

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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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.

Going Home.

MARY A. ADAMS.

I humbly trust 'I'm going home,'
But not as some will say,
Then earth to earth and dust to dust
Returns this mortal clay.
I humbly pray He'll give me strength
This world to overcome,
And when my blessed Savior comes,
O then I'm going home.

I daily ask my Father wilt,
Thou guide my erring feet,
That I prove faithful and at last
May walk the golden street.
But not when this frail body lies
Within the silent tomb,
But when my blessed Savior comes,
Oh then I'm going home.

In simple accents ever I
Implore my Father's care,
Though I am sinful he would bless
And guide me over there
But not when death, relentless death,
With icy hand shall come,
But when my blessed Lord appears,
Oh then I'm going home.

The Cumulative Significance of Prophetic Omens.

DIVINELY predicted signs must be supernatural, or at the least preternatural. Nature in its constant operations is so highly phenomenal that extraordinary manifestations are not necessarily ominous. Not every occurrence which cannot be at once and satisfactorily explained is to be regarded as a prophetic sign, though in some of its features it may seem to agree with the terms of prophecy. A scriptural omen must be, either in its nature or in the circumstances of its occurrence, inexplicable on any natural or scientific grounds.

When forced to recognize phenomena which baffle the comprehension of reason, the first feeling, and often the first remark of scientists is, 'Wait a little and the mystery will be cleared up, and the natural cause will be discovered.' And if a satisfactory solu-

tion is found, then the occurrence, however strange at first, cannot be regarded as a prophetic omen. For many things happen which are inscrutably wonderful at the moment of their appearance, but which are clearly explained in a reasonable time. Therefore the secondary significance of 'signs and wonders' is the most forcible and really only reliable one; i. e., when remarkable things transpire, which agree with inspired prediction, and of which no solution can be found in nature, they ought to be regarded as of especially divine origin; and to deny supernaturalism, under such circumstances, is to repudiate revelation itself.

Let us apply this rule of interpretation to the phenomena of the New Testament. Take as an example the strange darkness that fell on Jerusalem and the surrounding country during three hours of the Savior's unparalleled agony on the cross. Doubtless the chief priests strove to calm the agitations of the terror-stricken populace by assurances that the wonderful solar obscuration, which caused so much alarm, was due to some natural cause—an eclipse, perhaps, which the astronomers had overlooked, and which would be explained in due time. But when the excitement had passed, and the thoughtful ones among the people called to mind that the unprecedented darkness occurred at the period of the full moon, when an eclipse of the sun was impossible; and when months went by and their scientists remained silent as to its cause, that phenomenon took on a thousand-fold more significance than at the moment of its occurrence. And the wonder is that it failed to convince all who witnessed it that the sufferer of the cross was the promised Savior of the world. And when we, at this great historic distance, recall the words of inspired prediction uttered by Amos centuries before—'And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day,' and reflect that through all these ages of bitter hostility to the Christian narratives no man, learned or unlearned, has been able to explain that mid-day darkness, which veiled the dying agonies of the Son of God from the eyes of his enemies and murderers, that divinely ominous attestation of Christ's Messianic claims becomes infinitely more miraculous to us than it was even to those who witnessed its imposing grandeur.

And what we have written of the cumulative significance of the supernatural 'darkness,' is equally true of the entire cluster of phenomenal events that signalized the Savior's passion, as the grandest occasion and most wonderful scene ever witnessed by men or angels.—The rending of the massive veil of the temple, untouched by visible force; the convulsions of the quaking earth; the bursting into scattered fragments of the solid rocks; the yawning graves, opened as by the voice of God; a great company of sheeted dead, coming forth from their long repose, and showing themselves to the awe-struck

people, have a broader, surer, more august meaning, at this far distant hour, than when the centurion and his company, 'seeing the things that were done, feared greatly, saying, Truly this was the Son of God.'

The phenomena of the crucifixion, resurrection and ascension of Jesus engaged the most rigid scrutiny of the wisest men of that period, and of immediately subsequent years, only to baffle all the attempts at solution. Before that imposing array of mysteries philosophy and science are silent to this day. There that amazing group of miracles stands, challenging the wisdom of the succeeding ages; inexplicable still on any other ground than that of direct divine interposition. And the longer the silence the more august the significance. If it was not God bearing witness to the claims of his Son, let the 'advanced thought' of this ripe age come forward with a convincing solution. Until that is done, every hour adds grandeur to those scenes; and in the very silence of the baffled centuries we hear the ever increasing volume of the earthquake shock, and feel the strange darkness, ever darker growing; and see the risen dead thronging the streets of the apostate city; and catch from afar the ominous sound of the temple's veil parting asunder from top to bottom.

The lapse of years does not lessen the force of prophetic omens. God's handwriting of promise to the righteous, and warning to the wicked, grows more luminous till the realization comes. Because the consummation is a little delayed, let it not be presumed that heaven has forgotten to be faithful. A covenant that cannot stand the test of waiting ages is not divine. God does not make haste, but he is never behind time. The longer prophetic events remain unexplained by the wisdom of the world, the more certainly are they of God. Seeming delay is but the ripening of Jehovah's unfailing purposes.

We have attempted to show that the significance of predicted signs depends, largely, upon their having stood the test of rational and scientific investigation; as in the case of the crucifixion, which the scrutiny of eighteen centuries has failed to solve, upon any other hypothesis than that of special divine interposition.

Let us apply this view to the preternatural events foretold by our Lord, as recorded in Matt. 24—'But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven.'

Now it is claimed by pre-millennialists, very generally, that these wonderful predictions of Christ were literally fulfilled in a series of supernatural events, commencing with the solar obscuration of 19th May, 1780, and including the marvelous 'falling of the stars' on the night of the 13th of November, 1833. And having given at length the proofs of the correctness of this view in 'Our Hope,' we will not repeat them here. But our present object is simply to meet the objection, so

popular now with last-day scoffers, who say, 'It is a hundred years since the scenes referred to occurred, and as the end of the world which was expected to follow has not come yet; so "where is the promise of his coming"?'"

Although the 'darkening of the sun' May 19th, 1780, followed by the equally remarkable obscuration of the moon on the night following, produced upon all the communities which witnessed it a most profoundly solemn impression, and the general belief, among Christian people, that those grand and awe-inspiring events were the fulfillment of Christ's prediction (Matt. 24: 44), it might have been said, at the moment, with some show of plausibility, that time and proper investigation would discover natural causes for the entire phenomena. And so it was said by some, after the alarm had subsided.

