to permit our prejudices and wishes to weigh too heavily against unwelcome truth, however clear it may be in itself.

H. E. CARVER.

TALKING OF CHRIST.—Says the *Presbyterian*: It is a blessed thing to have a mind to talk about Christ. The world is so full of pleasure, business, and the hundred excitements of every day life, that Christ is often forgotten. Talk runs on trade, on fashion, on politics, and much of it goes in the direction of the merest gossip. If men could learn to value their intellects and hearts as they should, they would devote them to the use of magnifying the Savior by the frequent mention of his name, character and work. And there is a blessing in it. The two disciples walked toward Emmaus. They discussed the recent events connected with the death of Christ—sadly warming on a subject that affected their very hearts. As they talked of Christ he talked to them, and their hearts burned within them. Talk of Jesus, and he will speak to you, and doing so, the fervor of your soul is certain. The cold hearts, the chilly souls of the church are they which never speak of Jesus.

What is Repentance and Conversion?

BIBLE conversion is a subject that is of vital interest and importance to every son and daughter of Adam's race; and yet, it is a subject that is almost, if not entirely, lost sight of by the mass of mankind. It is true we hear a great deal said about conversion, and young converts, but what are they converted to, or what are they converted from? They are just the same, with perhaps a few exceptions, after this so-called conversion that they were before it. And if we are to judge by the invitations and exhortations given at revival meetings, to sinners, we must say, we think, ministers have forgotten what Bible conversion is. There was a time when Methodist ministers, at least, could preach the "terrors of the Lord," or his violated law until men and women, yes and children too, could feel that they were sinners. Sinners did not then have to wait to be told they were such, and be invited to the mourner's bench to "get religion." They were convinced and condemned by the law of God, and could then cry out for mercy and pardon without an invitation. In those days people could tell who they were converted to, and what they were converted from. Conversion did not then consist in going to the mourner's bench, and having their names written in some fashionable church book, and the minister telling them to go in peace, their sins were all forgiven.

But let us inquire in the light of Bible truth, what it is to repent and be converted. We are told by modern revivalists that repentance is to be sorry for sin; but they fail to tell us what sin is. Paul tells us in 2 Cor. 7: 10 that "godly sorrow worketh repentance to salvation not to be repented of." Here we see that repentance is something more than sorrow for sin; but if the sorrow is genuine it will work repentance or reformation. When the Pharisees came to John the Baptist, to be baptized of him in the river Jordan, he said, "Bring forth therefore fruits meet for repentance." Matt. 3: 8. John wanted some evidence that they were sorry, hence he wanted to see their fruits or their works before he baptized them.

Repentance then does not alone consist in being sorry for sin, but requires forsaking it also. And for us to repent we must have something to repent of, we must be shown that we have done wrong. Before offering us pardon we must be convinced that we have transgressed. Then to effectually convince the sinner that he is such it is necessary to preach the law of God. It is true all will formally acknowledge that they are sinners, and that they need a Savior. But this acknowledgement will never lead a man to seek for pardon. He must be convinced of his particular sin, and that by the just and holy law of God. "Now we know that whatsoever the law saith it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God, for by the law is the knowledge of sin."—3: 19, 20. How many revival sermons do we hear the law mentioned in? And yet Paul says, Rom. 7: 7, "I had not known sin but by the law." If Paul could not know sin but by the law, why is it that men are now expected to know sin without the law? Young people may give their assent to being called sinners by their ministers, and under the excitement of the revival meeting go to the mourner's bench, and from that unite with the church. But have they been convinced of sin? Nay verily, they have never been convinced of the law as transgressors.

Repentance is forsaking the sins which caused the sorrow; and before we can be sorry, that is to feel real sorrow of heart for any wrong, we must be shown that we have committed the

wrong. And to show the sinner that he is under condemnation and in need of a Savior you must hold before him that law which Paul says, "is holy, just, and good;" and in the light of this perfect law he will see himself a sinner, condemned to death, and then from the conviction of his guilt will cry out, "I was alive without the law once, but when the commandment came, sin revived, and I died." No one need to tell him then that he is a sinner, for he will feel and realize it. Paul says, "For where no law is there is no transgression." So there can be no genuine conviction for sin without a presentation of that law which sin is the transgression of. Hence the need of holding before the mind of the sinner the immutability of God's law of ten commandments. Peter in his memorable sermon on the day of Pentecost, said to the Jews, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God . . . ye have taken and by wicked hands have crucified and slain." Here Peter convinced those Jews of being transgressors of the sixth commandment of the decalogue which says, "Thou shalt not kill." And while Peter held before them their particular sin, not only in breaking the command of Jehovah, but also in crucifying the Lord of life and glory, by whom alone they could have redemption, they cried out, "Men and brethren what shall we do?" No doubt they were sorry, yes heartily sorry when they asked this question, but Peter tells them to "repent," not that they have repented, but "Repent and be baptized for the remission of sins."

