

Advent and Sabbath Advocate,

AND HOPE OF ISRAEL.

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

Vol. VI.

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ADVENT AND SABBATH ADVOCATE,
AND HOPE OF ISRAEL,
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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 will Come Again.

COME, Christians, from afar and near,
Stand up for Jesus' name;
Shout forth the tidings loud and clear,
That he will come again!
What if the daring skeptic sneers,
And laughs at all your hopes and fears,
And scoffs and mocks your sighs and tears?
Jesus will come again!

What though you have been waiting long,
And moments dragged like hours,
And sorrow was too deep for song,
And hopes like withered flowers?
Cheer up! for lo, the distant sky
Foretells that morn is drawing nigh,—
Even now the misty shadows fly,—
Jesus will come again!

We wait to see that coming day,
In hope, in joy, or pain,
For when our Savior went away,
He said, "I'll come again!"
Though friends prove false, and foes upbraid,
Our hope stands firm although delayed;
For we believe the promise made,
That he would come again!

In dreams I hear my Savior's voice
Forgiveness speak to me;
He bids my poor weak heart rejoice,
And to his shelter flee.
So there I go, just as I am,
And cling to him all that I can,
And let him take my heart and hand,
Till he shall come again.

I come to thee! I will be thine
Through life—in weal or woe:
Thy path, where'er it leads, is mine;—
I'll go, dear Lord, I'll go!
Far where the trackless waters flow,
Or up the mountains capped with snow,
Or o'er the sultry desert's glow,
Till thou shalt come again!

What hallelujahs we shall raise,
When round his throne we stand,
And join the victor's song of praise,
From every clime and land!
I seem to hear that mighty song—
To catch its echoes loud and long—
I'll spring to join the blood washed throng,
When Jesus comes again!

—J. N. BERRY, *in Crisis.*

The Sacred Year.

A YEAR is that measure of time which is made by the circuit of the sun in the heavens through the regular returning seasons of nature. Taken from any fixed point there is a line from east to west in which the rising and setting sun makes a shadow going and returning in its regular circuit through the seasons; and this measure is uniform from age to age. It was so ordered at the creation that it might be for signs, and for seasons and for years. By this measure of time the length of man's life is determined: the events of God's providence are marked, and the periods for the fulfillment of his purposes in all future being are made known thereby.

It is obvious to all that the enumeration of time by this measure must have begun with the work of creation. And in this measure of time the age of the world was kept by the paternities and obituaries of a chosen line of patriarchs, until God entered into covenant with Abraham. Their births are given in the years of their parents, and their deaths in the number of their own years. I can think of no method of keeping the annals of time simpler or surer than this: two lives alone preserved the record from the creation to the deluge. Adam was 687 years old when Methuselah was born. Methuselah was 969 years old when he died, in the year of the deluge, 1656, A. M. An eminent Hebrew scholar once told me that Methuselah's name meant "*His death, a deluge.*"

The lives of the Shemite patriarchs are given in births and deaths, to the death of Terah, the father of Abraham; and Abraham's life is given to the birth of Isaac, and his recognition as heir of the promises. After that it is given in historic and prophetic periods to reach unto the reign of the Messiah, the seed promised to Abraham, in whom all the families of the earth are to be blessed. Up to the exodus from Egypt the year began and ended with the autumnal equinox. This we know because the feast of tabernacles was commanded to be kept at that time, and God himself calls it the "THE END OF THE YEAR." Exod. 23: 16, and Levit. 23: 34. But at the celebration of the first passover God said, "This month shall be unto you the beginning of months: it shall be the first month of the year unto you." Exod. 12: 2. This is the beginning of the sacred year: The years of the priesthood were regulated by it; and the years of prophecy are to be counted by it; all their sacred festivals were timed by it. It antedates the old year, its Anno Mundi, A. M., six months, so that as I have reckoned sacred chronology the year 1872 commences with the passover moon, March 9th, A. D. 1872, and terminates with the passover moon, 1873. If I have reckoned ancient times aright, the next passover year, (1872, A. D.) is the last of the seven times of Israel's afflictions

by the Gentiles, the last year of the reign represented by Nebuchadnezzar's metallic image—the end of the 2300 days of Gentile profanation of the sacred temple, as built by divine direction, and the end of that man of sin whose look "*was more grim than his fellows.*" Dan. 7: 20. The expulsion of the Gentiles from power is immediately to follow.

Whether these calculations are right or wrong, all acquainted with the actual state of the world at this hour, must acknowledge that the present state of all these prophetic powers is ominous of great changes. I need not here specify any; let the careful reader note the reports of the great journalists of the age, and of their wide world correspondents; the bulls of the Pope, and the circular letters of Evangelical alliances, and church associations, and whether he believes the positions here taken or not, he cannot fail to find a medley of grave events and influences of the most threatening aspects to the future of the world, as it now is constituted.

Some of the readers of the *HOPE* will probably say, If these are the last times, what shall we do? I would answer, Put yourselves, and your affairs as far as you can, in such a position as you would wish to be found in when the Lord shall come. Do not forsake, nor abandon the lawful or necessary avocations or relations of life; a faithful steward of the mercies of God, must seek to be ready to give up his account to the Lord with the assurance of approval. Do not embarrass yourselves with new and hazardous undertakings to get money; or to attain high positions in life. Seek not great things for yourselves; and keep nothing back by covetousness, that by right, or gratitude, or love, or by any moral obligation belongs unto the Lord.

Our Lord said, and the injunction still holds good, "What I say unto you, I say unto all, WATCH." At another time, "Watch and pray." The Apostle to the Gentiles said, "Let us hold fast the profession of the hope without wavering; for he is faithful that has promised; and let us consider one another, to incite to love and to good works; not forsaking the assembling of ourselves together, as is the custom of some; but exhorting, and so much the more as ye see the day approaching."

SAMUEL DAVISON.

Feb. 25th, 1872.

How many thousands there are whose energies are paralyzed by borrowing trouble. If they are not very unfortunate to-day, they are certain they will be so to-morrow. They spend so much of their time groaning that they have but little left for the performance of the duties of life. Such are not the men to whom the world commits important truths, and whom it is ready to assist. If you tell the world that you are going to fail in any undertaking, it will be sure to take you at your word, and men are most ready to help those who appear to need it the least. If you are weak, do your best to be cheerful.

Review of Eld. Hale on the Sabbath Question.

NATHAN BLOOD.

I HAVE before me a tract written by Rev. Hiram Hale, entitled "Lectures," designed as a search for the true Sabbath. As I am personally acquainted with Eld. H., I will write out some of his objections to the Sabbath contained in the 4th commandment of God's law, for the readers of the ADVOCATE to see how men will catch at straws when driven for want of evidence. Eld. H., in his introduction, commences as follows:

"As that class of Adventists whose base of operations is at Battle Creek, Mich., have manifested so much zeal, and put forth united efforts to convert the world from the errors of Sunday-keeping to the so called Sabbath-keeping, it would be a wonder if they did not succeed in part at least, so far as to unsettle the mind of some, and lead others to embrace their doctrine, to divide some churches and destroy others. Such has been the fact."

