

Advent and Sabbath Advocate.

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

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The Advent and Sabbath Advocate,

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

Our Record.

A FAITHFUL record now is kept,
In yonder book of life,
Of all the good that we may do,
While in this mortal strife.
No matter though no eye may see,
Nor pen portray the deed,
'Tis known to him who sees each act,
And every heart doth read.

No matter though our acts are small,
Beneath man's notice here;
The widow's mite was small indeed,
Yet to the Lord 'twas dear.
What though in secret it is done,
Where none but God can see,
If when before his throne we stand,
We shall accepted be?

'Tis not the mighty deeds of earth,
The great and noble things,
Which men may do while in this life,
At last true honor brings.
'Tis what we do for Jesus' sake,
And his dear name alone,
That God will own in that great day,
When all our acts are shown.

What though our motives are impugned?
Our actions misconstrued?
Before the judgment seat of Christ
They all shall be reviewed.
Then let us work for Christ, our Lord,
Work at things great or small;
Soon will the working time be past,
Soon will the Master call.

S. E. B.

The Threefold Resurrection.

I. N. KRAMER.

"BUT every man in his own order: Christ,
the first fruits, afterward they that are Christ's
at his coming; then the end, when he shall
have delivered up the kingdom to God, even
the Father, when he shall have put down all
rule, and all authority, and power; for he must
reign till he hath put all enemies under his feet.
The last enemy that shall be destroyed is
death."—1 Cor. 15: 23-26.

In speaking of the resurrection we speak of
it as a unit when we include in it all mankind.
But when we speak of a first fruits resurrection,
or of the resurrection of the righteous dead, or
of the resurrection of the wicked, we speak of
classes, or parts of the resurrection. In the
same manner we find the Scriptures speaking
of it, for where it is said, "As in Adam all die,
so in Christ shall all be made alive," it is evi-
dent that the Apostle speaks of the resurrection
as a unit, including all mankind; but in another
place he says: "The dead shall be raised incor-

ruptible," speaking only of a certain class or
part of mankind. So in Daniel we find the
unity and plurality of the resurrection there
closely allied, yet distinctly separated. For the
expression, "The multitudes of them that sleep
in the dust of the earth shall awake," includes
the whole—all that sleep in the dust of the
earth; but some only "shall awake to everlast-
ing life," and another some shall awake "to re-
proach and everlasting abhorrence," thus plain-
ly marking two separate and distinct classes in
the resurrection.

John's testimony is similar. "The hour is
coming in which all that are in their graves
shall hear his voice and shall come forth."
This is a unity; here the resurrection is spoken
of as but one. "But they that have done good
shall come forth to the resurrection of life." So
this resurrection to life is only a part of that one
resurrection; therefore "they that have done
evil shall come forth to the resurrection of
damnation," is another part, though each one
in itself taken abstractly may be considered a
unit. The resurrection to life one and complete
in itself; the resurrection to damnation com-
plete also in itself, but each only a part of the
resurrection when the entire race of mankind
is included.

It is thus to the division of the resurrection
into parts or classes that the text quoted at the
head of this article is particularly directed.
Christ, the first fruits; after that they that are
his at his coming; after that the end, at the
destruction of the last enemy, even death, and
the delivering up of the subjected kingdom to
God, the Father. "But every man in his own
order." "Order" is translated from *tagma*, and
implies, in its most literal sense, That which
has been ordered or arranged; and as thus
applied to men must mean the appointing or
assigning of them into bands, divisions, com-
panies, or classes. Thus our text teaches that
mankind are divided off into, or assigned to,
different companies in the resurrection, and so
every man shall be resurrected in his own ap-
propriate class; therefore,

I. The first company in the resurrection is
Christ, the first fruits. That Christ is the first
fruits there is no room to doubt. That Christ is
the first of the first fruits, or that he is associ-
ated with other fruits of a resurrection from the
dead, we now propose to examine. In the typi-
cal offerings we find there were not only a first
fruits, but also a first of the first fruits; and in
the book of the Revelations we find there were
144,000 first fruits to God and the Lamb. Thus
Christ is the first fruits to God, and the 144,000
the first fruits to God and the Lamb; so Christ
becomes the first of the first fruits. This view
is fully set forth in the testimony of Matthew:
"And behold, the vail of the temple was rent
in twain from the top to the bottom; and the
earth did quake, and the rocks rent; and the
graves were opened, and many bodies of the
saints which slept arose, and came out of their
graves after his resurrection, and went into the
holy city, and appeared unto many."—Matt. 27:
51-53. But Paul, making a more practical ap-

plication of this doctrine, says that "when
Christ ascended up on high he led captivity
captive and gave gifts unto men."—Eph. 4: 8.
Or that he led "a multitude of captives." A
captive, in a military sense, is one taken prison-
er by an enemy and carried off into his own
land. So death, Satan's chief warrior, has en-
tered upon our earth and carried off multitudes
of captives into his own land, the grave. (See
Jer. 31: 15.) Thus Christ entered into the land
of the enemy, the grave, and re-captured a mul-
titude of those captives, and ascended on high
with them.

David also speaks of the first fruits resurrec-
tion, that "the chariots of God are twenty
thousand, even thousands of angels. The Lord
is among them, even as Sinai, in the holy place.
Thou hast ascended on high; thou hast led cap-
tivity captive: thou hast received gifts for men;
yea, for the rebellious also, that the Lord might
dwell among them."—Ps. 68: 17, 18. This cap-
tive multitude is further represented as de-
scending to earth again with Christ, their head.
For Enoch, the seventh from Adam, prophesied,
Behold, the Lord cometh with a vast
multitude of his *saints*, to execute judgment
upon all, to convince all that are ungodly
among them."—Jude 14, 15. And after these
things, viz.: the heavens departing as a
scroll rolled up, and mountains moving out of
their places, and the kings and great men hid-
ing themselves, for the great day of his wrath
was come (Rev. 6: 17, 18), John saw four angels
holding the four winds, and another angel with
the seal of the living God, bidding them not to
hurt the earth, the sea, nor the trees, until they
had sealed the servants of God in their forehead.
And he heard the number sealed, which was
144,000; 12,000 from each tribe of Israel, from
the tribe of Judah to the tribe of Benjamin.
Rev. 7: 7, 8.

So were the saints that Matthew says came up
out of their graves; they were from the tribes
of Israel, or the Jews; they were prepared to
follow the Lamb whithersoever he goeth, for
they were redeemed from among men, and
they, and they only, can be the first fruits to
God and the Lamb. Rev. 14: 1-5.

II. "After this I beheld, and lo, a great mul-
titude which no man could number, out of all
nations, and kindreds, and people, and tongues,
stood before the throne and before the Lamb,
clothed with white robes, and palms in their
hands."—Rev. 7: 9. "And they sung a new song,
saying, Thou hast redeemed us to God by thy
blood out of every people, and tongue, and kin-
dred, and nation, and hast made us unto our
God kings and priests, and we shall reign on the
earth."—Rev. 5: 9, 10. What are these arrayed
in white robes, and whence came they? Did
they come from before the judgment throne of
the small and the great, given up by the sea, by
death, and by hades, when the books are opened
and the dead judged out of the writings in the
book. O no, these are they which come out of
great tribulation, and have washed their robes
and made them white in the blood of the Lamb;
therefore they are before the throne of God and

serve him day and night in his temple. Rev. 7: 14, 15. They stand before the throne in the sixth seal, and prior to the sounding of the seven trumpets, which consist in pouring out wrath upon the wicked. We find therefore in this company an identity with Paul's second order or *tagma*, John's first resurrection company, Daniel's "some that awake to everlasting life," John's doers of good that "come forth unto the resurrection of life," and Paul's "they that are Christ's at his coming." And again: the dead in Christ raised prior to the change of the living (righteous) when the Lord himself shall descend from heaven with the voice of an archangel and with the trump of God (1 Thess. 4: 17), and those sleeping in Jesus whom God will bring with him (1 Thess. 4: 14).