And the most noted astronomers of all countries immediately and most energetically devoted themselves to the task of explaining those 'wild freaks' of the heavenly luminaries; fully expectant of being able to offer an accepted solution of what seemed to the common people a notable mystery. But with what results? The first fact encountered was that the moon was at its full, and it could not therefore have been an eclipse.

It was thought by some to have been the effect of volcanic eruptions. But an eminent scientist said, 'Surely, it is unphilosophical to suppose the smoke of a volcano, in the midst of dispersing and flying winds, should be wafted such a distance in so dense a form as to produce such darkness, for three or four hours, 'over the whole of New England,' etc., and then suddenly leave all clear again. It is not so in a smoky atmosphere; the darkness in such cases appears and disappears more gradually, and usually continues longer. Again, had such a cloud of volcanic smoke produced the dark day, it would seem still more unnatural that, after several hours of its entire passing over, it should thus cover the heavens again, in the total darkening of the largest part of the following night. And more strange it would be still, that a cloud of smoke should travel so swiftly as to pass over 1000 miles extent at once, when natural clouds are supposed to travel seldom more than ten miles an hour or two hundred and forty miles a day.'

And so each successive theory gave way before the application of scientific tests, and at length silence fell on all the astronomical world, and the whole matter was left in its inexplicable grandeur. And Herschel, the greatest of astronomers, said: 'That phenomenon of the dark day, May 19, 1780, has baffled all astronomical solution, and must remain an unsolved mystery to the end of time.'

And, as in the case of the miraculous interventions connected with the Savior's death, so in regard to these prophetic omens of the Savior's return; however imposing they were at the moment of their occurrence, they are vastly more significant now, because during these eighteen hundred years of scientific progress, no man of any country, or of any school, has been found who is wise enough to furnish the church and the world with a rational explanation of these supernatural grandeur.

From that solemn moment when Jehovah veiled the sun in darkness by day, and the moon and stars by night, in awful token of judgment scenes at hand, even unto this time, every passing hour has lent added

majesty and certainty to that most imposing fulfillment of Christ's prophetic words. Every rising and setting of the sun, on this dumb silence of the astronomers, who can read all the mysteries of the glowing heavens, but cannot unravel the miracle of the darkened sun and falling stars, is as the voice of God saying, This is heaven's token of coming doom, given in mercy to imperiled men. The speechlessness of science ought to awe into repentance the defiance of the last-day skeptics.

If the events of 1780 and 1833,—to say nothing of all that has followed since—were not the fulfillment of Christ's predictions (Matt. 24: 44), then let somebody, from some point of observation, come forward and explain their nature and cause.

O, ye wise men of this wise age, why are ye dumb before these strange voices of nature! Why stand ye confounded in the presence of these mysteries! What has become of your mighty skill of learning, that ye cannot give us even a specious solution of these wonders! We thought it was your high prerogative to tell the simple people of suns and stars, and all mysteries of day and night. Why do ye hold your ominous peace while nature outdoes herself to make good the words of our great Prophet! Know ye not what to say! Then like men confess that 'the word of the Lord endureth forever;' and that our Lord's appearing in judgment and in glory will no more fail than the throne in heaven will fail. 'Heaven and earth may pass away, but my words shall not pass away.'

But the darkening of the sun and moon, and the falling of the stars from heaven, are but part of a succession of events, ending with the coming of the Son of man with power and great glory. And the personal advent of Christ is to be immediately preceded by the 'sign of the Son of man,' which will be the signal to all nations of the unveiling of the heavenly pageantry, at sight of which all the unsaved, of every nation, kindred and tribe will join in saddest lament.

These things being true, how august the times that are upon us! How imposing the scenes that immediately await us! How solemn the obligations that attend us! How glorious the prospect before us!—*World's Crisis, Selected by A. C. LONG.*

His Own Place.

WHEN Judas had betrayed his Lord with a kiss for money, his remorse suddenly became so great that he went out and committed suicide. The author of the Acts of the Apostles speaking of these things, says that Judas, by transgression, fell from the high position to which he had been invited, and adds these significant words, 'That he might go to his own place.' The legitimate reference from this statement seems to be that men, sooner or later, find their level; or, in other words, that when a man goes to his awards he goes to something prepared for him, and for which he is prepared.

God, it is said in Scripture, will reward every man according as his work shall be. This means more than that he will give every man a simple equivalent for his services or for his disobedience. It means that there is a likeness in quality, as well as in quantity, between the life a man leads and the awards of that life. This seems to be taught in the commendation of, and in the promise to, the church at Sardis, in Revelation 3: 4—'Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for

they are worthy.' They who have kept their garments clean here, shall have clean garments in heaven. This may, indeed, be figurative language, but the resemblance between the character of the person and his award is not destroyed by that fact. Paul teaches the same thing when he admonishes the ungodly man in these words: 'But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.'

In other words, the judgments of God are not arbitrary decrees, but judgments according to the character of the judged; the laws of God are not arbitrary enactments, even though that might be entirely just, but they are laws making the destiny of individual men accord with their individual life and character. When a father says to his child, 'Be a good boy to-day, and I will bring you an orange to-night,' the arrangement is purely arbitrary. It may be right, but there is no necessary connection between being a good boy and an orange. The promise might just as well have been a hobby horse or a pocket knife. But when the father places the boy in school and says to him, 'Now be industrious, and make good use of your opportunities and privileges, and I will give you an education,' there is a necessary and obvious connection between the thing required and the thing promised. Obedience, on the part of the boy, to the exhortation of his father brings the reward. Nothing else in this world can bring it. At the same time it is, in a very important sense, the gift of the father, inasmuch as he foots all the bills, and furnishes the opportunities without which the end sought could not be reached. Making good use of his advantages, the young man, in the end, receives the awards of his industry, in a good education, thanks to his father for the facilities so kindly and so liberally put within his reach. Or, neglecting his opportunities, he passes the time of his school-days in idleness and disobedience, and goes to his doom of ignorance, dissolute mental habits and intellectual death, not because his father did not care for him, but because he would not take the blessing put in his reach. In either case, the course the young man pursues and the end which he reaches are inexorably bound together by the law of like to like. There is nothing arbitrary about it, but the end is fitted to the course pursued.

The illustration is necessarily imperfect, and in some points will not bear pressing, but it well illustrates the thought we are expressing. God calls men to his fellowship and service, and says to them, in substance, 'Serve me in a life of purity, love and righteousness here, and you shall have a life of purity, love and righteousness in the life eternal. Could the laws of grace be shown to be more perfectly in accord with those of nature? So, if a man chooses the way of disobedience, he grows in the habits of sin, becomes estranged from God by wicked works, forms a character as unlike God as sin is unlike righteousness, his character settles down into permanency and finally becomes destiny. When such an one at last awakes to the doom of eternal banishment from the presence of God, how could the history of his case be more fittingly set forth than in that brief phrase, 'Gone to his own place?'