It is a fact that when truth comes in contact with error it will trouble the minds of the people to whom it is preached, and will either prove "a savor of life unto life or of death unto death." Is not the complaint of Elder H. similar to that made when Christ came at his first advent to preach his gospel, as he says in one place to the Jews, "If I had not come and done the works which no other man did, ye would not have had sin; but now ye have no cloak for your sins." Luke 12: 51.—"Suppose ye that I have come to give peace on earth? I tell you nay, but rather division." Also Matt. 10: 34. I will speak more particularly on this point in a suitable place. It seems that the sects in the apostles' days made a similar complaint of their preaching. Acts 17: 6.—"These that have turned the world upside down are come hither also." Also v. 20—"For thou bringest certain strange things to our ears." Again says Eld. H.:

"Your humble servant having been for a long time anxious to know the truth in order to obey it, attended a course of lectures on the Sabbath question, but failed to be convinced that they had a more excellent way."

The writer once heard Elder Hale say that if he knew that Saturday was the right day he would not keep it. I will leave it to the reader to judge why he failed to be convinced.

"And having been called to stand in the gap, your attention is called to the following Scripture, as illustrative of the Battle Creek theory: Isa. 28: 20—"For the bed is shorter than that a man may stretch himself on it, and the covering narrower than that he can wrap himself in it."

The above is scripture, but I think wrongly applied. I understand the above will apply to those who have erred through strong drink, who are drunk with false doctrines and commandments of men, that will not stand the test when "judgment shall be laid to the line and righteousness to the plummet." V 15—"For we have made lies our refuge, and under falsehood have hid ourselves." But the time is coming when the bed will be found too short and the covering too narrow: we will then find, if not before, a great difference between teaching and keeping the commandments of God, and the commandments of men because they are popular; it is not a covering that will shield us in the day of God's wrath. Then we shall find that covering too narrow to hide us from him who sits upon the throne. We may think we are covered here, but will it not be asked who hath required this?

"OBJECTION 1st. It is an ism, wart, or wen, on the fair body of Christianity."

If I understand the Elder he means to assume that all those who are keeping the com-

mandments of God and teaching men so, are erecting warts and wens, as he is pleased to term it. I suppose it is the fourth commandment, written on the two tables of stone, that Elder H. would have us understand to be the wart or wen on the fair body of Christianity. I understand that to be a Christian is to be Christ-like, or like Christ; and the better we can imitate Christ's examples and his teachings, the better Christians we are. Matt. 12: 30—"For whosoever shall do the will of my Father who is in heaven the same is my brother and sister and mother." Now what must we do to do the will of our heavenly Father? 1 John 2: 3—"Hereby we know that we know him if we keep his commandments." v. 5—"But whoso keepeth his word in him verily is the love of God perfected: hereby know we that we are in him." But, says one, the above are Christ's commands; but let us see. 7th verse—"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." He must have been reminding the brethren of the law of God, as I understand the beginning dates as far back as the creation of man. God has given us a law, and in keeping that we do his will.

Again: Christianity is not a carcass, where the eagles are gathered together, but a living body—one spirit; "If any man have not the spirit of Christ he is none of his." How do we come in possession of the spirit of Christ? I answer by no other way than by strict obedience to the will of God. "Faith comes by hearing, and hearing by the word of God." The word is spirit and life; then if we obey the word his spirit witnesseth with our spirit that we are his children. For, says Paul: "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid; but sin, that it might appear sin, working death in me by that which is good; that sin, by the commandment, might become exceeding sinful. For we know the law is spiritual, but I am carnal, sold under sin." Rom. 7: 12-14. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit: for to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God."—Rom. 8: 5-8. Why is the carnal mind enmity against God? simply because it is not willing to obey his law. Elder H. repeats the last clause of the 9th verse of this chapter, "Now if any man have not the spirit of Christ he is none of his," but why does he not quote the rest of Paul's language before and after, but barely assumes that Sabbatarians have not the spirit of Christ that they are goats with sheepskins on; and why? because we are keeping the law of God which Paul plainly points out is necessary to become spiritually minded, because the law is spiritual; therefore we must obey—become subject to it, or we are none of his. Will Eld. H. beware lest he erect a gallows, like Haman, to hang some one else, and find himself on it, as I am sure if he searches the written word of God with an honest heart he will. 9th v.—"But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." If the carnal mind is not subject to the law, the spiritual mind is.

Again, says Elder Hale:

"If Sabbatarians insist upon making their interpretations of Scripture a touch-stone by which to determine man's eternal destiny, instead of the Spirit of Christ, then it follows that their doctrine is an ism," &c.

Now this reasoning is very contrary to Paul's, for Eld. H. has the law and the Spirit separated, and Paul has them so closely connected that they cannot be separated, because the spirit is subjected to obedience to it.

"OBJECTION 2nd. They monopolize words. In their lectures, books, pamphlets, and charts, the words 'Sabbath law,' 'commandments,' 'statutes,' 'testimonies,' are gauged up as gems, and appropriated as though the writer or speaker could not have anything but their dogmas under consideration."

The Elder has drawn a figure to illustrate, which is hardly worth righting. It is this: Suppose a carpenter should contract to build five houses, all of different construction, and should frame and pile each one by itself; yet on raising day the help gather indiscriminately from all the piles, will the buildings come together all right? will the master builder be satisfied because the wrong stick was of the same name as the one wanted? The Elder's illustration will not apply to the case. If the buildings were all just of a size, and every stick the same length, and all just alike every way, would it then make any difference from which pile the material was taken? But let this be as it may, if the Lord, through the prophets and apostles chose to use five different phrases to mean the same thing, I don't know why Eld. H. should be displeased with it. Thus we have the psalmist David saying, "Give me understanding and I shall keep thy law: make me to go in the path of thy commandments: incline my heart unto thy testimonies: I have longed after thy precepts." Here are four of the terms used in one short psalm of seven verses, and the Sabbath is one of those precepts contained in the same. Thus we find them rehearsed hundreds of times over and over again; and when I read either of the above names I understand them to mean the same thing, namely, the law of God, written by himself with his own finger. Will the reader notice that when those words are used they are called the Lord's, his, thy, &c.

(To be continued.)

My Views.

WE often hear this said, if not in the same words in other forms. I have many times been pained to hear so much of it as I have, for I do think it is doing injustice to God and his truth. It always seems as though man wants to explain what God could not, and makes out that he did not know what kind of people he was talking to. I sometimes see articles of this kind in our own paper, and hear such things talked among us. My mind is now called to an article in the ADVOCATE, No. 21, on Matt. 7: 1—"Judge not that ye be not judged." I shall not judge either, as I understand judging to be to pass sentence, but simply call attention to the subject under consideration; but according to those views I presume I would have a right to judge, but I prefer to present the truth, and leave it with God.

It is thought that this passage would contradict other portions of God's word, especially the same chapter, where it is said, "By their fruits ye shall know them." But suppose we know them; is that any excuse for us to pass sentence on them? I do not understand that to be our business. If we present the truth it is the truth that judges; they are judged of the law, and not of us, who

are fallible with them, and sinners ourselves. It is hard for us to cast stones at ourselves; but the Lord will judge all. It is said that if we don't judge others we lower the standard of holiness; but I think there is no better way of lowering it than to let men become judges of one another. I have seen this tried in the church of which I once was a member, until I am perfectly satisfied with the judgment of men upon God's servants. I do think, that as Paul has said, "Thou art inexcusable, O man, whosoever thou art that judgest another." Rom. 2. But we are sure that the judgements of God are according to truth in them that commit such things. God has given us a true standard for the church to be governed by, and this releases us from having to be judges, but leaves it with the Judge of quick and dead. Let me say that I feel incompetent to judge my neighbors or my brethren; but God is competent, and I will give his word for what I say, and not my views, for fear I err.

