

# Advent and Sabbath Advocate,

## AND HOPE OF ISRAEL.

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

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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, Personal holiness, The second personal Coming of Christ to judge the world, The Restitution of Israel, The reign of Christ on David's throne in the Times of Restitution, and other Kindred Bible truths.

### Jesus, the Way.

"I am the way, the truth, and the life." John 14: 6.

I am the way; ye wanderers come:  
Why will ye roam so far from home?  
Why seek for peace, yet be unblest?  
O come to me, I'll give you rest.

Ye who are lost, why go astray?  
Return to me, I am the way.  
Tho' dead in sin, tho' vile you've been,  
Repent and come, I'll take you in.

I am the truth; frail error's bark,  
In which you sail, is drear and dark;  
Come, I am wisdom from above,  
I, m peace, and truth, and light, and love.

I am the life; the dead will live.  
Eternal life I freely give.  
All in their graves who in me sleep,  
Shall live again no more to weep.

Dear Savior, I obey thy call,  
And at thy feet would humbly fall:  
I've wandered far, and lost my way,  
From thee I would no longer stray.

O take me: keep me near thy side;  
Be thou my way, be thou my guide.  
I've sinned: thy pardon I implore,  
O help me that I sin no more.

M. L. D.

### Going away and Coming again.

"If ye loved me ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."—John 14: 28. That is, if ye knew how much better it is for me and for you that I go unto the Father ye would rejoice that I am going unto him. For the Father himself loveth you, because ye have loved me and believed that I came out from God.

How consoling these words! They are a part of that last memorable conversation which Jesus had with his disciples before he suffered. It commenced with the Passover supper in the thirteenth chapter of John, and ends with that blessed prayer of our Lord in the seventeenth chapter. Read it all. It will

do you good if your heart is upright before him.

The disciples were about to be left in the world as sheep among wolves, without a shepherd. Here Jesus unveiled his loving heart to them, as he was wont to do, to prepare them for the separation. Three years and a half he had been with them day and night. They could go and tell Jesus if anything afflicted them, and he would always have a balm for them. If they needed advice they had but to ask it, and it was given. If assailed by their enemies, he was ever ready to give an answer for them to confound their adversaries. But now he utters these words, "I go away." How natural for them to feel and to say, How can we live without him! A persecuting world behind and about them, darkness and doubt before. Like the children of Israel at the Red Sea, the angry waters before them, the mountains on either side, and Pharaoh's host behind them thirsting for their blood—thus stood this little handfull of men when Jesus announced to them, I go away. No wonder that sorrow filled their heart. No marvel that they could not then bear the many things that their departing Lord had to say to them. It was enough to bear the thought of his going away.

They were, also, too much perplexed about his words—"A little while and ye shall not see me: and again, a little while and ye shall see me," to receive any consolation from his promise to return. And when Jesus knew their desire that he should explain this to them, his words were not such as to allay their fears. He says, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful," during this little while that ye shall not see me; but your sorrow shall be turned into joy. "I will see you again in a little while, and your heart shall rejoice; and your joy no man taketh from you."

Then as he closed his conversation, just before he uttered that touching prayer, he spake in the plainest language, and said to them, "I came forth from the Father, and am come into the world; again I leave the world and go unto the Father." Then his disciples exclaimed, "Lo, now speakest thou plainly and speakest no proverb. Now we are sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." Jesus answered them, "Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." The climax was now gained, Do ye now believe? Do ye now believe that I am the long-promised Messiah of the Scriptures? My mission is ac-

complished. I am ready to be offered.

We will now talk a little while on the cheering words of our Lord.

*And come again unto you.*

O dear Savior! it is so lonely without thee! Hasten, we pray thee, the fulfillment of this thy promise! How long thy "little while" has been! When will it end? Centuries have rolled away, and yet thou comest not! Weary and worn thy children still look for thee, and yet thou tarriest! Fulfilling signs speak thy coming near, and yet thou comest not! The distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after the things that are coming upon the earth are passed and passing, and yet they bring not our Lord! The importunate widow's cry has gone up from thine elect, lo! these many years, and yet thou bearest long, and avengest not! O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord forgive: O Lord harken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. Dan 9: 18, 19.

Hast thou not said, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book? And behold, I come quickly; and my reward is with me, to give every man according to his work?"

Again: hast thou not said, "Surely I come quickly?" Lord, we believe thy thrice-repeated promise to come quickly, and with humble patience we wait thy time, and cry, as we wait, "Amen. Even so, come, Lord Jesus."

Yes, dear Jesus, we can trust thy loving heart—thou that yielded thyself up to be mocked and scourged, to be spitted on, and to be killed—thou that came not to be ministered unto but to minister, and to give thy life a ransom for many—thou that wast led as a lamb to the slaughter, that through thy death we might live—wilt thou leave thy children longer in this world alone than is for their very best good? Nay, verily.

When he comes he will make this earth all over new, like the garden of Eden before man sinned. In it grow every tree that was pleasant to the sight, and good for food; and there was the tree of life also, and a beautiful river. In the new earth there will be the river of life, and the tree of life, and a city of pure gold, like unto clear glass. It will have twelve gates, and each gate one pearl, and the streets will be pure gold. This is what Jesus has gone to prepare for us. Do you want to be all ready when he comes for you? Then love his appearing. Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me

at that day; and not to me only, but unto all them that love his appearing." Amen.—*Sel.*

### A World in Darkness.

"For behold, darkness shall cover the earth, and gross darkness the people." Isa. 60: 2

This is a prophetic description of the condition of the world when the time for Zion's restoration shall come. The Spirit of the Lord having shown the prophet the utter desolation of the holy city of the Lord's choice, and the hopeless state of the chosen nation, represents Jehovah as awaking with jealousy and indignation to avenge the wrongs they have suffered at the hands of their adversaries, and to vindicate his own righteousness in the face of all the nations who have impugned his integrity, by teaching that he has cast off the chosen nation forevermore; and thus has set aside the covenant promises which he gave to their fathers, Abraham, Isaac, and Jacob. Nothing is more explicitly affirmed by Jehovah, than his purpose to gather the remnant of Israel out of all countries whither in his anger he has driven them; and to restore them to the city of Jerusalem, and his glorious dwelling place on Mount Zion. "For behold, the days come, saith the Lord, that they shall no more say, The Lord liveth that brought the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. 23; 7-10. So also the 59th and 60th chapters of Isaiah.

Having assured the prophet of the certain fulfillment of all the promises of the holy covenant of their fathers, the Spirit carries him down, in vision, to the time of their redemption, and exultingly exclaims, "The Redeemer shall come to Zion, and to them that turn from transgression in Jacob." And then, anticipating the glories of the scene, in rapture says, "Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee; for darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." This is a scene to be exhibited in the last days of Gentile reign, and introductory to the reign of the Messiah, whom the children of Israel will then call "THE LORD OUR RIGHTEOUSNESS."

To me it appears that this darkness already overspreads the earth; and that this gross darkness has settled down as an impervious cloud upon the people. I do not know of a light place upon the earth; not a single community, where the true doctrine of the restoration of Zion, and the glory of her people, is well and truly received! Some little companies there are, in a few places, who receive this counsel of God respecting these things; and others, isolated from the masses, like the aged Simeon in Jerusalem, and Anna in the temple, "Wait for the consolation of Israel," and speak of him as the "Coming One" to all them that "look for the redemption of Jerusalem"; (Luke 2: 25, 38. Revised version. B. U.) but the people at large understand them not; and the learned, the guides of the people, turn away in disgust; and so the darkness remains, seems likely to remain, until the Lord shall arise and show his glory upon Zion, and build up the ancient people of Israel.

