

Advent and Sabbath Advocate.

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

VOL. IX.

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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.

The Harvest.

THE harvest now is ripening,
The time is near at hand,
For all the valiant reapers,
To go throughout the land,
And gather in the harvest,
Throughout the world so wide,
The wheat to put in store-house,
The tares to cast aside.

The harvest now is ripening;
Who will the call obey—
"Go labor in my vineyard,"
While mercy calls to-day?
Then seek the lost and perishing,
Through lanes and by-ways go,
Remembering the prophet said,
"Beside all waters sow."

The harvest still is ripening;
Who will with gladness bring,
The sheaves that they have gathered,
And give them to the King?
And who will come with nothing,
Save chaff and withered leaves,
To give the King of glory
Instead of fruit and sheaves?

The harvest now is ripened;
Thrust in your sickle keen,
And gather to my storehouse
All who have faithful been.
The tares are bound in bundles,
And in the fire thrown—
The harvest time is over,
All reaped what they have sown.

A. R. M.

Marion.

What is the Soul?

LEWIS LWACH.

SOME tell us that it is immortal, and cannot die. Nevertheless the Bible plainly declares in Ezek. 18: 4, 18, "The soul that sinneth it shall die." Now here are two statements, one is entirely opposed to the other. Then let us go to the word for the truth of it, and abide by the same, if it should spoil all our theories. The faith we are called upon to exercise upon this subject is not a blind faith based upon no evidence. The faith that God requires is a belief of his word.

The soul, what is it? This question is often asked. The Bible must decide the question. On the subject much of the difficulty has arisen on account of not adhering strictly to the testimony of God's word. Hence, can it be possible that the Bible has left us in the dark on the subject? we think not. This was almost the first subject that called my attention, something over twenty

years ago, to search the Bible with much earnestness, and I feel thankful for the light I have received on this and all other Bible subjects. It is a mystery to me how Satan has kept this fable so long from detection, and caused so many to believe that the soul is deathless, that death is simply the separation of body and soul, that the soul is immortal and cannot die. There is the commonly received opinion, that the soul is a something wholly distinct from the man formed out of the earth; a supposed something in man which has been undiscovered by human perception, and baffled the researches of all human skill to conceive in what part of man the supposed soul resides. To prove by human reason a supposed existence of what we have no positive proof of, is proving exactly the reverse of what is wanted to establish the supposed supposition, having no divine proof for its authority. The difficulty with most of us is, not being content with the measure of divine truth which has been given us.

Now let us take particular notice that the word soul is found first in Gen. 1: 20, and is applied to fish. "And God said, Let the waters bring forth abundantly the moving creature that hath life" (margin "soul"). The second time the word soul occurs is in the 30th verse, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life" (Hebrew a living soul. See marginal reading.) From this scripture we learn that all the animals are "living souls." These are facts from the word of God, and not human opinions. This fact should not be forgotten; we cannot better it, nor dispute but that it is correctly stated when it is thus applied. He who formed the animals knew best what to call them, and made no wrong statement when he named each "a living soul." The word soul in the Bible is commonly applied to all living creatures. Says Job 12: 10, "In whose hand is the soul of every living thing, and the breath of all mankind." Again, the term soul does not apply exclusively to man. Rev. 16: 3, "Every living soul died in the sea." These are positive statements, clear facts from God's word, and why not be content with what he has been pleased to reveal to us?

It appears to me that a great gain would be obtained if less appeals to uninspired and dying men's testimony, and more reliance on God's word were the practice; and more study to hear what the spirit of truth saith. According to Job, man in a dying state is addressed in language which shows his soul is consigned to the grave at death. Job 33: 19-22, when speaking of man in a state of sickness, says, "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain, so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen doth stick out. Yea, his soul draweth near unto the grave, and his life unto the destroyers." What! the soul draweth near unto the grave? is that so? yes; then the soul dies, not being immortal. Let us hear what David says: "All they that go down to the dust shall bow before him: and none shall keep alive his own soul."—Ps. 22: 29. How can it be con-

cluded from such passages of God's word that the soul is immortal and cannot die.

The Bible never represents man in a conscious state between death and the resurrection. It is a mistake which the popular idea has entertained of the soul's immortality. The Bible records thousands of men who have died, and yet there is not a single fact to justify a belief of the soul's immortality, nor the separate existence of the soul from the body at death. When we see by the Scriptures that we are not immortal, we begin to inquire how we can obtain immortality. What saith the word of God? "By patient continuance in well doing seek for glory, and honor, and immortality."—Rom. 2: 7. Again, note another declaration of David: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89: 48. Does not the import of this language imply that man is destined to die, and he cannot deliver his soul from the grave? Again, David complains thus: "Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted from my youth up." Ps. 88: 14, 15. Read the whole Psalm. What says Peter concerning the death of David? "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried. . . . David is not ascended into the heavens." Acts 2: 29-34.

In this consideration of the soul let us turn to Gen. 2: 7, which is the third time in the Bible the word soul occurs, and is its first application to man. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." When we let the Lord mean as he says, how plain is the reading of this verse. It was the man, made of the dust of the ground, who becomes a living soul; not that God made a living soul and put it into him. Man and beast have all one breath. Eccl. 3: 19. God created the beasts by his power as well as man. All things live in and by him. "In whose hand is the soul of every living thing, and the breath of all mankind." God is immortal—"He only hath immortality." 1 Tim. 4: 16.

Why is the Bible silent on the immortality of the soul, if it is truth? But we are told by popular writers, that "The soul, the real man, lives in the body just as a man lives in a house. When the house is carried away by a flood, or burned up, or it becomes old and falls to pieces, or anything else happens so that the man cannot live in it any longer, he chooses a home somewhere else and goes to live in that. So your soul must move away at some time and leave the body." We very often hear the following phrases from the pulpit, "immortal souls," "never dying souls," "deathless souls." Sermons and prayers are greatly seasoned with these phrases; but they are not to be found in the teachings of the Bible. Another writer tells us: "The Creator has given us these bodies to be our habitation—a dwelling adapted to our highest comfort and welfare. Our individual identity does not consist in the body. The body is not the man. The man is really an invisible being; and the body is the house in which he lives. . . . When the house decays he will live elsewhere."—*Philosophy Health*, by L. B. Coles, p. 213. Now let us keep the foregoing popular description of the soul, the real man, in our minds, as we examine the Bible testimony on the subject, and re-

The Seal of the Living God.

WHAT is the seal of the living God? For some years we believed this seal to be the seventh day Sabbath; or in other words, we believed it to be the Sabbath of the Lord. The arguments upon which this belief was based are something like these: 1st, The Sabbath is called a "sign," (Ex. 31: 17,) token or seal. 2nd, The sign or seal of a law is that which points out its authority; and 3rd, The fourth commandment is the only one of the ten which points out the true God who made heaven and earth; hence the fourth commandment is the seal of the law, or the seal of the living God. But for some time past we have changed our views on this subject, our reasons being as follows: 1st, The Bible nowhere calls the Sabbath a seal. Ex. 31: 17 says it is a "sign" between God and his people, (sign a token, to subscribe one's name, *Webster*). Seal has a different definition and meaning (seal, to fix a seal, to fasten, to ratify, *Webster*). 2nd, The seal of a law can be no part of the law; but must be separate and distinct from the law. 3rd, Many of those who keep the seventh day Sabbath are no better than those who do not keep it, hence are the servants of sin, while those who are sealed with the seal of the living God are his servants, (Rev. 7: 3) and consequently the servants of righteousness. Rom. 6: 16.

