

# Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

## Life in the Future.

Tho' to dust this frail body may turn,  
And in death I may yet sleeping lie,  
There is life in the future for me,  
When the Savior descends from on high.

CHORUS:—

In the sweet by and by,  
All our sorrows and cares will be o'er;  
In the sweet by and by,  
We shall meet on a bright deathless shore.

Though through sickness and want I may pass,  
And though lonely my earthly lot be,  
There is health and rich treasures untold,  
To possess in the future for me.

There are songs that no mortal has heard,  
There are sights that no mortal can see;  
There are pleasures and friends that are true,  
And a home that's eternal for me.

Pilgrim, cheer thee, and trusting go on,  
For not long shall thy pilgrimage be;  
There is rest, there is life, there is peace,  
And a home in the kingdom for thee.

*Selected.*

## The Kingdom of Heaven upon the Earth.

### The Nativity.

SAMUEL DAVISON.

"THE angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man named Joseph, of the house of David, and the virgin's name was Mary. And the angel said unto her, Fear not Mary, for thou hast found favor with God. For with God nothing shall be impossible." Luke 1: 26-37.

My last article on the Kingdom Series, was The Gospel of the Kingdom Preached in all the Earth, a witness to all nations that the Father has given in covenant the dominion of the whole earth to his Son, Jesus of Nazareth; and that in due time he will come in power and glory and take possession of this, his kingdom. This event cannot now be far off, for the holy Scriptures are now translated into all languages of men, and freely distributed in all nations. I do not know of a single nation excepted from this divine provision. Their perversion of the doctrine of the personal reign of the Messiah on the earth does not frustrate the fulfillment of the prophecy, nor delay its accomplishment, any more

than the perversion of the signs of his first appearing prevented his appearing for a sacrifice for the remission of sins, at the time appointed.

From the beginning of the world God had foretold the coming of one of the seed of the woman who should bruise the serpent's head; that is, defeat the work of the devil. With Abraham, Isaac, and Jacob he made a covenant, that he would raise up one of their seed in whom all the families of the earth should find a blessing. Confirmatory of that promise, and as a means of its fulfillment he gave them the sign of circumcision; which from that day to this has effectually separated them from all nations. The history of the world does not give an instance of any people questioning whether the Jews are the lineal descendants of Abraham, Isaac, and Jacob; that the ten tribes who rebelled against the house of David are hidden from the knowledge of the world at the present time, is an event confirmatory of the certainty of the fulfillment of the promises made to their fathers; for of all the children of Abraham it was specifically said, My covenant will I establish with Isaac. Gen. 17: 21. And of Isaac's seed God said, "Jacob have I chosen, but Esau have I rejected; and this was done before the children had done good or evil; showing that all was to be the result of the sovereign purpose of God. Esau's descendants remain unto the present day, but they have no claim upon the promises of the Messiahship. When Jacob gave his prophetic blessing to his sons, he made Judah the ruling tribe and said, "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Gen. 49: 10.

When God gave the nation a king after his own heart he chose David, a son of Jesse, of the tribe of Judah, and made a covenant with him that of his seed he would raise up one who should sit upon his throne and establish his kingdom forever, 2 Sam. 7: 13. When the ten tribes under Jeroboam revolted and said, "What portion have we in David; neither have we inheritance in the Son of Jesse; to your tents, O Israel! Now see to thine own house David," 1 Kings 12: 16; it was an open and wilful rejection of the promises of God, and has brought upon them judgments from God, from that day to this; neither will they cease until they return to the house of David under the promised Son who shall sit upon that throne to reign over that kingdom forevermore. Thus the prophecy of Jacob respecting Judah, stands clear and distinct, and their history shows that although they went into captivity in Babylon, and Persia,

they never rejected or were deprived of their own symbols of sovereignty. The first five chapters of Ezra, show that they had carefully preserved their family register; and when Cyrus made a decree for them to return to the land of their fathers, he commanded that all the sacred utensils laid up in Babylon should be delivered unto Sheshbazzar, the prince of Judah. Ezra 1: 8. These were the same registers from which the genealogy of Joseph and Mary were taken when Augustus gave commandment that required the inhabitants of Judah to be enrolled in families in order to their being taxed; so that Persian and Roman rulers unconsciously ratified the prophecies of a ruler coming out of Judah. There is not a fact of history better established than that Jesus of Nazareth came of the tribe of Judah. It was thus too, provided that he should be born in Bethlehem, the city of David's birth.

All this Joseph and Mary understood, for they tarried at Bethlehem until the child was circumcised; and this was confirmed unto them by an angel announcing to shepherds of the plains that there was at that time born unto them in the city of David a Savior, who was the anointed of the Lord; and they went and found it as the angel had said, before they had removed him from the manger. Luke 2: 11. And they made these things known to all that were present, who wondered at what was said; but Mary pondered these things in her heart. They were confirmatory of what the angel Gabriel had said unto her when he appeared unto her in Nazareth and assured her of the miraculous conception of a child by the Holy Spirit of God. This was a matter she could not then speak of publicly; it was therefore ordered of God that it should not be publicly made known until Jesus had made manifest his glory as the Son of God, full of grace and truth. Mary's conception appears to have taken place at the time of Gabriel's visit to her; and she arose and went into the hill country of Judea to visit Elizabeth, the wife of Zechariah, with whom she abode about three months. Mary appears to have said nothing about the visit of Gabriel to her, until she came to the house of Zechariah; and as she saluted Elizabeth, and I suppose told her what the angel had said to her of Elizabeth's situation, and then an uncommon influence of the Holy Spirit came upon them both, and they rejoiced together in the honor that God had put upon them. Elizabeth fully recognized the trial of Mary's faith, for she said, "Blessed is she that believes that there shall be a performance of these things which were told her from the Lord." Luke 1: 45. And Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my

Savior, for he hath regarded the low state of his hand maiden; for behold, henceforth all generations shall call me blessed."

When Mary returned to Nazareth, Joseph was minded to take her to his own house, but finding her already with child he feared to do it. No doubt Mary told him what had occurred to her; but it seeming an incredible thing, he thought to put her away by a private divorce; but as he thought of these things behold, the angel of the Lord appeared unto him in a dream and said, "Joseph! thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Spirit; and she shall bring forth a son; and thou shalt call his name Jesus, for he shall save the people from their sins. Now, all this was done that it might be fulfilled which was spoken of the Lord by the prophet." Isaiah 7: 14. Behold a virgin shall be with child, and shall bring forth a son; and his name shall be called Emmanuel, which being interpreted is, "God with us." Joseph being raised from sleep did as the angel of the Lord had bidden him. Joseph was thus made the guardian of that holy child by a divine appointment; as the decree of Augustus required them to go to Bethlehem, and Mary gave birth to the child there, and they did not return to Nazareth for some time afterward, it is not likely that any query arose among their friends respecting the paternity of the child. Thus as Mary expressed it, "He that is mighty done great things to them; he put down the mighty from their seats, and exalted them of low degree. There were mighty men in Judea anxious for the honors of the kingdom; but God gave those honors to them of low degree

The law of Moses required that a woman who had borne a son should be unclean for forty days, and then her purification should be accomplished by presenting the child unto the Lord with an offering according to their ability; at the end of that time Joseph and Mary appeared in the temple with two turtle doves or two young pigeons. At that time there was dwelling in Jerusalem a devout man named Simeon, a just and devout man who waited for the consolation of Israel, to whom it had been revealed by the Holy Spirit that he should not see death, until he had seen the Lord's anointed. He coming into the temple by the Spirit, when the parents brought the child Jesus to do for him after the custom of the law, took him in his arms and blessed God and said, Lord, now let thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." And Joseph and Mary wondered at these things which were spoken of him. Anna, also a prophetess of great age, coming in at the same time, gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem.