The truth gives significance to everything we do. In the light of it nothing is of trifling importance. All our acts of devotion, besides being the expressions of praise,

or obtaining the answers to immediate and direct in characters, making them Christ-like in all purposes. Every act of disobedience will of God concerning us against God, but it is a selves, and unless repented away by the blood of work out our eternal ruin.

Whether we will it so business of our lives is making. Day by day and thoughts we think, the choices we make, are selves into our personal characters are ourselves. Jesus Christ, through the new birth, and by the Word, has made it possible shall work together for our eternal Christ likeness; it is said about working out it is all of him.—*Sabbath*

How a Miller Paid the

A WORTHY miller—as the Rev. Duncan Dunbar pained by hearing that the ing away for want of sup ing declared that they of his salary. He called a m his brethren very modes of the poorest among th ers. He asked if the wa only reason for this cha united in desiring the se could they still keep hir one voice in reply. The and beloved; but the floo

'Well,' replied the mill which I can raise his sa one of you for one dol me to take my own way the responsibility for on consent?'

Of course, they could though they expressed miller to be but a poor

The year drew to a cl had been blessed in hi had been called on for came together, the mill his wants had been su promptly met? He r tive. When the breth were any poorer than a year, each one replied they had paid nothing any man here any po minister?' and the rep fore. 'Then,' he said, to tell you that you ha same as you always di with greater promptr you told me to take m ter, and I have done brought his grist to n grain as I thought yo it away for the salary over I sold it, and hav ularly with the proced you are no poorer, so and therefore made n pose that we stop tal about letting our min to his salary to make ing something.' M

'O, for a miller in ev

or obtaining the answers to prayer, have an immediate and direct influence upon our characters, making them more and more Christ-like in all purposes, aims and choices. Every act of disobedience, or neglect of the will of God concerning us, is not only a sin against God, but it is a sin against ourselves, and unless repented of, and washed away by the blood of Jesus, will help to work out our eternal ruin.

Whether we will it so or not, the whole business of our lives is that of character making. Day by day and hour by hour, the thoughts we think, the deeds we perform, the choices we make, are all weaving themselves into our personal characters; and our characters are ourselves. God, in the gift of Jesus Christ, through the potencies of the new birth, and by the help of his Spirit and Word, has made it possible that all these shall work together for our eternal salvation, because they work out into the perfect and eternal Christ likeness; so that after all that is said about working out our own salvation it is all of him.—*Sabbath Recorder*.

How a Miller Paid the Parson's Salary.

A WORTHY miller—as the story is told in the Rev. Duncan Dunbar's memoir—was once pained by hearing that the minister was going away for want of support, the church having declared that they could no longer raise his salary. He called a meeting and addressed his brethren very modestly, for he was one of the poorest among the comfortable farmers. He asked if the want of money was the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him? There was but one voice in reply. The pastor was useful and beloved; but the flock was poor!

'Well,' replied the miller, 'I have a plan by which I can raise his salary without asking one of you for one dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?'

Of course, they could not refuse this; although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied, and his salary promptly met? He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied, 'No,' and asked how they had paid nothing? He asked again, 'Is any man here any poorer for keeping the minister?' and the reply was the same as before. 'Then,' he said, 'Brethren I have only to tell you that you have paid the salary the same as you always did, only more of it, and with greater promptness. You remember you told me to take my own way in this matter, and I have done so. As each of you brought his grist to mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When harvest was over I sold it, and have paid the minister regularly with the proceeds. You confess that you are no poorer, so you never missed it, and therefore made no sacrifice. Now, I propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something.' Mr. Dunbar used to say: 'O, for a miller in every church!'

Business and Religion.

THE idea that 'religion is one thing and business another' degrades business and dishonors religion. The worldly man, unwilling to bring his business up to the standard of Christianity, says: 'Religion is speculative rather than practical. It does well enough as food for imagination and Sabbath musings, but it is not sufficient to sustain a man at so great a height amid the stern realities of practical life. I could not be a Christian and follow my business.'

Many professing Christians seem to have the idea that their religion, like their best clothes, is to be worn only on Sabbath and in best society of the saints, then put carefully aside, that it may not be defiled by contact with the Gentiles in the market-place. Here they must not assume to be better than other men. They must be practical. However perfect and pure the Sabbath robe, they must appear in moral tatters and filth on other days, for 'business is business.' All this is out of harmony with the practice and teaching of the great head of the church. He was the carpenter, and the Messiah. His preaching was practical. Hence 'the common people heard him gladly.' He found business and religion widely separated, and united them. 'What God had joined together, let no man put asunder.' His apostles were chosen—not from the doctors of law, but from the fishermen and tax gatherers—the business men. The great apostle to the Gentiles alternated preaching with tent-making, and wrote to the Romans: 'Be not slothful in business; fervent in spirit; serving the Lord.' Be religious in your business, and make business of your religion.

Any business which will not harmonize with a religious life is a dangerous business. It leads to moral if not financial ruin. But if a man's business is legitimate, religion will help him to resist dishonest methods and secure public confidence. It will make him conscientious in the use of time and opportunity. It will summon into activity every dormant faculty of his being, and mightily aid him to noble achievement. Many of the merchant princes of our great cities are as eminent for their piety as for their wealth, and acknowledge that they owe their success in business to the associations, industry and integrity which religion brought to them. Every interest of the home, of secular duty, of social and political life, may be glorified by applied Christianity. Men say we must not put politics into religion. It is at least becoming very evident that we must put more religion in our politics, or we are doomed. A religion which does not control the actions of the citizens as well as the worshipers, is not the religion of Jesus of Nazareth. Genuine Christianity will go with a man to the ballot-box as well as to meeting; to the shop or the store as well as the sanctuary.