When the Lord dwelt of old in Zion, other nations were spoken of as "dark places of the earth"; and modern Christians speak of the times preceding the Protestant Reformation, as the "dark ages," when popery was triumphant

in all the nations of Europe. But all Protestantism now claims that the darkness is past, and that now the true light shines! If this be so, what meaneth this prophecy? And why do a thousand different forms of religion yet divide and bewilder the inhabitants of the earth? Why is the Papacy itself not reformed? Alas! all Protestantism has occasion to lament like the people of Israel, when leaving ancient Babylon; when they saw the Medes and Persians slay the king and his princes, and dash their little children against the wall, they said: "We would have healed Babylon, but she is not healed. Her judgment reached up to heaven, and was lifted even to the skies." So of Protestants and the Papacy to-day! But notwithstanding these things, the darkness yet remains upon the earth, and gross darkness upon the people.

Why? Let us inquire why! It can no longer be said of Protestants, They have not the Bible! The Bible is freely and extensively distributed in every Protestant country. We have a free press, and free schools. Why then does the darkness remain? Ans. "Because while the light shines in the darkness, the darkness receives it not." The Protestant Reformation was made in the interests of the kings of Germany, and England; and nothing could be more obnoxious to them than the doctrine of the personal reign of Jesus Christ upon the throne of his father David, and over the house of Jacob forever. What! Liberate the Jews, and re-erect the kingdom of those Christ-killers? Never, never. So spake the Plantagenets, the Stuarts, the Saxons, and the Brunswickers, of those days. Luther could see as many devils as there were tiles on the house at Worms, but he could not stand upon the word of God alone. D'Aubigne says, Vol. III, chapter 3: "Luther left the Wartburg for a cause very different from that for which he entered it. . . . Beneath the ruins he had made, he discovered the primitive Catholic church, reappearing, still the same, and coming forth after a long period of trial, with its unchangeable doctrines, and heavenly accents. He could distinguish it from Rome, welcoming and embracing it with joy. . . . Thus was a great change effected at this time in Luther's heart, in his theology, and in the work of renovation that God was carrying on in the world." In these few extracts D'Aubigne unwittingly gives us the pith of the matter in question: for by them we learn that here was the climax of the Reformation! It was to restore THE PRIMITIVE CATHOLIC CHURCH.

It is true he speaks of it afterwards as the church of the Apostles; but so also speaks the Papal hierarchy of Rome. Every one conversant with church history, knows that there was no Catholic Church, until Constantine, the sovereign Pontiff of Rome, convoked the Council of Nice A. D. 325; and by that council decided the rites, orders, and doctrines of the church. It has been to bring the Protestants back to that standard, that all the national reformers of Germany and England, have labored from the time Luther left the Wartburg for Wittenburg, to the present time; and all dissenters from the national churches are accounted orthodox only as they retain the established theological dogmas of the so called Catholic Church of the fourth century! How were these dogmas formed? Not by the plain testimonies of the prophets of God and the Apostles of Christ, but by the teachings of Greek and Roman philosophy. John Brown, of Haddington, Scotland, in his history of the church, says, "Toward the end of the second century, there started up at Alexandria, a philosophical sect called the New Platonics; and

swallowing up almost every other, spread with amazing rapidity through the Empire. They chose to be called *Platonics*, because they retained Plato's sentiments concerning the Deity, and things invisible." "They collected from every philosophical system whatever they found agreeable to reason." "In the third century some of Platinus' disciples embraced Christianity upon the express terms of being allowed to retain whatever part of their master's philosophy they judged to be most useful. This admixture of Platonism with the gospel begat the scholastic theology." In these few extracts from unquestioned history, we have the true origin of the orthodox theology of the present day. It has always been most agreeable to the educated men of Europe and America, admirers of human trained genius, to applaud and follow the teachings of the great masters of Greek and Roman literature; they have consequently cordially approved and adopted the Platonized theology of the church of the third and fourth centuries.

The same process is still going on; for the writings of those ancient authors are in most of the great libraries of Europe and America, and remain the fountains of darkness, whence flows the flood that now covers the earth, and envelops the people with a manifold mantle of theological night. Indeed, during the past year, an eminent scholar has, by great labor and expense, put the writings of Plato into a new English dress; a new translation; which has been reviewed and commended by quite a number of current religious journals. The consequence is, whatever of darkness proceeds from these volumes, is continued and intensified by such labors, and the masses of the people, who have confidence in their religious guides, and no means of judging for themselves, without an independent study of the Holy Scriptures, are confirmed in their opposition to the doctrines of the personal reign of Jesus Christ upon the throne of David, and over the house of Jacob forevermore. All these, constructively, say, We will not have this man to reign over us.

Indeed it is impossible to reconcile the doctrines of Plato, and the Alexandrian teachers of the second and third centuries, with the writings of the prophets of God, and the apostles of Christ, considered in their plainest signification. Do they not say that Jesus Christ is "Very God"? That he created the world, and sits upon the throne of the universe? How then can he in person ever come to sit upon the throne of David; and become in person ruler of the house of Jacob? Do they not teach that human souls are "*Emanations from God*"; and immortal; and that the souls of departed saints have returned to their native skies; and that they have there received their everlasting inheritance? How then shall they inherit the earth forever? If they are already glorified, how can they be waiting for his appearing, and his kingdom? If they are natives of heaven, and if in heaven is their inheritance, what need of new heavens and a new earth? Yet new heavens and a new earth is the promise of God by prophets and apostles. Even Dr. Gill, who advocates the doctrine of the personal reign of Christ upon the earth during the millennium, was puzzled what to do with the new heavens and the new earth, because he believed also the Platonic doctrine of the spiritual origin and heavenly destiny of the souls of the righteous. Others have been equally puzzled to find the place of everlasting torments; because in the new heavens and in the new earth, which God will make, "There dwelleth righteousness"; (2 Pet. 3: 13.) and in it there will be the holy city, which cometh down from God out

of heaven; Rev. 21: 1. "And there shall in no wise enter into it anything that defileth; neither anything that worketh abomination; or maketh a lie; but they which are written in the Lamb's book of life." The saints in heaven, and the earth renewed, a place of righteousness forevermore: where in the universe of God is the orthodox hell? The saints in heaven! Then who shall inherit the new heavens and the new earth? When the Redeemer shall come to Zion, who shall dwell on that hill with him?

No wonder darkness covers the earth, and gross darkness the people, so long as the Alexandrian theology, the Nicene creed, the orthodox faith of "The holy Catholic Church," which Constantine, the great Sovereign Pontiff of Rome, clothed with the sun, are made the symbols of Christian faith! So long as these institutions remain the standards of Christian faith, so long the public mind must be darkened respecting the doctrine of the Kingdom of God. Yet, in those churches where a prescribed formula is used, it is common in the repetition of the creed, to say, "I believe in the Holy Catholic Church, the communion of saints."

These forms, these creeds, these great church doctrines, have all become venerable by age; by public usage; by the patronage of learned men; and by the subtle and plausible defences they have written to sustain them. As these are embodied in catechisms, confessions of faith, and other juvenile symbols of instruction, they form the first religious prepossessions of the public mind; and as all after instruction from the pulpit and the press, is a labored series of interpretations of select Scriptures, of a type to answer the creed, it is obvious that the public mind must become confirmed and indurated in the hoary errors of the Catholic Church, whose opposition to Jews and Judaism, prejudiced their minds against all and every idea of the restoration of the throne of David, and the personal reign of one of his lineal descendents over all the nations of the earth.

Yet this is the subject of all the writings of the prophets of God, from Moses to Malachi: The subject of Christ's own promises to his disciples: and of the Revelations which he sent from the throne of his Father to the churches of his people: and as sure as he was once manifested to take away our sins, so in due time will he be manifested in the glory of the Father, and of the holy angels, to give rewards to his people, and reign King of the kings of the earth. Children of light! "The word of the Lord is a lamp unto my feet, and a light unto my path": Let us walk therein.

