

Advent and Sabbath Advocate.

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

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

S. D. Adventists Vision Fanaticism.

JACOB BRINKERHOFF.

OF date of July 17, 1883, we issued an ADVOCATE EXTRA, devoted to the subject of exposing a fanaticism among Seventh Day Adventists, a body of Sabbath keeping Adventists, which fanaticism, that of claiming infallibility for the visions and testimonies of Mrs. White, and the church ruling they have made

on of discord, and division, among Sabbath keeping Adventists, who might otherwise be a harmonious body, instead of being divided, and many driven into infidelity. In our EXTRA we set forth many reasons against the divine inspiration of Mrs. White, and showed much of the evil working of the system they have built upon those visions.

The office of the *Review and Herald* issued a "Supplement" in reply, Aug. 14, in which they attempted to answer some of our charges against the visions, paying no attention to many of the important ones, evading some so as to give their readers to suppose that our objections to them! and to their work are only trifling or of small consequence; and, as their course has always been on that subject, just as we heard it twenty years ago, to assail the personal character of every one who took a public position against the visions and those who were upholding them. So in this Supplement they have made it a point to speak evil of the writers in the ADVOCATE EXTRA, and to represent us as opposing them with malicious intent; saying that our highest aim is to tear down their work, and to speak evil of Mrs. White. But our record is before the world, and those who know us at all know better. The evidences of divine truth are first, and to show up conflicting error is secondary; and the fanaticism among S. D. Adventists is the deepest error that the commandments of God and the faith of Jesus has to contend with. We have had no disrespect to say of Mrs. White, further than she is engaged in a work of deception, and although Editor Smith says it will be difficult to make their people believe she is a wilful deceiver, we will present a few facts in the matter, and let the readers draw their own conclusions.

To show why those visions of Mrs. White are not what is claimed for them, is not a

warfare against her and her family, as those vision supporters claim; it is an effort to free divine truth from human fanaticism, and to do this we present evidence why Mrs. White's visions are only human, because they have taught error, contradicting themselves and the Bible, and so unmistakably bear the marks of human weakness that any unprejudiced person can easily see it. The evidence we presented in our EXTRA is before the people. The *Review Supplement* will have done good and assisted us in our work, for it has published to their people the fact that we, who oppose their inspiration, have been publishing a paper at Marion, Iowa, for at least 17 years, a fact which some of their leaders have denied, although they must have known to the contrary; and since the issue of their Supplement many of their people have sent to the office to see, not only a copy of the *Advocate Extra*, but specimen copies of its regular issue; and thus we trust good will come to the cause of truth.

We are well able to answer every charge against us made in the Supplement, and will take them up in order.

ELD. WAGGONER'S CHARGE.

that the editor of the *Advocate* changed a correspondent's letter so as to make him say what he did not say, is simply a strained construction of his own to make out a personal case against me. The letter of Bro. Davis, of San Francisco, stated that a vision given to Bro. Stockton was not true, and Bro. Davis being a poor writer and making poor connection of his statements, he made it appear that Bro. Stockton said it was not true. The error was in the statement that Bro. Stockton said so, which we are told he denied. Our "confession of changing the letter" which Eld. Waggoner makes so much of, was a statement of the error, without clearly stating how it came about. Any editor would endeavor to have the language of his paper appear in good connection, and this is how that mistake came, which has made me liable to the calumny of those who can think no good of any who oppose them in foisting the visions of Mrs. White upon the church. And if Eld. Waggoner would exercise the same charity in this case that he wants others to exercise towards Eld. White for omitting portions of Mrs. White's visions from "The Word to the Little Flock," in his republication of it, he would not be so ready to accuse me of "perverting other people's language." He says of Eld. White "It is always just and right to inquire into a persons motives for an action before we condemn him." He has failed to do what he wished done for his side of the question, and the reader can judge on the merits of the case.

THE SHUT DOOR ERROR.

In this Supplement Eld. Waggoner denies that the leading ministers of the denomination ever believed that the door of mercy for sinners was closed in 1844. This is altogether a new denial, for heretofore the effort to save the visions of Mrs. White on this gross error has been that while the ministers believed it she

did not, or her visions did not teach it. Now here is Waggoner against the other ministers, including the late Eld. White. And every one who knows the history of the Adventists at that early date, Sabbath keepers as well as First day Adventists, know that the ministers and people all believed it for several years; their ministers preached it and wrote it, and the visions taught it, for they always taught what had been first brought out by the ministers of the denomination. In this paper is a statement from Eld. G. Cranmer, of personal testimony, and Bro. H. E. Carver, in his pamphlet, states the same concerning his experience, that they both were believers with the rest, that the door of mercy was closed against sinners in 1844.

Waggoner denies that our extract from the *Review and Herald*, Vol. 18, No. 3, June 11, 1861, quoting a Conference address statement that

"Our views of the work before us were mostly vague and indefinite, some still retaining the ideas adopted by the body of Advent believers in 1844, with Wm. Miller at their head, that our work for the world was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed that one of our number was nearly refused the message, the individual preaching it saying that he was not in the way of his salvation because he was not in the way to move."

had reference "to any S. D. A. preacher, but to some who professed to be of us." Now just let us look at a few facts, as we find them in their own publications. Eld. James White was the publisher of all, or nearly all, of their early writings. The statement, which we have quoted, says "that the body of Adventists, with Wm. Miller at their head," believed in the shut door error, that their "work for the world was finished, and that the message was confined to those of the original advent faith." Now we will introduce a statement from the *Advent Review*, Vol. 1, No. 1, p. 1, published in 1850, which bears the name of James White, with four others, as Publishing Committee, as follows:

"In reviewing the past, we shall quote largely from the writings of the leaders of the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have left the original faith."

Then on p. 8 of Vol. 1, No. 1, an extract is published from Wm. Miller in which a paragraph occurs as follows:

"We have done our work in warning sinners and in trying to awaken a formal church. God in his providence has shut the door; we can only stir one another up to be patient, and be diligent to make our calling and election sure. We are now living in the time specified by Malachi 3: 18, also Daniel 12: 10; Rev. 22: 10-12. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it. And never since the days of the apostles has there been such a division line

drawn, as was drawn about the 10th or 23d day of the 7th Jewish month."

Bear in mind that this, with other quotations we shall make, is to show the position "we now occupy," in 1850; so they endorsed Wm. Miller's views of the shut door, whatever that was, and we present that, too. Mr. Miller further says: "But you ask, why I do not show whether the probation of sinners is ended." Then he labors to prove that before the end of the world a space of time would occur in which the people of God must be "purified, made white, and tried," and that they were in that time, and he concludes by saying, "I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month, 1844." This is definite. Mr. Miller is also quoted on p. 10: "I have not seen a genuine conversion since; a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come." In Vol. 1, No. 2, a letter from W. G. Brown is quoted, in which he says: "We closed up our work with the world, some time ago; this is my conviction." On page 14, of same number, in "Our Four East," signed "W," he says of the church at N. Paris, Me., "We left them all firm in the Sabbath and shut door, rejoicing in the hope of soon being gathered, with all the little flock, to the saints' final repose."

Now these are sufficient extracts to show that one of the early ministers of the S. D. Adventists, believed the shut door; yes two of them, for J. W. Rhodes, was also, one of that Publishing Committee who published those letters to endorse the sentiments, and Wm. Miller's meaning of the shut door is defined. Arguments in favor of the door of mercy closed, and probation past. It was the legitimate outcome of their views of the parable of the ten virgins in Mathew 25. In all their references to "the shut door" there is nothing said about "an open door" that came in afterward. And when they embraced their views on the Sanctuary from Eld. O. R. J. Crozier, and took the position that the door that was shut was the outer door of the Sanctuary, in heaven, and a door was opened from the outer apartment to the inner, or most holy, the shut door still remained shut and excluded sinners, for, according to their views none could be saved but those whose names were borne into the inner apartment of the heavenly sanctuary, on the breastplate of Jesus, the high priest, which is the legitimate outcome of their sanctuary theory; and as their theory says this was done in 1844, hence their position was that there was no salvation for sinners after that. And when they embraced the Bible Sabbath they called "the shut door and the commandments of God" "the present truth", as see p. 44, Advent Review, Vol. 1, No. 3, where it is also said that "the testimony to the world was bound up in 1844, and since that time is the sealing of the law of God upon the disciples who hold fast the testimony." Their shut door was the outer apartment of the heavenly sanctuary, and the open one was the door from the outer apartment to the inner, and only for the benefit of those who had gained admission to the outer apartment, through Jesus as high priest while there; hence the door remained shut against sinners. The view was absurd and partly abandoned; but it is too plain in all their early writings to be denied that they taught it.

