

# 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 Na-  
ture and Destiny of Man; Personal holiness, and  
kindred Bible subjects.

### Sowing Seeds.

WE are sowing, daily sowing,  
Countless seeds of good and ill,  
Scattered on the lovely lowland,  
Cast upon the windy hill;  
Seeds that sink in rich brown furrows,  
Soft with heaven's gracious rain;  
Seeds that rest upon the surface  
Of the dry, unyielding plain.

Seeds that fall amid the stillness  
Of the lowly mountain glen;  
Seeds cast out in crowded places,  
Trodden under foot of men;  
Seeds by idle hearts forgotten,  
Flung at random on the air;  
Seeds by faithful souls remembered,  
Sown in tears and love and prayer.

Seeds that lie unchanged, unquickened,  
Lifeless on the teeming mould;  
Seeds that live and grow and flourish  
When the sower's hand is cold;  
By a whisper sow we blessings,  
By a breath we scatter strife;  
In our words and looks and actions  
Lie the seeds of death and life.

Thou who knowest all our weakness,  
Leave us not to sow alone.  
Bid thine angels guard the furrows  
Where the precious grain is sown,  
Till the fields are crowned with glory,  
Filled with yellow ripened ears—  
Filled with fruit of life eternal  
From the seeds we sowed in tears.

Check the forward thoughts and passions,  
Stay the hasty heedless hands,  
Lest the germs of sin and sorrow  
Mar our fair and pleasant lands.  
Father, help each weak endeavor,  
Make each faithful effort blest,  
Till thine harvest shall be garnered,  
And we enter into rest.

—Sel.

### "My God, My God, Why hast Thou Forsaken Me?"

H. E. CARVER.

SUCH were the remarkable words that fell from  
the lips of Jesus, our Savior, in the last moments  
of his life in the flesh. For some sufficient rea-  
son, or with some well defined purpose (for God  
does not act arbitrarily), the Father of our Lord  
Jesus Christ, at the very time when his Son was  
finishing up his mission to earth as a teacher  
sent from God, and was on the point of laying  
down his life as a sacrifice for the sins of men,  
permitted him to feel for a time that he was  
forsaken of his God. It was but a little before  
that time he had said in his memorable address  
to his Father in the presence of his friends, "I

have finished the work which thou gavest me  
to do, and now, Oh Father, glorify thou me  
with the glory which I had with thee before the  
world was." He had admitted at Pilate's judg-  
ment seat that he was the King of Israel, and  
affirmed before the Jewish Sanhedrim that he  
was the Son of God, and that they should yet  
see him "at the right hand of God and coming  
in the clouds of heaven;" and yet, nailed to the  
Roman cross, and in the presence of friends and  
enemies, he cried out "My God, my God, why  
hast thou forsaken me?"

It would be useless and vain in us to attempt  
to measure, much less express, the degree of  
surprise and agony of mind which under such  
circumstances forced such an expression from the  
lips of the Son of God. It is evident that this  
expression was unexpected to him; it was a  
complete surprise. Up to that time he had an  
intelligent consciousness of the love and sym-  
pathy of his Father—of a perfect union with him,  
and yet for a few brief moments, at least, and  
in the hour of his death, he felt as though God,  
his Father, had forsaken him. Was he forsaken  
of God? The very fact of his subsequent tri-  
umphant resurrection from the dead and ascen-  
sion to the right hand of God, where he is seated  
with him on his throne, makes it certain that  
at the very moment of his agonized cry he was  
the special object of his Father's care and love.  
Why then did he even for a moment seem to  
hide his face from the Son of his love? Jesus  
had claimed that his Father loved him because  
he was to lay down his life for man. Would he  
then give him any needless pain or distress in  
the very hour of his death? certainly not. Why,  
then, it may be repeated, was our Savior sub-  
jected to such an experience?

If we turn to Heb. 2: 10 we learn that "it  
became him for whom are all things and by  
whom are all things in bringing many sons  
unto glory, to make the Captain of their salva-  
tion perfect through sufferings." Three import-  
ant facts or truths present themselves in this  
text and its connections, viz: It is the gracious  
design of God to bring many sons unto glory.  
He has appointed Jesus, his Son, to carry out  
this design; and in order to perfectly qualify  
him for this work it was necessary that he should  
be subjected to suffering. Again in chap. 5: 7-9  
in speaking of him prior to his induction into  
the Melchizedek priesthood, Paul says, "Who in  
the days of his flesh, when he had offered up  
prayers and supplications with strong crying  
and tears unto him that was able to save him  
from death, and was heard in that he feared;  
though he were a Son, yet learned he obedience  
by the things which he suffered; and being  
made perfect, he became the author of eternal  
salvation unto all them that obey him." Jesus,  
in his personal, moral, and spiritual character  
and relation to his Father, was perfect, and hence  
it must be that the imperfection implied in the  
text relates solely to his official relations between  
God and man as a mediator, or "Captain of our  
salvation." From Heb. 4: 15 we learn that  
Jesus was subjected to all the temptations to  
which men are.

It may seem strange that he who was with the  
Father in glory before the world was should not  
only be subjected to sufferings, but also to all the  
temptations of men; but such was the case. The  
solution of this problem seems to lie in the fact  
that in his pre-existent state the Son of God was  
wholly of a divine nature, while in order to be  
the "Captain of our salvation" it was necessary  
that he should also partake of our human na-  
ture. This he did when he came into the world,  
as we learn from Paul's argument in Heb. 2.  
Taking upon himself, in part at least, human  
nature, necessarily subjected him to human  
temptations and sufferings, in carrying out to  
completion the object of his mission. It is true  
that even in the hour of his agony, when his  
sweat was as it were great drops of blood, and  
he prayed that if it were consistent with the will  
of God the bitter cup might be removed, he  
could even then have called and twelve legions  
of angels, sent from God would have rushed to  
his rescue from the hands of his enemies; but  
then, alas! the plan of redemption would have  
been incomplete, and Jesus would never bring  
"marty sons unto glory."

In explanation of the necessity for the temp-  
tations and sufferings of Jesus the apostle says,  
Heb. 2: 17, 18, that "it behooved him to be made  
like unto his brethren, that he might be a merciful  
and faithful High Priest in things pertaining to  
God, to make reconciliation for the sins of the  
people." Also in chap. 4: 15, 16, "For we have  
not a High Priest which cannot be touched with  
the feelings of our infirmities; but was in all  
points tempted like as we are, yet without sin.  
Let us therefore come boldly unto the throne of  
grace, that we may obtain mercy, and find grace  
to help in every time of need." This solves the  
problem, and tells the whole story of the gra-  
cious designs of God in behalf of his children.  
Jesus has been exalted to the right hand of God  
—a Prince and a Savior—a "High Priest over  
the house of God." His experience on earth  
enables him to feel for and sympathize with his  
people in their temptations and infirmities. It  
is the concurrent testimony of many of the fol-  
lowers of Jesus that there are times of great  
mental and spiritual depression in their experi-  
ence, in not a few cases reaching even to the  
verge of despair, as though utterly forsaken of  
God. Such seasons of depression may have very  
different causes. They may arise from the  
action of physical infirmities upon the mind, or  
may be the direct suggestions of evil spirits. No  
matter what may produce them (except indeed  
the indulgence of willful sin) they are entirely  
groundless. Should this meet the eye of any  
weak, tempted, and desponding follower of Jes-  
us, "Gird up the loins of your mind" once more;  
look to the Captain of your salvation; consider  
what your Savior endured, and that too, for the  
very purpose of bringing you among the "many  
sons," to glory. It cannot be that Jesus, after  
passing through the experience he did on earth,  
will turn his back upon his followers, even the  
weakest and most tempted, unless they first  
willfully turn away from him, "do despite to  
the Spirit of grace, and count the blood of the



covenant an unholy thing." If you are not prepared to take such a plunge into bold infidelity, dismiss from your minds the idea that the Son of God will ever forsake you. Should he seem to hide his face from you, it is only to show you your need, your absolute need of him; and to cause you to seek him more earnestly, and follow him more closely than ever. Let the language of every Christian heart then be,

"Nearer, my God, to thee,  
Nearer to thee,  
E'en though it be a cross  
That raiseth me."