Now while we would not in any degree detract from the importance of the fourth commandment and man's obligation to obey it to the letter as well as in the spirit, believing as we do that it is unchangeable and perpetual as God's eternal throne,—a sign between him and his people forever, to be kept not only in this age but also in that which is to come (Isa. 66: 22, 23), we do not wish to attach to it an importance of our own imagination unwarranted by the Scriptures of truth. We believe that the Sabbath is able to stand on its own basis, without any of our props or theories to sustain it; and also that the sincere child of God will be as willing to keep it because his Father has commanded him to do so, as though his whole eternal interest depended upon that one act. We believe in a service of love, an obedience that is free and full, coming from a heart that is overflowing with love and gratitude to God, and delights to do his will.

In Isa. 8: 16 we read, "Bind up the testimony, seal the law among my disciples." Reader, did you ever know of an individual in giving a law who would seal it with a part of itself? When Haman was plotting against the Jews it was not sufficient to have the writing done in the king's name; it had also to be sealed with the king's ring. See Est. 3: 12. "In the name of king Ahasuerus was it written, and sealed with the king's ring." "Then the king commanded, and they brought Daniel, and cast him into the den of lions. . . . And a stone was brought and laid upon the mouth of the den, and the king sealed it with his own [commandment? no; with a part of his own commandment? no; but with his own] signet, and with the signet of his lords." Dan. 6: 16, 17. Thus we see that the seal is distinct from the commandment or law which it is to seal; hence, when God says, "Seal the law among my disciples," he does not mean that we should take one part of the law for the seal, and the other part for the thing sealed. "Seal the law;" not a part of it, but THE law as a whole. The seal of God is as distinct from his law as was the ring of king Ahasuerus distinct from the writing done in his name, or the signet of Darius distinct from his command. And with this seal the law is now being sealed among his disciples, and without this seal all our Sabbath-keeping is a fruitless task; it is leaves without fruit, and chaff without wheat.

This mistaken idea of the Sabbath being the seal of God has been the cause of many noble minded Christians passing the subject by unheeded, while it has led hundreds to keep it who know nothing of the pardoning love of God nor the power of the Holy Spirit; but like the poor Roman Catholics, they will do anything, believe anything, whereby they may save themselves. They will keep the Sabbath, travel hundreds of miles to meeting, and give money by the handful; but to seek for pardon for past sins and the gift of the Holy Ghost is something they know not of. Such individuals, and they are many, are a serious drawback to the Sabbath cause among Christians. It is quite popular now even among Sabbath-keepers, to judge a man's Christianity by the amount of money he gives to the cause, while of many it might be said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." It is not always a safe way to judge an individual by what he gives, nor a cause by the amount of money invested in it.

Now let us turn to Eph. 1: 13, and see what Paul designates as the seal of God. "In whom also ye trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed ye were sealed with that Holy Spirit of promise." Here then Paul tells us what the seal is—the Holy Spirit—not the law nor any part of it, but the "Holy Spirit whereby we are sealed until the day of redemption." And without this Spirit or seal Paul tells us in Rom. 8: 9 we are not the children of God. Again, in Eph. 4: 30 Paul says, "And grieve not the Holy Spirit of God whereby ye are sealed." This language is plain too to be mistaken or misunderstood, that the Holy Spirit is the seal of God, and that it is distinct from his law or any part of it, but that with it the law is being sealed among his disciples. When we are thus sealed with "the seal of the living God" we shall be known and owned as his loving and obedient children, bringing forth the fruits of righteousness. Having received the Spirit of adoption we rejoice to do the will of our heavenly Father, and obedience to his law is our delight.

But we receive not this Spirit or seal by the works of the law, as would be the case if the keeping of the Sabbath was the seal, but by believing on the name of the only begotten Son of God. "After that ye believed ye were sealed;" not after ye did so and so, but after ye believed. Thus we see that trust, not a mere belief, in Jesus as the Savior of sinners—as the Son of God—as our personal Redeemer, is the foundation of the Christian's hope. And when we thus believe we receive the seal of God, or the Spirit by which, if we prove faithful, we shall be "sealed unto the day of redemption." But so long as we refuse to confess and forsake our sins, believe on the Lord Jesus Christ, submit ourselves unreservedly to him with a firm purpose to obey all the requirements of God just as fast as made known to us, we need not expect to be "sealed with that Holy Spirit of promise." The Lord will not seal us as long as we cling to one known sin; we must be willing to give up all for Christ before the Father will accept and seal us as his own. "The gift of the Spirit," "Led by the Spirit," "Sealed by the Spirit," "Baptized by the Spirit," are all synonymous terms, and all apply to the one glad time when the blood of Jesus Christ cleanseth us from all sin, and we receive the Spirit of the Lord to bear witness with our spirits that we are his children by faith in Christ Jesus.

Now having before us the plain facts of Scripture relative to what constitutes the "seal of the living God," let us turn to Isa. 8: 16, and with a prayer to God for wisdom think for a few mo-

ments upon the import of the prophet's language. If we read from the 9th verse of this chapter we can have no doubt that the prophet is speaking in an especial manner of the last days. There is a warning here to the inhabitants of earth who take counsel, but not of the Lord; and also words of comfort to those who sanctify him and take him for their portion. In verse 16 we read: "Bind up the testimony [Bind, to tie; to confine; to confirm; *Webster*], seal the law among my disciples." By comparing Ex. 25: 16; 31: 18; 24: 12, we find that the words law and testimony are identical and are both applied to the ten commandments which were placed in the ark and put in the most holy place of the earthly sanctuary; and by turning to Rev. 11: 19 we find that the ark of the testimony is now in heaven; but we have still a copy of the law contained therein in Ex. 20.

Now, Isaiah says, Bind up this law, or confirm it; yea, seal it among my disciples. By comparing the passages already quoted with regard to the seal, with John 16: 7, and Acts 1: 5, we will see that it brings this sealing work down at least forty days this side of the ascension of our Savior, consequently into the gospel dispensation; and if into, why not to the end of, the age or dispensation? Is not this law which Paul says "is holy, just, and good," good for all dispensations? All will acknowledge that nine of the commandments, which constitute the moral law are good for this age, and that in order to be sealed with that "Holy Spirit of promise" we must obey nine of them; but the fourth commandment, the one which says,—"Remember the Sabbath day to keep it holy, . . . wherefore the Lord blessed the seventh day and hallowed it," is of no consequence; it makes no difference whether we obey that or not in the gospel age. But we ask, Where has God said so? Not in all the volume of inspiration is there the least intimation of such a thing; but on the contrary, the Lord has pronounced many blessings upon those who keep his holy Sabbath; and the last blessing in the sacred volume is upon those who keep the commandments of God, not nine of them alone but the commandments as a whole.

The commandments of God and the second coming of Jesus, is the present truth for this present time. Never was there such a waking up on the Sabbath question as there is at the present day. The political as well as the religious papers are agitating the subject, as Paul said of the preaching of Christ, some of "envy and strife, and some also of good will." Never was there a time when the words of the prophet were more literally fulfilled, "Seal the law among my disciples." Yes, God's Holy Spirit is sealing the whole law of God among the disciples of Jesus Christ; and the Sabbath command is in the very bosom of this law. But there is no proof, no authority in this law for a Sunday Sabbath. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

Christian reader, we ask you to give the law of God, and the subject of the Sabbath, your candid attention. Remember the prayer of our blessed Savior, "Sanctify them through thy truth; thy word is truth." David says God's "law is the truth," and the Savior prays for his followers to be sanctified "through the truth;" hence in order to be sanctified and prepared for Jesus' coming it is necessary to obey the commandments of God. And while we would try to render strict obedience to the law, let us not neglect the all important "seal of the living God." Let us seek for truth as for hidden treasures, and pray that God may seal his law in our each and every heart and prepare us for an abundant entrance into his everlasting kingdom.