Here is the testimony of Eld. Joseph Bates on the subject, on page 21, of 'Word to the Little Flock,' published by Eld. James White, in 1847. In speaking of the visions, he says:

"I believe the work is of God, and is given to comfort and strengthen his scattered, torn, and peeled people, since the closing up of our work for the world in October, 1844."

What is this but the closing of the door of mercy against sinners?

Eld. White in his work on 'The Sanctuary, 2800 days, and shut door,' says:

"When we came up to that point of time (10th of seventh month, '44, all our sympathy, burden, and prayers for sinners ceased, and the unanimous feeling and testimony was that our work was finished forever."

In 'Present Truth,' Vol. 1, No. 10, he also says: "At that time the midnight cry was given, the work for the world was closed up, and Jesus passed into the most holy place."

Now with these facts how can Eld. Waggoner say "with positiveness that such was not the belief of the leaders, nor of any leading or ministerial brother of the S. D. Adventists"? And none of these statements which we have quoted have anything to say about an open door. This is not the only thing in which, in that Supplement, he stands opposed to others of his denomination, as we will show. His is a desperate effort to save the visions from an evident error, in their early history, which is fatal to their claim to divine inspiration. And when they took up the open door theory it was not the door which they taught had been closed that was opened, but an open door for "God's people," who were then "being tested on the Sabbath question," as Eld. Waggoner quotes from a vision on page 1, of the Supplement. His reference to Eld. Bates' report corresponds with our extracts; that "the seventh day Sabbath and shut door" went together. He also says that he was the individual who "was nearly used the message, the iniquity present, the message having done, of the possibility of his salvation because he was not in the '44 move;" and then, he says, "not one of the leaders or ministers expressed any doubt on the subject."

That the early visions of Mrs. W. taught the shut door error, just as the rest of them believed at that time, is readily seen from reading them. See our pamphlets on the subject. In her first vision, published in 1847, in a pamphlet called a 'Word to the Little Flock,' on p. 9, she says: "It was just as impossible for them, [those who gave up their faith in the '44 movement] to get on the path again and go to the city, as all the wicked world which God had rejected." In the Camden vision she says that "the wicked world is rejected," and that we should "not pray for the wicked world whom God had rejected, for the wicked cannot be benefited by our prayers now." And in her vision of False Reformations which they have republished, she says, she "looked for the travail of soul for sinners as used to be, but could not see it, for the time for their salvation is past;" this language Eld. Smith admits, does teach what we claim it does, but still claims that it meant the ministers who were carrying on the revivals, and she says so too. Can not the Lord tell what he means without the aid of Eld. Smith, and the person through whom he speaks? Now, who is belittling the visions? Why, those who claim they mean something else than what they say. She says she is as "dependant on the Holy Spirit in writing a vision as in seeing it;" then why not let it mean just what it says? Are not they who "turn and twist" them to mean something else striking against God, and thus sinning against the Holy Ghost? Who, before just judges, would stand condemned on this point? Oh to what absurd inconsistencies will people go to sustain a tottering point which is so essential to their theory!

We have shown that the leading ministers of S. D. Adventists believed in the shut door doctrine, and that meant that salvation for sinners closed in 1844, although J. H. Waggoner does contradict it. Why not, as other Adventists, acknowledge their error? Because it would be fatal to the claim of Mrs. White to divine inspiration, for well they know her visions uphold it.

ON SUPPRESSION.

Bro. Long treats in another place of this subject. Elder Waggoner says that nothing ought to have been omitted, and the publisher who made the omissions is dead, and we cannot tell his motives. The object accomplished shows the reason for it, and that was that those portions teaching the shut door error might not appear. And since Eld. Butler has found other and earlier writings of Mrs. W. since the republication of her Early Writings, and since he wrote his article in the 'Review' of Dec. 26, 1882, in which he calls us guilty of "lying insinuations," because we called attention to them, ought he not to offer an apology to those to whom he used such terrific language? more especially when he said, "These were the very first of the published writings of Sister White," when they were not, or only parts of them. And strange indeed if he had to go to some aged individual who was in the '44 move, to inquire if these writings sounded familiar; and to write "to Bro. Andrews, and talk with others 'longer in the truth,' to find that he "was mistaken," when Mrs. White was on hand herself, who would be supposed to know about her earliest visions and publications. Has Eld. Butler confidence in Mrs. White? if so, why not ask her of these Early Writings were "made under the author's own eye." Will anybody believe her a deceiver? Will they, Eld. Smith?

THE DRESS QUESTION

has always been a source of trouble among them, and when Mrs. White led out with a short dress, it had to be afterwards abandoned, although it was divinely directed. And because the people would not wear it, and the prophetess herself did not wear it, she comes out with a new style purporting to be from the Lord too. We have given this as an instance of the foolishness of their inspiration. Eld. Butler tries to break the force of our argument on this question by citing a few examples from the Bible, where he says "the Lord does accommodate his requirements to peoples ways." One was the Israelites lusting for flesh-meats in the wilderness, when the Lord allowed them to have it contrary to his wish, that they should eat manna instead. Why, Eld. Butler, surely you could not be in earnest when you referred us to this case! Were the S. D. Adventist sisters clamoring for a dress reform? was it not rather in an opposite direction—to dress like the world? The Israelites, when they got their desire in flesh-meats, suffered from the wrath of the Lord, and many were destroyed. Eld. Butler, is a like calamity to be received by your S. D. A. sisters, your prophetess included? Carry out your reasoning to its legitimate conclusion. Your other cases are just the same. Every one of them will turn around and slay you.

When God's purpose changed with regard to them entering immediately into Canaan, but instead had them wander 40 years in the wilderness, it was for their destruction. Is Eld. Butler ready to admit that the same result is to follow the changing of God's purpose with regard to his giving them a new style of dress reform? We would advise him to be a little

mere "astute" before he writes for their next 'Supplement.' But he says God's "standard of purity and right is ever the same, but in matters like eating, drinking, and dressing, . . . he has permitted that to be done which was not really for their best good, rather than force the people to do that which they were wholly unwilling to do." God never forces people to do that which they are wholly unwilling to do. But after all this, we maintain that disobedience, murmuring and rebellion against God is just the same whether in eating, dressing, or Sabbath breaking. To prove this we need only refer the reader to Numb. 11: 33, "And while the flesh was yet between their teeth, the wrath of the Lord was kindled against them, and the Lord smote the people with a very great plague," and "there they buried the people that lusted." See also chapt. 12: 28-37. If Elder B. can find in the Book of God any more speedy retribution for sin than this, let him produce it; and yet it is among those things he would have us believe of a secondary nature—"eating, drinking, and dressing." Are we to believe that S. D. Adventists are to have the benefits of these instances where the Lord changes his purpose with his people? Surely Eld. B. makes S. D. A. out far worse than we make them. What next?

So in regard to the Israelites having a king, the people clamored for a king, and when the Lord allowed them to have one it was not for their good, and it brought more suffering. He might have quoted many more such as these. For instance, when the Israelites entered Canaan it was God's purpose that they should remain there, but on account of their sins they were carried to Babylon; and afterward scattered among the heathen and driven from their own land. It was God's purpose too that mankind should be holy and happy, but many of them chose their own way, and in the end will receive the wages of their sin which is death. Truly you are helping people to see those visions in their true light of human vagary. And the last effort in this respect surpasses all that have gone before it.

ELDER BUTLER IGNORING OTHERS.

It has always been the plan of the visionists to ignore everybody and everything else who are engaged in the work of Sabbath Reform and the proclamation of the Lord's coming, and this appears largely in the 'Supplement,' chiefly so from Eld. Butler. This is so apparent that, to unprejudiced people, he does more against his cause than for it; and just so with their disagreement about the visions. Elder Waggoner and Mrs. White would have them equal in all respects to the word of God, and because Eld. Smith cannot be induced to take the same position she accuses him of calling them only human. Eld. W. says nothing ought to be omitted, Eld. Littlejohn says she has the right to say what shall be omitted. Is not the house divided against itself?

