

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, Sept. 1, 1874.

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The Advent and Sabbath Advocate,

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

"We Shall be Like Him."

WE shall be like him, oh, beautiful thought!
Well may our souls with rapture be wrought.
After the sorrows, the woe, and the tears,
We shall be like him when Jesus appears.

After the conflict in peace to sit down,
After the cross to be wreathed with the crown,
After the dust and the soil of the way,
With him and like him forever to stay.

Never again shall the throbbing head ache,
Never again shall the beating heart break,
Never the task drop from wearying hands,
Nor the feet ever fail in the brightest of lands.

Never shall sin with the trail of its shame,
Shadow love's sunlight, nor chill its clear flame;
Savior, oft grieved in the house of thy friends,
Ne'er will we wound thee when earth's frail life
ends.

Death! this thought does away with thy sting,
Makes us triumphant to meet thee and sing
"Glory to God!" When the Jordan is passed
We shall go home and be like him at last.

Master, alas! thee we've often denied
When the world scorned we have shrunk from
thy side.

Yet, blessed Jesus, thou knowest thy love,
Pardon and help us with grace from above.

When thou appearest, oh, rapturous thought!
Well may our souls into rapture be wrought;
We shall be like thee when time is all o'er,
Wound thee, deny thee, offend thee no more.
—Selected.

Watching the Fulfillment of Prophecy.

SAMUEL DAVISON.

"What I say unto you I say unto all, Watch."
Mark 13: 37.

DID the Lord Jesus intend that his disciples
should expect him to appear in his glory in
their day? Certainly not. When the ruling
classes of Judea heard his doctrine they at once
decided to reject his pretences to the Messiah-
ship; and then began Jesus to teach his disci-
ples that the Son of man must suffer many
things, and be rejected of the chief priests and
scribes, and be killed; and after three days rise
again." Mark 8: 31. Subsequently he told them
he must go away, and go to the Father, but that
he would come again, and take the throne of his
glory, and that then he will appoint unto them
thrones in Israel also. But so far from teaching
them to expect it in that generation, he told
them that Jerusalem must first be trodden down
of the Gentiles until the times of the Gentiles
(ruling the nations) should be ended, All

through that generation therefore the destruc-
tion of Jerusalem and the dispersion of the
Jews among all nations were the great events
that were to occur in confirmation of his testi-
mony. This, however, was to be preceded by
the preaching of the gospel among all nations.
It was utterly impossible therefore that the dis-
ciples could expect his return to earth from
heaven in that day; but believing his words
they watched to see the confirmation of them in
the events that he had said should occur; and
as they saw these events transpire their faith
was confirmed in the testimony of their divine
Master respecting the end of all these things.

Before the apostles and primitive Christians
were all dead the book of Revelation was given,
unfolding the fates of the nations, and the suffer-
ings of the church until the day of his return
to restore and rebuild Jerusalem. Yes! he that
hath ascended on high and is seated at the Fa-
ther's right hand, will return and rebuild Jeru-
salem, and re-erect the throne of David, and sit
thereon and judge all nations. If there be any
doubt in the reader's mind of these things let
him read Zeph. 3: 16-20, and Zech. 2: 10-13, and
Isa. 54: 11-17. It will be when he cometh to do
this work that the inhabitants of Jerusalem will
greet him with the salutation, "Blessed is he
that cometh in the name of the Lord." Matt.
23: 39.

To watch for the Lord Jesus to come and do
these things is to consider his words of warning
respecting intervening events. In all his dis-
courses respecting his return it is either expres-
sly declared or implied that all these things must
transpire before he takes possession of the throne
of his glory. Thus, as he sat upon the Mount
of Olives telling his disciples the things which
must come to pass, they asked him, saying,
"Tell us when shall these things be? and what
shall be the sign of thy coming, and of the end
of the world?" To these questions he answered,
"All these things must come to pass, but the
end is not yet."

It has been often objected against the doctrine
of the near approach of the second coming of
the Lord, that mistaken men in various ages
from the times of the apostles downward, have
looked for the same things in their day, and of
course have been mistaken up to this time. If
we allow this to be so it only proves that they
have been unmindful of the words of the Lord
Jesus, who said, repeatedly, All that the proph-
ets have foretold must come to pass, not a tittle
should fail before he appears to take possession
of his kingdom. We cannot here enumerate the
things that the prophets have foretold as to
transpire before the kingdom of God is estab-
lished upon the earth; but this is obvious, Jesus
told them that the people of Judea should fall
by the edge of the sword and be led captive into
all nations, and Jerusalem should be trodden
down of the Gentiles until the times of the Gen-
tiles be fulfilled. All through that age, there-
fore, believers, watching for the fulfillment of
his words, would contemplate the events as they
transpired as so many accumulating evidences
that his words would all be fulfilled. And when
John had written the Revelations of Jesus

Christ which he received of the Father, and had
sent them to the seven churches of Asia Minor,
they could hardly fail of seeing that the things
given in the opening of the seals respecting the
Roman Empire were having their fulfillment,
and so all-confirmatory of the final fulfillment
of the words of the Lord Jesus. As ages went
on and the persecution of the church was re-
newed, and martyrs to the truth multiplied,
they understood how souls under the altar cried
to God for vengeance, just as the blood of Abel
had cried from the ground against Cain. And
when they saw the pagan party of the Empire
overturned by the revolutionary army of Con-
stantine, they could hardly fail to see that God
was avenging the blood of the martyrs upon the
party that had slain them. And when at length
they saw the church under the full patronage of
the emperor and high priest of the Roman Em-
pire, in the person of Constantine the Great,
they saw plainly the woman clothed with the
sun; for Constantine was by the Roman Senate
apotheosized as the representative of Apollo, or
by decree of the Senate declared the repre-
sentative of the sun, God upon the earth. And when
he, by authority, displaced pagan priests and
officers from power, to make way for his Christ-
ian subjects to be advanced to stations of power
and opulence, they could hardly fail to see that
the Roman moon, alias the pagan hierarchy,
was under the woman's feet.

It was then that Christian watchers said,
"What has the Emperor to do with the church?"
And when Councils were called to determine by
authority what should be the faith and ritual
of the church, those Christian watchers fled into
the wilderness, or into the uncultivated parts of
the earth, as the Alps of Europe and the Cau-
cassus of Asia Minor, and became the woman
nourished of God for a time, and times, and a
half a time, from the face of the serpent. Rev.
12: 14-17. All through this dark period these
holy watchers upon the mountains and in the
valleys, meekly waited for the accomplishment
of the righteous purposes of God. They saw
the Man of Sin arise, "Old giant grim;" and
they saw the judgment sit to take away his
power and his dominion; and they took courage
as they saw him chained and sitting in the
mouth of his cave and grinning at the pilgrims
as they passed in their journey towards the Ce-
lestial City. And when at length they saw his
dominion taken away from him they lifted their
heads and said, "Now will the kingdoms of this
world become the kingdom of our God and of
his Christ."