S. E. BRINKERHOFF.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, AUG. 4, 1874.

JACOB BRINKERHOFF, Editor.

The Seventh-day Sabbath.

WHEN the Author of the universe had brought into existence the heavens and the earth, and had made man and placed him in the garden of Eden, he gave him everything that could tend to his happiness and well being. God made the world for his own glory and made it to be inhabited. He placed man in that most beautiful place, the garden of Eden, to dress it and to keep it, and every institution of good was there for his benefit and service. In Eden he gave the Sabbatic institution. He made it for man, as the Savior declared in his teaching. Adam had labor to perform, and the weekly Sabbath rest was a blessing. God gave the divine example, and founded the Sabbatic institution on that example. He employed six days in the work of creating the heavens and the earth, and rested on the seventh. He blessed this day of rest, and sanctified it, that is, set it apart to a holy use. Gen. 2: 3. Man, though created in the likeness and image of God, was an earthly creature and needed the weekly Sabbath rest, which was given to him as a merciful institution, in which he should rest and be refreshed. The Sabbatic institution was positive and definite, given on a certain day, after six days labor had been performed. The fourth commandment, referring back to the institution of the Sabbath, says: "Wherefore," or for the reason that the Lord made heaven and earth and all things in six days, "the Lord blessed the Sabbath day and hallowed it." Were the day of the Sabbatic institution left indefinite, the institution would be much weakened; but nothing is left incomplete. It is to be observed on the seventh day, after six days of labor—the first Sabbath having been observed on the day following the six in which their author created the heavens and the earth.

The Sabbath was given, not only for a day of rest from worldly labor, but also for a holy day, a day set apart for its hours to be employed in serving God, and having the mind placed on heavenly things, and meditating on things divine. After Adam had sinned and was expelled from the garden of Eden he needed the Sabbath rest more than before it, for his labor or toil was now greater. He saw the justice of God in pronouncing the penalty on him for his disobedience, and no doubt delighted to contemplate the means of grace offered him. It was very fit Sabbath day's employment for Adam and his family to meditate on the promise given, that the seed of the woman should bruise the serpent's head; and all of Adam's posterity need the Sabbath day's rest for the same purpose. And as "the Sabbath was made for man," for every man and all men, it is needed by all mankind for rest and sacredness.

Man being a moral being, that is, possessing a knowledge of right and wrong, or expected to, he must possess a standard of morality. And being accountable to God, there must of necessity be a rule of conduct by which man may know when he pleases God and when he commits sin, which is a transgression of law. Though the ten commandments, or the moral law, was not given in a written form until the children of Israel had gone out of Egypt, yet the principles of the moral law were known before that time and obeyed, and their violation was known to have been sin. This law is called by David a perfect law. Paul calls it holy, just, and good.

James calls it a law of liberty, for he who walks in it, or keeps it is free, the law not holding him in condemnation. This law embraced the Sabbath, for it was one of God's commands, and stands forth in the code of the moral law. Noah recognized the division of time into periods of sevens, and what but the Sabbath would mark the division of time into weeks? Abraham is said to have obeyed the voice of the Lord and kept "his charge, his commandments, his statutes and his laws." Gen. 26: 5. The Sabbath must certainly have been included in the "commandments, statutes and laws" which Abraham kept and obeyed.

That the Sabbath was known and observed from creation through the patriarchal age, and before it is spoken of by Moses, as recorded in Exodus 16: 23, is evident from a consideration of the sacred history. Moses speaks of the Sabbath as an existing institution. He says: "Tomorrow is the rest of the holy Sabbath unto the Lord." And on some of the people going out to gather manna on the seventh day, the Lord says to Moses: "How long refuse ye to keep my commandments and my laws?" Here the Sabbath—the seventh day—is recognized, beyond all cavil, as embraced in the commandments and laws of the Lord. The written law was not yet given from Sinai, but here are "commandments and laws" which God calls his, and the violation of the Sabbath he considered as dishonoring him and a violation of his law or commandments. They were then in existence and known, and kept by those who loved and obeyed God, and Exo. 16: 28 with its connections shows that the Sabbath was known too. This mention of the Sabbath by Moses is very different from the giving of a new institution. It is readily seen that he was reminding the people of what was already obligatory upon them, and of the necessity of its being remembered.

When God had called out the children of Israel from their bondage in Egypt, and had taken them for his own peculiar people he committed to them a code of laws for their government and worship. He gave them a moral law, a judicial law, and a ceremonial law. A moral law to be their standard of right and wrong, to show them their duty to him and to each other. A judicial law founded on the moral law to govern them as a nation or people. A ceremonial or sacrificial law of sacrifices and offerings as a remedial system by which they might find pardon for their sins—a transgression of the moral law of ten commandments. These offerings pointed them forward to the true and veritable atonement of Christ, which could take away their sins, their system of sacrifices being without virtue save its typical nature and the people's obedience to the requirements of God in the remedial system or atonement provided for them.

In giving his laws to the people, God, the great Law-giver, gives them first the moral law, or the ten commandments. This shows their pre-eminence. Before giving his laws to the Israelites from Mt. Sinai he entered into covenant relations with them, as follows: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, . . . And ye shall be unto me a kingdom of priests and a holy nation. And all the people answered together, All that the Lord hath spoken we will do." Ex. 19: 5-8. He then proceeded to give them his laws which they had promised to obey. Amid the sublime grandeur of Sinai and the majesty of God covering the mount, the people having sanctified themselves, Jehovah spake his law of ten commandments to them. He introduces it with "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of

bondage." They had witnessed the miraculous power and outstretched arm with which they had been delivered, and when God declared himself to be the same being they knew him to be their God.

He spake this moral law of ten commandments in their hearing, not to Moses to repeat to them, but spake it directly to them. This is plain from Deut. 5: 22. In Deut. 5 Moses commences to rehearse the laws which God had given to the people, first the ten commandments, and says: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice." This was not the case with the other laws given to the children of Israel, the judicial and the ceremonial, they being given through Moses. In Exodus 20 and in Deut. 5 the ten commandments are written as a separate law, distinct from the others as can be readily seen by examining the connections. How say some then that the ten commandments are a part of the ceremonial law, and when it met its antitype ceased with it? Were it not for an argument to evade the obligation of the fourth commandment such an idea would not be advanced. This moral law is right in itself, depending upon nothing else for its validity or righteousness, and therefore good at all times and for all people.

The fourth precept of this moral law of ten commandments enjoins the weekly Sabbath rest, saying: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." Then as a reason for this command reference is made to the example of the Law-giver and Creator: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [or for that reason] the Lord blessed the Sabbath day and hallowed it." This commandment commences with "Remember," the Lord seeing the danger there was of his people forgetting or neglecting to obey this command above all others, as their history shows they did, commences it with "Remember," as though he had said, "Now do not forget the Sabbath, but keep it in mind and observe it in memory of the great work of creation."

The ten commandments were written on two tables of stone by God himself. This shows their superiority over the other laws given to the Israelites, they being spoken to Moses for him to commit to writing according to the means of the time for writing. And when Moses had broken the tables of stone the Lord repeated them. Ex. 24: 1, 28; Deut. 4: 13. These tables of stone were placed in the ark, under the mercyseat, the most sacred place of the tabernacle and sanctuary (Exodus 25: 16; 31: 18; 40: 20.), while the other laws were written in a book, called the book of the law, and placed in the side of the ark. Deut. 31: 26.