While ignoring others and making light of their work, Eld. Butler, take heed, while you stand, lest you fall. While we have economized, and so kept up our work, how does it contrast with the 'Review' publishing office, with an indebtedness of \$65,000? The publisher of the ADVOCATE owes no man a cent; in this he has taken the apostle Paul's advice; the paper has gone on from a semi-monthly to a weekly, has enlarged its size, and is printed with new type, a part of which was never used till on this No. of the ADVOCATE and its EXTRA, and in a comfortable building, with the advantage of being near that valuable "garden." This is the way Eld. Butler speaks of the S. D. Baptists:

"Our Seventh Day Baptist brethren also greatly commiserate us because of the visions; yet they have a large amount of wealth, an educated and talented ministry, and stand as a very respectable people before the world, and are not disgraced by visions. How is it that they are practically making no advancement or increase with such great advantages? We leave them to answer. Well, we are thankful that with all our unworthiness, the Lord mercifully gives us light from heaven. We prosper when we follow it, for then God blesses us."

To which they offer this "Briefest Reply."

"I tender the briefest reply, namely, that Seventh Day Baptists are averse to nursing so formidable a trouble as the 'visions' and while they 'are not' as yet 'disgraced' by them, they feel that they are no credit to the Sabbath cause. It would be interesting to know whether the columns of the Review would be opened to answers on the 'visions' question from Seventh Day Baptists."

ONE OF "THEM."

Being "graced" with visions, which subject they present but one side of in their paper, they love to exalt themselves over their attainments. Eld. Butler says the S. D. Baptists are making no advancement with all their advantages; but they have two colleges besides an academy, have a large publishing house and Sabbath Tract Society. In the six years from 1876 to 1882 their statistics show an increase of 582 communicants, and this represents but about $\frac{1}{3}$ of their actual increase. In those six years the increase of the receipts of their publishing work and Tract Society was \$6769.45, and a larger increase this year. In the last 18 months they have distributed more reading matter than ever before. Take these statistics in connection with their China Mission, in which they sustain at least two active missionaries, and we leave the reader even if they have no visions.

VISIONS A TEST OF FELLOWSHIP.

In the Supplement Eld. Butler says they do not make the visions a test of fellowship. But take the history of anyone of their churches and the fact that they do and have stands as a matter of fact. Let an individual say the visions may be true, and read only such of Mrs. White's works as they have republished, and have little or nothing to say about them, and he will be fellowshipped. But let him say he does not believe them, and give his reasons for it, and he will find himself cut off from the sympathy of the church, and will be driven out of the church by the course pursued toward him, or by the charge of apostasy. We may state a few things we know for ourselves. Previous to 1860 there were some flourishing churches in Iowa, organized on the "commandments of God and the faith of Jesus." In that year came forth the mandate from headquarters to reorganize on the testimonies of Mrs. White, and at Marion, Iowa, a membership of about 60, who had lived in peace and harmony, were equally divided, and have maintained separate organizations and standing ever since, the vision party at present consisting only of a very small membership. At Knoxville, Iowa there was a like division; at Fairfield also. The only cause for reorganization was the visions, and they were the separating line. The same was true of other churches, but we are only giving instances of what we personally know. At Pilot Grove, Iowa, persons have been asked, when presenting themselves for membership, if they believed the visions. And at Marion an individual was refused baptism because, on being asked if he believed the visions, said that he did not. In the spring of 1883 the church at Ballards Falls, Kansas, consisting of 40 members, was wrought up by Elders Enoch and Cook to

disfellowship its non believing members, and have retained but a third of the original membership. The resolution on which the church was divided reads as follows, and the reader can judge if the visions were made a test of fellowship:

"We, the members of the Ballards Falls Church of Seventh day Adventists, believing with the body of S. D. Adventists at large that God is speaking to us directly in these last days through the Spirit of Prophecy, and that in proportion as we heed said instructions we prosper, and as we disregard them we fall under condemnation; and believing that those who oppose and fight said Testimonies are fighting against God, and tearing down the work God has called us out to build up; therefore, be it resolved, that we, the Ballards Falls Church of S. D. Adventists, fully endorse said Testimonies of Mrs. E. G. White, and that we desire a complete and entire separation from the party that are fighting them, and that we have no fellowship whatever with them in their work."

Why do they thus divide and distract their churches? Do they like such fruits of the visions? These are the fruits of the visions, and the personal character and spirituality of her writings are not the fruits of the visions. Are they a test in Battle Creek? About 10 years ago that church was in such rebellion that it was a very difficult thing to get a new organization started, and a pledge was drawn up and held so sacred as to be cased in a box attached to the pulpit, in which the signers pledge themselves "to stand by and to stay up the hands of those who are called to lead out and bear responsibilities in the cause." "We acknowledge our troubles have arisen principally from our failure to heed the testimonies to the church, and we pledge ourselves to study carefully the testimonies, and do not finally separate ourselves in regard to their teaching."

"We pledge ourselves to cherish their spirit, and frown down everything of an opposite nature." And "whenever we fail to carry out this pledge, we pledge ourselves further, to relieve the cause from our presence by removing from the place." Why say they don't make the visions a test of fellowship when they do make them the strongest kind of a test. Mrs. White says, in Experience and Views, of 1851 p.17: "I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers, and that the Sabbath is the great question to unite the hearts of God's dear waiting saints." But now they have added a new separating wall to enclose the true Israel of God (?), and that is, the visions of Mrs. White.

We have not classed Mrs. White with Mahomet, Swedenborg, Joe Smith, and A. J. Davis, but we say that her peculiar manifestations are of the same character with theirs, a human inspiration pretending to be divine and perpetrated upon the church for wealth and power. As for Elder Smith not believing the visions, it was Mrs. White who said so, in the Battle Creek testimony, which we called attention to; and let their controversy on that matter be with her, and not us. How many times they have belittled her and her work while trying to defend their fanaticism! Were Eld. Smith's opinion on the visions taken as to how they should be esteemed, and let every body else exercise their freedom of opinion in the matter, all this trouble of dividing churches would have been saved. How much freedom would an individual have in a church where the rest are extolling their "Gift" to the highest and he dare not say he don't believe it, and dare not say why? In the story about Bro. Daniels and the visions, a mistake occurred in the person, as he shows, and he also says that she mistook him for the person at fault, and says "she had, as she supposed, the best of reasons for believing her informant had told her the truth." Now this is just like the rest of her supernatural knowledge, she had an informant, who this time was mistaken in the person. How wonderful is their "gift," and of priceless value to them!

What Produces Blindness?

J. S. GREEN.

In the efforts of visionists to show that they are right in their position that Mrs. White is infallible, and that we are wrong in asserting that she is not infallible, it will be noticed that they dwell largely upon our blindness, or being in darkness, as they call it, never once suspecting that blindness had befallen them. Whose position, condition and surroundings are such as will most likely produce blindness? They tell us our cause is mostly sustained and supported by such as were unfit for a place among them; that the vision cause has become rich and numerically strong, while the anti-vision party are poor, small in numbers, quite insignificant indeed.

Who were blinded in Christ's time? The priests that had wealth, position, and influence, or the humble, poor and despised disciples of Jesus, who had nothing but the truth to induce them to become disciples of Jesus, who had not where to lay his head, with no lucrative positions to parcel out to his followers, while the priests were holding, controlling and parceling out positions of trust, influence, and affluence. By reason of those influences the priests and their beneficial associates were blinded so that they could not or did not see the truth; hence Jesus said they knew not what they were doing; blinded by the worldly benefits of their positions. The high priest Ananias led off in persecuting Christians, yet he quite as frequently as our priests expatiated in the temple of the Lord on the law and the prophets. Remove those priestly benefits, and they might have seen the truth, and abandoned their opposition to Christianity. Remove those priestly or ministerial benefits from Eld. Butler, Waggoner, and others, and there might be some chance to save them from the baneful influences of the false dogma of the infallibility of Mrs. E. G. White.

