

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.

"Come Unto Me."

"COME to me all ye that labor,"
Come, and I will give you rest;
Cast your heavy burdens on me—
Just believe, and you'll be blest.

Come to me when troubles gather
Darkly o'er your fragile bark—
Come to me and I can save you
From the tempter's cruel dart.

Come to me, and I'll be with you,
When with dread the wicked cry,
"Fall, ye rocks and mountains, on us,
Hide us, for we now must die."

Come to me, when death's dark shadows
Warns you that you soon must go,
Through the dark and silent valley,
And the river's steady flow.

Come and take my yoke upon you,
Come at once and learn of me,
How I shed my blood to save you,
Died and hung upon the tree.

Come and hear that I have risen,
To my Father's throne on high,
Where I intercede for sinners,
If they will to me draw nigh.

Come then, wait not till you're better,
Now accept my offered grace;
If with faithfulness you'll serve me,
You shall with joy behold my face.

M. A. R.

Change of the Sabbath.

A. C. LONG.

MANY are the persons who have searched eagerly in the New Testament for the change of the Sabbath, but as many have failed to find it. The Bible, from Genesis to Revelation, recognizes but one weekly Sabbath, and that is on the seventh day. God instituted this day as sacred unto himself; but there has another personage arisen who has attempted to make himself not only equal, but even superior to, Jehovah. This individual has also a Sabbath, and in the establishing of it has attempted to abolish the Lord's Sabbath. He is called by Paul the "man of sin." And strange as it may appear, a large majority of the so-called Christian world are observing the Sabbath instituted by this "man of sin," in preference to the one instituted by God.

But says one, "Have you any evidence that the man of sin instituted Sunday as a Sabbath?" We have; Daniel speaking of this power, says, "He shall think to change times and laws." Dan. 7: 25. In his books he teaches that the

only authority that Protestants have for the institution of Sunday as a Sabbath is from the Catholic Church. We shall here give a few extracts from their catechisms.

Question. "Have you any other way of proving that the church has power to institute festivals of precept?"

Answer. "Had she not such power, she could not have done that in which all religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism.*

Question. "What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

Answer. "We have for it the authority of the Catholic Church, and apostolic tradition."—*Catholic Christian Instructed*, p 209.

In my travels during the last winter I came across a book entitled "Protestantism and Infidelity," written by a Catholic priest, by the name of F. H. Wininger, D. D., in which he attempts to remove objections against the Catholic faith. On page 256 he writes as follows concerning the Sabbath:—"You object also that Catholics do not keep the Sabbath or Sunday, but spend a great part of it in worldly amusements: This reproach, in some respects, and against a certain number of Catholics, is not unfounded. It is true that some Catholics break the Sabbath; but that is not the fault of the Catholic Church; she condemns their conduct as sinful. To be convinced of this, it is sufficient to open our catechisms, or to listen to Catholic sermons. The Catholic Church, however, does not teach the rigid doctrines of Puritans and other denominations in England and America, whose views about the observance of the Sabbath are rather Jewish than Christian. The Church [Catholic], in virtue of the power which she has received from Christ, abolished the Jewish Sabbath and substituted Sunday in its stead, in commemoration of the most glorious mysteries of our redemption. Sunday being instituted to commemorate mysteries of joy, the Church has mitigated the rigor of the Jewish Sabbath, and does not forbid as sinful, decent recreations indulged in on that day."—pp 256-7.

Though he here stigmatizes the Lord's Sabbath as Jewish, yet the fact is clearly brought to view that this "man of sin" has substituted Sunday as a Sabbath, instead of observing the Lord's Sabbath.

The Catholic Church claims that she has the power to change the laws of God at her pleasure, but no Protestant believes this. Why then should the Protestants observe the day established by that Church? Why should they continue to disregard the seventh day Sabbath, when they admit that the Catholic Church has no power to change God's law? If Protestants were consistent with themselves, they would no longer observe Sunday as a Sabbath; but would observe the day God has commanded. And when they are made acquainted with these facts how strange it is that so many will cling to this

relic of Popery, and obey the "man of sin" in preference to obeying Jehovah. But a few, seeing this, will stem the current of opposition and embrace the truths of God. May the blessing of God rest upon the lovers of truth.

How I Became, and why I am Now, an Adventist.

H. E. CARVER.

It was in the summer of 1843 that Elders J. V. Himes and Geo. Storrs pitched their large tent in Cincinnati. Curiosity led me, as it did multitudes, to attend the Advent lectures. I say curiosity, for although I had heard much and read much in regard to "Millerism," as it was called, about the "end of the world," the "burning up of the earth," &c., I had no clearly defined idea of the Advent theory, or the evidence upon which it was based, else I should have been led to attend the lectures by a deep interest instead of mere curiosity.

The first day that I attended, Elder Storrs gave a very clear exposition of some of the symbolic prophecies of Daniel, showing the application of those symbols to Babylon, Medo-Persia, Grecia, and Rome. This was a subject well calculated to attract and fix my attention. I had always had a great taste for historical reading, and among other things I had become familiar with some of the outlines of the history of those empires. This was more particularly the case respecting the subversion of the Persian empire by Alexander the Great, and the consequent establishment of Grecian rule over all the earth. I knew that Alexander, who was the first king of this universal Grecian empire, when at the very zenith of his power and glory, had been cut down by the hand of death, and that the empire of his own creation, instead of descending to his own heirs, was apportioned out among four of his leading generals.

With a knowledge of these and other like historical facts already in mind, I became deeply interested in the lectures; and as I was shown a perfect and complete correspondence and harmony between the actual facts of national history and the prophecies of Daniel, given more than two thousand years ago, I could not help believing this to be the truth, and thus becoming, to that extent, an Adventist. My attention being thus turned to the Bible as the source of true knowledge and light as it never had been before, I made that book a subject of study as I had never before done; and as the result I became a confirmed believer in the doctrine of the speedy second advent of the Lord.

The doctrine of the soon coming of Jesus, as based upon the fulfillment of prophetic scriptures, together with other truths that I have learned from the Bible in connection with it, has been the sheet anchor (so to speak) of my Christian hope and experience for more than thirty years. On the one hand the Bible doctrine of the nature of man has tended to preserve me from that masterpiece of Satan's workmanship, Spiritism, which has captured such multitudes of those who think that man is by nature im-

mortal, and the soul or spirit capable of a conscious existence, separate from the body. On the other hand, when the mind is depressed by physical infirmity, or weighed down by the cares, disappointments, and anxieties, incident if not inevitable to this life, it has ever been a source of strength to endure its trials, or of comfort and many times of inexpressible joy, to read over again and contemplate the prophetic assurances of my heavenly Father's overruling care and management of the affairs of this world during the past ages, and even now in our days; and to know that this management is exercised with the expressed and only design of ultimately establishing his own kingdom on earth under the rule and authority of his own well beloved Son and the everlasting welfare and salvation of his own children.

A complete, though brief and concise history of the nations of earth, from the days of Nebuchadnezzar down to the final and complete destruction of all earthly governments and the establishment of the everlasting kingdom of God on earth, is most clearly given in prophetic style and imagery in the Bible. Three of the four universal empires that were to exist are named in the order in which they were to and did arise, and the fourth had its multitudinous features so clearly delineated that its fulfillment in the rise, progress, decline and fall, of Rome, is almost universally conceded. This prophetic history was written about twenty-three centuries ago, and its exact fulfillment down to the present time, and the present fulfillment of what seems to be the last jots and tittles of the prophecy respecting Rome, makes assurance doubly sure, not only that the prophecy was given by divine inspiration, but that the consummation of the Christian's hope in the coming of the Lord to set up his kingdom is very near at hand.

