

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 re-
stored to its original glory and condition as the
future inheritance and abode of the redeemed and
the Kingdom of God, Faith, Repentance, and
the future Judgment, the Resurrection, Redemption,
the Prophecies, the Christian Life, and kindred
Bible subjects.

The Church's Commission.

Go, preach the great salvation,—
The gospel truth proclaim;
Discipleize all nations,
Baptizing in my name;
Go teach them to remember
And walk in wisdom's ways,
And I am thy Defender,—
I am with thee all the days.

Go to the monarch's palace,
And to the peasant's cot;
Go to the distant valleys,
Where people know thee not.
Far up the snow-capt mountain,
And in the rocky dell,
Beside the sparkling fountain
My glorious message tell.

Go to the peaceful islands,
On the bosom of the sea;
Go to the rocky highlands,
Where Indian tribes may be;
Go to the Western prairie,
And to the Eastern main,
Or, cross the wide Sahara,
Where death and terror reign.

Go teach the desert rangers,
For whom the Saviour died;
Bid Ethiopian strangers
Trust in the Crucified;
Go bid the 'tribe of weary-foot'
Cast unbelief away,
And Gentiles who have long withstood,
Now own Messiah's sway.

Go when the bright sun shineth,
Go in the dewy morn,
Go when the day declineth,
And speak to hearts forlorn;
Go when the night is dreary,
Or tempest passeth by,
Let not your heart be weary,—
Redemption draweth nigh.

When persecutions rages,
My church is swept away,
And kingly power engages
My messengers to slay;
Fear not for I am nigh thee,
And thou wilt bring me praise:
These things are but to try thee,—
I am with thee all the days.

In sunshine or in sorrow,
In sickness and in pain,
In troubles of the morrow,
Or ills that now remain;

In days of grief or gladness,
A song of triumph raise:
Come times of joy or sadness,—
I am with thee all thy days.

And when this age is ended
Thy ministry will cease;
The King of kings descended,
Shall bring millennial peace.
Till earth renewed in glory,
Brings new and glad some lays,
Go tell Messiah's story,—
And I'm with thee all the days.
—Messiah's Herald.

The Two-horned Beast of Rev. 13.

A. C. LONG.

THE children of God, being pilgrims and
strangers, are on a journey to their final in-
heritance in the everlasting kingdom. This
journey is generally pleasant, though at
times the way is rugged, steep, and danger-
ous. Prophecies like guide boards are placed
along this road by our heavenly Father, giv-
ing the distance already traveled, as well as
the distance yet to be traveled before reach-
ing the kingdom. These weary travelers are
carefully examining these prophetic guide-
boards as they pass them by, being intensely
interested in the distance yet to be traveled.
Although they are generally agreed as to the
distance remaining untraveled, yet there is
some disagreement as to whether a certain
prophetic guide-board has been passed or not.
The object of this article is to show that this
guide-board has been passed, and consequent-
ly that we are much nearer the kingdom than
some suppose. Peter says that we do well
to take heed unto prophecy; and the book
of Revelation opens with a blessing upon
those who hear and read this prophecy.
With an earnest desire for the truth, we call
the reader to an examination of the follow-
ing prophecy:—

"And I beheld another beast coming up
out of the earth: and he had two horns like
a lamb, and he spake as a dragon. And he
exerciseth all the power of the first beast be-
fore him, and causeth the earth and them
that dwell therein to worship the first beast
whose deadly wound was healed. And he
doeth great wonders, so that he maketh fire
come down from heaven on the earth in the
sight of men, and deceiveth them that dwell
on the earth by the means of those miracles
which he had power to do in the sight of the
beast; saying to them that dwell on the
earth that they should make an image to the
beast which had a wound by a sword and did
live. And he had power to give life unto
the image of the beast, that the image of the
beast should both speak and cause that as
many as would not worship the image of the
beast should be killed. And he causeth all,
both small and great, rich and poor, free and
bond, to receive a mark in their right hand,
or in their foreheads; and that no man might
buy or sell save he that had the mark, or the
name of the beast, or the number of his name.
Here is wisdom. Let him that hath under-
standing count the number of the beast; for
it is the number of a man; and his number
is: six hundred three score and six."—Rev.
13: 11-18.

