

# Advent and Sabbath Advocate.

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

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## THE ADVENT & SABBATH ADVOCATE

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W. C. LONG, Stanberry, Mo.) *General*  
JOHN BRANCH, Wayland, Mich.) *Conference*  
A. C. LONG, Marion, Iowa.) *Committee.*

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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, Faith, Repentance, the future Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

### What is Your Foundation?

MARY E. WELCH.

How are you standing, my neighbor,  
Say, how is your prospect to-day,  
Are your feet on a solid foundation,  
Or sand that will soon wash away?  
Your path may be covered with flowers,  
They may wither and die in a day;  
For this world and the life we call ours  
Is subject to death and decay.

Which road are you going, my neighbor,  
Say, will you not journey with me?  
There's light just ahead on my pathway  
Though narrow and strait it must be;  
Your sun may go down unexpected,  
Dear friend are you ready to-day  
To give up the world for the Master,  
Or do you still doubt and delay?

Awake and look round you, my neighbor,  
There's danger and death in the way  
If the Master should call for his talent,  
'Tis written just what you would say;  
You may cling to the world and its pleasure,  
Will it profit you much at the end?  
Let me beg you to lay up your treasure  
With Jesus our brother and friend.

Come boldly to Jesus, my neighbor,  
Lay thy guilt at the foot of the cross;  
Give all that you have to the Master,  
Count nothing you do for him loss;  
He'll help you in every affliction,  
His grace is sufficient for all;  
Oh! how can you slight him, my neighbor,  
You surely have heard Jesus call!

Where are you standing, my neighbor,  
Let me plead for my Master to-day,  
Tomorrow may never come to you;  
O, turn to the Lord while you may,  
Let me beg in the name of King Jesus  
That you will no longer delay;  
You'll never regret it, my neighbor,  
'Tis only believe and obey.

Albany, Mo.

### Faith the Foundation of Action.

SERMON BY W. H. EBERT.

'But 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.

The declaration as set forth above as to the importance of faith, is both very plain and exceedingly strong.

And it shall be the object of this discourse to present in connection therewith, a few thoughts, and some other proof-texts, in order to illustrate more fully how faith comes; what faith is and what faith does.

Faith in reference to anything, can never exist, in the rational mind, only as it is based, in, or predicted upon testimony. And the testimony must always be equal to the proposition to be believed.

Ordinary propositions may be sufficiently proven by ordinary testimony; but those propositions of a superhuman, or of a miraculous nature, can be proven only by a miraculous or super-human display of testimony.

And God has never required of man that he should believe any proposition, upon the acceptance of which he suspended man's eternal salvation, without giving him a sufficient and a proper amount of testimony to sustain it. The great and Almighty God of the universe in his wisdom created man after his own image, and in his own likeness; and he has always addressed man as an intelligent, and therefore as a morally responsible being. And it is therefore one of the important features of the plan of salvation, as presented in the Gospel of Christ, that it is a rational one, and that it is addressed to man's intellectuality; and that it is surrounded by all the necessary proofs to establish faith in its author, and in all that he has promised.

All the Christian's faith comes by hearing; and hearing by the word of God, Rom. 10: 17; and it was to this end that Jesus came into the world. It was to make known to man, in a rational manner, the plan of salvation, and just what God now requires of man, in order that he may be saved.

And hence, we hear him pray firstly, very especially for his apostles, whom he had chosen out of the world, who were to be to him as messengers to the rest of the world, just as he had come as messenger from God to them his chosen witnesses. And then, he goes right on and prays: 'Neither pray I for these alone but for them also which shall believe on me through their word, That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.' John 17: 15-21.

And Jesus declares that he delivered to the apostles the words which his Father had given unto him, for he says, 'For I have given unto them the words which thou gavest me,' &c. John 17: 8. It was all done officially. And thus, the claim of testimony, as it comes to us, through the apostles, is very complete, with no broken links in it. And hence, Paul says, as we have already quoted, 'Faith comes by hearing, and hearing by the Word of God, Rom. 10: 17.

And he adds, 'And how shall they believe in him of whom they have not heard.' Rom.

10: 14. Jesus came to this earth, and lived and moved in the society of men, and performed many wonderful works, in order that the world should have sufficient testimony to believe that he was the Son of God. For we read: 'And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' John 20: 30, 31.

Those who believe in Jesus Christ have derived all their faith in him, either directly or indirectly from the Word of God, as it is handed us, in the Gospel of Christ, as it is recorded by his chosen witnesses.

Men may run off into many wild fanciful vagueries, in their imaginations and human speculations, as to doctrines; but the gospel is the only true foundation of faith. And all imaginary speculations into which men may run, outside of the gospel of Christ, will in the end, prove not only illusory, but fatal even unto death, if lived to, and depended upon. God always employs proper means to secure what he desires to accomplish. And if such things can be accomplished, his means will accomplish it. He has ordained the sun of our solar system, as the great fountain of light and heat to the physical worlds around it, and it fulfills the purpose; and when the apostle says, 'For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek,' Rom. 1: 16, we must understand that the gospel is the power that God now employs in order to save man. And it is the only power which God now employs to save man. True, there are instrumental means used in order to extend a proper knowledge of the gospel to men. But the gospel is the power of God to that end; and all those who will not believe it, or who will not obey it, can not be saved. God can no more save those who will not be obedient to his word, than his Son could save Jerusalem, when they 'would not.' Man must be willing. Then, it is so, that faith comes by hearing; and hearing by the Word of God!

And none need expect God to do miracles, or 'show signs' for their special benefit, for they now have all the signs they will get to make them believe; for they have even the 'sign of the prophet Jonah.' But, then, what is faith? We are not left to grope our way in the dark, and vainly speculate as to what faith is; for, Paul says: 'Now faith is the substance of things hoped for, the evidence of things not seen.' Heb. 11: 1.

And as to the Christian's faith, it consists in an acceptance of God's word as delivered to us, in his revealed will, as contained in the Holy Scriptures; and in believing that God meant what he therein has said; and that he will do all that he has promised; and at the appointed time. It consists in confiding and trusting in God, by taking him at his word, and in placing the same importance upon every word of God, as it has been officially

sent to us, sealed as it was upon the day of Pentecost, and at the house of Cornelius, by the Holy Ghost sent down from heaven,' that we should do, had he spoken these same words directly to us.

This constitutes faith; and if we are moved by it to do what that word requires, it becomes a saving faith; a living faith. But if we do not yield obedience to this faith, it is a dead faith; for, 'Faith without works is dead being alone,' Jas. 2: 17. And hence, we come to consider briefly what the legitimate work of faith is. Without faith it is impossible to please God. But faith without works does not please God. Men may hold the truth in unrighteousness. Faith stimulates to action, if obeyed. It is just as Paul has enumerated it in reference to 'the elders; Abel, Enoch, Noah, Abraham, Heb. 11, who were all of them moved by what they believed, or had faith in, to works of obedience to God.

And it is at this time, the work of faith to move the believer to action. The Christian 'walks by faith, not by sight,' 2 Cor. 5: 7. Faith is the result of testimony; and the result of faith is action; and this action is being obedient to the faith. And Peter speaks of 'The great and precious promises, by which we might be partakers of the divine nature,' calling it 'the precious faith,' 2 Peter 1: 1-4. When Paul preached 'Repentance toward God, and faith toward our Lord Jesus Christ,' as stated in Acts 20: 21, it does not teach that he ever taught men to 'repent toward a God before they had firstly believed in him.' For those did already believe in God; but they did not believe in his Son. To talk of repenting toward a God, or of praying to a God before having faith in the existence of such a God is talking very illogically and without authority. 'Faith purifies the heart,' Acts 15: 9; and in this, it is to all men alike. God's plan for the salvation of man is consistent with his attributes, and easy for man to accept. It demands of man nothing more than 'his reasonable service;' and it demands this service alike of all men, regardless of age, sex, or conditions; God does not propose to save different persons upon different terms. There is 'One Lord, one faith, and one baptism, and God the Father.'