In a brief paper like this we can only give
some of the most prominent outlines of the his-
tory of those holy watchers during the times
that have gone over the church since the Lord
said, "What I say unto you I say unto all,
Watch." No doubt there have been sanguine,
impatient people among them that at times have
set their minds upon certain epochs for the time
of the appearing of the Lord; and some have
been disgusted with interpretations of proph-
cy because events did not transpire as they
wanted they should, and have spoken evil of

the word of the Lord which they understood not. But believers of all the words of the Lord have continued watching to see all things which the Lord hath spoken come to pass, assured that in due time the reign of the Gentiles will end and the kingdoms of this world become the kingdom of our God and of his Christ. Such have already seen the dominion of old Grim taken away, the ten kingdoms out of the great iron-legged beast hate the harlot woman they once caressed and courted, and their own power jeopardized by the miry clay being mixed with the iron, until they fear to stand alone. In other words, the kingdoms which were once ruled by absolute monarchs are now governed by representatives of the people, and by no art or policy can they be brought to act together; majorities are sometimes on one side and sometimes on the other. Adverse parties divide and distract each others counsels, and perplexity distresses all nations. All this, and vastly more than we can describe, fills men's hearts with fear for looking after those things which are coming upon the nations. But we have no need to enumerate them; first-class journals in all these countries have repeatedly set forth the unique character of the age in which we live, and have shown that the age corresponds to what the Scriptures call the last times of the Gentiles, so that we may be sure that the day of the Lord is hastening on.

Have we watched in vain? Do we not see the powers of this world shaken? Is not this an evidence that "Yet once more the Lord will shake not the earth only, but also heaven, removing these shaky things, that those things that cannot be shaken may remain."—Heb. 12: 27 and Haggai 2: 6.

As it respects the mistakes of Adventists, respecting the times of the kingdom of the Gentiles ending, it makes nothing against the truth of the doctrines of the kingdom of God. Nor are Adventists the only ones who have made mistakes upon these matters. A very large portion of the evangelica-orthodox protestant churches, clergymen, and laity, have been millenniumarians for three hundred and fifty years, and have been as sanguine in their expectations of the fall of the papal powers of Europe as any Adventists of the present day. Luther said it would not be much more than 300 years ere the papacy would fall. Robt. Fleming, a Scotch Presbyterian minister in 1698, said the chief supporter of popery will fall in 1792 or 3, and the French Revolution did take place at that time. In 1798 James Bicheno, a Baptist minister of Newbury, in England, said the fate of the pope by the French armies (which took place that year,) is final, and the kingdom of God follows next. In 1810 and 1811 Andrew Fuller, an eminent Baptist minister of Kettering, in Northamptonshire, Eng., wrote, "what are the signs of the present times? What judgments may yet be expected to befall the nations? What cheering prospects await the church? If the outline of the foregoing commentary (on Revelations) be just, we are now under the period of the vials, or that space of time which commences with the sounding of the seventh angel and terminates in the millennium." In 1815, when the news of the battle of Waterloo came to England, I was in my thirteenth year, and I distinctly remember that it was said in my father's house that Robert Hall (Baptist minister of Leicester,) said, as soon as the news reached him, "That puts the clock of the world back sixty years backwards!" Some one said, "Why does Mr. Hall say so?" It was answered, "He thinks the Allies, who have conquered the French armies, will restore the Pope to his dominions, and the Bourbons to the

thrones of France and Spain." And these judgments on the nations are not the last of the vials of Rev. 16; and therefore the times of the Gentiles will yet be extended to that period of time, and this reaches to 1875.

Was this heresy in these eminent men? O no, they were orthodox, and evangelical; they were not so schismatic as modern Adventists. Be it so. These men saw, too plainly to be ignored, that the Scriptures of truth have associated the fall of the papacy with a grand epoch in the history of the people of God. And now we see the humiliation of the papacy afresh, we may confidently look for the setting up of that kingdom of God which shall break in pieces the iron, the brass, the silver, and the gold, and make them as the chaff of the summer threshing floor, which the wind driveth away, that it shall be found no more at all: and the kingdom shall stand forever.

Constitution and By-Laws of the Missouri Annual Conference, Organized Aug. 2nd, 1874.

WHEREAS, we deem it necessary, in order to more speedily advance the cause of God, and to secure more uniformity of action, we do hereby form ourselves into the capacity of a Conference, and adopt the following

CONSTITUTION.

ARTICLE I. This Conference shall be known as the Sabbatarian Adventist Conference of Missouri.

II. It shall be composed of ordained and licensed ministers, and delegates elected by the churches.

III. Its officers shall be a President, Vice-President, Secretary, Treasurer, and Executive Committee of three, of which the President of the Conference shall be Chairman.

SEC. 1. It shall be the duty of the President to preside at all meetings of this Conference.

SEC. 2. The Vice-President shall preside in the absence of the President.

SEC. 3. The Secretary shall keep a faithful record of all business transactions, and shall also act as Corresponding Secretary.

SEC. 4. The Treasurer shall keep a faithful record of all funds received and paid out by him. No funds shall be paid out by him but by order of the Chairman of Executive Committee.

SEC. 5. The Executive Committee shall take a general oversight of the whole work, call special meetings when necessary, and during the recess of the Annual Conference shall transact such business as may come before it.

IV. This Conference shall be divided into three districts. No. 1 shall consist of Daviess, DeKalb, and the other counties lying south of the north line of Daviess. No. 2 of Gentry, Worth, Harrison, and the other counties on the east. No. 3 of Andrew, Nodaway, and the other counties on the west.

V. The Conference shall furnish each district with at least one minister, whose duty shall be to preach to the churches, and at least one-third of the time in new fields in the district.

VI. Each church shall raise a fund for the support of the ministry, each individual contributing as the Lord has prospered him. This fund, in cases of necessity, can be paid to the minister in charge, otherwise to the Conference Treasurer, which shall be distributed as the Conference may see proper.

VII. This Conference shall hold its regular meetings annually.

VIII. Every church of ten members or less shall be entitled to one delegate, and for every additional ten members an additional delegate.

IX. Each district shall hold four quarterly conferences each year.

X. This Constitution can be altered or amended by a two-thirds vote.

BY-LAWS.

1. It shall be the duty of the Annual Conference to give credentials to its accredited ministers, and also to license or ordain others to the ministry, if they come recommended by their churches.

2. Every minister thus recognized shall keep an account of all money received, of the time spent in the gospel field, and also of the probable amount of good done, to be reported at the annual Conference.

