

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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ADVENT AND SABBATH ADVOCATE,
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The ADVOCATE is designed to teach the great truths of Eternal
Life, Immortality and salvation through Christ, The perpetuity and
immortality of the Law of God, Personal holiness, The second per-
sonal 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.

Am I Prepared?

Am I prepared to meet my God?
O, solemn question this!

Can I with joy his face behold,
And enter into bliss?

Have I my sins all washed away
In Christ's atoning blood?

Have I my robes all washed and clean
In that all cleansing flood?

Am I prepared to stand the test,
Of God's all searching eye,

When Jesus comes to judge the world,
And trembling nations fly;

When all shall stand before the throne,
Of him who reads each thought,
Who knows whom we have tried to serve
What battles we have fought?

Am I prepared to meet my Lord,
Who suffered here and died?

That I from God no longer roam
Nor from his presence hide,

But with a faithful, trusting heart,
Bow humbly at his feet,
Ask him to wash my sins away,
While at the mercy seat.

Am I prepared to enter in
To those bright mansions fair?

To meet the good of every age,
The victor's palm to bear?

Can I the dazzling light behold,
Of Christ's most glorious face?
And listen to the rapturous strains,
Of that pure holy place?

Am I prepared, my Lord, for thee,
To enter that blest home,

Where all shall good and happy be,
And never from thee roam?

Ah, come, dear Lord, now take my heart,
And make it all thine own,
Help me each wandering path to leave
And follow thee alone.

So shall I be prepared for thee,
When thou in glory come,

To enter with thy holy ones,
To their eternal home.

There with the saints of every age,
My Savior's praises sing,

And power and majesty ascribe,
To my immortal King.

S. E. BRINKERHOFF.

Children of Light.

It is the word of God that makes light. "Thy word is a lamp unto my feet and a light unto my path." Ps. 119: 105. In the day when God passed sentence upon the first transgressors, he was graciously pleased to say, "The seed of the woman shall bruise the serpent's head." This formed a foundation for the children of faith to expect a restitution of the lost joys of paradise. There have been periods of the world when there seemed to be danger that this light of life beyond the present scene, would be extinguished, but God has never suffered his declared purpose to be wholly forgotten.

When men first multiplied on the face of the earth and filled it with violence and sensuality, there was the godly man Enoch, who for more than three hundred years long, protested against their wickedness, and prophesied of the coming of the Just One to execute judgement upon all transgressors: and God confirmed his testimony by translating him that he should not see death; thus showing that he will assuredly separate the righteous from the wicked by life to the one, and death to the other: and when he would no longer bear with the wickedness of the world, he spared righteous Noah; and after the flood commenced anew to people the world, that he might raise up a godly seed, with whom his purpose might stand fast. At length he chose Abraham, the son of Terah, the Syrian; and with him he entered into covenant that in his seed his great purpose should be fulfilled. To effect this purpose he made his seed numerous, like the stars of heaven for multitude; and then by a series of unparalleled wonders, adopted them as his own people, and entered into covenant with them to make them the head of all nations, if they would keep his commandments and his testimonies. "But they soon forgot his works, and waited not for his counsel." Then the Lord abhorred them and gave them into the hand of their enemies; that all the nations might see that it was not for any partiality he had for the Hebrews, but that he might make known by them his righteousness, and his purpose ultimately to fill the earth with his glory. Whoever wants to understand how these things were understood by the children of light in Israel, let him read carefully the 78th, 105th, 106th, and 107th Psalms. The nation at large were perverse and blinded by pride and sensuality; and when they would not show the righteousness of the Lord in keeping his commandments, and patiently wait for the fulfillment of his counsel, they were made examples of righteousness by the judgements they suffered.

The children of light understood these things and amidst judgments and mercies praised the name of the Lord; and living and dying waited patiently for his salvation. They said and wrote "Fret not thyself in anywise to do evil; for evil

doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37: 8-11. These were the men "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women also, received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

At length, in the fulness of times, God brought forth his own promised Son, the son of David's line, the seed of Abraham, and the seed of the woman: the serpent bruiser; the heir of the world; the King of Zion; before whom the kings of the earth must yet lick the dust! But the great men of that day understood it not. When he showed himself to the chief men of that time, they said, "This is the carpenter's son! Whence then hath this man all these things? And they were offended at him." But there were children of light in that day: "Mary said, My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior; for he hath regarded the low estate of his handmaiden: for, behold from henceforth all nations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and hath exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever."

Such a pious effusion of faith as this could proceed from none but a child of light. Mary was evidently well instructed in the promises of God to her fore-fathers, David and Abraham; and understood that the mercy promised comprehended all generations of the good, and extended to everlasting ages. While Herod and his court were jealous of any movement that might mar their claims to the sovereignty of the nation; and the priesthood were wrestling about the succession to the chief offices and the revenues of the temple, they were blind to the signs of the times, and in darkness respecting the light that was springing up among the people. When Jesus went forth to show how the counsel of God would be fulfilled in him, Sadducees, Pharisees, Samaritans, and Herodians, alike despised him

for his lowly associations of life. Although his life was pure and without a stain, and his doctrine the sublimest illustrations of Moses and the prophets of God, which theoretically were in high repute among all the Jews, yet scribes and lawyers, and the rabbies of the Sanhedrim, conspired together against him. They did not attempt to confute his positions, but they sought to entangle him in his discourses, and to bring him into disrepute with the people; and when some of their parties returned defeated by his all discerning wisdom, and said, "Never man spake like this man," they upbraided them for their admissions, and reviled him whom they could neither confute nor confound. Yet then there were children of light, who "saw his glory as the glory of the only begotten of the Father, full of grace and truth."

It is so now, and will be until he appeareth in the glory of the Father and of his holy angels. It is not the mystery of his appearing in the glory of the Father, at which the wise men of this day stumble; for they exult in the account of his transfiguration before Peter, James, and John, and extol the account of the glory in which he showed himself to Saul of Tarsus, and to John in the Isle of Patmos! What then is the offence of the doctrine of the Second Advent? Oh this! That it should be thought to be the consumation of his glory to sit upon the throne of David, and reign over the house of Jacob, and have the dominion of the world for everlasting ages. It would have been less objectionable to some, if it had been Rome, or Paris, or London, or Washington, in which his throne shall be erected. But God's thoughts are not as man's thoughts; nor his ways as man's ways; but as the heavens are high above the earth, so are his thoughts above man's thoughts, and his ways above man's ways.

It is certain that nothing is more clearly revealed than this, that God has chosen Jerusalem for a dwelling place forever: thus the Psalmist says, "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell for I have desired it." Ps. 132: 13, 14. The 60th chapter of Isaiah is equally precise and positive that Jerusalem is the chosen the appointed dwelling place of God among men! Not that it is to remain as it is now, nor even as it has been in the day of its prosperity; but beautified and made glorious, so that it shall be fitly called, "The City of the Lord—The Zion of the Holy One of Israel." Isa. 60: 14. Yea, he says, "I will make thee an eternal excellency, a joy of many generations."