And in a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, 1 Cor. 15: 52. And those who were beheaded for the witness of Jesus lived and reigned with Christ a thousand years, Rev. 20: 4. And those beheaded for the word of God lived and reigned with Christ 1000 years, Rev. 20: 4. And those who had not worshipped the beast, nor his image, nor had received the mark of the image of the beast, lived and reigned with Christ 1000 years, Rev. 20: 4. But every man in his own company; he whose appropriate place is in one class cannot come up in another class, therefore those who come up in the first resurrection company cannot come under the power of the second death, for they are blessed and holy that have part in the first resurrection.

III. But is there yet another resurrection company? Is there yet another class of men to be raised—a second resurrection, third in order? And who are they so raised?

We have seen that the virgins of Israel, the undefiled, were raised at Christ's resurrection, which, together with him, constituted the first class or *tagma* of mankind in the resurrection. We have seen that at the coming of Christ in glory the dead in Christ are raised incorruptible and the living righteous changed to incorruption; that those sleeping in Jesus are brought up with his second appearing in his kingdom, 1 Thess. 4: 14; that those beheaded for the witness of Jesus, or for the word of God, and that had not worshipped the beast nor his image, nor had received his mark, were made alive, to reign with Christ—a description sufficiently broad to include that entire innumerable company which no man can number, who washed their robes and made them white in the blood of the Lamb. These all came to the resurrection of life. These certainly constitute the second *tagma* spoken of in our text. As therefore John and Daniel speak of a resurrection to life and also of a resurrection to condemnation or judgment, so those appointed to the resurrection of life cannot come up in the resurrection of damnation, for the dead who are raised incorruptible cannot come up a second time in a resurrection to judgment, neither can those destined for a resurrection to judgment or condemnation come up in the resurrection of life. "But every man in his own order."

Having now examined two *tagmas*, we find that in these two only a part of mankind come forth, it necessarily follows that there must be another *tagma* or company. We have seen a class distinctly spoken of as coming forth in a resurrection to damnation in coincidence with a declaration of the Revelator, who having mentioned the very last section of the second class as raised to reign with Christ, adds that "the rest of the dead lived not again till the thousand years were fulfilled." (Rev. 20: 5.) Hence it is evident that there is a third class which is

brought forth at the end of the thousand years, to which Paul has reference in our text by "the end," or end *tagma*, when Christ delivers up the kingdom to God the Father. After describing certain things and parts of the second class resurrection, the Revelator declares this to be the first resurrection (the first in order from that day, or the first general resurrection). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power;" thus giving no security "to the rest of the dead who lived not again" till after the thousand years, that any of them should escape the second death. From thence he proceeds to describe the resurrection to judgment. "And I saw the dead, small and great [i. e. the rest of the dead], stand before the throne."

We have seen that prior to this time the dead were raised incorruptible; but now the dead stand before the throne to be judged. But as we have seen that those raised incorruptible were righteous, so we conclude that the rest of the dead raised a thousand years after, were raised to judgment or condemnation, and not raised to incorruption. To this agrees other portions of the word of God. For God gives to each seed its own body, as it pleases him, for all flesh is not the same flesh. 1 Cor. 15: 25-41. "For whatever a man sows that shall he also reap. He that sows to the flesh shall of the flesh reap corruption, but he that sows to the Spirit shall of the Spirit reap life everlasting."—Gal. 6: 7, 8. "And the books were opened." These books doubtless are the record of their evil lives, or the witnesses in court by which they are shown to be without excuse before God; but if this be not sufficient, and to make assurance doubly sure, the book of life itself is opened, and they not being found written therein, are cast into the lake of fire and brimstone, which is the second death. "And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them." The very last remaining person in the grave being given up, they are each one judged out of the things written in the books, according to their works. "And death and hell were cast into the lake of fire." Death itself being thus destroyed there can be no more death. It is man's last remaining enemy; it too is cast into the lake of fire, with the wicked, with Satan and his angels, and with all enemies of righteousness, when is brought to pass the saying, "Death is swallowed up in victory." Now compare with this the third *tagma* of our text: "After that the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and all power; for he must reign [1000 years] till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Thus we find three companies in the resurrection, and every man in his own company.

Finally, we find a further evidence on this subject in the original reading of the texts connected with it. In the text, "And they were judged, every man according to his works," in Rev. 20, "judged" is translated from "*krinoo*," which means to divide, separate, reproach, condemn, &c. Hence, we find in *krinoo* an identity with Daniel's "shame," which is translated from the Hebrew "*gherpah*," reproach sixty-eight times, shame three times, rebuke twice. Hence, the resurrection to judgment of Rev. 20 is equivalent to Daniel's resurrection to reproach and everlasting disgrace. *Krinoo* in the New Testament is translated condemnation six times, and is translated judge in a condemnation sense over forty times, and is equivalent to John's "resurrection to damnation," which is translated from *krisis*, occurring forty-eight times in

the New Testament, used three times for condemnation, twice accusation, twice damnation, twice judgment; i. e., that John's and forty-one times judgment" is properly a resurrection to damnation; so they that have done good shall come forth to the resurrection of life, and they that have done evil shall come forth to the resurrection of judgment. Therefore the resurrection connected with the judgment in which the books are opened is the resurrection to damnation, and those so raised are not incorruptible, but shall of the flesh reap corruption.

In the face of this testimony and the declaration of Paul, that every man is raised in his own company, when we have proved that there is a first fruits resurrection company, that there is a resurrection company of the dead in Christ, and that there is a third company of resurrection to judgment or damnation, how dare we teach that this last is a resurrection embracing perhaps a part of the first fruits, a part of the righteous dead in Christ, a part or all the wicked dead, one heterogeneous mass—the resurrected to incorruptibility and immortality, the resurrected to corruption and death—all brought forth together.

Concerning Spiritual Gifts.

Now concerning spiritual gifts, brethren, we should not be ignorant. God has bestowed his gifts to his children as it has pleased him. Now brethren in Christ, we are not all gifted alike, and we are not all operated on alike. 1 Cor. 12: 4, 6. "There are diversities of operations, but it is the same God which worketh all in all; but, brethren, the manifestation of the gift of the Spirit is given to every man to profit withal." Eternal life is the gift of God. "To one is given the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another interpretation of tongues." These are given for the edifying of the body of Christ. God hath set the members, every one of them, in the body as it has pleased him. Let us not be ignorant of the gifts of God.

One says: I am of Paul, and another says, I am of Apollos; are ye not carnal? Brethren, why is this? it is because we do not follow the Captain of our salvation. We know that Paul preaches and Apollos waters, but God giveth the increase. Brethren, be not children in understanding: howbeit, in malice be children, but in understanding be men; for in the law it is written, With men of other tongues and other lips will I speak to this people, and for all that they will not hear me, saith the Lord. Wherefore brethren, tongues are for a sign, not to us which believe, but to them which believe not; so we see the mystery of God is given to the believer in Christ, which mystery was hid from the wise and prudent and has been revealed to the humble, even to babes in Christ. The church of Jesus Christ is free; and if Christ hath made us free then are we free indeed. God is at the helm; it is not because of our good works that we inherit eternal life; it is the gift of our God, who gives us all things to enjoy. For his pleasure we were created. Let us give ourselves into his hands, search the word of God and trust in his power to save us. Brethren, stand fast in the Lord. Your brother in Christ,
Holland, Mich.
E. L. TROBRIDGE.

If we seek our happiness in anything beside the peace of God and a good conscience, we shall as certainly be unhappy as that anything in the world is uncertain.

Raise the Standard.