3. The Annual Conference shall determine the annual as well as the daily allowance of each of its ministers.

4. The officers of the Annual Conference shall be elected yearly.

5. The Quarterly Conferences shall be composed of ministers, elders, and deacons in the district.

6. The business of the Quarterly Conference, when in session, shall be to elect a chairman and secretary *pro tem.*, (2.) To make a general inquiry into the moral and financial standing of each church, (3.) To inquire concerning the financial wants of the ministers in charge, and to supply them with the requisite funds drawn from the different churches in the district, (4.) To appoint the next quarterly conference.

The officers elected for the present year are as follows: President, S. C. B. Williams; Vice-President, A. G. Long; Sec., H. R. Perine; Treas., Alist Williams; Executive Committee, S. C. B. Williams, Jasper Moore, Wm. C. Long. The ministers appointed to district No. 1, W. C. Long and A. C. Leard; to District No 2, A. C. Long and I. N. Rogers; Bro. A. F. Dugger is laboring in District No. 3.

And now, dear brethren, as we have entered into this organization, let us labor together harmoniously for the advancement of God's cause. Let each feel a burden in this matter, and the cause will move on as never before.

A. C. LONG.

Denver, Mo.

Christian Progression.

We believe all Christians admit and claim, that no disciple of Christ can attain to a position in this life, beyond which there is no more growth, or reach a point where he is not liable to make mistakes, be tempted, and have sore conflicts with Satan. Growth in grace is plainly taught in the Scriptures, but nowhere are we exhorted to grow into grace. A tree or plant might grow in the ground, when planted in a good soil, but it would be quite another thing for it to grow into the ground.

There are a few questions that may be asked in relation to Christian experience, that should be definitely answered, and the points connected with them clearly understood by every disciple of Christ. (1) Do we grow into pardon for our sins? or is it received instantaneously? Will any one say, who has ever received pardon, that he obtained it by installments, a little at a time? or did it come fully all at once? It is a settled fact in Christian experience, that a person does not obtain pardon because he has done a certain amount of work, fasted a given number of days, performed a pilgrimage journey, or paid a specified sum of money into the Lord's treasury; but simply because he confessed and forsook his sins. When he did that, pardon was as sudden as his decision and corresponding action. Instead of growing out of sin, he was pardoned out; not partly out, but fully; so that not a single sin remained to produce condemnation. If he should ever fall into sin again, he would

need to be pardoned out in the same manner as the first. Hence it follows that Christian progression does not consist in growing out of sin.

Whoever should advocate that we grow out of sin, to be consistent, must also declare that sins are forgiven at the time of our conversion, or in other words, deny that pardon takes place in the plan of salvation. The Bible; but this cannot be done without an abundance of plain Scripture. After a thorough examination, we think it is manifest that growth in grace is not growing out of sin, but rather a growth that takes place by the "made free from sin." We have yet to see one can grow in grace while he remains in sin. He may grow in knowledge, and be a defender of the doctrine of the Bible, a theoretical preacher of the same, but he is destitute of the grace of God, because he is in sin to remain, produced by hate, pride, covetousness, lying, licentiousness, and other things. Such may succeed in their efforts to see and embrace the true doctrine of the Bible, while they must fail in building up spiritually. One cannot lead a life where he has been himself. If a man clearly all he has learned of doctrinal subjects, while his own heart is filled with condemnation for sin. Such a man will continue to grow in knowledge during his life time, and not grow a particle in grace, because sin remains in his heart, and a growth will ever take it out. Such a man never grows smaller. They do not grow smaller like some debts. They grow smaller as they grow older. They do not reach full size till they receive condemnation through faith in the blood of Christ. That takes place, then the individual grows in grace. It will be seen that growth is reached suddenly by pardon.

We think all who believe in Christian progression must be agreed that we do not grow out of sin, but that the only way to obtain pardon is by instantaneous pardon in Jesus.

We now come to enquire (2), do we grow into "the gift of the Holy Spirit" more than he did into pardon. It comes as suddenly as pardon, and after there is full forgiveness for all sins, can be retained no longer than the "gift" from sin." So long as we are in the Spirit, we are in a condition to receive "The gift" produces no new attributes, but it subdues and parallels the nature, or "the law of sin and death" which has been working before in the system. At times pride, impatience, hatred, love of the world, envy, jealousy, and these like weeds in the garden of the heart hindered the growth of the plant. It is by the presence of the Holy Spirit in the way of "Christian progression" that the case before the gift was received may then grow steadily in the love, in meekness, gentleness, forbearance, patience, peace, and other Christian graces, which are the abiding Spirit. Such we call the law of "Christian growth."

Unfruitful.

OUR Savior, in his parable of the sower, of four classes of individual seed, receive the word of truth, there are those who become unfruitful. These classes soon give up the good seed sown. The first

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that growth in grace is not growing out of sin, but
rather a growth that takes place because we are
"made free from sin." We have yet to learn that
one can grow in grace while he remains in sin.
He may grow in knowledge, and become an able
defender of the doctrine of the Bible; a thorough
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destitute of the grace of God, because he allows
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pride, covetousness, lying, licentiousness, or some
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to grow in grace. It will be seen that this point
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We think all who believe in Christ as a Savior
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hindered the growth of the plants, are prevented
by the presence of the Holy Spirit from standing
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the case before the gift was received. The person
may then grow steadily in the strength of his
love, in meekness, gentleness, long-suffering,
forbearance, patience, peace, self denial, and all
other Christian graces, which are the fruits of
the abiding Spirit. Such we understand to be
the law of "Christian growth."—*World's Crisis*.

Unfruitful.

OUR Savior, in his parable of the sower, speaks
of four classes of individuals who hear and
receive the word of truth, the third of whom
are those who become unfruitful. The two fore-
going classes soon give up the word of truth, or
the good seed sown. The first heareth the word,

but understandeth it not, and then the wicked
one catcheth away, or destroyeth and mystifi-
eth the good seed which has been sown in the
heart. The second heareth and receiveth the
word with joy, but have no root in themselves,
and when trials or persecutions ariseth for the
truth's sake, they become discouraged and give
up. These two classes soon disappear. They
give up all and go back to the world. But the
third class are those whom the "cares of this
world, and the deceitfulness of riches choke the
word" in their hearts, and they become "unfruit-
ful." From the fact that this class is spoken of
as unfruitful is evidence that they still retain
the good seed or the word of truth; but its
fruit-bearing qualities are choked by the cares
of the world, and the deceitfulness of riches.

This unfruitful class is by no means a small
one in these days, and as I think of them I have
to stop and ask myself the question, Am I too
one of this class? It is by our fruits we are to
be known and not by our words alone. A tree
in leaf may be beautiful to look upon, but it is
its rich, ripe fruit by which it is valued. So it
is with us in the sight of our heavenly Father,
and in the eyes of the world around us; it is by
our fruits we are judged by the world, and by
them we shall be rewarded at the last day.