But it is the want of faith in God, and in his word, that is causing the many false 'religions' in the world, as they appear at the present time.

There are two grand or important plans for adopting a 'religion,' and nearly every man chooses one of these plans in order to have a 'religion,' for all men are inclined to be more or less religious. One plan, and the only safe one, is to examine God's word, and make it our guide, and our standard for character, and live to it with religious zeal; and the other one is, that men settle it in their mind, about what manner of life they desire and expect to live; and they then adopt a 'religion' to suit them. It is true, however, that some men seem to be better than their 'religion' would require of them, and others are not as good as their professions would demand. But this is on the same grounds that it often happens that men's true characters and their reputations differ. But this does not contradict the truth of the two plans of 'religion.'

There is but one 'pure and undefiled religion before God the Father;' but there are many false and vain 'religions.' Faith in God; faith in his Son; and doing the com-

mandments of God, and keeping the faith of Jesus, is a sure and safe foundation to stand upon; and it is the only one upon which a careful student of the holy Scriptures can stand and feel secure. 'Other foundation can no man lay, than that is laid, which is Jesus Christ.' 'It is sure and steadfast.' We must believe the gospel, repent of having sinned against God, and then be baptised for the remission of sins, in order to get upon that foundation. We must then walk worthy of Christ's disciples, in order to be in full Christian faith in this life, and to receive eternal life in the morning of the first resurrection; and then, let me say to all our brothers and sisters 'of like precious faith,' let us endeavor to 'fight the good fight of faith that we may receive the crown of righteousness, which the Lord, the righteous judge will give unto all who thus live; and who love his appearing, when he shall return to this earth, to set up his kingdom and sit upon his own throne.

Frankton, Ind.

### An Open Letter to S. D. Adventists.

M. B. SMITH.

DEAR BROTHERS: I address you this public and open letter, hoping that it may be read by you in good feeling, and with that degree of candor and sincerity in which it is written.

Many of you are aware that when the Sabbath truth, and other truths, which are more or less peculiar to Adventists, were first preached by you in Iowa and in other States, that you were not then known by name as S. D. Adventists, nor were the churches raised up by your ministers organized upon any other foundation or covenant than simply to keep the 'Commandments of God and the faith of Jesus,' and under the simple name of 'Church of Christ.' While this state of things existed the churches grew and multiplied; unity, love, and fellowship prevailed. But at last there came a time when this simple arrangement was deemed insufficient; another name must be taken, and another test of fellowship be introduced. Accordingly the churches were reorganized under the new name; one plank in the platform and test of fellowship being a belief in the visions of Mrs. White as divine inspiration. This resulted in dividing the churches into separate factions. At this time there was very little if any open hostility to Mrs. W's visions among Sabbath keepers in Iowa or elsewhere; but unless the candidates could say that they really believed them to be of God and hence inspired, they were not admitted into the new organization. Those who did not go into this new organization soon began to investigate the claims of Mrs. W. as a prophetess, and were fully convinced that her claims were wholly unfounded. This was also the case with some at least among those who did at first accept them as inspired; they investigated them more carefully and were convinced that they had embraced an error, and so gave them up. The anti-vision party finally organized as a separate church, and at Marion, Iowa, bought the original church property, commenced to publish a paper, books, tracts, &c., and so continue until this day.

In the very nature of things there has been more or less antagonism between us, and at times some things said on both sides that had better not have been said; but on the whole I think this phase of the question has large-

ly predominated in the vision party. I have read quite largely on both sides and have been surprised and pained to see such a spirit manifested in the writings of those who attempt to defend the visions. Soon after the division of the Church at Marion, Iowa, Eld. J.H. Waggoner came there and preached, (if it could be called preaching.) He denounced the unbelievers in the visions in the most scathing terms; compared them to rebels against the government, enjoying all its immunities and blessings and yet trying to destroy it, exhorting his brethren to keep just as far away from the other party as possible, illustrating this point by the narrative of the gentleman who tested applicants for driving his coach by seeing how near they could drive to a precipice and then choosing the one who drove just as far away as he could get. This may account for Bro. Dugger's experience among S. D. Adventists at Fort Scott as reported in a late number of the *ADVOCATE*. In looking over the defense for the visions I find the opposers called 'our bitterest enemies, liars, dishonest, lack of mental ability, detestable disposition, which would willingly pervert it,' &c. Although S. D. Adventists have but very little confidence in the Christian standing of any sect of people outside of themselves, yet they seem to have the most unrelenting hostility and bitter spirit towards us of any class of people. I do not say this of all of them as individuals and especially of the laity, many of whom are very friendly with us and treat us as Christians, worshiping with us, apparently in all good feeling and fellowship. Their colporters frequently come to our place, sometimes make our house headquarters for weeks, and for board, washing, &c., we never charge them one cent. We try to treat them in a Christian manner and try to show them our reasons for not believing all of the doctrines of S. D. Adventists, Mrs. White's visions among the rest.

There seems to be a disposition among you, especially the leaders, to attribute a rejection of Mrs. W's. visions to a spirit of hatred towards Mrs. W. or her teachings. Now I want to inform you that this is not so. Of course it is barely possible that in some isolated cases this might be true, but do you suppose that such men as W. C. and A. C. Long, H. E. Carver, Jacob Brinkerhoff, A. F. Dugger, and scores of others whom I might mention, reject the visions on any such grounds? You may rest assured they do not. Having honestly investigated this question they have come to the conclusion that the evidence in establishing Mrs. W's. visions on the one hand is wanting, and that on the other hand that there is unmistakable evidence to show that they are not of divine origin; hence as honest men and women they have to reject them as such. Uriah Smith in his 'Objections Answered' places all opposers to the visions in two classes. Thus on page 9 he says, 'There are two classes which may be described, with the motives that govern them, as follows: The first class is composed of those who believe, or did believe at the time their opposition commenced to the views held by S. D. Adventists, but in whom, or in some one with whom they sympathized, wrongs were pointed out and reproved by the visions.' Of the other class on page 10 he says: 'The other class consists of those who are the avowed and open opponents of all the distinguishing views held by S. D. Adventists.' Page 11, 'The opposer is always a

person who has either been wronged himself, or is in sympathy with those who have been reproved, or who is openly hostile to the S. D. Adventists as a whole.'

I personally know of many who are outspoken in their unbelief who do not come under either of these classes. We hold to the same truths, such as the Sabbath, Immortality in Christ, the Destruction of the wicked, the coming of Christ, the renewed earth, &c., &c. S. D. Adventists do, while the most of us have never seen Mrs. White nor had any knowledge of her who have been reproved. If it was all true would it prove the bearing on the main point seems to us like an effort to draw attention away from the points at issue and get the one else by looking at the faults and so prejudice the readers so they will be unjust in a fair unbiased matter in a fair unbiased matter is kept up all through his wish to wrongfully accuse unnecessarily harsh of say honestly, and for that that in all my investigations truth from the writings of I have never come across cell Uriah Smith in per language and trying to thing entirely different believe his own conscience him while writing th his God given powers away these plain contra visions. I do not wonder in darkness since he was the verge of apostasy. man of his abilities sh and ingenuity of mind deformities of Mrs. W. to dress them up in the dear reader, it is not White or her teachings ers, that we reject her we can not conscientiously can not lend our influence believe to be a delusion fellow beings, many of accept of anything of tention and want of c often led into such de tory of the world sad ask, is the evidence t of Mrs. W's. visions and so. 'I was show I know whether she was shown so and so We challenge them t firming evidence. V they have not got it.