Is there not wanting a more elevated piety to bring up the Christian character to the standard of primitive times? We want not fine speeches, nor eloquent orations on the excellencies of Christian piety and devotion. These are generally acknowledged. But we need to be roused from our supineness, from our worldly-mindedness, from our sinful conformities to an apostate generation, the exhibition of that holiness in speech, in behavior, without which no one shall see the Lord. What mean the numerous exhortations of the Apostle to watchfulness and prayer, if these are not essential to our devotion to God, and consecration to his service? If our affections are not placed on things above, we are unfit for the kingdom of glory. To see the folly of a profession of Christianity without the power of godliness, we have only to put the question, How is that person fit for the enjoyment of God and Christ, whose heart is filled with the cares, anxieties, and concerns of this life, whose whole life is a life of labor and care for the body, a life of devotion to the objects of time and sense. No man can serve God and mammon. Where the treasure is, the heart must also be. Thither the affections turn their course. There is no room for the residence of the Spirit of God in a mind devoted to the affairs of this life. The spirit of the policies of this world and the Spirit of God, cannot dwell in the same heart. If Jesus or his apostles taught any one doctrine clearly, fully, and unequivocally, it is this doctrine, that the cares of this world, the lusts of other things, and the deceitfulness of riches, stifle the Word, and render it unfruitful. If any one would enjoy the power of godliness, he must give up his whole soul to it. The business of his life will be performed religiously as a duty subordinate to the will of God. While his hands are engaged in that business which his own wants or those of his household make necessary, his affections are above. He delights in God and communes with him all the day. A Christian is not one who is pious by fits and starts—religious on one day of the week, or for one hour of the day. It is the whole bent of his soul—it is the beginning, middle, and end of every day. To make his calling and election sure, is the business of his life. His mind rests only in God. He places the Lord always before him. This is his joy and his delight. He would not, for the world, have it otherwise. He would not enjoy eternal life, if he had it at his option, in any other way than that which God himself has proposed. He accedes to God's arrangements, not of necessity, but of choice. His religious services are perfect freedom. He is free indeed. The Lord's commandments are not grievous, but joyful. The yoke of Christ is to him easy, and his burden light.—*Westerly, in Sabbath Recorder.*

The Philosophy of Christianity—What is it?

It is such an expression and illustration of its tendencies and principles as will clearly show its adaptedness to the universal conditions and needs of humanity. And as Christianity professes to be and really is, "a well of living water springing up unto everlasting life," any misconception of its nature must prove most disastrous to its learners. The number and respectability of its teachers, summoning, as they do, weekly, and often daily, large congregations of the better portions of society, to listen to their expounding and commendations of its value and power for good, does indeed demonstrate the fact that majorities in all civilized society subscribe to the assertion of that power and value.

Then what is it? what are its philosophies, its principles, its advantages, and the means of securing them? Any sectarian will tell you, "Come

and join my church, or society, or party organization, and you will have it all; you will be instructed in righteousness and have plainly mapped before you the high road to heaven and happiness." But some hundreds of diverse and diverging sects, all claiming to cherish and propagate the true philosophies of our subject, leave the inquirer more bewildered than ever. This need not be so. No person who desires truth wishes to have a counterfeit presented to him instead, or a diluted or corrupted article. Then go to the Fountain. Learn from the founder of Christianity and from those he sent to illustrate its principles and teach its duties. Accept their teachings and you shall never thirst.—John 4: 14. You shall want no higher idea of life and happiness, and no better securities for their ultimate realization.

And since the book of God is the only lamp that imparts a single ray of light in our search for religious truth, why not avail ourselves of that light, unbefogged by partisan teachings and human weaknesses? If we are not Atheists, if we believe in a God worthy of the name, why not take him at his word? It is found among ancient records that "the fool hath said in his heart, 'There is no God.'" How much less of foolishness can the person boast who admits a God to exist, and yet gives no heed to his letter of instructions, and seeks not to know his will, save through the coloring of ignorant, mercenary, and self-elected teachers?

But to return: What are the reasons underlying Christianity that make it of value to our race? One leading reason is, that we differ from brutes in that our reflective faculties assure us of our helplessness, of the shortness of life, and the absolute uncertainty of the enjoyment of life, even for an hour. Also, the difficulty that reflective minds experience in realizing that to be happiness or enjoyment which is only adapted to the brute minds, having no certainty in its make-up, save the inexorable certainty of very transient duration at the best, and not unfrequently accompanied by boding shadows of counterbalancing wretchedness. It is true there are individuals, perhaps entire tribes or classes, who are content to live as brutes live and die as brutes die, but they are not the classes valued in social life, or that aid in sustaining civilized institutions. But above and beyond all this consciousness of insecurity, of helplessness, of death, all of which brutes escape, there is a boding impression of responsibility and future judgment held over us by the power to whom we owe allegiance. The consciousness of a very negative quality of allegiance, not to say positive rebellion to that power, that we have not "loved the Lord our God with all our heart, mind and strength, and our neighbor as ourselves, all assure us that we need a Savior, a Mediator, "an Advocate with the Father." Such, we are told Jesus Christ becomes to us if we accept him through faith, and this is true. But here lies the great bewildering problem, what is this faith? so potent, so transforming, so miraculous in its effect, that "all things become new" with the possessor? It is simply such admiration, such love for the character of Christ, that we immediately strive to mould our character into sympathy with his character, motives, and mission. But the love must be in our hearts or we can never make progress in assimilating our characters to his character; a fraternal filial love, that delights to obey God; Christ obeyed and fears to displease him, as the child the parents, whose only spring of happiness is in that parent's love.

And when do we thus assimilate our characters to Christ's character? When we do consecrate (set apart) all our lives and faculties to God's service and glory; when we do obey him from the heart, love him supremely, and our neighbor as ourselves, we "shall never thirst" for a higher or more satisfying love, a more perfect sympathy, nor for an assurance of life and enjoyment truly typified by the "well of living water, springing up" in our hearts.

But if we can reach this state of supreme satis-

faction and security by any other religion than Christ's, or if we can become Christians without love and obedience to God—in a word, without striving to become like Christ in character and motives, then is Christianity without a philosophy. If "manifold more in this present time, and in the world to come life everlasting," can be secured in some other way; and if faith in Christ means ought else than such love and admiration for his character, that we use our highest and best endeavors to bring ourselves into practical sympathy with his motives and mission, then there is no demand for us to "forsake father or mother, brothers or sisters, houses or lands, for his sake or the gospel's," and the philosophy (the reason) of Christianity is shrouded in mystery, not likely soon to be unveiled to finite minds, and likely as in centuries past, to remain the subject of doubt, diversity of teachings, and of sectarian divisions and acrimony. But there is so universal an admission that Christ's character was a true, perfect, unexceptional character, a character that God did approve and gave also for our example; and since we cannot mock God by false characters, how can we rationally hope or expect to enjoy God's favor and salvation otherwise than by moulding our characters to the sample he has given us, "through faith that is in Christ Jesus."—E. P. GOFF, from the Jewell County (Kan.) Diamond.

"Being Let Go." Acts 4: 23.

"AND being let go, they went to their own company." This simple statement presents a beautiful example of the instincts and tendencies of human nature. We always find that when a man is released from some special engagement—set free from some special demand upon him—in a word, when he is "let go," he will most probably seek the company of those who are most congenial to his tastes. When parade is over, the soldiers betake themselves to their various associates and pursuits. When school breaks up, the pupils do the same. When the warehouse or counting-house is closed, the young men betake themselves, some to the religious assembly, some to the reading-room, some, alas! to the tavern, the theater, or the gambling house. "Being let go," they are almost sure to go to "their own company."

It is when a man is fully at leisure that you see what his bent and tendencies really are. When he gets free from personal claims, you will be able to judge of the pursuits and companions of his heart's selection. Two men may be seen standing behind the same counter from eight in the morning till six in the evening; but mark them when the clock strikes six, observe them when "let go," and you will find one making his way to the tap-room, and the other to some place of worship or religious instruction. Thus it is always, "Being let go," we soon find "our own company."