Now let the devout readers of the *Advocate*, who are now waiting for the second appearing of the Lord, take encouragement from these things. There were a few, and

but a few, at the first appearing of the Lord, to whom these things were known; the great men and the multitude of the people, seem to have treated these things as matters of little significance; and hence knew not the day of their visitation; but a few devout people did see the progress of God's work in bringing everlasting righteousness. It is even so now; God is working things after the counsel of his will; and happy will it be for those who are ready when he appeareth. Let not the lowliness of our circumstances, nor the paucity of our numbers, discourage us. We are more in number, if not in consideration, than those devout men and women to whom the birth of Jesus of Nazareth was first made known as the anointed of the Lord to fulfill all the prophecies that had gone before respecting the coming of one to redeem the world from condemnation and the consequences of sin.

What a trial it must have been to both Mary and Joseph that they could not openly and publicly tell the wonderful manner in which God, by his Holy Spirit, visited Mary, to give them a supernatural son. That they did not is obvious, for when anything extraordinary occurred to confirm this wonderful event, it is said, "*Mary pondered these things in heart.*" To her they were so many confirmations of what Gabriel had told her about that child, and so many assurances that all that was foretold of his goodness and glory would yet be fulfilled. Before Jesus entered upon his ministry it is pretty clear that Joseph died, for he is not mentioned as having any part in the events that followed. Thus the way was clear for Jesus to claim God as his father, without putting Joseph to the trial of testifying in that mysterious matter.

It is thus I read the wonderful account of the miraculous manner in which God brought his son into the world, and it gives me assurance that all that is said of the glory of his second coming will be fulfilled likewise. God's ways are not as our ways, nor his thoughts as our thoughts.

*Pardee, Kansas.*

### The Second Coming of Christ.

D. L. MOODY.

We cannot study the resurrection apart from the second coming of Christ. Paul says: "The dead shall be raised, and we shall be changed." This change takes place when Christ comes. So, the two events are united. In all Paul's epistles baptism is spoken of only thirteen times, and Christ's second coming more than fifty times. Yet, nowadays, how much more we hear about the former than about the latter! There are 260 chapters in the New Testament, and in them there are no less than 318 references to this doctrine. There are two opinions in the Church in regard to the millennium. Some think that the thousand years of holiness and peace will precede the return of Christ to the earth: others think that they will follow his return, and that he will reign here in person during the thousand years. The former class of interpreters are called pre-millenarians. Those who differ on that point ought to have charity for each other.

There is no reason that I should denounce a brother because he don't see this thing just as I do. I believe that when Christ comes the saints then on the earth will be changed. They will not have to die and go into the grave, but will be caught up to meet their Lord in the air, and that he will then set up a visible kingdom on the earth.

Christ's first coming into the world was announced by angels; so was his resurrection. And we have the same authority for expecting His second coming, and that it will be bodily and visible—not spiritual only, as some believe. We read in Acts 1: 11, that immediately after His ascension two angels said to his disciples: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." His ascension was bodily and visible, and so will his return be. He will come back as he went away. This is the message that he sent down to his sorrowing disciples, and this is the hope of the church to-day. I can imagine that ascension scene. He goes up, up, while his disciples gaze in wonder and sorrow. A cloud receives him, for we are told that "He maketh the clouds his chariot." Above that cloud are hosts of shining ones who have come to welcome their returning Lord. But amid that rejoicing company of angels, he thinks of his disciples and pities them. He wants to comfort them in this sore bereavement. So he says to two of his shining ones: "Go down and tell them that I will come back again." And "Behold two men stood by them in white apparel," and said: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Yes, thank God, he is coming again, just as he went. We are going to see him in person; he that left this world, blessing it, is coming back to bless his own church, and to receive them that have waited for his return. If you read the 26th chapter of Matthew, the 64th v., you will find that it was just this very thing that caused his death. When the high priests asked him who he was, and if he was the true Messiah, what does he reply? "Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." That was enough. The moment they heard that, they accused him of blasphemy, and condemned him to death, just because he was coming again. "Ye shall see me coming in the clouds of heaven."

Now, let me say that this doctrine has suffered a good deal from those who claim to be its friends, because they set a time, a certain day, for his coming. Now, we read here in Matt. 24: 30, that no man knows when he shall come. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Now there it is clearly taught that the day and the hour knoweth no man, no, not the angels in heaven. Now, when a man comes and tells you that he knows when Christ is coming, that he is coming next year, or at any particular time, he has got no truth for that assertion. "The day

and the hour that he will come of London, 1866. But of his coming through the air for his coming

"There is an hour and a day which no man knoweth." And his coming shall be as in chapter 3, where, so man be. the flood marrying entered the flood shall also. Now we coming is expected is coming coming that he is out.

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and the hour knoweth no man." Miller said that he would come in 1843. Dr. Cumming, of London, said that he would surely come in 1866. But if we knew the day and the hour of his coming, we wouldn't be watching. All through the Scripture we are told to watch for his coming.

"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." And then we are also taught that his coming shall be sudden. We find in that 24th chapter, 35th verse: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Now we have that order that the time of his coming is unknown; that he is coming unexpectedly. In another place it says that he is coming like a thief in the night. He is coming suddenly; but let us bear in mind that he is coming, because the word has gone out.

Now I can imagine some of you say: "He is coming to us when we die." But that is not what is taught here. Death is not the coming of the Lord. Just turn to the 21st chapter of John, 18th verse: "Verily, verily I say unto thee, when thou wast young, thou girdest thyself, and walkest whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God. And when he had spoken this he saith unto him: Follow me." Now, the thought I want to call your attention to is this; that Christ did not look to death and his coming as one and the same thing. He kept them distinct. His coming is one thing; Peter's death is another. You and I may be summoned away before Christ comes; but I am not taught anywhere in the Scripture to look for death. That is not in the Scripture. We are told to look for the coming of the Lord. Now Peter wanted to know what John should do. "Jesus saith unto him, if I will that he tarry till I come, what is that to thee? follow thou me." That is, you are to follow me and not look to see what this disciple or that disciple is going to do. "Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, he shall not die; but if I will that he tarry till I come, what is that to thee?" There is a difference between death and his coming. Now I think we make a great mistake in saying that death is the coming of the Lord. Death is one thing; and the coming of the Lord is another. Why, the year of jubilee will burst upon this world by and by; and we shall come up out of our graves. That is separate and distinct from death. It will be all life then. We shall be changed in the twinkling of an eye. Enoch was one type of life, he was caught up into heaven. Elijah was translated from earth to heaven, in a fiery chariot. These two represented the first two dispensations; and so

Christ, who represented the third, has gone up; and when he comes these bodies shall come forth from their graves. If we wait until Christ comes, we are going to defy death.