Convenience the Strongest Argument.

In a conversation held recently with a gentleman of experience and intelligence, on the Sabbath question, who, after going over the whole field of argument for Sunday, said the strongest argument he had ever found in its favor was that it was more convenient to keep it than to keep the day named in the Sabbath commandment. That this was a true statement concerning the gentleman himself, we do not doubt, nor do we doubt that it is equally true with regard to many others who observe the first day. We have known hundreds, if not thousands, concerning whom we have not a doubt that this was their only reason for keeping Sunday. Even in those instances which come under our observation, where men write in the interest of Sunday, there is often clearly seen a consciousness of weakness in their arguments. There has been wrought a great change in the public mind within the last few years on this question, but especially is this noticeable with those whose ancestors were Puritans. The Puritans, seeing that the sentiments of the Lutherans and those of kindred faiths tended strongly to no-Sabbathism, if they did not directly declare it, and seeing the destruction it wrought to spirituality in religious life, attempted to invest the Sunday with a more sacred and spiritual character by attaching to it the sanctity of the fourth commandment, arguing simply for a change in the time of sabbatizing, but otherwise leaving the commandment whole. This theory, however, is so manifestly contradictory to the simple statements of the fourth commandment, that its defense imposes immense labor; and were it not for the Jesuitical cunning of its defenders, would instantly fall of its own weight.

In settling America, those holding the faith of the Puritans were largely located in the North, and for many years gave tone to public sentiment on this subject. The pulpit and the press were theirs. The few Sabbath-keepers among them were too feeble and inactive to even for a time make themselves known to any extent; nevertheless a great change has recently been wrought. This has been owing to at least two causes: the vast increase by immigration of Europeans with their no-Sabbath sentiments and practices, and by the great awakening among those who observe the true Sabbath. The Sabbath question is one of a purely Scriptural character, and the causes above named have seriously called in question the correctness of the Puritanic faith in this regard, and multitudes of the descendants of those noble men to-day see clearly the weakness of their fathers' position in this matter. Besides, the no-Sabbath doctrine, so much lamented by the Puritan, acquires its strength not so much from Scripture interpretation as from the untenableness of the doctrine of a change by divine authority, in the day of Sabbath observance. The common intelligence repels the doctrine that the fourth commandment only requires the observance of a seventh part of time. If it commands anything it commands the keeping of the seventh

day, and any effort which attempts to make it teach the seventh-part-of-time theory makes it contradict itself. But the arguments of Sabbath-keepers are much better understood than they were a few years since, and their simplicity and directness commend them at once to unprejudiced and intelligent persons who come to know them. In many instances you have only to call the attention of persons to the subject, and they see it at a glance, as they remember the reading of the fourth commandment. That the public mind has largely come to distrust the Puritan doctrine concerning the Sunday there can be no doubt.

But here a question of great interest arises, and that is, In what direction does the public mind tend on this subject? To this we are constrained to answer, To no-Sabbathism. To accept the doctrine of the Scriptures on this subject is too cross-bearing for this worldly age. Thousands say, If there is any Sabbath binding on men under the gospel dispensation it is the seventh day; but this admission is coupled with a doubt as to whether there is a Sabbath now binding on men. Over this state of things thousands of earnest and sincere Christians mourn, and yet more than any others they have themselves to blame; for their inconsistent position is one of the most powerful of all the influences tending in this direction. They argue the perpetuity and binding obligation of the Sabbath, and are earnest in their protestations against Sabbath-breaking, and yet themselves never kept the Sabbath of divine appointment once in their lives. The fourth commandment requires the observance of the seventh day, and they keep the first; and those whom they charge with Sabbath-breaking are not so dull as not to see their inconsistency, and charge them with it. Under these circumstances their well-meant endeavors against Sabbath-breaking recoil upon themselves, and only tend to strengthen the evil they seek to remedy. If when they charge their neighbors with Sabbath breaking they could sustain their position by reference to the Scriptures, their protests would have more effect than they now do.

But there are multitudes of people who in their hearts believe that the Scriptures require the observance of the seventh day, and yet, although professors, do not observe it. They lack that full consecration to God and duty which makes men sacrifice themselves for the sake of the truth. To keep the seventh day demands the exercise of more of the martyr-spirit than they possess, and hence they go on professing the faith of their martyred Lord, and yet in their lives contradicting their profession. There is no denying the fact that they are too weak in their faith and worldly in their desires to permit them to live up to their convictions.

We believe that the real obstacle in the way of Sabbath reform is the worldliness and weakness of faith on the part of Christians themselves. To attempt this reform upon any other than Scripture grounds is an offense against the Lord of the Sabbath, a mockery which he will not abide. But here comes the trial: for to return to the Scriptures is to break with the world at a great cost to the reformer, and few men sufficiently possess the spirit of consecration to do this. We know of no proposed reform in religion so difficult to perform as this, and that it is too costly for our weak faith. To become a true Sabbath-keeper is to put one's self in perpetual antagonism with the currents of this world, and O, what moral bravery and consecration to truth does it require! And yet do we hope for too much in expecting that here and there Christians may be found equal to this work? It does seem to us that such may be

found—that there is still in this sinful world some faith. We appeal to Christian men and women to come out from the world and honor God's word at whatever cost.—*Sab'th Recorder.*

Rome and Europe.

ALL through Europe the battle goes against the church. The Pope having declared his supremacy over the States, the States are giving in their answers with an emphasis which cannot be misunderstood. In Berlin, Archbishop Ledochowski has been tried before the highest tribunal for ecclesiastical causes, and has been deprived of his see. Other bishops are in prison, and will in time be deprived and possibly banished. They have taken issue on the right of the State to legislate upon the affairs of the Church, have set the laws at defiance, and are paying the due penalty. Archbishop Ledochowski would not, of course, recognize the competency of a civil court to try a bishop; that question has been settled quite conclusively.

In Austria the Emperor has replied to the Pope's passionate denunciation of the new ecclesiastical bills. The first of these has already passed the Upper House of the Reichstrath, and only waits the imperial signature to become a law. The archbishops and the bishops upon its pages left the legislative chamber; that will not help them; they may have to leave the country before long. The claim of the church to be wholly independent of the State is monstrous. A sovereignty within the State, it has since 1870 become throughout Europe a conspiracy against the State. The points at issue between the governments and the church are very simple. (1.) The sufficiency of civil marriage. (2.) The control of the State over education. (3.) The control of the State over the education of priests so far as to require their attendance at the national universities prior to their special training. (4.) The notification to the State of the nomination of priests for parishes. This claim is grounded on the fact of the State's contributions to the maintenance of public worship. (5.) The control of the State over the property of ecclesiastical corporations. But for the exercise of this power the Church would acquire all the real estate of every kingdom in Europe. Long before the Reformation the statutes of England were framed to check its rapacity. The modern State has again and again found it necessary for its own safety to confiscate the Church's possessions. This will be done as long as the Roman Catholic Church is a church. Able to acquire property from its subjects through the force of the terrors of the future world, it can measure its acquisitions only by its demands, and its demands are insatiable.

This, then, is the issue. Rome declares: "I shall do as I please, for by the appointment of God I am supreme over the world." The State replies: "You shall obey in all things necessary to the State's welfare. You are subject, not supreme. You are to be judged by the State, and not the State by you. While you have liberty within the State you shall not organize conspiracy against the State." In making this answer Bismark and Andrassy, Switzerland and Italy, all concur. The attempt of an Italian priest, who has obtained a quasi-sovereignty, to carry the world back to the middle ages, is not going to succeed.—*The Methodist.*

As little rocks in the stream may trouble the water, but they do not hinder it from flowing on, but only give it greater force; so the difficulties and discouragements of the Christian warfare only serve to make the Christian double his efforts to go forward on his appointed course.