In Deut. 18: 21, t it is applicable in know the word w spoken?' and in v. 2 en. 'When a prop of the Lord, if the to pass that is the not spoken, but the presumptuously.' we would be justifi a prophet proph common foresight

person who has either been reprov'd for wrongs himself, or is in sympathy with those who have been reprov'd, or he is a person who is openly hostile to the positions of S. D. Adventists as a whole. ¶

I personally know of many persons who are outspoken in their unbelief of the visions who do not come under either class. As a people we hold to the same great leading truths, such as the Sabbath, Law of God, Immortality in Christ, Sleep of the dead, Destruction of the wicked, Second personal coming of Christ, The Kingdom of God on the renewed earth, &c., &c., just the same as S. D. Adventists do, while on the other hand the most of us have never been reprov'd by Mrs. White nor had any knowledge of those who have been reprov'd. But even if this was all true would it prove the divine origin of Mrs. W.'s visions? No, it would have no bearing on the main points at issue. This seems to us like an effort to get the reader's attention drawn away from the real vital points at issue and get them fixed on some one else by looking at their real or imaginary faults and so prejudice the minds of his readers so they will be unable to look at the matter in a fair unbiased way, and this style is kept up all through his book. I do not wish to wrongfully accuse any one or to speak unnecessarily harsh of any one, yet I must say honestly and for the interest of truth that in all my investigations of religious truth from the writings of different persons, I have never come across one yet that can excell Uriah Smith in perverting plain simple language and trying to make it teach something entirely different from what it says. I believe his own conscience must have smitten him while writing this book, while using his God given powers to try to explain away these plain contradictions of Mrs. W.'s visions. I do not wonder that he has been in darkness since he wrote it and at times on the verge of apostasy. It is too bad that a man of his abilities should lend his powers and ingenuity of mind to plaster over these deformities of Mrs. White's visions and try to dress them up in the garb of truth. No, dear reader, it is not because we hate Mrs. White or her teachings, or any of her followers, that we reject her visions; it is because we can not conscientiously do otherwise. We can not lend our influence to fasten what we believe to be a delusion on the minds of our fellow beings, many of whom are ready to accept of anything of this kind, and by inattention and want of careful investigation are often led into such delusions, as the past history of the world sadly proves. Where, we ask, is the evidence to prove the divine origin of Mrs. W.'s visions? She says, 'I saw' so and so. 'I was shown' so and so; but how do I know whether she was or not; or if she was shown so and so who it was that did it? We challenge them to bring forth their confirming evidence. Will they do it? No, for they have not got it.

In Deut. 18: 21, this question is asked and it is applicable in this case, 'How shall we know the word which the Lord hath not spoken?' and in v. 22 the answer is thus given. 'When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously.' By parity of reasoning we would be justifiable in saying that when a prophet prophesies of things outside of common foresight and they do come to pass

it would be evidence that the Lord had spoken it. But how is it if we apply this rule either way to Mrs. White's prophecy? It fails to establish her claims to prophetic powers; but on the other hand proves conclusively that she has spoken presumptuously.

That this is true examine one or two points in her testimonies. Mrs. W. claimed that she was shown that Christ entered the most holy place of the heavenly sanctuary in 1844, in referring to the ministration in that apartment in a vision given in 1849, she says, 'I saw that the time for Jesus to be in the most holy place was nearly finished and that time cannot last but a very little longer.' Here she is shown something concerning time, but what time is it? It is the time for Jesus to be in the most holy place. But how long had he been there at the time this was shown her? Since 1844, for that was when she saw him enter there, or about five years previous. If after five years of this time in which time he was TO BE in the most holy place it could be shown Mrs. W. that this time was NEARLY finished, certainly he could not remain there five years more; but yet thirty-seven or thirty-eight years have passed since, and time still continues. This shows conclusively by the rule taken from Deut. 18: 22 that Mrs. White has spoken presumptuously.

But Uriah Smith, in order to evade this clear case, takes this novel way of explaining it, doubtless doing the very best he could to explain it away. He says, 'It does not read, 'I saw that the time for Jesus to be in the most holy place in comparison with the time during which he had already been there is nearly finished.' If this is not an attempt to blind the reader's mind I should like to know what would constitute such an attempt. He is too well posted in the construction and use of language not to know that these added words would not change the meaning of the sentence, and furthermore be entirely superfluous. If I should say in the last part of 1888 that the time for President Cleveland to occupy the presidential chair is nearly finished, you would understand at once that the time he had already occupied was much longer than the time he was still to occupy it. So Mrs. W.'s vision plainly teaches that in 1849 the time for Jesus to be in the most holy place was mostly in the past, and would be much less than the five years which she said he had then been there.

On page 46 of Experience and Views, she says, 'I saw some looking too far off for the coming of the Lord. Time has continued a few years longer than they expected, therefore they think it may continue a few years longer, and in this way their minds are being led from present truth, out after the world.' This vision was given in the same year that the one concerning the time Jesus was to be in the most holy place was given, 1849. This vision has reference also to time, the time of the Lord's coming. She saw in 1849 that those who were then looking off a few years in the future for the coming of the Lord were looking too far away for that event. Reader, do you think that thirty-seven years are enough to make that number complete? But have we any clue in the vision itself by which we can judge of the length of time it would take to constitute a 'few years?' Yes, she says time HAS continued a few years longer than they expected; she plainly refers to Adventists who had been expecting the Lord to come a few years previous, namely, in 1844, or about five years before she was then

speaking. Five years then constituted the 'few years' spoken of in the vision. Mind you, she does not claim that these persons positively believed that the Lord would not come for a few years, but only thought that he MIGHT not come; but even that was looking too far away for the Lord's coming. Now as the five years in the past constituted the few years which had elapsed since they expected the Lord to come, a few years in the future would be too far away for that event, it logically follows that according to this vision the Lord's coming must have taken place over thirty years ago. If he did it must have come spiritually. The only way that these persons could look too far away for the Lord's coming would be to look to a point of time beyond his actual coming, there could be no other possible way, and as he has not yet actually come after thirty-seven years it shows that Mrs. White was at least mistaken, and that if she was shown any such thing it was not the Lord that did it; if he had it would have come true. This shows that Mrs. White spoke presumptuously.

Another case and we are done. In 1850 Mrs. White had a vision concerning new converts. She says, 'I saw that some of us have had TIME to get the truth, and to advance step by step, and every step has given us strength to take the next. (Now notice the contrast that she draws.) But NOW TIME is almost finished, and what we have been years learning they (new converts) will have to learn in a few months. Here she introduces again, the subject of time, contrasting the time that older converts had had to get the truth, namely, years, with the time that new converts would have to learn the truth, namely, months. Uriah Smith takes the reader around a tortuous route to explain WHY these new converts would have to learn the truth in a few months, and the reason he gives the vision itself is utterly silent upon, while the reason that the vision does give, and the only reason, he utterly ignores, namely, because 'NOW TIME IS ALMOST FINISHED.' After trying by strategy to evade the plain simple language of this vision by giving another reason other than the one Mrs. White herself gives why these new converts would have to learn the truth in a few months, he tries another line of defense which is 'worse and worse.' He tries to get a parallel case from 1 Cor. 15: 51; 1 Peter 4: 5; James 5: 9, &c., and thus tries to make it appear that the statements made in the vision were not applicable at the time it was given, but, would be somewhere in the dim future. If there ever was a greater perversion of plain simple language than this I should like to see it. It certainly would be a curiosity worth preserving.

Dear reader, I have selected these three cases or visions because they were all very near together; two in 1849, the other in 1850, and of similar import, relating to the end of time and the Lord's coming. They show the temper and drift of the visions during these years; 1st, she saw that the time for Jesus to be in the most holy place was, in 1849, nearly finished; the time for him to be in this apartment was mostly in the past, but a very short portion of it then in the future. 2nd, she saw in 1849 that those who thought perhaps the Lord would not come for a few years were looking too far off for that event. In 1850 she got the end of time and the Lord's coming figured down to such a close compass that she saw that those who embraced the truth at that time would only have

a few months to learn the truth in, because time then was nearly finished. Time has proven that in each of these cases Mrs. White was at least mistaken, and that hence her revelations or predictions are unreliable, not from God. Applying this rule to her visions given in Deut. 18: 22 we are justifiable in rejecting them. If they are from God then of course we should accept them as such; but on the other hand if they are not from God it is equally important that we reject them. We are just as responsible for what we believe as for what we do not believe. Just as responsible for accepting of error and falsehood as for rejecting truth. S. D. Adventists are certainly making a great deal of these visions, calling them the Word of God, in some instances reading from them at family worship instead of the Bible. If they are merely of human origin then such things must be dishonoring to God, not for his glory or for our best interests.