On behalf of the Children of Light, I ask of the wise of this world, What is there in all these promises of the future glory of Jerusalem, and the honor of Zion, the City of David, unworthy of God? While Ornan the Jebusite, as yet had a threshing floor in it, even in Mount Moriah, and David was seeking forgiveness of sin, the Lord sent the prophet Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite. And David did as the Lord commanded him, and the Lord answered him from heaven by fire on the altar of burnt-offering." And from that time forth David offered all his sacrifices there; and David durst no more go up to the high places in Gibeon, "for he was afraid, because of the sword of the angel of the Lord," although "the tabernacle of the Lord which Moses made in the wilderness, and the altar of the burnt-offering, were at that time in the high place at Gibeon." See 1. Chron. chap. 21. "And Solomon built the house of the Lord at Jerusalem in Mount Moriah, where the Lord appointed unto

David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite." See 2. Ch. 3: 1.

While the people of Israel were journeying in the wilderness, and while as yet the land of Canaan remained unsubdued, God met with his servants in the tabernacle, and had a place appointed for a permanent dwelling place among them; but when David had subdued all the land, and divided it in Israel, God was pleased to choose Jerusalem for his habitation among men; and promised to dwell in it forever. For the sin of Israel, he hath forsaken it for a season, but he hath instructed his prophets to say, "Sing and rejoice, O daughter of Zion! for lo, I come and I will dwell in the midst of thee, saith the Lord! And the Lord shall yet inherit Judah his portion in the holy land, and shall choose Jerusalem again." Zech. 2: 10-12. So, chapter 1. also.

Thus clearly the light shines upon the path of faith! Who is he that dares to mystify what God hath made so plain? He that believeth shall not make haste: that is shall not be flustered; the disobedient are confounded, and must stumble and fall, because they put darkness for light. If it was honorable for God to dwell upon Mount Moriah of old, surely it will be so when he chooses to do so again! If it was admirable in the eyes of the multitude of the heavenly host, to announce the birth of Messiah in a stable of Bethlehem, it will be so for them to herald his return to take possession of Jerusalem and resurrect the throne of David. If angels wondered and adored at the incarnation of the Son of God in the seed of Abraham, it will be equally to their joy and admiration to see him installed by God the Father in the throne of David, over the house of Jacob forever. Whatever men believe, the angels of heaven know that God has said, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and HIS THRONE as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 87: 34-37.

This is light from heaven, and the assurance of salvation to God's ancient worthies; for in the last words of David, the son of Jesse, the sweet Psalmist of Israel, it is said, "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, The Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God: even as the morning light when the sun ariseth; a morning without clouds; as the tender grass springeth out of the earth by its clear shining after rain, so shall my house be with God, for he hath made with me an everlasting covenant, perfect and sure in all points; and this is truly my salvation, and all my desire; although it doth not shoot forth speedily as the grass." 2 Samuel 23: 1-5. Give me a portion in the salvation of the Son of Jesse's royal son, when that morning ariseth without clouds, amid the splendor that followeth the sun.

S. D.

Review of Eld. Hale on the Sabbath Question.

NATHAN BLOOD.

(Continued.)

"4. OBJECTION, Their claims are absurd. First claim, That their Sabbath has been kept from the creation. Could God be weary and need rest? could Adam rest from his labor before he had performed any?"

Elder Hale believes that baptism is that command through obeying which is pardon of sin; if so, why, I will ask Eld. H., was the

Lord Jesus Christ baptised, who knew no sin? I do not understand that the Sabbath was made expressly for man to rest his wearied body; God had a different object, namely, that we might remember the God who created the heavens and the earth, and all that in them is, and serve and obey him. God does not say he needed rest. The Elder presumes to say he did; but could he not have rested from his works, and at the same time, not have been weary, and need rest? He says so, and I believe it. He says he rested on the seventh day, from all his works; the work of the creation of the world. If the Sabbath was made expressly for man to rest from servile labor, then there would be some reason in the Eld's objection; but this wants proof, which I cannot find in the word.

But, says one, do we not read that "the Sabbath was made for man"? Very true, for what purpose? The fourth commandment—"Remember the Sabbath day to keep it holy. [What for?] six days shalt thou labor and do all thy work." I understand there are two kinds of labor; there is God's work and man's; the latter is forbidden in the abode of the Lord's day, though our Lord, at that time, when being reproved by the Jews for healing the sick, casting out devils, &c., answered, "My Father worketh hitherto, and I work."

Again: how can we keep the day holy, and have our minds on our own work? The work of God is quite a different work: it is the great work of the salvation and redemption of man. We all have a work to do for ourselves; that is to study the holy Scriptures, meditate, teach the word, pray, and finally to sum it all up, it is to turn our whole hearts and minds to the work of our salvation, and love and serve the Lord and keep his commandments; and thus show our love by doing his will.

Again: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; therefore, the Lord blessed the Sabbath day and hallowed it." How did the Lord bless and set apart the day? I answer, by resting from his work of creation; and he calls it his own. Thus it is placed in the midst of the ten moral precepts, and will stand there as one of the tests of right, and to develop a righteous character, and judge us in the last day. God has never disannulled it, and for all the great efforts man is making to get rid of it, it will condemn him at the last day; especially the enlightened, and those who say they would not keep it if they knew it was true.

Again: "Could Adam rest from his labor before he performed any?" I answer no; but I ask could he break the Lord's day by doing his own work before he had any to do? If so, then all is plain, for the Lord says: "Do all thy work in six days"; but if we have no work to do then we need not work on the Lord's day. But let us see if Adam did not have work to do. God said, Replenish the earth, and subdue it, Gen. 2: 15—"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." This was Adam's work which the Lord gave him to do.

"Second claim, That the Sabbath law is binding on all men, and has been in all time; and at the same time claim inspiration for the Scriptures. Now to claim that a thing is and at the same time is not is downright nonsense, &c. Sabbatarians say the antediluvians understood the Sabbath, but Nehemiah says God made it known to Moses."

Eld. H. presumes to say that it never was made known before, because God made it known to the children of Israel through Moses, who were just brought out from under

bondage, from under the hands of a cruel and wicked nation of people, who regarded not the Lord. Why were these things not made known to them before? Simply because they could not obey them, being placed where they were. "And madest known unto them thy holy Sabbath and commandments." Could a thing be said to have been made known that never was in existence? This is all I claim, that the Sabbath was set apart at the ending of God's work of creation. There was where it was commanded. A thing that is, and has been, and being made known, is two things; for a thing can be and not be made known; various reasons; for to make known, for thing carries the idea that it is, or it could not be made known. It is but a few years since the gospel was first made known to the heathen; then according to Elder Hale's idea the gospel could not have been in existence before that time. There was and are many things which we did not and do not understand; is it proof that it was not true before? None at all.

That the law was given to the children of Israel and written on two tables of stone, on Mount Sinai, I do not deny; but I do deny that that is any proof that it did not exist before then. "The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day." Deut. 15: 3. This was the Sabbath covenant; see verse 15: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath." See also Ezekiel: Moreover also I gave them my Sabbaths to be a sign between me and them." The Lord says to them—keep the Sabbath—I gave them my Sabbath to be a sign, &c. Now, in all this there is no mention of what day it is, nor how it came, nor when, but the Lord simply calls it his day. How did they know what day it was? only through the inspired word, through Moses, from Gen. 2: 2, 3, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Then we conclude the Lord is just making an agreement or covenant with his people, that if they would keep his laws they should be unto him a peculiar people, by writing it on Mount Sinai.