I remember that once a weak brother who was in our church, or who was thought to be such, was condemned by a larger portion of a church of 30 or 40 members. It was said of him that he would soon die out and go to nothing; but to-day he remains, while the others are nearly all gone to the world, or to other churches, and left the truth. O how often we are mistaken! how often we have thought certain persons would not come out on the side of truth who have done so and been good and faithful servants of God! Let us therefore not judge one another any more, but let us persuade men to live for God and his truth. I desire to hear further on the subject.

R. E. CAVINESS.

Fairfield, Iowa.

When was Paganism Abolished?

It has been and still is claimed by some of the Advent preachers that the "daily" (Dan. 12: 11) refers to the pagan religion, and the *taking away* of the "daily" refers to the *abolition* of paganism as a national religion, and that said abolition, destruction, fall, or taking away took place in 508 A. D., from which period the twelve hundred and ninety days are to be reckoned. These positions, however, are disputed by some; they are unable to see the conclusiveness of the reasonings which would identify the "daily" and paganism as being the same, and they further fail to see evidence that the abolition of paganism occurred in 508. Without however here disputing the claim as to the signification of the "daily" the writer does dispute the latter, as to the removal of paganism from the Roman empire in 508.

Moshiem and Jones, in their respective church histories, refer the downfall of paganism to the reign of Theodosius the Great. In Tytler's *Universal History*, in Clarke's *Commentary*, and in Gibbon's *Decline and Fall*, it is also attributed to him, as it also is in *Bell's Encyclopedia*. Now as Theodosius began his reign in 379, and died before the ending of the same century, it follows, if the writers alluded to above be good authority, that men are far behind the times when they defer the fall of paganism until the beginning of the sixth century.

In writing of the events in the fourth century relating to Theodosius, Moshiem (vol. 1, p. 103) says—"As long as this prince lived, he exerted himself, in the most vigorous and effectual manner, for the *extirpation* of the pagan superstitions throughout all the provinces, and enacted severe laws and penalties against such as adhered to

them. . . . Toward the conclusion of this century, the Gentile religions declined apace, and had also no prospect left of recovering their primitive authority and splendor."

In giving an account of the church under this same emperor's reign, Jones (p. 151) says Theodosius was "anxious to extinguish the expiring embers of paganism"; and on the next page says "the fall of paganism . . . may be considered as . . . nearly consummated in the reign of Theodosius," and "is probably one of the most extraordinary revolutions that ever took place on the theater of this world." Tytler, in his *Universal History* (vol. 1, p. 524) says—"The reign of Theodosius was the era of the downfall of the pagan religion in the Roman empire"; and in vol. 2, p. 7, he says "it was reserved for Theodosius to put a *final* period to the pagan superstition in the Roman empire"; and further on—"As the polytheism, which had so long maintained its authority over the Roman empire, came to a *final period* at the time of which we now treat, it is worth our while to bestow some consideration upon an event of that magnitude and importance.

Dr Adam Clarke, in explaining the fall of the dragon or pagan Rome, says "he is entirely cast out from all offices of trust in the empire; his religion is first only tolerated, and then *totally abolished* by the imperial power. This great event was not the work of a reign; it took up many years; for it had to contend with the deep rooted prejudices of the heathen, who to the very last endeavored to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons, Constans and Constantius. It was . . . *finally suppressed* by the edicts of Gratian, Theodosius I. and his successors. It was not till A. D. 388, that Rome itself, the residence of the emperor, was generally reformed from the absurdities of paganism; but the *total suppression* of paganism soon followed the conversion of the metropolitan city; and about A. D. 395, the dragon may be considered, in an eminent sense, to have been cast into the earth; that is, into a state of *utter subjection* to the ruling dynasty of Christian emperors."—*Com. on Rev. 12: 9.*

Gibbon (vol. 3, ch. 28) devotes almost an entire chapter to showing the particular steps which led to this downfall of paganism, and the following are some of his expressions concerning it—"The ruin of paganism, in the reign of Theodosius, is perhaps the only example of the *total extermination* of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind. . . . The temples of the Roman world were *subverted* about sixty years after the conversion of Constantine. . . . In a full meeting of the senate, the Emperor proposed, according to the forms of the republic, the important question, whether the worship of Jupiter, or that of Christ, should be the religion of the Romans. . . . On a regular division of the senate, Jupiter was condemned and degraded by the sense of a very large majority. . . . The decrees of the senate, which proscribed the worship of idols, were ratified by the general consent of the Romans; the splendor of the capital was defaced, and the solitary temples were abandoned to ruin and contempt. Rome submitted to the yoke of the gospel . . . and so rapid, yet so gentle, was the fall of Paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were *no longer visible* to the eye of the legislator."

The foregoing extracts are so plain and precise in their statements, that comment is not needed. I submit it to the candid reader if they do not unmistakably locate the fall of paganism in the reign of Theodosius, more than a hundred years prior to 508. It seems to the writer that if Jones, Moshiem, Tytler, Gibbon, be re-

ceived as reliable historians (and none can esteem them as anything else), our brethren are decidedly mistaken in locating the downfall of paganism in the sixth century instead of the latter part of the fourth.

Now if the "daily" be paganism, and its being "taken away" be its downfall, and the twelve hundred and ninety days are to be reckoned from that event, it follows they must be commenced *more than a century earlier* than 508, to do which will of course spoil the theory that ends them in 1798. The writer is not opposed to investigations concerning the *time* of Christ's return, but is opposed to reasonings based upon erroneous premises. To convince men of the Lord's coming in 1873, we must be very certain history will bear us out in our claims; neither for the sake of maintaining a theory, must we set aside statements of standard writers, and take instead, those of less repute and authority, for to confess in that manner that standard historians differ from us, is to declare that *we* differ from them, thus proving *ourselves* to be the unreliable ones.—C. E. BARNES in *World's Crisis*.

An anecdote is reported of John Jacob Astor, that he was once visited by a clergyman whom he took much pains to entertain; and, after showing him around his premises, took him up into his observatory, and placing a spy-glass in his hand requested him to look down a certain street, inquiring, Do you see that block of buildings (describing them)?—Yes. Well, that is mine. Now look in that street. Do you see that block of marble buildings and stores? Yes. Those are mine also. And in that direction; do you see those iron fronts and that bank? Yes. Those are mine also. Besides, I have investments in lands, mortgages, railroad stock, shipping, &c., in all amounting to nearly fifty millions of dollars. I started in life poor; commenced by working out for eight dollars per month and board, and by economy, industry, and management, have accumulated all this; then, straightening himself up, waited for a compliment. The clergyman replied,

You have been very successful, Mr. Astor, and deserve much credit. Few men can boast of what you can. Then putting the spy-glass into his hand, he said, Please look across the river there, do you see that shanty beside that large rock? Yes. A poor widow lives there whom I visit each week to carry provisions, &c, furnished by benevolent friends; and yet that widow is far more wealthy than you are. Mr. A. started back in surprise and said, What do you mean? please explain yourself. The minister replied, You have been showing me your treasures which consist in houses, money, lands, stocks, &c., but no treasure in Heaven. Fire may consume your buildings, thieves may steal your money, tempests may sink your ships, &c., or if they are not thus taken from you, death will soon lay his icy hand upon your heart, and you will have to leave it all. Not a cent of your princely wealth can you take with you; while that widow, though she cannot claim the food she eats, or the clothes she wears, can look upon Christ and say, My Savior. She can look to God and say, My Father. She can look upon that sparkling crown in her Savior's hand, and say, That is my crown. She can view that glorious mansion he is fitting up, and say, That is my mansion. All heaven is mine, and mine forever! Is she not indeed more wealthy than you, Mr. Astor?