Who is so dull that they do not know perfectly well that if Prof. McLearn had supported the testimonies, that he would be holding his position in our College to-day? Some one who either willingly or corruptly figures favorable to the visions will be made president of the College. They will hardly trust one who has not defined his position favorable to the testimonies, to preside over our College. In this way a premium is offered to corruptly favor this dogma. No inducements offered to those who oppose this dogma of Mrs. White's infallibility; but on the contrary, all such are stigmatized as opposing the truth, opposing spiritual gifts; as being in blindness, darkness, Marionites, apostates, &c. We ask again, Who is bribed, or blinded through bribes?

If those S. D. Adventists who are publicly opposing the dogma of Mrs. White's infallibility had the possession and control of our Publishing Association and leading positions, and the holding of those positions depended largely on their opposition to the visions, there might be some propriety in charging such as being in blindness, darkness, apostates, &c. The inducements to become apostates are mostly on the other side.

Once upon a time Mrs. White and a few select ones visited our Sanitarium, and prayed for the recovery of the sick man Carlstedt, declaring that the Lord was present with his restoring power to raise Carlstedt, whose sickness, she said "was not unto death, but to the glory of the Son of God." Yet notwithstanding this flippant declaration of Mrs. White, poor Carlstedt was never restored,

but on the contrary very soon died. This was one of the many cases that she missed her guess; how those brethren that witnessed the foregoing declarations of Mrs. W., and the soon death of the sick man, can still endorse Sr. W's claims of being infallible, is surpassingly strange, and very unreasonable; such persons must be blinded by reason of their comfortable position or some other cause. The actions and spirit of the trustees manifested toward Prof. McLearn during the last half of the year he was in our College, was a remarkable exhibition of the blinding influence of Mrs. W.'s testimonies; just as soon as it was known that Prof. McLearn and some others were not making any effort to perpetuate Mrs. W.'s so-called testimonies, in pursuance of her influence, all of the trustees except Eld. Smith appeared to be willing to take the most unchristian and unreasonable positions to accomplish their designs; assuming that they had power to do as they pleased, that the Prof. had no rights in the premises, and when the Prof. asserted his right to finish out the year in accordance with the contract, they pretended to be very indignant that the Prof. would assume any rights, and in that way defeat their attempts to perpetuate the testimonies. From that time till the close of the year, all the trustees except Eld. Smith abandoned all control of the College, refused to take part in the commencement exercises, leaving Eld. Smith and the Faculty to manage the whole business. The result was peace, harmony, quiet and advancement in the knowledge of the truth.

Before the school year closed, the trustees served a written notice on Prof. McLearn to leave the house in which he and his family

the Board of trustees expressed a surprise that McLearn had found a house in Battle Creek to move in. These members of the school Board we presume had signed the Battle Creek Pledge, one clause of which requires any member to leave B. C. at any time Mrs. W. may think best. Some Adventists were then living in B. C. who had not signed this bond of despotism, so Bro. McLearn and family were not at once driven out of the place. The trustees did all in their power rightfully or wrongfully to deprive Prof. McLearn of his position in the College before the expiration of the year.

Nothing but the righteous rule of law which requires the assent of all the parties to a contract before it can be rescinded saved the Prof. from being turned out in mid-winter. If Eld. Butler knew how ridiculous his position appears to those who are not priestly blinded, in his pretense that the trustees in kindness to Prof. McLearn failed to exercise their authority, we think he would shrink away from the public view. They even refused to pay the Prof. his salary until suit was brought against them for its recovery.

BLIND ZEAL,

J. H. WAGGONER says, in one of his sophistical articles in the 'Review Supplement,' in speaking of me, "A little knowledge with his blind zeal might save him from making many false statements which he is so free to make now." This assertion is made to enforce his false criticism on my language, wherein I said, "He is one of those old tried Adventists, who, under the lead of the visions of Mrs. White, believed that their work for sinners ceased in 1844; while under that delusion, he used to travel hundreds of miles to see and encourage those of the same faith." He says in writing

of himself, "I was not an Adventist until 1851." Again he says, "I did not know that anybody ever believed that the work for sinners ended in 1844. I never saw a preacher of any kind who believed it." If all this is true some may ask, Why did you charge the Elder with following Mrs. White in that error? The reader will please notice that he does not deny the charge, which was that under the lead of Mrs. W. he believed their work for sinners ended in 1844. Now what does he deny? First, He did not know anybody ever believed that their work for sinners ended in 1844. Second, Never saw a preacher of any kind who believed it; and in all his travels he never met with a person who believed it. He never once denies our charge, "That, under the lead of Mrs. White he believed it;" tells about other people's belief, but not a word as to his own. This perhaps is enough on this point, but let us examine further, and see if, in his zeal to rid himself of the force of our charge he has not willfully mis-stated things. He says, "I never saw a preacher of any kind who believed it." In the 'Review' of June 9th, 1851, Eld. White wrote, "Jesus, therefore, on the tenth day of the seventh month, 1844, at the end of the 2300 days, having closed his mediation for all the world, must pass into the most holy place." Did Waggoner ever see Eld. White? Falsehood No. 1.

Again he says, "In all my travels I never met with a person who believed it." Again Eld. White in 1851, said, "At the seventh month 1844, we were called from the world. Previous to that we were warning the world with tears to be ready for the Lord's coming; but on that day or about that time, our labor for unbelievers rolled off from us, and an unseen hand drew us from the world." Has Waggoner "never met Eld. White in all his travels?" No. 2.

Again, "I never to my knowledge saw more than one person who believed it." How often has Waggoner seen Eld. and Mrs. White? Hear what Mrs. White said in 1849, and reconcile the matter herein if you can. "This door was not opened until the mediation of Jesus was finished in the holy place of the Sanctuary in 1844." Again: "My accompanying angel bade me look for the travail of souls for sinners as used to be. I looked, but did not see it, for [because] the time for their [sinners'] salvation is past." See Present Truth, August, 1849. Falsehood No. 3.

After Waggoner discovers that some one has shown us his sophistry, he may not be so likely to prefer charges against us when he comes East again.

Eld. Waggoner does not deny that he used to travel hundreds of miles to see and encourage those of his faith. The reason we made that statement, was that he on his return from the Rome Conference, stopped off at Battle Creek, and made a special effort to whip in the unruly members of the B. C. church to the support of the testimonies. Among other things he said that he traveled some hundred or more miles to see and encourage one of the '44 Adventists, and when he reached the place behold the man was dead. He told it with so much apparent feeling that after meeting was over we inquired of a brother how he could work himself up to such a pitch of sympathy about one he had never seen. The brother replied, Do you not know that from 1844 to 1852 our people believed that after 1844 there was no salvation for sinners? That during that time Adventists went about encouraging one another, letting the world alone. Soon after that we asked Mother Chamberlain (dear Mother) if our people ev-

er believed such a doctrine. She frankly admitted they did; we asked some others, but most of them prevaricated.

The zealous visionist sees that to admit that would too plainly indicate that Mrs. White's pretensions that the Lord was using her to keep his church out of error was but a pretense. After time had lasted so much longer than she and they thought, the dogma that Christ ended his mediation for the world in 1844 became odious; then they quietly and easily slid out of that belief. It was right and proper when they discovered this mistake to abandon it like men and Christians, not say they were never there. But if they admit the truth it would be the death blow to Mrs. White's pretended infallibility. Hence some of our leaders resort to all sorts of fallacy to make our people believe that Mrs. White never favored such a dogma. Using our church property as a medium through which to deceive our brethren in this, our church money to pay the salaries of those who spend much of their time in laboring to prove the infallibility of Mrs. White, and in various ways and means to hinder our people from discovering that Mrs. White's claim is all a deception, How long will this continue? and so hinder our church from becoming prepared for the coming of the Lord.