But, says Uriah Smith, 'What evil hath she done?' This question is calculated to blind the mind of the one who asked it as well as the one who reads it. The one great question and the first one to be settled, are her visions revelations from God? If they are not, that fact of itself is as great an evil as could be well imagined. Is the division of churches and alienation of Christians from each other a matter of no importance, not an evil? One more question: Why do S. D. Adventists refuse to recognize us as a Christian sect? In an article in the 'Signs of the Times,' written by Editor Jones, he says there are only two religious bodies claiming to be Christians who keep the seventh day Sabbath. I called his attention to the fact that we keep the seventh day, have our ministry, church organs, conferences, &c.; but up to this time he has made no corrections in the Signs. Such treatment will probably not harm us, but it may harm them.

Truly and sincerely yours.

Jewel City, Kan.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, May 3rd, 1887.

JACOB BRINKERHOFF, Editor.

Editor's Journal.

APRIL 15th. I visited the Seventh Day Baptists and their publishing house at Alfred Center, N. Y., about 40 miles from my relatives. This was in my program from my starting, to visit that place and spend a Sabbath day with them. I was very cordially received by Bro. E. P. Saunders, the Business Manager of the publishing house, and in a short time was also made welcome by the pastor of the church at that place, Eld. W. C. Titsworth, where I was hospitably entertained most of the time during my brief visit.

As like characteristics beget a desire for associations, so I specially desired to spend the Sabbath with those of like faith, and also to make the personal acquaintance of these brethren. We have long known that ever since our denominational existence we have not had a sufficient personal acquaintance with this body of people; nor have the body of our readers and members of our churches known enough of them, nor of the sympathetic feelings existing towards us. And I truly believe that every reader of this paper re-

joices at the better understanding that is being had between us, and the fraternal feeling that follows such a knowledge.

These brethren have long been engaged in the good work of teaching a full repentance toward God, which also consists in a thorough conversion expressed by keeping all the commandments of God. Their history shows a steady progress, and they are laboring energetically to spread the gospel connected with the law, by their periodical papers, by books and tracts, and by the preached word. Also by their schools where the young are educated in the common sciences and also in the theological course where it is desired. The Alfred University is situated at this place, and among its students are First day people also, who come here to get their education.

The evening before the Sabbath I met with the church in their regular prayer and testimony meeting, in which a fair degree of spirituality was manifested, the falling rain preventing the usual attendance. On Sabbath Eld. Titsworth preached a special sermon concerning the University, and the importance of sustaining the institutions of their body. The session of Sabbath School held in the afternoon was quite interesting. The lesson, Joseph making himself known to his brethren; the forgiving disposition of Joseph illustrates the forgiveness of God and of Christ. Joseph was the Savior of his father's house, as well as Pharaoh's; Christ is the Savior of his Father's house of all who will come to him. As the provision laid up in Egypt was sufficient for all who came for it so is the grace of God sufficient for all who will come to him by means of Christ. And as Joseph's brethren were caused to feel the depth of their guilt in selling him before they experienced the love and forgiveness of Joseph, so does God require that we feel our load of sin and our undone condition before we can experience the pardon of our heavenly Father and receive the blessings of his Holy Spirit. The land of Goshen may also be considered an emblem of the eternal rest after the conflicts of life; that temporary deliverance may also cause us to compare it with our future deliverance from death and the grave. After Sabbath School I had a very pleasant visit with Prof. T. R. Williams, of the University, exchanging views of matter pertaining to the Christian religion and its profession, particularly on the resurrection of Christ and of the future resurrection of the believers, a theme which I love to frequently consider and which is so vital to our future welfare, and depends upon the second coming of Christ for its being brought about.

This is all important, for, as Paul says, If the dead rise not then is our hope vain; or without it we have no true hope. In reviewing this subject the Scriptures speaking of it are examined which give such great importance to it, and which show that as Jesus of Nazareth was actually and personally raised from death, so will all who sleep in Jesus be just as literally raised; and as he was literally raised to life and his body of humiliation was the one of glorification, so will our mortal and decaying bodies be raised from death and corruption and be glorified when our Life giver shall come: and now our lives are hid with Christ in God, and when he who is our life shall come then shall we also appear with him in glory. Let us hold on firmly to our hope, and when our Savior comes the dead in Christ shall live and we shall receive the end of our faith, even our salvation.

On First day morning I enjoyed a very pleasant interview with Eld. L. A. Platts, the editor of the Recorder. There are several

smaller churches of Seventh Day Baptists situated near Alfred Center, and some of the ministers residing at Alfred Center preach there; so it is with Bro. Platts. I had a very pleasant visit with him and also with all whom my short stay allowed me to make their acquaintance. My visit being very short with my relatives I returned there for a few days before starting home.

It looks as it ought, to see a whole village observe the Sabbath, and thus honor God, who has given us his Sabbath to keep as a memorial of his great work and of his overruling power. His memorial of creation cannot be celebrated on some other day than the one on which the memorial was instituted, and this one was given on the close of the creation week, when the work of creation was finished; and so he requests his intelligent creatures to remember his Sabbath day for or because of his creative work, and because of his resting on the seventh day, the day after the work was finished. And when God requests us to observe his institutions it is to our advantage to do so. However, he leaves us to our choice, but the consequence of taking our own course rests with ourselves. His blessings and promises are for us to have and to experience, but they lay right in the path of obedience. And who dare say that God will not be as particular with us about keeping his own appointed Sabbath, as about observing his own appointed baptism, his own ordained way of salvation, his own established laws of nature, or obedience to any of the ten commandments which refer to our duty to God, or to our fellow man? Blessings are reserved for the obedient, but none for taking a course which says some other way will do as well as the way God has laid down for us. Let us consider well what is required of us in our course of life, as laid down for us in the divine word, and let us order our lives accordingly.

The village of Alfred Center is occupied almost entirely by Seventh day people, not more than two first day families residing there. The church-membership at that place is over five hundred, the chapel is large and commodious and the village and all business interests enjoy a Sabbath also. Stores, markets, mills, manufactories, the bank, are closed and reopen for business upon the first day of the week, when farming, house building, the family washing, as well as the publishing work, go promptly on, as it is divinely ordered that in six days we should labor and do all our work. At this place the lover of natural scenery will find much to admire and contemplate in the surrounding hills, they being a portion of the Allegany mountains; although people accustomed to a mountainous country would not speak of these as very high. But to us who are accustomed to the prairies of the West, and the moderately rolling country, the Allegany hills and mountains are a note worthy consideration. My stay at this place was entirely too short, but my brief visit was pleasant and always to be remembered.

Report of Labor.

SINCE my last report I have held meetings in Tama, Boone and Greene counties, in Iowa. In Tama county I was glad to meet Bro. A. M. Brinkerhoff and family; they are pleasantly located near a church of S. D. Baptists at Garwin. Their church has a membership of about seventy, with a good flourishing Sabbath School, with Bro. A. M. Brinkerhoff as Superintendent. My association with these brethren was quite cordial. Being united in the same reform, we are gradually drawing

nearer together. They the second, personal co-eral resurrection of the ment; while many at t with us in the kingdo tance, the mortality of struction of the wick with pleasure that the two bodies of Sabbat lessening, and I trust come one people, and of our Savior that his as he and the Father

We preached three The Christian (Camp) protracted meeting i which divided the c On Sunday their min would preach on the evening. On learning withdraw our appoint him, and take notes. were asked if we course. We answer people and the chur a week after we rec apetition with sever questing us to ret course, which we d dience. As this n prominent man in an associate editor published at Cinci his positions are ne bath question, I w ers of the ADVOCAT

He stated that computation of tir tions, Patriarchal, the Patriarchal, w in Eden, the day ended at noon, a that God create condition, man wa the trees with fru zenith, hence at the evening con 'the evening and day, &c., yet he menced at noon Gen. 24: 63, 'A in the field at ev eyes, and saw, a coming.' He eventide could for then it wou els, and conse reply to this w all assumption sage of scriptu that the day c though the sun noon, for whic ty, yet the set closed that d whether it wa or in the after same at the se showed three morning, noon Now, if eve would like to commenced t ure in this n us when eve lowing pas hanged on a as the sun th at they sh the tree.' eventide is was at this

nearer together. They all believe with us in the second, personal coming of Christ, the literal resurrection of the dead, and the judgment; while many at this place also believe with us in the kingdom, the saint's inheritance, the mortality of man, and the final destruction of the wicked. I have observed with pleasure that the distance between these two bodies of Sabbath keepers is gradually lessening, and I trust in time we may become one people, and thus fulfill the prayer of our Savior that his disciples might be one as he and the Father are one.