It is the exact fulfillment of these prophecies that has made and kept me an Adventist for more than thirty years. It is true, that as the saying is, "hope deferred makes the heart sick," and that the many mistakes and disappointments that Adventists have made and met is not calculated to inspire confidence in specific time setting for the coming of the Lord, still the "sure word of prophecy" sheds a light upon our pathway that is unmistakable and sure. It is by recognizing the fulfillment of the word of God in passing events that we may know that the coming of the Lord is nigh. Said Jesus, "When these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh." Again: "When ye see all these things come to pass then know that it is near even at the doors." If we are living amid the closing scenes of prophetic history, and witnessing events intimately associated with the Lord's coming in the Bible, then we may know upon his own authority that his coming is nigh, and may rejoice in that knowledge, even if we do not know the day and hour of that event. The true test of Adventism, or rather of Christianity, as I understand it, is couched in that expression of Paul's where he speaks of a crown laid up for himself and also for those who love the appearing of Jesus. Paul loved the appearing of his Lord and looked forward to it with joy and anticipation; and yet he knew that it was not then near at hand. How much more should and will the true Christian love the appearing of the Lord when he knows that that glorious event is near at hand. Let each one ask himself or herself the question, Do I love the appearing of Jesus? would I love to have him come this year? to-day? now? Remember that Paul says the crown is for those who love his appearing.

NEVER turn a blessing around to see if it has a dark side to it.

Doctrine. No. 2.

WE come next to examine the word spirit in its fourth sense, which brings us back to the text, which reads, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." God gave this spirit to man, and this same spirit which he gave is to return, and no other. When did God give it to man? What was it? and what did he call it? We will see. Let us turn to the record of the creation of man, Gen. 2: 7. Here we learn that the Lord gave man the "breath of life." But this "breath of life," or "spirit of life," is not an intelligent entity. Spirit in this connection means a principle of life manifest in the breath; and as the contained is often put for the container, it therefore follows that the spirit which is said to return to God is the principle of life contained in the breath: this principle of life is in the breath of all breathing creatures. Now this breath which contained a principle of life is all that God gave man in the creation, and it is all that leaves him at death. Can we prove this? See Ps. 104: 29, which reads as follows: "Thou hidest thy face, they are troubled. Thou takest away [What? their immortal soul? No,] their breath; they die and return [where to? heaven or hell? No] to their dust." Now we perceive the wide difference between the Bible and modern theology. One says at death God takes away man's immortal soul. The other says he takes away his breath. The creeds say when man dies he goes to heaven or hell, but the Bible says he returns to the dust.

In Ps. 146: 3, respecting man in the event of death, David says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." What is it that leaves man? What is it that goes forth? David says it is his "breath." What then becomes of man? The same writer says, "He returns to the earth." Now, let Mr. Orthodox prove, as he has taken the position, that the spirit and soul are one, and as such (the man proper) that man does not return to the earth, and he will then have gained his point.

But soul and spirit are not identical. Soul in the Old Testament Scriptures is translated from the Hebrew word *Nephesh*. This word is rendered soul in our version four hundred and seventy one times, life and being about one hundred and fifty times. It is also rendered a man, a person, self, they, me, him, heart, mind, appetite, the body, (dead or alive). *Psuche* is the word translated soul in the New Testament scriptures, and is so rendered fifty nine times. It is also rendered mind, us, you, heart, heartily. The Hebrew word for spirit is *Ruah*; its corresponding word in the Greek is *Pneuma*. These words are rendered wind, air, breath, life, mind, disposition. *Bible vs. Tradition, Smith's Eng. Dict.*

Nephesh and *Psuche* are never rendered spirit; neither is *Ruah* or *Pneuma* once rendered soul. We thus prove that soul and spirit are not identical. The word rendered spirit in the text, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it," in the original Hebrew is *Ruah*. This same word is rendered breath in Ps. 104, where David says, "Thou takest away their breath, [*Ruah* or *Spirit*] they die and return to their dust." This breath or *Ruah* contains the principle of life, which principle seems to be contained in the atmosphere, and is that which imparts life and energy to the organs of man, and stimulates plants into activity or promotes their growth. It seems to be the sustaining principle of both animal and vegetable life, and just as incomprehensible in the one as in the other.

This principle is in all creatures. It is in the hands of God, hence controlled by him. He is, as the Book says, the God of the spirits of all flesh; not of the flesh of man, but of all flesh. Hence it is as Paul says, in "him we live, move, and have our being." God is the creator of heaven and earth, not only of the earth but of the animate existence that moves upon its surface. He controls every thing by established law. When dissolution takes place, he is said to take or to gather, the animating principle of man to himself. Because man has the promise of a life beyond the grave, this principle is said to return to God, because controlled by him, and gathered by him indirectly.

The text under consideration is thought by many to be the strongest in the Bible in proof of the immortality of the human soul; but we have seen that this text comes far short of proving it. That soul and spirit are not identical. That spirit in the text only means a principle of life contained in the breath. That the container is put for the contained, we have an example in Isa. 38: 18, where Hezekiah affirms that "the grave cannot praise God." All know that the grave is not susceptible of praising God, but the grave being the container is put for the person contained therein. The person contained in the grave cannot praise the Lord, for the plain reason that "the dead know not anything;" (Eccl. 9: 5,) neither will they know anything, until God, by his all creative power, shall bring them to life again. The prophets and apostles all expressed their hope in the reliving or resurrection from the dead.

Why is it that the Hebrew Prophets of God, inspired as they were, entirely overlooked the subject of man's innate immortality? Why is it that Christ and his Apostles treated it with so much silence as to never mention it? Surely they were not so well instructed in the Pagan's notions of the immortality of the soul and its separate existence, as many of the modern divines of to-day, or else they would not have treated the subject with such silence. They would have introduced it once if no more. But to our great astonishment, when reading their writings, we never meet with such expressions as "deathless spirit," "immortal spirit," "never dying spirit," "immortal soul," "deathless soul," "never dying soul." Why use them? They are not Bible expressions any more than the expressions, "spirit laud," "disembodied spirit," and "disembodied soul." The truth of the matter stands thus: Man is wholly mortal; life and immortality were brought to light through the gospel. Man must seek for it or never enjoy it. So declares the Book and so we believe.

A. F. DUGGER.

The Russian Empire.

NEVER since the great Napoleon have the politics of Europe assumed a more threatening aspect than at present; and never have the nations of that mighty continent been more convulsed with real and apprehended danger. France, humbled to the very dust before victorious Prussia; Prussia vaulting from a third-rate power to the highest seat of military glory; Spain assuming the principles of freedom amid revolution, and Russia shaking off restrictions which jealous treaties have imposed, and absorbing new provinces on the Oxus, preparatory to a march on Constantinople; all proclaim prodigious events, and foreshadow still greater catastrophes. The dissolution of the treaty of Paris effected by Russia recently, and the absorption of Khiva, are initial steps in the execution of a plan which aims at the absorption of a continent.

The ambition of Russia is boundless. Not con-

tent with stretching from the Black Sea to the Baltic, and from the Baltic through northern Asia to the Pacific, she is still ambitious of extending across Europe and absorbing all Asia. The plan which has long filled the outline of her imperial policy is to seize Constantinople, cross the Bosphorus, conquer Persia, and dispute with England for the possession of India. Her southern limits thus extended from the Bosphorus to the Ganges, the dominion of the continent becomes inevitable. The memories of the Crimea are not obliterated. England will yet feel, in the robbery of her most flourishing provinces, the vengeance of that ambition which neither the diplomacy of statesmen nor the arms of consolidated soldiers can foil or conquer.