Thus we see that by repentance is meant at least, an effort on the part of the sinner to forsake his sins. Not that we would be understood to carry the idea that the sinner can in his own strength forsake his sins, but like the man with the withered hand, he must make the attempt. Jesus did not go to the man which had the withered hand and lift it and stretch it out, but he commanded, and the man obeyed. Just so the sinner must do. God says by the apostle James, "Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded." When we become convinced of our guilt—of our lost and undone condition, or when the law has done its work in convincing of sin—when it has slain the sinner, so that from the anguish of our heart we cry out, "O wretched man that I am! Who shall deliver me from the body of this death;" then it is that the atonement of Christ, or the provisions of the gospel, comes in.

Here then we see the part the law of God, or ten commandments, has to act in the conversion of the sinner. It has to show him his guilt and condemnation in the sight of a just and holy God; or in other words, the law has to convince of sin, and show the need of a Savior, but here it stops. "The commandment which was ordained unto life, I found to be unto death," said Paul. So will every sinner find it. The same law which condemned Paul condemns us. The transgression of that law was sin eighteen hundred years ago, it is sin yet. But now in our lost and ruined state, when we have really and truly repented of our sins, and feel our own inability to serve God acceptably for "when we would do good evil is present with us," we hear the voice of mercy, saying, "Believe on the Lord Jesus Christ and thou shalt be saved." "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3: 16. The sinner, now seeing his condemnation by the law, and also the open door of mercy by the gospel, will gladly flee to Christ for pardon and salvation. Being then through the atoning blood of

Christ justified freely by grace and released from the condemnation of the law, he is "not under the law but under grace." Not that he is released from his obligations to keep the law, but he is released from its condemnation. He can now from heart felt experience say, "For what the law could not do in that it was weak, God sending his own Son in the likeness of sinful flesh, that he might condemn sin in the flesh, that the righteousness of the LAW might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8: 3, 4. The law could not give life. All had transgressed it, all were under its just condemnation, hence God in love and mercy to a fallen race, sends his only begotten Son into the world to redeem them that are under the law.

Again, in Rom. 8: 1, Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." The sinner having received pardon for the transgression of the law by believing on the Lord Jesus Christ, and being baptized into his name for the remission of sin, he is now a new creature, old things are passed away and all things are become new. He will now delight in the law of God. The same law that condemned him for transgression will now justify him for obedience. He is no longer in possession of the "carnal mind which is enmity to the law of God," but he now has the Spirit of Christ, and delights to do the will of his heavenly Father. If he has been a worshiper of other gods, he will now worship the true and living God. If he has bowed down to graven images he will do so no more. If he has taken the name of the Lord in vain he will cease. If he has been a Sabbath-breaker he will no longer be one. And so with all of God's commandments. With David he can say, "How love I thy law, it is my meditation all the day. I hate every vain thought but thy law do I love." Ps 119: 97, 113. And with John, "For this is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5: 3.

The sinner now knows and feels that he "has passed from death unto life," and others will know it too. He is not merely converted to Methodism, Presbyterianism, Adventism, or any other ism, but is converted from a child of sin to a child of righteousness. His thoughts, aims, desires, and hopes are all changed. Once they were all centered on the things of time, on the things of this world and this life, but now they are centered on the things of eternity, and the world to come. Once his highest aim was to honor self, now it will be to deny self and honor Christ, and try to obtain a home beyond this vale of tears. There is no mistaking this conversion. It will be seen and felt in thought, word, and deed. And as the tree is known by its fruit, so will this conversion be known in the individual who has experienced it. It is true there may be exceptions, who like Timothy, have been taught the holy Scriptures from childhood, which are able to make them wise unto salvation. Upon such an one the change will not be so visible, but the fruits will be the same. His aims, motives, and actions will all be with an eye single to the honor and glory of his Lord and Savior. Then it matters not whether he came in possession of this happy state of feeling instantaneously, progressively, or from a child; grew in favor both with God and man. It is enough to know that he is now a child of God, and that he has the witness of his Spirit that he is owned of him.