S. DAVISON.

### Sabbath Extracts; from a Sunday keeping Author.

"THE Sabbath is the great and all pervading means of giving efficacy to moral government, and holds a relation to general morality similar to that which the marriage institution holds to social purity. It was designed and is adapted to lead people steadily to rest from worldly business, cares, and amusements; to keep alive and render practically efficacious the knowledge of the only living and true God." "Hence the reason which he gave to his ancient people why they should keep it—that ye may know that I am Jehovah." Had all men properly kept the Sabbath, all would have known Jehovah, and worshiped him from the creation of the world to the present time; and idolatry never would have been practiced on the earth. Hence, also, when the wants of his ancient people required that they should no longer depend upon oral communications mere-

ly, but should have the unchanging laws by which they were to be governed placed upon a permanent record such as 'Thou shalt have no other gods before me; shalt not bow down to graven images; shalt not take the name of God in vain; shalt honor thy father and mother; shalt not kill, commit adultery, steal, bear false witness, or covet'—he put this among them—'Remember the Sabbath day to keep it holy; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates.'

He placed this in the midst of them; and obedience to it was essential in order to obedience to the other commands. If they would not keep the Sabbath they would not obey him in other things. Sabbath breaking would be treason against the government of God, and open the way for universal profligacy and ruin. Hence, as a civil ruler, he would no more suffer the Sabbath breaker to live among that people than he would the murderer.

The penalty was placed among the local and temporary regulations of that peculiar people; it was not designed to be permanent, and was not written by the finger of God on the tables of stone; but the law was written there; because that was designed to be permanent. It expressed an obligation which arose from the nature of man, and from his relation to his Maker, and which, as really as the obligation expressed by the other laws, would be binding upon him through all time.

It is sometimes said that if the law of the Sabbath is binding upon men now, then we must do as the Jews did, put the violators of it to death, by the hand of the civil magistrate. *This does not follow.* We are not now to do as the Jews did, to put the open presumptuous violator of the first, or the fifth, or the seventh command to death. Yet are not these commands binding upon men? Is it not wicked for men to have another god before Jehovah, to bow down to graven images, or to dishonor their parents? All the commands of the decalogue expressed obligations which were binding upon men before they were written upon tables of stone, and which will continue to be binding till the end of the world. The penalty of death, attached for a time to the violation of the Sabbath, showed how the lawgiver abhorred the crime. Nor was this abhorrence without good reason. The Sabbath breaker violated a fundamental law. He proclaimed by his actions the most impressive of all language—'No God'—and thus produced the effect of practical atheism on himself and on others. He does this in all ages."

"The reason which God gave on the tables of stone for keeping the Sabbath was not a Jewish reason. It was one which applies to all men. 'For in six days the Lord made the heavens and the earth, the sea, and all that in them is.' But he did not make them for Jews merely, or for any particular people. He made them for us, for all men. As a memorial of that fact he set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all." *Justin Edwards.*

Reader, the above is the testimony of an eminent first day divine, a man that never kept the Sabbath one day in his life, and consequently was not a man that was desiring to build up a Sabbath keeping people; and yet, when he is called on to give his testimony on the subject he places it on a foundation that first day keeping can never have. It is God's rest day, kept by him, sanctified and blessed by him, and belongs to him—a keepsake that God has left with man as a memorial of creation and creation's God.

The same divine, in speaking further on this subject, tells us "that men have no rights to anything but those which God gives them. Their rights are derived and dependent. Without information from the giver they would never know what these rights are. This information he has given in the Bible." The Bible Jesus exhorts us to study, and says if we will that we shall there learn what these rights are, and will "know that the right to work seven days in a week is not one of them." "There will all men know too that if any one in the government takes seven days in the week for secular business and gain, he does it wholly without right. For such purpose the Sabbath was not made, or given to man. *It is not theirs.* An honest man will not knowingly take what is not his. He will be content with that which belongs to him, and will consistently abstain from taking more.

The Sabbath for secular business and gain belongs to no man, and no honest man who knows this will take it. This should be understood by all."

We now sum up the above facts. First, God is the Creator and governor of all things. Second, man is his subject, and has no rights but such as are given to him by his Creator. Third, none can know what these rights are, only as they are made known to us by him who made all things. Fourth, These rights can only be understood by a study of his word. Fifth, in the Bible none can learn that he has any right to more than the six days on which God worked for secular business and gain; and Sixth, no man ever did or ever will learn from the Bible that God got tired of the day on which he rested, and traded it to man for one of the days that he gave to him in the first place. Now, if honesty requires us to be satisfied with that which belongs to us, does it not also require us to search God's word carefully to find whether we have a right to labor on the Sabbath, and rest on the First day, on which God worked, and upon which he never placed a blessing, or sanctified it, before we do such a thing?

J. R. GOODENOUGH.

### Pentecost Kingdom.

A CERTAIN class of advocates of spiritual kingdom very tenaciously contend that the kingdom was set up on the day of Pentecost, and always refer us to the second chapter of Acts for proof. But reflection will manifest the shallowness of the claim; for,

1. Not a word is said about the setting up of a kingdom at that time.

2. If it is thought that the matter can be mended by insisting that the church is the kingdom and that the church was then organized, we deny the assertion. Not a word is said about the organization of a church on the day of Pentecost. A church of "one hundred and twenty names" already existed in Jerusalem; and as the result of the revival on the day of Pentecost, there were added unto them about three thousand souls. The church already existing was simply enlarged.

3. But it is said Peter bade them be baptized. Well, that was nothing new; the apostles had baptized hundreds before that day. If baptism ushers men into the kingdom, multitudes must have got into the kingdom before the day of Pentecost. Peter's keys of the kingdom did not relate to the ordinance of baptism, as that had been previously instituted. The keys referred to indicate power to open the kingdom to men in the same sense in which the Pharisees "shut the kingdom of heaven against men," long before the day of Pentecost; i. e., Peter had power to enlighten men, and lead them into the road to the kingdom, and the Pharisees used their power to keep them out of the road.—*Self.*

## Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, APRIL 23, 1872.  
JACOB BRINKERHOFF, Editor.

## Death, a Dispensation of Providence!

How often do we hear this expression used at funeral occasions, and also in common conversation! We cannot think that our kind heavenly Father dispenses anything but blessings to his creatures, though he sometimes chastises his people for their good. In offering consolation to the bereaved, how often do we hear the exhortation to them to be reconciled to the dispensation of Providence, which deprived them of some loved one!

We have heard a minister say in preaching a funeral sermon, that God chose to take the deceased from the family circle because he, or she, were the best prepared. That is called a dispensation of Providence which takes the strong man and the earthly support from his charge, leaving his family to mourn their bereavement and to struggle with difficulty through a cold, unsympathising world! That is called a dispensation of Providence which takes a lovely and loved child from affectionate parents, snapping earth's dearest ties! That is called a dispensation of Providence which robs a family of the care of a mother over her helpless little ones, burdening their young hearts with sorrow and grief, and leaving the father companionless and bereaved! No wonder that some people, strong men and women, and we might say strong minded too, rebel at what they are taught to believe to be the dealings of God, and call him cruel and unjust! We have heard men cry, in the bitterness of their grief, "O what have I done, that God should take away from me my darling child?" Or, "What sin did that child ever do, that God should cut down its life, just in the very bud of its youth!" But there is a better view of the subject.

"Dispensation of Providence" is not a Bible term. Dispensation, in the Scriptures, is used in connection with blessings, particularly, or we might say, in every instance, the gospel of Christ. Paul speaks of his ministerial labor to the Gentiles as the "dispensation of the grace of God which was given to me." Eph. 3: 2. Also the consummation of the gospel of Christ, when all things shall be "gathered together in Christ," is spoken of as "in the dispensation of the fulness of times." Eph. 1: 10. Paul was "made a minister according to the dispensation of God." Col. 1: 25; 1 Cor. 9: 17. By dispensation of God, or of Providence, we understand the bestowal of good to those who receive such dispensations.