Reader, how do you act when "let go?" What company do you seek? Do you betake yourself to those who, like the assembly in Acts 4, occupy themselves in holy worship, prayer, and praise? Or do you own for your companions the giddy and the thoughtless, the profane and the immoral, the scoffer and the sceptic, the infidel and the atheist? Oh, search and see. Just ask yourself, when next you take your seat in the midst of your own company, "Would I, at this moment, like to hear the voice of the archangel and the trump of God?" Are you washed from your sins in the blood of Jesus? Are you saved? Are you at peace with God? Let me beseech you, dear friend, to make close, earnest, personal work of it this very hour. Do not trifle with your soul and with a boundless eternity.

God is in earnest; Christ is in earnest; the Holy Spirit is in earnest; Satan is in earnest—and will you trifle? Will you delay? May God lead you now to believe in the law of God, and lean fully and without a shadow of a doubt upon the perfect sacrifice of Christ. Then you will seek the "company" of the redeemed on earth, and when "let go" from every weight and hindrance here, you will join your own company in the mansions of God.—Sel.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MAY 26, 1874.

JACOB BRINKERHOFF, Editor.

Catholic Priestcraft.

PERSISTENTLY has the "man of sin," who "thought to change times and laws," worked with his practices of assumption and superstition to impose his deceptions on the people of earth. This head of the Catholic Church, or the Church itself, has asserted its right to establish and ordain festivals and holy days, and even claims the right to change the laws of Jehovah himself. A Roman emperor first proclaims that the "venerable day of the sun" be kept as a rest day, and the Catholic Church, now acting as the woman taking her seat on the beast, (the Roman Empire) gradually brings the Sunday to the sanctity of a church ordinance, then commands its observance instead of the seventh day, the day God commanded to be kept holy for all time; and having universal sway over the civilized world, or nearly so, brings its subjects to obedience to its laws. Practicing upon the ignorance of the masses, the Catholic clergy stand between them and God and their Savior. To hold them in better subjection different frauds are practiced upon them.

The following production, claiming to be "a Letter from God," was recently brought to our notice by Bro. Varnum Hull, Seventh-day Baptist minister, who obtained it from a German family in this County, where he was holding meetings. It was printed in German, on a small chart. He left it with us to have it translated for him, which was done by Mr. A. Ruiter, a German scholar of this place. It is doubtless one of a number of copies which were printed at the same time, bearing date 1783. It is at once seen that it is a piece of priestcraft to impose upon the ignorance of the priestridden people. They well know that the Bible gives no sanctity to the Sunday, and that it is against their tyrannous rule over the people; and if they can keep the people from investigating for themselves, and bound up to their belief in the priests' holiness and their claim to divine inspiration they are safe. Hence the forgery of this "Letter."

"A LETTER

written by God himself and sent down from heaven at Magdeburg. It was written with golden seals and sent by God through an angel; whoever wants to copy it it shall be given, and whoever looks at it with contempt, from him fleeth the Lord.

Whoever labors on Sunday is cursed. Therefore I command you not to work on Sunday, but to devoutly visit the house of God; do not adorn your face, wear not false hair, and be not given to pride. Of your riches shall ye give to the poor, and richly contribute, and believe that this letter was written by God's own hand and sent by Christ himself, and that you should not act like the dumb brute. You have six days in the week wherein you shall do your work, but the seventh, namely, the Sunday, you should keep holy. If you fail to do it I will send war, hunger, pestilence, and famine among you, and punish you with many plagues. Yet I command every one, whoever he may be, young or old, small or great, not to work late on Saturday, but repent of your sins, that they may be forgiven unto you. Desire not silver and gold, be not given to lusts of the flesh and unholy desires. Remember that I have made you and that I have power to destroy you again.

Do not rejoice over the poverty of your neighbor: have compassion with him and it shall be well with you. Ye children, honor your father and your mother, and it shall be well with you upon earth.

Who does not believe and keep this Letter shall be damned and lost. I, Jesus, have written it with mine own hand; who denies and scoffs at it that man need not expect any help from me. Who is in possession of this letter and does not communicate it is cursed by the Christian Church; and if your sins are yet so great and innumerable they shall be forgiven unto you if you repent with all your hearts.

Who does not believe it shall die and be punished in hell; and I shall inquire after your sins on the last day, of which you are required to give an account. That man who carries this letter with him, or keeps it in his house, shall not fear any harm from any storm or tempest. He shall be secure from fire and water. And who will communicate it before the children of men will receive his reward and enjoy a joyful death.

Keep my command, which I have given you through my angel. I, the true God in heaven's throne, God's and Mary's son. Amen.

This occurred at Magdeburg in the year 1783."

A similar production was brought forth in the thirteenth century, claiming to be a "holy mandate from God," and that it came down from heaven unto Jerusalem, and was found on St. Simeon's altar. It was traceable to the head of the Catholic church, and was an imposition of Popery to impress the public mind that the Sunday was divine. Though they claimed no authority from the Bible for the Sunday, and publish in their works of instruction that the Church commanded it to be kept holy, they still wished to make it appear that God gave his sanction to the observance of the day. In this way they have palmed off some of their most egregious errors. Now, Protestants claim to have protested against Catholic errors and to have renounced them. But most of Protestants have stopped far too soon in their protesting work, and so retain much of Catholic error. To be consistent they should go on until every Catholic tenet is protested against and abandoned. In the great Reformation of the sixteenth century, the work of the reformers was too great to expect that all of the errors of the papacy would be struck against at once. But there was one of them—Carlstadt—who advocated a complete return to the Holy Scriptures, and was a Sabbatarian himself. The work of reformation has gone on from that time by the true church, different reformers leading out further on reformation from the abuses and errors of the Harlot church. The Sabbath of the Lord has had its observers all through the dark ages, even from the days of Christ and the apostles; and in the last century the belief that the seventh day of the week is the only divinely appointed Sabbath of the Lord, has gradually gained ground until its observers are now numbered by thousands in the United States alone.

Contrast the giving of this pretended letter and mandate with the giving of the law of Jehovah, in the midst of which was the seventh day Sabbath command. God gave it to Moses with his own hand, having written it with his own finger on tables of stone, amidst the grandeur and majesty of Sinai. The Sabbath finds a place in the holy records, and in the volume which all the professed Christian world acknowledges to be divine inspiration, it is recorded that "the seventh day is the Sabbath of the Lord thy God," with the reason given for its institution: "For in six days the Lord made heaven and earth, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." And when the Son of God

came into the world on his mission of love and mercy, and entered on his ministry, he said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill." Not the least reason existed for changing the Sabbatic Institution from God's rest-day to any other day. As long as the reasons for the Sabbath command exist, so long must the Sabbath itself remain, unchanged and perpetual.

The prophet Isaiah, looking beyond the present age, to "the new heavens and the new earth," sees the Sabbath observed, for he says, "From one new moon to another and from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. 66: 23. 'Tis a blessed thing to be found walking in the ways of the Lord and doing his commandments, for in the new heavens and new earth state they "shall have right to the tree of life and enter through the gates into the city."

Doctrine. No. 3.

A. F. DUGGER.

IN our former articles we have seen that spirit has different meanings, that it is used in four senses. First, to represent an influence. Second, a person: God is called a Spirit, in the singular number. Angels are called spirits, in the plural number. Hence spirit denotes one person or being. There is but one God, very properly called a Spirit. There are more angels than one, hence we have spirits in the plural, which stands for angels. Third, a disposition of mind. Fourth, breath, or a principle contained in the breath. But where does it signify an immortal soul, or deathless entity, dwelling within man? Echo answers, Where.

But I am reminded by Mr. Catholic that man is a compound being made up of an immortal soul and a mortal body. His proof texts are Heb. 4: 12, 1 Thess. 2: 23. "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit." Now I would like to know how this proves such a position? Nothing is said here about the immortality of the soul, but a clear and plain distinction is made between soul and spirit, which is claimed to be one. So Mr. Catholic has made a sad mistake, and subpoenaed the wrong witness. Paul is against him. Now here is the difference between the two. Mr. Catholic says: soul and spirit are one, Paul says they are not. Who shall we believe for they differ widely? For my part I shall believe Paul, and so will all others who have any respect for the teachings of Christ or his apostles.