Thus far now the sinner has complied with the conditions of the gospel of Christ. Now he has repented and become converted. Now his

sins are pardoned, and if faithful, they are blotted out when "the times of refreshing come." But the work is only just commencing. The race has got to be run, the battle fought and the victory won. But here, dearer, we must leave you, hoping and praying you will examine yourself in the light of the holy law, and if you are a transgressor of those holy precepts, no matter what your preconceived opinions may have been with respect to them, we would say "Repent and be converted, that your sins may be blotted out, the times of refreshing shall come from the presence of the Lord." S. E. BRINKE

"Owe no Man Anything."

Running in debt is a financial, and moral evil; which at this day curses the society, and the nation to a frightful extent. The statesman tells us that the financial system cannot be placed on a practical basis without the credit system; the business men argue that the business of the country cannot be transacted without it; and the churches declare that the religious enterprises cannot be carried on without it. Hence we find the system of credit introduced into society honorably indorsed by the government. It has proved itself to be the parent of speculation, extravagance, and bankruptcy.

If this must be a necessary concomitant of our prosperity and enterprise of the country, let it reconcile speculation, extravagance, and bankruptcy, with the general happiness and prosperity; but may God deliver the country from the same!

Is it a blessing to the country to have a financial panic every ten or fifteen years? Does it tend to ruin, poverty, and wretchedness throughout the land; that collapses financial systems, imperils the credit of the country, and shakes to the center our entire social system?

Is it a blessing to the country to have a system of credit adopted, that places in the hands of a few men, in the power of the unscrupulous capitalist, to have his hands filled up with extortionate interest, and to drive his home, heartbroken and discouraged, into the misery of his destitute family, and to deprive the tender mercies of the world of their father, and selfish world?

Is society benefited by a system of credit? Does it lead men to run into wild speculation, and to live—without the means, in prodigal extravagance, counting their nominal wealth as real? Does the church derive any benefit from its members being in debt? Does the church derive any benefit from its members being in debt? Does the church derive any benefit from its members being in debt? Does the church derive any benefit from its members being in debt?

So universal, even among pagans, has the practice of running in debt become, that the moral character of the nation is in question, much less is it in the hands of thousands of Christians, under heavy burdens, unceremoniously thrust upon them, by the system of credit, by contrasting their facility for obtaining, in consequence of their capacity for paying; consequently, they are bought which the individual can pay much easier than to pay for it.

In conclusion, we would suggest some reasons why you should not go

sins are pardoned, and if faithful, they shall be blotted out when "the times of refreshing shall come." But the work is only just commenced, the race has got to be run, the battles to be fought and the victory won. But here, dear reader, we must leave you, hoping and praying that you will examine yourself in the light of God's holy law, and if you are a transgressor of any of those holy precepts, no matter what your preconceived opinions may have been with regard to them, we would say "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." S. E. BRINKERHOFF.

For the Advocate.

"Owe no Man Anything."

RUNNING in debt is a financial, social, and moral evil; which at this day curses the church, society, and the nation to a frightful extent. The statesman tells us that the finances of the nation cannot be placed on a practicable basis without the credit system; the business man argues that the business of the country cannot be transacted without it; and the churchman declares that the religious enterprises of the day demand it. Hence we find the system introduced into society honorably indorsed, notwithstanding it has proved itself to be the fruitful parent of speculation, extravagance, and bankruptcy.

If this must be a necessary concomitant of the prosperity and enterprise of the country, then let it reconcile speculation, extravagance, and bankruptcy, with the general happiness and prosperity; but may God deliver the Christian from the same!

Is it a blessing to the country to be visited by a financial panic every ten or fifteen years, that sends ruin, poverty, and wretchedness broadcast through the land; that collapses finances, paralyzes business, imperils the credit of the nation, and shakes to the center our entire social system?

Is it a blessing to the country to have a system practically adopted, that places the honest laboring man, in the power of the unprincipled, avaricious capitalist, to have his hard earnings eaten up with extortionate interests and endless litigations, which eventually drive him from his home, heartbroken and discouraged, to condole the misery of his destitute family, and seek sympathy from the tender mercies of a cold, sneering, and selfish world?

Is society benefited by a system that encourages men to run into wild speculation on borrowed capital? to live—with their families—beyond their means, in prodigal extravagance, counting their nominal wealth by millions on paper, when in fact they are worse off than nothing? Does the church derive any happiness or benefit from its members being loaded down with debts they are unable to carry, which unfit them for their religious obligations, distracting the mind with anxieties and overwhelming the heart with cares?