One class of modern expositors, Seventh
Day Adventists, apply the above prophecy to
the government of the United States, claim-
ing, however, that the greater portion of the
work of this beast is yet in the future.

To this application we shall now urge a
few objections, and afterwards present oth-
ers as we proceed in its proper application.

1. This two horned beast symbolizes a re-
ligious or ecclesiastical government. The false
prophet of Rev. 19: 20, performs the same
work as this beast (see verse 14), and there-
fore must be identical with it. This is ad-
mitted by S. D. Adventists. Now, as a proph-
et is a religious teacher, a false prophet must
be a false religious teacher; and as this ap-
plies to a government it must therefore ap-
ply to an ecclesiastical government. Such
the U. S. is not, for its government is *purely*
political; for one clause of its constitution is
as follows: "Congress shall *make no law* re-
specting an establishment of *religion*, or pro-
hibiting the free exercise thereof." As the
above beast represents an ecclesiastical gov-
ernment, and as the United States is not such
a government, therefore the above applica-
tion must be wrong.

2. Manner of its rise. The beast comes up
out of the earth, which denotes the peacea-
ble rise of this government. But is it true
that this government arose peaceably? Is it
true that we gained our independence as a
nation without the thundering of the cannon,
the rattle of musketry, and the death groans
of the dying? It is not true. We all know
that our government arose through a fierce
and a severe struggle of eight long years,
known to us as the Revolutionary War. This
government, like all other political govern-
ments, arose through war; therefore the
above application is wrong.

3. The beast is to exercise *all* the power of
the first beast. Now S. D. Adventists teach
that the first was the papacy, and as it put
to death from fifty to seventy-five millions of
the saints, so the U. S. must do likewise.
This cannot be, as the dark ages are past, and
we are now living in the time when knowl-
edge is increasing, Dan. 12: 4.

4. Church and State must be united. This
is against one of the fundamental principles
of our government. The Constitution express-
ly forbids it, consequently it must first be
changed. And will the intelligent voters of
these United States, with the history of past
ages before them, deliberately change one of
the main pillars of our government, and raise
up the Inquisition, the block, the rack, &c.,
and thus put to death many persons, simply
for their religious faith? It does not look
reasonable.

Again, look at the impossibilities of it.
There are, at present, in the United States,
about one hundred different religions, or re-
ligious denominations. Our government will
have to recognize one of these religions as
the legal religion of the United States, and
then its ministers will have to be supported
out of the public treasury, and consequently
all the other religious bodies will be taxed to
support a religion they don't believe in. Sup-
pose, for instance, that Congress was to pass
a law this year recognizing the Methodist re-
ligion as the legal religion of the United
States. This would involve a change of the
Constitution, and must be submitted, in part
at least, to the people. Would not the nine-

another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, kindred, tongue, and people," Rev. 14: 6. Now if the word earth comprehends the whole habitable globe, what is meant by, "And to every nation, kindred, tongue, and people?" The word earth is here evidently limited. We shall now show that it refers to the Roman territory. Of the first beast it is said, "All that dwell upon the earth shall worship him," v. 8; the word earth is here limited to Roman earth, as only they who dwelt therein worshiped the first beast. Again, it is stated of the woman, or Catholic church, that she "reigned over the kings of the earth," Rev. 17: 18. Now as the Papacy simply reigned over the kings of the Roman territory, the word earth here means the Roman territory. He performs his work in the sight of the first beast, or in his presence. Bible Union version, verse 14. Now if the expression, "in his presence," means anywhere upon the face of the earth, then it would be folly to use such an expression, as he could not get out of his presence; hence it must mean within the territory of the first beast.

From all these considerations we must conclude that this two horned beast was to arise in the territory of the first beast.