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### Man a Free Moral Agent.

FROM Genesis to Revelation man's free moral agency is taught in one unbroken chain. When Adam was placed in the beautiful garden of Eden the Lord said to him, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die, or dying thou shalt die," margin. Gen. 2: 16, 17. With this command God left Adam to exercise his own free will in the matter. No compelling power was exerted over him. He was left to act as a free, moral, intelligent being, capable of choosing his own course. Through the influences brought to bear upon Adam, he ate of the tree which he was forbidden to touch lest he should come under the power of death; and in consequence of this act brought death upon himself and mortality upon his posterity. Adam was placed in such a position that he could either obey or disobey his Creator. God had set before him life and death, and left it for him to decide which he would have. He was surrounded with every thing that was pleasant and beautiful to behold. Here he might live and enjoy these things forever if he obeyed, but if not he must die. God did all that a kind Father and a great Creator could do without compulsion, to make him obey, but alas! he disobeyed and fell.

When the Lord, with a high hand and an outstretched arm, and with mighty power, brought forth his chosen people out of the land of Egypt, he says: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me." Exo. 19: 5. Here the Lord leaves man again to his own free will. The Israelitish nation may now obey God, be to him a peculiar treasure, receive his rich blessings, and enjoy his favor, or they may disobey him and be cast off. Moses, after he had led them through the wilderness, and knew all their rebellion, and just before his death, calls heaven and earth to record against that nation, that he has set before it life and death, Deut 30: 19, and desires that people, now that he is about to leave them, to choose life. Moses could not make them take life, neither did he tell them that they must obey him, and take what he had set before them, or he would call down heaven's vengeance upon them; no, they have to act freely, and without compulsion make their own choice. And their sad history shows that but comparatively few chose life, that which Moses desired they should.

We pass down through the history of God's dealings with his people. Through the Old Testament we find that he entreats, beseeches, and warns all to obey and live, but compels none. When his people depart from him he in mercy chastises them; if they repent of their course and return to him, he receives and pardons them; but if they persist in their wicked, wayward course he rejects and casts them off for ever. He is not "willing that any should perish." Time after time the Lord calls after his people, and sends his servants to warn them of their danger and invite them to return to him, to obey his commandments and live.

When we come down to the New Testament we find the same fact recognized. God sent his Son into the world that "whosoever believeth on him should not perish but have everlasting life." Here Jehovah manifests his unbounded love to mankind in the gift of his only and well beloved Son; but while all may believe, while the invitation is that whoever "will may come," and that "he that cometh will in no wise be cast out," yet man's own individual *free will* is plainly recognized. Jesus and his apostles in all their

teachings make this fact a prominent feature of their doctrine. Jesus invites sinners to come to him: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. Paul entreats men in Christ's stead to be "reconciled to God." 2 Cor. 5: 20. And John in Rev. 22: 17, says,—"And the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely." Thus we see that all may come to God, all may believe on Christ, obey God and live; yet not one individual has ever been compelled to believe on Jesus or obey God. It is the "willing and obedient" that "shall eat the good of the land." Isa. 1: 19.

Reader, life and death are set before you in God's unerring word. To-day he is inviting you to repent of your sins, believe on the Lord Jesus Christ, so that you may be saved from the wrath which is to come upon the ungodly. The same great law of ten commandments which Jehovah spake from Mount Sinai, and wrote with his own finger on two tables of stone, and committed to ancient Israel, his chosen people, are for you to obey. It is just as necessary for you to obey as it was for them. When the young man came to the Savior (Matt. 19: 16) to inquire what he should do in order to have eternal life, the Savior said, verse 17—"If thou wilt enter into life, keep the commandments." Then to show which law of commandments he had reference to, he quotes a part of the ten commandments which were once placed in the ark. Now, it is just as important for you to obey this law, in order to have life, as it is for you to believe on the name of the only begotten Son of God. And in the very bosom of this law is the fourth precept, which says, "The seventh day is the Sabbath of the Lord thy God," not a seventh day is a Sabbath of the Lord, but the definite seventh day which Jehovah blessed and sanctified, "because that in it he had rested from all his work which God created and made." No Bible testimony can be produced for the change of the Lord's Sabbath from the seventh to the first day of the week, yet how many good, sincere, honest Christians are keeping the first day of the week for the Sabbath, in place of the one which the Lord set apart at the end of the great creative week? Will God hold them guiltless with the Bible in their hand, for thus obeying the commandments and doctrines of men in preference to the commands of the great I AM?

Remember, beloved reader, that you are a free moral agent, accountable alone to God and your own eternal interests in this matter. God will not compel you to obey one precept of his law. It is plain, every precept written with his own finger, and he has said that "obedience is better than sacrifice." What our fore-fathers have done in their day, will not justify us. Jesus says, "This is condemnation, that light has come into the world, and men love darkness rather than light." Condemnation does not come until we receive the light. Our fore-fathers, those of them who lived up to the light given, fell asleep in Jesus and now rest in hope, and if we live up to the light God is now giving to this generation, we shall soon with them join in the conqueror's song. Reader, let me in love entreat you, as one that must give an account, to study God's word carefully and prayerfully, and before God the Judge of all the earth, decide upon your course as a free moral being. S. E. BRNKERHOFF.

### Signs of the Times.

THE mass of men have always been indifferent to those events which gave unmistakable evidence of an approaching epoch. This statement is confirmed by what occurred before the flood, and in

the days of Sodom. It was also true as regarded that generation living when Messiah appeared. The words of the prophets were unheeded, and the voice of John was not sufficient to convince the people of the approach of heaven's royal Majesty. There were a few in each of those generations who heeded the warning and conformed to the word of promise; but the multitudes rushed on in their worldly pursuits, regardless of coming judgments and met the full reward of their infidelity.

Jesus is our authority for saying that as it was in the days of Noah, and in the days of Lot, so shall it be when he returns to earth. See Matt. 24. The present state of society is such as to strongly foreshadow the moral condition thus foretold.

Again, we are told by the Apostle that in the last days scoffers shall arise, walking after their own lusts, and saying, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation?"—2 Peter 3: 1-5. It is safe to say that most men who claim to be Christian in our day are destitute of faith in the coming again of the Son of God. Indeed, some go so far as to say that his coming is entirely unnecessary. It is claimed that the church can do all the work of converting and saving men without the personal presence of our Lord. But it should be remembered that it was not long after the death of the apostles before the church went into a deep and wide-spread apostasy from which it has never recovered itself. The ministry of to-day takes upon itself a type of religious thought more in harmony with the philosophy of the world than of the oracles of God. The command to "Preach the word," is amended by the new order of things, and the pulpit orations are made up on eulogies of scientists and statesmen.

Anciently, while Moses was with God in the mount, the people went into idolatry, and forgot their obligations to heaven's King. So, while the Prophet like unto Moses is away, having gone to "receive unto himself a kingdom and to return," the people have become indifferent about his return, and their worship takes on a mere human type which does away with the necessity of our Lord's appearing.

Another type of spiritual decline is in the formalism of our times. The Church at large is divided up into petty factions, and a schismatic spirit seems to pervade their deliberations and worship, showing the absence of that spirit of charity which vaunteth not itself, thinketh no evil, hopeth all things, believeth all things, and is not easily provoked. The church is forgetting her true calling, and is conforming to the world, and is increasing in wealth and political power. Hence those who disturb her quiet by earnest appeals to reform are deemed fanatical and are classed with those who see no good in Zion.