The Sabbatic institution leaves no room for the confusion that any day of the week as a Sabbath will answer the requirement of the command. "The seventh day is the Sabbath." The seventh after six days of labor. Not after any six days of labor, but the six days of labor are to be counted as they were employed by the Creator in his work of creation. Gen. 1st chapter. The command calls the seventh day the Sabbath of the Lord, not a seventh day a Sabbath. The Lord does not accept a half-hearted worship, nor is he indefinite in bestowing blessings upon the human family. No more so than is he indefinite in giving a Sabbath for worship, or for man's rest from labor. He does not say any seventh day of the week will do as well—a seventh part of your time—no such idea is embraced in the commandment, but keep the sev-

enth day, in the same order a work of creation.

That God is particular about certain day, and regards one than another, appears from his bath "My holy day," the "h Isa. 58: 13. The Sabbath of none other than the seventh in enumerating the sabbath, ple had to observe, the seventh Sabbath of the Lord, while sabbaths of the people were the seventh month, in the month, shall ye have a sabbath the tenth day of the seventh atonement, it is said, "It sabbath of rest." Verse 32. was to be a sabbath unto the In Lev. 23: 27, 28 it is said, of the Lord, beside the Sabbath which shows us that God e Sabbath a separate instit monial law which contain of rest and worship for the 56: 4 he says "my Sabbath from the festival sabbaths.

(To be cont)

The Scoffer

A COMPANY of the disreputable spectators of the scene, re- sents of the house of God to of water, and preparation brating the ordinance of the candidates for the occa- ing waters. One after an- the willing candidates d- and as they came up out- to walk in newness of lif- the name of the Father. As the baptism was go- among the by-standers wouldn't like to be dipso- ter, would you?" But v- find that his companion with the grace of God, some notion of trying it. him buried with his Lor- buked for his scoffing ordinance.

Scoffing at sacred thing- ual at the present day th- worldling engage in- thoughtedly, and some- become arrows of co- hearts. Others have be- defiance of the means o- language is their contin- their life in rebellion- ought they to be who h- baptism to walk wort- those taking upon them- should realize the impo-

A Sabbath at

J. L.

DURING the second- journing in Bethlehen- three hours before su- proposed that we shou- of Heshbon" (or "Eu- about a short mile sou- the town. According- cient road—which lea- to Hebron. This road- by the tread of ages- the children of Israe- hills, bald and gray-

enth day, in the same order as it occurred in the work of creation.

That God is particular about the keeping of a certain day, and regards one day as more sacred than another, appears from his calling the Sabbath "My holy day," the "holy of the Lord." Isa. 58: 13. The Sabbath day so spoken of is none other than the seventh day. In Lev. 23, in enumerating the sabbaths and feasts the people had to observe, the seventh day is called the Sabbath of the Lord, while none of the festival sabbaths of the people were so designated. "In the seventh month, in the first day of the month, shall ye have a sabbath." Verse 24. Of the tenth day of the seventh month, the day of atonement, it is said, "It shall be unto you a sabbath of rest." Verse 32. Every seventh year was to be a sabbath unto the land. Lev. 25: 2-6. In Lev. 23: 27, 28 it is said, "These are the feasts of the Lord, beside the Sabbaths of the Lord," which shows us that God considered the weekly Sabbath a separate institution from the ceremonial law which contained annual sabbaths of rest and worship for the people; and in Isa. 56: 4 he says "my Sabbaths," which are distinct from the festival sabbaths of the people.

(To be continued.)

The Scoffer Rebuked.

A COMPANY of the disciples of Jesus and of spectators of the scene, repaired from the services of the house of God to the banks of a stream of water, and preparations were made for celebrating the ordinance of baptism by immersing the candidates for the occasion beneath its yielding waters. One after another the minister led the willing candidates down into the water, and as they came up out of the water they arose to walk in newness of life, being immersed in the name of the Father, Son, and Holy Spirit. As the baptism was going on, a young man among the by-standers said to a comrade, "I wouldn't like to be dipsoused in that dirty water, would you?" But what was his surprise to find that his companion had been impressed with the grace of God, as he replied, "I had some notion of trying it." And as he witnessed him buried with his Lord in baptism he felt rebuked for his scoffing remark of the sacred ordinance.

Scoffing at sacred things has become so habitual at the present day that the unconverted and worldly engage in the scoffer's work unthoughtedly, and sometimes their own words become arrows of conviction to their own hearts. Others have been hardened in sin and defiance of the means of grace until the scoffer's language is their continual dialect and they end their life in rebellion against God. How careful ought they to be who have put on the Lord in baptism to walk worthy of their calling; and those taking upon themselves the solemn vow should realize the importance of the occasion.

A Sabbath at Solomon's Pools.

J. L. BOYD.

DURING the second Sabbath-day (while sojourning in Bethlehem), in the afternoon, about three hours before sunset, our Israelitish host proposed that we should visit the ancient "Pools of Heshbon" (or "Etham"), which are located about a short mile southward, beyond and above the town. Accordingly, we set out on the ancient road—which leads over rocks all the way—to Hebron. This roadway has been worn smooth by the tread of ages past, of the Canaanites and the children of Israel and Ishmael. We skirted hills, bald and gray with antiquity, until we

reached the valley in which the pools are situated and built.

The first object which arrested our attention was the ruins of a Saracenic, or Israelitish, castle, supposed to be the "Castle of Bathrabbim," mentioned in connection with the "Pools of Heshbon" in Solomon's Canticles, 7: 4. In one of its corners is a high but dilapidated tower, which afforded a wide and grand outlook of the surrounding hill-tops. The castle covers about an acre in area. It is used by the Bedouin Arabs as an enclosure for their flocks when they stop here to water them at the pools. They have put up a wide door in the low, arched doorway, that gives an entrance to its premises. It is roofless, and has no partitioned rooms.

About an hundred yards from the castle, and beyond the head of the uppermost pool, our host pointed out to us a large circular rock, which on close inspection we ascertained closed the entrance to a shaft of masonry, which he informed us led into a rock-hewn room, tunnelled for some distance through this rock into the heart of the mount whereon the castle stands, where is located the "living fountain of water" which feeds the pools below. This, he said, in Israelitish tradition, is the "fountain sealed,"—a "spring shut up," alluded to in Solomon's Song, 4: 12. He remarked that it required the united strength of a tribe of Arabs to "roll away the seal stone."

Here, then, by the Lord of Israel's blessing, we were privileged to look upon these famous pools of King Solomon, which he had built as reservoirs by the "sealed fountain," to dispense their waters by a viaduct over the mountains, for eight miles, to Jerusalem, to give an ample supply, to feed the water-works in the "Holy City" for the necessary services at the altar, in the Temple sacrifices. To this day—and ever since those temple sacrifices have ceased—they are still the "head-waters" which afford an ample supply to the "Harem es Sheriff"—to the "Mosque of the Rock"—or, Mosque of Omar and its area, for the Mohammedans' frequent ablutions. Here are these pools, of which we had read in Jewish history,—dug out of the solid rock in this narrow and sloping valley; their sides lined with polished and dressed stones, so nicely cemented and closely joined that the eye, with closest scrutiny, and after the long lapse of three thousand years, could not detect. They excite our wonder, and one's admiration and awe are deeply stirred with this display of the magnitude and power and wisdom which these "outworks" of Solomon excite. Their proportions are so vast, and their evident appointments for bathing purposes so complete, and their beauty so unsurpassed, after this great lapse of time, they still abide, exposed to the elements, almost as perfect as when first completed. Even then, the fifth month of the dry season, they were partly filled with water, so clear that the eye could trace the stone steps for the bather to descend.