There is also great need of business methods in all our religious work. Our church work will not succeed as it should until we make it a part of our business, and put into it the same system, tact, energy and thoroughness that we employ in our secular affairs. The church suffers greatly from the slipshod work of officials who in their private business are systematic and thorough. This is not right. The master can not pronounce it 'well done.' A Christian man should accept a church office as a sacred charge, and perform every duty connected with promptly and thoroughly as he provides for the wants of his own family. We should also be as regular in our attendance upon the means of grace as in

going to our business. If the merchant went to his store only when the weather was not too hot or too cold, too rainy or too windy; only when he was not too tired or too sleepy, too lazy or too any thing, his business would soon be closed out. The church is composed of individuals; and in the measure in which individuals neglect its services, its spiritual work is closed out. Hence, an excuse which would not keep us from the store on other days should not keep us from the sanctuary on Sabbath. Then too, in the matter of dealing with strangers the children of this world are often wiser than the children of light. A stranger in the community is welcomed by the merchant to his place of business, treated kindly, and invited to call again. The merchant remembers the stranger's name, recognizes him whenever he meets him, and thus wins him as a permanent customer, and often as a firm friend. All this, primarily as a matter of business. There are dollars in it. Should we not do as much for souls as for dollars? Persons come into our societies who have been useful and appreciated workers in the church elsewhere. If they receive a hearty welcome from preacher and people their zeal and usefulness will continue; but if unencouraged or received coldly, the great and sudden transition will chill them; they will be lost to joy and activity in Christian life, and perhaps to the church and Heaven. Then there are those all about us who, though not strangers to us, are unacquainted with our Elder Brother. They are on their way to the judgment without God and without hope. We would make great sacrifice to save a friend from financial ruin. Oh, that we might have to an ardent love for souls, and a burning zeal save them from eternal bankruptcy. Let 'holiness unto the Lord' be written upon the bells of the houses, over the portals of our homes, the doors of our stores, and the archways of our hearts. Let us pay our vows unto the Lord as faithfully as unto men. Then religion will glorify business, and business will propagate religion. Under the beneficent influence of this Divine rule the kingdoms of this world will become more like the kingdom of our Lord and of his Christ.—*W. W. Stevens, in N. W. Christian Advocate*.

Bismark and the Pope.

THE formation of a compact between Bismark and the Pope has borne fruit in stirring up public sentiment in Germany, and in securing the formation of a Protestant league to resist Romish influence. Over two hundred Lutheran pastors attended a late meeting to take steps in this direction, and that their alarm is not groundless is shown by the fact that it is the evident purpose to use ecclesiastical power for political purpose. The Pope was induced, before the late elections, to issue his mandate to good Catholics to vote in favor of Bismark's policy. Now it is further stated that Bismark desires the Pope to interfere in Alsace-Lorraine, where the people are all French Catholics, and to require that all rites, preaching, pastoral letters, and teaching be in German instead of French. It is hardly probable that the Pope will go so far, but the request shows that Bismark has no scruples about the use he makes of the papal power.

There can be no doubt that it is Bismark's purpose to Germanize these provinces by driving out the French, as he did Posen a year or two since by exiling the Poles who had lived there ever since it was a part of Poland. Every mayor or other official suspected of French sympathies has been dismissed. Outside of Russia no other country of Europe would dare to defy the enlightened sentiment of the world by such arbitrary measures.—*Christian Evangelist (St. Louis) for April 21*.

said he had done nothing contrary to the law of the Jews, or the customs of his fathers, Acts 25: 8, and 28: 17, which would not have been true if he kept the first day instead of the seventh, and the Jews did not accuse him of teaching or observing anything of the kind either.

Mr. A. has made the mistake that many do that Christ is a law-giver, and they talk about the Sabbath as though nothing was of any worth in the gospel dispensation unless Christ gave it as a law for the church; but Christ was not a law-giver, and James writes that there is one law-giver, and specifies that it is God. Mr. A. therefore draws a very incorrect conclusion, that 'if the first day of the week be not the Sabbath then has God wip'd out this institution.' No, God's memorial will always last; it 'was made for man,' for all men, Mark 2: 27, will always endure, Isa. 66: 22, 23. It is far better to seek a harmony with God's word than to try to make his word conform to the customs of a degenerate age, and especially when the customs are established by the apostate church of Rome.

Healing the Sick.

In the apocalyptic visions of the apostle John he saw the tree of life, the leaves of which were for the healing of the nations, or for their service. We learn by this that it is God's wise plan and purpose that means should be used in carrying out his ministrations with the people of earth. We have been accustomed to looking at this text as applying to the future, and to the time when the restitution shall have come, and the Savior have commenced his reign of righteousness. Whether this be all literal, or whether the holy city be an emblematic illustration of the saved and redeemed church, as some say, yet the text shows us that means are used for to accomplish purposes. In the Edenic state the tree of life was there, but after sin entered the world mankind was not permitted to taste its fruit or partake of the tree. In the redeemed and glorified state there will be the same use of the tree of life, for the restoration places man back to where he was before he sinned and the world was cursed on his account. As for the comparison, in Rev. 14 Babylon, which is the Roman Catholic church, is called 'that great city, and in ch. 17 there is a double application of city and woman to the church of Rome. In either case the application of the tree of life is to the redeemed church in the restored redeemed, and glorified state.

The idea that we attach to the word healing is to cure disease, to repair the physical system. As to the question of who will need healing there, or who will be infirm, we are told that the text might be rendered that the leaves of the tree were for the service of the nations or people, and that will agree with the fact that the restitution places mankind where man was in Edenic innocence, when the tree of life was there. But the idea of healing associating our minds with urging of infirmity the fact is before us that God uses means to accomplish purposes, and would have us do the same. Thus in our salvation and redemption from sin, God has provided for us a way of salvation; not unconditional, as we may say he could, being all-powerful, but provided a means for us to make use of whereby we may be saved. And for us it is required that we make use of the means by which we may be saved. We can have salvation through Christ, or we can neglect it and perish. We call him the Great Physician, because he can heal us of our sins,

the worst of all maladies. Disease is fatal, unless arrested, and so with the disease of sin, it is fatal to all eternity unless arrested by the Great Healer.

The prophecy of Jeremiah, 8:22, prefigures Christ by the 'balm of Gilead, the physician there.' The use of the language shows a healing property in the balm that grew in the land of Gilead. The plants and herbs and productions of the earth, were made for the use of man, and after sin and disease entered the world, and infirmity has hastened the ills of mortality, it is greatly for man's benefit to understand the medicinal properties of them as far as practicable, that our pains and diseases may be alleviated as much as possible. Mortality preys upon our human systems, and sooner or later we must yield to its fatal embrace. There is no elixir of life to ward off the great destroyer; and when our mortal course is run all earthly physicians cannot prevent its power. We see the most skillful physicians giving up and suffering disease and death. The only effectual Balm of Gilead is Christ, the great Restorer, through whom we may have eternal life in the future world, when through him we rise to die no more.

The Scriptures tell us some things concerning the healing of the sick. Our dear Savior healed many sick and infirm people to show that he had power over disease and over nature, to arrest its course and set its forces into a renewed working order. One of his apostles has written to the believers that prayer should be offered for the sick, and they should recover, and there are many instances in which faith has prevailed and the sick have recovered. Yet we never see mortality stayed off entirely, and death arrested, for the penalty of sin upon the race must be executed, and it remains for him who is the resurrection and the life to bring man up from the grave. One of the disciples of our Savior, Luke, who wrote a narrative of his life, is called the 'beloved physician, so it must be at that time there were people skilled in the use of remedies for the use of man, and surely the Christian physician can be the most useful of men, to administer comfort and relief to both physical and spiritual ailments.