Adversity purifies the good heart, but hardens the bad one.

Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MAY 7, 1872.
JACOB BRINKERHOFF, Editor.

The Cause.

DEAR BRETHREN AND FRIENDS: It has been some time since I have written anything for the paper. No doubt, if you ever think of me at all, you think that I have lost my interest in the paper, at least. I assure you that such is not the case. I have frequently thought that I would contribute something for its columns, but would as often be hindered by encroaching cares and poor health. I will now improve this opportunity in trying to present a few facts for your consideration.

It is now about six years since the HOPE OF ISRAEL was removed from Michigan to Marion, Iowa. It had been published in a very small form, on a small hand press, which we have since sold for \$10.00,—the whole establishment embracing but a few dollars worth of type and furniture. On its removal a Press was bought for \$200.00; type, furniture, &c. were procured; the paper was enlarged, and we started anew. Our opponents predicted its speedy collapse, and a few would only subscribe for it three months at a time, for fear they might lose some subscription money. The paper has lived from that time to the present, and been issued with a regularity surpassed by few. It is needless for me to relate the severe trials it has passed thro' and the narrow escapes which it made—bitter enemies trying to crush it, and false brethren wanting to run it; diverse elements to reconcile and religious views to harmonize; the want of knowledge and experience to direct, and capital to sustain. Its friends being isolated from each other by distance, unavoidably there would be an acquaintance to form, and confidence establish. Some of its rash, fiery friends would have rushed it headlong into ruin, while others would have allowed it to founder for want of sail. From these crude elements the paper had to shape materials, and build a foundation upon which it could stand. Now we feel to thank God that his kind providence has directed, and that the paper to day stands upon a better foundation than it ever did before.

We have been embarrassed from the very commencement from want of means, and as a natural consequence a debt was accumulated, which hung over us like a dark cloud, and portended some terrible commotion. True, there was an effort made a few years since to remove the debt, but it was well known that the paper was not self-sustaining; although the friends subscribed readily, it was so slow coming in that it was absorbed in keeping up accruing expenses, and the debt was not removed. It seemed to be a barrier in the way of every enterprise; and while our evil wishers were aware of this fact, they lost no time in prophesying and groaning for its downfall, which has had an influence upon many weak friends, in restraining them from doing what their consciences prompted them to do: on the other hand it has nerved others up to energy. You are already informed by the report of the Secretary of the Association that the debt is removed. The matter was brought up when there were but few present, and a plan was adopted by which the debt was assumed by brethren individually having time given for the payment of the same.

The indebtedness of the Association, as report-

ed by the Secretary, Apr. 7, 1871, was \$703.16, and on March 8th, 1872, it was \$681.07, being \$22.09 less than it was eleven months previous; but it must be borne in mind that this reduction of the debt is not alone the legitimate result of the office work. \$164.10 was received on donation, \$40.00 on shares in the Association, and \$44.00 on the original subscription for the office debt, making in all \$248.10. Subtracting from that, \$22.09, the amount that the old debt was reduced in the past eleven months, and we have \$226.10 as the amount that the office lacked of sustaining itself during the eleven months preceding the meeting of the Association on the 8th of March. This is truly a small amount for a religious paper to fall behind while in its infancy. Many of the religious papers of the day, with more than four times the circulation, sink three to four times as much money.

This amount, small as it is, must be raised outside the resources of the office to help run the paper during the next eleven months. There are three ways that we think of in which it may be done, 1st, by increasing the circulation: 2nd, by increasing the job-work of the office: and 3rd, by donations. By one or more of these three methods the money must be raised. The Marion church cannot be expected to contribute much of this. It has already assumed \$685.00 of the debt. Right here it is necessary to make an explanation. The Secretary reported the debt to be \$681.07, but two years back interest was not added, which swelled the debt to \$808.81. Of this amount \$785.00 were raised at the meeting: there are still \$23.81 lacking, which will readily be made up. In addition to this the Marion church furnish a spacious room for an office, which would rent for \$150.00 per year. Under these circumstances it can hardly be expected that we should do much towards running the paper until we are entirely relieved of this. We would like to do more, and might, were it not that we bought a church edifice, something over a year since, which cost us \$1200, and that we have not entirely paid yet. We are not rich, and there are but few paying members among us, but some take hold liberally, one paying on this debt \$300, another \$150. I do not speak of this to puff the church, but in part because some have given the impression that we are not doing much here towards sustaining the cause. True, it is not much! and I earnestly hope that some will put us all to shame by giving much more.

Now brethren, the coast is clear. You have a foundation upon which you can build with safety. We have a press, with a good amount of type, furniture, and other necessities; also a good and suitable office, and the best of all, no debt hanging over it. In addition to this our Editor has acquired more experience, and with more experienced hands he is able to present you with a better paper than formerly. We can say confidently that the ADVOCATE office never stood so high as now, nor on so firm a financial footing: but it cannot be run without money. Shall we have it? Our office needs a small job press, which will cost \$50.00, which our Editor thinks would pay for itself in a short time. Will not some brother, who is able, enroll himself among the benefactors of the cause, and lay up treasures in heaven, by donating means for the purchase of one? I know that there are some who can do it without distressing them in the least. Such would be a good auxiliary in helping to sustain the office. We need more publications and tracts on the various points of our faith. Will not some who feel that the Lord has done much for them feel it a privilege to contribute something towards sending the

light to their neighbors and friends, and even to sinners?

I am fully persuaded that there are ample means among us to fully sustain our publication department, and we would all feel better by doing it. You may live at a distance from where the paper is published, but that should make no difference in your sympathy, unless you live at a distance from your God, in which case you should take a deeper interest.

Perhaps one does not exactly like the way that the paper has been conducted. Well, we don't either: won't you take hold with us and help us to conduct it better? One does not like it because we don't come down heavier against the use of tobacco, and another finds fault because we say anything against it. Now brethren, we cannot please all. We don't mean to run to foolish extremes on any thing, but we will speak against what we think to be wrong. We may err, we know that we often do: it is your privilege and duty to set us right.

We must not refuse to co-operate because there may be a shade of difference with reference to some doctrinal or prophetic point. We cannot, while we have finite minds, all think alike with reference to every thing, unless we refuse to think at all until every idea is ground through some great machine, and presented to each already digested. We are free to acknowledge that those who are of that stamp are out of place with us, and we do not want them.

Let every brother and sister act as agents for the publication department, especially in increasing its circulation. Remember that now you can send the ADVENT AND SABBATH ADVOCATE to any of your friends for 50 cents per year. Brethren and sisters, let us take hold of this matter as if we meant business, and God will bless the effort. Let us pray for God's blessing to rest upon the publishing department, remembering that we are God's stewards.

M. N. KRAMER.

Our Faith: What is it?