But what do soul and spirit mean in this connection? We observe first, that the apostle is not speaking on the nature of man, but is speaking of a work which he declares the word of God is fully able to accomplish, which is to divide or separate soul and spirit. I will here quote from Ellis, a learned, Greek and Hebrew scholar. "The word *Psuchikos*, an adjective, derived from *Psuche*, a soul, occurs six times. Strictly rendered it would be soulical, or soul like, or animal, and is kindred to what Paul designates the flesh or animal nature of man in opposition to the spiritual, or higher moral and intellectual nature."—Bible vs. tradition, p. 22. Hence in Rom. 8: 5, we read, "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit." Seventh verse—"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." In James 3: 15, this word *Psuchikos*, derived from *Psuche*, a soul, and means soulical, or animal nature, is rendered

sensual. Hence it is this sensual or carnal nature that the word of God separates or divides from the spirit, the intellectual or moral qualities, and not an immortal soul from an immortal spirit, as Mr. Catholic's argument would prove if it proved any thing.

1 Thess. 5: 23—"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." This passage, like the other, is perfectly silent about the soul's immortality, and is directly opposed to that system of theology which teaches that soul and spirit are identical. Now if this proves that the soul is a separate entity from the body, it just as clearly proves that the spirit is a separate entity from the soul, and thus gives to every man two immortal entities. Does Paul here speak on the nature of man? I think not. But suppose I admit for argument's sake that Paul addresses man in an individual sense, it by no means follows that man possesses an immortal soul and an immortal spirit. Spirit often stands for mind, and soul often means life, and it would be far more reasonable to suppose Paul prayed for the preservation of the mind, life, and body, of the individual, than to admit the absurd idea that man possesses two immortal entities, and that Paul prayed for the preservation of such entities.

But what is the true import of the prayer? To ascertain this we want to know what the apostle was talking about, and who he was addressing. If we turn to the first chapter in the book, and read the first verse, we shall learn that the Apostle is speaking not on the nature of man, but concerning the church. He says, "Unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ, grace be unto you." Here the pronoun you stands for the noun church. Second verse—"We give thanks to God always for you" (the church). Fifth verse—"Our gospel come not unto you [the church] in word only, but also in power." Now it is plain to be seen that the apostle is addressing the church—a body of believers in Christ. He opens his first epistle with an address to the body of believers, and closes in very near the same manner—the text in hand—"The God of peace sanctify you wholly" (the church). Fourth chapter, third verse—"For this is the will of God, even your sanctification." Twelfth verse—"That ye may walk honestly toward them that are without, and that ye may have lack of nothing." Third chapter, twelfth verse—"The Lord make you to abound in love one toward another, and toward all men, even as we do toward you." The apostle, in the commencement of the fifth chapter treats on the second coming of Christ, and as he proceeds he gives divers precepts to the church, exhorting her to piety, soberness, and stability in the work of the Lord, and concludes his epistle with a prayer for her preservation, which is as follows: "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Now mark you, Paul stood at the head of the Christian dispensation, and what ever this was he prayed for it to be thus preserved unto the coming of Christ, which will terminate the gospel dispensation. Does this refer to man in an individual sense? if so, why should the apostle pray for the preservation of their immortal souls and spirits? Did he not know that they would be preserved either in heaven or hell unto the coming of Christ, then be brought out, judged and sent back to the same place again? But what about the bodies of these immortal souls and spirits? are they preserved unto the coming of Christ? No, they moulder away into dust. So

then modern theology fails to preserve man wholly unto the coming of Christ, for the body, which according to her method of reasoning, is one third part of the compound man and decays and goes to dust, while the other two thirds, called soul and spirit, go off to heaven or hell. To my mind it is plain that this prayer was offered for the church. Paul wished and therefore prayed that the same state of feeling that then pervaded the church might continue to prevail unchecked, until the end of time, or as Paul expresses it, unto the coming of our Lord Jesus Christ, whose coming will close this dispensation. To this purpose he speaks in Ephesians 4, exhorting the brethren or church "to walk worthy of the vocation wherewith they are called, with all long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." In the same chapter he calls the church the body; and the church is called the body fifteen times in the Scriptures. But Paul wished the soul preserved. What does soul mean in this connection?

With some people soul always means an entity; but I will give one parallel text, explanatory of the one under consideration, Acts 4: 32, we read, "And the multitude of them that believed were of one heart and of one soul." Does soul here mean an immortal entity? if so, then all the believers in Christ have but one immortal soul. Soul, in the text above, is translated from *Psuche*, soul, or mind. So then we may understand that they were of one mind having the same disposition. Soul, in the text under consideration is from the same word, *psuche*, meaning soul, mind, life. So then we may understand the apostle as praying for the disposition, spiritual life of the church. It was his desire that the body might not become corrupt or defiled, but be kept pure and have preserved to it the same state of feeling in its full weight with a living interest for Christ and his kingdom, and thus remain an element of power unto or until the coming of our Lord Jesus Christ, who is the living head of the church.

The Sabbath-day in England.

BRO. BRINKERHOFF: The SABBATH ADVOCATE (No. 4,) is before me, which I have finished perusing this Sabbath evening. Though living in the great city of Philadelphia, yet to be a Sabbath-keeper is so unusual an observance that but very few are to be found in its vast area of 129 square miles, excepting those who adhere to Moses, who do keep it. Even among the Jews now-a-days, the Sabbath is, with the majority of Israelites, desecrated, as to its practical observance, for their places of business, as a general thing, are kept open, even though some member of the family may attend the synagogue service, as a matter of expiatory sacrifice. But though alone, as a Sabbath-keeper and an observer of the "Lord's Day," still, dear brethren of the Advent and of the Sabbath of the Lord, it is a sure comfort to realize that the Lord has promised to—and really *does*—bless those who call it a "delight, the holy of the Lord, honorable;" for he has said to all such, "I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord HATH spoken." See Isa. 58: 13, 14.

But this was not the special thought for which I had purposed to address our beloved brethren of the Sabbath. It is this: In conversation, some years ago, with a Seventh-day Baptist, a physician, who had then just returned from a visit to England, he informed me of some facts of Sabbatarian history in that country, of which I had not before heard, and which perhaps some

of our Sabbath readers of the ADVOCATE may not be posted on. While in London he visited a noted linguist and the professing minister to a small congregation of Seventh-day Baptists in that great metropolis of Britain, Dr. Black, who in addition to his pastoral duties to the "Mill-Yard Seventh-day Baptist Church," was the "Master of the Rolls" in connection with the "Records of the British Parliamentary Statutes." He informed my friend (Dr. M—n) that his congregation were the present representatives, and most of them the lineal descendants of a Sabbatarian Christian church, that had existed in that locality for more than a *thousand years*, dating back to the time when the Saxons were first converted from heathenism to Christianity. In fact, that it could not be traced that the church there had ever observed Sunday. And also, that there were other small congregations scattered throughout England and Scotland whose Sabbath history could be traced back long before the Reformation of the sixteenth century.

Another statement he gave, founded on an unvarying usage of the British Parliament, that, in all the Parliamentary records there are no minutes extant that that body of law-makers ever held session on the Sabbath day, or Saturday in common parlance. That no matter what the pressure of business may be, to this day and year, the British Parliament never "sits" on Saturday, but that they have often held sessions on a Sunday. As a rule, however, they adjourn on Friday to the following Monday.

Taking these facts of English history, are they not evidence that "the Sabbath of the Lord" (the seventh day) was the day observed and recognized by the early Saxons and their law-makers of those times? and that they have, in the British Parliament—composed of the descendants of the ancient Briton, Dane, Saxon, and the Celtic races of Scotland and Ireland—engrafted this *idea* and *usage* as a weekly observance, which they are unwittingly attesting to the truth of the word of the Lord? That word cannot fail, even though "earth and hell assail." It shall stand; saith the Lord God of Israel.