Death has been conquered, and by and by, I don't know when, in the fulness of time, we shall rise victorious to glory. He shall come and set up his kingdom on earth.

I should like to have you turn to Thessalonians. Every chapter in that first epistle is about his coming. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." That is the comfort of the church; not that we are going to die, but that the Lord may come at any time and take us away into that bridal chamber. Now, it is said that his coming in judgment on the earth to dash the nations to pieces that have disobeyed him, is one coming, and that his coming to take his bride away is altogether different. So his first coming is in the air; and that is when we shall be caught up to meet the Lord in the air. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Then over here, in the 5th chapter of John, 25th verse: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice. And shall come forth."

What is it that makes the 14th chapter of John so sweet? Why! because it tells us he shall come again. "Let not your hearts be troubled; ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Then what does he say? "And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." That is the key-note to the 14th chapter of John, not that he is going to send death, or send some angel after us, but that he is coming himself. He himself is coming back after his bride. He came down here to get a bride, and the world rose up and cast him out, and said he shouldn't have a bride. Then he went up above, and has been there these 1800 years gathering out his bride. Some one says: "You can get some idea of how magnificent these mansions are by the time he takes to get them ready."

Now, there is no place in the Scriptures where we are told to watch for signs, the rebuilding of Babylon or the returning of the Jews to Jerusalem; but all through Scripture we are told what to do, just to watch for him; just to be waiting for our Lord's return from

heaven. In Paul's epistle to the Phillipians we read: "For our conversation is in heaven; from whence we also look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." "Looking for our Lord and Savior." And that's the attitude of every true believer in this world, with loins girded, lamps trimmed and burning, watching for the coming of the Bridegroom. Thank God, he will say when Christ comes, "Behold the Bridegroom cometh." Now, he says again here, in the 2nd chapter of Titus, 13th verse: "Looking for . . . the glorious appearing of our Savior Jesus Christ." In 1 John 3: 1-3 we are told that "every man that has this hope in him, purifieth himself." I never saw a Christian who was watching for the coming of his Lord that was worldly-minded. He who lives in this state of expectancy is already caught up into the air spiritually. In Mark 13: 33 we are told to watch. We are in an enemy's country. We need to be ever on our guard. We need to be ever looking up. If I write to my wife that I am going home very soon, that she is not to expect any more letters, but to expect me daily until I come, and if when I get home I find that she has gone away, I will feel that she did not believe what I wrote to her. So the Christian who is not listening always for the footsteps of his Lord, shows that he has little faith in his promise. Some think that when Christ comes, everything will be wound up with a whirl. But it was not so when he came before. Men were disappointed in their expectations then; they will be at his second coming. A very comforting thought for many of us is that when Christ comes he will bring with him our pious friends who have died, to immortal life from the grave. The resurrection will follow the advent, and there will be blessed reunions. I pity the man who does not believe and rejoice in the second coming of Christ. We will take another look at the subject tomorrow.—*Sermon in San Francisco, Feb. 23rd.*

VEXATIONS. Petty trials have less power to chafe when met as an inevitable part of a Christian's chosen lot. The world's neglect or censure, the little annoyances of daily life, the loss of accustomed comforts or pleasures, small worries that try temper or ruffle self-love, these are as straggling thorns that lie across the path. Those who recognize the truth that such thorns are to be expected, and are not left to skirt the narrow way without some purpose of wisdom, find that they bear fragrant blossoms to solace, as well as prickles to wound. Many of the sharpest are avoided by simply bending the head. As regards small offences, the reverse of the common proverb, "pride feels no pain," is most consonant to the truth; it is pride that feels most pain. Dashing the brambles aside with impatient storm, he is constantly wounded by the double force of their quick recoil.

THE rajah of Borneo has expressed his willingness to encourage missionary operations in his dominions. This opens a new and wide field for missionary labor. Borneo, with the possible exception of New Guinea, is the largest island in the world, Australia being considered a continent.

## The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 5th day of the 2nd month, 1881.

JACOB BRINKERHOFF, Editor.

## A Conscience Void of Offence.

It was Paul who said that he had lived in all good conscience before God; and when before the Roman governor he said that he had a conscience void of offence toward God and toward man. Acts 23: 1 and 24: 16. He had this peace with his conscience by living up to its dictates; he had a conscience void of offence both toward God and toward man by having done what he believed to be duty towards God as well as man; as well as what love to God and man required, and formed his character accordingly. When he persecuted the disciples of Christ he believed he was doing right, for he thought Jesus of Nazareth was an impostor. But when convinced of Jesus' Messiahship from that moment he became a disciple too; and continuing to vindicate the cause of Christ he maintained a clear conscience, though it brought him trials and persecutions; and thus near the close of his life and labor, he wrote to a beloved brother, "I have fought a good fight, I have finished my course, I have kept the faith." The reward of this good course of life will be the reception of the crown of righteousness which is laid up at the present time, which the righteous Judge shall give at his appearing. Not only to Paul is the crown in reservation, but to all them also who love the Lord's appearing.

It was not alone for Paul to live in this good conscience, but every lover of the Lord and his truth may and should have this conscience void of offence. Where is there a standard whereby we may form our consciences to have them void of offence toward God and man? It is doubtless in that law whose principles and precepts are to love God with all the heart, mind, might, and strength; and to love our neighbor as ourselves. These named properties specify our whole beings as devoted to God; and if we love God we certainly will love our fellow man too. If we love God we will manifest it; this manifestation, or test, is best expressed by the apostle John, 1st epistle, 5: 3, "This is the love of God that we keep his commandments." By keeping the commandments of God we are most surely to have the conscience void of offence towards him. The table of precepts of love toward man consists of prohibition of things whereby we should wrong our neighbor, the opposite of which would be a course of love and right doing.

But it is said that we have not kept the commandments, and therefore cannot have the good conscience from that source. No, the violation of them has made us sinners; and sin entering the world the love of God to man was so great that "he gave his only begotten Son to suffer and die that whosoever believeth on him might not perish, but have everlasting life." By believing in him we may

have the forgiveness of our sins, which is the transgression of the law. Pardon for sin always comprises the leaving off of sin—quitting to break the commandments. With our sins blotted out they are not in the way of a good conscience, for Jesus hath reconciled us to God. "Cease to do evil, learn to do well," is the precept embracing our duty on taking up the cross of Christ. With the righteousness of Christ imputed to us we shall then have peace with God, and his love shed abroad within us. On taking up the cross of Christ it is important and essential that we keep the commandments of God, for the law is holy, just, good and spiritual. Hence the commandments of God are a standard whereby we may have the conscience void of offence toward God and man; for, as David says, "all thy commandments are righteous." Ps. 119: 172.