How then can death be considered a dispensation of Providence? Is death a blessing? Can that be called a dispenser of good which brings so much misery upon the human race? Is "death the gate to endless joy," as some poet has sung? If death is a blessing, why does nature shrink from it, and hold on to life with such tenacity, all animated creation almost universally does? The Scriptures do not represent death as a blessing to the human family. Inspiration calls it an enemy. "The last enemy that shall be destroyed is death."—1 Cor. 15: 26.

In the account of the creation, when man was placed on the earth, death was made the penalty for sin. If Adam would prove obedient his life would continue: if he disobeyed he must die—must cease to live. The human pair were disobedient, and they became mortal; and in process

of time died. Was death, or their mortality in consequence of sin, a dispensation of Providence to them? The loss of their innocence and of their possession of the garden of Eden, they must have felt keenly, and have regarded their mortality and approaching death with feelings not the most pleasurable, though they undoubtedly became resigned to their lot. Mortality and death could not have been regarded by them as dispensations of Providence, for they were the results of and penalty for their disobedience.

"God is love," and "God is good." He did not bring death into the world, but made man with capacity for immortal life, and gave him the privilege of enjoying it. But man gave way to temptation, fell into sin, and consequently met its penalty. God is not the author of sin, nor of death. Satan tempted the woman to sin, and no doubt rejoiced at his conquest. He deceived the ancestors of our race, and holds its past generations under his dominion.

The human family do not die on account of their own sins. They die because they are mortal. Adam's sin brought mortality and death upon himself, and mortality on his posterity. "All die in Adam," or on account of Adam's sin; on account of his disobedience he became mortal, and entailed mortality upon his posterity; hence all must die, the innocent child as well as he who is dead in trespasses and sins; and very often that individual who has been the greatest sinner lives to the greatest age before death comes upon him. Mankind is subject to disease, because he is mortal; disease consumes these dying natures of ours, and owing to circumstances some persons are cut down in infancy, some in youth, or middle age, while some pass their threescore and ten years. Death, the destroyer, with his ruthless hand, regards not affection's ties, or the dependence there may be on his victim. The innocent babe is taken from you because it is mortal, and disease has seized on it. Neither your nor its sins are the immediate cause of its death. That person does wrong who charges his bereavement to God; and he does not have a proper view of the case who calls God cruel or unjust, because death has deprived him of some loved one. Death, being a thing in corrupted nature, is sometimes used as a chastisement from the Lord, as in the case of David, in losing his son born to him by the wife of Uriah the Hittite. 2 Sam. 12: 15-23.

But though death is not brought upon mankind for their individual sins, yet God does not hold him guiltless who transgresses his laws. A remedy for death has been devised; by the offering and sacrifice of Christ mankind live again. Jesus Christ came into the world, and by his mission hath abolished death, and brought life to light through the gospel. By this dispensation of Providence mankind live again. The Savior said, "Because I live ye shall live also." By virtue of Christ's resurrection the race of man is restored to life. The life that was lost through Adam is regained in Christ. One object of Christ's death and atonement was to redeem man from death and ransom him from the power of the grave.

Restored from death and made alive through Christ, man stands or falls according as his own works have been. Here in the great judgment day is where he stands on his own responsibility. And here too the second object of Christ's death has its efficacy. Christ died to bring immortality as well as life to light through the gospel. We are now on probation for that immortality. "God so loved the world that he gave his only begotten Son that whosoever believeth in him

should not perish, but have everlasting life." John 3: 16. Our merciful heavenly Father offers us pardon for the sins we have committed. Christ died to effect that pardon, and reconcile man to his offended God. Jesus became mediator between God and man, and by the offering and sacrifice of himself he not only effected the resurrection but purchased the pardon of as many of the human family as would believe on him; as many as would believe that he came to save them; and believing, would lay down their rebellion and become obedient to the Father's just and holy requirements. It should not be mistaken that Jesus died in our stead, for then we should not be subject to death. We are subject to eternal death, and the just reward of our sins would consign us to perish everlastingly. Taking the position that Jesus died in our stead, we are under the necessity of assuming also that he died the death to which we are subject: or if the death he died was in our stead, or he suffered it as our substitute, then would we be free from mortality and death altogether. But we see that such is not the case, for the followers of Christ suffer death as well as the unbeliever. The death of our Redeemer was, as the name redeemer implies, to redeem man from his lost condition, from a situation which would otherwise be irretrievable. The sacrifice and death of Christ was the purchase price of man's ransom from death and the grave. He came to purchase our pardon with his blood, and "brought life and immortality to light through the gospel." He came as the dispensation of God's providence, or his almighty care and love, to his fallen and perishing creatures. The blessing of Christ, and the blessings flowing through his salvation, are called an "unspeakable gift," its effects are so great and everlasting.

The comfort offered in the Scriptures to the bereaved is not an exhortation to be reconciled to the dispensation of Providence which took the deceased from them by the hand of death, but it points them forward by faith to the resurrection, when "they that are in their graves shall come forth, they that have done good unto the resurrection of life," "to everlasting life." "They that sleep in Jesus will God bring with him" from the dead. "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 come forth." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Then death, the last enemy, shall be destroyed, and death shall be abolished. The sorrowing mothers, whose babes were slain by Herod, were comforted with the divine assurance, that their children "shall come again from the land of the enemy." Jer. 31: 16. Let this be the comfort to every believer in Christ, that "as Jesus died and rose again, even so them which sleep in Jesus will God bring with him" from the dead, to dwell forevermore in the heavenly kingdom, where "none shall say, I am sick," and where death and the curse for sin shall be banished; where the healing beams of the Sun of righteousness shall have arisen, dispensing the blessings of peace and immortality over the inhabitants of the new earth restored to its pristine and Edenic state.

Two things are of special assistance in religious improvement; namely, firmness in withdrawing ourselves from all evil to which our natural inclination may lead us, and earnestness in striving after those excellences of character in which we may perceive ourselves to be deficient.

### Look Toward the Light.

WALKING the street this morning, looking toward the bright rays of the sun, (for it never shown more beautiful,) I saw two gentlemen standing at the corner of the street,—backs towards the sun. Just beyond them was a clerk sweeping the walk under the awning. A brisk wind was hurling a cloud of dust from the broom, and leaving a thick layer upon their broadcloth.

Not wishing to bury men alive, he hesitated, stopped, and began again. Just then, almost involuntarily I said, "Tell them of their danger." He warned them, and they fled in haste. Thousands are being covered with dust, who are not aware of it.

Statesmen, looking from the true light, are being covered with dust. They look for honor, power, riches, and their own happiness. Soon they are buried in dust.

Satan stops the Christian, at the corner where a by path leads off from the narrow way, to show him the kingdoms of the world, and attract his attention, where the dust and rubbish of this world is covering him up and soiling his garments. He always gets the Christian in a position, if possible, to look from the light.

Christian, the rays of light now shining from the word of God, opens to your vision the dust, and shows where it is falling. Look toward the light! You will see just a little nearer the light, a great work to be done for a perishing world. Go out of the dust, where you can see the cause of God languishing for want of means to carry it forward. Perhaps some dust has fallen upon you already. Shake off that hundred acres of land you do not need, or the money you can spare, and not distress you. Shake off wordly mindedness, pleasure seeking, fashion worship, and all this conglomerated mass of debris.

Let us all awake from stupidity, and begin to look toward the light. The true light of God's word points to the kingdom of Christ, soon to be set up, under the whole heavens. "Prepare to meet thy God, O Israel!" Amos 4: 12.

PRODIGAL.