"Now which shall we believe, Battle Creek, or the inspired words of Moses? If Adam and Noah had been alive and present with Moses, would it have been a sign to either of them that they had been in Egypt?"

This is a new idea to me that God designed the Sabbath for a sign that they had been in Egypt. I do not know where he found it, I think not in the Bible; but we will have God's word for it. Ezek. 20: 12, "Moreover also I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that doth sanctify them." Verse 20—"And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Now then, which shall we believe; Eld H., or God's own word? Now, I ask if it was not just as necessary for Adam, Enoch, Noah, and all who lived before it was written on the Mount, to keep the Sabbath, as for the children of Israel? Was it not necessary for them, and all of us, to the end of probation, to keep

the Sabbaths of the Lord, for the same reason that the Lord is the one and only God who created the heavens and the earth, and all that in them is? Are we any less liable to forget the God that created all things than they? Are we any less naturally inclined to have other gods before the Lord, than they? I think not. Although we may not make us a golden calf, and say this is the god that created us and preserves us, we are just as liable to forget the true God. There are numerous things in this world that man sets his affections on, and by his talk and acts shows plainly they are his gods; and there are more gods than many are aware of; and who wonders, when so many are disregarding God's holy moral law, and teaching men so, which Christ says "will be called least in the kingdom of heaven," or of no esteem?

Again: Exo. 31: 13—"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations." Here again is the object of the observance of the Sabbath, that ye may know that I am the Lord that doth sanctify you. See verse 16—"Wherefore the children of Israel shall keep the Sabbath throughout their generations for a perpetual covenant." Will Elder H. please find an end to perpetual, if he can? Luke 1: 33—"And he [Christ] shall reign over the house of Jacob for ever: and of his kingdom there shall be no end." Now if we can define one, we can the other. Dear reader, you can as well find an end to God himself as to find an end to his moral law; for God had a law as long ago as when angels rebelled in heaven, or they could not have transgressed. He had a law in the garden of Eden, or Adam and Eve could not have transgressed it; they certainly did break two at least, of the ten commandments. Cain killed his brother, and God reproved him and punished him. Now, remember that Paul says sin is the transgression of law, and where there is no law there is no sin.

Again: "sin is not imputed where there is no law"; so then we see a clash between Eld. H.'s position and Paul's, for Eld. H. says that Adam, Enoch, and Noah, had no law because they were not living and present with Moses on the Mount. Now God punished the angels, turned them out of heaven and reserved them "in everlasting chains under darkness unto the judgment of the great day," to be punished. Adam sinned: and death was pronounced upon him and all his posterity. Sin was punished, and all the antediluvian world was destroyed, on account of their transgression; and still, according to Elder H., they had no law to transgress; then God has imputed punishment upon all those people where there was no law. What an ideal!

Christ says, that he will reign over the house of Israel for ever and of his kingdom there shall be no end, now the question with me is, who are the true Israel of God? My answer is, according to holy writ, that it is plain as words can make it, that it takes every true child of God from Adam to the second coming of Christ, to constitute the true Israel. Jacob wrestled all night with the angel of God, and overcame; and God said to him that his name should not be Jacob any more, but Israel; because he had overcome. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." Rev. 2: 26. "He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book

of life, but I will confess his name before my Father, and before his angels." Elder H. and all opposers of the Sabbath would do well to thoroughly investigate this subject before making the above objections.

(To be continued.)

Fulfill her Week.--Gen. 29: 27.

SOME are under the impression that "her week" is the additional seven years Jacob was to serve for Rachel. In the *Crisis* of Jan. 24th is the following sentence: "The first time the word 'week' is used in the Bible it represents seven years." Gen. 29: 27, 28. This is evidently a mistaken view of the passage. The meaning is that Jacob was to fulfill Leah's week of marriage festivity, at or near the close of which he was to receive Rachel in marriage, and subsequently serve seven years for her.

It was customary on such occasions to have a feast which continued a week. Of Samson's marriage it is said that he "made a feast there; for so used the young men to do"; and he put forth a riddle, saying, "If ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty changes of garments"; and his wife "wept before him the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because she lay sore upon him, and she told the riddle to the children of her people."—Judges 14: 10-17.

No one can read with care the narrative of Jacob's marriage to Leah and Rachel without seeing that he received them both about the same time. See Gen. 29: 15-35.

On the words, "fulfill her week," Bagster says: "The public marriage feast made on this occasion, seems to have formed the regular method of recognising the marriage, and lasted seven days; it would therefore have been improper to have broken off the solemnities to which all the men of the place had been invited (verse 22), and probably Laban wished to keep the fraud from the public eye. It is perfectly plain that Jacob did not serve seven years more before he got Rachel to wife."

Dr. Kitto, in his "History of the Bible," says: "When daylight appeared in the morning, and Jacob discovered the deception, he immediately arose, and going to Laban, expostulated with him on the impropriety of his conduct. Laban, who had prepared an answer for the occasion, told him, in a magisterial tone, that it was an unprecedented thing in that country (and would have been deemed an injury to her sister,) to marry the younger before the elder; 'but' (continued he in a milder tone), if ye will fulfill the nuptial week with your wife, and consent to serve another seven years for her sister, I am content to take your word for it, and to give Rachel to you as soon as the seven days (or nuptial week for Leah) have expired." This unfair treatment greatly perplexed Jacob, but his distinguished affection for Rachel made him resolve to obtain her, however dear the purchase. He therefore readily consented to his uncle's secondary terms, and when the nuptial ceremonies for Leah were over, he likewise took Rachel in marriage.—R. H. in *Advent Herald*.

HE that has inherited the love of God what has the world more to give him? What can the world reach to take away from him? He has the chief thing already.

Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MAY 28, 1872.

JACOB BRINKERHOFF, Editor.

Profit and Loss: A Problem.

"FOR what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16: 26.

This question directly concerns every individual, and is one in the solution of which all are deeply interested, inasmuch as it involves every interest, both in this world, and the world to come. Why is it that so little attention is paid to this important subject, when if it only applied to the interests of this world, or life, every one would be in haste to consider it? Attach profit to any enterprise, and it will soon create a spirit of inquiry. But as there is more or less loss attending every branch of business, it becomes necessary to make a comparison of both the profit and the loss. After a careful consideration, if the loss is found to be greater than the gain, that individual would be justly considered, if not insane, very unwise, who would engage in a pursuit which he knew would result in his financial ruin, or bankruptcy; especially would this be the case if such loss was irreparable.

The question propounded by our Savior is one that we are all, though we do not realize it as we might, engaged in solving. It comprehends the business of our lifetime. Every act of our life is an important figure, and sustains a relation to the final answer. Our business will close with our probation—our accounts will all be closed. The books are in the hands of God, to be opened at the great reckoning day. Our business will then be finally adjusted—our accounts all settled up; what will be the result of this settlement? the solution of this problem will be given—the answer made plain. The profit and loss can be compared, what we have gained or lost will be realized.

Let us briefly compare the gain of this world, and the loss of eternal life. The Savior gives the widest range to our gain in this life—"the whole world." This would include, and consist in part of the following: First, all civil authority, power to reign, and rule. This of course could only be attained one at a time; and however desirable it may be, our chances are very small. How much happiness did Alexander, the mighty conqueror, realize when he, as it were, became "monarch of all"? It is said that he *cried*, not yet satisfied; what was the matter? Had he been happy and satisfied, how long did he retain possession of the world? Where is he to-day? In the silent grave. In what does his profit consist?