The wild sons of Ishmael always style him, "Solyman Magnifique," or "Solomon the Magnificent." They assert and believe that he possessed the power to compel the *gens*, or "genii" of "earth, air, fire, and water," to obey his orders, and that they built them, under his direction; or, in their apprehension, it was impossible for mortals to have accomplished such works. Here, when two hostile tribes of the Bedawee happen to meet at these pools with their flocks, they often have fierce conflicts as to who shall first use the water, and the strongest in numbers usually chase off the weakest, until they are served.

As Christians, we here realized that it was unto the Lord God of Israel,—the Father of our

Lord Jesus Christ,—to whom the glory should be ascribed of endowing Solomon with the wisdom to plan and execute this "fountain-source," and reservoirs, and aqueduct, to supply Jerusalem and the Temple with a full supply of "living waters." And we also realized, here, that "the greater than Solomon" had there "opened a fountain in the house of David;" that he had "unsealed" the "spring shut up" and from its outflowing would yet cleanse and purify "the sons of Levi," that "they might offer unto the Lord an offering in righteousness;" the "sick, the lame, and the blind," were healed by this greater "Son of David's" lineage. These, and other such kindred thoughts, possessed us in viewing the admirable pools of Solomon, the outward receptacle of the "hidden spring" and "fountain sealed."

As we had then no appliances with us to ascertain the dimensions of the pools, we now, from later data, give Dr. Barclay's exact measurements, which are undisputable, together with his privileged "inside view" of the "unsealed fountain." They are as follows:

Upper Pool.—Length, 380 ft.; breadth, at upper end, 229 ft.; at the lower, 238 ft.; greatest depth, 25 ft. *Middle Pool.*—Length 423 ft.; breadth at upper end, 160, at lower 250; greatest depth, 35 ft. *Lower Pool.*—Length, 582 ft.; breadth at upper end, 148; at lower, 207; greatest depth, 50 ft. The walls, which are lined with cement, as is also the bottom, which is very narrow in the middle, but becomes wider and wider—the different strata of rock forming successive terraces, not horizontal, but slightly inclined longitudinally, so that the water on each plateau differs materially in depth. More delightful swim-pools than these heart could not desire; and that they were formerly used as such is highly probable by the well arranged flights of steps descending into them.

Sealed Fountain.—This fountain is about 30 ft. below the surface of the ground, accessible only through a tunnelled, walled, declivitous passage. In order to keep it permanently sealed the pastoral Bedouin Arabs that graze their flocks herabouts in great numbers, close its mouth with a large round stone, which requires powerful mechanical force to remove it. I had once (during my four years' sojourn in Palestine,) the good fortune to gain admittance, when present at its infrequent opening, and make a full exploration of it. The water being collected into a central receptacle from various surrounding fissures, is conducted, far beneath the surface, to the upper pool, just before entering which it is again accessible by descending a stairway of rock. I can but concur in opinion with the monks of Bethlehem that this is the very fountain the king that was preacher in Jerusalem had in mind when he compared his spouse to 'a spring shut up, a fountain sealed,' in his beautiful song of the Canticles, 4: 12.—*City of the Great King.*

SYMPATHY is one of the most imposing and sacred emotions of an intelligent mind, and is equally consonant with the genius of refined humanity and the spirit of true religion. It is inseparable from a truly elevated, though un-sanctified mind, for it is a compound of the finest and noblest feelings of our nature—of feelings which are characterized by all that is touching in tenderness, and winning in benevolence. To the soul it is what the lucid beams of the moon are to the pleasing features of nature, which are not essential to their existence, but which adds brilliancy to their beauty and sublimity to their grandeur.

DOCTRINES are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing; to be sanctified through it is another.

A Restitution Hymn.

Ox Zion's holy mountain a King shall sit ere long,
 Ps. 2: 6, [Psa. 2: 6
 The royal son of David foretold in prophet's song,
 In equity and justice o'er all the earth he'll reign,
 Jer. 3: 5,
 And all shall yield obedience throughout his wide
 domain. Psa. 72: 11.
 The fallen house of David in glory he will raise,
 Amos 9: 11, [Isa. 62: 7;
 And make his chosen city in all the earth a praise:
 The exiled sons of Jacob from every land he'll
 bring, Ez. 36: 24,
 And in the light of Zion his goodness they will
 sing. Jer. 31: 12.
 Now banished in his anger from their loved father
 land, Jer. 16: 13,
 They dwell among all people scorned and hated
 band; 1 Kings 9: 7;
 But when the Gentile Kingdoms have filled their
 measured times, Luke 21: 24,
 From her long night of sorrow Jerusalem shall
 rise. Isa. 51: 17.
 And Judah's sacred valleys where thorns and briars
 grow, Isa. 32: 13,
 Shall blossom like a garden and Eden's beauty
 know. Isa. 51: 3.
 The fir tree and the myrtle shall in the desert
 spring. Isa. 41: 19.
 And Lebanon's dark foliage to grace his mount
 he'll bring. Isa. 60: 13.
 The sun in seven-fold brightness shall pour its ra-
 diancy down, Isa. 30: 26,
 The earth shall yield abundance, nor blighting
 curse be known. Ezek. 33: 37.
 The inhabitant of Zion shall fear disease no more,
 Isa. 33: 24, [peace restore. Jer. 30: 7, 17.
 When God shall save his chosen and health and
 The monarchs of the forest shall be at peace with
 men, Hosea 2: 8, [den; Isa. 11: 8;
 The child shall play in safety beside the adder's
 The wolf and lamb together on Judah's hill shall
 graze, Isa. 65: 25, [praise. Isa. 38: 10.
 And throughout all her borders shall echo songs of
 O let the earth be joyful, the sea lift up its voice,
 Ps. 96: 11, [rejoice, Isa. 55: 12,
 The hills break forth in singing, and all the hills
 Before the King who cometh to reign in righteous-
 ness, Isa. 16, [bless. Gen. 22: 18.
 Upon the throne of David and all the nations
 Selected by THOS. S. DUGGER.

Christian Love and Forbearance.

TRUE Christians of all nations and sects have the same relations to each other in some respects that the members of a family have to each other. They are children of the same Father, both by creation and adoption, having the same hope, the same object in view, and should have a greater interest in the welfare of each other than brothers and sisters in the flesh have for each other; as much greater as eternity is greater than the present fleeting life. While it is right and necessary to cultivate natural affection for the different members of the family according to the flesh, there is a greater necessity to cultivate that affection, that "brotherly love" which Christians should have for each other; and if this love is genuine, if it is deep and abiding, it will not be confined to one's own party or sect by name, but will flow out to all who "love our Lord Jesus Christ in sincerity." Nor should it be confined to those who see and understand every thing as we do. We are all learners in the school of Christ, or at least should be; and shall one scholar say to another that "if you have not learned as much as I have that I will not recognize you as a member of the school? if you have not come to the same conclusions in regard to all things that I have I will not love and assist you as a school mate?" Certainly such a course would be very cruel and hard hearted; and shall the members of the school of Christ be thus cruel and hard hearted to each other? Some are more apt scholars than others; all have had different influences to bear upon them to influence the mind and the judgment. "One man believeth that he may eat all things: another who is weak eateth herbs. Let

not him that eateth despise him that eateth not, and let not him that eateth not judge him that eateth; for God hath received him;" but still, remembering that "it is good neither to eat flesh nor to drink wine, nor any thing [even to the using of tobacco] whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 2, 3, 21. "We [you] then that are strong ought to bear the infirmities of the weak and not to please ourselves." Rom. 15: 1. Let every one try to please others instead of themselves, remembering that our great Leader and Example came not to please himself but to please others; not to be ministered unto but to minister to others, "and to give his life a ransom for many;" therefore, brethren, let us strive to be like minded one toward another, according to Christ Jesus.
 M. B. SMITH.
 Jewell City, Kansas.