### Christian Watchfulness.

No other duty appears to be of greater importance to the Christian than watchfulness. And from the frequent mention of it in the sacred Scriptures we would very naturally draw the conclusion that every Christian is under obligations to watch. That they *can* watch is admitted by all; for surely we would not be commanded by our Savior to perform what we could not do. It therefore appears that it is not only possible, but also of the greatest importance that we watch. And being aware that sin with its fascinating influences, is all around, and that Satan is endeavoring by his devices to lead us astray from the path of virtue; and also knowing that none who love iniquity shall have a home in the future kingdom, it must be, therefore, of great necessity to every Christian to watch.—"Watch therefore that ye enter not into temptation."

Had this warning been heeded, many tears and much anxiety would have been prevented, besides the many who would have secured eternal life.

Christian duties are various; some being attended to at stated times, such as public worship, observing the Sabbath, and the ordinances, which are duties devolving upon us at stated periods, and which are not to be observed at all times. But not so with the duty of watchfulness; it is devolving upon us every moment of our lives; and every moment we live we should endeavor to discharge this duty. Here many fail; for the

very moment we neglect to perform our duty is the moment we begin to retrograde. Many are the things that we should watch; our thoughts, actions, dispositions, the surrounding circumstances and habits of life; so that we may be blameless in the day of the Lord.

The results of this watching will be a peaceable and holy life, a conscience void of offence, and a character in harmony with our Savior's. The possessor will enjoy peace and serenity of mind, not possessed by others.

The reward of such watchfulness will be very great; eternity alone will reveal it. Such persons will be permitted to dwell under the peaceful reign of King Immanuel; when the earth shall be filled with the knowledge of the Lord, and when beauty shall cover the earth, and the "meek shall delight themselves in the abundance of peace."

A. C. L.

### The Love of Christ.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the length, and breadth, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3: 14-19.

The apostle Paul wrote this epistle in prison at Rome. It was his happiness to write and pray while a prisoner for the Christians to whom he had preached while he enjoyed his liberty; and his letters, sent from the prison to the churches must have been deeply interesting to them. To us who read and enjoy those inspired letters, these appeals; "I Paul, the prisoner of Jesus Christ, for you Gentiles"—"I therefore, the prisoner of the Lord"—are interesting and sacred. Surely these letters of the Apostle claim our first attention and high esteem.

The prayer here recorded is made for Christian converts—not for unconverted sinners. When we are really converted to Christ, we have but just tasted of his love; instead of thinking we know it all, we should heed the admonition of another Apostle—"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

1. This prayer is directed to the Father of our Lord Jesus Christ, "we are the children of God by faith in Christ Jesus." Believers enjoy the unspeakable privilege of calling God "Abba Father." The saints are all one family; "there is neither Jew nor Greek, bond nor free, male nor female," all are one in Christ. The angels in heaven, and saints on earth, are under Christ, the same family: angels created sons, men redeemed adopted sons. The one class sing unto him that "loved us and redeemed us by his own blood," the other, "worthy is the Lamb that was slain." All worship the Son and the Father who sent him. If I belong to this family, the Spirit of God bears witness with my spirit that I am a child of God.

2. God gives to his children according to his riches in glory. What may we not expect from him who has the whole universe at his disposal? We may come boldly unto the throne of grace, "to him who is able to do exceeding abundantly, above that we can ask or think."

3. Christians are here taught to pray that they may be strengthened with might by his Spirit in the inner man. We need constant and rich sup-

plies of the Spirit, in order that we may know and appreciate the love of Christ and feel its saving power.

4. "That Christ may dwell in your hearts by faith." For Christ to dwell in our hearts, he must have our supreme affections. We must give him our whole heart, as our best friend. He is the only begotten, the well beloved Son of the Father. He is the chiefest among ten thousand. Yea, he is altogether lovely. It is by faith that Christ dwells in our hearts—by "believing the record God has given to us of his Son," both his divine and human character—all that is revealed of him from Genesis to Revelation—his offices, person, and work—what he has done in the past, and is doing now, and will do in the future, having given us complete redemption from sin and death, and crowned us with glory, honor, peace, immortality, eternal life, in his everlasting kingdom. Thus we become rooted and grounded in love like the tree rooted in a deep and fruitful soil, we are rooted in love; or like the building grounded on a rock, we are built on Christ and his love.

Now all this is preparatory to what follows; "That ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

Its breadth: It embraces the lost race of man, giving to all a day of grace, and a free offer of forgiveness of sins, to all without distinction. It will actually save a multitude that no man can number out of "every nation, and kindred, and tongue, and people."

Its length: It commenced in the eternal purpose of God in Christ Jesus, before the world began; and it reaches on throughout all ages, world without end.

Its depth. It reaches its merciful arm down into the horrible pit, and lifts up the lost sinner and sets him on a rock, puts a new song in his mouth, even praise to our God. It reaches out in pity to the wretched, and takes them from the dunghill, and raises them to thrones of glory. The despised publicans, and the sinners of the lowest and meanest class it kindly receives, calls to repentance and purity and love, clothes them with the garments of salvation, covers them with the robe of righteousness, and leads them in the way everlasting.

Its height. It brings us out of darkness into God's marvelous light. It elevates our character from sin and degradation, and guilt and woe, to holiness, and purity, and peace, and joy. It brings us into good society, it welcomes us into the church of God, and baptizes us with the Holy Spirit, as well as with water. It adopts us into the family of God; "and if children then heirs; heirs of God and joint heirs with Christ." After having suffered with him, we shall be glorified with him, and reign with him in his glorious kingdom.

The love of God in Christ Jesus is like the ocean, boundless to his children. Having tasted of the heavenly stream, let us drink more and more, and press on till we come to the ocean. Having known Jesus in conversion, instead of neglecting him, let us continue to grow up into him in all things, who is the head, till he comes in his glory, and we see him as he is, and are near and like our blessed Lord. May we have the assurance of David as he exclaims; "I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Amen. Ps. 17: 15.

SAMUEL EVERETT.

Col-raine, Mass.

## Prayer for a Revival.

SAVIOR, visit thy plantation;  
Grant us, Lord, a gracious rain;  
All will come to desolation,  
Unless thou return again.  
Keep no longer at a distance,  
Shine upon us from on high,  
Lest for want of thy assistance,  
Every plant should droop and die.

Surely once thy garden flourished,  
Every part looked gay and green;  
Then thy word our spirit nourished—  
Happy seasons we have seen.  
But a drouth has since succeeded,  
And a sad decline we see;  
Lord thy help is greatly needed,  
Help can only come from thee.

Where are those we counted leaders,  
Filled with zeal and love and truth?  
Old professors, tall as cedars,  
Bright examples to our youth!  
Some in whom we once delighted.  
We shall meet no more below;  
Some, alas! we fear are blighted,  
Scarce a single leaf they show.

Younger plants, the sight how pleasant!  
Covered thick with blossoms stood,  
But they cause us grief at present,  
Frost has nipped them in the bud.  
Dearest Savior, hasten hither,  
Thou canst make them bloom again,  
O permit them not to wither,  
Let not all our hopes be vain.

Let our love be pure and fervent;  
Make us prevalent in prayer.  
Let each one esteem thy servant;  
Shun the world's bewitching snare.  
Break the tempter's fatal power,  
Turn the stony heart to flesh,  
And begin from this good hour,  
To revive thy work afresh.

Selected by M. BRANCH.

Hartford, Michigan.

## Inconsistency of Sabbath Opposition.

(Continued.)

CIRCUMSTANCES prevented our responding to this by note. We talked the matter over with him, but as we kept no record of the conversation we cannot give it to the reader. The reasons given in the last note for keeping the first day are familiar to Sabbath keepers, and need no extended reply here. We note a few points however, to show the confusion of the Elder's ideas.