Second: The possession of the world may include its riches and wealth; can this afford enduring pleasure, and satisfaction? No; allowing that riches bring happiness, which is not the case; how long will it endure? Let the history of mankind for the last six thousand years answer. Passing away is indelibly stamped upon everything; death will soon rob the rich of all their wealth. What will their riches amount to when death fastens the possessor in its embrace? Note here the profit.

Third: Let this embrace all the combined profits attending the possession of this world—power, wealth, honor, and fame—what is the sum total? How long will the possessor be benefited thereby? But during a few brief years;

death then robs us of all we may here possess. Of what then does the gain consist? Now in the effort to gain the world, if eternal life through Christ is neglected, the soul lost, what will be the loss compared with the gain or profit?

First, it will be the loss of an inheritance in the kingdom of God. Second, it will be the loss of a right to that city, the streets of which are paved with gold. It will be the loss of right to life's fair tree, a right to drink of the water of the river of life. Third, it will be the loss of every thing connected with the everlasting kingdom of God. Death will never enter there, hence those that enter will not be, after a few years, taken from its joys and comforts. No, the inhabitants of that country will not become sick and die.

How overwhelming will the loss be for those that seek only the pleasures of this world, and neglect to "seek first the kingdom of God and his righteousness." If in the solution of this question we find that the gain of this world is nothing, compared with the loss of eternal life, it certainly is no trifling matter to contemplate, and it becomes the duty of every one to have their acts in harmony with God's will, their faith in Christ, such as will result in eternal life through him. "For the Son of man shall come in the glory of his Father, with his angels"; and then he shall reward every man according to his works." J. H. NICHOLS.

La Porte City, Iowa.

Science and Bible.

WE have been told by some that science demonstrates the fact that, prior to the creation of Adam, there existed a race of beings on the earth. They tell us that, in the beginning, God created the heaven and the earth. Now, say the advocates of this idea, how long the earth was created before Adam was created, we do not know; it might have been millions of years, and many generations might have lived and died prior to God's bringing it into its Eden-like state, and creating Adam upon it.

Now let us see if this theory will agree with the Bible testimony; and if so, it is valid; but if not, then let God's word tell the story, and let God's children believe it. In Genesis first chapter, first verse, we read, "In the beginning God created the heaven and the earth." In the second chapter, verses one, two, and three, we read, "Thus the heavens and the earth were finished, and all the host of them; and on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

Now we would ask, what labor was it from which God rested on the seventh day, if it was not from creating the heavens and the earth, and all the hosts of them, and how could God rest on the seventh day from work which he had been millions of years in doing? Well, says one, your argument militates against the arguments of scientific men. Well, if it is God's word it will stand, if it has to frustrate the tokens of the liars, and make diviners mad, and turn wise men backward, and make their knowledge foolishness. Let God's word be true, if it makes every man a liar.—E. B. WELLS, in *Crisis*.

THE grand constituents of health and happiness, the cardinal points upon which everything turns, are exercise for the body and occupation for the mind.

"If We are only Faithful,"

WE shall all share in the everlasting kingdom of Christ." So said a brother in opening a Conference meeting. I felt the force of those words almost like an electric shock. Surely only the faithful have any promise.

But faithfulness costs something. It cost Moses the kingdom of Egypt. It cost Abraham his own country, and kindred, also to give his son of promise as a sacrifice to God. It cost Joseph his liberty, and for a time the loss of all his friends. It cost Jeremiah his liberty, and subjected him to severe punishment, much sorrow, and many tears. It cost Daniel his liberty, and caused him to be thrown in the lions' den. It cost the three worthies faith enough to walk in the flaming furnace of fire. It cost John the Baptist his freedom, and his head. It cost our Father of our Lord, and Savior, his only beloved Son, the darling of heaven. It cost our Saviour the joys of heaven—the glory he had with his Father before the world was. It cost him of sacrifice, suffering, sorrow, deep anguish—so intense was his suffering that he sweated great drops of blood. It cost him at last ignominious death of the cross. All heaven veiled in gloom—the sun darkened—rocks of the earth quaked, in view of the terrible scene. It cost Stephen his life to preach one faithful sermon. It cost the apostles, lives of suffering, severe whippings, imprisonment, and death. It cost millions of those who lived in the early ages of the church, the most severe torment that wicked men and devils could invent. So intense was their sufferings that death was a great relief.

"How I wish our ministers were all wealthy so they could preach the gospel to perishing sinners," said a wealthy brother; "But they must support their families," he continued. Another whom God has perhaps been calling to the work of saving men, says I cannot attend to it now, my farm and stock must be cared for. How will such compare with the faithful patriarchs, and martyrs, whose religion has cost all worldly interests, and even life itself! With a Paul who "conferred not with flesh and blood," whose only glory was in the cross of Christ! Do such expect to hear the Judge say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"? Do they expect it will be said to them? It would be false. Will the Judge of all the earth lie?

"If we are only faithful." Let us decide the question now; are we faithful now? Soon the time of our usefulness will be past, and the Lord will no more need us, or our means.

PRODIGAL.

Take no Thought.

THUS reads the common version of Matt. 6: 25. But what are we to understand by this injunction? If we receive it in its literal, obvious sense, the inquiry arises, What worldly enterprise, what benevolent undertaking, what religious work can be either commenced, carried forward, or brought to a successful completion, without "thought"? What farmer can raise his grain, his live-stock, or his fruits—and thus obtain his food and clothing—by "taking no thought about them"? What mechanic can suit his customers, what merchant can succeed in his business, what physician, or lawyer, or minister of the gospel can gain the confidence of the people, or prosper in his calling, by "taking no thought"? How can the young gain an education, or learn a trade or a profession, with "no thought"? How can a person obtain a knowl-

edge of his own sinfulness, and of Christ as his Savior, by "taking no thought"? Or how is it possible for any of us to obtain our needful food, drink and clothing, without earnest and continuous "thought," on the part of ourselves or others? Can it be that Jesus meant to enjoin upon his disciples what the words "take no thought" impute to him? Would not such an injunction practically carried out, lead men to be thoughtless, indolent and improvident? And do not other Scriptures expressly direct, "Think"—"meditate on these things"? And "Lay up for yourselves treasures in heaven"; "provide things honest in the sight of all men"; each direction implying earnest "thought," yea forethought, and effort? And further, "If any man provide not for his own . . . household, he has denied the faith, and is worse than an unbeliever"? (Phil. 4: 8. 1 Tim. 4: 15; 5: 8; Rom. 12: 17.) Yet the injunction remains, "Take no thought." Is given as a practical direction for man's conduct; and as such, it should be plain, unmisunderstandable words, used in their ordinary sense, and capable of being readily understood and applied. Certainly a translation which thus misrepresents an important duty, by contradicting other Scriptures and universal practical facts, cannot be termed either good or correct.