What should we understand by the engrafted word, James 1: 21? The engrafted word is able to save us. Engrafted means attached to; something of importance and solidity first existing to which something else can be affixed. There is a meaning here equivalent to what the Savior taught when asked by a certain ruler what he must do to inherit eternal life; and on his saying that he had kept the commandments from his youth up, he was told that he still lacked one thing, which was to follow Christ, after having renounced the world in the sale of his great possessions. These were something needed besides keeping the commandments: they were essential, but now that Christ had come into the world, to follow him should be engrafted on to the keeping of the commandments; and this engrafted word, or profession of faith, is able to save us, as declared by the apostle James. What else is it that is able to save but the name and faith of Jesus Christ? We here see the close affinity between the law and the gospel. Because God's word, or will, was not kept, a gospel of propitiatory salvation was provided, which is able to save us; for the law could not justify us, because it was not lived up to. But the merit of Jesus' atoning blood avails in our behalf, and we are saved.

Are we keeping the commandments of God, and have a conscience void of offence toward God and man? All of the commandments? All of them includes the fourth as well as the other nine. The fourth commandment requires the sacred observance of the seventh day of the week as plainly as words can express it. Are you keeping this day holy to the Lord, and so manifest your love to God? But more than this. After being convinced that the seventh day of the week is the Sabbath instead of the first day, as many of our readers have been by the testimony presented in these columns, and also by other reading matter and the preached word, have you yielded to your convictions of duty and of right, and are you keeping the Sabbath holy unto the Lord? How can you have a conscience void of offence toward God if you do not yield to his requirements? How can you be void of offence towards yourself if you strive against your convictions of truth and

righteousness? Has it been the language of your heart, "Lord, what wilt thou have me to do?" and then when the answer has come in the revelations of his will in the his written word, have you humbled yourself before him, and followed him in his divine precepts and the engrafted word? Strive not against your conscience nor the plainly revealed word; and by living up to our convictions, with our conscience formed by the faultless standard of God's righteousness and the engrafted word, we may have a conscience void of offence towards God and man.

## X A Pure Speech.

THE Savior said to the multitudes that thronged him, and wondered at his gracious words, that "from the abundance of the heart the mouth speaketh." That is, of whatever thing our time and attention is most given to, of such will be our daily lives and conversation. The saying holds good in every age of the world and to all people. As it was then so it is now. If we cultivate a spirit of morality and godliness, gracefulness and intellectuality, our minds will be stored with it, and the utterance of our speech will be the same. This is best illustrated by the examples we see around us. Those who lead lives of dissipation or of sensuality, have a form of speech accordingly, unbecoming and repulsive to religion and morality, which also delights in defaming the name of God and his Son; and, even leaving off the oaths and blasphemy of it, people who love the Lord can have no desire to imitate. The man whose time and attention is wholly taken up with business has his mind and heart stored with it, and his speech savors of that, so that he is known by his form of words. But the principal reference of the Savior's words is to whether we have a store of knowledge for eternal life, or whether our knowledge be only of earth and earthly things. If we have sought that good part which shall not be taken from us, then out of the good treasure of the heart we will bring forth that which is good. Our thoughts will be of divine things, and we shall be able to speak of that which we know. We will often take occasion to speak of the good time coming, which is in reserve for the blest; that kingdom which Jesus has gone to prepare, where everything will be pure, and where there will be no tempter to annoy, and lead us into sin.

When we see a person indulging in the use of vile imprecations and profane language, we can readily tell with what kind of abundance his heart is stored. When we hear one using the soft and silly speech of foppishness and flirtation we can readily see what is the store of their minds; and looking beyond the time when things of this world shall be swept away, we readily see that there is nothing of it solid enough to endure the test of the great searcher of hearts, and there is nothing for eternity. We can but admire the speech and conduct of those who have sought heavenly stores of knowledge, and show that while passing through the world they are not of the world, but are seeking the ways of the Lord,

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which shall endure unto everlasting life.

The apostle Paul wrote to the Colossian brethren concerning this matter, when he said, "Let your speech be always with grace; seasoned with salt." And of the importance of a proper manner of speech he also wrote to the Ephesians, 5: 4, "Let not foolish talking and jesting be once named among you, as becometh saints." Our hearts should be filled with better things, and then out of its abundance will proceed words of godliness and righteousness. The illustration is of seasoning with salt. Salt has the power of preserving from decay that to which it is applied; and as the Savior has said, "By our words we shall be justified or condemned," hence they are very properly likened to salt, which if we use right and proper words tend to our salvation. The word heart in the text is used to represent the intellectual faculties of man, the same as it is generally used elsewhere in the Scriptures. The heart being the seat of life in the human system it is used to represent the vital energy of man.

How important it is then that we have our hearts, or minds, so stored with godliness and righteousness that out of its abundance the mouth may speak right words. While we are in the world, as pilgrims to another and better state than this, we should show that we are not of the world around us; nor should we take up their impure expressions and manners, but should show that we have been with Jesus and learned of him; and are enjoying the promise, that he would be with his people to the end of the world.

#### Did Christ Exist before Adam.

**BROTHER JACOB:** Is it not manifest among the brethren that Jesus Christ is called the word of God? Now we know the word of God existed before the world was. "And he wore a vesture dipped in blood; and his name is called the word of God," which John says they had seen and handled of the word of Life; which word was made flesh and dwelt with us; or, in other words, made man; and if the word was made into a personal existence, why is Christ called the second man, Adam, when really he would be the first if he existed in person before the creation? But we find the word of God in person, a promise; for the seed of the woman was to bruise the serpent's head. God created the world by his word; he spake and things came into existence; therefore he created the world by his Son Jesus Christ.

Again it is written: "Unto us a child is born; unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful; Counsellor, the mighty God, the Everlasting Father, the Prince of Peace." Again, we read that "who-soever hath the gospel of Christ hath both the Father and the Son." Now our object is to harmonize these two sayings. We see this child that was born unto us is the God and the Father. How is it so? Because the word is God, and the word was made flesh, the promised seed of the woman. How can we avoid confusion and place Christ in person before the creation? **R. W. WINCHESTER.**

*Sumner, Wis.*

**REMARKS.**—We think one great cause of misunderstanding on this subject is from considering the expression, "the word of God," to be a person, because Jesus is called the word of God when he goes forth to conquer and subdue the world unto him, for the same expression is used forty-four times in the Bible as that which God hath said; his sayings, his testimonies, or his commands. As Prov. 30: 5, "Every word of God is pure;" Isa, 40: 8, "The grass withereth, the flower fadeth, but the word of our God shall stand forever." Hence it was, that the word of promise that a Redeemer should come to the fallen race of man was made flesh and dwelt among us, John 1: 14. Let us always avoid confusion and seek harmony, for the redeemer, who was to be the seed of the woman, could not exist before the woman was made.

The Socialists differ somewhat from the Nihilists, in that while the latter have no definite idea of what they wish to establish on the ruins of the present system, the former wish a Socialistic republic—similar to that desired by the Communists of France. But as to the undesirableness of the present governments they are agreed.

The *An-archist*, the first number of which recently appeared in Boston, says the time has come for "a revolutionary alliance of the American continent." "The first step," says a correspondent, "is the overthrow of all existing political institutions." He said this was an "absolute prerequisite," not only in Europe, but "just as much in this country."