Brethren and sisters of the Advent faith, we
who believe that Jesus is soon coming, that soon
we shall witness the coming of the just one to
judge the living and the dead and to reward his
saints, Are we bearing fruits to correspond with
our faith, or are the "cares of the world and the
deceitfulness of riches" choking the good seed
which has been sown in our hearts? I believe
that we as a people, and as individuals, are giv-
ing the cares of the world too great a place in
our affections. We seem to forget that "now is
our salvation nearer than when we believed;"
that Jesus is nearer to day than he was five, ten,
fifteen, or twenty years ago. Many of us can
look back quite a number of years in the past to
the time when we embraced this glorious soul-
inspiring truth, that the great day of the Lord
is near at hand, and see what love, what zeal,
what self-denial, what holy boldness then filled
our hearts. We were not afraid then to speak
of the glad tidings of a soon coming Savior, and
of our speedy deliverance from this world of sin
and sorrow. We were not afraid to give even
of our scanty means, to spread the precious truth
which we hold so dear. How easy it was for us
then to get a few dollars (even if we had to do
without things we needed) to help send forth
the laborers into the great harvest field, or to
send books and tracts to our friends, praying
that they too might rejoice in the hope of red-
emption near.

But alas! how is it with us now? Are we any
poorer now than we were then? No, we are no
worse off now, at least many of us are not, than
we were then: we have a tolerable degree of
health now, for which we ought and do probably
feel thankful, we had nothing more then, but
we can now make more excuses for not doing
what I verily believe God requires of us. True,
we have some reason for our excuses; we have
often given our means where it was not needed,
and sometimes perhaps have helped to send out
wolves in sheep's clothing. But will this be a
valid excuse in the great day of judgement for
neglecting one faithful follower of Jesus, or for
lessening our energies to spread the truth before
the world? In olden times there was a Hy-
meneus and Philetus, as well as a Paul and a
Barnabas. I find no place in the word of God
where we are held responsible for our means
after it leaves our possession. If we have given
it with an eye single to the honor and glory of
God and to the best of our judgment to be spent

in his service and for the good of our fellow be-
ings, it is all that he requires. But God does
hold us responsible for not doing what we can.
Though we may have been deceived times
without number, let us again take courage and
try and profit by the past, but not sit down in
idleness and do nothing, nor give nothing, just
because we have been deceived or may have
given our confidence and our means to unworthy
objects.

Let us for a moment look at the responsibil-
ities that are resting upon us as the people of God,
as those who profess to be looking for the return
of their Master. We believe that God has com-
mitted to our trust truths that are grand and
glorious, and does he not require of us corre-
sponding actions? Does he not want it to make
of us better men and women? What will our
light and knowledge do for us, if we do not let
the world see that we try harder to spread this
truth than others do to spread error? And
again, what good will it do for us to tell people
we believe Jesus is soon coming if we do not
live it? and how can we live it if we allow the
cares of the world, the love of riches, pride, or
fashion to choke the word? The world is full
of work for Christians, for those who, like their
Master, will go about doing good. There are
sheep to be tended, and lambs to be fed, and as
Jesus said, "The poor ye have always with you."
Yes, dear friends, there is work for all. Let us
look abroad, look beyond self and our own self-
ish interests, beyond our own families to the
poor, the down-trodden, and the oppressed, and
see if our hearts will not expand. Let us think
less of our own wants and needs, and more about
the wants of others. We sometimes hear it said,
"Christianity begins at home," and "Charity
begins at home." This is true, but it does not
end there. True Christianity begins at home
and reaches out after fallen humanity, and the
thousands of helpless innocents who cry to us for
help, just as far as our influence, time, talent,
means, and opportunity can extend. Let us
consider the apostle's warning to "provoke one
another to love and to good works." Let us see
to it that we are not of that unfruitful class who
allow the "cares of this world and the deceitful-
ness of riches, to choke the word." Said Jesus in
speaking of what we did and did not do to him,
"Inasmuch as ye did it not to one of the least of
these, ye did it not to me." "Inasmuch as ye
have done it unto one of the least of these my
brethren, ye have done it unto me."

S. E. BRINKERHOFF.

ADVERSITY.—Let the winds and the waves
of adversity blow and dash around you, if they
will; but keep on the path of rectitude, and
you will be as firm as a rock. Plant yourself
upon principle, and bid defiance to misfortune.
If gossip, with her poisoned tongue, meddles
with your good name, heed her not. Carry
yourself erect; let your course be straightfor-
ward, and, by the serenity of your countenance
and the purity of your life, give the lie to all
who would underrate and belittle you.—*Sel.*

THERE are men who imagine they should do
well enough if they could throw the Bible
overboard, and the minister after it, and sink
the whole church in the sea. It is as if a man
with a shattered limb should think to better
himself by thrusting the doctors and their in-
struments out of doors. They did not break his
leg, but only propose to set it. Under the hand
of the poorest of them, the limb will be better
than if the shattered bone were left to heal
unsplintered.—*Ex.*

A few close arguments are worth more than
a great many big words.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, SEPT. 1, 1874.

JACOB BRINKERHOFF, Editor.

The Seventh-day Sabbath.

[Continued.]

ALTHOUGH Jesus died to become our Savior, the law of the great Jehovah—the ten commandments—remained in force as before, the work of Jesus' atonement requiring no abrogation of the law, or change of any of its precepts. The work of redemption was to redeem from its curse, not to break it down. Jesus said, in the early part of his ministry, "Think not that I am come to destroy the law: I am not come to destroy but to fulfill." Were it abolished or changed in any way it would be destroyed, a work Christ came not to do, but to fulfill or perform it. Did fulfilling the law do away with it? If it did then fulfilling righteousness, which was done at Jesus' baptism, caused righteousness to pass away too. But in the baptism of Jesus, the fulfilling of righteousness by John and Jesus consisted in their performing that righteous act. So in Jesus fulfilling the law he did so by observing it in all its precepts, through his life, and never taught that at his death, or at his resurrection, his Father's law would cease to exist, or one of its precepts would be changed. If such were a part of his ministry he would certainly have taught it plainly. So important a thing as a change in, or abrogation of God's law, would have been plainly stated; and as no such thing was taught in the gospel we unhesitatingly say that none existed. There was no need of any.