This plan also grasps at the greatest commercial advantages. Since the opening of the Suez canal a more rapid and easy passage for the commerce of Europe with India and China is found than that around the Cape of Good Hope and the Indian Ocean. But give Russia Constantinople and Russian keels will soon guard the Straits of Gibraltar and the ports of Rosetta. Constantinople controls the Dardanelles, and this passage to the Mediterranean once secured Russia would soon spread her mastery over all the Mediterranean, and the commerce and bread-market of all southern Europe would lie at her mercy. Napoleon truly said that "Constantinople is the key of the world," and the fear of the plan makes all Europe tremble. The only object which has prevented the consummation of the scheme has been the Turkish Empire, backed by the consolidated powers of Europe; and the maintenance of her territory unimpaired is the only impediment to prevent it now. Turkish power is fast waning, and as soon as other nations cease to come to the rescue the doom of Turkey and the dominion of the Mediterranean is sealed. The valor of the Turks is historic, and might be desperate, but without material resources it is powerless. Russia has the largest and best accoutered army, a rapidly increasing navy, and the most unmeasured means, of any nation in Europe, which await her imperial nod to convert plan into execution, and ambition into conquest.

But it may be asked, then, why did Russia submit the Black Sea question to a congress of powers? Why did she not improve the opportunity while France and Prussia were striving for the mastery. Then, it may be thought, her ambition could be realized, when the number and power of her adversaries were reduced and weakened? The submission of the Black Sea question to a congress of powers was a master stroke of policy, to retain the sympathies of Christendom and keep from an aggressive war. The vital necessity of an unrestrained outlet to the Mediterranean Sea is easily perceived by a look at the map, and considering Russia's population, commerce, and resources. Much of her commerce must be shipped by sea, and the Baltic is the only one over which she has free control, and it is open to navigation but little more than half the year. Hence the necessity of an outlet through the Dardanelles, which admits of constant commercial advantages. By the treaty of Paris her right to coast defense on the Black Sea was grievously restricted. She was denied the right of maintaining there a fleet sufficient to protect her coast in case of invasion. Thus her most easily assailed parts were exposed to the assaults of foreign enemies.

Russia submits to a congress of powers to call attention to the justness of her claims, and in case of war to shield her from the censure of the world. Her fleet is yet insufficient to cope with the combined fleets of England, France, Austria, and Turkey, which could sweep her banner from the seas; but as soon as her fleets have become strong enough to protect her coasts, we may then believe the decisive time has come. And it may be, notwithstanding these seeming impediments, sooner than this, England will hear the tread of her embattled legions in India.

Slowly but surely the work of Russian absorp-

tion goes on east and south-east of the Caspian. The clutch of Russia is already upon Khiva. Nearer and nearer the Russian eagles approach the lines of Afghanistan and Beloochistan, which will soon be the only barrier on the west between Russia and India. With equal slowness, but with equal certainty, the borders of the Russian Empire in Asia enlarge towards China and Hindoo-stan from the north. Thus gradually the circle of Russian authority widens in Asia, as tribes and clans of semi-barbarous people, with their little States, are absorbed by the great empire. These absorptions justly excite the fears of European nations, for they well know they bring the hour of Russian supremacy nearer to their doors. It may be, too, that the annexation of Khiva and the provinces around the Caspian, which so lately started England to her feet ready to unsheath the sword, has for its real object the crumbling of Turkish authority in Asia, by surrounding it on every side by Russian territory and Russian influence.

But it may well be supposed that Russia will never be allowed to absorb provinces along the Bosphorus without a desperate struggle; but that such a struggle is approaching is undoubtable. To calculate the relations of the probable combatants, or the chances of defeat or victory, would be a matter of uncertain speculation. The sympathies of Prussia would doubtless be with Russia, while the rest of Europe would consolidate against her. But whatever relations the crisis may necessitate, the world awaits with eager interest the solution of the question of Russian supremacy in the Mediterranean and in Asia.—*Penn. School Journal*.

The Resurrection.

Soon after sin entered our world that terrible fiat of the Almighty, "Dust thou art and unto dust shalt thou return," went forth, and ever since the seal of death has been set upon the brow of the human race.

But the love of life is so strongly implanted in the breast that those who become the prey of the great enemy submit to his claims with a yearning desire to live again; and on the part of those from whose embrace they are torn, how intense is the longing that death-divided forms may be restored, animated with new life! Doubtless this was the case when the destroyer made his first ravages; and as the ages rolled on, and he continued his dreadful work, making earth a charnel house, and the sea a receptacle for his increasing victims, this longing became more earnest, and the cheering announcement was made, (obscurely at first,) that there should be a resurrection of the dead. Incredible as this seemed, those who recognized the power and trusted the word of him who has only to speak and it is done, believed and rejoiced in it.

Its music was heard by the patriarchs, who went to their rest with calm assurance that by a resurrection to a better life they should forever possess the promised land. The theme is interwoven with prophetic story, and ancient bards were wont to sing its glories.

But its clear and full revelation was reserved for the present dispensation. Now it has been demonstrated that the resurrection is a verity; not only to the eye of faith, but to that of sense, has it been made sure. Ever since the mighty Savior arose from the tomb, triumphantly proclaiming, "I have the keys of death and of hell," thou, O death, hast been a vanquished foe; and though for a time thou didst hold dominion over the Redeemer of the world, he proved himself a more mighty conqueror than thou, in that he burst even thy strong bands, and his resurrection is a pledge that those who have obeyed thy summons, with faith in the strong Deliverer, shall arise, shouting, "O death!

where is thy sting? O grave! where is thy victory?"

Who would not embrace such a hope as this? who would be devoid of its consolation while dwelling "in the land of the shadow of death?"

Full oft are we called to gaze upon the paling cheek and wasting form of those we love, and with whom our spirits are so interlinked and our interests so interwoven, that they seem to be a part of ourselves: we see them go to join the great congregation of the dead, who rest in earth's still chambers, and feel that evermore life's path will be a lonely one.

Blind Unbelief! what consolation hast thou to offer in hours like these? Canst thou give assurance that the closed eye will ever cast its love-glances on us again?—that the palsied tongue will yet again utter words of sympathy and affection? Speak, if thou canst, with some words of cheer to assuage the heart-rending grief that follows in the train of death. Thou art speechless and silent as the tomb itself. And well thou mayst be, for what canst thou say? If the dead rise not, they will no more greet us: the bar of eternal separation must hide them from our view.

But the sound of resurrection glory has reached our ears and thrilled our souls, and now we can bury our dead in Christ out of our sight, in certain hope that when

"Earth shall rend her million tombs,
And seas give up their dead,"

they will arise immortalized and glorified, to join the unnumbered multitude of the redeemed.

The prophetic call of Isaiah, "Awake and sing, thou that dwellest in dust," shall yet become a glorious reality. The strong assurance with which the man of Uz answered in the affirmative the question, "If a man die, shall he live again?" was based upon his faith in the word of him who cannot lie. The declaration of Daniel, the man beloved of God, concerning the sleepers in the dust of the earth, was not spoken at random, for he was favored with direct information from the court of heaven.

If this grand theme assured and rejoiced the ancients so much, is it not our privilege to make it prominent and rejoice in its glowing anticipations? And though when we speak of it some may mock, as in the apostle's day, we will cherish it in our hearts, and proclaim it by tongue and pen, as an essential part of our precious gospel. Let it be inscribed on the entrance to every cemetery, let the sound resound in all the habitations of the living, that a resurrection life has been provided for a death-doomed race.—*S. A. Coburn, in Advent Herald*.

Works of God,

WE should live as though doing a day's work for God. There is no contract for long service. It is day by day, and day by day. Our Master may have need for us further on. He may not—it is not ours to question. Good and faithful service, now, is the thing asked. And to strengthen us for the day's work we should be given our daily bread. The prayer so simple covers every human need. It means bread for physical and spiritual nourishment. Is our prayer an earnest and honest one? Do we really crave of God our daily food? Or are we seeking human cravings from some other source? "Give us this day our daily bread." How many pray thus in the truest sense, as Christ taught?

Is it not better to have a title to an inheritance in the kingdom of God, than to possess all that heart could wish of earthly goods or lands?

If you forget the Lord in your prosperity, he may not remember you in your afflictions and adversity.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MAY 12, 1874.

JACOB BRINKERHOFF, Editor.

The Place of our Inheritance.