Some people take an extreme position about praying for the sick, and the use of medicines, and out of complaisance to them, and others, their views have been published. They take the position that it is wrong to use medicines or curative agents at all, and that the believer in Christ should only pray for the sick, instead. And there has been some such cases where there has been much suffering and the person has died without anything being done for him except prayer for his restoration. We have seen some other cases where every-thing is done for the person that is in the skill or knowledge of the friends attending, and the blessing of God asked upon the means used, and the person recovers. But the means used are not always effectual. We believe in the prayer of faith, and also in the use of all the natural means our heavenly Father has placed within our reach and our knowledge to use. There are remarkable cases on record where the power of Jesus' name has availed to restore the sick through faith exercised in him and his merits. These show how persons may exercise sufficient faith in that powerful name to prevail with God, and show the power there yet is in the world in the name of Jesus of Nazareth. When we have done all we can for ourselves then we should go to the higher power. Man's extremity is God's opportunity.

Did we but live now in accordance with the laws of nature we should suffer less and live healthier lives. Much of our suffering is brought upon ourselves by our own indiscretion. Not all, for we inherit infirmity and mortality. We should not go heedlessly into exposure and then claim the promise of God to protect and heal us. No, this is not according to the plan and purpose of God. Thus it was in the temptation of Christ, when Satan tempted him to cast himself down from the high of the temple wall, to prove himself the Son of God by the protection of God being exercised in his behalf. No, this is not right, to tempt the power of God; but when accident, or danger, or infirmity overtakes us unawares, then may we cry to God for protection; and in many cases the trusting child of God has found his grace to be sufficient, and realized the protection of the Almighty. We are glad to see every interposition of divine providence in our behalf, and we believe every one may experience some of the cases of the sufficiency of divine grace and strength. They are for our encouragement and trust, and we should never give up to the idea that God takes no interest in the temporal welfare of his people, although he 'has given the earth to the children of men.'

Skipping Scripture.

BROTHER, do you feel inclined to skip any portion of God's Word! I do not mean those portions which relate to chronologies and mere historical statements, but those scriptures which refer to personal experience. Do you naturally turn away from some of the Savior's utterances, and from much of the apostolic epistles, and find refuge among the penitential psalms or the accounts of the sins of the Israelites?

Do you ever read the sixth chapter of Romans, the epistle to the Hebrews, and the first general epistle of St. John? When you come to the words, 'Whosoever is born of God doth not commit sin,' how do you feel in your soul? Is there any rising sigh when you read, 'Sin shall not have dominion over you?' or 'When our hearts condemn us not, then have we confidence towards God?'

These and similar questions will serve to reveal the true experience of your soul. If you have any instinctive desire to skip a promise or a personal declaration in the Word of God, depend upon it the reason lies in a corresponding deficiency in your experience. The 'old man' does not like to press the sword of the word too closely to his breast, for it pierceth 'even to the dividing asunder of the soul and spirit.'

How well do I remember the years of my Christian life, during which I felt most comforted by reading such verses as, 'Lord, save or I perish,' and the story of David's fall and the Lord's forgiveness. First John and many similar scriptures were almost wholly unintelligible to me, and I did not read them. They made me exceedingly uncomfortable. The seventh of Romans was as plain as the day, but the sixth I could not understand, and did not more than half believe. And yet something always whispered in my soul that the standard of Christian character therein portrayed was not wholly chimerical; and in my last moments I sighed and prayed to be freed from sin. Bless the Lord! there is no uncertain feeling now; no fear of any text between the covers; no desire to find company in misery; and no turning away from the most searching portions of Holy Writ. Instead of seeking a cover, my heart cries out, 'Search me, O God, and try me;' and the earnest desire of my being is that the light may be turned on full and strong so that any defects may be revealed and corrected. How blessed it is to preach a whole gospel, from a whole Bible, with a whole experience! Praise the Lord!—CAPTAIN KELSO CARTER, in the *Christian Standard*.

Just as I Am.

Just as I am—without one thought
But Thou canst give the pardon sought,
To thee, whose blood has pardon bought,
O Lamb of God, I come!

Just as I am—thy grace oft spurned,
While tender love for me has yearned,
Though weary years still unreturned,
O Lamb of God, I come!

Just as I am—to thee who gaye
Thyself to crucifixion's graye,
Who to the uttermost can save,
O Lamb of God, I come!

Just as I am—to longer wait—
All my life's sins would be less great!
To thee who knows my direst strait,
O Lamb of God, I come!

Just as I am—no deeper sin
Than doubt of Christ to reign within,
But now to thee, thy grace to win,
O Lamb of God, I come!

—Selected.

Drawing Nearer.

S. E. BRINKERHOFF.

DAY by day the coming and kingdom of our Lord Jesus Christ is drawing nearer. The very last day and hour of this age is drawing nearer moment by moment. Nearer and nearer the glad day of redemption is drawing to every waiting heart. Nearer and nearer draweth the chariot wheels of our long absent Lord. Nearer and nearer is drawing that day by prophets long foretold, when God's people shall return to Zion with glad songs of rejoicing, and when sorrow and sighing shall be forever done away. Down through the long dark period of papal superstition and persecution Paul looked in his day, and yet could say, 'For now is our salvation nearer than when we believed.' But how much nearer is our salvation who are living when the last sands of time are rolling away, and the last great day is drawing on! Prophecy is being rapidly fulfilled in this our day which shows us beyond the shadow of a doubt that the coming of our Lord is drawing near.

The apostles anxiously asked the question, 'Lord, wilt thou at this time restore again the kingdom to Israel?' This was the time to which God's ancient people looked, when the Lord should reign on mount Zion, and his throne be forever established in Jerusalem. Abraham looked for a city which hath foundations, Moses had respect to the recompense of the reward, and all God's ancient people looked forward with joy to the time when the saints should possess the kingdom, and reign with their Messiah in peace and righteousness. These ancient worthies all lived as pilgrims on this earth in its present condition, with an eye of faith ever looking forward to the time when it would be freed from the curse of sin by the promised 'seed of the woman,' and given to them as their permanent, everlasting, eternal home. The disciples of Christ expected the time had come over eighteen hundred years ago, when they said of Christ, 'We had trusted that it had been he which should have redeemed Israel.' The redemption of Israel and the establishment of the kingdom of God under the whole heaven is an event long expected, long hoped for, and much desired by God's people all along the stream of time; and every omen of its drawing nearer has been hailed with joy and gladness.