We did not at first inform him that we kept the seventh day Sabbath, else he might have been more cautious how he committed himself and not have quoted the same text in his last note to prove the Sabbath abolished, which he quoted in the first as a part of the ceremonial law, and was abolished, in contrast with the moral law, which he asserted was not abolished. In the first note he quotes Eph. 2: 15 and Col. 2: 14, as parts of the ceremonial law, and asserts that the decalogue formed no part of that law, and then in his second note refers to Col. 2: 14-17 as proof that the Sabbath of the decalogue was "blotted out"; and after ruthlessly blotting it out he still affirms that its "principles" remain. In the two reasons adduced why the Jews should observe the Sabbath it will be noticed that the Elder ignores altogether the reason given in the Sabbath law itself, why men should keep it. The law says that the Sabbath should be kept, because God rested on the seventh day and blessed and hallowed it; and yet professed lovers of Bible truth will ignore or reject the first and primary reason for Sabbath keeping, and rest down on subordinate reasons in order to evade the obligation of keeping it on the plea that they are Gentiles.

Elder B. virtually denies that the Sabbath was ever obligatory on the Gentiles. We shall

not argue this point now, but before we get through we shall show that he and all who take such positions are diametrically opposed to the founder of the church of which he is a minister, for Mr. Campbell admits that the Sabbath formed a part of the religious worship and service of mankind from Adam until Moses, and was not superseded by the law.

On another occasion we were informed that a noted minister of that church was preaching doctrines that harmonized with the views we hold, and we were invited to go and hear him. We did so with pleasure, and listened to a good sermon. He stated his object and work to be to build up the church in spirituality and holiness, and in doing so he presented the moral law as a transcript of the divine will concerning man, conformity to which would be holiness. This was the subject matter of the discourse, and was so perfectly in harmony with our views and feelings that we could not refrain from sending him a note expressive of our approval and gratification, and went to hear him the next evening, when he took, if possible, still stronger ground in favor of the holy law of God. Very much pleased and edified we went the third evening to hear him, when lo and behold, he set himself to work to undo what he had done, and the law which before was the standard of holiness became the "old dead schoolmaster"; was "blotted out," "abolished," and those who kept it were "fallen from grace." Whether he had learned that we kept the Lord's Sabbath we know not, but he refused to visit my home as he had promised, and so my experience with him closed.

In striking contrast with the vacillation of the Elder, mentioned above, we present the following testimony from the learned and celebrated Alexander Campbell, one of the founders of that church.

## EXTRACTS FROM CAMPBELL AND PURCEL'S DEBATE.

"All Protestant sects unite in several essential acts of religious worship—in the acknowledgment of the same *code of morals* and in the positive institutions of Christianity." p. 178.

"Immoral." (Applied to the Romanist rule of faith.) "I say then the Roman Catholic rule of faith is *immoral*." p. 183.

"But still more: this immoral law, or rule of faith, repeals and annuls certain positive divine laws. I have here two catechisms published by the authorities of the church. They have both expunged wholly the second commandment, so that it should not stand in the way of paying reverence to images." p. 185.

"I shall respond to such matters as have a bearing on the question, as soon as I have finished my exposition of the *immoral tendency* of the Romish rule of faith." p. 193.

"The Roman Catholic rule of faith sanctions a violation of the third commandment." "License is given to violate in some way or other every precept of the decalogue. The Sabbath as a divine institution is thus set aside." p. 193.

"When I think of the nature of sin and the holy and immutable laws of God against whom it is committed, I see no difference between one sin and another. There may be great and little sins as to their temporal relations and consequences, but when HE against whom every sin is committed, and that divine and holy law which is violated in the least offence, is considered, we must say with the apostle James, 'He that offendeth in one point is guilty of all.' He that said not one jot or tittle of his law shall fall to the ground—he that magnified his law and made it honorable, will suffer no

person to add to, to subtract from, to change or violate a single point with impunity." p. 204.

"The single fact that the four archbishops of Ireland and the Roman Catholic college of Maynooth, should have impiously dared to strike one commandment from the ten which God wrote on two tables with his own finger, and should have changed and divided the tenth into two, speaks volumes in proof of my allegation against the Romanist rule of faith." p. 214.

"2. What is the second commandment?"

A. Thou shalt not take the name of the Lord thy God in vain.'

Is this the second commandment? It is not. That child is taught falsehood which is taught thus to learn the decalogue. . . .

It is a poor apology for this expurgation of the decalogue that it is not so done in the Douay Bible; for when these catechisms were introduced, and even yet, in most Catholic countries, not one layman in a thousand ever reads that Bible: the catechism intended for universal consumption contained all his knowledge of God's law. What myriads then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law! It is clearly proved that the pastors of the church have struck out one of God's ten words; which not only in the Old Testament, but in all Revelation, are the most emphatically regarded as the synopsis of all religion and morality."

We have but few remarks to offer in reference to the above. We do not consider it possible to arrange language enforcing the perpetuity and binding obligation of the decalogue, including the fourth commandment, than Mr. Campbell has employed. It will be noticed that he charges the Romanists with setting aside the Sabbath as a divine institution. This is a valid charge, but is not a whit more true of the Catholics than of the church which Mr. Campbell was instrumental in establishing. The Romanists set aside the Sabbatic institution by appointing the first day of the week to be observed instead of the seventh, and for an object not mentioned in the law of the Sabbath, thus totally ignoring the original Sabbatic institution. The Disciple, or Christian Church, has done precisely the same thing, and the only difference that we can perceive between them, on this subject, is that the Popish Church claims the power to change the "times and laws" of divine appointment, while the other claims that our Lord Jesus Christ himself abrogated, annulled, and blotted out, a portion at least of these ten words, which Mr. Campbell alleges to be *in all Revelation most emphatically regarded as the synopsis of all religion and morality.*"

If it be true, as so many affirm, that the Son of God abrogated and blotted out one precept of the moral law, then according to Mr. Campbell, he must occupy a very unenviable relation to his Father; for he claims that God "*will suffer no person to add to, to subtract from, to change or violate a single point with impunity.*" This is certainly a very unfortunate position in which the Disciples of Jesus have endeavored to place their Lord and Savior, but they make, or rather their theory makes it ten times worse when they assert that he not only blotted out the Sabbath commandment, but the other nine also—blotted out what Mr. Campbell calls "*THE SYNOPSIS OF ALL RELIGION AND MORALITY.*"

H. E. CARVER.

Experience is one of the oldest and best teachers, but her prices are ruinously high.

Keep thy heart with all diligence; for out of it are the issues of life.

## LETTER DEPARTMENT.

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

## From Brother and Sister Brinkerhoff.

BRO. BRINKERHOFF: Before leaving for Kansas we thought we would drop you a few lines, to let you know we still love the cause of truth. We are well pleased with the new heading of our paper, and hope that it will always advocate the truth. Its visits are always welcome to our home. We shall feel lost without it now for a while, as you will not send it until you hear from us. We feel determined as we go out strangers in a strange country, to live out the truths we believe, to ever keep our eyes fixed on the prize, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. Remember us as you meet together from time to time around the altar of prayer, and may the blessing of God attend the efforts that are being put forth to advance the cause of truth; and though we shall not be able to meet with you from time to time as we have done in the past, we hope to meet you in that bright morning around the family circle home.

A. M. & C. M. BRINKERHOFF.

La Porte City, Iowa.