The "red spectre" seems to be here as well as in Europe.—*Ex.*

#### Meetings in Sullivan Co., Mo.

**BRO. BRINKERHOFF:** I have delayed saying anything in regard to the change in our paper, not, however, because it does not meet my hearty approval, for it does. I have long hoped for the time when we should receive our paper weekly, and now the time has come, let us all do what we can to support it. I think Bro. Dugger's plan a good one (Can not every subscriber get one more; just think what an increase it would make in the subscription list, and we need not stop there; but if we can get two, or half a dozen, so much the better. I have obtained two since the change and hope to get some more. Am now at Greencastle, Sullivan Co., Mo.; commenced meeting here to-night. I left home Apr. 7th; the 8th came to Trenton by rail, where we met Bro. Cowhick, with whom we came to Lindley. It was raining quite hard when we left Trenton, but it did not last more than an hour. At Lindley we found the house occupied so that we delivered but one discourse there. Here we found some had given up in the cause; and O, how it does pain us to see it! but we hope they will yet obey the voice of God and not heed the voice of man.

We saw bills posted that a man would lecture on some Bible subjects, and he stated that it would be based on Job 14: 14. Ps. 8: 4. He said repeatedly that the object of the lectures were to convince the Atheist of the existence of a God, and the Materialist and Skeptic of the immortality of the soul. If he convinced any of either class, I think they were easily satisfied. He told us that the man who was living right should have no fear of, but should welcome death, for said he, it is our greatest blessing. I thought of what Paul says in 1 Cor. 15: 26. "The last enemy that shall be destroyed is death." What! our

greatest blessing to be destroyed? Why will not people take the Bible and believe it? When the prophet described Rachel mourning and lamenting for her children that had been slain by that wicked king who sought to slay the infant Savior, he tells her to refrain her voice from weeping and her eyes from tears; Why? because they should come again from the land of the enemy. Paul tells us in Rom. 6: 23 that death is the wages of sin; and in the 5th chap., 12th v. that death entered the world by sin. Now what conclusion must be drawn, if the gentleman's statement is true? All can see that we must sin in order to obtain the greatest blessing we shall ever receive; or rather it is on account of sin that we obtain it. In Heb. 2: 14 we read that Christ partook of flesh and blood that through death he might destroy him that had the power of death; that is the devil. Here we see that if death is our greatest blessing we receive it from the devil, that arch enemy of the human family. Oh; why will men hold to such a position, in plain defiance of the word? Yet they do, as one told me where I next preached (which was near Judson), that as he had seen those whom he believed to be good people say they were going to heaven at death, he would believe they went there, if the Bible read ever so plainly that they did not. And this man claimed to be a Christian, is a member of a church and claims to believe the Bible; requested me to preach (which I did,) from 1 Thes. 4: 17. How can we expect to convince such people of the truth of God's holy word?

Closed my meeting at Judson, and have since visited a number of the brothers and sisters in this County. I can say that I am looking and longing for that glorious day to appear as brought to view in Rev. 21: 4, when there will be no more death. Desiring an interest in the prayers of all the brethren and sisters I remain your brother in hope of eternal life.

**N. A. WELLS.**

#### Items of Interest.

An attempt is being made to induce the Czar of Russia to abolish the terrible punishment of banishment to Siberia. A member of the St. Petersburg Provincial Assembly of Nobles made a speech recently, in which he stated that between the years 1870 and 1875 63,442 persons had been exiled to that inhospitable land.

It is reported from Cairo that two pyramids built by a king of the sixth dynasty have been discovered to the north of Memphis. They were buried beneath the sand. The vaults and chambers are covered with inscriptions.

It is said that 30,000 out of 40,000 townships of France are open to evangelical preaching. A Catholic priest recently complained that he could not go anywhere in France without seeing Bibles and Protestant tracts.

Father Charles Chiniquy, of the Presbyterian church of Canada, believes that, since his conversion from Romanism, twenty-one years ago, he had been instrumental in the conversion of 25,000 persons, including eighteen priests.

The anchor lost by Columbus' fleet on the 4th of August, 1498, has been dug up in Venezuela, from the depths of six feet below the surface of the ground, 372 feet from the nearest point of the coastline. The land, it is well known, is gaining upon the sea along the coast of Venezuela, so that where ships once rode at anchor gardens are now planted.

The Sea of Azoff has a new island about 100 feet in diameter, and ten feet above the surface of the water. This most recent addition to the territory of Russia is the result of some subterranean disturbance. The birth of the island was attended with a marine eruption and the appearance of a fissure in the land on the shore near by.

### Union of Sabbath Reform.

DEAR Brothers and Sisters all: The Letter Department of our excellent ADVOCATE is a valuable privilege; a "conference meeting," never long enough. We are glad the ADVOCATE is a weekly messenger, laden with gems of truth, accompanied by the kind and liberal spirit; the atmosphere of Christian development and progression. Obedience; the watchword. We are glad to be in sympathy with this, for we believe this to be the only safe position to occupy. Taking this standpoint we are drawn sympathetically toward every member of the Sabbath family, and would be glad were there no sectarian lines to separate and produce estrangements. Certainly there should be no hindrances of this nature. Christian liberality allows every individual to examine the Truth for him and herself, and arrive at such conclusions as he or she may deem true. Were this liberality more prevalent differences would be less, for investigation would not be stifled by the blinding influence of an ism; and we believe there would be a decided tendency to the condition of Paul's entreaty to the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (schisms) among you; but that you be perfectly joined together in the same mind and in the same judgment."

Sabbath Reformers should present a solid front. The work to be accomplished is gigantic. The law of the Lord is trampled upon by the multitude; not carelessly but with determined opposition. Daniel foresaw a power that should arise, thinking to change the times and laws of the Most High: and they shall be given into his hand for a season; only for a season; and then shall the time come when they shall "Bind up the testimony, seal the law among my disciples." Reforms are accomplished by human agencies; every truth is advanced by earnest workers, under God. "In union there is strength."

The Sabbath Reform needs the united effort of Sabbath workers, and they should fraternize most heartily. What if we dont see alike on all doctrinal points? May be we shall sometime, if we dont grow horns and get beams in our eyes. What if some should honestly think they are warranted by Scripture in the belief that man is mortal; that if he has immortality he must seek for it; that Christ came to bring to light immortality and eternal life through the gospel. And that they are begotten unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, &c., ready to be revealed in the last time; that the gift of God is eternal life, through Jesus Christ our Lord; also "The wages of sin is death;" and death means the opposite of life. These firmly believe that this view makes all the Word to harmonize; and farther believe, there is no name given under heaven whereby man can be saved but by the name of Jesus Christ of Nazareth. Another class believe they are taught from Scripture that man is immortal; that the parable and figures indicate the same. They also be-

lieve no other name is given whereby man can be saved but by Jesus Christ of Nazareth. It is a fact that every truth is important, occupying a connecting link in the grand plan of Jehovah. But does this difference of opinion warrant the distant coldness we see manifest by those entertaining different views? The spirit of Christianity is in love, forbearing one another. Oh! that Seventh Day Baptists and Seventh Day Adventists would blend in that loving spirit of unity and liberality! We cannot conclude that the views of either unchristianize them, or should prevent counseling together; or that it interfere in the least with fraternal regard. Shall this work of the Lord be hindered by sectarianism? Will this Sabbath family always be a house divided against itself?