The opening of the Christian dispensation was a change in the system of mediation, the former, or Mosaic, consisting of sacrifices and offerings, prefiguring a complete and perfect sacrifice of the Lamb of God that taketh away the sin of the world; the present dispensation consisting of faith in the Son of God and his power to save. But the change of dispensation in no way necessitated a change or abrogation of the moral law, it being the standard of right and wrong, that by which is the knowledge of sin, and sin being the transgression of law under both dispensations. The law of the Lord is perfect, said the psalmist; before it would need a change, or annulling, it would need to become imperfect. So soon as perfection is changed it becomes imperfect, and hence worse than before. The idea of a change of this law reflects upon the wisdom of God in governing the world. The law is holy, just, and good, from Eden to Eden restored, from the creation to the final judgment. It extends through all time, the change from the Mosaic to the Christian dispensation in no way affecting it. The Sabbath commandment remains in it as unchanged and unaffected as any part of the law.

Why should the law of ten commandments, or the Sabbath precept of it, be changed in the Christian dispensation? Was that law a system of types and shadows, pointing forward to the work and death of Christ for its fulfillment? Was the Sabbath a type of Christ himself? If not, why change the day of Sabbath rest?

But it is said that the work of redemption, wrought by Christ, is so much greater than the work of creation, wrought by God, that the day of the resurrection of Christ should be observed in the place of the day of the sabbath rest of God. But this is a mere assumption, and the conclusion an untenable one. It is presumptuous in man to compare these great works of creation

and redemption, saying redemption is greatest. Both are great, wrought in wisdom, abounding in love and mercy. Redemption is not yet complete, and will not be until the Redeemer comes to open the graves of the redeemed, and bring forth death's captives triumphant over death; to destroy the last enemy, death (1 Cor. 15: 26), and to bring in everlasting righteousness. The day of Christ's resurrection is not the day of redemption for the saints, or the church, though it was the day of his redemption from the dead. Jesus' resurrection became the pledge of the resurrection and redemption of his people. They will shout victory over death and the grave when changed from mortal to immortality at the resurrection of the just. The work of redemption not yet being completed, the fallacy of the argument for the resurrection day of Christ becoming the day of sabbath rest, is readily seen. Besides, it remains to be proven that Jesus arose from the dead on the first day of the week, according to the prevailing opinion, the day extending from one midnight to the next. At each recorded visitation of the tomb the Savior had previously arisen.

The Sabbath being a memorial of the work of creation, it should, according to the law of memorials, remain in existence as long as the cause of the memorial remains. At the resurrection of Christ it was just as much a fact that in six days the Lord made the heavens and the earth and rested on the seventh, as it had been before that time, and it is so still. Therefore the memorial is and should be the same as before the death and resurrection of Christ. Jesus came not to destroy or set aside, but to fulfill. Though his work of redemption was and is a great one, yet his work was not to set aside creation's memorial.

The death, burial, and resurrection of Christ have their memorial in baptism and the Lord's supper. Baptism commemorates the burial and resurrection of Christ, to which it has a strong resemblance. The sinner must die to his sins, as Christ died for him to save him from his sins and from the consequences of sin. He is buried beneath the surface of the water in immersion as Christ was buried in the grave; and as Jesus arose from death and the tomb an immortal conqueror and a triumphant Savior, so the believer in Christ arises from the watery grave to walk in newness of life. This is confirmed by Paul to the Colossians, 2: 12—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Also Rom. 6: 4—"Therefore we are buried with him by baptism into his death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." The Lord's supper commemorates the death of Christ, according to 1 Cor. 12: 25—"For as oft as ye eat this bread and drink this cup ye do show forth the Lord's death till he come." The death, burial, and resurrection of Christ having their own proper memorials, it cannot be that the Sabbath, God's memorial day, should be changed to another day for the purpose of commemorating these events. These memorials run harmonious and contemporaneous with each other, and do not in any way conflict.

But the majority of the so-called Christian world do not keep the Sabbath of the Lord, but in its stead observe the first day of the week as a day of rest, some claiming it to be the Sabbath by divine appointment, and others admit that it has no claim to divine sacredness, but they observe the first day on account of the prevailing customs of the country. If the first day is the Sabbath by divine appointment, and God

wished us to observe it, he would have plainly made it known in the Scriptures of truth. It devolves upon those who make the claim to show divine authority for the day, and a "thus saith the Lord" for its observance; and in the absence of the evidence they should abandon their theory. The seventh day Sabbath was given with great authority and power, and none but the author of a law has the power or the right to change or abrogate it. If the Author of the Sabbath had wanted it changed or abrogated he would have given record with the same authority as of its institution. But where has he said that he has changed the Sabbath, or that there was reason for changing it, or that another day was to be observed instead of the one of original appointment? If any such record exists show us where it is to be found. Give us the chapter and verse. Where is it said that God designed the seventh day of the week to be kept for the Sabbath until the resurrection of Christ, after which time he designed the first day of the week to take its place? Echo must answer where, for it cannot be found.

In looking upon the evidence on this question it is readily seen that the first-day Sabbath is without divine appointment or authority, the mention of the first day in the New Testament being merely of the time upon which events occurred. On the first day of the week certain of the disciples, particularly the Marys, came to see the sepulchre and to anoint the body of Jesus. The disciples knew that a guard of soldiers had been set over his tomb for three days and nights, and they could not see the sepulchre before that time expired. They came therefore early on the first day of the week, and on coming found that he had previously arisen from the dead. The women, who came to the sepulchre to anoint Jesus, had "rested the Sabbath day according to the commandment" (Luke 23: 56), on the day before; and resting on the seventh day and coming to the tomb on the first day to anoint the dead body of their Lord, is evidence that they had not been taught by him in regard to the reputed change of the Sabbath. It is not said in these instances where the first day is spoken of that it was from thenceforth to be kept holy, or that it in any way superceded the previous Sabbath day, the seventh, or that the day was thenceforth to be held sacred. Now, here it would be stated, if at all, that a new Sabbath had dawned upon the world, and its Lord was establishing a new memorial day. The event of Jesus' resurrection was a great one, a part of a great work, and has its proper memorial, but neither our Creator nor our Redeemer has said, Remember the first day of the week to keep it holy.

If the first day of the week was the Sabbath from thenceforth, the apostles and the disciples would have observed it, and the remaining recorded history of the Bible would have given record of the new practice. But on the same day of the visit to the sepulchre we find the disciples assembled, but was it to celebrate his resurrection? The Jews had hated the Savior, and they hated his followers and persecuted them; and the disciples shut themselves in for fear of the Jews (John 20: 19), and were in doubt of the resurrection until Jesus came and stood in their midst. This then was no meeting of the disciples to honor the first day of the week. And after eight days when Thomas was with the other disciples and the Savior came to them again (John 20: 26), was it not longer than the next first day? It certainly was, and hence that is no argument in favor of first-day observance.