OUR future inheritance or home is a subject the Christian loves to contemplate. The mind naturally runs out to the future, and in considering the Christian's reward the question naturally arises, What and where will it be? The Bible, which has given the assurance that there is to be a future state of being, has also given the location of that state with its characteristics of immortality, happiness, peace and praise. In the beginning God created the earth for the habitation of man, and had man not trasgressed the earth would have been his eternal abode, in unending peace and happiness. Christ, the great Restorer, has obtained this earth as his possession, and will redeem man from the curse of sin and death, when he comes to take the throne of his kingdom and reign. He then enters upon the work of restoration, to remove sin and its effects from the earth, and fit it up for his abode and his kingdom, where his redeemed and ransomed people will dwell forevermore. In Luke 19 he is represented as a nobleman having gone "into a far country to receive for himself a kingdom, and to return." In Dan. 7: 13, 14 we read that "one like the Son of man came with the clouds of heaven, to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom. . . His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—7: 27. From these scriptures we deduce that Jesus has now gone to heaven to receive the kingdom from the Father, and having received it, will return and take possession.

This kingdom has for its dominion the territory "under the whole heaven," which is nothing less than the whole earth; and this kingdom shall be given to the "saints of the Most High, for an everlasting possession." Jesus by his atoning work sets man free from death; restoring him to what he lost in Adam's fall. If he has accepted Christ as his Savior he has been adopted into the family of God, has become an heir of salvation, and a "child of God." "If children then heirs; heirs of God, and joint heirs with Christ." Rom. 8: 17. What is Jesus heir of? "Heir of the world," (Rom. 4: 13) "according to the promise," (Gal. 3: 29.) Paul also tells us that the seed of Abraham, to whom and his seed the promises were made is Christ. Christ is then heir of the world through the promises made to Abraham, and those who believe in Christ as their Redeemer and Savior, become "joint heirs" with him. Being heirs with Christ of the earth the saints have it as their inheritance or kingdom, where they will receive and enjoy their reward.

To this great truth the Scriptures bear ample testimony. Besides these already quoted refer to Ps. 37: 9—"Those that wait upon the Lord they shall inherit the earth." 11 v—"The meek shall inherit the earth." Matt. 5: 5. Ps. 37: 29—"The righteous shall inherit the land and dwell therein forever." Prov. 2: 21—"The upright shall dwell in the land and the perfect shall remain in it." Prov. 11: 31—"Behold, the

righteous shall be recompensed on the earth." In the parable of the tares, recorded in Matt. 13, it is said that "the field is the world, and the tares are the children of the wicked one," who are to be gathered and burned in the fire. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father." The world, or the earth, is here represented as the kingdom, or the territory of it, and when the wicked are gathered and burned in the fire, which of course will utterly consume them, "that it shall leave them neither root nor branch," (Mal. 4: 1) then "shall the righteous shine forth as the sun in the kingdom of their Father." The world and the kingdom are here so connectively used as to prove them one place, that this earth is to be the location of the kingdom of God, the future inheritance of the righteous. The gathering of the tares, the children of the wicked one, or "all things that offend," "out of his kingdom," proves that the kingdom is a place where the wicked have been, else they could not be gathered out of it.

Again: Rev. 5: 10, "And has made us unto our God kings and priests, and we shall reign on the earth." This is at once seen to be in the future and refers to the establishment of the kingdom of God on the earth, and Rev. 22: 5, says "they shall reign for ever and ever."

The orthodox churches of the day look for the kingdom of God, or the reward of the righteous to be in heaven, "beyond the bounds of time and space," where their immaterial, immortal souls, as they believe, go at their death, or what they call the death of the body, to remain until the resurrection, then to be united with their bodies, and return to heaven, knowing no more about its location than that it is where God dwells. But as "things which are revealed belong to us" for our knowledge and profit, we may know where our future inheritance will be, and what it will be, some texts on the subject we have already examined. In the revelation of the future which was given to John he saw the "New Jerusalem coming down from God out of heaven, and heard a voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Rev. 21: 2, 3. At the end of the thousand years, in the closing of the judgment and the restitution, the city, the capital of the kingdom comes down to earth and God shall dwell with his people and they shall forever enjoy his presence.

Heaven is now a real literal place where God and angels dwell, nothing immaterial about it; spirit beings are as literal as fleshly beings. The kingdom of God is to be a literal place occupied by literal beings too, though clothed with immortality, and as Paul says, raised with spirtual bodies. Though spirtual it is literal and personal, differing from the present in its having the vigor of immortality stamped on every brow.

This earth will not then be as it is now, groaning under the curse pronounced upon it on account of sin, (Gen. 3: 17-19) but having undergone the work of restoration, will bloom in its pristine and Edenic splendor. The sandy desert, now nothing but barrenness, shall be made fertile and blossom abundantly, and all the earth made glorious. The earth shall then "be full of the knowledge of the Lord, as the waters cover the sea." Righteousness shall reign throughout. Death is banished. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But as God

has "revealed them to us by his Spirit," we should study his word diligently, that we may have a correct view of "the things concerning the kingdom of heaven."

"Pray Without Ceasing."

THE Apostle would not be understood as directing that we should do nothing but pray by saying that we should "pray without ceasing;" but that we should make it a part of our daily duties, or the business of life. And the living Christian, knowing the value of living near to God loves to be often found communing with God, and deriving new strength and fresh supplies of the Holy Spirit. The Savior directed to "enter into the closet and shut the door, and pray to the Father in secret, and the Father who heareth in secret shall reward thee openly." "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth; and he that knocketh to him it shall be opened." Ask blessings in faith and your Father will give you them. "Him that cometh to me," said the Savior, "I will in nowise cast out." In the parable of the unjust judge and the widow who cried continually to him to be avenged of her adversary, and who yielded to her just because she persisted in her prayers, the Savior teaches his disciples to continue their entreaties to God, day and night, and God shall avenge them and deliver them. Persevere, yield not, but with Jacob-like faith, cry, "I will not let thee go unless thou bless me." Such is the overcoming faith, which receives answers, and bids dark clouds vanish from before us and lets in the sunlight of God's love and mercy. "As thy faith be it unto you." How few of us realize this, and when we do not receive what we ask are cast down.

"Pray without ceasing," and with your prayers mingle praise for what God is doing for you and for the blessings daily and so richly conferred. In the family no duty so appropriate as the family altar and family prayer. Christian brother, do you retire at night without bowing before God with thanksgiving for the day's blessings and a petition for his protection during the night, from dangers both seen and unseen? If not, you thus place yourself more directly under his care, and he has promised to take care of you. You teach your children to respect and revere God, his word and his worship. Portions of his word are impressed on the mind from time to time, to give it food for thought. In the morning, before entering on the day's duties, do you call your family together and call upon God for protection and blessings, for guidance in the ways of truth and wisdom, and thanking him for his care during the night? Do you say it takes too much time and keeps you from your business? Can you not afford a few minutes time to devote to God's service? How much more prosperous are you than the man who always bows at the altar of prayer before entering on the day's duties? The time is coming when one smile of an approving God will be worth more than all you can obtain of this world. You appreciate God's blessings: then fail not to acknowledge your gratitude to the giver, and ask their continuance; and above all, pray without ceasing for a refuge from the storm of God's wrath when it is poured out into the cup of his fury.

"The prayers of all the saints are offered with much incense upon the golden altar which is before the throne." Rev. 8: 3. In Rev. 5: 8 the prayers of the saints are called odors or incense, and are represented as being contained in golden vials. How precious then are the prayers of

his people in the sight of God! What encouragement have we to be persevering and earnest! "Pray without ceasing, and in everything give thanks."

Of what Profit is Knowledge?