J. L. BOYD.

Philadelphia, Pa.

Little Things in Religion.

LITTLE words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act of mighty martyrdom, make up the true Christian life. The little constant sun-beam, not the lightning; the waters of Siloam, "that go softly" on their meek mission of refreshment, not the waters of the river "great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, of indecision, slovenliness, or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings or the wishes of others, or selfishness, or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.

And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; to the little words and tones, little benevolences, or forbearances, or tenderesses; little self-denials, self-restraints, and self-thoughtfulness; little plans of quiet kindness and thoughtful considerations for others; punctuality and method and true aim in the ordering of each day, these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes you green so beautiful? Not the outstanding peak, or the stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Fadp' and Pew.*

Christian Perfection.

In regard to the doctrine of perfection, there are two popular ideas held. The one is that we are made perfect instantaneously at a period in our religious experience known as entire consecration or sanctification. This view is held principally by the Methodists, although not strictly confined to that people. The other is that we are not made perfect, no matter how we strive to attain to that state, till death releases us from this world of sin and imperfection. This is the old Calvinistic view, and is now held by a large majority of mankind. With both these views of perfection we have ever differed since old enough it study God's word and try to understand to for ourselves. Having never had either creed or catechism to sustain we read the Bible for its own intrinsic worth, and for many years have prayed for God's Spirit to guide us into all truth. And to me the doctrine of perfection has been a glorious theme, not only to think upon but to daily strive to attain to.

That the Bible fully sustains the doctrine of perfection in this life we firmly believe, but instead of its being an instantaneous work, accomplished at some revival meeting, camp meeting, or some place of the like nature, we find that it is a progressive work, not attained by merely folding our hands and praying for the blessing of sanctification, but by earnest, faithful work in the service of our heavenly Master. In Paul's letter to the Hebrews we read, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith towards God." Heb. 6: 1. Paul desired his brethren to go on to a perfect state. They had repented and believed, but they were not advancing in the divine life as he wished them to do, nor as he thought they ought to do. See chap. 5: 12-14.

Peter, in one of his epistles, tells us how to attain to this perfect state. That it is attainable is evident from the language of holy Writ. Paul says in Col. 1: 28—"That we may present every man perfect in Christ Jesus." And 4: 12—"That ye may stand perfect and complete in all the will of God." See also Heb. 13: 21, James 1: 4, 1 Peter 5: 10, 2 Tim. 3: 17. Our Savior says, Matt. 5: 48—"Be ye therefore perfect, even as your Father which is in heaven is perfect." We do not understand the Savior to convey the idea that we can be as perfect as God; but that as God is our Father, and he is perfect in all his works, so we, as his children, must be perfect in the works allotted to us. When we repent of our sins, believe on Jesus, are buried with him by baptism and arise out of the watery grave to walk in newness of life, then it is that the work of perfection commences. We are now, as it were, new born babes, and we must grow to be perfect men and women in Christ Jesus.

We must "add to our faith virtue," or purity of character. Our conversation must be pure, such as becomes the gospel of Christ. Our thoughts must be pure, for "out of the abundance of the heart the mouth speaketh." Our actions must be pure and correspond with our high and holy profession. "And to virtue knowledge." Not worldly knowledge, for that too often puffeth up, and is the overthrow of many a bright young Christian. The knowledge which we are to add to virtue is the knowledge or wisdom that cometh from above—the knowledge of our Lord Jesus Christ. This knowledge is to be attained by the careful and prayerful study of God's word untrammelled by creeds and doctrines of men, no matter how learned, pious, or wise they may be, or have been. "And to knowledge temperance."

Now we rejoice in the temperance movement

going on in our land, and hope the good done may be lasting. We rejoice in men being made temperate, yes, and women too, no matter by what process; but we think temperance in this place covers a great deal more than intoxicating drinks. We believe that these are wicked in the sight of God, that they are an enemy to mankind, and bring misery, death, and ruin, to thousands of otherwise happy homes.

But this is not the only kind of intemperance that is displeasing to God, and is deluging the so-called Christian world with misery, ruin, and death. In God's word we are told to be "temperate in all things." Now while we would not take one jot or tittle from the sin of intoxicating drink, yet we believe there are sins of intemperance nursed and fostered in the professed churches of Christ at the present day more aggravating, if possible, in the sight of heaven than this is. And why? because they do not show themselves in their true colors. The one is as if he were Satan in his own uniform, the others, as if he were an angel of light. The one the young Christian can readily escape, the others it is almost impossible for old Christians to withstand, and the young Christian is almost sure to get shipwrecked on this wide unbounded sea of intemperance.

Intemperance is a gratification of the desires of the carnal heart. This age is marked by an intemperate desire for pleasure, fun, frolic, and excitement. Men will kill themselves with overwork, overtrade, and a neverceasing round of speculation that they may become rich. They must get rich, then retire to live in idleness, worldly pleasure, luxury, and folly. The professed Christian churches enter into the same spirit. Intemperance, luxury, and pride, might be written upon the corner stone of almost every orthodox church in the land. An appeal to men for money to help the cause of God, and the spread of the gospel, is like a drop of water on a barren soil. But what they will not give for God, or his cause, they will gladly hand over to pay for a religious festival, got up by the ladies of the congregation; and the man who would not give a cent for God or his cause will give a dollar, yea five, if need be, for the sake of "a good time." If you want to see intemperance more aggravating in the sight of a holy God than the common drunkard, go to a church fair. Behold what is there done under the garb of religion. Oh that temperance people would take the "beam out of their own eyes," before they would attempt to pull "the mote out" of their brother's eye!

Again, we have not a doubt that more wives and mothers commit suicide in trying to follow the vain and foolish fashions of the day, than there are husbands and fathers who die from the effects of the wine-cup. And yet Christians will say that it is all right to sit and ruffle and tuck from week to week, to foster the pride and vanity of their own hearts, and the souls which God has committed to their care. Now, the Lord wants his children to be separate from the world, or he does not; and he has emphatically told us that he does. "Come out from among them and be ye separate, saith the Lord, and I will receive you;" and he has not promised to receive us on any other condition, only a separation from the world. This separation must be visible and should be seen and felt in all the walks of life, in our dress as well as in every thing else, even if it is called fanaticism. I wish it understood that I do not advocate the idea of Christians making themselves odd, or singular in their mode of dress, but I do think there is no other sin of the nineteenth century that Christian women are in so much danger of being overcome with. All seem drunk with the intoxicating beverage of fashion. It is true, there are some noble excep-

tions, but it is full time that Christian women should awake, and say to this, their direst foe, thus far shalt thou go and no farther.

It takes more moral courage, for Christians (especially those who have large approbation) and more of the assisting grace of God to stem the tide of fashion than any thing else they have to contend with. For what man is it who does not want to see his wife, or daughter, dressed *just like others*, unless he has a principle within which raises him above it? What woman is it who will not dress to gain the approbation of those around her, unless she desires the approbation of God more? We know very many say our dress has nothing to do with our Christianity. True, but our Christianity has something to do with our dress. We know that it is very possible for an individual to dress faultless with regard to religion, and yet be a stranger to the inward workings of the Spirit of God. But it is just as impossible for Christians whose hearts are all alive to God and his cause—to their own eternal salvation and that of their fellow beings—to dress like the world, as it is for a "fountain to send forth sweet water and bitter." We "cannot serve God and mammon," no matter how hard we try. We cannot deny self, and at the same time gratify our vanity to the last farthing at our command. God wants a whole hearted service, and certainly he has a right to our highest aims and noblest actions. Eternal life is worth something and it will take our every energy to obtain it. If we cast our all into the service of Christ we will be happy, we will rejoice at all times. It is trying to take the world in one hand and Christ in the other that makes so many unhappy, mournful Christians. Many there are whom I fear will lose what little enjoyment they might have here in trying to serve Christ, and lose the great and eternal weight of glory, which they might have in the world to come, by trying to take the world along with them. Satan will accept of a half hearted work, but God will not.