These are signs which foretell with clearness the near approach of him who is the Desire of nations, and whose coming is a moral necessity. Without Christ the church will ultimately lose sight of its distinctive work, and cease to be a light in the world; but by his personal presence a change will take place, which shall result in the going forth of the law from Zion, and the word of the Lord from Jerusalem, causing the nations to beat their swords into plow-shares, and their spears into pruning-hooks.

The world's latter-day glory is beyond the coming of our Lord and the resurrection of the dead. Then shall Jehovah return to the people a pure language that they may call upon him with one consent. In those millennial times there will be one Lord, and his name one. The signs of these times are unmistakable that until Messiah comes things will grow no better, but worse. It is therefore the prayer of every true heart: "Even so come, Lord Jesus, come quickly."—*Millenarian*.

NAKED knowledge will be as unserviceable to one in a dying day as a painted fire would be to a frozen body in a cold day.



*The Advent and Sabbath Advocate.*

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JUNE 9, 1874.

JACOB BRINKERHOFF, Editor.

**The Second Coming of Christ.**

No doctrine of the Bible is more plainly taught than that Jesus Christ will come to this earth again. Christianity is founded on the fact of his first advent as the Son of God and his teaching during his ministry. The Jews were in expectation of him, but as they looked for him to come as a King and "restore the kingdom to Israel," then in subjection to the Romans, they did not receive him as the babe of Bethlehem, the Prophet of Nazareth, the Redeemer of sinners; and rejecting him they crucified him on a Roman cross, crying, "His blood be on us and our children." But he was believed on by some to whom he left the blessed assurance that in his "Father's house are many mansions: I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also." John 14: 2, 3. The disciples of Jesus were taught by him to look for a kingdom in the future where he should reign literally and wherein they should have immortality and eternal happiness. He taught them that this would be "in the regeneration, when the Son of man shall sit on the throne of his glory." Matt. 19: 26. He taught many parables to the disciples and the people who listened to him about the kingdom of heaven, directing the mind to the future, and showing them by the parable of the "nobleman going into a far country to receive for himself a kingdom and to return," (Luke 19) that the kingdom of heaven would not be set up until he (the nobleman) would return. Then having received the kingdom and returned, he calls his servants to an account, and apportioned them their reward. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 43.

In the Savior's prophetic history from his time to the end of the world, he says, Matt. 24: 30, "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." And when he was apprehended and brought before the Jewish council, previous to going before Pilate and to crucifixion, he said to the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of God and coming in the clouds of heaven."—Matt. 26: 64. His coming again, which would be the second coming, was made prominent in all his teaching, and although his enemies might crucify him and put him from them, yet he informs them that he will appear again in glory and come to earth in the clouds of heaven, that all would see him, for "as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the coming of the Son of man be."

Then to the disciples who witnessed the ascension of Jesus, their Lord, to heaven, the angelic messengers left the testimony that "This same Jesus, who is taken from you into heaven shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11. The clouds of the atmospheric heavens received him from their view; and again, in the end of the world, or at the end of the age, he will be seen coming in like manner. These Scriptures convey the most direct evidence that Jesus Christ will make a second advent to this earth, and that that com-

ing will be a personal, literal one. The proofs are too plain to admit of the idea that his coming will be a spiritual one, or that the coming of Christ comes to every individual at his death. Death is plainly said to be an enemy, (1 Cor. 15: 26) while Christ is a friend, and his coming would be a friendly act to take his people to himself. The idea conceived by the mind of Christ's coming is that of a personal one, as something real and tangible.

After Jesus had ascended to heaven the work of teaching the gospel devolved upon the apostles, who taught that the coming of Christ the second time is the time and the event of the realization of the Christian's hope. They continued to teach, as their Master had taught them, that sinners must repent toward God, believe in the Lord Jesus Christ, be baptized in his name, and that their sins should then be blotted out when the times of refreshing should come from the presence of the Lord, when he should send Jesus Christ whom the heavens must receive until the times of restitution of all things. Acts 3: 19-21. The blotting out of sins is one of the important events transpiring at the coming of Christ. He is now in heaven at the right hand of God, pleading the merits of his own blood in behalf of sinners, and at the great day of the atonement the sins of his people will be blotted out of the book of remembrance, and the times of refreshing, or restitution of all things spoken of by the prophets, shall be entered upon.

Paul, the apostle to the Gentiles, wrote to the Thessalonians, (2 Thes. 2,) directing their minds to the future for the coming of the Lord, and that the day of Christ was beyond the days in which they lived. His exhortation to them commenced with beseeching them "by the coming of our Lord Jesus Christ," which doctrine must have been very dear to them. He says, "That day shall not come except their come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God showing himself that he is God." There came a great apostasy in the church, and the papacy, the Roman Catholic Church, arose, with the Pope as its head, "the man of sin," who has run a long course; the same who in the 8th verse is called "that Wicked, whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." This "man of sin" has suffered the consumption of his power almost entirely, and soon the Lord will destroy him utterly with "the brightness of his coming."

Paul instructs the church at Thessalonica in regard to the hope of the dead and the faith which should give consolation to the bereaved, telling them that they shall be brought from the dead at the coming of the Lord. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. Jesus comes for his saints, both those who shall be living when he comes and those who are sleeping in him. The trump of God awakes the sleeping saints, who come forth in immortality from their unconscious sleep, which Paul shows is at the coming of Christ. He gives them a very different consolation from what is offered by the popular preaching of the present time, saying nothing to them to warrant the common idea now prevalent, that at death the soul enters upon a better and higher state of existence, leaving the body to suffer death alone, while the intelligent,

thinking part, never dies. But he directs the mind to the coming of the Lord Jesus himself from heaven, as the time and the event to which their hopes may be realized, and to which they might look for consolation.

Christ's coming will be pre-millennial, that is, the millennium, or glorious reign of Christ over the saints on the earth for a thousand years, will not be until after Jesus' second coming. The idea prevailing with some people that the world is growing better, and the world's conversion is approaching, is neither founded in fact nor in the Scriptures. The Savior likened the days just previous to his second coming to the days of Noah. The people grew worse and heeded no warning of repentance until God's judgment overtook them. So also was it in the days of Lot and Sodom. Paul tells us that the doctrine of the world's conversion is a fallacy, for he says that when it shall be said, "Peace and safety, then sudden destruction cometh," and the day of the Lord is close upon us. 1 Thess. 5.

The importance of the coming of Christ is made prominent by the apostle, who teaches that at the second coming of Christ the last trump will sound, and the archangel's voice will be heard calling to life those who sleep in Jesus, when the living saints will also be changed to immortality and ascend with him to the mansions of glory. 1 Cor. 15: 51-55. Jesus' second coming ushers in the resurrection of the saints, at which time the kingdom of God will be set up. Without his coming there would be no resurrection, and death would be an eternal sleep. His resurrection is the pledge of the resurrection of the saints, who, with the living righteous, will be changed to immortality and enter with him into rest.

The doctrine of the second appearing of Christ has been held by the church ever since his ascension to heaven, and it is the event which consummates her hopes, terminates her sorrows and brings her eternal repose. He comes in glory, accompanied by all the heavenly host. He comes as King of kings and Lord of lords, to rule the nations with a rod of iron and to break them in pieces as a potter's vessel. Ps. 2: 9. Rev. 2: 27. At his coming vengeance or punishment falls on "them that know not God and obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1: 8, 9. Both sin and sinner will be destroyed and the earth will be restored to its paradisaical beauty and glory, forever to be the abode of the redeemed—the kingdom of God.

The coming of Christ is said by some to be at death—that Christ comes to every person at his death. But there is only one second coming of Christ, and this view would make as many comings as there are deaths; and it is contrary to plain Scripture declarations and opposed to the language used. Christ is the life-giver, while death is the opposite and is an enemy. Christ comes to destroy death (1 Cor. 15: 26) and him that hath the power of death, (Heb. 2: 14) and in the new earth there shall be no more death. Neither is conversion the second coming of Christ, for that would make a multitude of second comings, of which there can be but one. Not can the second advent of Christ be called a spiritual one. The language employed is too definite to admit of anything but a literal rendering.