A MAN may know all about the rocks, and his heart remain as hard as granite or adamant; he may know all about the winds, their courses and their currents, and be the sport of passions as turbulent and fierce as they; he may know all about the stars, and his fate may be the meteor's, that blazes for a little while, and is then lost, quenched in eternal night; he may know all about the sea, and be a stranger to the peace of God; his soul may resemble its troubled waters, which, lashed by storms and ruffled by every breath of wind, cannot rest, but throws up mire and dirt; he may know how to rule the spirit of the elements, and not know how to rule his own; he may know how to turn aside the deadly thunderbolt, but not the wrath of an angry God; you may know all, in short, that man has discovered or his skill invented, but, if you do not know Christ Jesus, if your eyes have never been opened to a saving knowledge of the truth, what will that avail you, when they are fixed in their sockets, glazed by the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question, "What shall it profit a man, if he shall gain the whole world [all its learning, its wealth, its pleasures and honors], and lose his own soul?"

These noble words of Dr. Guthrie, on the danger of neglecting the knowledge of Christ and his salvation while obtaining a knowledge of earthly things, should sink deep into every heart. A knowledge of the sciences is very desirable, and education is calculated to make people useful; but alas! how many make it their highest aim instead of adding it to that "knowledge the beginning [or principal part] of which is the fear of the Lord." Prov. 1: 7.

Married to Christ.

A SHORT time since we received a No. of the *Restitution*, containing an article entitled "Moses and Christ." As this article has been reviewed by Uriah Smith, in *Advent Review* and copied in the *Sabbath Recorder*, we do not wish to say anything more concerning that article, except for one assertion, that "all who are married to Christ are released from their obligation to the law." It is plain enough that this remark was made as a strike at the Sabbath, as that was the point which seemed to trouble the writer. He says they who are married to Christ are released from their obligation to the law. What law then could he have referred to but that which contained the Sabbath precept? That law of which the Sabbath forms a part, it is well known contained ten precepts, one of which was the Sabbath precept. These ten precepts, in and of themselves form a law—a whole law—a complete and perfect law—because, as a law, God himself wrote them. As a law he wrote it complete, on two tables of stone, and also spake it audibly to all the assembly "out of the midst of the fire of the cloud, and of the thick darkness, with a great voice; and he added no more." Deut. 5: 22. And being a complete, whole, and perfect law, it was delivered to Moses to be placed in the ark, the most sacred place, where it might be preserved whole and perfect.

And being a whole, complete law, it was a unit, one in all its parts, embraced in the two great and comprehensive principles of love to God and love to man, which two principles are a unit; for as John says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20. Wherefore James says, "Whosoever shall

keep the whole law and yet offend in one precept he is guilty of all." (We say precept, for we have as good a right to supply "precept," the thing talked about, as King James translators had to supply "point.") Jas. 2: 10. The argument of James is that the breaking of one of the precepts of the law breaks the law as a unit, or whole law. And he gives us this information, that the law of which he was speaking contained one precept against adultery, and another against murder, both of which were parts of the law written on the two tables of stone. So then, if any act contrary to any precept of the law, he breaks the law; so also any argument by which any one of those precepts may be abrogated, will serve to abrogate every other precept, for as a unit they stand, and as a unit they must fall; therefore

If our marriage to Christ releases us from our obligation to the fourth precept of the law, as it is claimed, then it releases us from our obligation to every other precept of the law, according to the argument of James. If therefore Christians are not under obligation to keep the Sabbath, because they are married to Christ, by equal force of reasoning they are not under obligation to reverence God, because they are married to Christ, which releases them from their obligation to the law; for the first four precepts of the law require reverence to God. For the same reason they would not be under obligation to respect the life and property of their fellows, because that is embraced in the last six precepts of the law, which marriage to Christ releases them from to the same degree that it does from the fourth precept. Thus, if the argument is good for anything in freeing us from our obligation to keep the Sabbath of the Lord, the memorial of creation's God, it is equally good in freeing us from reverencing that God, or respecting his creatures. And if it be our duty to break the fourth precept because we are married to Christ, it becomes equally our duty to break the other nine for the same reason.

I. N. KRAMER.

Report of Meetings in Mo.

AFTER closing my last report at Denver, I came to Bro. Moore's. My horse being sick with the distemper, I was obliged to withdraw my appointment in Sullivan Co.; hence I remained here about two weeks. Held several very good meetings with the church. The members are trying to gain a crown in the kingdom. We here organized a Sabbath School. I preached while here, by request, on the Age to come, or "times of restitution," and showed that the thousand years reign of Rev. 20, is not in the past, cannot be at the present, but must be in the future; and also that it will not be in the heavens, but must be on the earth. It is when Christ comes that the kingdom is established on the earth, and this marks the commencement of the "times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." Acts 3: 21. In this we showed very clearly that the "times of restitution" and the thousand years reign brought to view in Rev. 20, are synonymous. We also taught that Palestine would be cleansed and made as the "garden of the Lord." Then the literal descendants of Abraham, who are now driven out, will return to their own land, &c. They all, with but few exceptions, at once endorsed the doctrine, knowing that the Bible teaches it. They appeared encouraged to press on in order that they may reign with Christ over the nations during the thousand years.

From here I went to Martinsville, preached a discourse on baptism, after which we repaired

to a small stream, where seven were immersed into the name of Jesus Christ. O how much more is this in harmony with the word of truth than sprinkling or pouring! Immersion represents the burial and resurrection of our Savior. But what does sprinkling or pouring represent? Certainly not a burial; but Paul says that baptism is a burial. From this we can conclude that sprinkling or pouring is no baptism. May the blessing of the Lord rest upon those that have been baptized, as well as upon others in that vicinity. And may they all "be kept by the power of God through faith unto salvation, ready to be revealed in the last time." Here they have had much opposition, but may they remember that though the conflict may be severe, yet it will soon be over, the warfare ended, and reward given to the faithful.

Leaving this place I next came to Denver. Found the brethren zealous in the cause. Father Williams is an earnest laborer, and preaches loudly around his mill, both by his actions and his words. He has formerly been an elder in several congregations of the Disciple Church, and has also exercised himself in the ministration of the word. He has already been directly instrumental in causing two families to embrace the Sabbath of the Lord. May the Lord bless him in his labors. Here we preached several discourses. One more embraced the truth and put on Christ by baptism.

We next visited the brethren on Bear Creek. Found them all faithful. Preached three discourses. Two more came out from the world to keep the commandments of God. Three were buried with their Lord in baptism and arose to walk in newness of life. There are fifteen Sabbath keepers in this vicinity. Bro. Levi Wood was selected as a temporary leader, until we can more fully organize. The brethren here have some opposition to contend with, but amidst all trials they should draw near the Lord in prayer, and also remember the admonition of the apostle, "Be yesteadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

From here I started homeward, arriving safely in Daviess Co., April 30. Found all well, also a good interest prevailing in the cause. In reviewing my labors during the last winter, I feel thankful for the blessings the Lord has bestowed upon me. I have seen quite a number turning from sin and darkness to the true and living God. And in conclusion let me say, in the language of the apostle, to the brethren with whom I have been laboring during the past winter: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

A. C. LONG.

Winstonville, Daviess Co., Mo. May 3d, 1874.

What is Needed.

EVERY thing in the last few years has shown us that a deeper tone of divine truth in all who profess to hold that truth, is needed to meet the growing corruption of religion, and the lawlessness which cast off all religion. God's own light, as given us in his own word, must be more and more our guide through the darkness and conflicts of these days. We are assured, also, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We may expect, therefore, fresh truth to shine out from the Sacred Volume. The word of prophecy in general, and especially the hope of the Lord's coming, is as a "light shining in a dark place."

I will Come Again.

ON a certain occasion the disciples of Jesus were filled with sadness; Jesus had told them that he must leave them—that he must go to the Father. This filled their hearts with trouble. They loved Jesus—they had left all to follow him. They had eaten and drank with him, walked and talked with him, been instructed by him in the words of divine truth that came from his lips. Now to be left alone, no more to see Jesus, no more to hear his sweet voice, the thought was more than they could endure. But in their extreme anguish Jesus comes to their relief. He does not chide them for grieving—no, he gently admonishes them to refrain from sorrow. He administers a soothing cordial—"I go to prepare a place for you." "I will come again and receive you unto myself, that where I am there ye may be also." What could be more consoling? What ingredient could be added to make the remedy more effectual? Surely none. This promise contains the quintessence of the Christian's joy, his hope, his all. If they fall in death it penetrates the grave and reveals a glorious resurrection. "I will come again and receive you to myself!" If they remain till he comes they will see him and again be where he is.