We preached three discourses to them. The Christian (Campbellite,) church had a protracted meeting in progress at the time which divided the congregation somewhat. On Sunday their minister announced that he would preach on the Sabbath question that evening. On learning this we concluded to withdraw our appointment and go and hear him, and take notes. The next morning we were asked if we would reply to the discourse. We answered that we would if the people and the church demanded it. About a week after we received a letter containing a petition with seventy names signed to it requesting us to return and review the discourse, which we did last week to a large audience. As this minister, Eld. Morgan, is a prominent man in the denomination, being an associate editor of the *Christian Standard* published at Cincinnati, Ohio, and as some of his positions are new and novel on the Sabbath question, I will give them to the readers of the *ADVOCATE*.

He stated that there was a change in the computation of time in the three dispensations, Patriarchal, Jewish, and Christian. In the Patriarchal, which he claimed commenced in Eden, the day commenced at noon, and ended at noon, and in proof of this he states that God created everything in its mature condition, man was created a full grown being, the trees with fruit upon them and the sun at zenith, hence at noon. While he admitted the evening commenced the day in Gen. 1: 'the evening and the morning were the first day, &c.,' yet he claimed that evening commenced at noon, and in proof of this he cited Gen. 24: 63, 'And Isaac went out to meditate in the field at eventide; and he lifted up his eyes, and saw, and behold the camels were coming.' He claimed from this that the eventide could not be the setting of the sun, for then it would be too dark to see the camels, and consequently it must be noon. In reply to this we showed that his position was all assumptions; that there was not a passage of scripture in all the Bible that stated that the day commenced at noon. And although the sun might have been created at noon, for which there is no scripture authority, yet the setting of the sun would have closed that day, as it was to rule the day, whether it was created in the forenoon, noon, or in the afternoon, the day would close the same at the setting of the sun. We further showed three divisions of the day in Genesis, morning, noon, and evening, Gen. 1:5; 43: 16, 25.

Now, if eventide commenced at noon I would like to ask Eld. Morgan when the noon commenced? But we are not left to conjecture in this matter. The Bible clearly tells us when eventide commences as in the following passage, 'And the king of Ai he hanged on a tree until eventide, and as soon as the sun was down Joshua commanded that they should take his carcass down from the tree.' This passage clearly teaches that eventide is at the setting of the sun, and it was at this time that Isaac went into the

fields to meditate, and he could have easily seen the camels at that time.

Eld. Morgan admitted that the seventh day was sanctified at creation and that it was the only day that God ever did sanctify; but as he claimed the day commenced at noon, it was therefore sanctified from Saturday noon till Sunday noon. In the Jewish dispensation he taught that the day commenced at sundown while in the Christian dispensation it commenced at midnight, and quoted John 20: 19 in proof of it. 'The same day at evening, being the first day of the week.' He claimed that this evening commenced at midnight. We showed that evening in his hand was very elastic, he could stretch it out to reach from noon to midnight just as his theory required.

He then claimed according to his position that the first twelve hours of Sunday was original sanctified time and was to commemorate creation, while the last twelve hours was to commemorate redemption. And while Sabbatharians were only observing six hours of original sanctified time, Sunday keepers were observing twelve hours, or twice as much.

This is a finely adjusted invention, and Eld. Morgan ought to get a patent on it. I think he can truly claim the right of invention, for surely it finds no support in the Bible. However, there is an indirect reference to it in the passage, 'God made man upright, but he has sought out many inventions.' This evidently is such an invention to blind the mind from seeing the plain truth of God. Yet this invention introduces some very ugly jogs in the computation of time. In the Jewish dispensation it makes a jog of eighteen hours by moving the Sabbath back from Saturday till Friday evening, sundown, and thus the Jews would be observing 18 hours of unsanctified time; but the command required the Jews to keep the seventh day because it was sanctified; this theory must be wrong as it contradicts the word of God.

Eld. Morgan further claimed that the Sabbath was changed from the seventh to the first day of the week at the resurrection of Christ, and that the evidence of that change was found in the original Greek of Matt. 28:1, and that it should be translated, 'In the end of the old series of Sabbaths', as it began to dawn toward the new series of Sabbaths the first day Sabbath.' I showed that such a translation was entirely inadmissible, for there are no words in the original that can be translated old series or new series; and further that it can not be rendered first day Sabbath, from *Mian Sabbatone*, for *Mian* is a feminine adjective, singular number and accusative case; while *Sabbatone* is a neuter noun, plural number, and in the genitive case, and the Greek Grammar gives us this rule, Adjectives agree in *gender, number and case*, with the nouns which they qualify, *Harkness' Greek Grammar*, pp. 50. Therefore as *Mian* does not agree in neither gender, number and case, with *Sabbatone*, it can not qualify it.

Neither can *hemera*, day, as a noun, qualify *Sabbatone*, for then it must be in the same case by apposition, which it is not. So Eld. Morgan's translation is entirely inadmissible seeing it violates a number of the plainest rules of the Greek language, notwithstanding he risked his reputation as a scholar on it. Further, it is unaccountably strange that the 47 Greek scholars that translated our authorized version should be unable to find in this text any authority for such a change of the Sabbath. And stranger still, that the 75 eminent Greek scholars who were

engaged fourteen years on the Revised Version should be unable to find any authority for a change of the Sabbath, but translate this passage to favor Sabbatharians while being Sunday keepers themselves; as follows, 'Now late on the Sabbath day, as it began to dawn toward the first day of the week,'—thus acknowledging that the Bible Sabbath comes just before the first day of the week.

We shall now appeal to Eld. Morgan's own church in reference to this matter. A few years ago there was a debate between a Sabbatharian and a minister of the Christian church, and the same point was raised in reference to this passage. The disputants finally agreed to submit this matter for decision to the Professors in the Oskaloosa College, Iowa, which is under the control of the Christian Church. We here give their reply as follows:—

'We have taken the matter into a somewhat careful and impartial consideration, and find that it is true that in each of the eight occurrences of the words "first day of the week," in the New Testament, the Greek word *Sabbaton* is found in the original. But it is not true that the word should always be translated by the English word Sabbath. On the contrary, we find no authority for so translating the word except when it refers to the seventh day of the week. It should never be so translated when applied to the first day of the week, the Lord's day. The word, when found in the third Greek declension, and in the neuter gender, is very commonly and correctly rendered week. Hence the literal of Matt. 28: 1 would be, "And late in [the] week," &c. Of the six different standard translations in our possession none of them have translated any one of the eight cases named above by the word "Sabbath" when in our common version we have "the first day of the week." Greenfield in his lexicon defines the term (singular and plural.) "Sabbath, a period of seven days, a week." To this agree standard lexicographers. All the above named cases are in the plural except Mark 16: 9 (*Sabbaton*), and Greenfield's Greek Testament makes this plural *Sabbatone* in the margin. In Luke 18: 12 we read, "I fast twice in a week," *Sabbaton*. Of course it would be nonsense to say, "I fast twice on the Sabbath." We know of no reason for rendering the term in the several passages referred to by the word Sabbath, nor do we know of any standard authorities who do thus render it.