J. H. Waggoner in his remarks on my language about holding conference at Rome, seeks to make the false impression that we were dictating in the matter wrongfully. When the facts were that those manipulators had advertised to hold this Association Meeting at Rome, N. Y., when the laws of the state of Michigan required that such meeting should be held in the State; so we wrote Waggoner, calling his attention to the matter and the published notices were in fact changed for all three of our Battle Creek associations to be held at Battle Creek instead of Rome, and the plan concocted by the visionists to in fact do the business of our three associations in Rome, but make up the records that the business was done at Battle Creek. Then we wrote again to Waggoner asking him if it would do to reelect officers, determine all business out of the state, and then attempt to cover up that violation of the law by falsifying the records so as to appear as though it was all done in the State of Michigan. This suggestion is what he calls dictation. This is the great evil in the claimants of human infallibility; its devotees act as though it was right and proper to swear falsely, write falsely, talk falsely, even make up false entries in our College, Sanitarium, and Publishing Association records. Is this pleasing to the Lord? The prime reason or cause of making such false records was because of holding the annual meeting of our association at Rome in the State of N. Y. The reason for holding them at Rome was to put it beyond the power of any but visionists to attend those meetings, and the prime reason for keeping all within the power of visionists was to perpetuate the false dogma of Mrs. White's infallibility. So you see it all comes to the fountain head, which is the same of all this deception. No scrimping of money or means to perpetuate the doctrine that Mrs. White's so called testimonies are to govern all things.

What a pity that one of the age and ability of Waggoner would be a party to such deceptive practices, and all for the purpose of holding a leading position, that can at most be of use to him but a short time! How much better to quit such practices and become a free man. He thinks that inasmuch as no harm has befallen our institutions because of their

false records, that therefore our legal ability is of no value. We are sorry to have the Elder place so low an estimate on our knowledge of the law, but it can't be helped only in one way, and we think the Lord would frown down on us if we attempted that way. Of the two we prefer to have Waggoner frown. The Lord will surely punish the violator of his law.

SOPHISTRY AND THE "HARVEY ESTATE."

If we apply Eld. Butler's good logic to Mrs. White's testimonies it will readily be seen what it is that makes the exposure: "If one error, there may be many; if many, all may be." Apply this rule to your shut door doctrine, dress question, time of the commencement of the Sabbath, loss of your burden for sinners in 1844, &c., and a blind man ought to perceive that you are not infallible. But one says, why does all your writings dwell so much on Sr. W.'s claims. Why could she not as a reasonable person have made a simple statement as to how much money came into her hands from the Harvey estate, when a simple, plain, and kind request was made of her by a laymember? why not? All this sophistry used by those who are writing in support of the infallibility of Mrs. White, is a mere incident; the great error, the foundation for all this deception and subtlety is the false and fraudulent claim of Mrs. W.'s infallibility. This is the reason why all my writings dwell mainly on them. We have no ill feeling to gratify toward Sr. White, or any one else. It is what we deem to be a fatal hinderance to true piety that we are opposing; not opposing spiritual gifts, as the visionists would have us believe. We believe in spiritual gifts, but we do not believe that Sr. W. is infallible, neither do we believe that her sayings and edicts are as the testimony of Jesus and ought to become our rule for our faith and practice. This is the matter in dispute; we think all our people believe in spiritual gifts. Does not the Spirit of the Lord rest on others? We think it safer to apply directly to Christ. You do not say exactly No to this, but in effect you do say No, by making Sr. W.'s sayings instead of Christ's our guide.

We have given facts and figures in the Harvey estate matter specifically. Butler would have our brethren believe that we had been seeking some position in some department, or some control over the College which was denied us. We insisted that Prof. McLearn should be allowed to teach out the term for which he was employed, and so he did, in spite of the factious ruling of the trustees. This was the only matter that we sought to control; in this we aided Elder Smith what little we could, and still think that it was the Lord's will, all the rest of the trustees to the contrary notwithstanding.

Butler says he knows Bro. Kellogg's statements are correct. He, as one of the appraisers, denies the statement that Eld. W. died seized of property in Calhoun Co. of the value of \$27,188.25. If we can read figures correctly this is to a cent what the records say the appraisers returned the value of the White estate. Now who knows best, Kellogg or the records?

Eld. Butler says he thinks that our efforts for Sr. Harvey had no more effect in bringing forth that \$1000 out of the White estate than the acts of the king of the Cannibal Islands. If he so believed why did he, while acting in the interest of Mrs. W. in the premises, write such long, persuasive, and decept-

ive letters to Sr. Harvey, one of the date of July 21, 1882, written at Lake George? This letter is very lengthy and expresses his well wishes for Sr. Harvey, but the main force and labor was to persuade, threaten, or coax Sr. Harvey to take her claim against the White estate out of my hands; and then for fear he might even in this ungentlemanly and unchristian course fail to get the matter out of my hands, Mrs. Elder Butler made it convenient to have an interview with Sr. Harvey, in which she advised Sr. Harvey to take her business out of my hands. Such contemptible meanness as this we never before had practiced on us in a life of three score years.

Does Butler believe what he says? No, he don't believe it; his own acts as above referred to in writing to Sr. Harvey, and having his own wife labor for the same purpose, contradicted his words. His affirming to Kellogg's statements does not increase its weight with those who knew the facts in the case. Notice the peculiarity in Kellogg's statements, he only mentions such notes as were due; says nothing about those that were not then due. This may account for the discrepancy between his statement and Sr. Harvey's. She stated to me that Bro. Harvey was worth \$20,000 when she married him; Kellogg only about half that amount. This Kellogg says was due, and the reasonable presumption is that it bore interest. He says it was transferred Jan. 15, 1877. The donation to the foreign missions was not made by Mrs. W. out of the Harvey estate for nearly six years after that, and not till after Sr. Harvey had induced me to undertake to get her something out of the White estate. \$10,000, at 7% for 5½ years will amount to some \$13,000; from this take the \$3000.21 donated to foreign missions, and some \$9000 will remain. Kellogg says Eld. White made a donation of \$800 to the Educational Society, and \$100 to the ten thousand dollar Fund. Query: What became of that Fund? We are acquainted with a sister who put \$100 in that Fund; it would please her to know if the White family took that Fund too. Deducting all that Kellogg mentions from the \$13,000, and there is still in their hands undistributed some 7 or \$8,000 of that which Kellogg says was due, leaving out any claims that may have been transferred by Harvey to Eld. White which were not due, but may have had years to run before falling due. Will this loose and partial statement of Kellogg's be satisfactory to our people? Why not make a full and complete statement? if not, why not?

If Eld. Butler would undertake for some feeble woman to collect from me a claim of nearly six years' standing, and a claim that this feeble woman had kindly asked me for some three or more years before his undertaking, and when so asked I had refused to acknowledge, and in such a coarse, harsh and scathing manner as to completely deter this nervous, feeble woman from ever personally asking for it again; in that condition of things if he (Butler) would write me a letter stating the necessities of that intimidated woman, and asking me in respectful language to assist her some, and I would not pay the respect to answer his respectful letter; then on a further request of this intimidated woman, he would write me another letter, demanding of me the legal, as well as the moral right of this feeble woman, calling my attention to the fact of my discourtesy in refusing to answer his first letter, expressing a hope that I would give it my attention and thereby save litigation, otherwise he

would be compelled by my inaction to resort to the law. This all having been done by reason of the urgent request of this intimidated woman, and with this knowledge, having been read to her before being sealed up.

Now if after Butler had done all this, on this old claim of nearly six years' standing, I should bestir myself and send \$1000 to this subdued woman, what would be the reasonable presumption of the cause of my action? Recapitulation: Claim nearly six years standing without any action on my part during all these years except once to so scathingly refuse to pay anything as to perfectly intimidate this feeble woman, so that there was no danger of her ever personally asking for it again; thus I rest in perfect security enjoying the use of that fund for long years. But now, Butler, one who knows that the law is a rule of action prohibiting frauds, or injuries being done to the feeble, statute of limitation not quite out yet, and Butler telling me unless I do something in the premises he will have to resort to the strong arm of the law; under these circumstances I discharge \$1000, declaring and affirming that Butler's action in the premises had no more bearing on the payment of the \$1000 than the action of the king of the Cannibal Islands—who would believe me? Would not all sensible people see at once that blindness had befallen me? or else I would not presume so much on the ignorance of the readers of the *Review*. This hypothecated case is as similar to Sr. Harvey's case as can be stated, as Sr. Harvey and Mother Chamberlain will both verify if left free to tell what they know to be the truth.