## From Sister Patterson.

DEAR BRETHREN AND SISTERS IN CHRIST: I have felt for some time past that I had a duty to discharge towards the cause of truth, and that duty was one that no one else could discharge for me. And as I see letters from others of the brethren and sisters in this place, and other places also, it encourages and strengthens me. I love to read them, and it is always the first thing I look for when I get a new paper, to see if there are any pieces or letters from any one I know. So I thought perhaps a few lines from one who is striving to obey God and keep his commandments, although penned in feebleness, might carry comfort to some lonely and tried brother or sister, like myself; for I presume there are some that do not even enjoy the privilege that I do. For although we are few in number, we meet every Sabbath evening at the house of Brother O. G. Davison, when the weather and roads will permit, and have our prayer and social meeting; and we have had some very lively little meetings. And as we meet from time to time I feel that my faith increases, and my love for the truth grows stronger; and I think that every brother and sister can give in the same testimony, if they only live up to their privileges, and discharge every known duty faithfully, as Christians ought to do. My prayer is that we may, as a people who profess to believe in the soon coming of Jesus, keep our lamps trimmed and burning, that we may be ready to go out and meet the bridegroom when he cometh in the clouds of heaven. May we live near the foot of the cross, and fight manfully the battles of the Lord, and be ever "ready to give an answer to him that asketh us a reason for the hope that is in us, with meekness and fear." I can say for one that I am trying to live in that way and manner that when Jesus comes he will be willing to own and bless me as one of his dear children. Yours in hope of eternal life when He who is our life shall appear the second time without sin unto salvation,

EMMA L. PATTERSON.

Ellington, Iowa.

## From Brother Nichols.

DEAR BRO. BRINKERHOFF: Please allow me to occupy a little space in the Letter Department of the *ADVOCATE*. For your encouragement, and others, let me say, that notwithstanding the unfavorable report made of our cause here, by those who would fain put us down, and who would long since have consigned us to the wrath of God, if in their power to do so, we are still earnestly engaged in the Christian warfare, striving to make our calling and election sure. It is true, our number is small, but still we have a few warm hearted friends, whose trust is alone in God. We feel to bless the name of our kind heavenly Father for his kind providence that has been over us in the past. Although we have had some trials to encounter, and are being held up from time to time as it were to ridicule, yet we feel like moving forward undaunted, keeping our eyes fixed upon the bright and morning star, and having our minds stayed upon the truths of God's word.

Let us all try to cherish the Spirit of our Savior and though our names may be cast out as evil row, we will bear it patiently, and try to have our life hid with Christ in God, so that "when he who is our life shall appear, we may appear with him in glory." Jesus has said to his followers, "If they have called the Master of the house Beelzebub, how much more they of his household." For one I feel encouraged to go on.

I am happy to state, with others, that I am well pleased with the appearance of the *ADVOCATE*. My desire is to see it filled with such reading as shall tend to the glory of God. While we may expect opposition, and shall doubtless have to allude to unpleasant things, let us ever try to season everything with the fruits of the Spirit. In order to do this it is necessary to walk humbly before God, and have our own will lost sight of in his will.

Brethren and sisters, pray for us here; we need your prayers and sympathy. You will see by this number of the paper that Bro. A. M. Brinkerhoff will soon leave for Kansas. We shall miss him much, as he has faithfully stood by us in the past; we believe he will let his light shine wherever his lot may be cast. We also expect to be cheered and edified from time to time with his communications in the *ADVOCATE*.

In conclusion I would say to all, Strive earnestly for a home in the kingdom of God. Let this be the object of our pursuit. Soon, very soon, if faithful, we shall meet each other in the home of the blest.

J. H. NICHOLS.

La Porte City, Iowa.

## From Bro. Ayrhart.

BRO. BRINKERHOFF: After so long a time, I will write a few lines to the dear brethren and sisters scattered abroad, that they may know that we are still firm in the faith once delivered to the saints, and laboring to enter into that rest which remains for the people of God, by keeping all the commandments of God and the faith of Jesus. There are only two families of us (Sabbath keepers) here in this County, and none in adjoining Counties, to our knowledge. The Methodists are the prevailing society here, yet they are weak. They have been holding quite a series of meetings in this vicinity, for the first time. Their minister is a very fine man and is living out all the light shown him. He preached some very excellent sermons. The Methodists in this locality are very generous and kind. Many of them say they are not bound to any

one sect or creed, and are willing to fall in with any light on the Scriptures and live it out as duty requires. This we would be glad to see our neighbors do. We design, if the Lord is willing, to have some of our preaching brethren come over and help us, as soon as the Lord will prosper us that we may be able to recompense them for their time and expenses. I would say to those of like precious faith who are as we, deprived of the privilege of meeting together from Sabbath to Sabbath, to worship God by praying, exhorting, and hymning his praises, Be faithful a few more days, or years at most, and Jesus will come and gather all his faithful children in one celestial, happy band, with the saints of all countries and every clime, where they can meet from Sabbath to Sabbath, and from one new moon to another, to worship the Most High. Then let us all be faithful Christians, having our lamps trimmed and burning, living out our faith in such a way and manner that it may be a light and a sparkling truth that may yet convince many of the error of their ways, and they turn in with the overtures of mercy, and find salvation's rolling fountain freely flowing. Pray for us, dear brethren and sisters, that we may hold out faithful, that we may enter in through the strait gate into the city of God when Jesus comes to make up his jewels.

J. H. AYRHART.

Carrollton, Iowa.

## From Sister Nichols.

DEAR BRETHREN AND SISTERS: I have often felt that I would like to contribute something for the Letter Department of our excellent paper, but feeling unable to say anything that would edify any one, I have kept silent. But I can say that I am trying to be a follower of the Lord Jesus, and want to cast my influence with the people of God. I feel that if we come short of eternal life, our loss will be great; and as now is our time to secure it, it is important for us to engage in the service of our Master with our whole heart. Each one of us has a duty to do; let us be faithful in doing it, and thus encourage each other. Soon our Savior will come; what a joyful thought, to be accepted of him, and have a place in his kingdom! I want to meet you all there. From your sister in hope of eternal life.

ADDIE F. NICHOLS.

La Porte City, Iowa.

SISTER W. A. McEVONY writes from Sandusky, Wis.: The Lord is my portion, saith my soul; therefore will I hope in him until he plead my cause. And I will try by the help of God, to obey what the Spirit has said to me: Be patient, be patient, the Christian's life adorning, for soon the King in his beauty for thee will appear. I desire the prayers of all the people of God that I may overcome, and see the King in his beauty, and dwell with him in the holy land.

BRO. O. A. AND SISTER E. A. PHILIPS write from La Porte City, Iowa: We are well pleased with the appearance of the *ADVENT AND SABBATH ADVOCATE*. Hope that it will ever be true to its name, and its contents of such a nature as to instruct and encourage the children of God in the way to Mount Zion.

Human affections are leaves, the foliage of our being, they catch every breath; and in the burden and heat of the day, they make music and motion in a sunny world. Stripped of its foliage how unsightly is human nature.

The memory of good actions is the starlight of the soul.

## ADVENT AND SABBATH ADVOCATE.

MARION, IOWA, THIRD-DAY, APRIL 23, 1872.

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 for editorials, selections and comments; but no further.

We are happy to note the increased interest that is manifested in the ADVOCATE, and in the cause, by its friends. Why should it be otherwise? We have a cause that is worthy of occupying our highest motives—one that has for its basis the eternal truths of God, and has for its aim eternal salvation in the everlasting kingdom of God. We are pleased to receive the various testimonials of appreciation of the change of the title of the paper; and we repeat, with them, "May it ever advocate the truth!" May its standard also be for a higher position in Christian holiness, and help to lead the disciples of the Savior to "a closer walk with God," and a greater knowledge of the truth.

THE ADVOCATE AT FIFTY CENTS PER YEAR.—During the past two weeks several more have availed themselves of the offer to send the ADVOCATE to their friends at fifty cents a year. This is a very good way to place the truths which we teach before your friends; you may calculate that it will interest some of them, and that in return for what you do for them in this way, they will, at least some of them, embrace the faith of the Sabbath and the advent, and immortality alone through Christ. We also expect that some of these friends will become permanent subscribers for the ADVOCATE. Let the good work go on. In this way you may confer a benefit upon a friend that will be lasting as eternity.