"And to temperance patience, godliness, brotherly kindness, and charity." We must pass these, for already this article is much longer than we expected to make it. But to be perfect we must add to our faith all the graces that should adorn the Christian character. We must give up the world with all its sinful pleasures, its vanities, its pride, and all its vain allurements. This takes time. It takes prayerful, earnest labor. It takes a mighty struggle with the powers of darkness. The world, the flesh, and the Devil are all on one side trying to lead us away from God, and Jesus and holy angels are on the other striving to lead us to God and to the rest that remains for his people. The world with all its fascinating allurements is inviting us to drink of its pleasures and enjoy its amusements, but its end is remorse, ruin, and death. Christ is inviting us to give up the world, deny self, take up our cross daily, and follow him, and promises that at the end of the Christian race we shall have joy, peace, a crown of righteousness, eternal life, and pleasures for evermore in the kingdom of God.

But to attain to this perfect state we must abide in Christ, "as the branch cannot bear fruit of itself, except it abide in the vine: no more can we, except we abide in him." We must be sanctified through the truth, or through obedience to the things contained in God's word. Said Jesus in his prayer to the Father for his disciples, "Sanctify them through thy truth, thy word is truth." How careful then ought we to search God's word and obey the truths therein contained just as fast as made known to us, so that we may be sanctified, and at last be found of him "without spot or wrinkle, or any such thing." "Be ye perfect," "Be ye holy," "Awake to righteousness and sin not," is the language of the Bible. And John says, "He that saith I know God and keepeth not his commandments is a liar and the truth is not in him." 1 John 2: 4.

S. E. BRINKERHOFF.

Communication from Bro. Perine.

BRO. BRINKERHOFF: I rejoice to learn that the ADVOCATE is again making its regular visits to many of the brethren scattered abroad, who are trying to keep the commandments of God and the faith of Jesus. I sincerely hope the brethren will now see the necessity of our having a paper published at some point west of the Mississippi to represent our interests. Let us now try to sustain the paper by immediate action in sending forward the subscription price of the paper, obtaining new subscribers, and giving such other assistance from time to time as may advance the cause and secure the regular issue of the paper from this time forward. We need a paper as a medium through which to communicate with the brethren scattered over the West. This is attainable in no other way. We are looking for the speedy return of our absent Lord, and should not permit the powerful influence for good, of our paper, to go down for the lack of patronage.

In this community we number but few, but, thank God, we all feel strong in the faith and are trying hard to grow in a knowledge of the coming kingdom of our Lord and Savior Jesus Christ. In some things we differ from the majority of our Advent brethren. In regard to the resurrection, nearly all Adventists in this County, so far as my acquaintance extends, are firm in the belief that the righteous only will live again. I sincerely hope that the columns of the ADVOCATE will always be open to receive short articles upon this and other subjects upon which we all need light. As Bible students, we, in this community, claim to be free thinkers, and free investigators of God's word; and ever hold ourselves ready to add to our faith all the knowledge we can obtain from the word of God. We find here a constantly growing desire for more "knowledge of the ways of the Lord" in respect to the nature and destiny of the human family than has before been manifested in this County.

During the past few months considerable interest has sprung up in this country in regard to keeping the Seventh Day Sabbath. Tracts upon this subject are eagerly sought and read. We have received an addition of several members this spring. Our growth in numbers is slow. I am glad, however, to be able to say that all those who have come out on the Lord's side with the earnest determination to obey all of the commandments of God, are anxious to know the whole truth, so far as they are able, and intend to live in such a manner that they may obtain an abundant entrance into the everlasting kingdom. Oh, that all might understand that they are living in rebellion against God while violating his Sabbath! Quite a number in this County are fully convinced that the seventh day is the only rest day for which there is any divine authority for observing; I am sorry to say, however, that they are very reluctant to throw aside the traditions of the fathers and the commands of an "infallible" Pope, and serve and obey a God who is able and willing to give all his faithful servants the gift of an eternal life at the appearing and kingdom of his Son and our Lord and Savior Jesus Christ.

The doctrine of the second advent of our Savior has but few friends in this community outside of the Seventh Day Advent church. Truly, should the Lord come soon, he would come unawares to the most of the professed Christians in this place and vicinity. May the Lord in his infinite mercy wake them up on this subject, and help them to fully understand that it is the Christian's duty to watch, that that day may not overtake them as a thief in the night. And may the Lord not give them over to hardness of

heart, but bring them to a saving knowledge of the truth is my prayer. Bro. A. C. Long has labored with us some during the past winter as a faithful preacher of the Word. His occasional visits to this County have encouraged and strengthened us greatly in trying to "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Bro. Long certainly seems to be obeying the following exhortation of the apostle Peter: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5: 2-4. How is it possible for any one to carefully read the above quotation without mourning over the departure which has been made by the sectarian churches of our times? Well would it be for the people if they would "ask for the old paths, where is the good way, and walk therein." Jer. 6: 16.

In conclusion I ask an interest in the prayers of the brethren that we may have that faith that will enable us to overcome the world and all its temptations, and at last be permitted "to eat of the tree of life, which is in the midst of the paradise of God." Your brother in Christ,
H. R. PERINE.

Denver, Mo.

WEARY of man's rule we long for God's. Sick at heart with this world's scenes of evil, man spoiling man, man enslaving man, man defrauding man, man treading upon man, we long for the setting up of the righteous throne. O what a world will this be, when man's will as well as man's rule shall be exchanged for Christ's rule and will; when God's "will shall be done on earth even as it is done in heaven."

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. Lyon.

DEAR BRO. JACOB: I am very grateful to the God of all truth, and Jesus our Life-giver, whom he has appointed or chosen as the medium through whom we are to be saved, that you have been disposed to renew the publication of the ADVENT AND SABBATH ADVOCATE. I hail its arrival with joy, because it advocates the keeping of God's "Sabbath"—"the law engraven on two tables of stone"—which our Life-giver "came not to destroy," or "annul," "make void," "repeal," "abolish," "abrogate," "revoke," "cancel," "set aside," "but to fulfill." And this he did by keeping it and teaching others to keep it. For, says he, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." And as we follow the shadow until we reach the substance, so is the Sabbath to be observed by the family of God until they reach the "rest," of which the Sabbath is a shadow or type. Heb. 4: 1-11.

Again, Jesus says, "Whosoever therefore shall break one of these least commandments," including those engraven on tables of stone, "and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." And it is clear to my mind that a special blessing will be conferred upon those who keep the com-

mandments of God. Rev. 22: 14.—"Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."
R. V. LYON.

Suspension Bridge, N. Y.

From Sister Trobridge.

MY DEAR BREHREN IN CHRIST: I will relate to you a little of my experience in life. My husband and myself started to serve the Lord early in life in Washington Co., Ohio, where we joined the Disciples, with whom we remained until of late we have found a truer and living plan of God, and have found a people that keep the commandments of God and the faith of Jesus. My dear brethren, I must tell you how good the Lord has been to myself and my husband. About a year and a half ago, we visited friends and brethren in Indiana, in hopes of strengthening them and being strengthened; but it seemed as though the church had lost all the strength and love she ever had; they had taken in Free-Masons and Odd Fellows, and had Mason preachers; so we made up our minds that we could not fellowship them any longer. We came across the First-Day Adventists, and we thought they must be the church of God. So we obtained books and papers that when we returned home we could strengthen our children and they would come into the plan. But to our surprise on returning home there had been a minister there far ahead of the first-day keepers, who preached the keeping of the commandments of God; and whose people believe in the prayer of faith, and who have the faith of Jesus. They had been called on to pray for my oldest daughter, Sister Foster, who had been given up by all earthly physicians; so she was left in the hands of God and kept praying that the Lord would send some one of his children there, if there were any on earth, as she read in the fifth chapter of James that "the prayer of faith should save the sick, and the Lord would raise them up; and if they had committed sins they should be forgiven." My brethren, the mighty power of God manifested on my family is what brought me to see the salvation of God. I praise the Lord for what he has done for my husband. He has brought him to see the truth, and now he is preaching the everlasting gospel to a dying world. So brethren, don't neglect to declare the whole counsel of God; and I praise the Lord for what my eyes have seen and my ears have heard of the plan of salvation.