3. It is to unite with the first beast. "And he exerciseth all the power of the first beast before him;" that is, he exercises, or executes, not similar power, or equal power, but the first beast's power; like a teamster will exercise or control the power of his team in drawing a heavy load, or like an engineer exercises the power of steam in drawing a train of cars. The power resides not in the engineer, but in the engine; he simply has the control of it; or as it is represented in the 17th chapter, where the woman is seated upon the beast, governing and controlling it.

Again, these beasts are married, or joined together, for the second beast compels the people to worship the first beast. First and second are relative terms, hence they are related. As the first beast represents a civil government, and the second a religious government, this relationship is the uniting of Church and State.

(Concluded in next number.)

The Dead Sea and the Jordan.

ONCE when called to address a Sunday-school gathering we spoke of the river Jordan as

RISE in the north,
Running to the south,
Resting in the sea,
Or Lake of Galilee,
Rushing out again,
Through wood and glen,
Till it loses breath
In the Sea of Death!

From its source in springs on the eastern range of Lebanon it runs so serpentine as to go about 209 miles in making what would be in direct distance about 120. As its source is about 1,700 feet above the Mediterranean Sea, and the Dead Sea into which it empties is 1,300 feet below the Mediterranean, it makes a fall of 3,000 feet in going that distance; and as might be expected, it has a rapid flow and many cataracts. Its width varies from eighty to one hundred and fifty feet, and in depth from five to twelve. The editor of the London Christian Commonwealth, W. T. Moore, has been one of a party visiting the Holy Land this year, and in his paper he gives the following account of his visit to the Dead Sea and the Jordan:—

BATHING IN THE DEAD SEA.—"Though the

Dead Sea seemed to be lying almost at our feet, we found that it took considerable time to make the descent to it. We, however, reached the northern end, not far from the mouth of the Jordan, about 10 A. M. Several of us were soon testing its bathing qualities, but we were surprised at the curious effect the great density of the water has upon the swimmer. We could scarcely swim at all. Indeed, the only way was to lie upon the back and swim feet fore-most. We could stand without any motion at all with the head and shoulders clear out of the water, and in that effort to swim in the usual way, we found our feet constantly getting out of water, and consequently we could get no leverage for going forward. Of course we could not help laughing at our ridiculous attitudes, for no one seemed to have any control of himself, so completely was the water the master of us. One or two of our party tried the effect of diving, but they paid a heavy penalty for their curiosity. Some got water in their eyes, and two or three swallowed a portion. In both cases the effect was anything but pleasant.'

BAPTIZING IN THE JORDAN.—'After remaining at this spot for some considerable time, we mounted our horses and galloped off towards the ford of the Jordan where the Israelites crossed, and which is near by what is known as the 'Pilgrims' bathing place.' The heat was intense, the thermometer registering one hundred in the shade. We were, however, able to keep fairly comfortable by remaining under the trees which cover the banks. Several of our party went at once to the Pilgrims' Bathing-place, where tradition says Christ was baptized; and our pilgrims were soon in the water, though they were warned against the danger by our Bedouin guide. Among those who went in bathing were two Presbyterian ministers, a Congregationalist, a Methodist, and an Immersionist. I ought to have stated that prior to coming to this place there has been considerable discussion on the question of baptism, during which the usual arguments pro and con had been presented. Of course, the Paedo-Baptists were disposed to rely on the notion that the Jordan was not a suitable place in which to immerse, as the current is too strong, and as it is quite deep in places. However, these very Paedo-Baptist ministers were among the first to prove the absurdity of this history; and what was somewhat singular, each one immersed himself, saying: 'There can be no doubt about my baptism now, as I have been baptized in both ways.' I told them however that I was a little afraid their last baptism had precisely the fault of the first, namely, it was without any personal faith, and a baptism of that kind was of no account whatever, whether in the Jordan or any other stream, whether by sprinkling, pouring or immersion. Nevertheless, I could not help noticing their apparent anxiety to have whatever benefit there might be in an immersion in the Jordan at the place where Christ is supposed to have been baptized.