When our Savior gave certain signs to his disciples that should precede his coming and the establishment of his kingdom, he says, 'When these things begin to come to pass, then look up, and lift up your heads, for your

redemption draweth nigh.' The things here spoken of are mostly in the past, already are 'men's hearts failing them for fear, and for looking after the things which are coming on the earth,' for there is 'upon the earth distress of nations, with perplexity,' as well as the 'sea and the waves roaring.' These things are all bright omens of the coming day, the day that will usher in the grandest era this world has ever seen, or even the heart of man conceived. Then shall the Son of God reign over all the earth—'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing,' for the 'earth shall be filled with the knowledge of Lord,' and 'there shall be one Lord and his name one.' At that time this earth, now cursed and blighted on account of sin, shall 'rejoice and blossom as the rose,' and all the sons of God will shout aloud for joy.

This day is surely drawing nearer. Each rising and setting sun brings us one day nearer to it. Does the thought bring joy to us? Do we rejoice that the day of the Lord is drawing nearer each fleeting hour? Yes, if we are among those who are waiting for redemption, we rejoice in the thought that it is near, that our Lord is 'even at the doors.' But we are not only to rejoice in the blessed hope of redemption near, but we are 'to cast off the works of darkness, and put on the armor of light.' The apostle John says of those who are looking for this glorious hope, 'And every man that hath this hope in him purifieth himself, even as he is pure.' And Paul says that the grace of God which bringeth salvation teacheth us 'that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.'

But while the coming of the Lord, and the thought that it is drawing near, brings joy and gladness to many hearts, yet it is a day that will bring fear and terror to many more. To those who have slighted the offered invitation to the marriage supper of the Lamb, it will be a day of clouds and darkness, a day of sorrow and anguish, a day of lamentation and bitter weeping, a day when they shall call for rocks and mountains to fall on them and hide them from the presence of King Immanuel. While Jesus will bring redemption to his people at his coming, he will also bring destruction to his enemies. He will come to glorify his saints and be glorified in them, and at the same time punish with everlasting destruction those who will not obey the gospel. Many will then say in bitterness of soul, 'The great day of the Lord is come, and who shall be able to stand?' but those who love the Lord and have tried to do his will can look up and with joy exclaim, 'Lo, this is our God, we have waited for him, and he will save us;' for in that day the Lord will be the hope, strength, and shield of all those who have waited for him.

Brother, sister, do we rejoice to know that the coming of Christ is drawing nearer day by day? We must rejoice in view of this fact if we really love him, for if we love our Lord we will rejoice to know that he is coming soon, and that then we shall be with him and see him as he is. Very soon shall appear the sign of the Son of man in heaven, the trumpet shall sound and the righteous dead come forth from their dusty beds, clothed in immortality, and with the righteous living be caught up to meet the Savior in the air, and from henceforth to be forever with the Lord. What joy

and perfect bliss is drawing nearer each fleeting moment! O that we could realize it as we should! This world with all its fair and fleeting pleasures would sink into insignificance, and with Paul we would count all 'things but loss for the excellency of the knowledge of Christ,' but dress in view of the glory soon to be brought to us, knowing that when our Savior comes we shall receive a neverfading crown of glory. May we look unto Jesus, follow in his footsteps, strive to be like him—holy, harmless, undefiled, separate from sinners,—so that we may be able at all times to rejoice in the Lord our God, and knowing that our redemption is every swiftly passing moment drawing nearer.

LETTER DEPARTMENT.

From Sister Elsie L. Robinson.

DEAR Brethren and Sisters in the Lord, greeting to you: I have been reading the ADVOCATE to-day and my heart has been cheered wonderfully. My Bible and papers are all the preaching I have. I have just received a bundle of 'Age to Come Heralds,' from a dear friend. I am an Age to Come woman, yet I do not endorse all the views advocated by the Herald. While meditating this morning a very comforting thought came to my mind: 'We are apt to judge by the outward appearances, but God looks at the heart.' The apostle says, 'If our hearts condemn us not then have we confidence toward God.' As we are so apt to judge wrongfully, dear brothers and sisters, let us not judge at all. Let us leave that work for God at the judgment day, and let us have more charity for each other, and seek to do each other good and not evil, for soon, yes, very soon, we must meet face to face before the judgment seat of Christ. But let us see to it that our hearts are right with God. Let us see to it that there are no roots of bitterness, no malice or evil speaking, existing there.

O how my heart is filled with longing this morning to see God's people more united, more full of love and charity for each other. My heart seems to burn within me as I write this morning, and in spite of myself the tears will fill my eyes as I think of the shortness of time and the condition of the church; and I have been asking myself over and over again, Am I ready should the Master come to-day? Surely I have no anger in my heart toward any one, but feelings of love and charity toward all; but am I doing all I can to warn others? Is my heart all aglow with this message of a Savior's love and his soon coming kingdom? My prayer is daily that God will imbue me more and more with the missionary spirit. 'They that turn many to righteousness shall shine as the stars forever and ever.' What a precious promise! I am now boarding with a widow lady (while teaching,) who is religiously inclined. She seemed quite prejudiced at first toward Adventists. I did not seek to force our views upon her, but purposely left some tracts on the table, and my Bible Student's Assistant. (O what monitors tracts are and what sermons they preach sometimes.) She commenced to read the three days and three nights by Wm. Jones, and Sabbath for both Jew and Gentile, also Thoughts on First Day of the Week. She commenced to investigate and ask questions, and I commenced to pray that God would open her heart to receive the truth. She has been under deep conviction so deep she could not sleep. Yesterday morning she said to me as I started for school, 'Well, Elsie,

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White Cloud, Mo.

From Sis

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I am going to bake and do my scrubbing to-day, and to-morrow I will rest; I am convinced it is the Sabbath of the Lord. O what joy filled my heart, and I thought of the joy in heaven over one sinner that repenteth.

O, there are so many that would receive this truth if they could only hear it! I think a church could be raised up here in this place if some one of our ministers would come and hold meetings in the school-house. If Eld. J. Branch or Conkling could come out and hold meeting some Sunday, I could give out the appointment any time; I think there would be a good turn out. Truly the harvest is great, but the laborers are few. There is one family of S. D. Adventists in the neighborhood. The second day of school the lady sent me a tract on the Sabbath and an Instructor (of course not knowing that I was a Sabbath-keeper.) How I admired her missionary spirit! The boy came timidly up and said, 'Teacher, here are some Advent tracts my mamma sent you and she wants you to please read them.' I told him that I too was an Adventist, and responded by sending his mamma an ADVOCATE and MISSIONARY, and intend to hand her soon a tract on Mrs. White's visions. Let us work while the day lasts, for soon the night cometh when no man can work. If we try we can win souls for Christ. Let us try. Your Sister in the blessed hope.