Previously to the King James' version, Tyndall, Cranmer, the Genevan, the Rhemish, and the Bishop's Bible, had all rendered the passage, "Be not careful for your life, what ye shall eat." This rendering corresponds more nearly with the true meaning of the word *merimneo*; which refers more to feeling, than to thinking. The verb is derived from the root or ground form *mer*; *meros* and *meris* both meaning a part, and *merizo*, to divide into parts. Hence *merimnao* naturally and properly signifies, to be uneasy or disquieted, to be distracted with care or anxiety. "To be disquieted" makes good sense in the whole class of thirteen like passages, where *marimnao* occurs. For example, "Be not disquieted for your life, as to what you shall eat." "Which of you by being disquieted can add to his stature one cubit"? "Be not disquieted in respect to the morrow; for the morrow will be disquieted of itself." "When they deliver you up, be not disquieted as to what or how you shall speak." (Matt. 6: 25, 27, 34; 10: 16.) "Martha thou art disquieted, and troubled about many things." (Luke 10: 41.)

This rendering harmonizes with the words of Jesus in John. 14: 1, 27, "Let not your heart be troubled." "Peace I leave with you, my peace I give to you"; etc.

It also exactly meets a want which Christ's disciples often deeply feel. They are sometimes tried in regard to obtaining the necessaries of life. Sometimes they are in pain of body, or in distress of mind; they meet with disappointments and trials, or they are troubled with doubts and fears, or with evil forebodings. And just here, in their time of need, and when other help fail, these sweet words of Jesus come to their relief, like ministering angels of mercy: "Be not disquieted about food and raiment, but trust your heavenly Father's care and love." "Let not your heart be troubled; believe on God, and believe on me." "Peace I leave with you, my peace I give to you; . . . let not your heart be troubled, nor let it be afraid." And that precious exhortation of the apostle: "Be disquieted in regard to nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds, in Christ Jesus." (Phil. 4: 6, 7.)

From this brief examination, we may learn the great desirableness and importance of having God's word clearly and faithfully translated; (1) That errors may be removed or avoided. (2) That we may receive from it just the instruction, and the measure of peace and joy which our heavenly Father has provided for us in this priceless record of his fidelity and love.—*Sel.*

Spiritual Gifts.

"Now concerning spiritual gifts, brethren, I would not have you ignorant." So wrote the apostle to the church at Corinth, and then proceeded to give them instructions on the subject, which if heeded would shield them from all the pretensions of impostors. The same instructions would be a safeguard to the church at the present day, if they were fully understood and adhered to. I deem it entirely unnecessary to notice the arguments that are used to prove the perpetuity of spiritual gifts in the church, as I believe there is a shorter and better way to shield ourselves against the deceptions of those who have and may arise, professing those gifts. That those gifts were in the church none will deny; and that they were a wonderful exhibition of the power of God to man is equally true. But did every one have them that professed to? and if not, how could the church know who did have them? In Acts 14: 13-15 we have an instance of some who professed them but could not prove it. There was an entire failure on their part, as there must be on the part of every imposture when put to the test.

Says Paul: "The manifestations of the Spirit is given to every man to profit withal." Then there is a manifestation of the Spirit, and Paul has told us what it is, and has also told us that it is given to profit withal. Now what profit would it be for me to have the gift of healing if I never healed any one? What profit would it be for me to have the gift of tongues and never speak in any language but my own? What use would be the gifts of miracles, prophecy, discerning of spirits, if I would never work a miracle, never venture to prophecy, and never discern a spirit? certainly I might as well not have them. And if I would work miracles, such as healing the sick, making the lame to walk, the blind to see, the deaf to hear, if I could speak to all nations in their own tongue, if in the name of Jesus I would cast out devils, take up serpents and not be hurt by them, and if I should drink a deadly poison and not be hurt by it, how much Bible argument would I have to use to prove that I had the gifts of the spirit? Would not my fame be known in all the world, and like Jesus and his apostles would I not be pressed with the crowds that would come together to see the wonderful works of God? Would it be necessary for me to send heralds before me with labored arguments from the Bible to prove the perpetuity of the gifts? Why then is it that we see so much written in favor of the perpetuity of the gifts? Why is there so much time and talent spent in preaching on the subject? Evidently because the gifts are not in the church, and impostors can deceive those that are ignorant with their sophistry, and thus bring them under their power.

But is it necessary to decide that they ended with the apostolic church, not to be revived again, in order to be kept from imposition? I think not. Let us ask for the manifestations. Certainly we have a right to look for the evidence in their works. Go to Acts 2: 22 and hear Peter declare that Jesus was a "man approved of God among you, by miracles and wonders and

signs which God did by him in the midst of you, as ye yourselves know." How did they know it? Was it from what he said? was it because they had heard him preach that he had the gifts of the Spirit, or did he heal the sick, raise the dead, cause the blind to see, the deaf to hear, the lame to walk, and the possessed with devils to go free?

But let us come down further, to his apostles, when Peter and John are arrested; was it for preaching the gifts? Hear the testimony of their enemies: "What shall we do to these men, for that a notable miracle hath been done by them is manifest to all them that dwell at Jerusalem, and we cannot deny it"? Acts 4: 15. Even their enemies admit their power; it needed no arguments to convince them, and none was used; the work showed for itself. But how has it been with the impostors that have arisen from that day to the present, Mahomet, Ann Lee, Joseph Smith, and E. G. White? "Tekel" must be written on all; a notable miracle has been done by none of them; consequently arguments must be used to deceive the people, or they will have no followers.

And if they are impostors is it not wrong in the sight of God to give heed to them, or in any way help them on in their work of deception? Could we be justified in saying that we do not believe them, while we at the same time give our means and our influence to build them up? The Thyatira church was not condemned for teaching the false doctrines, but for suffering that woman Jezebel to teach and seduce God's people. Will not God condemn for the same thing now? If Ann Lee, Joseph Smith, or E. G. White, are helped on in their work by us, while they are impostors, shall we be clear?

But in conclusion, let me ask, can the gifts do us any good if they are not used? and if they are used who has seen them? If one is blind he must remain so; even if he is preaching the perpetuity of the gifts. If any are sick they may be cured by going to the Health Institute and paying well for their treatment, unless their disease is something that they cannot cure, and then he can go home and suffer on, or get some doctor to perform the cure for him with drugs. But it will be said all were not healed in the days of the apostles. True, and just as true is it that none are healed at the present day. Let a Latter Day Saint, or a Seventh Day Adventist minister go into any town and preach their peculiar doctrine, and along with it heal the sick, cause the lame to walk, the blind to see, the deaf to hear, by their command in the name of Jesus, and they will need no other arguments to prove the perpetuity of the gifts; and if they do not do this all the proof that can be drawn from the Bible will do no good. And until we see the manifestations it is our duty to raise our voice against all pretenders, and shun them as deceivers.

J. R. GOODENOUGH.

PERSONAL INDEPENDENCE.—All things attest the nobleness of personal independence, and all things attest the need of it. Why, then, should we not devote ourselves to its culture? Is it a thing hopeless of attainment? To judge what is right is no easy matter; and the individual verdicts might, very possibly, clash together in a manner most deplorable. But the way to learn swimming is not to stand shivering on the bank of the pool. No dread of the plunge will answer the purpose of the dip and struggle. The proper way to judge wisely is to judge as wisely as you can. Would you have light, use the light you have. Consciences, like limbs, are made strong by using them. Self-reliance comes from relying on self, in the hope that self will presently become worth relying on.—*O. B. Frothingham.*

Object of Christ's Death.