'I myself am not entirely convinced that this is the correct location of Christ's baptism. There are some facts entirely against the popular theory. Lieutenant Conder locates the place at a point a number of miles above this, near Beisan, or Bethshean, at the end of the Plain of Jezreel, and where there is a ford of the Jordan which answers all the Biblical conditions. He reckons that the Pilgrims' Bathing-place is too far from Cana of Galilee to make it possible for Christ to have gone

in one day. The ford Abarah is about twenty-two miles in a line from Keir Kenna, and Lieutenant Conder thinks no place can be found on the Jordan that seems to more naturally fall into the required conditions. Still, it should be remembered that at least forty days had transpired after Christ's baptism before the event at Cana, and during that time John could have moved up from the Pilgrims' Bathing-place to Bethabara. But, however this may be, it is simply certain that Jordan presents no difficulties whatever at either of these points in the way of immersing any number of people. The Bathing-place is visited yearly by thousands of pilgrims, and the water is sometimes crowded with hundreds of these during a single day.'

Conscience.

WHAT a strange thing it is—that still small voice which speaks so continually to our hearts, approving when we do good and bitterly reproaching us when we commit evil! This quiet monitor has no articulate language. Its admonitions come to us without sign or sound; but we are cognizant of all it tells us, as well as though it spoke in sonorous tones, audible to everybody around. Conscience is the personal and particular director which God has given to every soul. It points ever to the path of right as the compass needle points to the pole of its attraction. A degraded reason or diseased imagination sometimes embarrasses and interferes with the holy guide's freedom of action; but through all, it faithfully maintains its natural tendency—the character of divine mentor is never wholly lost.

May we then listen to the zealous promptings of this voice of virtue's guardian, pleading with our hearts; never neglect to do that which it urges, nor fail to avoid what it condemns. In obeying it we not only please God, but we secure for ourselves here that exceeding happiness—"the joy of a good conscience," with which no other earthly delight can in any wise compare.

The freedom of the conscience is aptly described by the poet Hart in the lines:

LET not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of him.'

May we profitably use the talents God has given us; prayerfully decide on what he wants us to become or to do for his glory; be in earnest, work faithfully in his service, and persevere unto the end. Our Savior asks no more nor less of any of us in order to enter the rest that he has prepared for his faithful followers.

Steadfastness in Truth.

LITTLE boats always totter about on the surface of the water, going all ways, as it happens, and overturning in a breath; while the great ship sinks deeply in and goes steadily on. The cause of its steadiness is its depth. So abiding in the great truths of God gives us steadfastness of motion. Under all the pressure of error and unbelief and false doctrine, we are abounding in the work of the Lord. We are not 'tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.' Eph. 4: 14.

It is a great thing to take the truth, and hold to it. It is a great thing to know error and let it alone. Holding on to the fundamentals of truth and seeking God's help, the soul is sure to come into the light. Everything by turns and nothing long, what growth—what progress can be hoped for?

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, July 26, 1887.

JACOB BRINKERHOFF, Editor.

Separation of Righteous From Ungodly.

THE fact that when Christ comes he finds the righteous and wicked dwelling together is evidence that the expectation of some people that the world will be converted by the preaching of the gospel, is incorrect. The state of the world and the progress of the gospel has induced a change in the minds of many people on this subject, for although many of them are not willing to drop it out of their creeds, for their creeds' sake, yet they can hardly expect that their former expectations will be realized. This theory has one good feature in it, that is that there is to be a time of peaceful reign of Christ, when there will be no more sin and its consequent evils and sorrows, and the earth restored to its pristine glory. Such a state the Scriptures declare to be the kingdom of God, but the theory of the world's conversion calls the present time, the church, the kingdom of God, or of Christ; but it is only the preparatory state for the kingdom of God. Conversion and baptism admit us into the church of Christ, but it is our change from mortality to immortality that ushers us into the kingdom of God. This change does not come but by the personal and second coming of Christ, so plainly stated in the New Testament. See particularly 1 Cor. 15: 23 and onward, and Phil. 3: 20, 21. See 1 Cor. 15: 50. We are now on probation for the kingdom of God, which Peter speaks of with the graces which should adorn the Christian probationer, and tells us that if these be in us and abound an entrance will be administered to us into the everlasting kingdom of our Lord Jesus Christ. These words and the passage plainly indicate a future, that admission into the kingdom is after the exercise of the Christian graces. The entrance into the kingdom is to be had when the kingdom is inaugurated, and that inauguration is shown by other scriptures to be brought about by the coming of Jesus himself to be its King.