But it is said that nothing can be told in regard to the time of that event, for "of that day and hour knoweth no man, no, not the angels, neither the Son, but the Father." Mark 13: 32; Matt. 24: 36. Though we may not know the exact time of the event we are bidden to watch. lest coming suddenly we be found sleeping; and that day come upon us unawares, for as a snare

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shall it come upon the world. Mark 13: 36; Luke 21: 34, 35. If nothing could be known about it the Savior would not have given such careful injunctions to watch for it. Jesus gave his disciples a prophetic history of events which would transpire in the world, and says: "When ye see these things come to pass know that it is near, even at the door." Most of these predictions are now fulfilled, and, trusting the Savior's words, we may know that his coming draweth nigh. The day of the Lord, which is ushered in by Jesus' second advent, is represented as coming as a thief in the night. But Paul says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4. Why? because they are watching; watching the signs of the times, by which we may know that he is near. At the time of the first advent the Jews were in expectation of it, for they knew that the prophetic periods relating to that event were expired. Simeon waited to see "the consolation of Israel," for he knew that his coming was at hand.

The day of the Lord, or the coming of Christ, comes unawares, or as a thief, upon the world, or the wicked, because they have no faith in the event, and consequently are not looking for it; and to many of the professed Christian world he will come unawares too, for they are looking for the world's conversion before his coming. Many of the professed disciples of Christ are joining with the scoffer in saying, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Pet. 3: 4. But as in the days before the flood, they kept on with their business and worldly pursuits, and knew not until the flood came and took them all away, so shall it be in the day when the Son of man shall be revealed.

A blessing is pronounced on those who are watching. "Blessed are those servants, whom the Lord, when he cometh, shall find watching." "Be ye also ready, for in such an hour as ye think not the Son of man cometh." And unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9: 28.) The revelation of Jesus to John closes with an announcement of his coming, and a response of John as it were, "Even so, come, Lord Jesus." And in verse 12 he announces that when he comes, he brings his reward with him, "to give to every man according as his work shall be." Happy then will it be for those who have made him their refuge, have loved his appearing, and in that day shall be able to say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

### A Sabbath on Mount Olivet.

J. L. BOYD.

BRO. BRINKERHOFF: It occurs to me, while keeping lonely Sabbath here in Philadelphia, to-day, to relate to our Sabbath pilgrims a Sabbath experience on the famous Mount Olives.

The morning here referred to, awakening before daylight, felt impressed by the Spirit to go forth from the city of Jerusalem and hold communion with the Lord on the top of the mount. As soon as the morning gun announced to the sentinels at the gates to open them, stood ready at St Stephen's gate, to go out. This gate is nearest to the mount, in the eastern wall of the city, identical with the "sheep gate" in the days of our Savior. Passed by the Gethsemane garden, and slowly clambered the steep ascent of seven hundred feet above the city's height, and at length reached the summit just as the sun

emerged above the fops of the distant Moab Mountains. At the foot of the mountains apparently, in fact some miles intervening, flowed the Jordan River, shining like a silver thread in the sun's rays between its green fringe of trees until it was lost in the dull and leaden-like waters of the Dead Sea of Sodom. In whatever direction, east, west, north, and south, we turned our vision, what a panoramic view of grandeur and sublimity met our gaze! In the east, over the vast garniture of rocks, was "the wilderness of Engedi," where David hid from the pursuit of Saul. South was the far distant desert of Arabia and Edom, and in the midst of intervening rocks were nestled the towns of Hebron and Bethlehem. West and south-westward, over the mountains on that side, could be discerned Gaza and the fertile sea-coast of Philistia, on the Mediterranean; and as the eye traced northward, Jaffa (or Joppa,) and Mount Carmel came in view, while in the north-west corner bounds of Palestina was descried the mountains of Lebanon, lifting their snow-crests 11,000 feet above the sea level, and distant, in an air-line, 120 miles from Olivet. Mount Hermon, north-eastward (10,000 feet elevation), could also be discerned; also Mt. Tabor, where tradition locates the place of our Lord's transfiguration, a mountain isolated in the midst of the Plain of Esdraelon. Altogether, in their associations and the outlook, this is the most sublime spot that earth can afford to a Christian's gaze, and the mind contemplate with "researchings of heart."

Here, where Jesus disappeared from earth—where his footprints last impressed its soil—the prophet Zechariah (14: 4) predicts that "his feet shall stand" in that day when he re-appears for the redemption of those who have waited for him; when his trumpet shall sound the recall, both those "who sleep in Jesus" and those who "are alive and remain" will respond to the Master's summons.

All nature around the mount was quiet—the stillness of the Sabbath rest was unbroken—and not even a restless Arab was in sight anywhere. Here, on this spot, a depth of the realization of the approval of those who love his commandments gave a satisfaction unspeakable—a sense of restful repose in him; a trustfulness that our "eyes shall," here, some day, "see the King in his beauty." The busy stir of the city below could not reach us. In one of its quarters, the Jewish, the Sabbath quiet is not broken, except the going to-and-fro the synagogue, to hear the reading of the "law of Moses." The Mohammedan day of public observance is Friday, and the various denominations of Christians observe Sunday; so that in Jerusalem, now-a-days, three days are professedly observed by the three sects of Mohammedans, Jews, and Christians, severally on the sixth, seventh, and first days of the week. But here, resting under the thick shade of one of the not numerous olive trees, our rest was grateful, and our hours profitably spent in perusing the Scriptures' testimony regarding the Sabbath and the promises of the return of the "Lord of the Sabbath." It was a day never to be forgotten. Truly it was a Sabbath days' blessing and refreshing to our pilgrim spirit.

### Speak often to Each Other.

"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 feared the Lord and that thought upon his name."—Mal. 3: 16.

Dear reader, are you one of that number who often think upon the name of the Lord? There was once a time when "God saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was only

evil continually."—Gen. 6: 5. God then determined to destroy man from the face of the earth. Noah and his family were the only ones that were saved from death by that destruction which came upon the world of the ungodly. These eight persons were obedient to the commands of God, and were willing to work out their own salvation by unwavering obedience to him who was able to save them from destruction. They entered into the ark as God had commanded, and thereby they were brought safely over from that world that was then lying under condemnation and ready to be destroyed by the hands of God for their great transgressions against his laws.

But we are informed that "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter 3: 7. This coming day of judgment, of which the apostle speaks, is now drawing fearfully near. Very many of the signs given us by which we might know that the great and terrible day of the Lord is close at hand, are already in the past. Dear reader, are you prepared for this coming day of destruction of ungodly men? Will it come upon you as a thief in the night? Is there no ark now ready to take us safely over from this present world that is doomed to destruction, and land us on the shores of that world of glory? to that city which hath foundations, whose builder and maker is God? Heb. 11: 10. Yes, dear brethren, we have an ark in which we can trust. The ark in which Noah entered brought him safely over and landed him on Mount Ararat. But this ark brought Noah and his family from a world that perished by water into a world in which sin and iniquity abound, and which is reserved unto a day of destruction. The ark that is prepared for you, dear reader, is one that you can trust. It has made one voyage down through the dark portals and flood-gates of death and came out safe and sound, and is now floating on the ocean of eternal love. This ark is the ark of safety, Christ Jesus—the Lord of life and glory.

Dear brethren and sisters, let us rejoice to think that we, who are trying to live in such a manner that we shall be accounted worthy of a home in the new earth, are again permitted to speak often one to another through the columns of the ADVOCATE. May God's blessing rest upon it, and may the truth continue to shine forth from its pages. Brethren and sisters, may we all prove faithful soldiers and sailors until we reach the haven of eternal glory. Yours in hope of eternal life,

S. C. B. WILLIAMS.

Denver, Mo.