Your sister in Christ,
DORCAS TROBRIDGE.
Ottawa Station, Mich.

BRO. S. A. LOVELESS writes from Hammond, Mich.: I am very glad that the ADVOCATE has revived again. We were very lonesome without it, and while it was stopped we read the old ones over and over again. We would like to attend meetings with some of the brethren, but do not know as we shall ever enjoy the privilege. We are very lonely, but there has a family moved into our neighborhood who keep the Sabbath and belongs to the Battle Creek church, with whom we hold prayer meetings every Sabbath evening. We feel that the Lord is good, and will do all things well. Your brother striving for the kingdom.

BRO. JESSE MILLARD writes from Lamar, Mo.: I am glad the ADVOCATE has come to life again, and hope it will continue to live until Christ will come and set up his kingdom. We are trying to serve the Lord and keep all of God's commandments,

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.

In matters of controversy it is not best to be personal. The columns of the ADVOCATE are open to the investigation and discussion of Bible subjects, but it can be done without its being made personal. We want the truth on all points, and wherein we differ we will do so in love, with the best of feelings toward each other, endeavoring to show our brother his errors in the spirit of meekness. "Search the Scriptures" to know what is truth, else we cannot be "sanctified through the truth," as Jesus prayed his disciples might be. Truth will always bear investigation, but individuals have sometimes been driven away from the truth by the unkind manner in which its advocates have argued it.

Believe and be Baptized.

"HE that believeth and is baptized shall be saved, but he that believeth not shall be damned."—Mark 16: 19.

This text is a plain statement of the facts. "He that believeth shall be saved; he that believeth not shall be damned." Now the question naturally arises, What shall he be damned for? Is it simply because he does not believe? If so then all who die in infancy will be lost, for they have never believed, and this is a position we think none would like to take. When Moses lifted up the serpent in the wilderness, he that was bitten looked and lived: he that was not bitten lived without looking. The Savior says: "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life."—John 3: 14, 15. Now, all mankind who have not died in infancy are bitten by the serpent of sin, or in other words, are under the condemnation of a violated law, hence the need of a remedy, which God has provided in the gift of his only begotten Son.

This text is of itself proof that the law is immutable. And why? From the fact that man has to believe and be baptized in order to be saved. If there was no law there would be no transgression.—Rom. 4: 12. If no transgression of law then no sin, for "sin is the transgression of the law."—1 John 3: 4. If no sin then there would be no need of a Savior. But all have transgressed the law of God, and consequently are under its just condemnation, and unless a remedy can be provided for the sinner, and that God accepts it, the sinner must "be damned," or condemned. God has, in love to man, provided that remedy, and now it is for man to accept or reject.

"He that believeth and is baptized shall be saved." Saved from what? from the condemnation of the law—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." But will simply believing and being baptized save us? No, devils believe (Acts 19: 15; Matt. 8: 28), and we read of one who believed and was baptized, whom Peter said was "in the gall of bitterness and in the bond of iniquity;" and of others who made shipwreck of their faith, and others still who were delivered over to Satan. See Acts 8: 23; 1 Tim. 1: 19, 20; 1 Cor. 5: 5. From these texts and many others we see that a mere belief will not save us. But if we believe in Jesus as our Savior

and Redeemer, that through his atoning blood we may seek and obtain pardon for our violation of God's holy law, and are buried with him by baptism for the remission of sin, then rise from the watery grave to walk in newness of life, we will be saved if we abide in him and his word abide in us. And part of his words are, "I came not to destroy the law, but to fulfill it." And "verily I say unto you, One jot or tittle shall in no wise pass from the law till all be fulfilled." The promise of an entrance into the city of God is to those who "do his commandments;" hence the commandments must reach to the time when the city is to come down to earth and God's people enter it.

Report of Labor in Michigan.

SINCE my last report I have not been idle in the vineyard of the Lord. On the 16th of March I commenced a series of meetings at Clyde Center, a small village on the line of the Chicago and Michigan Lake Shore R. R. The interest to hear was great. Several decided to keep all the commandments of God and contend for the faith of Jesus. Among the number was a young man from "York State" on a visit to his friends in Michigan. He came out to hear regularly every night until he finally made up his mind to keep God's holy day. He invited me to his brother's where we enjoyed a very pleasant interview. He attended the Conference at Bloomington, April 3rd, and was much interested in what he heard; returned home with me and spent a few days in investigating this (to him) new doctrine, then parted with us and returned to his home in the East to bear the glad tidings of a soon coming Lord to a widowed mother. We gave him the first number of "the Advocate" and some tracts such as we thought would be of service to him, hoping they might aid him in his Christian warfare.

Closed our labors at Clyde with the promise that we would return again as soon as circumstances would permit and finish up the work we had commenced. March 23rd met with the church at Salem, Allegan Co., and preached to them in the evening, after which we enjoyed a most heavenly conference meeting. The brethren and sisters declared their determinations to double their diligence in the service of their Master. The church is moving on in the strength of Israel's God, and trying to prepare themselves for greater struggles and conflicts in the future.

March 26th met with and preached to the Rabbit River church on the subject of the sanctuary, (this subject is great food for the church,) and we enjoyed a heavenly sitting together. The brethren here have been passing through fiery trials, but they still stand firm upon the same sure foundation. Friday morning March 27th, set out in company with Bro. Starr for Ottawa, where we arrived that evening. Next morning met for worship and preached on the subject of the kingdom. Had a very interesting season. Tarried here over Sabbath and First-day and spent the time preaching and visiting from house to house among the brethren and friends of the cause. The church here are trying to stand erect before God, and keep all of his commandments and contend for the faith of Jesus.

Monday, 30th, returned home to prepare for Conference, which we attended Apr. 3rd, 4th, and 5th. A large number were collected and all seemed wide awake. The Spirit of Christ prevailed throughout the meeting, and truly it was a profitable season. After Conference moved my family back on to my farm, as we had not been living on it for the past year, and spent some time in repairing fences and buildings. April 17th visited the brethren at Hastings, but having

left a sick child at home returned the 22nd. Since then have been detained at home most of the time, however we have opened meetings on Sundays in a neighborhood a few miles distant where there is a good interest. We have our Sabbath meetings and Bible Class regularly. My family are again enjoying quite good health therefore if the Lord permits I expect soon to take the field again and keep it through the summer.

R. C. HORTON.
Lawrence, Mich., May 15th.

Business Department.

IN ADVOCATE No. 3, I. S. Chaffee is credited by mistake as paying to Volume 8, No. 18. It should have read 9-18. Let due notice be given us when mistakes occur.

H. R. PERINE: Your remittance is credited as directed.

Received on Subscription for Advocate.

\$1.50 each. S A Loveless, 10-1. J G Davis, 10-1. Mary Stamm, 10-2. Amanda L Kemp, 10-2. Walter E Burrell, 10-5.
\$1.00 each. Mary E Nelson, 9-18. W E Steadman 10-3. Roderick Allen, 10-3. J W Nicholson, 9-18. A A Thompson, 50cts, 9 9.

Books and Tracts For Sale at this Office.

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.

Mrs. E. G. White's Claim to Divine Inspiration Examined. By H. E. Carver. Price 20 cts.

The True Church and what it is called.—5 cents.

Authority for the Change in the Sabbath.—5 cents.

The Weekly Sabbath: Its Moral Nature and Scriptural Observance. 48 pages—10 cents.

Review of Springer on the Sabbath and Law of God. Price 10 cents.

The True Sabbath embraced and observed. 5 cts. Questions concerning the Sabbath. 5 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.