White Cloud, Mich.

From Sister S. E. Price.

DEAR BROTHERS AND SISTERS in the Lord: It is not because we are not interested in the cause of truth that we are not oftener heard from through the ADVOCATE, but to give room that all may have opportunity to speak, as we are exhorted by the prophet Malachi and often for the want of time; for the care of a large family more than fills the week's time; and while I do not deem it out of place to write to the loved ones on the subject of our great salvation on the Sabbath, yet I do hate to forego the privilege of reading, for it is all the time I get to study, that I may more perfectly know the will of my heavenly Father concerning me, that I may improve my Christian life and thus please him, for we have none of like precious faith to confer with when pressed by the many temptations and trials that strew our path, as we try in our weakness to walk uprightly in his sight, and in all things to let our light shine to the glory of God and our Savior Jesus Christ. How many times do we sigh for the Christian counsel those must enjoy who live among those of like precious faith! Yet we are instructed to let patience have her perfect work, and we strive to heed the precious admonition, and ask God through Jesus to help us, and by the help of his Holy Spirit search ourselves and rid us of everything that will be displeasing to him, and do only that which is good in his sight, for we are not only exhorted to forsake sin and evil, but to 'trust in the Lord and do good,' and for this we find a great many opportunities in this sinful world; so many that it often seems that it is hardly worth while for one poor weak worm of the dust to commence; yet it is said to us 'what thy hand findeth to do, do with thy might.' So I have always been trying to do what I could, especially by getting those I can to read, such as I see of them; but the more I try to do the more I see that needs to be done, and it seems so curious to me that persons will go blindly and helplessly on, guessing they are right and trusting to the mercy

of God whether they do his will and keep his commandments or not.

An old and quite intelligent gentleman, a flour agent of this place, called last week, and conversation soon turned upon the Sabbath. He put in the old plea of salvation through ignorance. I reminded him that the times of this ignorance God winked at, but now commandeth all men to repent. Then he said we were to be saved by faith, and if we kept the law it would be by works. I asked how he would show his faith without works? it would be dead being alone. After quite a talk he went away, promising to return again soon, and bring an article on the change of the Sabbath; so accordingly he did, but it was the same old twist, of Christ meeting with the apostles on the first day, and after eight days, &c. &c. I gave him several tracts to read, and he promised to call again. I told him if he would read I would try and to keep him in matter until he thoroughly understood our views. He said he did but I am certain if he did that he would not bring forward such arguments as he does; he is looking for time to close, but not sooner than at least 1500 years. He thinks the millennium must be gone through, but stated that he was looking for the war of Armageddon. I wish I had a work on the Age to come to loan him, and one on the atonement; he says if one is lost Christ died in vain. I found he was a minister and had an appointment last night. I think he is a Universalist though he is identified with the Presbyterians, but he seems honest and I pray God that his heart may be opened, as was that of Lydia of old, to receive and obey the truth.

I find in trying to get persons to read on this important matter that many of them lack time, and some have weak eyes, or some other hindering maladies. Last fall I heard a minister preach a sermon on tithing, and I thought one that would publicly uphold so unpopular a doctrine as this must be honest, so I am trying to get him to read by dropping papers and tracts through the mail to him. I would love to have the prayers of the church for the blessing of God on this, and all other efforts we may put forth to enlighten anyone concerning these great truths. But my letter is growing long, so I will close, asking an interest in your prayers. Your sister.

Danville, Ill.

From Sister Sarah. E. Bowen.

My Dear Brothers and Sisters in the precious faith, greeting: I feel that I am not competent to say anything that will edify anyone. I like to hear from others, and thought some one might wish to hear from me. I am a lone Sabbath keeper, seeking a home in the everlasting Kingdom of God, waiting and looking for the Lord of lords and King of kings to come in glory and take his faithful followers to live with him forever in that bright home where love reigns supreme. Many of you writers of the ADVOCATE are dear to me, although I never saw many of your faces. The Christian Spirit you develop, the zeal you manifest in the cause of truth, the whole truth, and your labor of love in the Master's vineyard, looking for your reward in the earth made new, hath endeared you to me. I feel that we are a band of loving Brothers and Sisters, God being our Father. Sr. Adams says she thinks the 4th commandment is the hardest commandment to keep just right. I agree with her, the first and tenth not excepted. I know that some people seem to make money their God; money is all and all with

them, and many covet many things they should not; but I don't think I do, but I sometimes fear I don't please God the way I keep the Sabbath. My husband is not a believer, and he and the children keep Sunday for a visiting day, and work on the Sabbath, but when not oppose my keeping the Sabbath, but when work is carried on in my home it is not according to the commandment. What can I do, only do the best I can. I pray they may see the error of their way and seek the Lord while he may be found. I am compelled to do more on the Sabbath than I would if my family observed it as a holy day. I prepare on Friday so I don't have much to do on the Sabbath, but the commandment reads that it is the Sabbath of the Lord thy God; in it thou shalt not do any work. I am not tired of trying to keep the Sabbath holy; it is a delight to me. I gladly welcome its dawn and long for the time to come when I can keep it with my family according to the commandment.

Our Savior said it was made for man. I understand it was made for the good of man, to give him rest and cause him to remember his Creator and give him time to worship and learn of God the ways of righteousness, that he might attain unto a life of holiness. I don't often visit on the Sabbath; I sometimes go to see the sick in time of need. As there is no Sabbath School or Church meeting close, on the Sabbath I pass most of my time reading and meditating on the words of the Lord.

Enclosed you will find \$2.00 for the ADVOCATE another year. I would be very sorry to have to do without it; it is a great comfort to me, it is all the preaching I have heard since last Autumn until last Sabbath and first day, Bro. W. C. Long, one of our ablest ministers, preached five sermons at Union Hall five miles from my home. Oh it was a feast to me! I would like to hear from the Brn. and Srs. in each locality, how they are progressing. I stand firm on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. It is a cheering thought to think the Lord will come and redeem us from this world of sin and sorrow.

From your Sister in hope.

Haydenville, Mo.

Lost in Sight of Home.

A few years ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment he passed and repassed his own cottage to lie down and die almost in range with the 'light of his own window,' which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for long before morning dawned the icy touch of death had forever stilled that warm, loving heart—the sad death made still sadder by the fact that he was lost in sight of home. How many wander from the Father's house, and are lost in full glare of the gospel light. They have the open Bible, overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's promises, all tending to direct their footsteps heavenward, and yet from all these they turn away waiting for a more convenient season, and are lost in sight of the fold of Jesus.