See Matt. 24: 30-41, speaking of the coming of Christ, it is said that at the time of his coming two shall be in the field, one shall be taken and the other left; two shall be grinding together, one shall be taken and the other shall be left. Taken where? Paul describes this taking in his writing to the Thessalonians, and says that at the coming of Christ, when the resurrection occurs, the redeemed from earth and the grave shall be caught up to meet the Lord in the air. While there other scriptures assure us that the execution of the judgements of God upon the ungodly is meted out, and from the air which surrounds the earth the Lord and his saints descend and establish the kingdom, and extend it over the whole earth. From Olivet's crest Jesus ascended to heaven, and there will he again appear when he comes to reign. Zech. 14: 4. The kingdom and dominion shall extend from thence and be given to the saints of the Most High, for an everlasting inheritance.

A further testimony that the righteous and the ungodly dwell together until the personal and second coming of Christ is from Paul's language as he continues to address the Thessalonian brethren, and says that they are not in darkness concerning the day

of the Lord, that it should overtake them as a thief. Why? Because they were looking for it, and prepared for its coming, but those who have not interested themselves in his coming and have not sought the refuge from the coming destruction, they will be overtaken suddenly and shall not escape. The apostle uses the parable of the thief's breaking into a house to illustrate the suddenness of Christ's coming to those who have not made him their friend, and that his coming to them will result in injury to them; but to the righteous his coming will not be as the coming of a thief, for they are ready for his coming, expecting him, and his coming brings the greatest blessing it is possible for them to experience. But this proves that at the coming of Christ and the end of the Christian dispensation there are the two classes of persons, just the same two classes there have been all through it, the one to be saved and transferred to the next universal kingdom, that of Christ, and the other class to be destroyed out of the territory of the kingdom. This is just the opposite of the world being converted by the gospel, or all of the world at any one time professing the Christian religion. It is one thing to build a fine theory on some suppositional logic, and quite another to harmonize it with all the testimony on the subject, or with the facts in the case.

There are also some people who have correct ideas of the establishment of Christ's kingdom who entertain the opinion that before the Savior comes the waiting saints will all be separated from the ungodly, separated from associating with them, living and dwelling by themselves. But is there evidence of this in the Scripture that such shall be? They are the only guide for the things in the future. And the scripture evidence is all on the other side of this question. As it was in the days of Noah so shall it be in the days of the coming of Christ. And as that is an analogy of what is to be then, it proves that the righteous do not separate themselves from the wicked and live apart from them before deliverance comes. The entering the ark by Noah and his family was to them what Christ's coming will be to us. When they were told to enter the ark and did so, it is said that God shut the door. Up to that time there had been no separation between the two classes; Noah preached unto the people, endeavoring to convert them from their wicked ways and be saved. When God shut Noah and his family into the ark it was his act of separating his people from the wicked world, and not their act. Analogy then shows that the Advent people should wait the coming of Christ to deliver them from this mortal state, and from the world around them before trying to isolate themselves from their fellowmen. The example of Lot is the same; his case is given as an analogy of the last days, and he and his family dwelt among the wicked until delivered by the angels. But there is another separation from the world that the Christian should always maintain, and that is that while he is in the world he should not be of the world; while necessarily mingling with the people of the world not to partake of their manners and follow the current to destruction, but to live above this and shun the very appearance of evil.