My attention has been called to this subject within the last two years, with an interest which I have never had before. This has been partially brought about by hearing a series of sermons by a preacher of the Christian Church, who took strong grounds against the "vicarious atonement of Christ," or rather, as we should call it, the vicarious sufferings of Christ. It is with no desire to enter into any controversy with any one that we attempt to pen a few lines on this subject. This subject, in its nature, is solemn, and in the investigation of it we would seek for that wisdom that comes from God, through his holy word; and would be content to confine our views to the plain obvious import of the holy Scriptures, which the apostle says are profitable for doctrine, for correction, &c. We realize that objections of some plausibility can be raised against the plainest Bible doctrines, and perhaps there is no doctrine that has been so often attacked as the vicarious nature of Christ's death. This doctrine was long ago a stumbling block to the Jews, and to the Greeks foolishness; and are we not living in times when this great central truth of the Christian religion is being denied, not only by Spiritualists, Universalists, and infidels generally, but by many who profess to be the friends of Jesus, and believers in divine revelation?

As we have said, objections can be raised to this and all other doctrines of the Bible; but should we not be careful how we base our faith on mere objections? Men and women often reject plain Bible truth by leaning on some objection which grows out of the wisdom of this world, and a lack of that wisdom that comes from God, whose "foolishness is wiser than men." 1 Cor. 1: 25. We have a striking illustration of this in our Lord's conversation with the Sadducees with reference to the resurrection of the dead. They brought forward their objection and rested down upon that regardless of plain Scriptural declarations, because, as Jesus said, "they knew not the Scriptures nor the power of God."

Now whatever conclusions we come to on this subject, whether correct or incorrect, it is evident that they will have an influence to mold and shape our faith and Christian character in general; and if so, how important that we come to correct conclusions. Now it is evident that we are in some way benefited by the death of Christ, but in just what way is the question; and we believe that God has made it very plain, so that we need not err therein. It is said that he died for our sins (1 Cor. 15: 3), and in another place that "he tasted death for every man." By these texts we learn that Jesus died for (or on account of) sin, and for the sin of the whole world. This corresponds with Rom. 3: 16, "that every mouth may be stopped, and all the world may become guilty before God." Now, as sin is the transgression of the law, and as all law must have its penalty, and as the penalty of the law of God is death, "The soul that sinneth it shall die," Ezek. 18: 4, it seems that all mankind, on account of sin, are under the sentence of death, as the penalty of the divine law. Now as Christ died for the sin of mankind in order that he "should not perish," it seems to us that we are shut up to the conclusion that Christ's death was penal in its nature, that it was vicarious, or in the place of the sinner, whose life was forfeited, on account of sin.

This seems to have been the idea that Peter wished to convey, 1 Peter 5: 18.—"For Christ also hath once suffered for sins; the just for the unjust, that he might bring us to God," &c; Jesus

was just, because he did no sin, "neither was guile found in his mouth"; but man was unjust, because he had broken God's law. Here the idea is set forth of the innocent suffering for the guilty; and to our mind conveys the same idea as though the apostle had said that he suffered instead of or in the place of the unjust. If this is not vicarious or substitutional, what is? Again, the prophet says, "But he was wounded FOR [or on account of] our transgressions: he was bruised FOR our iniquities." Isa. 53: 5. And again, verse 6, "The Lord hath laid on him the iniquity of us all." This is a well known form of expression, both of sacred and profane literature, in placing the cause for the effect. The effect, or penalty of our iniquities, which was death, was laid upon Christ.

The preacher to whom we have already referred seemed to think it was almost, if not altogether, blasphemy to say that "God punished his own innocent Son" for guilty man; and yet it is very evident that this very idea is set forth in the Scriptures, to impress upon our minds the object and the necessity of the death of our blessed Redeemer in our behalf. Not that this was done without his (Christ's) consent, but in perfect harmony with it. In no less than three different places, and by three different forms of expression, is this idea inculcated in Isa. 53rd chapter. Notice how strong the language in v. 4—"Smitten of God"—and verse 10—"It pleased the Lord to bruise him"!

It would seem that God would so impress upon our minds the absolute integrity and justice upon which his holy law is based, that nothing but the death of his only beloved Son would satisfy its claims, and thus release the poor sinner from the awful condition under which he is placed by transgression. This chapter in Isa. naturally refers our minds to Lev. 1: 4, "And he shall put his hand upon the head of the burnt offering and it shall be accepted for him to make an atonement for him." Here the life of the sinner being forfeited on account of sin, he places his hand upon the head of the sacrifice, thus signifying a transfer of guilt to it, and its life is taken as a substitute: and while there was no real efficacy in this sacrifice to really meet the claims of divine justice, yet it pointed forward to the great sacrifice for sin, in the person of our Lord Jesus Christ, whose blood is sufficient to cleanse the sins of the whole world, from the fact that it meets the claims of divine justice.

The affinity and oneness which our Savior had with the Father fully qualified him to make an offering for sin, which would comport with the extended nature and holiness of God's law, by which the sinner is condemned on account of transgression; and here we would offer a thought, although somewhat of a digression from our subject upon the nature of the offering which Jesus made for sin. I believe I am safe in saying that it has been generally taught by the different Christian sects that the offering which Jesus made for sin was substitutional, or in the place of the sinner. Now what did he substitute? Let him answer, "I am the good Shepherd; the good Shepherd giveth his life for the sheep"—John 10: 11; and verse 15—"I lay down my life for the sheep." This word life must be taken in its most literal meaning, as the opposite of death, and naturally directs our minds forward to the time when Jesus was crucified on the cross, when his blood was shed, in which is the life of all flesh (Lev. 17: 14).

Now, if Jesus gave his life as a death penalty for man, does it not necessarily follow that the penalty which man is under on account of sin is of the same nature, or literal death? But what

kind of penalty do the most of the Christian sects apply to the sinner? It is not death at all; it is eternal life in misery, or in their language, it is "the death that never dies," which is the same as to say it is the death that is not death, which of course would be an absolute absurdity. But to return from this digression.

The preacher to whom we have referred said that Christ paid no penalty for man whatever, and that if he did God had no claims upon the sinner; there must be a universal salvation. Now the language of justice is this, "The soul that sinneth it shall die."—Ezek. 18: 4. "The wages [penalty] of sin is death"—Rom. 6: 23. Now one of three things must be true. 1st, either Christ suffered the claims of justice, and this could only be done by taking his place and suffering his penalty for him; or 2nd, that the sinner must satisfy them himself; and this would involve the race of man in universal death; or 3rd, that the claims of justice are never satisfied but simply ignored, or set aside.

Now in order to secure the salvation of man after he had fallen and brought himself under condemnation and sentence of death, we do understand that God could simply propose pardon man upon conditions of repentance and future allegiance: there must be a plan devised by which the attribute of justice can be satisfied as well as the attribute of mercy; and hence arises the need of an atonement. Now as man has by transgression placed himself under sentence of death mercy can only be extended to him by having a substitute, which we understand has been provided in the person of our Lord Jesus Christ. If this is not so, why not save men without the death of Christ at all? But it seems from Rom. 3: 26 that the death of Christ, the administration of justice, and the justification of the sinner, all harmonize together; or rather the two last grow out of the first; and why is it that God can be just (that is carry out the justice of his government), and yet justify the sinner "that believeth in Jesus," if it is not because he has met the claims of divine justice by his own death for the sinner? We believe no other tangible reason can be given.