WERE you building a monument to remain for the ages, how majestic and substantial would be its construction! How much more august and solemn is life!

THE ADVENT & SABBATH ADVOCATE

An Appeal.

A STATEMENT has been made through the ADVOCATE that for the first two quarters of the year the Conference has been behind in paying Bro. Brinkerhoff for publishing the ADVOCATE and MISSIONARY \$98.32. The Gen. Conf. Committee has decided to appeal to the brothers and sisters in the different parts of the field to donate \$1.00 each to be applied in paying off said indebtedness. Bro. Brinkerhoff says he needs the money. Brethren and sisters, will you respond? Do not, I beg of you, pass this matter by, by merely reading it, but give the much needed dollar, and more if you feel able. As the money is sent the name of the giver and amount will be inserted in the ADVOCATE. Send the money to I. N. Kramer, Marion, Iowa, or if more convenient send direct to Jacob Brinkerhoff.
W. C. LONG, Pres. Gen. Conf.

REPORTS of the state of the church in England state that there is continually a nearer approach to Popery and its customs. Eld. Miles Grant, in his travels through that country, and holding meetings there, publishes the fact, and states that the ministers wear official robes like the Roman cardinals, and many advocate the confessional, and its absolution, quoting from the vicar of St. Michaels at Landport, also from the Lord Bishop of Lincoln, and from some others, who publicly teach it. Said the vicar of St. Michaels, 'Whenever a penitent comes to me and confesses his sin, I believe that when I absolve him, he rises as pure and as white as snow, as if our blessed Lord had uttered the absolution himself.' What shocking words for a minister of religion of Jesus Christ to utter!

MARKS OF ELLIPSIS—IS IT RIGHT.—This is the title of a tract of 8 pages written and published by Bro. C. DeVos, concerning the divine inspiration of Mrs. White's visions, and shows that in the republishing of Mrs. White's by the Seventh Day Adventists, and their omitting portions of them without using any marks of omission, they are guilty of the charge of suppressing portions of her visions, the portions omitted and suppressed are from earlier visions, being such teaching that they now repudiate; the suppressed portions being the teaching for a few years after 1844, that there was no longer any salvation for sinners. Price 1 cent or 10 cts. per dozen, to be had at this office.

Courting Rome.

REV. John Miller, in the Independent, gives an account of an interview he had with Archbishop Corrigan, which is worthy of some attention. He tells how he sought an audience with the archbishop, and was most graciously received; how he told the archbishop that the Catholic Church had been misrepresented by the Reformers, and how Archbishop Corrigan had detained him after he came out, and what nice things were done and said. There must be something in these statements of special significance, or they would not have been sent abroad. There is a method in it that is of ill omen. The manifest design is to soften down Protestant feeling against the Roman Catholic Church. The unsuspecting readers of the Independent will feel that if the high officials are such pleasant men, and talk so gently of Protestants, it cannot be that Rome is such an apostate from truth.

But facts are stubborn things. The character of Rome is written in blood for centuries. The way is stained all along with the blood of the saints of the Most High God. Men of this generation do not know the half of her crimes. Of these she has never repented, for she glories in her unchangeableness. It is quite too late in the day to make believe that she is the tender and delicate lady that cannot see a lost one without feeling compassion for his soul; and that she has no blood on her skirts, and that she would not persecute and destroy the children of God as before. It is time that those who love liberty and truth should open their eyes to the somewhat systematic and frequent effort of Protestant periodicals to lessen the just hatred that exists of Romish superstition. The results are already seen in many churches, in the adoption of her rites, and modes, not in full, but in a way that surely detracts from the spirituality of divine worship. The whole tendency of such writing and practice is to blind the eyes to the importance of maintaining Reformation principles.—*Christian Instructor.*

WE have no more expectation that intemperance will be abolished than we have that profanity or gambling or licentiousness or any of the great popular vices will be abolished. The infernal rum traffic is too strongly entrenched in the political and commercial life of the world to be routed by any merely human agencies. But this is no reason why every proper means within reach should not be employed to rescue as many victims as possible from this every-way damning evil. Its progress should be resisted at every step. Every available guard should be thrown between the young and these fiery streams of poison and death. The pulpit and the press should interpose their indignant protest with out hesitation or intermission. And so the great destroyer may be held in partial check, and thousands may be saved from the degradation of a drunkard's life, and the horrors of a drunkard's death. And when Christ, the destroyer of all evil, shall appear for our world, then drunkenness will have an endless end, and drunkard makers will meet the doom which they, in common with other murderers, so richly deserve.—*Sel.*

A 'SPIRITUAL medium' in Philadelphia was giving out prescriptions at a dollar each. The Medical Society had her arrested, for violating the law which forbids any one to practice medicine without being registered, under penalty of \$100 fine, and imprisonment at the discretion of the court. Her lawyers set up the defense that she prescribed under the compulsion of spirits. The judge said he should deal with spirits in the body only. Then the lawyers set up the insanity dodge. The judge charged the jury to state in their verdict distinctly if they acquitted her on the ground of insanity, so the court could send her to the insane asylum. Her lawyers hastened to withdraw the plea of insanity. The case was given to the jury. The jury returned the verdict of 'guilty.' After motions of delay are disposed of, she will doubtless be sentenced. Meanwhile, she is out on bail. The judge distinctly charged the jury that 'spiritualism' furnished no ground of defense.

APPOINTMENTS.

NOTHING preventing I will commence a meeting in Bro. Wm. Preston's neighborhood near Howard, Elk Co., Kansas, commencing Friday night, May 27th, 1887.
W. C. LONG.

THE Seventh Day Baptist Northwestern Association will be held this summer with the church at Dodge Center, Minn., June 23-26. Let all attend who can.

Received on Subscription for Advocate

A E Case \$2, Sarah E Bowen \$2, B G St. John \$2, Tobias Rauch \$2, E G Walter \$2.

Books and Tracts for Sale at this Office

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

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The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent,

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

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The Change of the Sabbath, Who Authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

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Advent

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VOL. XXII.

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'It is Written'

Dost thou falter, Christ
In the contest fierce
Do thy hopes begin to
That the victory will
Then arouse! nor sleep
Gird thy heavenly
Look thee to thy Cap
For 'tis written, 'I

Dost thou tremble, Christ
While the billows
Does thy faith begin
Dark forebodings
Surely thou hast not
That the waves ob
And though wild be
It is written, 'Pea

Art thou fainting, Christ
'Neath the burden
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In the Word of God
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Pressed the thorn
Then press onward
Hope and faith an
And remember that
'I will never thee

Soldier, sailor, work
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'Palms of victory'
'They shall walk

The Three

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