Yours, &c.,

G. T. CARPENTER, Pres. Oskaloosa Col., Ia.

G. H. LAUGHLIN, Prof. of Greek.

S. A. JONES, Prof. of Greek, Latin and French'

A Campbell says on this: 'The Hebrews denoted the days from the order of their succession from the Sabbath. Thus the next day after the Sabbath they called the first of the Sabbath, &c. The same method is still kept up by the Christian Arabs, Persians, &c. . . . In conclusion I would say that the adjective *mia* being in the feminine gender, cannot relate to *Sabbaton*, which is neuter. Sabbath here being used to denote Sabbath of days, that is, the period of seven days which we call a week; and *mia* being of necessity construed with *hemera* understood, *Mia ton Sabbaton*, therefore can never be translated "the first of the Sabbaths, or one (Sabbath) of the Sabbaths, but must be uniformly rendered the first day of the week,' *Millennial Harbinger*, page 555.

These authorities from Elder Morgan's own church utterly refute and demolish his positions; and consequently are unworthy of any

further notice. We have not time to notice his remarks further than to simply state that he claimed that Christ rose on the first day of the week, and that the decalogue was abolished at the cross, which we showed in our review to be utterly false. A large congregation listened attentively to the review, and our S. D. Baptist brethren expressed their appreciation of our work by liberally remunerating me for my time. I was also materially assisted in the review by several fine charts prepared by Bro. A. M. Brinkerhoff.

I also wish to say that I held several meetings with the brethren in Boone Co., and had a good outside interest. The brethren are all faithful there, and are striving for a home in the kingdom. One started to obey the Lord.

I also preached nearly a week in Green Co., near Bro. Mosely's, with an increasing interest, although the weather was quite unfavorable part of the time. A number of these brethren and sisters have moved into this County from Keithsburg, Ill., and are letting their light shine by observing all of God's commandments. Two persons started for the first time, in these meetings, to obey the Lord. May they ever prove faithful. I received \$14.25 on donations, \$4 for the Iowa Conference fund, and pledges for it to the amount of \$20. One subscribed for the *Missionary* and \$2 on subscription to *ADVOCATE*.

A. C. LONG.

### 'Our God Shall Come.'

S. E. BRINKERHOFF.

THIS beautiful expression of the psalmist David is fraught with comfort to the heart of every true believer. It is not the God of the man who is rich, educated, honorable, and of world-renowned fame that will come, but 'our God.' It matters not whether we are rich or poor, free or bond, Jew or Gentile, if we are followers of the Lord Jesus Christ, it is our God that 'shall come.' He shall come to bless and save us. While it is true that 'a fire shall devour before him' to destroy his enemies, and those who have profaned his holy name, slighted his offered mercy, and done 'despite to the spirit of grace,' 'mercy and truth' shall go before him for those 'who have made a covenant with him by sacrifice,' those who love his name and strive daily to do his righteous will.

We naturally love to think of that which is ours when it is something that is very good, excellent, more choice and of far greater value than that which belongs to others. And it is not a rare thing to find people who are always glad to talk about anything they have which is a little better than their neighbors have. Now, there are many gods in this world, some have a god of gold and silver, some of wealth, some of fame, some of one thing and some of another, and very many make a god of self. All these things, did we have even the choicest—honor, wealth and fame—are not worthy to be compared with 'our God.' These things all combined could not give us one ray of comfort beyond the dark portals of the tomb, nor bring up one soul from the power of the grave. But 'our God' has said, 'I will ransom them from the power of the grave; I will redeem them from death; and 'I will open your graves, O my people, and bring you up out of your graves.' The Lord who made heaven and earth and all things that are therein, is the God that can give his people comfort in this life, and a bright hope beyond the trials, the sorrows, and the fleeting scenes of this transitory, mortal life.

Could we ever realize this grand, this ever blessed truth, that the God of the whole universe is our God, our Father, and our ever-present and all powerful Friend, how rich and happy would be our condition. As David says, 'Happy is that people whose God is the Lord, and the people whom he hath chosen for his own inheritance.' If we kept this fact daily in mind we could not fail to be happy. Poverty might press us down with its pinching grip, the world might frown upon us and scorn our lowly lot, sickness might prostrate our feeble frame, but in the midst of all this there would be an undercurrent of happiness, of joy that the world could neither give nor take away. It is when we lose sight of the fact that the Lord God of Israel is 'our God' that we feel unhappy, discouraged, downcast and sad. It is when we think that he is kind and good to others, but that to us he is a stranger, or a stern and righteous Judge, that dark clouds intervene between us and our God. Just so long as we look to God, think of him, and feel that he is in deed and in truth 'our God,' 'our Father,' we cannot feel otherwise than happy and joyful in the Lord 'our God.'

But how much more reason we have to be happy and joyful when we realize that 'our God shall come' to this earth, and that for our deliverance from this state of sin, sorrow and death. Surely we have reason to rejoice if we are 'looking for that blessed hope,'—the hope 'of eternal life'—'and the glorious appearing of the great God and our Savior Jesus Christ.' If we are really looking for the time soon to dawn upon our world when the 'tabernacle of God shall be with men, and he shall dwell among them,' we have every reason to rejoice and be exceeding glad; that is, if we are really the followers of Jesus, if we have been adopted into his family, and been made partakers of the glorious promises of the gospel of Christ. This event will bring to every true believer, every child of God, a deliverance from the bondage of this mortal state that will be laden with glory and joy unutterable. For when 'our God' comes it will be to wipe our tears away, to end our trials and sorrows, and to give us a home in the earth renewed, cleansed from sin and its dire effects. His people will then 'inherit the earth, and delight themselves in the abundance of peace;' 'joy and gladness shall be upon their heads, and sorrow and sighing shall flee away.' At that time his people may well look up and with joy exclaim, 'Lo, this is our God, we have waited for him, and he will save us!' Yes, when 'our God' comes he will save us with an 'everlasting salvation' in his glorious kingdom.

This day is near; the hour is fast approaching when 'our God shall come' to reap the harvest of the earth. Will he find us ready and waiting for him? Let us ever remember that our readiness is a complete garment of 'Jesus' blood and righteousness,' in which alone we can stand that dreadful day, and be ready for 'an abundant entrance into God's everlasting kingdom.' And while waiting, clothed in the spotless garment of Christ's righteousness, let us be found ever active in our Master's service. Waiting does not mean idleness. Work for the time is short. Work for the Lord is coming. Work for 'the harvest is great and the laborers are few.' Work for the night is coming—the long dark night of eternal oblivion to those who will not yield obedience to God, nor heed the offers of his grace. Work, wait, hope and pray, in the blessed hope and joyful expectation that 'our God' will soon come, and that then we shall 'enter our glorious home, and join in the conqueror's song.'

### Christian Faithfulness.

JULIA LAMB.

ONE great object of a Christian is to lead others to Christ, and in no way is this so easily done as for us to walk in the path marked out in the word of God. The Savior said when on earth, 'Follow thou me.' It ought not to be a question with us what will others do or think; but our minds must be made up to follow Christ. Joshua's determination was a good one, 'As for me and my house we will serve the Lord,' and this seems to be a law of life and love which the Savior has laid down for our direction. What is it to us if others have faults, have not we? are we perfect? if not let us beware how we cast the first stone. It seems to be a time when people are troubled on account of a mote in the eye of some of the brethren, when there may be some fault in themselves, thereby causing them to be discouraged in trying to live a godly life. Our personal concern ought to be in regard to others, how we can best promote their interest in the divine life; for surely that ought to concern us all. Let us ask ourselves often these questions, 'Are we striving to be overcomers? Do we do to others as we would wish to be done by? These are serious questions which cannot be answered without comparing ourselves by the word of God, for 'if our hearts condemn us God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God,' and have the Spirit of adoption, or have been adopted into the family of God.