The parable of the wheat and the tares is good evidence on this point. Jesus says, Let both grow together until the harvest, and then, which is the end of the world, he will send the angels and they shall gather out of his kingdom—the territory of the kingdom—all things which offend, which leaves the

kingdom free for the development of truth and righteousness. There is no separation until Christ comes. He finds both classes together. The testimony proves that the whole world will not be converted to the gospel, and that the many will not go in the narrow way to life; and it also teaches that before the coming of Christ the saints are not to separate themselves into bands, or communities, or companies, entirely apart from people around them, but should wait the coming of Christ to gather his elect from the four quarters of the earth, into his kingdom.

But although the gospel does not convert the human race to itself, or all of the human family who live on the earth at any one time, yet it does not fail in its object and purpose. It was sent into the world to take out of it a people for the name of the Lord, and that does not mean all people in the nations. And, giving a prophetic outline of the world's history Jesus said the gospel should be preached in all the world for a witness to all nations. It has gone forth, it is said that the gospel has been preached in every nation, and some people of every nation have believed the gospel and turned to God.

In this boasted age and land of civilization and enlightenment, where Christian influences prevail, and so much of improvement and refinement is due to Christian influence, only the smaller portion of the people are converts to the gospel of Christ, and among them are many false professors, some only in name. The great improvements of the times, in developing the resources of the earth, according to that part of the commission to Adam to subdue the earth, is not a part of the Christian religion or the service of God, for many who are working with electricity, steampower, gas, oil, coal, mineral wealth, and the various natural sciences, have not the knowledge of God or have his love in their hearts. In too many of these cases they are as the apostle has expressed it, 'The world by wisdom knows not God'; they have become 'wise above what is written.' The Christian religion would be a grand supplement to their work, by which they would give God the glory of his works, and which would give them a prospect to that land and time where they could enjoy the works of God forevermore.

It is our duty to so let our light shine to all around us that they may see our good works, and glorify God thereby; and while living separate from the demoralizing influences of the world, to pursue a straightforward course, that will show to the Savior at his coming that we possess saving faith.

Christian Requisites.

MARY A. ADAMS.

'FEAR God and keep his commandments for this is the whole duty of man.' Eccl. 12: 13. This passage of Scripture is so explicit it would seem as though it needed no exposition, and yet what a difference of opinion regarding it. The Christian world have almost universally united in a retrograde movement, while the few stand firm, whose house is built upon a rock, while all the storms of persecution which may prevail against it cannot overthrow it, and why? This rock, the rock of ages, has been the true Christian foundation ever since the world has stood. The house was built upon a rock, and the laws by which it is governed were engraved upon 'tables of stone.' Surely this is a solid basis, this Christian stronghold; it is impregnable; no amount of quibbling can overthrow it. Its beauties shine forth in all their

resplendent glory as clear to all who stand by the Bible and guide, and only when from that good book and traditions of men, does the comes dim and shrouded apostacy. 'Fear God,' this is an requisite. Is God an we are commanded to fear him. But how can we fear him at the same time, are two extremes? If we fear him, and in this world disobey him, because of his displeasure, and it is him that we do not wish pleasure. We are not as an invisible foe, or a jungle with glaring eyes on and devour us.

'God is love,' and he amid the beauties of nature salvation with fear and fear? Satan ever on the to allure us from the peaceousness by his many God by loving him and and tremble lest by overpowered and finally

'Keep his commandments and requisite, and a voice for it embraces the important, 'For God into judgment, with ever it be good, or otherwise. We are to be 'sin is the transgression men have sinned and ry of God.' If fearing commandments commandments, we cannot set tians. Keeping the commandments all the better quality neglect our duty to these commandments children, and we the Christian's reward law, 'Great peace law,' 'and in keeping ward.' 'Blessed is Lord, that delight mandments.' 'The beginning of wisdom have all they that 'All his commandments fast forever and uprightnes' performing our w fearing to disobey mandments, that in his likeness, fulness of joy; at pleasures forever

Let our prayer mouth, and the in thy sight, O Lord deemer.' May w this God is our will be our guide our heart is over trouble may o rock that is high 'unto God, sing we from the de with gratitude the Lord; I will while I have m

Bald Knob,

CHRIST'S EX... gladness to ev

the development of truth. There is no separation un- He finds both classes to- ouy proves that the whole converted to the gospel, will not go in the narrow also teaches that before st the saints are not to s into bands, or commu- entirely apart from peo- t should wait the coming his elect from the four into his kingdom.