Those whose hearts were then troubled are now sleeping in death; but to them the promise remains sure. Jesus never told an untruth. He will come again, and as we approach the time when this promise will be realized, our minds catch the inspiration of the theme, and we exclaim, "Come, Lord Jesus, come quickly." Yes, every true lover of the Lord ought to rejoice that his coming is near, and prepare to meet his absent Lord. Then the thought of seeing Jesus and being made like him, how comforting! Child of God, rejoice, the Lord will come. "He is coming, coming soon I know, coming back to this earth again." "Redemption draweth nigh." J. H. NICHOLS.

Suffering and Reigning.

"If we suffer, we shall also reign with him."—Paul.

The Holy Scriptures plainly reveal two states of being, the present, which is mortal, and the future, which is immortal. They also present, by way of contrast, two conditions, suffering and reigning; the suffering first, the reigning afterward. Under the word suffering we have the cross, the curse, the thorns, mortality, death. Under the word reigning, we have the crown, the curse removed, the kingdom, and eternal life with all its blessings. As the suffering has been literal, so also will the reign be literal. As Christ personally suffered, so also will he personally reign. It also follows that all who suffer with him, shall also reign with him, and those who deny him, he will also deny before the Father.

As Christ bore the cross and suffered on the earth, so also will he reign on earth, glorified and victorious. As men did not have faith in his sufferings, neither will they believe in his coming reign. These propositions are abundantly sustained from the Holy Scriptures, and commend themselves to every man's conscience, unspoiled by tradition, or misled by incorrect teaching. Christ came to save what was lost. Earth fell under the curse, as well as man; and there is a promise that there shall be *no more curse*, which cannot be true until the visible creation is redeemed from the bondage of corruption. The tree of life must again bloom in Paradise; the tabernacle of God must be with men, and all tears must be wiped away, and all things must be made *new*. These things are written, and surely they will come to pass. That prayer of the Church, "Thy kingdom come, and thy will be done on earth as it is done in heav-

en," will be answered, and the sceptre of truth shall rule where now the wrong prevails. The promise of the fathers will come true; the earth will yield her increase, and the reign of death shall pass away.

There is something tangible in the Christian's hope, it looks for a visible return of the absent King, and expects the words, "I will come again," to be literally fulfilled. That hope rests upon the promises of God made unto the fathers, and with Abraham—looks for a city that hath foundations, whose builder and maker is God. It is a hope which finds consolation in the words, "We are made unto our God, kings and priests, and we shall reign on the earth." Rev. 5: 10. Shall have power over the nations, Rev. 2: 26. Be partakers of the blessings of the first resurrection, and reign with Christ a thousand years. Rev. 20: 6. All these things are beyond the suffering and the cross. They will come in the day of his glory, when he reigns from sea to sea, and is King over all the earth. Ps. 70; Zech. 14. The earth is now burdened with sin, then it shall be free. Now there is pain and sorrow, then shall come the age of gladness, and sorrow and sighing shall flee away.

In view of these things, can we not endure the cross that we may wear the crown? Can we not endure the suffering, that we may reign with him who is the foundation of faith, the way, the truth, the life?

Keeping in mind the fact that the Captain of our salvation was made perfect through suffering, and that he endured the cross and despised the shame, we may have courage for every trial, faith for every doubt, strength according to our day, and at last, when the night shall end, awake in the likeness of the King and be satisfied.—*Millenarian.*

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. Smith.

BRETHREN AND SISTERS, and readers of the *ADVOCATE*: I have received the first and second numbers of the *ADVOCATE*, Vol. 9, and rejoice that the Lord has put it into the heart of Bro. Brinkerhoff to revive the paper. We have missed its visits greatly, and now it comes to us as the timely visits of an old friend and counselor. We believe and are satisfied that Bro. B. has not engaged in this enterprise from any selfish or worldly motive, but purely from a desire to advance the cause of God and benefit his people. And now, brethren and sisters, while the Lord has put it into the heart of Bro. B. to send out the *ADVOCATE*, filled with the truths of his word, will he not require us to help him bear the burden, "and so fulfill the law of Christ?" Gal. 6: 2. It is well for us to ask ourselves the question, Are we willing to support the paper by our means, our contributions, and our prayers? for it will be necessary for us to do this in order to make it a success. It should have our undivided sympathy and assistance in each of these particulars; and for one I can say most emphatically, I am willing to do this as long as the paper is conducted in a manner to honor God and be a blessing to his people.

One great difficulty with the paper in the past has been that a comparative few have had to bear the burdens that would have been greatly lightened if others had borne their share. We hope this will not be so in the future. The publication of the paper is an absolute necessity for the prosperity of the cause in which we are engaged, and we hope that each brother and sister will feel the necessity of bearing their share of the work in supporting the *ADVOCATE*. It has always been known to those who were acquainted with the financial interests of the paper that it has not been self-supporting, nor can we expect that it will be in the future unless its subscription list is largely increased. And now, let me say that we like Bro. B's suggestion in

the first number in regard to this matter. In fact this is the only consistent way, increase its subscription list.

If we cannot get individuals to subscribe for it then send it to some person or persons at our own expense. By doing this we stand a chance of doing good in two ways; first we help sustain the paper, and second, we may lead others to accept the truth and thus become "heirs of the kingdom which God has promised to them that love him." And are not these inducements enough to cause us to act in this matter? The "children of this world" are using their means liberally to scatter the seeds of error and darkness; and shall not the "children of light" be equally as zealous in using their means to send the truth to those who are in darkness? There are plenty of individuals in our ranks who could send the paper to a dozen of their friends and acquaintances every year, if they were so disposed and were fully consecrated to the cause of God. How much we spend each year for articles that are not only entirely useless but absolutely hurtful, and then excuse ourselves from doing anything to support the cause of truth, because we are poor. Those who spend ten or fifteen dollars a year for tobacco, fifteen or twenty for tea and coffee, and as much more perhaps for useless ornaments, will generally feel poor, and will have but little to spare to support the cause of God.

M. B. SMITH.
Jewell City, Kansas.

From Bro. Long.

BROTHER BRINKERHOFF: I wish to express my feelings of gratitude to God for his great goodness and mercy toward us, and that the *ADVOCATE* has again found its way to our homes. Having been deprived of its visits for so long a time we feel to appreciate it more than we have hitherto, and shall do all in our power for its sustainment and advancement. Hope you may be liberally sustained by the brethren in making the paper what it ought to be, a clear and bold exponent of the truths we hold as a people, thus aiding in spreading the last message of warning to a dying world. My heart's desire and prayer is that it may ever remain in the hands of good and judicious men. I realize that time is short, that "the night is far spent and the day is at hand." A few more trials and difficulties to pass through and that prediction which was uttered years ago will be fulfilled, "Behold, he cometh!" This being a fact how important that we cut loose from every thing that is antagonistic to the will of God, that we live the life of the righteous, endure to the end, and be glorified with all God's people.

I would say that the cause in Missouri is onward—never was it brighter. The church at this place is in a good lively condition, though we have passed through many severe trials in days that are passed, having to contend for years against the bad influence of those who are led by a would-be prophetess. Their great desire appeared to be to bring about our downfall. To accomplish this they brought into the field their best ministers, and labored almost incessantly to this end, but their efforts proved futile. The brethren remained firm in the truth. The church has steadily increased—have had twelve additions within the last year, and have at present a membership of upward of 40, while the opposing element has almost ceased to exist as an organization. Thus you see we have great reasons for praising the Lord for enabling us so far to outride the storm. My great desire is that we may continue to advance in the path of rectitude and righteousness, that we may cut loose from every thing that is wrong, and look

forward with joy to the time when we shall have passed the trials and turmoils of this life and be safely housed in God's everlasting kingdom.