Now God has given proof of his love to us by giving his own Son to die for us, while we were enemies to him; and in return our love to God should be shown by acts of obedience to him—by keeping his commandments. We have the promise of whatsoever we ask, if we ask in faith believing it will be granted us, because we keep his commandments; and 'this is his commandment that we should believe on the name of his Son Jesus Christ, and love one another. Now, if Christ abide in us, then we have the same Spirit which he possessed, which is always a forgiving spirit. If others seek to injure us let us exercise charity, which is the bond of perfection. Let there be kind feelings toward the erring ones, not turning away from them. Remember that we are all brethren, we must forgive if we would be forgiven. Paul labored faithfully that he might 'present every man perfect in Christ Jesus.' Let us all follow his example, and in the faith of the gospel preach as he did. He never shunned to declare the whole counsel of God. There are many who say they strictly adhere to Paul's manner of teaching, but do they teach that there will be a second coming of Christ, as faithfully as he did. In nearly all his epistles the coming of the Lord is made prominent, and no wonder as it is the Christian's only hope, for if he should fail to come again all our hope of eternal life would be vain. But he has said that if he went away, he would come again. He did go away, as recorded by John, and we have the testimony of the two angels that this same Jesus which the disciples saw go up into heaven should come in like manner again, Acts 1: 11.

If by long patience and perseverance we should fail to gain eternal life, it would be more grand than if we never tried to live a godly life, for after we have done all it is through his grace we are saved, and only reckoned as a free gift; for we are still unprofitable servants, and need the cleansing blood of Christ applied to our hearts that we

be made wholly his, our plea is, 'blood and righteousness' only. What! fail when we have such precious promises laid down in his grace is sufficient for us. Let us consecrate all to Christ, though he will strengthen us, for faith not by sight. And, oh! how we yearn from day to day, like the one on the isle of Patmos, and cry, 'Lord Jesus, and come quickly, even thou.' Let us study his word which will lead us wise unto salvation; and know that the church of God ought to awe on the whole armor, as we have there is the more need of war. We struggle with sin and the Devil, darkness, is great; all agree that we are in a time that the enemies are those who scoff at the idea of advent and the unmistakable signs. The event is near, even at the door, and will increase. And in view of the time soon to come to pass, according to the word of prophecy, we ought to keep ourselves in the love of God for the mercy of our Lord Jesus unto eternal life.

May we all cling closer to Christ, unto prayer, that we may be before the Son of man, and have done, good and faithful servants into the joys that are prepared faithful at his right hand.

Your sister in Christ, looking for the day of his coming.

Denver, Mo.

### Experience and Hope

CHRISTIAN character is son of God. You cannot run the time clock. You cannot run the time wheel and keep time. There seem to think that all there is of character is a honey-pot of promise. How they will buzz over it, while they are as blind as a bat. It constitutes the future blessing of the Christian. That is one extreme of the picture of gloom in the present. Only hope—don't know—that the Christians, and never will till an end to their deaf ears, 'you are in a world never more to go out—a last wine'. And I don't know the drone who was to be buried. I will ask if the corn is shelled. It is other extreme. Happily we are either, but know the Lord of the present tense, sit at the table of the vineyard, have a hundred fold up a good foundation again. Let us come, and in the world to come, everlasting.

A person who is revolving in contentment in the circle of promise, however rich it may be, is not Christian character and grace. We get through with us in this world, does not save us fully here, and much we have to say about it. The redemption of the body is the redemption of the earth—man's hope and to be earnestly desired. A rich experience with God is not to be brought about by the foundation of the world of Christianity—hope. 'Kiss the yoke of Christianity; and experience, and maketh not ashamed, because it is shed abroad in our hearts which is given unto us'. Rom.

be made wholly his, our plea is, 'Jesus, thy blood and righteousness' only can suffice. What! fail when we have such great and precious promises laid down in his word that his grace is sufficient for us. Brethren, let us consecrate all to Christ, though in weakness he will strengthen us, for we walk by faith not by sight. And, oh! how our hearts yearn from day to day, like the beloved John on the isle of Patmos, and cry out, 'Come, Lord Jesus, and come quickly, even so, amen.' Let us study his word which will make us wise unto salvation; and knowing the times the church of God ought to awake and put on the whole armor, as we have wily foes there is the more need of watching. Our struggle with sin and the Devil, or powers of darkness, is great; all agree that we are living in a time that the enemies of Christ, or those who scoff at the idea of his personal advent and the unmistakable signs that that event is near, even at the door, are upon the increase. And in view of the things that are soon to come to pass, according to the sure word of prophecy, we ought to see to it that we keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

May we all cling closer to Christ, watching unto prayer, that we may be able to stand before the Son of man, and hear the 'Well done, good and faithful servant,' enter thou into the joys that are prepared for all the faithful at his right hand.

Your sister in Christ, looking for the blessed hope.

Denver, Mo.

### Experience and Hope.

CHRISTIAN character is something like a clock. You cannot run the thing with one wheel and keep time. There are those who seem to think that all there is to Christian character is a honey-pot of present experience. How they will buzz over and devour it, while they are as blind as a bat to what constitutes the future blessedness of the Christian. That is one extreme. Others are the picture of gloom in the present, and faintly hope—don't know—that they are Christians, and never will fill an angel shouts in their deaf ears, 'you are in God's kingdom, never more to go out—a land of corn and wine'. And I don't know then but that—like the drone who was to be buried alive—they will ask if the corn is shelled. That is the other extreme. Happily we need not be in either, but know the Lord our God in the present tense, sit at the table, work in his vineyard, have a hundred fold in this life, lay up a good foundation against the time to come, and in the world to come have life everlasting.

A person who is revolving with perfect contentment in the circle of present experience, however rich it may be, is defective in Christian character and grace. God does not get through with us in this present tense—does not save us fully here, no matter how much we have to say about 'full salvation.' The redemption of the body, and the renovation of the earth—man's home—is yet future, and to be earnestly desired and hoped for. A rich experience with God here, which may have to be brought about by tribulation, is but the foundation of that other attribute of Christianity—hope. 'Knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us'. Rom. 5: 3-5. And an

indefinite hope is just no hope at all. We are to 'sanctify the Lord God in our hearts and be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear'. 1 Pet. 3: 15. A sanctified man should sanctify the Lord God in his heart and not only have a scriptural hope but ready always to give the 'Thus saith the Lord,' chapter and verse, of its basis. David said, 'Let me never be ashamed of my hope'. A hope which is built on the bed-rock of scripture is one that we need not be ashamed of; and what is more, it 'maketh not ashamed'.

Put the wheel of Bible hope into your Christian gearing, Brother. 'And every man that hath this hope in him purifieth himself even as he [Christ] is pure'. 1 John 3: 3. Then a scriptural hope is a mighty factor to ward heart purity; and makes the prayer of Christ pertinent here: 'Sanctify them through thy truth: thy word is truth.' John 17: 17.—C. E. COPP, in *World's Crisis*.

### Pure Religion.

No man attains personal holiness who has not a warm and active sympathy for the afflicted and wretched. The trouble with many is that they try to be holy without being philanthropic, to love God without loving man, to 'keep themselves unspotted from the world' by refusing to mingle with the world. Holiness is not attained by self-seclusion; by shutting ourselves up to devotional books and exercises, and living in ignorance of the woe and want around us. Men do not acquire the mind that was in Christ by watching their own spiritual states and feelings, but by going out of themselves to think and work for others. 'Pure religion is this, to visit, to go among the poor and suffering, and seek to lessen their griefs by personal sympathy.

The solution of the problem of the city evangelization is to be found in this one word—'visit.' To the standing question of debate in synod, assemblies, conferences and evangelical alliances: 'How shall we reach the masses?' The answer is, Visit them. The question generally means, How shall we get the masses to go to church? The real problem is, how to induce the church to go to the masses. If you are an able bodied Christian, you are as much bound to visit as is your pastor or city missionary. Do not attempt to quiet your troubled soul with the flattering unction that it is enough for you to pay the pastor and missionary to visit. They cannot do your work; you cannot discharge your obligation to the vicious and destitute by leaving them to do the work which you ought to do, but will not do because it is distasteful. On your plan the world would never have had a Savior, for Christ would have delegated his work to some one else and sought to redeem a polluted world by proxy. And then the plan of redemption would have been about as effective as your methods of city evangelization. But he came himself, saved the world by contact with it; was made flesh and dwelt among us; took upon himself the form of a servant, and in his own divine person bore our griefs and carried our sorrows. So there must be contact, acquaintance, fellowship, sympathy of Christians with the people in the slums, in order to save them. We need a revival of that religion which 'visits,' which brings the rich and poor together; which goes among the vicious as well as the virtuous poor, not always to give alms and advice, but to sympathize.—*Extract from article by C. H. Zimmerman.*

We should be instant in prayer, for the coming of our Lord Jesus Christ, for unto them that look for him shall he appear without sin unto salvation. Let us watch and pray lest that day come upon us unawares.