The Sabbath institution, God ordained and sanctified a day for its observance, and commanded man to regard the sanctified day. Another day has usurped the seventh, thus making void the law of the Lord. Now he whose arrangements are perfect will not permit innovation upon them forever, but will rebuke, and ultimately cause his word to triumph; it shall stand enthroned. God will raise up those who will "Bind up the testimony;" and we do firmly believe many are doing this work just now. We have some excellent papers in the interest of the Sabbath. Tracts are doing their part; tent work, preaching, and all individual efforts. May the Lord help all these to do their work well and faithfully in the spirit of love, meekness and obedience, being fully prepared for an "Abundant entrance into the kingdom of our Lord and Savior Jesus Christ. "Whosoever doeth the will of my Father which is in heaven the same is my brother and sister." Yours in this bond,

MRS. N. L. BROOKS.

Union Valley, N. Y.

### "The Truth Shall Make you Free."

THE only thing worth a man's while in this perverted state of existence, is the *Truth*. It makes him free for the present, and safe for the future. All other hobbies are worthless compared to it. Time devoted to anything else in preference is wasted. The Truth is the only thing that gives a profitable return for labor; it sets a man at ease in reference to many questions which perplex the unenlightened, it gives him a key for all the problems of life; it inspires him with confidence amid the uncertainties which distract other mortals; it guides him into a simple, one-hearted peaceful direction of his affairs; it fills his mind with comforting assurance concerning the future, illuminating his prospect with a well-founded expectation of attaining the perfection which yearning hearts find not in all the present; it subdues all his propensities, corrects moral obliquity, awakes his holiest affections, develops lagging interest, and in a word, improves and elevates and sanctifies his whole nature, while it gives him a guarantee of, and makes him meet for the "inheritance of the saints in light." "It hath promised of the life that now is, and also of that which is to come." Its pursuit is more worthy

than that of any secular object. Labor spent in its acquirement, or put forth in its dissemination, will develop results that will gloriously flourish, when the fruits of mere worldly effort will have perished in irrecoverable oblivion. A hint to the wise is enough. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower fadeth away; but the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you."—(1 Peter 1: 24, 25.)—*Sel. by* WALTER O. LEACH.

### "It Dont Concern Me"

"It don't concern me." The words fell in sweet accents from the lips of the beautiful speaker. She had heard urged the necessity of signing the pledge of total abstinence, and that was her reply. She acknowledged the necessity of drunkard's signing the pledge, but, as she did not class herself with them, she did not consider that it concerned her at all. But years since then, as they have one by one rolled into the vast ocean of eternity, have served to show to her the mistake she then made. She refused to sign the pledge; thus, when offered a glass of wine and entreated of a friend to drink, she had no pledge to lean upon. She drank and soon after placed the fatal glass to her lover's lips. You can guess the sequel. She is to-day a drunkard's wife, subject to blows which often fall from her husband's hand. She sees her mistake now, but it is too late. The past and its golden opportunities, are gone, and she can only mourn because she refused to accept them.

Indifference is a human failing. To ignore the demands which God and our brother has upon us, is characteristic of man. We are ever ready to see the mote that is in our brother's eye, unconscious that an unsightly beam clogs our own organs of sight. We seek the pleasures of the hour without inquiring what the end shall be. Others around us, travelling the same road, may go down to ruin, but we fail to see that our own feet are tendidg in the some direction. We are warned of our danger, but he who warns us only gets for his pains: "It dont concern me!" It is always somebody else but not me. Mr. So-and-so is in danger, but I am safe.

Run, speak to that young man as he quaffs the damning poison of hell. Tell him there is danger just ahead. That a diseased body, a ruined soul and an angry God, are the fruits of the use of strong drink. Does he heed the warning? does it tend to arrest his footsteps? No! he tells you that these may come to some but not to him, he is in no danger. But follow him in his after life and read the record which he leaves. 'Tis the record of a wasted life and a ruined soul. The inscription engraved at the end of that man's life history is "Died Abner as the fool dieth."

Tell that father, as he places that glass of cider to his son's lips, that he is sowing the seed of intemperance in that son's heart. Will he heed you. Ah no? He will smile at what he terms your foolishness. Danger, there is none! And so he leads that son to ruin. Your warning is in vain, for to you he replies: "It don't concern me."

Thus it is with us all, with you, dear reader, and with me. We may have perhaps, labored for years in the cause of Temperance, but we are to-day shirking duties and responsibilities, saying that they are another's. Let me ask, do you feel that concern for the welfare of others that you ought? When some irksome duty comes up are we not accustomed to say: "It don't concern me." Reader, with all candor and honesty I say to you, it does concern one and all. There is no person dwelling upon this globe of ours but what this cause of Temperance concerns. It appeals

to every one. beautiful child no, you redly extend the bl no tippler ma would you sa If not the cau biding you t example, the misery and Young man, in a drunkar you live a go be fit to enjo appeals to yo in its favor. "the blood c hilate the et and the dest it concerns c

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to every one. Mother, would you have that beautiful child of yours a drunkard's wife? Oh no, you redly. Then it appeals to you to labor to extend the blessings of total abstinence so that no tippler may seek her hand in marriage. Father, would you sacrifice that son to the demon drink? If not the cause of Temperance appeals to you, bidding you to teach that son, by precept and example, the blessings which it brings and the misery and curses which intemperance gives. Young man, are you willing to lie down at last in a drunkard's grave? It appeals to you that you live a godly, sober life here, that you may be fit to enjoy the inheritance of the saints. It appeals to you young lady, to cast your influence in its favor. It appeals to you, Christian, by "the blood of the everlasting covenant," to annihilate the curse of man, the foe of the church and the destroyer of souls. It appeals to all since it concerns every living being.

All? Yes, reader, and that includes you and me. Let us take it home to our own hearts. It is a duty which we owe to God and our brother man to acknowledge the claims of Temperance upon us and not to say, "It don't concern us." It does and before heaven's tribunal you will stand guilty if you remain inactive here. What shall I do, you ask? Go to work. Do what you can, trusting God, and you will accomplish much and God will say at last, "Well done." Then on, on to the warfare. The day is already well nigh spent. Hark! The bell rings out the eleventh hour. The sun will soon set. Will you be found outside the field of strife asleep? If not arouse thyself and go forth to the battle and strike for God and humanity.—Selected by W. E. CARVER.

**Letter Department.**

**From Bro. B. G. St. John.**

BRO. BRINKERHOFF: By the last number of the ADVOCATE I see that you have decided to issue it weekly, in which I hope and pray that you may be sustained; I have long felt that the cause demanded a weekly paper, and am rejoiced that you have had the courage to make the advance in this direction. May the Lord bless and sustain you in this effort, is my prayer. I would gladly do something more to help you financially, were it possible, but have earned nothing at my business for over two years, and have retired from active labor, so that I cannot help with money; but I can and will pray that the Lord will put it into the hearts of those who have abundant means, to furnish all that is needed to sustain you in this effort to widen the influence and increase the circulation of the ADVOCATE. I hope to be able to keep up my subscription for the copy you send me, and have made some effort to obtain subscribers for it here; but the cause it advocates is so unpopular that no one wants it.