After the ascension of Jesus and the pouring out of the Holy Spirit on the apostles, they

went forth preaching Christ and his sal. We read of nothing being preached to Gentiles about the ten commandments abrogated, or the Sabbath changed. Nor were just as useful as ever; they were institutions, hence they were not the subject of the apostles' preaching, either to annul or enforce them. Their comparative silence on that subject is evidence that no teaching was needed, and that the Sabbath was to be observed throughout the Christian dispensation through the Jewish, or Mosaic. When the apostles spoke of the law or the Sabbath their testimony corroborates this view. In no manner or custom of Paul to preach in synagogues on the Sabbath days to the Gentiles who resorted thither. Acts 13: 18: 4. He did this at Corinth for a year and a half. At Antioch in Pisidia Paul and Barnabas besought them to preach the same the next Sabbath. And the next Sabbath came almost the whole city together to hear the word of the Lord. Acts 13: 14, 42, 44. It is here said about the first day of the week, the Sabbath now for Christians or converted Gentiles, or that the apostles observed the first day themselves, for the very good reason that such was not the case.

As Paul was returning the last time to Troas he visited Troas (Acts 20: 7), a last day of his sojourn with the disciples. On the first day of the week, they came to break bread and to have a farewell meeting, which time Paul preached unto them until midnight. An evening meeting, and Paul was to depart on the morrow. The evening of the first day of the week was the evening of the close of the seventh day Sabbath, according to Bible time. In the creation week commenced with the evening, and has regulated the day ever since, it was the evening part of the day first. See Luke 4: 13: 19. See also the instances where Paul healed the sick at even or sunset, after the Sabbath was past, showing us that the Sabbath was regulated as beginning and ending with the evening of the sun. If the Sabbath so began the other days do also. This meeting of Paul at Troas was on the evening of the first day of the week, and on the morrow or the first day of the week Paul departed on his journey. It is said that from the mention of the first day of the week in this instance that it was the custom of the early Christians to meet on the first day for worship. But this does not need proof, for it was the occasion of Paul's meeting with them, and naturally enough he would want to spend the last evening in a general meeting. The last mention of the first day of the week is in 1 Cor. 16: 2. Paul went to the church at Corinth for each week, lay by himself in store, upon the first day of the week, their contributions for the same week, which he was going to carry to Troas. Nothing said about meetings on the first day of the week, public collections being taken. It is claimed that the first day of the week was the Sabbath by divine appointment, and show their testimony to the contrary. The first day of the week is spoken of in the New Testament it is merely stating the occurrence of certain events.

(Concluded in our next.)

An Age of Disorder

THE fact that so many of these strange phenomena occur within a short period almost coincidentally, is not to be wondered at. Whether there is any connection

went forth preaching Christ and his salvation. We read of nothing being preached to Jews or Gentiles about the ten commandments being abrogated, or the Sabbath changed. No, they were just as useful as ever; they were existing institutions, hence they were not the subjects of the apostles' preaching, either to annul or to enforce them. Their comparative silence on that subject is evidence that no teaching was needed, and that the Sabbath was to remain throughout the Christian dispensation as it had through the Jewish, or Mosaic. Wherever the apostles spoke of the law or the Sabbath, their testimony corroborates this view. It was the manner or custom of Paul to preach in the synagogues on the Sabbath days to the Jews and Gentiles who resorted thither. Acts 17: 2 and 18: 4. He did this at Corinth for a year and a half. At Antioch in Pisidia Paul and Barnabas preached Christ in the synagogue, and the Gentiles besought them to preach the same to them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of the Lord. Acts 13: 14, 42, 44. Nothing is here said about the first day of the week being the Sabbath now for Christians or for converted Gentiles, or that the apostles observed the first day themselves, for the very good reason that such was not the case.

As Paul was returning the last time to Jerusalem he visited Troas (Acts 20: 7), and on the last day of his sojourn with the disciples there, the first day of the week, they came together to break bread and to have a farewell meeting, at which time Paul preached unto them. It was an evening meeting, and Paul was ready to depart on the morrow. The evening of the first day of the week was the evening after, or at the close of the seventh day Sabbath, according to Bible time. In the creation week each day commenced with the evening, and as the sun has regulated the day ever since, it brings the evening part of the day first. See Lev. 23: 32; Neh. 13: 19. See also the instances where Christ healed the sick at even or sunset, after the day was past, showing us that the Sabbath was regulated as beginning and ending with the setting of the sun. If the Sabbath so began and ended the other days do also. This meeting held by Paul at Troas was on the evening of the first day of the week, and on the morrow or in the morning of the first day Paul departed on his journey. It is said that from the mention of the first day of the week in this instance that it was the custom of the early Christians to meet on that day for worship. But this does not necessarily follow, for it was the occasion of Paul's last visit with them, and naturally enough they would want to spend the last evening in a public or general meeting. The last mention of the first day of the week is in 1 Cor. 16: 2.—Paul writes to the church at Corinth for each one of them to lay by himself in store, upon the first day of the week, their contributions for the saints at Jerusalem, which he was going to carry to them. Nothing said about meetings on that day, or public collections being taken. It remains for those who claim that the first day of the week is the Sabbath by divine appointment, to prove their claim, and show their testimony. Where the first day of the week is spoken of in the New Testament it is merely stating the time of the occurrence of certain events.

(Concluded in our next.)

An Age of Disorder.

THE fact that so many of these striking examples of the departure from ordinary natural phenomena occur within a short period, and indeed, almost coincidentally, is not to be overlooked. Whether there is any connection between these

occurrences, is merely a matter of speculation. The mind is apt to conclude that these synchronous disorders are in some way linked together, but it does not so because observation warrants the conclusion. There they are, however; a mysterious visitant in the heav'ns, atmospheric derangements, fires and floods, crimes of novel character, social perturbations and revelations, and, in fine, signs most indicative of the fact that we are living in an age of disorder—a period of insecurity. Clouds are no longer "the playful fancies of the mighty sky." They hide within their misty folds a force and energy which mock the best endeavors and the greatest achievements of man.

The above is from the *Brooklyn Daily Argus*, of July 28, commenting on the flood and disaster at Pittsburg, Pa. Every one, looking at the surrounding circumstances, calamities in the natural world, droughts, famines, irregularities of the seasons, floods, plagues, &c., must see that we are living in "an age of disorder." The student of the Bible and prophecy can see in this age of disorder the fulfillment of the signs and wonders in the heavens, men's hearts failing them for fear and for looking after those things that are coming on the earth, foretold by the Savior as signs of his near coming to establish a reign of peace, which shall be an age of order, security, and tranquility.

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS—RUTH.

IN our last sketch, "Rachel's Sepulchre," we considered the mutual love of Jacob and Rachel as the fitting "foundation" for a son such as their Joseph proved to be (in Egypt) one "sent of God to save much flesh alive," and an approved exemplar of virtue under the most pressing circumstances of temptation to violate the marital law. Rachel, also, was the grandmother of Ephraim (Joseph's youngest son), of whom the grandsire, Jacob, predicted "his seed shall become a multitude of nations."