But says one, If Christ died as a substitute, and paid the penalty for sin, then is the sinner free; and further; a debt that is paid is not forgiven. We think this difficulty arises from a want of consideration of all the facts in the case. While the redemption through Christ is often spoken of as a commercial consideration, yet when we consider that the penalty which man is under arises from moral relations, it assumes a very different cast, and can only be explained by commercial phrases, so far as substitution or an equivalent is concerned. The death penalty grows out of sin, from which man must be redeemed (an equivalent given), or perish. If this penalty merely grew out of commercial considerations, then we might say the divine government had no more claims on the sinner; but as it is, the substitute places the government under no obligations whatever to the sinner, unconditionally at least, but simply makes it possible for pardon to be extended to him.

While we have been "bought with a price," even with the blood (life) of Christ, yet we can only be brought into a state of justification, or pardon from condemnation, by faith and obedience, or in perfect harmony with the relations we sustain to the government of God, as moral, responsible agents. Without this the sinner is just as guilty after the offering has been made in his behalf as he was before. Jesus has shed his blood in order to "remission of sins that are past"; yet are we by no means granted indulgence to "continue in sin that grace may abound." Thus through Christ we have in this world pardon, justification, and sanctification, and in the world to come eternal 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 Watkins.

BRO. BRINKERHOFF: I am well pleased with the title of your paper, and would be glad to contribute for it if I had means; but my health is very poor, and has been for about three years. I am unable to do any thing for the cause, only to preach occasionally; but I have a great desire for the advancement of the cause of God, not only in Michigan, but Iowa and elsewhere, where ever God has a people. May the Lord help us to "search the Scriptures, for in them ye think have eternal life, and they are they which testify of me." John 5: 29. Let us cling close to the word of the Lord, and be governed by its teachings. Let it be our rule of faith and practice through life, and if we obey the word, the promise is we shall be crowned with eternal life at the great and notable day of the Lord, when he comes to gather his children and take us where there will be no pain, sorrow, nor death. May the Lord help us to be humble.

JAMES WATKINS.

Hartford, Mich.

From Brother Jenkins.

DEAR BROTHER BRINKERHOFF: I thought I would write a few lines, to let you know that I am still in the way to the kingdom. I take a great delight in reading the letters from the brethren and sisters. I am trying to live in that way that when my Savior comes I may be ready to meet him with joy and in peace. It is my highest aim to do the will of my Father in heaven, and try to walk worthy of the vocation wherewith I am called. I am greatly pleased with the heading of the paper. May it advocate the truth in its present light; yea, may it advocate nothing but the truth, and hence be the means of bringing many to the knowledge of the truth as it is in Christ Jesus our Lord. Let us keep in view the mark and the prize of the high calling as it is in Christ, and try to make our peace, calling, and election sure, while it is called to day. Let us go on to perfection, till we reach that perfect day. Christ has said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." I wish it was so that we could have meetings here; but may God bless the truth, and save us all in his kingdom is my prayer.

H. A. JENKINS Jr.

La Porte C ty, Iowa.

From Bro. Hancock.

DEAR BRO. BRINKERHOFF: It is with feelings of pleasure that I once more contribute a few lines to our little family visitor, "The Advent and Sabbath Advocate and Hope of Israel," a name fully expressive of the great truths which it is designed to advocate. I was especially pleased to see in a recent number an increase of lively, spiritual testimonies from the living members of Christ's body. This is as it should be, for many of us are so situated that we can not meet in person; but thank the dear Lord, we can form an acquaintance with and speak words of comfort to each other through our little family visitor. This is one means by which, through the blessing of the Lord, we may naturally build up ourselves in our most holy faith.

For my own part I can truly say that the service of the Lord never seemed more precious to me than at the present time. I know there are many trials and perplexities in the way, and much to bring sadness and grief to the hearts of God's dear waiting ones; but beloved, in our patience let us possess our souls. Weeping may indeed endure for a night, but joy will surely come in the morning; and thanks be to God, unmistakable evidence all around us bespeaks the swift approach of that glad day when all the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. God grant that we may each be among the number thus redeemed to the praise of his rich grace, in Christ our Savior. Amen. From your brother in Christ

S. C. HANCOCK.

North Adams, Mass.

From Sister Smith.

DEAR HOPE: I take the opportunity of writing, for I love to read the letters in the HOPE. I do not think I am capable of saying much that will edify any one, for I feel my weakness: but a few words may encourage the brethren. We are a few here at Hamilton, striving for the faith of Jesus, earnestly contending for the faith that was once delivered to the saints. We have preaching very often: we had preaching three weeks ago from Elders Branch and Horton. There was one added to the church at this place and five at Salmin. We had a good meeting; some brethren from Hartford, and some from Bloomingdale, we look for Elder Cranmer next Sabbath, and I think we shall have a good meeting. I am alone in the faith. My husband is very much opposed, but I mean by the help of the Lord to press my way onward, and reach the kingdom of God. I want the prayers of all the saints, that I may stand unmovable, always abounding in the truth, looking and hoping for the blessed Lord and Savior Jesus Christ. Your sister in the Lord.

MARY J. SMITH.

Hamilton, Mich.

From Sister Field.

DEAR Brethren and Sisters in Christ: it is with much embarrassment that I attempt to write a few lines for our little paper, knowing my weakness, and feeling my unworthiness of the great blessing that has been bestowed upon me, in the revelation of the Bible. But I can only say I am striving to do the will of my Master, although I must confess I many times step aside from the straight and narrow way that is marked out for the true child of God. But I can say to you, dear brethren and sisters, it has been two years since my companion and I, with several others, started in this place; and I can say my determinations are stronger to day than when I started, for each day brings us nearer the end of our pilgrimage; and the child of God can observe some sign each day that tells us of the near approach of our blessed Lord. Pray for me, that I may so walk before the world, and my brothers and sisters, that when the blessed Savior shall appear that I with you may receive a crown of life. O that will be joyful, when we meet to part no more. From your unworthy sister in Christ,

SILVIA M. FIELD.

Hamilton, Mich.

From Bro. Holland.

DEAR BRO. BRINKERHOFF: We are glad to see the "Advocate and Hope of Israel" with its new heading and neat and becoming appearance;

but we like far more to peruse its contents, for it and the Bible are all the preaching that we have, as we have none of like precious faith with whom to meet and encourage us. There are a few who keep the Sabbath in Bates county, but I have not met with them.