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nd land of civilization ere Christian influen- h of improvement and ristian influence, on- f the people are con- Christ, and among fessors, some only in vements of the times, rces of the earth, ac- f the commission to arth, is not a part of the service of God, ng with electricity, al, mineral wealth, sciences, have not or have his love in any of these cases e has expressed it, ows not God; they e what is written.' uld be a grand sup- which they would works, and which et to that land and enjoy the works of

our light shine to ay see our good ereby; and while moralizing influ- sue a straightfor- to the Savior at aving faith.

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commandments man.' Eccl. 12: is so explicit it led no exposi- of opinion re- ld have almost de movement. hose house is the storms of ail against it ? This rock, ue Christian ld has stood. rock, and the ere engraved his is a solid d; it is im- ng can over- h in all their

resplendent glory as clearly to-day as then to all who stand by the Bible as their rule and guide, and only when they wander away from that good book and listen to the 'traditions of men,' does the Christian's eye become dim and shrouded by the gloom of apostasy. 'Fear God.' this is the first Christian requisite. Is God an object of fear that we are commanded to fear him? No, never! We should fear him because we love him. But how can we love him and fear him at the same time, when love and fear are two extremes? If we love him we will fear him, and in this way we will not disobey him, because then we would incur his displeasure, and it is because we do love him that we do not wish to incur his displeasure. We are not supposed to fear him as an invisible foe, or a tiger crouched in a jungle with glaring eyes ready to spring upon and devour us.

'God is love,' and he has placed us here amid the beauties of nature to work out our salvation with fear and trembling. But why fear? Satan ever on the alert is always ready to allure us from the path of truth and righteousness by his many devices, and we fear God by loving him and desiring to obey him, and tremble lest by our weak faith we be overpowered and finally lost.

'Keep his commandments.' This is the second requisite, and a very important one too, for it embraces the 'whole duty of man.' Important, 'For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil,' 14th verse. We are to be judged by the law, and 'sin is the transgression of the law,' and 'all men have sinned and come short of the glory of God.' If fearing God and keeping his commandments comprise the 'whole duty of man,' we cannot set them aside and be Christians. Keeping the commandments calls forth all the better qualities of our nature. If we neglect our duty to our God who gave us these commandments, we are disobedient children, and we have no hope or right to the Christian's reward. David said of God's law, 'Great peace have they which love thy law,' 'and in keeping them there is great reward.' 'Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.' 'The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments.' 'All his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness.' O may we be faithful; performing our whole duty by fearing God, fearing to disobey him, and keeping his commandments, that we may awake from death in his likeness, for in his presence there is fulness of joy; at his right hand there are pleasures forevermore.

Let our prayer be, 'Let the words of my mouth, and the meditation of my heart be in thy sight, O Lord, my strength and my redeemer.' May we truly say with David, 'For this God is our God forever and ever; he will be our guide even unto death.' When our heart is overwhelmed with grief and trouble may our cry be, 'Lead me to the rock that is higher than I.' May our song be 'unto God, sing praises to his name.' May we from the depth of our heart overflowing with gratitude say, 'While I live I will praise the Lord; I will sing praises unto my God while I have my being.'

Bald Knob, Ark.

Christ's Exaltation.

CHRIST'S exaltation ought to bring joy and gladness to every believing, Christian heart:

for if Christ is exalted we are sure to be exalted with him. It is proper that we dwell on Christ's humiliation and sufferings for us, to have our hearts deeply affected and drawn out in love and gratitude towards him; but his exaltation ought to bring joy and gladness to our souls.

Christ had a measure of exaltation even through all his earthly mission. In consequence of his willingness to humble himself, 'God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'—Phil. 2: 9-11. Why will not every human being join the heavenly host and exalt the dear Redeemer? Bow they must some day.