Yours in hope of eternal life,
W. C. LONG.
Winstonville, Mo.

From Bro. Tucker.

MY DEAR BROTHER: The two numbers of the ADVOCATE are at hand, and I am highly pleased. I did not expect to find a people I could fully fellowship when I was driven by the "visions" from the other seventh day body. The "mark of the beast" is on the people. Let us refuse it wherever we find it and choose the seal of the living God, which consists in obedience to all his commands, precepts and ordinances. The angel is just on the wing to seal the (willing) servants of God. The image is about being made, and I look for it in some shape the Evangelical Alliance may take. It would be very difficult for a true follower of God's ordinances refusing any action or support where the mark of the beast is to be, and "to buy or sell" now. And as God's people begin to take a firm stand Satan will also, and the difficulties which will meet us in the business world will increase. We can safely look for trouble as the Dragon is "to make war with the remnant of the woman's seed." We can look for no more worldly ease or prosperity.

For two years I have held on alone. I intend to go through to the kingdom. I expect a fierce fight, but I am willing to fight if I can overcome. You have my heartiest good wishes and shall have what little help I can give you. I shall give some of my time this summer to warning men and telling of the coming kingdom. I bid you God speed. I trust every one will take hold of the work. The time is at hand. Harvesting is the work now. We want every one in the field; there is work for all, cradling, binding, shocking, stacking, &c.

E. B. TUCKER.

Millbrook, Mich.

From Bro. Williams.

DEAR BRO. BRINKERHOFF: I was glad to see the dear ADVOCATE. I wish it was weekly. Bro. A. C. Long received the two first numbers and I read them gladly. There are fifteen here who have taken hold on the Sabbath question. I am only fourteen years old. I joined the church of Christ the 29th of March, 1874, and was immersed the 31st. I came out under the labors of brother A. C. Long. I mean to keep the commandments of God and the faith of Jesus. Rev. 14: 12. I want to be an heir according to the promises, Gal. 3: 29, and 4: 28; Rom. 8: 17; Gen. 17: 4. I mean to try to hold fast that which is good, and shun that which is evil, I will keep the Sabbath till Christ comes, then will begin the great Sabbath of rest. I want to live so that I may enter into that rest. Heb. 4: 9. Christ says, "The Sabbath was made for man, and not man for the Sabbath," Mark 2: 27. If therefore God made the Sabbath for man it must still be for man, for we read in the Bible that God is unchangeable. If he is unchangeable then he has not changed it. Yours in hope of life.

J. M. WILLIAMS.

Denver, Mo.

From Bro. Stults.

DEAR BRO. BRINKERHOFF: I, for one, had given up all hope of ever receiving the ADVOCATE any more, but to my great surprise it has again come to hand, and I am much pleased,

for it is a great pleasure to me to peruse its columns; moreover to learn that the teachings of God's word are being set forth, such as the nature of man, immortality only through Christ, and other Bible truths. I have been a reader of the ADVOCATE for about one year, and I can only differ with its teachings on one point, and that is, the law a condition of life, and its immutability. But perhaps I may be wrong in my opinion, as mankind are all liable to err; however, I am striving for all the light I can get on that subject. Yes, dear brother, I am striving for a home in the kingdom when the Son of man shall sit on the throne of David, and I do believe the time is drawing near. How much I would love for some of the Advent ministers to come into this country. I have not heard one preach for near ten years. I believe there could be much good done here. I hope soon to be able to do something for the paper. I love to read from the pen of God's children, they all manifest such a good spirit. May God bless you all, is my prayer. Your brother,

M. L. STULTS.

Burdett, Bates Co., Mo.

From Sister Branch.

DEAR BRO. BRINKERHOFF: As I learn that you have started the ADVOCATE on its mission again, I thought I would write a few lines to let you know that though I am unable to contribute anything for its support, or even to subscribe for it at present, yet I am glad to learn that through its columns you are trying to spread the truth. Since we last subscribed for the ADVOCATE we have passed through many changes in life. You have probably been apprised of the death of my beloved companion, whose name was E. G. Branch. One year ago the third day of last Feb. he fell asleep in Christ, after a short illness of two days and a half. It seemed as though he had not half finished his work; but he who doeth all things well knoweth what is best for our good; and though I feel that I am a pilgrim and a stranger in the world, and with my little ones to struggle through the trials of the last days alone, yet the same faith that he contended for till his death shall be mine to contend for as long as life shall last.

I firmly believe that we are on the eve of some great event. I believe the day is just before us, a day of gloominess and of thick darkness; or in other words, I understand it to be almost midnight. I believe that we have already passed the end of all prophetic periods, and all the signs but one are in the past; and now where are we? are we not in that time spoken of in the 24th of Matthew, just before the virgins arose, when they begin to eat and drink with the drunken, and smite their fellow servants, and say "My Lord delayeth his coming?" I have already heard them say, I fear we have been deceived; the coming of our Lord is not near, as we expected then. Is it not a time of darkness, not moral darkness over the world, as we often hear it called, though I think the world is in darkness, but no more to-day than ever; but this midnight darkness is felt in the church. We are in the time spoken of by the prophet, "If the vision tarry wait for it."

Now, the "just shall live by faith." It seems the prophet had his eye upon a time when the people of God should walk by faith and not by sight. And now if we are coming into that time, how important that we are ready to give a reason for our hope, with meekness and fear! for to my mind we have got to pass through the most trying hour, and even worse than the days of persecution, because wicked men and seducers are waxing worse and worse, deceiving and being deceived; and then comes the valley of

decision, which will try every man's work of what sort it is. But at midnight there was a cry made, "Behold, the Bridegroom cometh, go ye out to meet him: and all the virgins arose and trimmed their lamps." Now why do we trim a lamp? Is it not that we may get more light? and could there ever be a time that it would be needed more than at midnight? but it seems that part of them were wise and part of them foolish; but all had their lamps which is the word of God, but the foolish had no oil. It seems they had the theory, but could not tell why they believed, therefore they were not watching, and the cry was made and they were not ready to go in. God forbid that I should neglect to secure the oil. I am determined, come life or death, to have on the wedding garment. O that we may all begin to trim our lamps, or search the Scriptures and as the apostle tells us, that "knowing the time, that now it is high time to awake out of sleep."

Every thing tells us that the time is at hand. The great day of God's wrath is just upon us, and who shall be able to stand? None but those that have oil in their vessels. God grant that we may begin to look about ourselves, is my prayer from day to day. The little church at Hartford is still alive, and in a prosperous condition. Your sister in Christ,

SOPHIA BRANCH.

Hartford, Mich.

From Sister Nichols.

DEAR BRETHREN AND SISTERS: I wish to say a few words to tell you how glad we are to receive the ADVOCATE once more, and how it rejoices my heart to see so many good letters from my dear brethren and sisters. The Letter Department is a very interesting part of the paper to me. It is like a Conference meeting. I love to hear you talk of the goodness of God, and tell of your determinations. It encourages me to press on to that goodly land. I am striving for a home in the kingdom of God. I want a place with you there. I believe that Jesus is soon coming to reward his people. The question often comes to my mind, Am I prepared to meet him with joy? will it be said to me, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" What a happy time that will be to the children of God! I feel that I want to be among them then. If I lose eternal life I lose all. What are the pleasures of this world compared with the joys of the world to come? I love God and I love his people. Brethren and sisters, let us love one another and put our trust in God. Your sister in the blessed hope, ADDIE NICHOLS.

LaPorte City, Iowa.

SISTER JANE MADILL writes from New Market, Ontario: We are glad to have the ADVOCATE return again in its old form, with its cheering letters, and hope that it will be kept well filled. I am glad to see some new names in the paper, and hope you have not lost any of the old ones. We examine texts on different subjects, as we have no preacher except the Bible and the second advent papers. From your sister hoping to receive eternal life when the Lifegiver comes.