BE SOBER.—It is not merely against "excess of wine" that the apostle warns us, but excess in every thing;—against all extremes, excitements, feverishness—fruits of an unbalanced mind and an uncontrolled unregulated spirit. Self-restraint, self-denial, moderation in all things, calmness,—these may well be included under the words "be sober." Non-conformity to the world,—rejection of its vanities, follies, feasts, pleasures, revellings, these are also included. Be temperate in all things. Mortify your members which are upon the earth. Beware of any temptation that would betray you into an unsteady, feverish state of mind, and throw you off your balance and your guard. For the Lord is at hand!

God often uses worldly trials to smooth and brighten us, till we reflect his glorious image; and not till then are we fit for the heavenly temple.



To the Faithful in Christ.

DEAR BRETHREN: Do we realize the blessedness of God's holy day of rest? Are we keeping it sacred to the Lord in holy devotion? When the busy labors of the week are hushed in silence and all labor for the time is suspended, then, oh then, are our minds free from the contamination and gratifications of the things of this life? Are our minds carried across the tumultuous waters into the bright world of glory, where the beautiful landscapes, sparkling waters, and the pearly gates of the dazzling city will charm our hearts with its lustrous brightness and balmy sweetness? It soothes the broken heart and calms the troubled mind. How often are we sad and feel dejected. Yet, if we cast our minds, by an eye of faith, to that world of glory which is to come, it will work as a charm to bring us back to the holy consolations of peace, which alone is found in Jesus. Oh, may our hearts be enabled to sing:—

Come all ye nations, now take heed,  
And mend the breach that Satan's made,  
And keep that holy day of rest,  
Which God has sanctified and blessed.

Upon it meet to sing and pray,  
And speak of that eternal day,  
When free from toil, and pain, and cares,  
We'll reign with Christ a thousand years.

The man of sin did think to change  
The law of God, but all in vain;  
For few there were who always would  
Hold forth the law as just and good.

Then do not trample under feet,  
The day God did his work complete.  
He sanctified it, made it blessed,  
That man, the creature, might have rest.

Oh, bless the Lord, that he has given  
A sacred day in every seven,  
A day which he has made and blessed,  
To show that creature, man, needs rest.

A. L. J. WILLIAMS.

Denver, Mo.

Seek First the Kingdom of God.

"SEEK ye first the kingdom of God and his righteousness and all things else shall be added unto you." Matt. 6: 33.

What is the kingdom of God? Some say the church. But the Scriptures do not so teach us in the text under consideration. We are taught that the kingdom is something to be desired; hence, not in our possession. The kingdom was promised to Abraham, Isaac, Jacob, Daniel, and to all the prophets and apostles. In the language of Christ's sermon on the mount, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And again, "Blessed are the meek, for they shall inherit the earth."—Paul says, "Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15: 50.

The church is now in a state of flesh and blood. She walks in mourning, she is not the kingdom, neither is she in the kingdom, nor will she be until Christ appears the second time: for it is written that he "shall judge the quick and the dead at his appearing and kingdom." 2 Tim. 4: 1. When Christ comes the kingdom comes, and with it the reward which he has promised. The greatness of this kingdom is under the whole heavens; (Daniel 7: 27) not over any part of it. The glory of God shall cover the whole earth as the waters cover the mighty deep. The curse will be removed. "Instead of the thorn shall come the myrtle tree: instead of the brier shall grow the fir tree." Then, as David says, the earth shall produce her increase. Yes, all shall bear the image of perfection. How magnificent, how grand, and glorious! The rocks and mountains gone, seas and oceans dried up, the rough places made smooth, and all an Eden of love! Christ, the great King, reigns in righteousness. His dominion is an everlasting dominion.

In this kingdom none are poor, all are rich, and are happy forever. Oh let us be wise and seek this kingdom, that when the Master comes we may be accounted worthy of an abundant entrance, and forever live and reign with him on the earth restored.  
AMOS HOAGLAND.  
Coral, McHenry Co., Ill.

Can God's Commandments be Kept?

THIS may appear a superfluous question, one that is calculated in itself to reflect discredit, not only upon the law, but on God himself, the author of the law. To call in question the possibility of keeping the ten commandments, that law which is the foundation of the moral government of God, is certainly a work not very commendable. But still we find there are those who dare presume that all ten of God's commandments cannot be kept. A remarkable instance of this kind was recently brought to my notice. One of our sabbath-keeping sisters attended a meeting carried on under the auspices of the Baptists. The minister urged all to give in a testimony, saying that by keeping silent would be denying the Lord. "Of course it was necessary to be brief." The sister referred to, not wishing to be considered as "denying the Lord," arose and said, "I love my Savior and am striving to keep all of his commandments;" to which the minister replied, "Sister, you will not get to heaven by striving, and it is of no use for you to try to keep all ten of the commandments: it cannot be done." Now such an unchristian attack upon the profession of another, such a wholesale slaughter of the law of God as this, would not be worthy of notice had it not come from one whose professed calling is to preach the gospel and teach sinners the way of salvation.

Let us contrast this teaching with the word of God. Said Jesus, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able."—Luke 13: 20 Again he says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."—Matt. 7: 21. Peter says, "Wherefore, the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 1 Peter 1: 10, 11. So much upon the necessity of striving and being diligent in the Master's service in order to be saved in the kingdom of God.

Can all of God's law, the ten commandments, be kept? The minister referred to says no. But what saith the word? "To the law and to the testimony; if they speak not according to these it is because there is no light in them." "How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live."—Luke 10: 26, 28. "And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments."—Matt. 19: 16, 17. Query: Did Christ command the young man to do an impossibility in order to have eternal life? One of two things is true, he did, or else the commandments can be kept. We prefer the latter.

I presume no one would dare to say that it is impossible to keep those precepts which say,

"Thou shalt have no other gods before me," "Thou shalt not kill," "Thou shalt not steal," or that it is not *sic* to violate them.

Reference is undoubtedly made to the fourth commandment, which says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the sabbath of the Lord thy God." But James says: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."—James 2: 10. I once heard a man remark, after I had concluded a lecture on the perpetuity of the law, "I do not want to live in a community where the law of God is not kept." Just so; do away with the obligation of God's law and what have we to protect each other's rights, or to govern us in our duties to our Creator? Hence, Jesus declared, "I came not to destroy the law." God's word contains a warning against those who would deceive us by impeaching our righteousness.—"Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." 1 John 3: 7. "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God that we keep his commandments, and his commandments are not grievous." 1 John 5: 2, 3. We might quote a multitude of similar texts, but this will suffice.

We are told that we cannot keep the law, but are saved by grace. It is true that we are saved by grace, but does this release us from the obligation of the law? Suppose I steal a horse and thus violate one of the statutes of Iowa. I am a condemned criminal, but the Governor pardons my past offences (I am saved by grace); does that give me the liberty to steal all the horses I have a mind to? or does it abolish the statute making it a crime to steal? Surely not. Man has violated God's law, and is a condemned criminal. The gospel comes in and offers pardon, salvation by grace; does this abolish the law, or give us liberty to violate it? Never! The law remains the same, our relation to it is changed, in that, through Christ we are pardoned for past transgressions. Hear what Paul says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet. For I was alive without the law once, but when the commandment came sin revived and I died." Rom. 7: 7-9. Again: "Do we then make void the law through faith? God forbid: yea, we establish the law."—Rom. 3: 31.

Incorporated in the bosom of this law is the precept enjoining the observation of the Sabbath, the seventh day, the day on which God rested. A blessing is pronounced upon them that keep it—"Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."—Isa. 56: 5. Dear reader, let us be found keeping the commandments of God and the faith of Jesus, that we may have a right to life's fair tree, enter the golden city, and forever share the joys of the kingdom of God.  
J. H. NICHOLS.  
LaPorte City, Iowa.