Meditation.

"LET the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Ps. 19: 14. Dear readers: Do we appreciate the language of David? Are the words of our mouth, and meditation of our heart well seasoned with the grace of God? Do we love to speak the truth at all times, and under all circumstances? Are we living as Adventists should live speaking to our neighbors of the love and goodness of God in sending us the message of love, and soon coming glory? Oh that we could impress upon every heart that Jesus is soon coming! Yes, coming to bring in that Golden Age of love, and peace, and everlasting righteousness, where the loved ones, of all ages, robed in white, will wander upon the shores of everlasting love! Oh that our hearts would run out after those great and precious promises of God! If our minds and affections were thus firmly fixed on God's promises, we would have no time for jesting, or evil speaking,—having our minds occupied with the things of the world, instead of the things of God. May the Lord help us that we grieve not the "Holy Spirit of God, whereof we are sealed unto the day of redemption," (Eph. 4: 30,) that when the Master comes to make up his jewels we may be of that number who will "shine forth as the sun in the kingdom of our Father."
 A. L. I. WILLIAMS.
 Denver, Mo.

Self-Reliance.

No alliance with others can diminish the necessity for personal endeavor. Friends may counsel, but the ultimate decision in every case is individual. As each tree, though growing in the same soil, watered by the same rains, and warmed by the same sun as others, obeys its own laws of growth, preserves its own physical structure and produces its own peculiar fruit, so each person, though in the closest communication and intercourse with others, and surrounded by similar influences, must do his own duties, contest his own struggles, resist his own temptations, and suffer his own penalties. There is too much dependence placed upon all kinds of co-operation for security from evil, and too little reliance upon personal watchfulness and exertion. Too many friends are sometimes worse than none at all. There are some who seem to feel in a great measure released from obligations if they do not receive such aid, and some will plead the shortcomings of others as an excuse for their own. We would by no means disparage the effect of influence, or discourage in the slightest the generous assistance which we all owe to one an-

other, or undervalue the important effect of a worthy example. These are vital elements of growth, and their results can never be fully estimated. But they should not usurp the place of a proper self-reliance, or diminish the exercise of individual powers. Moral force must be a personal possession. It can never be transferred. Material benefits may be conferred by a single gift, but mental and moral activities can only be sustained by their own exercise. Thoughts may be exchanged, but not thought power; moral help and encouragement may be given, but virtue cannot be transferred; responsibility cannot be shifted.

The most permanent good we can do for others is to nourish this individual strength. To aid the physically destitute most effectively, food, fuel and clothing, are not nearly so valuable as steady, remunerative employment. To educate a child, it is not half so important to instill large amounts of information, as to set his mind at work, to bring out his mental powers, to stimulate his thoughts, and quicken his faculties. And in moral life the best lesson to enforce is, that virtue must be strictly individual.

That which cannot stand alone, but depends upon props and supports, which needs the constant spur of fear and the bribe of reward to insure its activity, is but the semblance of virtue, and will crumble before temptation.

A well-developed body ever excites admiration. But a well-developed and self-reliant spirit is a nobler thing. It is calm, modest and unassuming, yet firm in conscious integrity of purpose and steadiness of aim. Inflated by no vanity, it is at once humble, yet courageous; helpful to the tempted, yet resolute in assailing evil.

And the truest self-reliance is found in those who have learned to renounce self and rely upon the everlasting God. Trusting in Him, they fear not the wrath or rage of man. Anchored to the Eternal Rock, no storms can start them from their moorings, no waves nor tides can bear them from their place of rest.

The world wonders at their course. Calm, firm, steady as the stars above, and steadfast as the rock beneath, worldlings have yet to learn that those who have made the Most High their refuge, need and want no other trust.—Selected.

Purity of Character.

OVER the outer coat of the plum and apricot there grows a bloom more beautiful than the fruit itself—a soft delicate powder that overspreads its rich colors. Now if you strike your hand over that, and it is once gone, it is gone forever; it appears only once. The flower that hangs in the morning imperaled with dew—arrayed with jewels,—once shake it, so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell gently on it from heaven. On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes, and trees, blended into a beautiful fantastic picture. Now lay your hand upon the glass, and by the stretch of your finger, or by the warmth of the palm, all the delicate tracery will be obliterated.

So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored,—a fringe more delicate than frost-work, which when broken will never be repaired. When a young lad or girl leaves the parents' house, with the blessing of a mother's tears still wet upon the cheek, if early purity of character be once lost it is a loss that can never be made up again. Such is the consequence of vice. Its effects cannot but be in some way felt, though by God's mercy it may be forgiven.—Ex.

Report of our Sabbath

WE commenced our Sabbath School, 1874, the first Sabbath School, finished in this County held on Lord; but we have had Sunday proposed Sunday to be the Sabbath when Bro. R. C. Horton called and held a series of meetings, and quite a number called side and decided to keep all Sabbath School. So we began Bro. Knickerbocker superintendent Bible Class teacher, Sister K. ter Newton teachers of the had good attendance. After have prayer and conference questions are given out each answered in one week from the

We have much opposition churches; they even tell us we be allowed to worship God thank God, it is our privilege cording to our own consciences to increase in interest a cause of Christ, both small interested. We would elsewhere to establish a Sabbath there are but a few in number compared with those who wish to please our Lord and the day our Father set apart keeping all the royal law and

On Sabbath, June 6th we solve, that is for us, all being The question was, Who was were his parents? We tried person, but it seemed to be school; but after another confined it to the Holy Ghost can be confined to, in my opinion are faithful and much into the smallest classes take as larger ones. They get good little girl, Louisa Babcock, verses since our school began maidments. The Lord made us in doing his will. Our will of the Lord concerning prayers, brethren and sisters

THOMAS NEWTON
 Hastings, Mich., June 20

Feet-Washing and

THE subject present to vital importance, the time feet-washing—is it in strict time in which our Savior not? is a question that has mind for a number of years ren in general do not view will leave it for them to suffer for themselves, trusting in compliance with the Savior be diligent to search these to observe them as did our which he was betrayed. not of more importance, Christ and his disciples met to partake of that glass Was it leavened bread? observed anciently by the of Christ's passover, it could been leavened bread, for allowed to have leaven in course must understand when the passover must ened bread. If so he must of the same in commencing body. I have heard it read ing upon the subject, the

Report of our Sabbath School in Mich.

WE commenced our Sabbath School May 2nd, '74, the first Sabbath School, I think, ever established in this County held on the Sabbath of the Lord; but we have had Sunday Schools, and supposed Sunday to be the Sabbath until last winter, when Bro. R. C. Horton came into our neighborhood and held a series of meetings at our school-house, and quite a number came out on the Lord's side and decided to keep all of God's commandments; and then we saw it duty to establish a Sabbath School. So we began Sabbath, the 2nd, Bro. Knickerbocker superintendent, Bro. Baker Bible Class teacher, Sister Knickerbocker and Sister Newton teachers of the smaller classes. We had good attendance. After Sabbath School we have prayer and conference meetings. Three questions are given out each Sabbath to be answered in one week from the time when given.