BRO. S. C. B. WILLIAMS writes from Denver, Mo.: You have my prayers and best wishes, dear brother, for the success of the ADVOCATE, for in our scattered condition we need just such a medium to communicate our thoughts and desires one to another, and to teach us the great truths of eternal life, immortality and salvation through Christ, that we may all become firm and steadfast, rooted and grounded in the truth.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, MAY 12, 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 give the article on "The Russian Empire," on 26th and 27th pages, somewhat condensed, to call attention to the growing power and progress of Russia, in her monopolizing so much of Eastern territory and rule. We think the Russian Empire is fulfilling prophecy as the present "king of the north," and is ambitious of possessing Jerusalem as well as all Syria, which would follow the overthrow of the Turkish Empire. In the closing up of prophetic events the movements of Russia occupy an important part, as well as the decline of the Turkish-Mahomedan power and the Papacy.

THE MILLENNARIAN, a monthly periodical, edited by H. V. Reed, is upon our table. It presents a good appearance, and is filled with interesting reading matter. It is devoted to the personal coming of Christ and his reign over Israel and the nations during the Millennium and beyond, the literal fulfillment of prophecy, the signs of Jesus' near and certain coming, &c. Terms, \$1.00 per year. Address H. V. Reed, No. 27 Tribune Building, Chicago, Ill.

THE *Illustrated Journal*, published by the American Publishing Company, Chicago, is before us, and is a good specimen of fine work. Its reading matter is pleasing literature, historical and biographical sketches, &c., besides some very fine illustrations. \$2.50 per year. Address Thomas G. Newman, Room 27, Tribune Building, Chicago, Ill.

We have received copies of the *American Bee Journal*, a nice monthly pamphlet of 24 pages, and is, as its name indicates, a useful paper to the bee-keeper, and contains much useful information. Single subscription, \$2.00. Send a postage stamp for a sample copy. Address T. G. Newman, No. 27 Tribune Building, Chicago.

Austria and the Pope.

Who would have thought, ten years ago, that without any revolution in the political state of Austria, the Emperor Francis Joseph and his Parliament would be found, at this early period, cutting all the bonds that held the Empire in vassalage to Rome? But they are doing it. Priestly prerogatives have been taken away one after another; priestly tyranny has been destroyed; and now the last remnants of the Concordat are about to be abolished. Austria is taking her stand alongside of Germany in saying to the Pope that he is no longer to reign in her dominions by an army of subservient ecclesiastics. The new religious bill has not yet passed the Reichsrath, but having the sanction of the Emperor, it is likely to pass, despite the efforts of the Pope, who has just written a letter to all the Roman Catholic bishops of Austria, exhorting them to combat the pending ecclesiastical bills in the Reichsrath. He says the measures are calculated to place the Church in servitude, and takes occasion to renew his protest to the rupture of the Concordat. The Pope has also written to the Emperor Francis Joseph personally, adjuring him to protect the Church within his dominions. But the emperors and people of Europe have had their eyes opened somewhat to the true character of popery, and the days of its political influence, if not its spiritual power, is ended.—*Censor*.

"But the judgment shall sit, and they shall take away his dominion, to consume and de-

stroy it unto the end."—Dan. 7: 26. Prophecy is continually fulfilling, and the nations over whom the "little horn," (Dan. 7,) the papacy, has held sway, have taken and are taking away his dominion and consuming his power, throwing off their allegiance to Rome, and asserting their independence in religious rule as well as in their secular governments. Even so, for so the end approacheth, and Jesus' coming draweth near.

Lines.

CHEER up the heart, desponding pilgrim;
Speak of the joys when Christ shall reign.
Preach the good news of coming glory—
Sound his praise with glad acclaim.

CHORUS—Fling to the winds your needless sorrow,
Fix on Christ your wandering heart;
Speak of the joys of that fair morn,
When you and I shall never part.

We have walked in tears and sadness,
While along the earth's high-way,
And have hoped and prayed in gladness,
For the light of that fair day.

Forget your sorrows, cling to the promise;
Hold to the banner in the breeze.
He will come on that fair morn,
As foretold in the Galilees.

On David's throne in the Mt. Zion,
With Christ we'll reign for ever more;
And we'll shout our trials over,
As we stand on that fair shore.

—Selected by Charles J. Cortright,
East Nodaway, Iowa.

Diligence Necessary in All Things.

In order to engage successfully in any business diligent labor and persistent effort is required. The mechanic, in building an edifice, must first collect the necessary material, then lay the foundation sure, skillfully adjust each piece to its proper place, and then by faithful labor he accomplishes the desired object. The agriculturist must first prepare the ground, then plant the seed, and when it begins to germinate and spring up must carefully guard it against all obnoxious obstructions and foreign elements that would dwarf its growth and hinder its maturity; and while thus laboring must wait patiently until a bountiful harvest reward him for all his toil.

As with the mechanic and the agriculturist, so it is with those who engage in the service of the Lord, and go forth to work in his vineyard. The end desired and sought for is eternal life in the kingdom of God, and nothing short of this will satisfy the longing of the heart. The first thing necessary is to commence at the foundation and have that sure. There is but one foundation upon which we can securely build our hope of life in the world to come, and that is Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." He is the rock, or as the Apostle says, "We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." This foundation is sure, immovable, can never be undermined or swept away. Having commenced at the sure foundation, diligent labor and earnest effort are required continually "to abide in Christ the true vine," "to grow up into him the living head," and bear fruit to the glory of God.

Obstructions from all foreign elements must be prayerfully guarded against. As the soil can produce and mature obnoxious substances as well as that which is necessary to sustain the life of man, so the heart is susceptible of producing obnoxious things as well as the fruits of the Spirit, which sustain the life of the child of God. Both cannot exist and abound together, and hence it becomes the constant duty and work of the child of God, aided by the Holy Spirit and grace of God, to subdue the produc-

tions of the carnal heart so that every thought, word, and action, is in harmony with God's will. The fruit of the Spirit will then be manifested, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." These are the characteristics of God's children. The flesh, with its affections and lusts, must be overcome and crucified. This, in part at least, the work of every one that successfully engages in the service of God. It will require the faithful performance of every duty enjoined upon the followers of Christ to secure the desired end, eternal life, which will be bestowed by Christ when he comes in his glory with his holy angels. "Wherefore, brethren, give diligence to make your calling and election sure, so that an abundant entrance may be administered unto us into the kingdom of our Lord Jesus Christ."

J. H. NICHOLS.

Business Department.

Received on Subscription for Advocate.

\$1.50 each. E Rowley, 10-1. E G Farmer, 10-1. James Armstrong, 10-1. Jesse Millard, 10-1; for John E Millard, 10-4.
\$1.00 each. E S Sheffield, 9-18; for W L Fireman, 9-19. E B Tucker for H Staily, 9-23.
Various sums. Benjamin Madill, \$2.00, 10-9. J A Sims, 75cts, 9-16. Levi Wood, 75cts, 9-16. Asbury York, 75cts, 9-16. H R Perine, \$2.50.

Books and Tracts For Sale at this Office.

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

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

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

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

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

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

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

The Royal Law Contended For. By Edward Stennet, first printed in London in 1658. 64 pages—10 cents.

Death Not Life, or the Destruction of the Wicked established and Endless Misery disproved. Price 25 cents.

The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents.

Christian Baptism, Its Nature, Subjects, and Design. Price 10 cents.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price 20 cts.

The Crucifixion and Resurrection of Christ: What year, month, days of the month, and days of the week did these events occur? By Ransom Hicks. Price 5 cents.

The State of the Dead, by John Milton.—5 cents.

History of the Sabbath and Lord's Day, 10 cents.

Tracts—2 cents—The Destiny of the Wicked; Where are the Dead; Man a Living Soul; The Rich Man and Lazarus. 1 cent—Personality of God; Plain Questions; Delaying Obedience.

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