We, now, recall our reflections in Bethlehem of another notable woman (RUTH), who was an "alien from the commonwealth of Israel and a stranger from the covenants of promise," but who was engrafted into "the good olive-tree" of Israel, by her marriage with BOAZ, and thus became the great-grandmother of DAVID, the founder of the dynasty of Israel's long line of kings, and was, therefore, an ancestress of the "King of kings and Lord of lords"—of JESUS, the son of David.

It was not dreamed of, we suppose, by any of the inhabitants of this ancient town, when "all the city was moved about" the sudden appearance of two poor, lone widows (one aged and the other youthful) entering their precincts, apparently travelers from a long distance, that the younger stranger would eventually become "famous" in their annals. They, however, did recognize the elder one as "NAOMI," their own townswoman, who had gone out from among them, with her husband and children ten years before, to sojourn in the land of Moab, because at that time there was a famine prevailing in the land of Israel. She had, now, returned to her old home, bereft of both husband and sons—a destitute widow, yet with one drop of consolation in her cup of bitterness ("marah"). Her daughter-in-law, Ruth, refused to be separated from her. She had successfully entreated of her mother-in-law not to leave her behind in the land of her nativity—Moab, and had expressed her own determination so strenuously and decidedly to go with her to the unfamiliar land of Israel in that cogent language which has been handed down to us in the "Book of Ruth," and

which contains the very essence, through all time, of filial fidelity and love. "Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be MY people, and thy God MY God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." (See Ruth 1:16,17.) And so quiet, uniform, and unobtrusive was the dutiful Ruth to her "mother in Israel" that she won the highest esteem and kind regards of all the Bethlehemites, when they daily beheld her working for Naomi's comfort and sustenance, as a gleaner in the fields of Boaz, their chief townsman. For the language of her bespoken husband, BOAZ, informed her, and us, "all the city of my people know that thou art a virtuous woman,"—the very highest praise and simplest justice he could accord to her in the circumstances that called forth their utterance. And she became "his wife;" and "bare a son: they called his name OBEID; he is the father of JESSE, the father of DAVID." Ruth 4: 13, 17.

The record of the "Book of Ruth" is one of the episodes in the history of the ancient Israelites, which affords a clue to the somewhat "hidden purpose of God" respecting Israel's mission as a people to the world at large—to sow it with the seed of germinating "life and immortality, through Jesus Christ," the direct indications of which are, that the mother and the wife of Boaz—from whom our blessed Lord Jesus is derived—were both (Rahab, the harlot, having married Salmon, the father of Boaz, and Ruth his son Boaz) engrafted Gentiles into the lineage and the future royal stock of "Judah's Lion:" so that, says "Paul, the apostle to the Gentiles," "No flesh shall glory" in his presence. "For God hath CHOSEN the WEAK things of the world to confound the things which are mighty, and BASE things of the world, and things which are despised, hath God CHOSEN to bring to naught things that are." (See 1 Cor. 1: 27-29.) Bro. Paul undoubtedly was well posted in the early history of Israel, and knew of the well authenticated incidents which had been so intentionally engrafted into the lineage of David and of his son, Jesus, the anointed heir of his throne who is, "in the fullness of times," to reign as King on Mount Zion. But, neither Rahab nor Ruth,—David's and Jesus' ancestresses,—when they were engrafted into the stock of Judah's princely tree, had then any conception how greatly the God of Israel, the "Disposer of all events," had exalted them, because of their acts and attestations of faith and trust in him in the great pivotal times of action, which has given them a historic prominence in their adopted nation's history, and has characterized them as women "full of faith," and women of that force of individuality, who knew "what they ought to do" in the emergencies which brought them to the light, and has forever placed them on the record, as numbered among the righteous and "faithful" ones, and they have escaped from the "punishment of the heathen" and the multitude of their several nations, who have perished forever.

Ruth's piety and fidelity to the God of Israel and to her destitute mother-in-law, NAOMI, received their "just recompence and reward, not only in this life, but in that which is to come." In this world's history, in the language of Solomon, in Prov. 31: 31, "Her own works praise her in the gates;" and what a wonderful and joyful surprise awaits her, "in the resurrection of the dead," when she beholds "the Resurrection and the Life" in the personality of her lineally descended son,—her Redeemer as the Redeemer of the "lost sheep of the house of Israel." It is thus that God exalts the lowly and abases the proud.

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can again gain control of it.

Again we read, "If any man offend not in
word the same is a perfect man," &c.—Jas. 3: 2.
Then, dear brethren and sisters, and all to whom
this may come, let us strive to gain the full con-
trol over our tongues, add daily to our Christ-
ian graces, and go on unto perfection; that we
may not only work out our own salvation, but
aid those around us, who may perhaps have a
more thorny road than ours to travel, or heav-
ier burdens to bear, to keep on their way with
their eyes fixed upon the mark, aiming for the
prize which lies at the end of the race. And
though clouds and conflicts may thicken around
us, we shall have peace within that shall flow
as a river, and a hope that shall be as an anchor
to our souls.

L. E. HORTON.

Lawrence, Mich.

Emotional Religion.

GENUINE religion is not so much a matter of
feeling as of principle. It begins in right think-
ing, develops itself in right acting, and it ends in
a condition of love to God and good will toward
men. The attempt to violate the order and jump
at once into the enjoyment of results which are
only to be reached by long and patient labor, is a
mistake which causes most of the discredit into
which religion and its advocates have fallen with
the world at large. The transient excitement pro-
duced by singing, praying, and impassioned ex-
horting, which multitudes esteem the chief ele-
ment of religious experience, is found, in practice,
to be of so little avail in making men honest and
good, that it has ceased to command the respect of
sensible people, and the real article of which it is
a counterfeit comes to be despised along with it.

Christianity, the prevailing religion of this
country, is, as we all know, based upon Judaism.
Its founder emphatically declared that he did not
come to abrogate the Jewish law, but to explain
and amplify it. The basis of that law is the ten
commandments, which both Jew and Christian
accept as still binding, and which, indeed, are an
integral portion of every religion in the world.
Of these ten commandments, all but one point out
sins which are not to be committed, without say-
ing anything of church-going, revivals, prayer
meetings, or hearing sermons. We are command-
ed not to worship other than the one true God, not
to take his name in vain, not to labor on the Sab-
bath day, not to steal, nor tell lies, nor murder,
nor commit adultery, and, finally, not to cherish
even a desire of doing such things. It requires
no argument to show that if men would only faith-
fully follow these few simple precepts, there would
be an end of sin, and earth would become like
heaven.