What Shall it Profit?

IN this practical age, the mental occupation of most men is the comparison of values. The laborer compares his work with his wages; the merchant studies the markets; the farmer balances his harvest against the outlay necessary to produce it. The Savior of men appeals to a familiar principle and method of action in the human mind in the question, "What shall it

profit a man his own soul? The supplicants were possible and palaces beautiful a Friends blo him with study emp all this, as He loses his vessel on th has failed, rubbish; o and is fit o argument l pared pres enjoyment wishes is g ished. Th was to con The deepo fessed by l of pardon with God, death, the seeking th man loses child of G they are th that beam of spiritual worldling such as the pall on his have delu cannot be statue do furs. Joy foun tain, largely in Men have and exult death. T to open in cold as th gush forth will give springing pursues th sooner or who came puts his man's jud to answer

How pl dom will planet ca reign! T will soon of his glo told by h his promi to sea and the earth it falls up and vigor What sw tian's pat him up to every did behold th dom, all and a hal Its divine to our em ise, and p Christ sh



profit a man if he gain the whole world and lose his own soul."

The supposition is couched in the strongest terms. On the one hand, the man gains, if that were possible, the whole world. All its lands and palaces are his in fee. All things rare and beautiful and costly are poured into his lap. Friends bless him with their love, art regales him with her pleasures, and conversation and study employ and improve his mind. But amid all this, as the obverse picture, the man perishes. He loses his own soul, and is cast away, like a vessel on the wheel in which the Maker's design has failed, and which is cast into the heap of rubbish; or like salt which has lost its savor, and is fit only to be cast into the street. The argument is far stronger than if it merely compared present gain with future loss, or present enjoyment with future pain. The object of his wishes is gained, but the man himself has perished. The garment is woven, but the form it was to comfort and beautify is dissolved in ruin. The deepest wants of human nature, wants confessed by heathen and Christian alike, the want of pardon, of moral cleansing, of communion with God, of comfort in sorrow and support in death, the world can do nothing to supply. In seeking the world and neglecting these wants, man loses the power of enjoying the world. The child of God enjoys earthly blessings because they are the fruit and pledge of a personal love that beams on him from heaven, and a means of spiritual blessing to himself and others. The worldling finds a low natural pleasure in them, such as the beast finds in his fodder, until they pall on his taste and he hates them because they have deluded and mocked him. Happiness cannot be put on like a garment. A marble statue does not become warm by robing it in furs. Joy springs from within. It is a perennial fountain, flowing alike in heat and frost. It is largely independent of outward circumstances. Men have sung for joy amid the rising flames, and exulted with joy unspeakable in the jaws of death. This well-spring of joy, Jesus proposes to open in every heart. Though it be hard and cold as the rock in the desert, the stream will gush forth at his bidding. "The water that I will give him shall be in him a well of water, springing up to everlasting life." The man who pursues the world and neglects this offer dies sooner or later of thirst. Is it strange that he who came down from heaven to make this offer puts his question confidently, relying on every man's judgment, when the case is fairly stated, to answer it aright?—*Christian Statesman.*

### Kingdom of God.

How pleasant is the thought that God's kingdom will soon be here; will soon be set up on this planet earth, where sin and wickedness now reign! That his oath and promise to the fathers will soon be accomplished in the grand unfolding of his glory in the "times of restitution," as foretold by holy seers of old! That the dominion of his promised kingdom will soon extend from sea to sea and from the rivers even unto the ends of the earth! How sweet the promise! How gently it falls upon the Christian's ear! What courage and vigor it imparts to the believing, toiling heart! What sweet fragrance it scatters along the Christian's pathway! How it strengthens and nerves him up to meet every opposition and to surmount every difficulty! When with an eye of faith we behold the glory connected with the coming kingdom, all gloom, sorrow, and sadness disappears, and a halo of light encircles our very existence. Its divine rays pierce the folds of darkness, reveals to our enraptured vision the golden bow of promise, and points us to a land of unending joys, where Christ shall ever reign over all.—*Selected.*

### 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. Hancock.

BRO. BRINKERHOFF: Having been absent from home for more than two months past I have not met with the *ADVOCATE* since its revival until within the last week, while putting up with Sister Nelson, of Florida, Mass., it has been my privilege to listen to the reading of the first four numbers of the present volume; and I can truly say that as the heart-cheering letters from the dear saints, and the report of the labors of God's dear servants, greet my ears, they find a ready response in my poor heart. Hallelujah! I love this blessed work, and I have for many years. My health is feeble and my outward vision is obscured in darkness, but glory to God! the light of life shines sweetly within, and I am living in fond anticipation of that glorious soon coming day, when the eyes of the blind shall be opened and all the ills of mortal life shall be forever done away; and I am striving through grace so to labor in the service of my blessed Master that I may see his pleasure prospering sweetly with me; and while I know that human strength is but perfect weakness, I am cheered with the assurance that in the Lord Jehovah is everlasting strength. In a letter which I received from my wife a few weeks ago she remarked that the *ADVOCATE* had revived again, better than ever; and as I peruse its heart-cheering columns I fully coincide with her in relation to it. And now, dear brother, may the good Lord abundantly bless you in your work and labor of love. I hope I may soon be able to forward something toward helping sustain our little visitor. To my dear brethren and sisters generally I would say, Let not the interest slacken which already characterizes the *ADVOCATE*, but may it continue to increase. Let communications flow forth from hearts all warm with divine love. Then shall the *ADVOCATE* be just what we would have it, a living preacher from God wherever it goes; and such of you as God has blest with this world's goods, do not let the cause go a begging. We are doing our last work. Oh for resolute, whole-hearted, self-sacrificing men and women of God just now! Your brother in Christ,

S. C. HANCOCK.

#### From Sister Horton.

DEAR BRETHREN AND SISTERS: We have received three numbers of the *ADVOCATE* and are much pleased with the spirit which it breathes. We are very glad to see it again revived, and hope that now the Lord is in the work and that it will prosper. I feel a deep interest in the cause, and realize the necessity of such a medium through which to speak. There is a great anxiety to hear the truth in this vicinity; but alas! though "the harvest is plenteous, the laborers are few." Let us therefore pray the Lord of the harvest that he will send forth laborers; for it seems that if there ever was a time when earnest laborers were needed in the great harvest field, it is now. Oh! cannot each one of us do something toward leading some inquiring one to Jesus. Let it be our daily prayer, "Lord, what wilt thou have me to do?" and doubtless, soon, if we are worthy of it, it will be shown us as it was the good old apostle, how we can work for the glory of the cause of our blessed Master.

My husband is away from home traveling and preaching most of the time, consequently we

are separated a great deal, which is a hard trial to us; but I have the blessed privilege, in his absence, of bearing him up before a throne of grace; and my ears are often saluted with the sweet sound of sinners saved by his labors. And then, too, we have a hope of meeting where the last sinner will have found salvation in the Paradise of God, where there will be no more parting. Oh! let us strive for an entrance there, where the trials of this world will be all forgotten. Your sister in Christ,

L. E. HORTON.

Lawrence, Mich., May 14th.

#### From Sister Whisler.

DEAR BRETHREN AND SISTERS: I am glad to see so many of your names in the *ADVOCATE* and to learn that so many of you are pressing onward. No doubt many of you, in various parts of the country, have assembled at this hour for worship. My heart would rejoice could I again be permitted to enjoy such a privilege. I am situated far from Sabbath-keepers; but the time will soon come when we shall be gathered into one great congregation, where we can join together in praising God. I trust I shall not be absent from that number.