Who could depose Mrs. White so long as such men as Butler and his kind are in power? We have no more hope of converting our leaders from this horrible dogma than of converting the Pope. They have too comfortable a position, too much of this world's enjoyment to yield it up, some in one way and some in another; it don't take much to satisfy some, so it is parceled out as necessity requires only. All we expect to do is to so expose this dogma that the innocent ones of our church may extricate themselves from its delusion. The deceptive practices of a few of the leaders at Battle Creek was the prime reason of our young people in the College stumbling and losing faith in Adventism. We know Butler tried hard to make us all believe that the prime cause was the want of adopting Prof. Bell's cause of discipline, still none but a few visionists take any stock in that course and papal practice. The apparent deception of Butler in the two evening addresses in his lame attempts to gratify his action and condemn Eld. Smith's action as members of the educational Board during the late College difficulties did more to demoralize the students than any one other thing that to our knowledge ever took place at Battle Creek. Deception in high places has been a fruitful cause of stumbling. Wo to such as cause those to stumble and fall. The attempt to perpetuate Mrs W.'s so-called testimonies makes it necessary to use deception. The use of deception in high places causes many to stumble and fall.

May the Lord save our young people from the demoralizing effect of this deceptive practice of Eld. Butler is my prayer.

Ann Arbor, Mich.

To the Editor of the "Advocate":

DEAR SIR: In *Review* of Aug. 28 I read in something more than a plaintive article by Mrs. White, words like these: "Work of hawks and tigers." "Envy and jealousy loose

the bloodhounds of suspicion," &c. I remember reading in the same paper that those who rejected the "visions" as from God were guilty of the sin of blasphemy against the Holy Ghost. Am I to understand that these strong words—perhaps I should say, fiery—mean you and your brethren who decline to receive the "visions?" What have you been doing? I do not recollect reading any such language in the *Advocate*. I have just read at family prayer Peter's sermon on the day of Pentecost, but I don't find such hard words used against Judas even. "Bloodhounds!" Shocking! Further on in the same article I read: "Faith and love . . . seem almost banished from the earth." Is this said because "the earth" don't believe she is inspired? Are these utterances symptomatic of the approaching dissolution of the "visions?" Still further on I read something about the dragon, and the woman, and the remnant seed or church, and I am bothered to know whether the woman is Mrs. White or not? Do explain, if you can, and so relieve

A PUZZLED READER.

The Scriptural Theory of Salvation;

OR, CHRIST'S SAVING ABILITY AS DEMONSTRATED BY THE OLD AND NEW TESTAMENTS.

A. M. COLLINS, A. M.

(Concluded.)

4th. This brings us to the only remaining department of this wonderful volume, viz., the book of Revelation. Let us inquire what purpose this peculiar and highly metaphorical book was intended to subserve. Every book has an author and every author has an object. This book was certainly written for some purpose, and it is our duty to discern, if possible, the object the inspired author had in view.

We are sometimes told that God never intended we should understand the book of Revelation, and that all efforts to divine its esoteric meaning must, in the very nature of things, prove fruitless. But if it was not intended that we should understand it, why was it written at all? What earthly object could the Lord have had in view in giving us a dark, obscure and esoteric document like this? I can not harmonize the idea that this book is beyond our comprehension with what I find in the book itself.

In the preface the author says: "Blessed is he that readeth and they that hear the words of this prophecy" (Rev. 1: 3). From this it is evident that the book was intended as a blessing to all who should hear or read its contents; but if it cannot be understood, how can it prove a blessing to any one? The purpose for which the book was written is easily derived from the character of its contents. In it we find a history of the churches of the Messiah; their struggles and conflicts; apostasies and reformations; their past, present and future; their earthly warfare and their heavenly triumphs. In this closing book we have a complete panoramic view of the reign of the Messiah, his Kingship, his Priesthood and his final and everlasting victory over all his foes.

It was written, therefore, for the encouragement and inspiration of God's faithful people. It tells us, in a style that is lofty and grand, and at the same time surpassingly beautiful, what we may expect if we are faithful unto the end. If the epistles have told us how to live, this tells us how to die; for it says: "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them" Rev. 14: 13. It describes a city, the most gorgeous and magnificent that was ever beheld by mortal eyes—a city whose walls are jasper, whose gates are pearls, and whose streets are paved with gold. This transcendently beautiful city, with its sparkling fountains and perennial tree of life, we are informed, is the final residence of the saints—the mansion which the Messiah is now preparing for his faithful children. After giving us a view of this splendid home of the blest, the Revelator says: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

Among the many hope-inspiring promises which flash out from these luminous pages, there are none more splendid and glorious than this: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (Rev. 3: 21).

In this book we have also the second coming of the Messiah most graphically described in the following language: "Behold he cometh with clouds and every eye shall see him, and they also which pierced him" (Rev. 1: 7). And again he says: "And behold I come quickly, my reward is with me, to give to every man according as his works shall be" (Rev. 22: 12).

The purpose of this book therefore, is to set before the Christian, as fully as possible, the glorious things which God has in store for the faithful; hence it says: "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2: 10).

Now let us recapitulate briefly:

1. The four gospels are devoted to the Messiahship of Jesus of Nazareth.
2. The Acts of the Apostles unfolds the doctrine of his kingship.
3. The twenty-one Epistles set forth his Divine Priesthood.
4. The book of Revelation gives, in eloquent language, a panoramic view of the divine administration of the Lord's Messiah, his reign as a king, and his official service as the great High Priest of God, and concludes with a graphic description of his second coming, when he will reward his faithful children with an abundant entrance into the royal city, and give to each a radiant crown of life.

As the Messiah he demands faith; hence, the four gospels are to give us faith.

As a King he demands obedience: hence in the Acts of the Apostles we have the King's commands.

As the great High Priest of our profession he demands faithfulness; hence, in the Epistles he expects us to hold fast the profession of our faith without wavering.

And in order that we may be stimulated to faithfulness, he gives us in the book of Revelation exceeding great and precious promises. In the four Gospels we find the facts which are to be believed.

In the Book of Acts we find the commands which are to be obeyed.

In the Epistles we find the laws which are to be observed; and in the book of Revelation we find the promises which are to be enjoyed.

Now, the logical conclusion to which we are brought by this discussion is simply this: The Messiahship, Kingship and Divine Priesthood of Jesus, being thus incontrovertibly established, his ability to save to the uttermost necessarily follows as an inevitable and irresistible conclusion. Indeed, the book of Revelation is the sequel to his saving power; for in it we find the things that shall hereafter be, clearly described, and among these the writer gives us a view of the saved in the following words:

"And after this I beheld and lo, a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb" (Rev. 7: 9).

"And they sang a new song, saying, Thou art worthy to take the book and open the seals thereof for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5: 9).

In this grand vision of the saved of all nations we have the practical demonstration of Christ's saving ability. We know that he is abundantly able to save to the uttermost all them that come unto God by him; for here is a vast multitude, which no man can number, all of whom have been rescued by his redeeming blood.

Before concluding this department of my subject, I wish to make prominent and emphasize the fact that the Old and New Testament sustain a mutually dependent reciprocal and explanatory relation to each other. It is impossible to understand the one, without the other. Not only so, but neither one can be proved true without the other, for there is between them an interdepend-

ence of testimony and evidence. So true is this, that if either one is taken away the other can not be sustained. The mutual relation of these two books is clearly brought out in this discussion. The Old Testament, as has been proven, declares that the Messiah would come at a specified time; the New Testament declares that he did come at the time indicated, and furnishes us the means for identifying him. The Old Testament declares that this Messiah was to be a king, and that he was to be exalted upon the throne of David. The New Testament shows conclusively that this promised king came to take possession of the Davidic throne. The Old Testament declared that this Messianic King was to be consecrated a priest after the order of Melchisedec; the New Testament vindicates the claims of Jesus of Nazareth to the Melchisedecan priesthood, for it declares that he was made a priest, "not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7: 16).

Therefore, the Old Testament is the prophecy and the New Testament is the fulfillment; and both together constitute a complete history of the scheme of redemption, from its first conception in the divine mind, through all its stages of development, on to its final completion and practical demonstration in the actual salvation of unnumbered millions of the human race.

No man can contemplate this magnificent system without being overwhelmed with wonder, love and praise.

II.