### LETTER DEPARTMENT.

From Sister Vena Holcomb.

DEAR Brothers and Sisters of the ADVOCATE: I thought I would give a short report of our passover meeting. We met at Bro. R. J. Wright's at the appointed time and had a very good meeting, although there were but few of us; but our Savior says where two or three are met together in his name there he will be in their midst to own and to bless. Bro. Bryan made a few remarks on the occasion, showing us from the Scriptures that it was our Savior's example, and was left for us to follow. We ask an interest in your prayers, that we may always be found faithful.

Yours in hope.

Clro, Iowa.

From Sister Catharine A. Baker.

BRO. BRINKERHOFF: I wish to have my paper sent to Prairieville, Barry County, Mich., as I am going there to live with my children there, as my daughter has sold her home here. I send one dollar; please send me one dozen of those new four cent tracts, God's Law Perpetual; the remainder for the cause as you see fit. I would say to the brothers and sisters, I am striving to make the new earth my home. I look forward to the time when Jesus will say, Well done, enter into the joys of thy Lord, when we shall meet those that are asleep in Jesus; and best of all, have the blessed Savior that gave his life for us dwell with us, and be our God and King. Blessed hope! it is an anchor to the soul to lift us above the cares of this life. Let us count all things here but dross, for the true riches of Christ and his future kingdom. Blessed hope! I know I shall miss the dear children of God I have met with the past year, but God will bring us all home in his everlasting kingdom. Though we may differ in some minor points here, when we see the image of Christ in any one we love that one. I long for the time when all of God's people shall see eye to eye. God hasten the time, is the prayer of your unworthy Sister in Christ.

Allegan, Mich.

### OBITUARY NOTICES.

DIED, at the residence of Bro. Azor Hawks, in Watervliet township, Van Buren Co., Mich., April 12, 1887, from the effect of dislocating his neck, Howard Hogoboom, aged one year and eight months, son of Bro. Jacob and Sister Amelia Hogoboom. The mother was at her father's doing some work, and the little boy was at play in the yard, near where his grandpa was working; his mother calling for him he was missing. Search was earnestly made, finding him in the large water tank. He had climbed up to it and fell in, and in some way dislocated his neck, and was dead; had not been missing more than five minutes. Words of comfort were spoken by the writer from 1 Cor. 15: 26, 'The last enemy that shall be destroyed is death.' Bro. and Sister Hogoboom have our deepest sympathy, and may the time hasten when death will be destroyed, and the kingdom of God will be set up upon the earth, and all the saints of God be gathered in, is our prayer.

L. J. BRANCH.

## THE ADVENT &amp; SABBATH ADVOCATE

## At Home.

THE Editor of the ADVOCATE is home again from his Eastern trip, at his post of duty in the office, with plenty of work to do. The Editor is somewhat recruited in health, and is hungry for the communications from the ADVOCATE'S correspondents. The ADVOCATE is well received by its friends and patrons, is read with interest, and we trust is doing good. Let us take courage and labor for the good of the cause. We have a high calling and we have a large amount of gospel truth. Let us live it out and recommend it to others by a well ordered life, as well as by a correct presentation of its evidences, looking forward to the coming kingdom for the joys that await us, where we shall meet to part no more, and shall eternally enjoy the service of God.

**CORRECTION.**—The poetry in ADVOCATE for Apr. 19, credited to Bro. A. Hall as a selection, should have been given as an original poem from him. Also in last week's MISSIONARY a few mixed up words occur in the editorial, the blunder having occurred after the forms were sent to press.

A tornado visited portions of Kansas, Missouri, Kentucky, Arkansas, Texas, and some other localities on April 21st, leveling everything which it touched; in Vernon County, Missouri, it cut a swath half a mile wide, killing about fifty people. In Arkansas a few lives are stated as lost. In Prescott County, Kansas, it is said that 15 persons were killed. The village of Prescott was entirely demolished; hail of a large size fell, which added to the force of the storm. At the same time storms of snow and sleet are reported from Minnesota and Dakota. In the midst of life we are also in the midst of death, and it sometimes comes suddenly upon us.

THE state of Europe is quite unsettled, although no outbreak of war is imminent, because the aged emperor of Germany declares his intention of maintaining peace. But while such immense armies are kept up and such great preparations for war continue, it is not likely that much faith can be put in any peace declarations. Each nation seems to be afraid of its neighbors, so as to deem it necessary that an equal armament must be maintained. The Czar of Russia cannot enjoy his crown very much when he is afraid to go over his own dominions for fear of assassination. General respect over Europe is felt for the aged emperor of Germany, now ninety years old.

THE remains of President Lincoln and his wife were placed, April 14, in the north vault of the Lincoln monument in Oak Ridge cemetery, near Springfield, Ill. In 1876 an attempt was made to steal the remains of Mr. Lincoln, doubtless in expectation of obtaining ransom money. A guard of honor was then formed who took charge of the remains and they have kept it in a secret place up to the present time. The remains of Mrs. Lincoln were placed by the side of those of her husband, and a brick arch is built over the coffins, and covered with cement mixed with broken rock.—*Ex.*

Alexander Mitchell, President of the C. M. & St. Paul R. R., died at his rooms in New York City, April 26th, aged 70 years.

## 1 Corinthians 13.

Though perfect eloquence adorned  
My sweet, persuading tongue,  
Though I could speak in higher strains  
Than ever angels sung,

Though prophecy my soul inspired,  
And made all myst'ries plain;  
Yet were I void of Christian love,  
These gifts were all in vain.

Nay, though my faith with boundless power,  
Even mountains could remove,  
I still am nothing, if I'm void  
Of charity and love.

Although with liberal hand I gave  
My goods the poor to feed;  
Nay, gave my body to the flames,  
Still fruitless were the deed.

Love suffers long; love envies not;  
But love is ever kind;  
She never boasteth of herself,  
Nor proudly lifts the mind.

Love harbors no suspicious thought,  
Is patient to the bad;  
Grieved when she hears of sins and crimes,  
And in the truth is glad.

Love no unseemly carriage shows,  
Nor selfishly confined;  
She glows with social tenderness,  
And feels for all mankind.

Love beareth much, much she believes,  
And still she hopes the best;  
Love meekly suffers many a wrong,  
Though sore with hardship pressed.

Faith, Hope and Love now dwell on earth,  
And earth by them is blest;  
But Faith and Hope must yield to Love  
Of all the graces best.

—Selected by C. DEVOS.

**UNFAILING PROMISES.**—God had made a solemn covenanted promise with Abraham that he should have a son, and through that son a multitudinous posterity. The son was born according to promise, and right in the bloom of youth God commands Abraham to sacrifice him as a burnt-offering, and thus reduce the child of promise to ashes. Abraham might, like Job, have patiently said, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' This would have been submissiveness, but it would not have been faith. Abraham knew that it was the same God, who had made the promise, that commanded the death of Isaac, that God was unchangeably true, and almighty in power. So the Father of the faithful reasoned out that God would raise Isaac from the dead. Let us have the faith that God, who could have raised Isaac from the ashes, will raise his children from the dust. Faith has its sublimities, and the crown of sublimities was reached by Abraham.—*Restitution.*

WHEN the cross of Christ is deeply felt as our glory and hope, as an inevitable consequence we become crucified to the world, for the two are not agreed, and therefore cannot go together.

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