I meet with discouragements, still my trust is in God, who has promised to give us strength according to our day. I feel as though life would not be worth living had I no hope beyond. All around is transient, and we too must soon pass away. But oh, happy thought! the grave cannot always cover its victims. Sin and death will not always hold dominion over the earth. Jesus is coming to give life and immortality to those who have served him here, to remove the curse from off the earth and make it an abode of everlasting happiness. O may I have a home there! May I meet you all there, is my prayer.

MATILDA WHISLER.

Guthrie Center, Iowa.

#### From Sister Bulard.

DEAR EDITOR: This is my first attempt to write for the *ADVOCATE*. I like the paper very much. I love Jesus and am trying to be a good Christian, that I may be found ready at his coming to enter the kingdom which he has promised to the faithful ones, where I shall be clothed with immortality and enjoy eternal life. I am 13 years of age, and have been in the service of my Lord and Master 3 years, and I have not grown weary in the Christian work. I find God's grace sufficient. Praise his holy name!

MINNIE L. BULARD.

Coral, Ill.

#### From Bro. Ballenger.

DEAR BRETHREN AND SISTERS: I feel it a duty to live a Christian life, and am striving for a home in the kingdom of God. I believe that Jesus is soon coming, and I want to live so that when he comes to reward his people I may enter into his kingdom and forever to remain where there will be no more dying nor troubles, and where there will be no persecution. I intend to be immersed at the first opportunity. I am 19 years old. My parents have joined the Advent church and have been immersed. I am glad I have the privilege of reading the *ADVOCATE*; it encourages me to press on to that goodly land. May the Lord bless us all. Let us all stand firm, and put on the whole armor! I feel like pressing on, and am determined to live religious, let the world say what it will. Yours in hope of eternal life,

J. E. BALLENGER.

Martinsville, Mo.



## The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, JUNE 9, 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.

A REVIEW on the Sabbath question of the arguments of an objector to the claims of the seventh day Sabbath, will appear in our next issue. Reviews of opponents are a very good way of presenting the truth on Bible subjects. Many persons are convicted of the truth sooner by having objections taken out of their way than by the arguments in favor of it.

TRACT.—The article on the Second Coming of Christ, in this No. of the *ADVOCATE*, will in a few days, be printed in tract form and be ready for distribution as soon as ordered.

It is cheering to hear from the young Christian, the youths who have lately started in the service of the Lord, and to read their letters in the *ADVOCATE*. Those who start young in the Christian life receive divine strength for life's journey which is of great service to them, and they have Christian advantages and privileges which they might not receive if they put off to serve the Lord till the cares of life oppress them. "Remember thy Creator in the days of thy youth." Let us hear from the young Christians. May God bless them.

### Report of Grove Meeting.

THIS meeting was held near Altovista, Daviess Co., Mo., commencing on Friday, at 4 P. M., May 29th, and continuing over Sabbath and First day. We expected Brn. Dugger, S. C. B. Williams of Denver, and others to be with us at this meeting, but in this we were disappointed. We received a letter the day before the commencement of the meeting from Bro. Dugger stating that he was sick, and unable to attend. Though the season was a busy one for farmers yet a number of the brethren and sisters collected upon the ground at the time appointed for the commencement of the meeting. It was opened with appropriate remarks on the object of the meeting by Bro. Rogers, and he was followed by Bro. Leard, who spoke on the necessity of prayer. This was followed by remarks from other brethren. Near the close of this meeting Bro. Leard arose again and made a proposition to the members that they make this meeting a special object of prayer for a revival of God's cause in our midst, stating at the same time, that as many as were willing to enter into this vow, should come forward and show the same by giving us their hand. All the brethren and sisters present entered into this vow. This meeting was then brought to a close. And I must say that it was one of special interest to the brethren and sisters present.

Sabbath morning dawned very beautiful, and gave prospects of a pleasant day. At an early hour Sabbath-keepers, as well as others, commenced to collect upon the ground. I might say here that the church in this vicinity is somewhat scattered, and it is not very often that at any one meeting we have a full attendance, and consequently we hold our meeting at several different places for the accommodation of the brethren; but on this occasion we had a full representation. We had a good social meeting in the morning, after which Bro. Wm. C. Long addressed us from the words of our Savior, "Thou shalt worship the Lord thy God and him only shalt thou serve." He showed that true worship

is an expression of love, but that there is a vain worship as well as a true one, &c. After the fore-noon services were concluded the most of the audience remained and partook of refreshments on the ground. In the afternoon we had another social meeting, after which we preached a discourse from 2 Tim. 2: 11-13. This concluded the services of the day.

Early Sunday morning the people commenced to assemble on the ground. At 11 A. M. we spoke on the subject of the Sabbath to a large and attentive audience. At 3 P. M. the people assembled on the banks of Grind Stone Creek to witness the celebration of the solemn ordinance of baptism. Three willing souls went down into the water and were buried with their Lord in baptism. May they, by the grace of God, continue faithful, and receive a crown of life that fades not away. I was forcibly reminded while at this stream, that within a few rods of the place where I immersed these individuals, I was immersed nearly seven years ago by B. F. Snook. From this we repaired once more to the grove where we preached a discourse from John 3: 14, 15. This closed our grove meeting. Throughout all the meetings good order and harmony prevailed, four were added to the church, the brethren encouraged, and we hope seed was sown that may yet bring forth fruit unto eternal life.

A. C. LONG.

Winstonville, Mo., June 1st, 1874.

THE Pope of Rome, Pius IX, was eighty-one years of age on the thirty-first of May. Some accounts say 83 instead of 81.

AN official return of the number of Old Catholics in Germany has been made. In Baden the number reported is 10,000; in Bavaria, 15,000; in Prussia 20,000. The total for the empire in May, 1873, was 50,000.

A DELEGATION representing 40,000 Mennonites in Russia, have applied to the United States Senate for legislation preparatory to a settlement of those people in this country, who must emigrate from Russia prior to 1881 or else perform military service, which is forbidden by their religious tenets.

RELIGIOUS STATISTICS.—The following figures from Prof. A. J. Schem's Statistics of the World for 1873, will be of interest: In North and South America, out of a population of 84,500,000, there are 47,000,000 Roman Catholics and 30,000,000 Protestants. In Europe, out of a population of 301,000,000 there are 147,000,000 Roman Catholics, 71,800,000 Protestants, and 70,200,000 adherents of the Greek Church. In Asia, out of a population of 794,000,000 there are 4,700,000 Roman Catholics, 1,800,000 Protestants, and 8,500,000 adherents of the Eastern Churches. In Africa, out of a population of 192,500,000, Roman Catholics number 1,100,000, Protestants 1,200,000, and adherents of the Eastern churches 3,200,000. In Australia and Polynesia, out of a population of 4,400,000, there are 400,000 Roman Catholics, and 1,500,000 Protestants.

TOBACCO.—We do not propose to enter into any controversy with those who use tobacco, but we must, as public chroniclers, tell them of all the statistical facts that reach us, from time to time, upon this as upon other matters. It is clearly shown, on reliable authority, that in Germany, Holland, the United States and in England, tobacco costs more than bread! a fact which carries a powerful argument upon its face. A startling assertion it is that we pay more for a poison than for the staff of life. An able physician of this city lately declared that tobacco was often the secret cause of the growing affliction called paralysis, and many a person suffers therefrom because he has for years poisoned his nerves with the nicotine of tobacco.—*Boston Globe*.

PROMISES.—A promise should be given with caution, and kept with care. A promise should be made by the heart and remembered by the head. A promise is the offspring of intention, and should be nurtured by recollection. A promise should be the result of reflection. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise delayed is justice deferred.

### Appointments.

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

ELD. G. CRANMER.

### Received on Subscription for Advocate.

\$1.50 each. Stephen Munro, 10-1. John Nichols, 10-1. M J Mullett, 10-1. Nathan Davis, 10-1. Thomas Armstrong, 10-1. J H Nichols, 50cts, 9-8. A G Long, 80cts, 9-14.

### 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.

*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.

*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.