We are pleased to be able to say that the subscription list for the ADVENT & SABBATH ADVOCATE is increasing, not only by the fifty cent subscriptions, but also by the regular price. This is as it should be, and it ought to be twice as large as it now is. We should be as well pleased as any one to see the time when our paper can be published weekly; and we hope that time is not far in the future.

BRO. SAMUEL DAVISON writes from Pardee, Atchison County, Kansas: I am very well pleased with the title, "Advent and Sabbath Advocate, and Hope of Israel." I think it more appropriate than simply "Hope of Israel." I sincerely hope it may have a much increased circulation. . . . If the brethren coming to Kansas want to get homestead land they will have to go farther west of this. If they want land in a well settled county there are fine opportunities here in this County, where there are two railroads and established markets, &c.

MORE laborers are needed in the Lord's vineyard. There is work enough to be done, and, as the Savior said while on the earth, "Already the fields are white to the harvest," so it is now. Our cause is languishing for more ministerial labor. Some who could labor effectually in this direction are prevented from doing so by not being situated so as to leave home and devote their time to the ministry. Bro. J. H. Nichols has been trying to make himself useful in that direction for a few years. His business and employment do not necessarily keep him at home; he would now be out in the gospel field had he the means to do so. He has a desire to do what he can to aid in preaching the gospel. Brother

Nichols is requested to visit the church at Ellington and expects to do so if he is able to take himself there. We would suggest to those brethren who desire Bro. Nichols to visit them, that they write to him about it, and if he can visit them by their doing so that they send him the means necessary to convey him to them. Address him at La Porte City, Black Hawk Co. Iowa.

## Spotted Fever.

SPOTTED fever is a disease that has been known at different times to exist in this country since 1815. By some it is called brain fever. The premonitory symptoms of the fever usually are as follows: First a chill, confining itself chiefly to the region of the backbone or spinal marrow. The person feels a shivering sensation which he cannot overcome. Immediately following this chill come on pains in the legs, in the groins, around the lower bowel, tending upward till they reach the stomach, when nausea is felt; vomiting often ensues, to be followed by very great pain of a neuralgic character in the temples, running up to the top of the head and passing backward into the nape of the neck and locating itself where the first sensation of chill was felt. A circuit has thus been made, disturbing the entire circulation.

When the disease first appeared in the United States, and for many years after, physicians resorted to bleeding, to the giving of purgatives, blisters, emetics, and the like. At length physicians came to understand that depletion of the forces of the body in any way causing devitalization of it, was a deadly instead of a curative operation. Whenever the patient does not die immediately upon an attack the skin becomes covered with spotted blotches, thus giving to the disease the name of spotted fever. These blotches are indications of curative effort on the part of the organism, clearly showing that nature is endeavoring to carry off through the external capillary circulation powerfully acrid waste matters with which the system has become clogged. It is therefore obvious that the first treatment needed is for the opening of the pores of the skin. Hence in all cases where a chill begins, with pain in the limbs, the best thing to be done is to give the patient a sweat. This may be accomplished by setting him down in a tub of hot water with his feet in another small tub or keeler, the water being as hot as he can comfortably bear it, to be increased in degree after he shall have sat in it a while; covering him up with blankets, putting a wet cloth on his head and keeping that cool, and letting him sweat quite freely; then taking him out and putting him into a cool wet-sheet pack, and wrapping him up well in blankets and comfortables, and letting him lie until the skin becomes natural in its temperature, he being sensibly and pleasantly warm; then take him out of the pack and give him a good cool towel or dripping-sheet wash; put abdominal bandages on him and let him rest awhile. See to it that as soon as convenient the bowels be emptied of their contents by injections of tepid water, give him all the cool water he wants to drink, and if there be thirst or anything like high fever, let him eat ice in small bits. Keep his head cool, his feet warm, and once in six or seven hours re-wet his bandages and once a day give him a gentle sitz-bath for ten or fifteen minutes with a wet sheet pack after it.

In this way, not one person in five hundred who should have spotted fever would die, unless he were in exceedingly scrofulous condition and his blood and tissues had become so foul by bad habits as to be incapable of undergoing functional modification by treatment. There are persons who, if they have spotted fever, will die, under any form of treatment, because they are so defiled in blood and texture of body that when a specific poison, like that which causes the fever, enters their circulation it disorganizes the blood and tissues.—Dr J. C. Jackson—Laws of Life.

## BUSINESS DEPARTMENT.

## RECEIPTS

## For the Advent and Sabbath Advocate.

Annexed to each receipt in the following list is the Volume and Number of the ADVOCATE to which the money received pays. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

J. W. Caster \$1.50 vii-22. B. R. Campbell \$1.50 vii-12. R. F. Robinson \$1.00 vi-11. Charles Davis 75 cts vii-9. H. S. Case 25 cts vii-11. O. A. Phillips for O. I. Phillips, V. B. Phillips, E. R. Phillips, O. F. Phillips, J. B. Phillips, G. L. Phillips, each 50 cts 1 year vii-21. Samuel Davison for W. H. Skinner and Mrs H. S. Birch each 50 cts 1 year vii-21. Amos Pegg for J. H. Fait \$1.00 vii-12; for H. G. Cobbs, Samuel Hutchison, Wm. Culveyhouse, J. R. Wheeler, and Mary A. Stenger each 50 cts 1 year vii-21. Jane L. Madill \$1.00 vii-21.

Books and Tracts  
For Sale at this Office.

- THE BIBLE STUDENT'S ASSISTANT, or a Compendium of Scripture reference; embracing a list of the different scriptures proving the essential points of faith held by Adventists. Price 10 cents, postage 2 cents.
- THE KINGDOM OF HEAVEN ON EARTH, as revealed in the Holy Scriptures. Price 25 cents, postpaid.
- DEATH NOT LIFE, or the Destruction of the Wicked Established, and endless misery disproved. Price 25 cts.
- WHERE ARE THE DEAD? A Tract on the Nature of Man—12 pages—Price 2 cents.
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- MRS E. G. WHITE'S CLAIM TO DIVINE INSPIRATION EXAMINED. By H. E. Carter. Price 20 cts, postage 2 cts.
- SERMONS ON THE SABBATH AND LAW; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price, 20 cents.
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- THE WEEKLY SABBATH; its Moral Nature and Scriptural Observance—48 pages—10 cents.
- VINDICATION OF THE TRUE SABBATH,—59 pages—10 cts.
- THOUGHTS suggested by the perusal of Gi filan and other authors on the Sabbath—64 pages—10 cents.
- THE TRUE SABBATH Embraced and Observed—16 pages 5 cents.
- QUESTIONS concerning the Sabbath—5 cents.
- AUTHORITY for the change of the Sabbath—5 cents.
- MISUSE of the term Sabbath, and Plain Questions 1 cent each. Delaying Obedience, ½ cent.
- THE THREE COVENANTS, showing the distinction between the Old Covenant, the New Covenant, and God's everlasting Covenant. Price 5 cents single, or 40 cents per dozen.
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- THE CRUCIFIXION AND RESURRECTION OF CHRIST: what year, month, days of the month, and days of the week, did these events occur? By Ransom Hicks. Price 5 cents, postage 2 cents.
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- REVIEW OF W. G. SPRINGER on the Sabbath and Law of God. Price, postpaid, 12 cents.
- SPIRITUALISM UNVEILED and shown to be the work of Demons. Price 15 cents.
- THE TWO-HORNED BEAST of Rev 13. The symbol as applied to the United States government disproved and identified as the Papacy. Price, 10 cents.
- THE TRUE CHURCH, and what it is called. 5 cents.
- Personality of God. 1 cent.
- The Sanctuary and its Ministration. Price 2 cents.