We have much opposition from the other churches; they even tell us that we ought not to be allowed to worship God in such a way; but thank God, it is our privilege to worship God according to our own conscience. Our school continues to increase in interest and advancing in the cause of Christ, both small and great being much interested. We would advise our brethren elsewhere to establish a Sabbath School, even if there are but a few in number. We are but a few compared with those who keep Sunday, but we wish to please our Lord and Master by keeping the day our Father set apart for man, and by keeping all the royal law according to the Scriptures.

On Sabbath, June 6th we had quite a subject to solve, that is for us, all being young in the cause. The question was, Who was Melchisedec, and who were his parents? We tried to confine it to some person, but it seemed to be quite a mystery to the school; but after another week's deliberation we confined it to the Holy Ghost as the only thing it can be confined to, in my opinion. The teachers are faithful and much interested in the school; the smallest classes take as much interest as the larger ones. They get good lessons; we have one little girl, Louisa Babcock, who has learned 149 verses since our school began, besides the ten commandments. The Lord meets with us and blesses us in doing his will. Our prayer is to know the will of the Lord concerning us. Aid us with your prayers, brethren and sisters.

THOMAS NEWTON, *Clerk of Sab. School.*
Hastings, Mich., June 20.

Feet-Washing and Communion.

THE subject present to my mind is one of vital importance, the time in which we practice feet-washing—is it in strict accordance with the time in which our Savior performed it, or is it not? is a question that has been settled to my mind for a number of years; but as the brethren in general do not view the subject as I do, I will leave it for them to search out and settle for themselves, trusting it will be performed in compliance with the Savior's request. We should be diligent to search these things, and be willing to observe them as did our Savior the night in which he was betrayed. Another of equal, if not of more importance, is the kind of bread Christ and his disciples made use of when they met to partake of that glorious but solemn meal. Was it leavened bread? If the passover that was observed anciently by the Israelites was a type of Christ's passover, it certainly could not have been leavened bread, for they were not even allowed to have leaven in their houses. All of course must understand that the bread used when the passover must be killed was unleavened bread. If so he must have blessed a portion of the same in commemoration of his broken body. I have heard it remarked, while conversing upon the subject, that it made no difference

as to the kind, if we eat in faith. But how can we eat in faith if we do not eat the same as we were commanded to eat. Whatever is not of faith is sin. Moreover there is order as to how we eat; we must "tarry one for the other." To those that understand that the Savior washed his disciples feet before he blessed and brake the bread, and the bread which he brake was unleavened bread, though they continue to observe it, to the reverse, I verily believe it will avail them nothing.

My dear brethren, let us lose no time in searching the Scriptures, for in them we have eternal life. Let us walk honestly before God, and be willing and obedient in all things, ready to observe all things just as we are commanded. It behooves us to be diligent in all things. In commemorating the sufferings of our dear and dying Lord it is the design that we shall receive strength thereby; but if we fail to partake of it in the manner in which did Christ we may not expect to receive a full blessing. Surely we need a full blessing, and much strength that we may brave the storm. Satan is doing all in his power to cause the overthrow of God's people, yet if we walk honestly and uprightly before God in all things he has promised to be with us always, even unto the end. Blessed be God for his promises! they are yea and amen to the upright in heart. Let us stand firm upon the platform of Jesus, himself being the chief corner stone, the only sure foundation.

My heart has indeed been made to rejoice while perusing the columns of the *ADVOCATE*, in seeing so many ready to defend the cause of Christ, and especially so many of the youth that have enlisted under the banner of Christ. Dear young friends of the cause, do not be discouraged though troubles and trials assail, but fight manfully the battles of the Lord, and you will gain the victory and wear the crown. I feel a deep interest in the cause of Christ, and heartily respond with the brethren and sisters in trying to put every effort forth to keep the *ADVOCATE* well filled with gospel truths, if perchance it may salute the ears of some poor sinner who is trying to find a refuge in Jesus, that we may see the matchless love of God and his mighty power to save. Yours in hope of immortal glory,

L. C.

Watervliet, Mich.

Making Character.

MANY people seem to forget that character grows; that it is not something to put on, ready-made, with manhood or womanhood: but day by day, here a little and there a little, it grows with the growth and strength, until good or bad, it becomes almost a coat of mail.

Look at the model man of business,—prompt, reliable, conscientious, cool and cautious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy. Let me see the way in which a boy of ten years gets up in the morning, works, plays, studies, and I will tell you what kind of a man he will make. The boy that is late at the breakfast-table, late at school, who never does anything at the right time, stands a poor chance to be a prompt man.

The boy who half washes his face, half does his sums, half learns his lessons, will never make a thorough man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "O, I forgot! I didn't think!" will never be a reliable man.

The boy who finds pleasure in the pain and suffering of weaker things will never be a noble, generous, kindly man—a gentleman.—*Christian Repository.*

Letter Department.

From Bro. Lippincott.

DEAR BRO. BRINKERHOFF: I am thankful to my heavenly Father for this opportunity of writing, for the first time, a few lines to the *ADVOCATE*. I am glad to see the *ADVOCATE* once more, and love to hear from the brethren and sisters through its columns. I, for one, am trying to live a Christian life. It has been but little over two years since I started in the Christian warfare, but my determination is to strive on until I gain eternal life. I expect to have trials and temptations, but I hope to so live as to be ready when Christ shall come, for I believe that he is near at hand. Dear brethren and sisters, are we ready? if not, let us strive hard to gain a home where trials and temptations never come. O what a blessed thought! I hope to meet you all in the world to come. I hope the Lord will meet with us in our coming grove meeting at Denver, about ten miles from where I live, and strengthen us to do his will, and that much good may be done in these last days. Dear brethren, pray for us that our faith fail not and that we may grow in grace and knowledge of our Lord and Savior Jesus Christ. Your brother in Christ,

JACOB LIPPINCOTT.

Allendale, Mo.

From Bro. Hall.

BRO. BRINKERHOFF: I was very glad indeed to receive the *ADVOCATE* again, I hope it will be sustained. It is a welcome visitor to me. It is cheering to read letters from brethren and sisters residing in different parts of the country, who are endeavoring to keep all of God's commandments and the testimony of Jesus Christ, and are "looking for that blessed hope, even the glorious appearing of the great God and our Savior Jesus Christ," to overthrow the kingdom of Satan, and to establish an everlasting kingdom on the earth wherein the righteous will dwell. May the Lord bless, encourage, and sustain you in publishing the *ADVOCATE*, that it may continue to cheer and strengthen the faithful, and warn a wicked world of its approaching doom. And may it please the Lord to send some faithful servant of his this way, to proclaim the gospel of the kingdom to enlighten and encourage his children, to teach salvation from sin through the atoning blood of Jesus, and eternal life through faith in him. O how I would like to see some of the brethren and sisters of like precious faith, and with them meet and worship God! O let us be faithful, faithful, faithful, and watch and pray, and labor zealously for our Lord and Master, and may he bless the labors of all his servants, and grant us an abundant entrance into his everlasting kingdom. Yours in Christian love,

ALMON HALL.

Transit, Minn.

From Sister Wait.

DEAR BRETHREN AND SISTERS: This is the first time I ever undertook to write for the *ADVOCATE*, although I have been a reader of it for some time. In reading the letters from the brethren and sisters I am encouraged to press my way onward till the Master comes. There are disappointments in this world, but if we are so happy as to have a home in another world where sickness and death can not enter all disappointments and trials will be over. I long, O long, to be there! Two years and a half ago I started in this good and glorious cause, and have never yet felt like turning back to the cold and perishing things of this world. I am only 13 years old, and I need your prayers. Your sister in Christ,

PAULINA A. WAIT,

Bloomington, Mich.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, AUG. 4, 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 scriptures. We hold ourselves responsible only for editorials, selections, and comments.