I now come to the second division of my subject, viz.: Whom will Christ save? This stands next in importance to the question of his ability to save. It signifies but little to me whether he can save or not, if I am not to be the recipient of that power.

By some we are told that he will save all mankind, irrespective of character or relationship; and by others, that he will save only the elect; but what saith the Scriptures? "Wherefore he is able to save them to the uttermost that come unto God by him" (Heb. 7: 25). And again: "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5: 9). From these passages of Scripture, which are remarkable for their simplicity and plainness, we learn that those "that come unto God by him," and those that obey the commandments, are entitled to the benefits of his saving power. In other words, all such place themselves by a voluntary choice within the reach of his saving power; but those who will not come unto God by him, and those who will not obey his commandments, place themselves by their own voluntary choice beyond the reach of his saving arm. He is able to save all that come and all that obey, no matter how many come or how many obey. Within these specified limits he is omniscient to save; but outside or beyond these it is not asserted that he has any saving ability whatever.

III.

I now come, in conclusion, to consider the conditions upon which this salvation may be enjoyed. The terms defined in the text are specific and simple. They are all included and comprehended in this single requirement, viz.: "Come unto God by him." To be saved, then, we must come unto God through the Messiah—the consecrated Priest of the Most High.

In the New Version this condition is expressed as follows: "Draw near unto God through him," which is undoubtedly a better translation of the original. As already seen, he has no power to save those who will not draw nigh unto God through him; or, at least, if he does possess such power, he has nowhere indicated it, or promised to exercise it. He intercedes only for those that come unto God by him; hence, these are the only ones who will enjoy the benefits of his saving grace.

It is only necessary, therefore, to ascertain what is meant by "drawing near unto God by him," in order to understand just what God would have us do to be saved.

There are two things in this requirement both of which must be specifically complied with if we expect to enjoy the divine favor.

1. We must draw nigh to God.
2. This drawing nigh must be through the Lord's Anointed,

Under the present administration of the Divine government, there is no other way to approach to God but through Jesus Christ. He possesses all authority in heaven and earth, and he declares:

"I am the way, the truth and the life: no man cometh unto the Father but by me," John 14: 6.

The Apostle Peter, in one of his discourses, also says: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved," Acts 4: 12.

We can not come to God in our own name, nor in our own righteousness, nor in the name, nor by virtue of the merit of any living, or dead saint.

Christ must be our wisdom, our righteousness, our sanctification and our redemption," See 1 Cor. 1: 30.

One of the prophetic names of the Messiah is "The Lord our righteousness." "In his day Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called, The Lord our righteousness," Jer. 23: 6.

But what are we to understand by "drawing nigh to God through Christ"? It undoubtedly implies that we must come in his name and according to his divine appointments. He has not left us to come in our own way, nor has he permitted us to devise a way for ourselves, that will suit our convenience. "Nor has he given us our choice between several ways; but, on the contrary, he has appointed a way and said unto us, Walk therein." Our duty is to seek and find the way everlasting, the highway that leadeth up to glory and to God, and having found it, we should continue therein until we come unto God, the fountain of all light and love.

But again we ask, Are there not some specific directions given us in the Scriptures instructing us how to "draw nigh unto God"? the following passage may prove helpful in this direction and serve to throw some light on the subject:

"For the law made nothing perfect, but the bringing in of a better hope did by the which we draw nigh unto God," Heb. 7: 19.

Here the law of Moses and the gospels of Christ are put in contrast, and their respective powers differentiated. From the passage we gather this thought: The law of Moses was imperfect power to bring us to God; but the gospel, being a system of perfection, by it we can draw nigh to God: Therefore, to draw nigh to God through Christ is to draw nigh through his gospel.

It is proper that we should ask in this connection, What directions does the gospel give in regard to drawing nigh to God? On this subject the gospel is specific. Paul says:

"Let us draw nigh with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. 10: 22.

Here we have all the conditions clearly set forth in the following order;

1. We must come with a true heart; this implies that in coming we should be influenced by honesty and sincerity of purpose.
2. We must come with fullness of faith; "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11: 6.
3. We must come with our hearts sprinkled from an evil conscience: that is our consciences must be cleansed or purified by turning away from sin. The only way the conscience can be cleansed is by forsaking sin, which is done by a hearty and genuine repentance.
4. We must come with our bodies washed with pure water. All Bible scholars agree that reference is here made to the ordinance of Christian baptism.

Hence, to draw nigh to God through Christ in a manner that shall be acceptable to both, we must come sincerely believing in the Messiah, honestly repenting of all our sins, and giving ourselves to him in obedience to the ordinance of baptism.

Having thus received Christ as our divine Savior, we are exhorted to a life of faithfulness in the following words:

"As ye have, therefore, received Christ Jesus the Lord, so walk ye in him," Col. 2: 6.

"If ye keep my commandments ye shall abide in my love: even as I have kept my Father's commandments and abide in his love," John 14: 10.

CONCLUDING REFLECTIONS.

1. From all the premises before us, it is evident that our salvation is in our own hands. God has made it possible for all to be saved; in other words, the Lord has put into operation a system of salvation which is adequate to meet every case that

will come within the range of its divine provision; but it can not reach those who will persistently refuse its beneficent offers.

2. If any are lost at last, the responsibility of that terrible catastrophe must forever rest with themselves, for God has done all that he could possibly do to secure the salvation of all the lost.

Not only so, but he is even now calling them and inviting them to come and slake their thirst at the fountain of living waters.

THERE are strong probabilities that the present armed neutrality of Europe will soon be broken by the commencement of actual hostilities which may not end until most of the leading powers are involved. France has already become embroiled in serious complications with China, and if the latest accounts are to be relied upon, the invading French army on the Tonquin frontier has met with a disastrous repulse, after having been severely punished, Germany has demanded of Russia an explanation of the activity of her agents in Bulgaria, and Russia replies with diplomatic insolence to the effect that Bismark has quite enough to do in these days of failing health to mind his own business. The situation in France at the present time is critical in the extreme for various causes. First, the Cabinet, the press and the people are divided in regard to the Chinese policy, the general sentiment being adverse to what many think is an unnecessary and expensive war; and, secondly, her old enemy, Germany, seems disposed to irritate the French people whenever the opportunity presents itself, and is quite ingenious in inventing new ways to make them angry.—Chicago Journal.

The Indiana State Bureau of Statistics has published some significant figures relative to the criminal cases tried in Marion county, that State, for the year ending Sept. 1, 1882. It appears that during the year there were 5,021 criminal convictions in the county: of these crimes, 2,119 were directly or indirectly caused by liquor, the cost of conviction amounting to \$37,500.44. Other public expenses due to the same cause, \$41,932.96, making the total cost of crime resulting from the use of whisky during the year, \$79,433.40. This is quite a bill for one county to pay for giving its citizens the privilege of debasing themselves.

MILLIONS IN IT

- MILLIONS of drunkards.
- MILLIONS of paupers.
- MILLIONS of needless taxes.
- Millions of wasted lives, and wasted dollars, and lost reputations and characters.
- Millions of desolate homes and broken hearts and disregarded vows.
- Millions upon millions of unhappy creatures, all made so by the use of rum; and the system that mixes the poisonous concoctions, distributes them over the country, puts them in the reach of every one, presses them into the hand and to the lips, protects and empowers the infernal traffic in all its hideous phases! This is the system which great masses are contentedly perpetuating, that delusive phantom, the license system.—Sel.

THE American Bible Society, in order to keep up with the demand caused by its general canvass of the country, is turning out more books than ever before, the number being not less than 7,000 a day. It has printed 850,000 of its popular twenty-five cent Bibles, and 1,850,000 of its five-cent Testaments. The society has now 348 colporteurs, in thirty-four States and Territories, engaged in this re-supply of the country. About one in six, on the average, is found destitute of the Scriptures, the largest destitution being in the Southern States.

Two hundred and thirty-one missionaries to China, representing all the missionary boards and societies of this country and Great Britain, have sent a strong petition to the British House of Commons against the opium traffic.

The monument of Luther to be unveiled at Magdeburg celebration on Nov. 10 represents the great reformer as looking up to heaven, his head uncovered, his left hand pressing against his heart, in the right the Bible. At his feet lies the papal bull.

The Advent and Sabbath Advocate.