I have copied from a number of the *Prophetic News*, published in England, an interesting article on the subject of "The World as it shall be," for the ADVOCATE, should you think it suitable for the paper.

The quarto form of the paper is a decided improvement upon the former issue, and must be quite acceptable to its readers, and may induce others to subscribe for it. I hope it will.

*San Francisco, Cal.*

**From Bro. L. J. Branch.**

DEAR Brother Brinkerhoff: Last evening I

received the second number of the Weekly ADVOCATE; and this morning as I was reading some of the testimonies it almost seemed as if I was in meeting, and was actually hearing the testimonies of the brethren and sisters on the side of truth; and I never like to be an idle spectator. Never did I feel the importance of looking about myself as at present, and if necessary pass myself through the renovator and be cleansed from every thing that is unlike the Master, as that would be offensive in his sight. To-day is one of God's holy Sabbaths; seldom do I meet with brethren of like faith to worship, and it is very lonesome for me: for several years I hardly ever failed meeting with brethren to sing and talk and pray; but circumstances have changed and we are living quite a distance apart. Some have moved away, and some have lost the spirit in a measure. Myself and wife, and her folks, are all of our faith who live in this place. Bro. Greenman's and Bro. Newton's families live some five miles from here: we shall try and meet them and worship as soon as convenient. We met the brethren at Hartford in Conference last Sabbath, and had a glorious time; the Lord is at work there and the brethren are at work. They have heard some say that there is a crown awaiting them, and they are running hard and strong to get it. While I am writing my heart is full of the love of God. I desire to be kept by his power so that I shall not be found wanting, having on the breastplate of righteousness, being thoroughly furnished with every good word and work; so if the Master should say, Watchman, what of the night? I might be ready to give a correct answer. Brethren and sisters, I believe we are drawing near the time when our lamps should be trimmed, filled and burning, for it is nearly midnight. Let us get the light then, and walk in it, that we may receive the happy applaudit of Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I sympathize with Brother Hilligoss, of Kansas, in his circumstances, and would like to help him if I could; but the most of us are hard pressed here; the winter has been long and cold; the snow has nearly gone from the fields; but at this writing, Apr. 16th, snow in the woods is very deep, and banks by the fences are three feet deep, and it will be a long time before we can plant. But we are promised seed time and harvest. May the Lord bless his people is the prayer of your

*Bangor, Mich.*

**From Bro. Otis Bartlett.**

BRO. BRINKERHOFF: I have read with much pleasure for some months past your excellent paper; and in as much as I love to hear from the lonely ones I thought perhaps some one would be glad to hear from me. I am a resident of Isabella Co., Michigan, and have been an observer of the Bible Sabbath about thirteen years, during which time I have never seen or heard any of the preaching brethren of the church in which you labor. I should be glad to form an acquaintance with some of them, inasmuch as my views of Scripture

doctrine and practice harmonize the nearest with them of any that I have been acquainted with. My pilgrimage is nearly ended. I commenced my Christian course when but a youth; have spent more than half a century battling for Christ; have been a laborer in the vineyard as a public speaker for about 48 years, but O, how little I have accomplished! I deeply mourn when I look back and see where I have not done as much as I ought to have done. I humbly pray the good Lord to forgive the past and give grace for the present and the future. I am looking for the soon coming of the dear Savior. I am watching the signs of the times, and comparing them with the signs given in the Scriptures; and it appears that we are near the end of the gospel age. May we be prepared to meet the Lord in the air and so be ever with him. I love the ADVOCATE and would be glad to pay for it were it possible; but I have no means at my command, as my wife is almost helpless and I am obliged to be nearly all the time with her. May the Lord bless you and yours, and sustain you in publishing the ADVOCATE weekly. Your Brother in Christ.

*St. Louis, Mich.*

**From Bro. O. A. Shunell.**

DEAR BRO. BRINKERHOFF: Grace and peace be multiplied to you by a knowledge of God and Jesus our Lord: as his divine grace has granted to us life and pity, through the knowledge of him who called us by glory and virtue; through which very great and precious promises have been given us, that we may be partakers of a *divine nature*, having fled away from the corruption that is in the world through lust; may we add to our faith fortitude, knowledge, self-control, patience, piety, brotherly kindness, love and general benevolence, for if these things be in us we will not be unfruitful, but make our calling and election sure, and never fall; but have a richly entrance admitted to us in the age-lasting kingdom of our Lord and Savior Jesus Christ. O may we in spirit keep close to God's beloved Son, in whom he is well pleased, and have the prophetic word more confirmed, taking heed to it as a lamp shining in a dark place, till the day dawns and the light-bringer may arise in our hearts; this ascertaining, that all prophecy of scripture is not of its own solution; for prophecy was not at any time brought by the will of man; but men of God spoke as they were moved by the Holy Spirit. I have delayed with writing longer than I wanted, I hoped to be able to send you some help for type, &c.; but I am not able to send you more than \$1 yet to apply on my subscription; I am pleased with the new arrangement with the ADVOCATE to get it weekly. I hope to be able before long, as I am willing, to send you some help to push it on, hoping that it will do much good in the future, as it has done me in the past and present. May the love and peace and blessing of God be with you and all the writers and readers of the ADVOCATE. Yours in faith, hope and love.

*St. Peter, Minn.*

ART OF PRINTING.—Mayence was the cradle of the art of printing, and the birth place and residence of John Gensfleisch, called Guttenberg, the discoverer or inventor of movable types. In 1337 a bronze statue of Guttenberg, modeled by Thorwaldsen and cast in Paris, was erected in the open space opposite the theater. The expenses were defrayed by subscriptions from all parts of Europe. Gensfleisch (literally called "Goose-flesh") was born between 1393 and 1400, and his first printing office, from 1443 to 1450, is still pointed out to tourists.

### The Advent and Sabbath Advocate.

The Editor of the *ADVOCATE* does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of Scripture. We hold ourselves responsible only for editorials, selections, and comments.

We have many testimonials of appreciation of the *Weekly ADVOCATE*; also the financial encouragement is good, and is prospective of success. Already we have quite a number of additions to our subscription list.

As a further inducement to obtain new subscribers and to send the *ADVOCATE* to friends, we offer it eight months for \$1, after which if it be continued to be sent at the full price. By that time the reader will be acquainted with the paper, and many will renew. All new subscriptions which have been taken since the commencement of the weekly *ADVOCATE* will be sent at the same rate. We hope the friends of the *ADVOCATE* will all feel the importance of keeping up the interest in the reading matter in its columns.

The new type, making good plain reading, is duly appreciated, and we doubt not that those who have contributed to its purchase feel repaid in its good appearance. Its cost was somewhat less than we expected, and the amount of means over its cost enables us to obtain some other printing house material which we were in as great need of. We feel encouraged by the appreciation of the paper, and by the prayers and good wishes of the brethren and sisters.

I wish to say through the *ADVOCATE* that we have a new post office by the name of Enyart, where it is more convenient for me to get my mail than Alanthus. So those writing me will please address me, Enyart, Gentry Co., Mo. A. F. DUGGER.

WHY, DEAR *ADVOCATE*: I am very glad to see you again, and so early in the week too. You look elegant in your New Dress, but your head is so frizzled I hardly knew you. I hope you will be able to visit us once a week for the future.