So universal, even among professing Christians, has the practice of running in debt become, that the moral character of the act is never called in question, much less rebuked, consequently thousands of Christians are groaning under heavy burdens unnecessarily, which pierce them through with many sorrows. The system is deceptive. It entices persons to buy on credit, by contrasting their necessities with the facility for obtaining, instead of their capacity for paying; consequently many articles are bought which the individual could do without much easier than to pay for the same.

In conclusion, we would suggest twenty-one reasons why you should not go in debt.

1. Paul instructs and even commands not to owe any man.
2. When pay-day comes you are not always able to meet your obligations.
3. When in debt, you are frequently compelled to sell while prices are down.
4. An unfavorable change in times, or misfortune in business, frequently happens, which causes property to be sacrificed.
5. In buying property on time you generally pay taxes and interest both on your debts.
6. You place yourself at the mercy of your creditors, who frequently have no mercy.
7. You generally expect to make more money than you do, consequently you will come out behind.
8. By buying on time you generally pay more than when you pay cash.
9. Indebtedness generally increases faster than you are aware of.
10. It is harder to pay for a dead horse than a living one.
11. Debts are a frequent cause of litigation.
12. The rent of real estate, as a rule, or the use of money for business, does not pay 10 per cent.
13. Nine tenths of your friends will forsake you when you become involved.
14. Though your debts may not equal one third the amount of your property, yet if distrust is created it may give you much trouble.
15. It creates anxiety and uneasiness of mind.
16. It causes bitter reproaches and regrets, and sleepless nights.
17. It absorbs your mind and burdens you with cares.
18. It surrounds you with many temptations and trials.
19. It draws your heart away from God.
20. It frequently makes enemies, and causes you to be evil spoken of.
21. It makes you cross, peevish, unhappy, and miserable generally.

Christian, when tempted to adopt the credit system, pause and ponder well. It is a shoal upon which many have been wrecked. If you desire peace with your God, your neighbor, and yourself, "Owe no man anything." *

As sin will find out the sinner, so the sinner, sooner or later, will find sorrow.

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. Russell.

DEAR brethren and sisters in the Lord: I was thankful when Bro. Everett wrote me that the ADVOCATE was soon to be published again. When I received it this week I was not surprised. When it was changed to a weekly I thought it was premature, the condition of the church would not warrant it. If we would have our body full of light, the eye must be single. I hope this is the condition of the paper at the present time; if so, it will cheer the heart of the lonely pilgrim, and cause it to burn within him. Luke 24: 32. If this starting of the ADVOCATE is for the glory of God and the benefit of his scattered children it will doubtless be sustained. Some of the contributors to the ADVOCATE are comparatively strangers to each other, having never looked each other in the face; and yet, we are not strangers. John 10: 5. Also in Lot's case, Gen. 19, there was something in the voice and appearance of those men, as he supposed them to be, that he was at once in love with. It is more or less the case in our communications in

the paper. It seems a long time since I have seen the names of those brethren that have now written in the last, or first issue of March 31st. I feel it my duty so far as God has given me ability to co-operate with the brethren to help Bro. B. in his labor of love in the cause of our blessed Savior. That the Lord may help him to keep humble is my prayer, that he may be exalted soon, for I believe the kingdom of God will soon come; then will be fulfilled what is written in Isa. 66: 5-10. Nicodemus, a master in Israel, did not understand. John 3: 10. It seems to me of late that the word of the Lord shines more clear upon my path than ever, fulfilling the scriptures, that the word of the Lord is as a bright shining light that "shineth more and more unto the perfect day." Jesus said in his prayer in John 17: 17, "Sanctify them through thy truth; thy word is truth."

I have wished for some time that some of the brethren would write some short and pithy tracts to drop at depots and on the cars, in all places, and inasmuch as the press is now running, if there could be some on the signs of the times, on the signs of the Lord's coming, say from 4 to 12 pages, that while the Gentiles are filling up their cup to the brim, we might fulfill our duty in giving the warning of their fallen condition, I will help to defray the expenses. Enclosed please find five dollars as a donation to publish the ADVOCATE. Your brother in hope,

C. P. RUSSELL.

Jackson, Mich.

From Bro. Chaffee.