THIS number of the ADVOCATE is largely devoted to Mrs. White's visions among Seventh Day Adventists, and together with this number we publish an EXTBA, No 2. containing the same kind of matter, all called out in reply to the *Advent Review Supplement*, in reply to our EXTRA of July 17. Of this number and its accompanying Extra we have published a large edition, which we distribute as far as we can, and we wish every reader of it to assist in this work of distributing. Send for it and help pay the expense of publishing, either by donation or by purchasing extra copies at five cents for both papers. But if you do not feel able to purchase, and are satisfied you can help some one who is laboring under the delusion to see their error send for it any way, and let it do good.

AFTER the issue of next week's paper the Editor and Bro. A. C. Long expect to start to Hartford, Michigan, to attend the Conference to be held there, of the churches in that State, at which we hope to meet many of the brethren and sisters, and readers of the ADVOCATE. We anticipate a good and profitable meeting. After our return Bro. Long expects to visit the churches at Woodward, Ohio, and Beckwith, in Iowa. We would like to have a Conference meeting of the friends of the cause in this State this Fall. We need more general meetings, and they are a means of prosperity to the cause.

An article written for this number was received too late for insertion, by the last mail before going to press, which we regret.

The following item from the Albany Sun (Mo.), should have been published at the time it was received, but in the press of business it was overlooked. The reader will see how Eld. Coffey's brethren looked at the matter.

Our old friend, Elder Coffey of the Christain Church got himself unfortunately too, pretty badly used up Sunday evening by Elder Long of the Church of God, or Advent church. Elder Coffey was not pounced upon and hammered as we newspaper men often are, but in a brief debate at the camp ground Sunday evening those who were present tell it on brother Coffey that he was, in the first place, the victim of a well formed plan to draw him into a discussion in which he was very badly defeated, that too, in the presence of a very large and sympathetic audience. As it is well known, the Adventists keep Saturday as the Seventh day or Sabbath. Brother Coffey was present at the afternoon services, when this was the subject preached upon, and after the minister was through Brother Coffey was invited to say a few words and he complied, winding up his talk by an invitation to those present who would like to hear the matter discussed from his standpoint to meet him at the hall up town that night and he would show them the fallacies of Elder Long. No sooner was this statement made than Elder Long arose and invited Brother Coffey to a discussion of the matter in the tent, each to take one hour to his side. Brother C. very unwisely accepted, as his own church members say that he was worsted in the discussion that evening. Of course but few endorsed the position taken by Elder Long, but all who heard him say that he understands his subject and that it is folly for any ordinary Biblical scholar to undertake to debate with him on this question.

Sensationalism.

In these days of sensational literature there is much concerning Palestine and the relics of ancient history and sacred things that is written about, creating a false enthusiasm and working the mind up to a zeal beyond

the reality and which facts warrant in the matter. Of course we are all interested in the developments in Palestine, which are improving the country, bringing it back somewhat to its ancient fertility and civilization, settling it with Europeans as well as with many of its ancient and rightful owners—the Jews; also in the exploration of the country, identifying its places with ancient historic locations.

But there are some people who make it their business to write stories of things pertaining to the Holy Land and ancient relics that are without foundation. No more having been heard about Noah's ark being found on Mt. Ararat shows it to have been only sensationalism, and we have seen a statement that the finding of a copy of the book of Deuteronomy in Judea, was an imposture also. The statement that we have seen in some newspapers that the Rothschilds, Jewish bankers, hold a mortgage on Palestine, seems unfounded, and we doubt its truthfulness. There is also a project talked of by the newspapers, concerning making a canal from the Mediterranean Sea to the Jordan Valley, to flood it and produce an inland sea, opening to the Red Sea; but there is much reason to doubt it. For a few years past some prophetic journals have taught that it would be so done in fulfillment of Zech. 14: 18 and Ezek. 42, but that the channel would be made by an earthquake, when the Savior comes, according to prophecy, and now some newspapers are publishing that it will be done by some human enterprise. We are anxious to hear of the commencements of the Palestine railroad, projected recently, which is altogether a probability.

But ancient Palestine is developing and coming out from its barbaric rule of Mohammedan despotism, and its explorations bring to view many confirmations of the Scriptures. There is an account of the prophet Jeremiah carrying the ark, containing the ten commandment, out of the temple, before its destruction by the Babylonians, to a cave in the cliffs of the river Jordan, which account is found in the Apocrypha; and in the account of the sacred vessels being carried to Babylon there is no mention of the ark. It being overlaid and inlaid with gold would make it valuable and would appear like solid gold, and as such it would not have escaped the rapacity of the Babylonians. This makes the apocrypha story quite probable; and in the event of the ark being still in existence it is quite probable that the explorations of Palestine will yet bring to light the ark of the ten commandments.

We are interested in everything pertaining to that ancient country and in its being reclaimed to civilization and enlightenment. The eyes of all nations are turning towards that land, and although all the Jews will not return there, and many of them do not desire to, yet a remnant will return to their ancient land, and enough are already there to organize a nation. A remnant returned from Babylon, and a remnant is prophesied of to return from the scattering among all nations, and that gathering is now taking place. We believe that the kingdom of God will be located there at its inauguration, from whence it will increase and spread over the earth. The kingdom will be established by the coming of the King, and all efforts to establish it for him will be in vain. It is well to aid in the development of the country, and to be deeply interested in the events connected therewith; but while the world is governed by sinful rulers, and sin reigns

sinful influences will exist there too. We cry, Come, O Lord, and bring thy reign of peace and righteousness.

Its Own Best Witness.

THE teachings of Christianity are the best vindication of their own divinity. The impartial biographies of the Old Testament, and the faithful pictures of the imperfections and failures of a Job, an Abraham, and a David, are simply superhuman. The ten commandments contain a code of righteousness so comprehensive and divine, and so unapproachable by any human ethics that even scepticism has been compelled to ask "Where did Moses get that law?" The life of Jesus is a greater miracle than any of his works; and even Rousseau had to admit that to have invented it would involve a greater miracle than to have lived it. Where is the clever author? Why has he hidden his name from a world that would have immortalized him above Homer, Shakespeare, or Milton? The plan of redemption, its deep wisdom, inevitable righteousness and unfathomable love; its wonderful unfolding in ancient type and prophecy; its marvelous adaptation to man's guilt and sin, misery and helplessness; its power to heal the conscience; cleanse the soul, transform the life, and satisfy the aspirations of man; this is the wonder of angels, the glory of Christians, the self-evidencing witness of the gospel. The heart that truly receives it knows that it is true.

The principles of the gospel need no other vindication than their blessed fruit, heavenly characters, holy lives and beneficent influences. Let any one read the Bible itself, with a candid spirit, and he will be constrained like many a former inquirer, to acknowledge, in the face of its holy effulgence, this is the true light of men.—Sel

Of the population of New England, which was once entirely Puritan, one million are now claimed by the Roman Catholic church.

An Episcopalian paper thinks that the reason why the world is so unwilling to join the church is because the church is so very willing to join the world. A very fair statement of the case.

Appointments.

THE Lord willing, the Annual Conference of the Church of Christ in Mich. will be held at the Rush Lake School House, in Hartford, Vanburen County, Mich., Commencing Oct. 10, and continuing over Sabbath and first day. We expect a large gathering. Come, brethren, and the Lord will bless you. Brethren A. C. Long and Jacob Brinkerhoff, the Editor of the ADVOCATE, have promised to meet with us.
M. A. BRANCH, Sec.

NOTHING preventing I will meet with the Alanthus Church the 2nd Sabbath and Sunday in Oct. The meeting will commence Wednesday night before, and continue over Sabbath and Sunday. The Mission tent will be pitched on the ground.
W. C. LONG.

Money and Letters Received.

R E Caviness \$3, A Yount \$1, Eliza Wilkinson \$1, P E Armstrong \$2, Jas McCutchen 50 cts, S A McConnell \$2, Eliza Edster \$2, Mollie Braum \$1.50, M B Moyer \$1.50, S T Moore \$2, Mrs P F Chase \$1.

Donations to the Advocate.

Temple Leach \$2.

Books and Tracts Sent by Mail.

R E Caviness, W M Jones, H G Reed.

Jerusalem