E. GEER, *Lansing, Minn.*

### Items of Interest.

The Bible has been translated into 226 languages.

Dr. Joseph Parker of London says, "It is uncertain whether geologists contradict Moses, but it is positively certain beyond all doubt that geologists contradict one another."

THE unusual meteorological phenomena of the past Winter and this Spring are attracting much attention among scientific men. The season mentioned is remarkable for floods in the northern hemisphere and for severe earthquakes and volcanic eruptions. The monthly notices of the Royal Astronomical Society of March mention the great number of sun spots recently visible. These spots make unusual activity in the sun, and the theory is that there has been a general meteorological disturbance. The increased solar energy is believed to have licked up more than the usual quantity of water in the southern seas to be precipitated in our hemisphere. There have also been great magnetic disturbances, which have been attributed by some to solar influences. Some students of earthquakes believe that they depend

to a great degree upon magnetic changes induced by solar changes. In all these speculations the weight of opinion makes the sun the great disturber, while little effect is attributed to the planets approaching perihelion. Their effect may possibly be indirect through planetary influence on the sun.

PALESTINE EXPLORATION.—Lieut. Conder, R. E., accompanied by Lieut. Mantell, R. E., recently started for Beyrout in order to commence the survey of Eastern Palestine, the preparations for which are now completed. He will have with him the two non-commissioned officers of Engineers who were in the survey of Western Palestine from 1871 to 1875, namely, Sergeants Black and Armstrong, both of whom have now left the service and are pensioners. Lieut. Conder proposes after a little preliminary work in Galilee, to begin the survey in the north. It is estimated that the work will take five years to accomplish.

A discovery of much archaeological interest has recently been made in the Algerian Sahara. M. Tarry, who has been carrying on work in connection with the proposed Trans-Sahara railway, having noticed a mound of sand in the neighborhood of Wargla, had the sand dug up, and discovered the top of a spherical dome. This naturally aroused his interest, and getting his Arabs to dig still deeper, he found underneath the dome a square tower, then a platform of masonry, and finally a complete mosque. Continuing the excavations, M. Tarry soon unearthed seven houses in perfect preservation, and came upon a subterranean watercourse. At the last news nine houses had been disinterred, and M. Tarry was getting additional assistance to clear out the precious watercourse, which he describes as sufficient to irrigate a small forest of palms. It is well known that the Sahara was at one time much more populous than it is now, and its trade much more extensive; but no one seems to have supposed that cities had been buried under its sands so recently as since the introduction of Mohammedanism.

In Central America Prof. Charney has discovered what he terms "the Indian or Mexican Pompeii," a city buried for at least 1000 years. A house near Tullan has been partly uncovered, and found to contain twenty-five rooms, fifteen staircases and twelve corridors. Attached to it are two cisterns, with clay pipes, which were used to convey water to the different apartments. Some of the household utensils are of coarse clay, a few porcelain, and one article of glass. Tullan was the capital of the Toltec empire, and it covered the site of the present town of Tulla, the spot where Mr. Charney discovered the house.

In Catholic Italy there are to-day 138 Protestant churches and about 250 pastors and evangelists.

### Appointments.

No preventing Providence I will meet the brethren of Barry Co., Mich., at the Sprague School house in the town of Hope, Barry Co., on the 7th of May, at 11 o'clock in the forenoon. We hope to see all the brethren present. JOHN BRANCH.

### Business Department.

JESSE MILLARD:—We are now out of Bro. Dugger's pamphlet on the Sabbath, and have commenced publishing a second edition. As soon as it is published yours will be sent you.

O. A. SHUNELL:—We have none at present of the Sign of the Messiah. Have sent for a new supply, and as soon as they arrive will forward you a copy.

### Letters and Money Received.

I N Kramer \$2, John Kemp \$1, B Alverson \$5, E L Pierce 50 cts, Wm Marshall 50 cts, W C Long \$1 (book acct), C F Roberts \$1, Priscilla Leach \$2, M A Arnold \$1, P P Cooper 50 cts, Jesse Millard \$5, O A Shunell \$1, E Geer \$2, Thomas Harlow \$1, Mrs Lizzie Cook \$1, N Caywood \$1, Melissa Davis \$2, Mitchell Davis \$1.50, James Overstreet \$2, Mrs James Plowman \$2, P H How \$1, H R Perine, W Ellsworth, John Branch.

### Books and Tracts Sent by Mail.

C D C Arehart, C F Roberts, Priscilla Leach, Jesse Millard, B Alverson, E Geer.

For New Tye.—Mrs James Plowman 40 cts.

### Books and Tracts FOR SALE AT THIS OFFICE.

#### HYMN BOOKS.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music, whose tunes are indicated by their names, making together 196 pages. To this is added 60 standing and hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists. *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 Sabbatarian Adventists. Price, 10 cents.

*The Seventh-Day Sabbath*.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

*Who changed the Sabbath?* By A. C. Long. 8 pages, price 2 cents.

*Thoughts on the First Day of the week*: Is it the Christian Sabbath? by A. F. Dugger, 15 pages, price 4 cents.

*Review of J M Stephenson on the Sabbath Question, and the Two Laws*, by Jacob Brinkerhoff: 32 pages, price 9 cts.

*The Sabbath for both Jews and Gentiles*; by A C Long. 4 pages, price 1 cent.

*What is the Seal of God?*—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

*No condemnation in Christ*; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

*The second coming of Christ*.—Showing it to literal and personal, by J Brinkerhoff, 8 pp, 2 cts. *Moody's Sermon on the Second Coming of Christ*; 8 pages, price 2 cents.

*Where are the Dead?* Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

*The Soul*: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

*The Atonement*. S. E. Brinkerhoff. 32 pp. 10 cts.

*Christian Baptism*, by I. C. Welcome, 25 cents.

*The Saints' Inheritance*, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

*The Rich man and Lazarus*, showing the application of the parable, by H C Blanchard, 8 pages, 2 cents.

*The Three Angels' Messages of Revelation xiv.* 12 pages, 3 cts, by A C Long.

*The Sanctuary trodden under foot and to be Cleansed*, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

*The Two-horned Beast of Rev. 13*, showing its application to the Papacy, by A C Long,—4 cts.

*Mrs. E. G. White's Claim to Divine Inspiration Examined*, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

*The Sign of the Messiah*: or how long was Christ in the Tomb? and when did he rise from the dead? 40 pages, price 6 cents.

*What is the Testimony of Jesus?* by S E Brinkerhoff, 8 pages 1 cent.

*Mrs. White's Visions and the Seventh Day Adventists*— pages, price 1 cent.

*The Testimonies of Mrs E G White compared with the Bible*, by H C Blanchard. 43 pages, 15 cts.

*The believer's only hope of a future state*, by R V Lyon, 24 pages, price 5 cts.

*The Glorious future, or the Reign of Christ and his cabinet*, R V Lyon, 10 cts.

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VOL. XVI.

The Advent

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THE *ADVOCATE* of the doctrine of the Signs of the times, (to observe the Bible week,) together with the Kingdom of God, the Nature in death, the Kingdom stored to its own future inheritance, the Kingdom of the Kingdom, redemption by Jesus Christ, Christian Life

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