THE Editor asks for short, pointed articles on the evidences of our faith. As the faith of our brethren of the Iowa Christian Conference is not quite uniform, it is questionable whether any one of our number can give such a statement of our faith as shall be quite satisfactory to all. It seems requisite therefore that several should offer what they know of these things; and that all should conscientiously govern their communications by what Jude calls "The faith once for all delivered to the saints." Jude 3. That he included the writings of Moses and the prophets is certain, because he speaks of what Enoch, the seventh from Adam, prophesied of.

Our faith takes a wide range, and comprehends the whole revealed will of God; and the only way of ascertaining it is to carefully study the holy oracles in which it is treasured up. It may however be of much assistance to the devout inquirer, for those whose experience and leisure have enabled them to mature their knowledge of these things, to present them in a condensed and arranged form.

At the outset of this inquiry it is proper to take into consideration the definition of faith, as given by the Apostle of the Gentiles: he says, "Now faith is the assurance of things hoped for, the conviction of things not seen." Again: "Through faith we understand that the worlds were formed by the word of God, so that things which are seen were not made of things which do appear." Heb 11: 1-3. Thus the Apostle teaches that our knowledge of the past and of the future must be obtained by believing what

God has said of these things. This is the only way we can know the origin and destiny of man, and the interest he has in the regards of his Creator.

Many people think that they know a great deal about God and his will by intuition; and regard strong impressions upon their own minds as revelations from unseen spiritual agencies! But from the first day of Adam's life, to the day when the Son of man was seated on the right hand of God, oracular revelations have been given to show man what God has purposed, and what he required of man: plainly showing that God has never considered man as endowed with intuition sufficient to know his will without positive revelations from himself. And the present condition of the world, as far as men are ignorant of the revelations contained in the holy Scriptures, gives awful evidence that the world by its own unassisted powers can never attain the knowledge of God, or of his will. "The world through its wisdom knew not God." 1 Cor. 1: 21.

The situation of all who are born deaf, and of all who have lost their hearing in early childhood, before moral ideas were acquired, shows that language and moral sense were at the first the gifts of God; and necessary provisions to make man a proper subject of moral law. Moral sense is acquired only by ideas of law communicated by language, vocal, or pictorial. Born deafs are always mutes; they usually possess all the organs of speech, but they cannot make intelligent sounds because they never heard them; consequently they never know what sounds to make and connect in order to express definite ideas; their only language is the wail and scream of infancy, intensified in age by stronger passions. This fact shows that language is imitative and not intuitive. There is another fact that can be seen by every day observation, which bears strongly on this subject of intuition: it is this: no child ever learns a language but from outside tuition: parents, playmates, or preceptors, are indispensable models for the formation of an intelligible language. It never comes by intuition. It is just so with moral ideas; to acquire them we must have some outside teacher or teachers; they never come by intuition. Animal passions come from the organic structure of each particular species; as the organs develop and mature they create impulses which seek gratification, and experience leads to sufficient discernment and judgement in seeking gratification, but having no moral faculties the brute animals can go no further; they can never discern, and can never be taught the difference between their owner's possessions and that of their neighbors; and they know no difference between one man's authority and that of another, but as they are fed and driven. In this there is no moral sense, and they have no moral faculties to acquire moral sense. In very few animals is there any reflective power to connect cause and consequence; and none to lead them to appreciate purity, integrity, justice, or benevolence. It is not so with man: teach him language, and he may soon be taught to know where authority is lodged, and where obedience belongs, and where the law of specified authority extends, and where the penalty belongs; but never from intuition; he must discern authority and law before he can apprehend penalty; and these are not within men, but always outside of them. Moral obligation is learned by hearing, seeing, and feeling, and combining what is thus learned with the sensations produced; moral reflections ensue as an inevitable sequence. In these facts we have strong, irrefragable evidence that an intelligent Creator was the first in-

structor of man. Not more surely do his structure and functional powers show that an allwise Creator made him, than his language and moral perceptions show that his Creator was his first instructor; and the Mosaic account of his creation and of the moral endowments with which he was invested is confirmed by the religious state of the world in every age of its existence.

What God has taught men from the beginning of the world is comprehended in "the faith once for all delivered to the saints"; and that is my faith.

SAMUEL DAVISON.

Pardee, Atchison County, Kansas.

Was Adam Mortal or Immortal?

This is a question that was once asked to the Bible Class in Marion, and was answered in three different ways, by different members of the class: He was mortal, he was immortal, and he was neither. This question of course has reference to Adam before the fall, as he came forth from the hands of his Creator. The last answer in the order as given above, to our mind is an absurdity, although quite commonly taken by writers on this subject. They look at the subject in this light; If Adam was mortal by creation, why should God say "in the day thou eatest thereof thou shalt surely die"? and on the other hand, if he was immortal, how could he die? Thus they say he was neither.

That Adam was immortal, and still should be placed on probation for life or death—life if he obeyed, death if he disobeyed—is certainly an absurdity, an impossibility. An undying creature can not be placed on probation for life, as was Adam. Again, Adam came forth from the hand of his Creator with a perfect and complete physical organization, as we read in Gen. 2: 7; "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." This being thus formed from dust, and placed here on probation, a subject of physical and moral law, must have had either mortality or immortality stamped on his very being. To say that he had neither would be as absurd as to say that God formed a man that was neither dead nor alive. To say that Adam was susceptible of either the one or the other does not help the matter any. We are talking about Adam's nature by creation, as a physical, organized, living being; and as such if he was neither mortal (dying) nor immortal (undying), we use these words interchangeably, please tell us what kind of a nature he did possess? Is there any half way ground? we certainly can conceive of none.

Was Adam mortal? and if so, why should God say "in the day thou eatest thereof thou shalt surely die"? The marginal reading of Gen. 2: 17, "dying thou shalt die," was formerly meaningless to us; but with our present views it seems to throw light on the subject before us, and to our mind amounts to the same as saying to Adam, "If you disobey me you shall be cut off from or deprived of the source of immortality; and as you are a dying creature, an earthy or dust man by creation, you shall remain such until you return to dust again."

That this was the import of the language addressed to Adam seems to me very clear from the construction of the language, and from God's dealings with him subsequent to the fall. Notice the rehearsal of the sentence pronounced against Adam after his disobedience God does not say, I will cause the "seeds of death" to be sown in your very being, but "dust thou art and unto dust shalt thou return." There was evidently no change in Adam's nature, physically speaking, at

least, after the fall; and God does not seem to have taken this course to carry out the sentence which he had pronounced against him, but rather cuts him off from the privilege of obtaining any higher nature, a privilege which he would have enjoyed had he remained loyal to the government of God.

In order to carry out the sentence which God had pronounced against Adam he was driven from the garden of Eden, and was thus debared the privilege of access to the tree of life. "Lest he put forth his hand and take also of the tree of life and eat and live forever"; Gen. 3: 22, and in consequence Adam lived nine hundred and thirty years, and died, just as God said he should if he disobeyed.

Dear reader, do you realize that you stand in a similar relation to the divine government that Adam did? That is, you, as he was, are "of the earth earthy," 1 Cor. 15: 47, and are on probation for immortality, for which you should seek "by patient continuance in well doing," Rom. 2: 7, being assured as he was, that "the wages of sin is death," Rom. 6: 23, but that the "gift of God is eternal life through Jesus Christ our Lord." In Christ you have life. He is the great life-giver; but if you are not in Christ, the sentence of death stands against you, and will just as surely be carried out as it was in his case. "He that hath the Son hath life, and he that hath not the Son hath not life." 1 John 5: 12. M. B. SMITH.