BRO. BRINKERHOFF: As the mail came last week I was made glad to see the ADVOCATE again in its true light; and it cheered my heart to hear from those that had again taken hold to write through the paper. When the paper changed hands last season I stopped my subscription, thinking that it had forever gone; but I am glad to hear of its resurrection to life again, and I heartily endorse the principle of one man owning and editing the paper, and hope that its circulation may be made large enough by good paying subscribers to sustain the same. Also that it may be a medium by which all the brethren and sisters can converse through, that the lonely ones may be cheered up. I feel very unworthy to be named among the people of God, but still my greatest desire is to be a Christian and always have the spirit of Christ, and press toward the mark of the prize, for that prize is at the end of the race. Oh that I may have grace to overcome all my easy besetting sins, and have that faith that was once delivered to the saints! Oh brother or sister, we need a great deal of grace to live above all the trifling things of earth, so that jars and contentions may cease! Pray that we may be filled with the spirit of our blessed Master. I have to mourn over my unfaithfulness and indifference in the cause of my blessed Master. Brother or sister, is this your case? if so, let us draw near to the bleeding side of Jesus, at the foot of the cross, and wrestle like Jacob of old, that we may be prevailing Israels. Oh let us take hold of the strong arm that moves the world! God's promises are all sure; yes, they are yea and amen to him that believeth, and he is ever willing to bless his children. Then let us draw near unto him with full assurance of faith, that we may have our hearts cleansed from all sin, and from the last stain that sin has ever made, and know by experimental knowledge that we may enjoy a free and full and present salvation. May this be our happy lot in the prayer of your unworthy brother in Christ,

I. S. CHAFFEE.

Ordino, Wis.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, APRIL 28, 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 are grateful, under God, for the encouragement we have received from the friends of the cause in sending in their early responses and giving us their sympathy in our work of publishing. We hope the good work may go on, and that the ADVOCATE may not only be a blessing and a comfort to its old friends, but may also find new ones and cheer them too.

We hope, with Bro. Chaffee, (in Letter Department,) that the ADVOCATE may have a circulation of good paying subscribers sufficient to support the same. But this circulation will depend, in a great measure, on its friends. Now, how can it be done? Some have already sent the paper to an extra subscriber, thus putting their good wishes into effect, and other subscribers have been obtained. It is urged against our success that no paper, or party of Sabbath-keeping Adventists, opposed to and not endorsing the visions of Mrs. White, can be sustained, or kept together. But need this be the case? No; there are flourishing churches of Sabbath-keeping Adventists who cannot endorse that claim to divine inspiration, and why should not a paper in the same interests be sustained? We know there are a great many Sabbath-keeping Adventists who do not endorse the visions, who would read the ADVOCATE and perhaps subscribe for it, if they could be reached by it. Let the friends of the paper help us to a good circulation, and may the Lord's blessing rest upon the efforts to do good.

We would second Bro. Russell's suggestion, (in Letter Department,) in regard to the getting out of tracts. A small tract will often arrest the attention of an individual and bring him to Christ. We often read of conversions from the reading of tracts. Some small tracts must soon be issued from this office according to Bro. Russell's suggestion.

Ark of the Covenant.

THE query of E. S. Williams, of Denver, Mo., in the last No. of ADVOCATE, concerning the final disposition of the ark containing the ten commandments, is perhaps one that can have no definite solution. Prior to the Babylonian captivity it had been carried about from place to place, but was restored to the temple by order of Josiah, (2 Chron. 35:3) which probably is the last definite historical account concerning it, either sacred or profane. Josephus gives account of the pillage of the temple by the Babylonians, carrying off the vessels and valuable articles, but we have not found where he says anything about the fate of the ark containing the tables.

The "Religious Encyclopedia," on the authority of Jones and Watson, says:

"What became of the ark at the destruction of the temple by Nebuchadnezzar is a dispute among rabbins. Had it been carried to Babylon with the other vessels of the temple it would in all probability have been brought back with them at the close of the captivity. But that this was not the case is agreed on all hands, whence it is probable that it was destroyed with the temple. * * * * Had there been nothing else wanting in the second temple but the ark only, this alone would have been a sufficient reason for the old men to have wept when they remembered the old temple in which it stood, and for the saying of Haggai,

(2:3) that the second temple was as nothing compared with the first, so great a share had the ark of the covenant in the glory of Solomon's temple. However, the defect was supplied as to the outward form, for in the second temple there was also an ark of the same dimensions with the first, and put in the same place, but it wanted the tables of the law, Aaron's rod, and the pot of manna; nor was there any appearance of divine glory over it; nor any oracles delivered from it."