The Christians (or Campbellites) held a meeting here last winter, and organized a church of about forty members; but they cannot hold prayer meeting, there is little difference in those that belong and those that do not. I attended their meetings and took notes of all the most important discourses; and during the meeting Elder Johnson asked me to debate the Sabbath question with Elder Landon. I told him I would; so shortly after I received a note from Elder Landon. It was read publicly at meeting, asking me to affirm that the Jewish Sabbath was binding on all Christians as it was on the Jews, he would affirm that the first day of the week was the Lord's day, and Christian Sabbath. To this I objected, and returned him the following: The law of God, known as the ten commandments, is the rule of righteousness, and the violation of it is sin. I affirm, he deny; and asked him to affirm the following: The first day of the week is the Lord's day; and to pursue the ordinary business of life on it is sin. This he retained till he came down to his regular appointment, and then said he came prepared to discuss his first question; but I told him that if he would accept the questions as I had proposed them, we would discuss it. He then concluded to leave it to the brethren to see if they wanted to hear it, and they voted to have a discussion. He would not discuss my question, he said, for it was not sufficiently explicit. I then submitted the following: The Sabbath of the commands is morally binding on all men. He flew from this, and wanted me to affirm it as a positive law, and introduce into it the perpetuity of the law of Moses. I then saw plainly that he was afraid, and asked him if he would let an infidel who lived here get up the question, as he was a fine man, and of good ability, and could get it up so neither could have the advantage. To this he would not agree, but backed square down, and has not spoken of it since, though he comes every four weeks to preach for us. I think there are none of his church but what see that he knows that his grounds are untenable.

Oh how I wish some of our preachers could come here and hold a series of meetings: I think there might be some good done, as there seems to be some honest ones who would hear the truth. I long for the time when our Lord will come, and the greatness of the kingdom under the whole heaven will be given to the saints of the Most High. Will it not be a happy change? care and anxiety all will be passed forever! No more sorrow, pain, nor sickness! May it soon come! When I look around and see the signs of the times, the prospect of the Jews return, the desolation of the papal church, and the worldliness of the Protestant church, all go to fill up the prophetic history of the world. Oh that I, with all God's honest children, may be ready to meet him in peace is my prayer. Your brother,

C. M. HOLLAND.

Taberville, Mo.

FAITH is the blessed tree which produces the noble and the divine fruits of wisdom, virtue, and true felicity. But it is of so fine and delicate a nature, that it will not grow and thrive in the cold and barren soil of man's heart without his incessant care and industry.

SOPHISTRY is like a window curtain,—it pleases as an ornament, but its true use is to keep out the light.

ADVENT AND SABBATH ADVOCATE.
MARION, IOWA, THIRD-DAY, MAY 28, 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.

We have been anxious to supply our office with tracts and books on the different points of our faith, and have not as yet been able to accomplish much in that direction. We must have a more extensive cooperation. With books and tracts our cause could be advanced to better advantage. We propose to any friend of the cause that if they will send us means to aid in this work that they shall be furnished with books and tracts so published to the amount of the means furnished by them, if they so desire, which they can dispose of or distribute as they may choose. We hope to be aided in this direction, and we will endeavor to supply you with a want we greatly feel.

BRO. C. M. Holland writes from Taberville, St Clair Co., Mo.: "I would be glad to entertain any of the brethren who may pass this way, and also to correspond with any who may think of emigrating, as we live in a good country. I will give what information I can as to land and productions, and any thing they may wish to know, as far as in my power.

"THE Three Angels' Messages" of Rev. 14: 6-11, a tract of 35 pages, by J. R. Goodenough, is now ready. Price 5 cents.

It seems that some of the petty German States are in the habit of pardoning criminals upon receiving a pledge that they will depart for the United States and never return. Most European powers, it is said, have indulged the same easy method of getting rid of criminals. No wonder we have a superabundance of crime.

WORLDLY CONFORMITY. — Dr. James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count upon the profligate children of pious parents, and even ministers. The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity.

The Oldest Inhabitants—More Testimony as to whence they Came,

THE latest intelligence, says *Appleton's Journal* from our Pacific coast, reports that a Japanese junk had come ashore on one of the islands of Alaska, with three living Japanese on board. The vessel had been disabled in a storm off Japan, and had drifted two thousand five hundred miles in nine months, twenty-three of the crew perishing from hunger and exposure. This striking occurrence is by no means unparalleled.

Just forty years ago, a Japanese vessel, with living men on board, came ashore near the mouth of the Columbia river in Oregon. It had a cargo of rice, and the crew consequently had enough to eat, though their only drink was water from occasional rains. Such occurrences assist greatly in explaining how America was peopled—a question very perplexing to our ancestors, though late geographical and ethnological

researches show clearly that there is really very little mystery about it.

The Japanese are evidently of the same race with our Indians, their language being, to some extent, similar to those of our Western tribes; and it is not at all unlikely that, during the thousands of years to which Japanese history goes back, many vessels may have floated from their shores to ours, bearing living persons of both sexes. But, even if it were impossible for them to cross the ocean, it is certain that Asiatics could easily make their way to America across Behring's straits, or by the Aleutian Islands, the distances between which would be an easy voyage for a canoe.

Ten or twelve years ago the Appletons published an account of a voyage down the Amoor, by Peter McDonough Collins, the first American who ever descended that river. In his journal he constantly spoke of the wild tribes on its banks as "Indians." We remember asking him at that time why he called them such, and he replied, "Because they are Indians." He was familiar by long personal observation, with the tribes in Oregon and California, and he declared that he could see no material difference between them and the tribes on the Amoor. He is a man of plain common sense, with a mind not obfuscated by ethnological or antiquarian studies; and the idea had apparently never entered his head that the Amoor tribes were not Indians. Their appearance, their mode of life, and the lodges in which they dwelt, he said, were all similar to those of the natives of Oregon. Their language, also, seemed to him very much the same, though, of course, he had no critical knowledge of their dialects. Taking this resemblance for granted, therefore, and there being no great difficulty in crossing the ocean by way of the Aleutian Islands, even in canoes, there is no longer any mystery about the peopling of America.—*Nashua (N. H.) Gazette.*

HOW TO ENJOY LIFE.—It is wonderful to what an extent people believe happiness depends on not being obliged to labor. Honest, hearty, contented labor, is the only source of happiness, as well as the only guarantee of life. The gloom of misanthropy is not only a great destroyer of happiness we might have, but it tends to destroy life itself. Idleness and luxury produce premature decay much faster than many trades regarded as the most exhaustive and fatal to longevity. Labor in general, instead of shortening the term of life, actually increases it. It is the lack of occupation that annually destroys so many of the wealthy, who, having nothing to do, play the part of drones, and like them, make a speedy exit, while the busy bee fills out its day in usefulness and honor.

Appointments.

THERE will be a Conference of the brethren in Mich., at Waverly, VanBuren Co., commencing Friday evening, June 21st, and lasting over Sabbath and First-day. We hope to see a general attendance of all who love God and are interested in his cause. JAMES WATKINS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

MRS. A. BELL: Your paper has been regularly sent to Bloomingdale Center.

In ADVOCATE No. 22 a receipt was given to W. H. Skinner which should have been to W. H. Shriner.

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.

I. N. Kramer \$1.50 vii-1. Mrs. M. A. Harris \$1.50 vii-8. J. R. Goodenough for W. Bowen 75 cts. vi-22. Jasper Ogle for Wm. Ogle, W. C. Bobbett, and W. Peterson, 50 cts each 1 year vii-23. E. G. Branch 50 cts vii-1. H. S. Case 50 cts vii-19. J. T. Calicott \$1.00 vii-8. S. C. Hancock for Mrs. Emma N. Proctor and Mrs. Jesse Bradley 50 cts each 1 year vii-23. Mrs. A. Bell 50 cts vii-1. Geo. Mackey \$1.50 vii-24.

Received on Donation to Association.

A Friend \$10.00

To Publish Tracts.

Sundry friends to publish tracts on our faith \$10.00

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 Gillilan 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.