Report of our Sabbath School.

OUR Sabbath School was organized the 8th of July 1871, with a membership of 20; 15 pupils arranged in four classes, and five teachers and officers. Our school opened with singing and prayer. A report of each Sabbath was kept and the roll called each Sabbath, the scholars responding by verses containing a word which was selected the Sabbath previous. From the 2nd to the 13th chapter of Matthew has been our lessons, from the commencement of our term until the present time, March 23, 1872. Five of the smallest scholars have committed to memory the names of both the Old and New Testament books, the first chapter and three verses of the second chapter of Genesis, the ten commandments, the first psalm, the Lord's prayer, the eighth verse of the 21st chapter of Revelation, the names of the twelve apostles, and the first twelve verses of Christ's sermon on the Mount. Regular and punctual attendance to the hour except three rainy Sabbaths. Our average attendance is 16. We feel that the Lord has been with us, and still hope that he will aid us in studying his holy word. EMMA J. LONG, Sec.

Union Co., Iowa.

EVERY PUNISHED.—A Burmese potter, it is said, became envious of the property of a washerman, and to ruin him, induced the king to order him to wash one of his black elephants white, that he might be "lord of the white elephant," which in the East is a great distinction. The washerman replied that, by the rules of his art, he must have a vessel large enough to wash him in. The king ordered the potter to make him such a vessel. When made, it was crushed by the first step of the elephant in it. Many times was this repeated; and the potter was ruined by the very scheme he had intended should crush his enemy.

THE blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission.

The Pre-existence of Christ.

"WHAT think ye of Christ? whose son is he? They say unto him, the son of David." Matt. 22: 42.

Now we have Christ's question and the Pharisees' answer; let us hear his next question. "He saith unto them, How then doth David in spirit call him Lord; saying, the Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son? and no man was able to answer him a word." And Jesus answered and said, while he taught in the temple; "How say the Scribes that Christ is the son of David? for David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son? Then in the audience of all the people he said unto his disciples, Beware of the Scribes." Luke 20: 41-46.

Here we have the opinions of the Scribes and Pharisees; but let us hear the Apostle. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16: 15-17. Now let us hear John. "And I saw and bear record, that this is the Son of God." John 1: 34. Let us hear what the angel said to Mary. "Therefore that holy thing which shall be born of thee shall be called the Son of God." Luke 1: 35. John says, "No man hath seen God at any time. The only begotten Son which is in the bosom of the Father, he hath declared him. John 1: 18. This brings us to a point in the text: "What think ye of Christ?"

It is thought by some that Christ did not exist as a person before he was born in Bethlehem; therefore it will be my first object to prove his personality before the world was. In the last quoted passage we find that no man hath seen God at any time; therefore there is a God, and ever has been, that is invisible to mortal man. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." John 1: 1-3 "And the word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John bare witness of him and cried, saying, This is he of whom I spake, He that cometh after me is preferred before me, for he was before me." John 1: 14, 15. "This is he of whom I said, After me cometh a man which is preferred before me, for he was before me." v. 30

John has stated twice that Christ was before him, and that he was in the beginning with God, and that he was God, and that all things were made by him. Now, by the mouth of two or three witnesses every word shall be established. Jesus himself says, "There is another that beareth witness of me, and I know that his witness is true. Ye sent unto John and he bare witness unto the truth; but I receive not testimony from man; but these things I say that ye might be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in his light; but I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."

John 5: 32-37. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Tim. 1: 17. "That thou keep his commandments without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honor, and power everlasting." 1 Tim. 6: 14-16. From the foregoing passages of scripture we see that the God and Father of our Lord Jesus Christ is and has been invisible to mortal man; yet we are not left in the dark, for "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1: 20. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. 1: 4 "But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. vs. 8, 10. "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands."

We have read that the Son obtained the name God, by inheritance. John says in the beginning was the Word, and the Word was God, and his name is called the Word of God. Rev. 19: 13. "Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven and that are in earth." Col. 1: 15-16. "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person; and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." Heb. 1: 2-3. "The faithful and true witness, the beginning of the creation of God." Rev. 3: 14. There are but two views that we can take of this passage: first, that Christ was the first being that God created; or second, that he created God. Which is the oldest; the Father or the Son?

Let us hear what the wise man thought of Christ. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there was no depth, I was brought forth. When there were no fountains abounding with water, before the mountains were settled, before the hills, was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest parts of the dust of the world; when he prepared the heavens, I was there; when he set a compass upon the face of the depth, when he established the clouds above, when he strengthened the fountains of the deep, when he gave the sea his decree, that the waters should not pass his commandment, when he appointed the foundations of the earth, then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of his earth; and my delights were with the sons of men." Prov. 8: 22-31. But says one, Solomon was speaking of wisdom. So the spiritualist says. But let us hear the Apostle. "But we preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jew and Greek, Christ the power of God and the wisdom of God." 1 Cor. 1: 23, 24.

We have had Solomon's testimony and Paul's preaching, now let us hear David; "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool," Psa. 110: 1. "In the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth." v. 3. Here the inquiry may arise in the mind of some, what morning that was. I will here state that it was the morning when God created Christ, who was the beginning of the creation of God. From that morning he

had the dew of his youth; for God made the world by him, and the heavens are the work of his hands. Did he have hands without personality? "And God said, Let us make man in our image, after our likeness." Gen. 1: 26. What does *us* and *our* mean, if there was but one that had a hand in the work of creation?

"Your father Abraham rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am." John 8: 56-58. Now let us see if Abraham saw his day. Abram was ninety nine years old when the Lord appeared unto him, and changed his name to Abraham, and made a covenant with him. Read Gen. 17, and you will see that Abraham rejoiced to see his day. And again, he appeared unto Moses, and said, "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." Ex. 3: 6. "I am that I am; and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you." v. 14. Can it be possible that he was Abraham's God, and not David's Lord, until he was raised from the dead? The text is, "What think ye of Christ? whose son is he?"

I have given the testimony of Christ, and the angel, and John the Baptist, and the apostles, of David, of Solomon, and let us hear from the king of Babylon. He answered and said, "Lo I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Dan. 3: 25.

Now I will give you my thoughts of Christ. I have proved beyond successful contradiction that the God and Father of our Lord Jesus Christ is and ever has been invisible to mortal man; therefore that God that appeared to Adam in the garden, and to Noah, to Abraham, to Moses, and to the elders of Israel, was nothing more or less than the Son of God, that one who obtained the name God by inheritance.

But says one, The Lord our God is one Lord. And again, "I am God, and beside me there is none other." Christ says, "I and my Father are one." Now let us hear a little about this oneness. "Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17: 11. Again, v. 20-23; "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me have I given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." Here we have Christ's prayer for the oneness of his people. In his prayer for himself, he says: "Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." What is the sum of his prayer? If he possessed no personality before the world was, he wanted to be restored to no personality; and his people are to be made like him, so they would lose their personality. Then when we get into the kingdom, God will be all and in all, and we in him, and nothing else; and the kingdom will be filled up with one person; and perhaps he will have neither body or parts.