From the foregoing we would conclude that its burial amidst the rubbish and ruins of the temple would not be an improbability, from whence it might be recovered, to stand, as it were, a living witness, not only against the unfaithful Jews, to whose care and keeping it was entrusted, but against thousands who are constantly violating those holy precepts written on its tables by the finger of God himself, and also teaching others to violate it.

I. N. KRAMER.

Marion, Iowa.

The Ten Commandments.

"OUR Lord Jesus gave us the substance of the ten commandments in two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." "On these two commandments," he said, "hang all the law and the prophets." Of these two, Jesus did not hesitate which to put as the first and great commandment." Supreme love to God—that love which comes from a sense of dependence on him and trust in him—is the first and chief duty of us all. It is not enough to keep the second commandment. The claims of the first are imperative. If we keep the first commandment, we shall keep the second; "for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" But we may try to keep the second commandment without giving to the first its place, and so fail of our chief duty.

A man would have very little credit in the community, through his open-handed generosity to boon companions, if he was known to acquire all his property dishonestly from the government which protected him and put him in positions of trust and honor. A soldier would hardly look for respect from his army comrades while he was counted untrue to the flag of his country, even if he was uniformly kind and just to his messmates. A schoolboy who was always gentle and considerate in his treatment of playfellows would lose caste among them if it was known that he was a disobedient and ungrateful son, failing in the most important duties toward loving and devoted parents. So also a man forfeits his claim as an observer of the moral law when he fails of putting God in his affections, however careful he is not to be shown a liar, a thief, a licentious man, or a murderer among his fellows. Unless he loves God supremely he has not begun at the right end of the ten commandments with his morality.

Love will show itself. If a man loves God, it will be evident. He will love God's worship. He will love God's word. He will love God's people. He will love God's way of salvation. He will love God's service, including the ministry of love to all of God's creatures whom he may have opportunity to help. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." He, then, who fails to keep "the first and great commandment" of the law must have another hope of salvation than that based on his performance of all that God has commanded."

The above from the *Independent* is an excellent summary of the ten commandments. We do not see how intelligent minds, like the author of the above, when commenting thus forcibly on the moral obligations of the commandments, can fail to see the necessity of observing a whole law. To "love God with all our heart,

soul, and mind," requires us to show that love in obedience to each precept, the Sabbath commandment not excepted. "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Though all the other nine commandments be observed, and though the morality and completeness of the code be expatiated on, yet the violated fourth commandment brings us under the condemnation of the law, as guilty of all—guilty of breaking the commandments as a law. These good testimonials in favor of the commandments, from those who are first-day observers, fall heavily against their authors in convicting them of the law.

RELIGIOUS ASPECT OF THE WORLD.—Dr. Stuart Robinson, of Louisville, Ky., who has returned from a recent foreign tour, expressed the following opinion on the religious aspects of the old world: "Beyond all question, without the aid of the unendowed churches of England, there would be little of religious influence over the masses in England to-day. After attending carefully to the services at Westminster Abbey and St. Paul's, the great centers of influence in the church of England, and also at the Tabernacle of Mr. Spurgeon, he was fully persuaded that the unendowed Baptist, risen from the ranks, without the aid of government or the prestige of rank, is at this time a far greater religious power in England than Westminster Abbey and St. Paul's put together.

Appointments.

No preventing Providence there will be a Conference held by the brethren of the Church of Christ, at Hartford, Van Buren Co., Mich., to commence at 6 o'clock, P. M., June 26th, 1874. We hope there will be a general attendance of all the friends of the cause.

ELD. G. CRANMER.

Business Department.

Received on Subscription for Advocate.

\$1.50 each. Amos Hoagland, 10-2. George Hayle, 10-2. John M Cook, 10-1. Erastus Clark 10-1; for Charles H Clark, 10-1. Robert Clark, 10-2. S C B Williams, 10-1. Charles Young, 10-2. James Young, 10-2. Osmar Letson, 10-2. John Davis, 10-1. I S Chaffee, \$1.00, 8-18. Charles J Winn, 50 cts, 9-9. W J Wilson, \$2.00, 10-9. James Long, \$1.00, 9-18. Matilda Whisler, 50cts, 9-9. R C Horton, 50cts, 9-9. E B Tucker, \$1.00, 9-18. John Davis for Mrs Nancy J VanHorn, 50 cts.

Received on Donations to Advocate.

C P Russell, \$5.00.

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