The difficulty is, that simple as these laws ap-
pear to be, they are amazingly hard to obey in
practical life, and all sorts of expedients have been
invented to get around them. In devising these
expedients none have been more zealous than the
ministers of religion themselves. One fiction,
which they have popularized, is, that it is impos-
sible to obey the commandments, and that there-
fore obedience is not necessary. As if God would
trifle with his creatures by enjoining upon them
an impossibility! Another fiction is that mem-
bership in some ecclesiastical organization is a
protection against the disobedience—a kind of in-
surance policy, as it were, against hell-fire. An-
other is, that no matter what sins we commit, Jes-
us Christ has suffered our punishment for us.

It is not too much to say that nine-tenths of the
existing machinery of religion has had its origin
in the effort to produce a semblance of genuine
fervor in breasts which are filled with natural bad
passions that there is no room for heavenly affec-
tions. The corporeal titillation of exquisite music

and architecture, the thrill of oratory and the
rousing fervor of congregational singing are made
to do duty for the nobler and higher earnestness
that results from a strict obedience to the law of
God. And the consequence is that with millions,
religion, as we have said, has come to be regarded
as an affair of the emotions alone, without any
connection with honesty and virtue. It is seen
that there is no incompatibility between the most
fervid religious experiences and thorough scoun-
drelism in every day life. Eminent church going
Christians and eloquent talkers about their love
to Jesus, their sweet out-pourings of soul, and their
ecstatic enjoyment of heavenly contemplation,
are found to be none the less corrupt politicians,
dishonest merchants, tricky lawyers, and bad hus-
bands, fathers, and citizens generally. If abstin-
ence from sin, in obedience to the divine laws,
were made, as it should be, the chief and promi-
nent element of religious life, all this would be
avoided. If the world saw that the professors and
ministers of religion were careful not to lie, de-
fraud, indulge in revenge and adultery, nor in any
way to wrong their fellow men, they would respect
them accordingly, and their display of religious
emotion, instead of exciting contempt, as it now
too often does, would lead to a desire to share in
its enjoyment.—N. Y. Sun.

If God sends us joy, why cloud it over by
dreading future storm, which may never
come? Let us open our hearts and take in all
the brightness, and be thankful for it. When
we need clouds and storms, they will come, and
the Lord will be in them as truly as in the sun-
shine.

Letter Department.

Then they that feared the Lord spake often one to another; and
the Lord hearkened and heard it, and a book of remem-
brance was written before him for them that thought
upon his name.—Malachi iii. 16.

From Sister Cooper.

DEAR BRETHREN AND SISTERS: I have long
thought of writing a few lines for the ADVO-
CATE, but feeling my inability to do so have
neglected it until now. But when I see and
hear the signs multiplying of the nearness of
the soon coming of Jesus, I feel that we ought
to be up and doing all that we can in our sever-
al callings, to help on the great work of pre-
paring a people for that great event, although it
may be but little that I can do. I have often
been encouraged by reading communications
from brethren and sisters; this should be the
object for which we write, and by so doing glo-
rify God. If I could only be the means, through
Christ, of encouraging one heart, or enlisting
one soul in the cause of Christ, I should be fully
repaid. O how many there are who ought to
come to Christ and receive his salvation ere it is
too late! The subject of the soon coming of the
Lord is one that interests me. I love to hear it
talked upon, I love to hear of its approaching
signs, I love to think of the time when God shall
be all and in all, when every knee shall bow
and every tongue shall confess to the glory of
God, the Father. I feel to rejoice that there is
such a home prepared for all those who love and
obey God, where we shall be free from sin, and
free from death, and shall be forever with the
Lord. Dear reader, may you and I be prepared
for that home. But O, there are many that I
love whom I want brought to Christ and made
partakers of his love before that event. Dear
brethren and sisters, let us so put on Christ that
in our daily lives and actions we may have an
influence for good on those with whom we are
associated. Yours in Christian love,

Marion, Iowa.

POLLY P. COOPER.

From Bro. Winchester.

DEAR BRO. BRINKERHOFF: My brother is
taking the ADVOCATE. We compare it with
the Scriptures, and how can we doubt that it is
the gospel of the kingdom that should be pub-
lished in all the world for a witness unto all na-
tions. May God direct your foot-steps and also
all the brethren and sisters, that we may not
deviate to the right nor to the left of the strait
and narrow path that leads to life everlasting.
The world has been let go and has wandered
over all the high hills and had no Shepherd;
but what a blessing it is that the God of Israel
has thrown open the doors of knowledge that
we may know his Son Jesus Christ, who is the
True Shepherd. Brothers and sisters, let us
heed the sayings of this Shepherd. I will men-
tion one of his warnings in John 17: 12.—While
I was with them in the world I kept them in
thy name: those that thou gavest me I have
kept, and none of them is lost but the son of
perdition, that the scripture might be fulfilled."
We read that Judas was the son of perdition,
and the man of sin will be revealed, the son of
perdition. Rev. 13: 18.—"Here is wisdom. Let
him that hath understanding count the number
of the beast, for it is the number of a man, and
his number is six hundred three score and six."
Is not this man that bears the number of the
beast the man of sin, which is the son of
perdition? Judas was a professed follower of
Christ, and will not the man of sin be found a
professed follower of Christ? We read that the
dragon gave his power to the beast, and the
whole world wondered after the beast. Is it not
true that all nations and tongues have taught
the immortality of the soul of man in this life?
Now let us go back to the creation of man and
let God show us what the soul of man is. God
formed man of the dust of the earth, and
breathed into his nostrils the breath of life, and
man became a living soul. We see here that
the dust man and the soul man is the same man,
and the breath caused it to live; but death was
pronounced upon it, because of sin. But after
God had finished man, the Devil, with a lie in
his mouth, puts within man an immortal soul
that never should die; and with the same lie
they have put this immortal soul in Christ, and
say that he never gave his soul unto death for
our transgressions, and call that soul the eternal
God. What other god have they but the Dev-
il's lie? Does not this sound like the man of sin?
Let us stay at home under the name of the
Church of God. Yours in the hope of the com-
ing kingdom,
R. W. WINCHESTER.
Vanville, Wis.

From Bro. Winchester.

BRO. BRINKERHOFF: I am anxious to see a
good circulation of the SABBATH ADVOCATE,
for the Sabbath is a sign between God and his
people, and if a sign why not the seal of God
spoken of in Revelations; or in short, as our
Savior says, "If ye love me keep my command-
ments," and the love of Christ is the seal of God,
for he that dwelleth in love dwelleth in God and
God in him. Therefore I love to read the letters
in the ADVOCATE written by brethren and sis-
ters, stating their love for obedience to God,
which leads to all truth. What a glorious time
that will be when all tears are wiped away, and
sorrow and trouble is forgotten, and all domina-
ions shall serve and obey the righteousness of
God! But now we are groaning within ourselves
waiting for the adoption, to wit, the redemption
of our body. Your brother in hope of eternal
life through Christ,

Vanville, Wis.

R. A. WINCHESTER.