I do not approve of the plan of cutting down the standard of the Captain of our salvation to a mere cipher; for "as many of you as have been baptised into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Gal 3: 27, 28. Now who ever thought that the church had but one

member? Paul said, There is one God, in whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. As for Christ having human nature, I will write on that some other time.

New Casco, Mich.

JOHN FABUN.

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 Sister Pitts.

DEAR BRO. BRINKERHOFF: Having received as usual the ADVENT AND SABBATH ADVOCATE, yes, and the loved HOPE OF ISRAEL in its season, that is, April 6th, I read it with much interest. First, I reflected on the Condemnation of the Age—this age, this generation upon whom the end of the age has come. O what light on God's word is now shining! and surely if men do not believe, it is because they love darkness rather than light. Think of the light that has been gathering on *life only through Christ*, since Abel by faith offered his lamb, its life, its blood, typifying the Lamb of God who gave his life, his blood, that we might live, that is, that we might have eternal life; and this light has been growing brighter and brighter through Moses, and the prophets, and the Psalms, Isaiah, and the lesser prophets, Christ, and his apostles, all culminating in the glorious gospel of life in the kingdom of God, just at hand, just to be realized. O how great the condemnation of those that choose darkness!

God bless the writers of the ADVOCATE! May they have clean hands, a pure heart, and never lift up their soul to vanity, having a conscience void of offence. I am glad that the brethren make the Sabbath prominent in the ADVOCATE, because it is *lawful and right*; I say lawful because law is founded in right, that is right doing, righteousness; and the Sabbath is in God's *immutable law*. Bless the Lord! I have never been moved on the Sabbath since I first had light, by anything I have ever seen written against it, and I have seen much. When I first had light, the light of God's word on the Sabbath, I conferred not with flesh and blood, no, not a day. How gloriously the Sabbath is connected with the resurrection; even in the types they are joined in the crowning truth. The reaping of the first fruits or first ripe sheaf of the harvest, *must* be done the first day after the Sabbath; the reaping and the waving before the Lord *must* be on the first day of the week; So Christ *must rest in the tomb on the Sabbath*, and rise from the dead the first of the week, "the first fruits of them that slept." The Sabbath will remain till the rest of the field is harvested; and as the Head is raised and glorified, so must the body be raised and glorified with its glorified Head.

I was made glad by seeing Brother Locke's name in the paper, and reading his article. I knew him in Wisconsin; we attended a conference at Albion, where he was present and spoke. O those by-gone days, when we took sweet counsel together, and would bear and forbear, give and forgive! O Love! thou mysterious cement of the soul to God, thou solder of his living Church, I owe thee much. How true it is that "love is the fulfilling of the law"! Let us love one another, for by so doing we shall make others see and feel that we are the disciples of Christ. I see the names of a number of dear friends in the ADVOCATE whom we have often

met in sweet union, and spent many blessed hours together, and my prayer is that our names may *all* be found in the Lamb's book of life, and we meet again with *all* the ransomed of God of every clime and nation, where we shall forever adore the love of God in Christ, that set our feet on the great Rock foundation, that the gates of the grave cannot prevail against.

I think the paper grows better and better. May God prosper it. May God keep us all ready for the coming of our Lord, with our lamps trimmed and burning, and our loins girt about with the living truth. May grace, mercy, and truth, be and abide with the whole Israel of God, henceforth and forever. I remain your sister in the Lord, as ever,

POLLY G. PITTS.

Fredericksburg, Iowa.

From Bro. Blood.

DEAR BRETHREN AND SISTERS: As I am alone, separated from those of like precious faith, and have not the privilege of meeting with you, I feel it my duty to say a few words through the press. I am still trying, through the assisting grace of God, to make heaven my home. It seems to me that there never was a time when it was more necessary than now for God's people to be awake, to be up and doing. As the enemy of truth is pressing the battle hard, it seems that we ought to be wide awake to a sense of our duty, put on the whole armor of God, and in the strength of Israel's God, press the battle to the gate. But we are apt to think our numbers are small, and the truth is assailed by those all around us; even those that were brethren are speaking hard things against us, and falsifying and speaking evil of things they understand not; Why? Because we will still take the Bible as our only rule of faith and practice, and will not adhere to the teachings of men, which do not agree with the word of God. Let God be true, though all men are false. Paul tells us that the gospel of Christ is able to make us wise unto salvation; also to make us perfect, and thoroughly furnished unto all good works. Then is not this enough? Let us take, and study it, and live it. Let us take more earnest heed to the things which have been spoken, lest at any time we let them slip.

My dear brethren, are we doing, each one of us, our own part in this warfare? Are we doing all we can, or are we thinking we will let others more gifted do all the work? How would this work in a carnal warfare? If the privates should lay down their arms and do nothing because they are not so gifted as the officers we can all see at once that such a course would prove a failure. Will it not be the same in a spiritual sense? only how much more important the object of our warfare which is eternal life; and thank God our weapons are not carnal, but mighty through God to the pulling down of strongholds; and Christ is our Captain, who has risen victorious over death, and the grave. Let us remember if we are slack and lay down our arms, we shall fall into the enemy's hands and be lost! It seems that our zeal is not according to our knowledge. "Paul says, 'Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burdens. Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap, for he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting.'" Gal. 6. 4-8. Then let us not get weary in well doing, for we are sure to reap if we faint not. Then let us

take courage, awake from this slumber in these perilous times, when many are running to and fro, and knowledge is increasing, and the end of all things is near at hand. Dan. 12: 10. "Many shall be purified and made white, and tried, but the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand."

Let us one and all put shoulder to the wheel, and each one do his or her part, according to the ability God has given us, and work together, and thus encourage each other on the way; also encourage our preaching brethren who are wearing out themselves for the cause of truth. Let us take Christ's yoke upon us, for it is declared to be easy, and his burden light. God works by means; then let us all work while the day lasts. The cause wants work in various ways. We can all do something; if we have but little, whether it be money or talent, but little will be required, and that little will be required at our hand. Then let us place our eyes on Jesus, who is the mark and prize of our high calling, and amid all the tumults and heresies of this world, run crying aloud, "Eternal life, eternal life"! Let us lay aside all little difficulties, and above all things have fervent charity among ourselves; though we may have all knowledge and everything else, and have not charity we are nothing. Then let us strive to add to our faith the seven virtues, spoken of in 2 Pet. 1: 5-7, and lay aside all malice, and guile, and envyings, and all evil speakings, that we may grow thereby. 1 Pet. 2: 1.

Brethren, are we growing in grace, and in the knowledge of the truth as we should? If we are not, then are not the above some of the reasons? Are we as lively stones, built up into a spiritual house acceptable to Jesus Christ? Let us examine ourselves and see if we are in the faith, and see if our titles are clear. Time is short, and what we do must be done, for it will soon be said of us, our day is past; then who can call back the misimproved time? Not one. O then how important it is that we should improve the precious time that is passing! Christ our mediator is still saying to the Father, "Spare them a little longer; perhaps another year, and I will dig about them, and nurse them, and see if they will not bear fruit." May God grant that we may all go to work more in earnest for ourselves, and for the salvation of those of our neighbors who are going down to death and destruction, is my prayer. I want to get nearer to my God, that I can feel his divine presence with me; then we can draw near to him by obedience to his commandments, and the promise is that he will draw near to us. Brethren, may the grace of our Lord Jesus Christ be with you all. Amen.

NATHAN BLOOD.