THE article in another column, "The Seventh-day Sabbath," will, with its continuation, be put in tract form, and be ready when completed in the ADVOCATE.

WRITE to the Editor—If you want to subscribe for the ADVOCATE, or if you have not the money to pay for it now, or if you are not able to pay for it at all, write and get the benefit of its columns. Write, if you have a word of cheer for the readers. If you wish to have the paper speak on some certain subject, write, and give your thoughts expression.

This and That

[Continued.]

As we have before shown, Paul testified eighteen hundred years ago that in the last period of the present age there should be perilous times; and then he gives some of the causes that will produce this state of affairs in the world, and among the most prominent of these causes he names covetousness and self-love; and Jesus gives one of his strongest admonitions against covetousness. Now eighteen hundred years after the admonition of Jesus to "take heed and beware of covetousness," and of Paul's prophetic declaration of the state of the world in the last days, caused by the almost universal transgression of the commandment that says: "Thou shalt not covet," a writer in the columns of the *International Review* openly declares that the country is in peril beyond what has before been known by a course that in the present time is pursued more than ever before known, which is in direct opposition to the requirements of the tenth commandment of the decalogue. The writer referred to is doubtless an unintentional witness in this matter, and that makes his testimony the more valuable, as it is strong and forcible evidence that the apostle's prediction is in process of fulfillment; neither are the evidences of this state of society confined to this country; accounts from different parts of the world testify to the same state of affairs in other localities, and declarations from men in the highest stations in the nations of the earth are generally looked upon with distrust, with the expectation that there is something behind the scenes that is unexpressed, some sinister design to be accomplished. Bismark and his compeers in the other nations fail utterly to induce the people to believe they mean just what they say and nothing more; and the same general distrust seems to pervade society from the highest to the lowest circles. And why is this? because of (as in the words of our first witness,) the prevalence of covetousness, dishonesty, and love of self.

But there is one other point I wish to notice before leaving the subject, that is the remedy to be applied for the cure of this diseased state of society. Our witness, like the great mass of mankind, looks to human agency alone, with strong faith in the future efforts of our race to finally purify its society and usher in a state and era in the world eventually which they think is described in what is termed the millennium; but instead of looking for this state of being through the interposition of God, they are looking for it to be brought about by the spread of republican principles and institutions. We have a glance of the hopes or expectations of many as exhibited in a speech of W. H. Seward during the progress of the war of the rebellion. Nothing daunted by the flames of civil war in our midst, he recommended

the earliest possible completion of the Pacific Railroad, as that would be the "shortest method to revolutionize and Americanize Asia." And what could be the object of Americanizing Asia but to spread Republicanism as the great rectifier of the wrongs of the people; but "Tekel" is written on all human remedies for these evils of the last days. Combinations and Counter-combinations, Monopolies and Anti-monopolies, in the shape of Clubs, Granges, &c., are among the remedies of human origin; and many are trusting entirely to these human efforts, and the testimony of inspiration is discarded. As it was in Noah's day even so it is now. But some will not be in darkness, hence will not be overtaken by the coming day of the Lord as by a thief. May we be of that number.

E. S. SHEFFIELD.

Xenia, Iowa.

THE following lines, clipped from the *Rural New Yorker*, and slightly changed, we consider worthy of a place in the columns of the ADVOCATE

"Till He Come.

'Till He come'—O! let the words
Linger on the trembling chords;
Let the little while between,
In their golden light be seen;
Let us think how heaven and home
Lie beyond that 'Till He come.'

When our loved and weary ones
Sleep within their silent tombs,
Seems the earth so drear and vast,
All our life joy overcast;
Hush! be every murmur dumb;
It is only 'Till He come.'

Clouds and conflicts round us press,
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is dross,
Death, and darkness, and the tomb,
Only whisper—"Till He come.'

See, the feast of love is spread,
Drink the wine and break the bread:
Sweet memorials—till the Lord
Call us round his heavenly board;
Some from earth, from glory some,
Severed only—"Till He come.'

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WE hope all who have subscribed for the ADVOCATE through our influence and have not paid, will be as prompt as possible. Will those who do not pay before please try and send the money to the meeting at Rabbit River, Aug. 21st, that we may remit to the editor.

R. C. HORTON.

THE POPE AN EX-MASON.—At the semi-annual meeting of the Grand Lodge of Masons, of Palermo, Italy, on the 27th of March last, Pope Pius IX was expelled from the Order. The decree of expulsion was published in the official Masonic paper at Cologne, Germany. The charges were first preferred against him in 1865, for having cursed his former brethren and excommunicated all members of the Order of Freemasons. The charges were not pressed until he urged the Bishops of Brazil to act aggressively towards the Freemasons. Then they were pressed, and after a regular trial a decree of expulsion was entered and published, signed by Victor Emanuel, King of Italy, and Grand Master of the Orient of Italy.—*Voice of Masonry*.

A TERRIBLE water-spout burst in the mountains at Eureka, Nevada, July 24th, sweeping through the town, killing twenty persons, and causing destruction of property to the amount of \$100,000; about thirty feet of the Pacific R. R. was washed out. Another water-spout burst near Carson City, Nev., the next day, causing much damage.

Appointments.

THERE will be a meeting of the Church of Christ, held at Rabbit River, Allegan Co., Mich., commencing on Friday, Aug. 21st, 1874, at 6 P. M., continuing over Sabbath and First-day. Business meeting will be held First-day, at 9 A. M., to take into consideration the general wants of the cause, and make an effort for its advancement. Each church is requested to send one or more delegates to represent the church to which they belong.

R. C. HORTON, Clerk.

GENERAL Conference of the Church of Christ in Mich. will hold its next session at Ottawa, Ont., Mich. commencing on Friday, at 6 P. M., Sept. 25th, 1874, continuing over Sabbath and First-day. General attendance is solicited.

R. C. HORTON, Clerk.

Business Department.

J. C. DAY: Send us the remainder of "Life of the Early Christians." We will use it as soon as practicable.

Received on Subscription for Advocate.

\$1.50 each. Lavina S. Veazey, 10-1. Jacob Lippincott, 10-1. M. B. Smith, 10-1. Joseph Stoughton, 10-1. Lida S Lowther, 10-1. R C Horton, \$1.00, 10-1. H S Case, 40cts, 9-18. E P Goff, 50 cts, 10-9.

Received on Donation to Advocate.

Mary Veazey, \$1.00.

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.

The Kingdom of God, and Life only in Christ, by R. V. Lyon—360 pages—Price \$1.00, post-paid. To be had also of the author, at Suspension Bridge, N. Y.

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 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.

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.

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

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.

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

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

The True Sabbath embraced and observed. 5 cts.

Questions concerning the Sabbath. 5 cents.

The Second Coming of Christ.—8 pages—2 cents.

The Signs of the Times.—12 pages,—3 cents.

The Destiny of the Wicked.—16 pages,—3 cents.

Where are the Dead?—12 pages,—2 cents.

Thoughts on the Sabbath, 8 pages, 2 cents.

Man, a Living Soul, in the Image of God, 12 pp. 2cts

The Rich Man and Lazarus, 12 pages, 2 cents.

8 page tracts will be sold at 20 cts per dozen. 12 page tracts at 30 cts per dozen.

Advent

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VOL. IX.

The Advent and Sabbath

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Christ's Invitation to

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