Fairview, Iowa.

SISTER H. A. MILLARD writes from Lamar, Mo.: I thought as you offer the paper for fifty cents a year, I could afford to have it sent to friends I have in the East a year, so I enclose fifty cents for that purpose. For one I can say that amidst all the trials and besetments which surround us here, I do not feel discouraged in trying to press my way onward toward the prize of our high calling in Christ Jesus. My sympathy is with the ADVOCATE, and with the little flock. My desire is that I may be ready with you all to meet our blessed Savior when he comes. From your sister, striving for eternal life when the Lifegiver comes.

Good thoughts, like good company, will never stay where they are not civilly entertained; while bad thoughts, like ill-mannered guests, press for admission: or, like nightly robbers, lurk secretly about, waiting for an unguarded moment to creep in and destroy.

ADVENT AND SABBATH ADVOCATE.
MARION, IOWA, THIRD-DAY, MAY 7, 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 ourself responsible for editorials, selections and comments; but no farther.

THE ADVOCATE will not admit into its columns controversial articles of a personal nature. If an individual wishes to controvert another's views he may do so if the discussion be carried on in a kind and Christian spirit; but in such controversy, if personalities be used, articles will be rejected, or revised by the Editor.

The article on first page, "The Sacred Year," by Bro. Davison, should have appeared sooner. It was overlooked, or it would have been published before this number.

BRO. Samuel Davison purposes to visit this summer as many places as he can where there are openings for presenting the doctrines of the Kingdom. Any brother or brethren in his State or within reach of him, who desire a visit from him and the benefit of his services should address him at Pardee, Atchison Co., Kansas, giving him their P. O. address, and their place of residence, as quite frequently individuals live at a distance from their post-office. We hope that all who can will improve the opportunity to secure the benefit of Bro. Davison's labors.

BRO. S. S. Davis writes from Fort Atkinson, Wis.: Dear Brother: From tender emotions of love and feeling toward my fellow beings and travelers to [eternity, and for their welfare in the kingdom of Jesus Christ, and the fullness of the glory that shall be revealed in the eternal world, and especially for some of my lovely neices, that they may have the privilege of perusing the "Advent and Sabbath Advocate and Hope of Israel" for themselves, and I pray the almighty giver of all good gifts to lead them wisely in the way of holiness and eternal blessedness; and for this cause I enclose five dollars for which please send the "Advocate" to the following names, and the remainder use for the publishing Association.

TO THE EDITOR OF THE ADVENT AND SABBATH ADVOCATE:

Dear Brother: In your next issue please to say—It is a matter of conscience with me to give a courteous correspondent a courteous answer; but in removing to a new place of residence I did not get my papers at the usual time and had not the opportunity to know what was then occurring. I now see that in your issue for March 26, "A READER" asks me a question, viz., "Did Paul celebrate the Lord's Supper at Troas on the annual return of the same night on which it was first instituted, as we read Acts 20: 6-11, or was it some 17 days afterward?" To which I reply—The breaking bread at Troas mentioned Acts 20: 6-11 was not the passover, but a Christian love-feast to give expression to love and fellowship between parting brethren who expected to see each other's faces no more in this life. See verse 20.

Apr. 28.

S. D.

It is estimated that the people of the United States used (or wasted) for tobacco last year to the value of \$250,000,000, and the value of flour used during the same time was only about \$200,000,000.

THROUGH the kindness of Brother Wallen we have received a copy of the "News from the Spirit World," a Spiritualist paper published in Chicago. It is such a mass of nonsense that we can see nothing worthy of note in it. The manifestations of Spiritualism are so absurd and contradictory that we wonder that people of sound minds will have any thing to do with it. They pretend to discard the Bible, and yet they quote from it for authority. We are living in perilous times and in an age of deception, when it is necessary to have a firm Bible faith, and the hope of immortality only in Christ to keep us from being led away by the deceptions of Satan.

From Sister Madill.

DEAR CHRISTIAN FRIENDS of the "Sabbath Advocate and Hope of Israel": We have received our paper very regularly this last year. We felt to rejoice when we saw your prospect was so good for letting the HOPE live on, according to your Conference report. As you offer it so cheap we send for one copy to lend to our friends. We pledge ourselves to do what we can for the support of the paper. We would be glad to attend meetings as we once did; but we try to content ourselves on the Sabbath with our Bible, our tracts, and our paper, and once in a while a little controversy about our views. My desire is that we may all be kept in the unity of the Spirit, in the bond of peace, till the Master comes.

JANE L. MADILL.

New Market, Ontario.

THE Iowa Legislature, at its late session, passed a bill to change the time of holding the annual school-meetings from the first Saturday to the first Monday in March. Under the former law Sabbath-keepers were cut off from a participation in such meetings, as they occurred on the Sabbath day.

ADVANTAGES OF PLAIN ATTIRE AT CHURCH.—It would lessen the burden of many who find it hard to maintain their place in society.

It would lessen the force of the temptations which often lead men to depart from honor and honesty for display.

If there was less strife in dress at church, people in moderate circumstances would be more likely to attend, and more brotherly love would be manifested.

Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

It would enable all classes of people to attend church with a better motive.

It would lessen on the part of the rich, the temptation to vanity.

It would lessen, on the part of the poor, the temptation to be envious and malicious.

It would save much valuable time on the Sabbath that could otherwise be better employed.

It would relieve our minds from a serious pressure, and thus enable us to do more for Christ and the church.

"God resisteth the proud, but giveth grace to the humble."

WHEN Christians meet in the name of Jesus he is in their midst; and where he is, there is blessing, counsel, instruction, and consolation. But when "two or three backsliders hypocrites, dead heads, and dead hearts, who have nothing, do nothing, feel nothing, and know nothing of the power and grace and work of Jesus Christ, meet together in the name of self, or sect, or party, they are no better than when apart—nay, they are not so well; one of them alone is bad enough, two are worse, and a hundred are worse yet.

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.

\$1.50 each. John McGhee vii-3. Michael Rose vii-22. Elisabeth Wolverton viii-1. C. W. Munro vii-22. Julia O. Dille viii-1.

Stephen Munro \$2.00 viii-17. D. Tickner \$1.00 vii-7. Gilbert Cranmer \$1.00 vii-9. H. A. M. for H. H. Myers 50 cents 1 year. M. N. Kramer for Robert Haffner 50 cts 1 year. Silas S. Davis for Nancy Cline, Mary Smith, Lucy A Cartwright, and Louis Flint, 50 cts each 1 year \$2.00

Received on Donation to Association.

Silas S. Davis

\$3.00

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.

THE DESTINY OF THE WICKED. 16 pages—Price 2 cts.

CHRISTIAN BAPTISM—Its Nature, Subjects, and Design, Price, postpaid 12 cents.

MRS E. G. WHITE'S CLAIM TO DIVINE INSPIRATION EXAMINED. By H. E. Carver. 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.

HISTORY OF THE SABBATH AND LORD'S DAY.—48 pages 10 cents.

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 Giffan 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.

THE THREE LAWS. Showing a distinction between the Law of God, the law of Moses, and the law of Christ. Price, 5 cents single, 40 cents per dozen.

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.

THE STATE OF THE DEAD, by John Milton. Price 5 cents, postage 2 cents.

REVIEW OF W. G. SPRINGER on the Sabbath and Law of God. Price, postpaid, 12 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!