Christ was exalted above mankind even in his conception and birth. No human being was ever before or since begotten in the same way. Nearly all about him was supernatural. Born without pain to suffering humanity (for it was no part of Christ's divine mission to earth to cause grief or suffering to any one), he was exalted at his birth by the angels of God, the shepherds, and the wise men from the east who came to Jerusalem to worship him he who was then born king of the Jews, Matt. 2:1. and who will be God's king over the whole earth, during his millennial reign in glory. He was exalted by old Simeon and Anna in the temple. There never was a happier man on this earth than old Simeon, when he had the infant Jesus in his arms and God's love for Christ in his heart. Even king Herod who 'was troubled, and all Jerusalem with him,' paid a certain amount of respect to that child (for vice itself must pay respect to virtue) when he sent forth his men and slew the infants of Bethlehem on his account. There must have been something about that child that he did not love, but dreaded above all others. And all four of the Evangelists have described Christ at Pilate's bar; but who will describe Herod and Pilate at Christ's judgment bar, when he comes in his glory? The wise men of the temple wondered at his intelligence when he as a child of twelve years conversed with them, Luke 2:45. The devils knew him and exalted him, Mark 1: 24, and it was said of him: 'Never man spake like this man', John 7: 46. He was especially exalted at his baptism. The Father then acknowledged him openly; and the Holy Spirit for the first time assumed a form—that of a dove, and rested upon him. He was honored at Pilate's bar. Pilate could 'find no fault with him.' Even the water in Pilate's basin went to exalt Christ, but did not wash away Pilate's bloodguiltiness in delivering Christ to the Jews to be crucified. Christ was exalted as a king at his crucifixion, and died under that superscription. What Pilate wrote could not be altered. God would have Christ die (if die he must) under his true character—the king of human kind.

His sufferings were vicarious. His shed blood was unlike all others. There was enough of it that wet our earth in the garden and upon the hill, to redeem it from the curse that lay upon it in consequence of sin, and in due time to restore it to its Edenic beauty and glory. There is this peculiarity about that blood—it always washes white. Other blood stains to its own color, but Christ's blood removes the stain of sin and can wash the foulest clean. He made his grave with the rich at his death, and was honored with 'a new

sepulchre,' and a strong Roman guard to protect and defend it. He was especially honored and exalted at his resurrection, and exalted far above the power of death, hell and the grave; and God will raise us up also, and exalt us to heavenly places in Christ Jesus.

Christ's exaltation was continued when he ascended on high and took his seat at his Father's right hand in glory, as man's mediator before God; when the Father said, 'Sit thou at my right hand, until I make thine enemies thy footstool', Psa. 110: 1; Heb. 1: 13; 'Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession', Psa. 2: 8; and when he was made judge of human kind. 'For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son even as they honor the Father', John 5: 22, 23.

Christ is exalted as man's Savior: 'Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins', Acts 5: 31; and all the saved—the redeemed throng in glory—will forever exalt and honor him for doing a work for them that no other being in the vast universe could do. They all turn to him with their white robes, and with palms in their hands, and ascribe to him all the glory of their salvation, Rev. 7. 9-15; and the eternal song of heaven will be: 'Unto him that loved us, and washed us from sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen.' Rev. 1:6. This song must be learned and sung here, while in probation, or we can never sing it there in glory. A present salvation always leads to a future one, and that only.

Christ did not die for any human being that could be saved on the ground of his morality, or that was good enough to be saved without him. Christ says: They that be whole need not a physician, but they that are sick. For I came not to call the righteous, but sinners to repentance.—Matt. 9: 12, 13. There was a dreadful pang in Christ's sufferings for man which was produced by man's exposure, in consequence of sin, to an endless death. But for this exposure that dreadful pang would never have been felt by the innocent Jesus: and there will be none saved in the kingdom of God but will realize this fact and sing Christ's praises in view of it. Remember, dear friends, that Christ's suffering for man meant something. It was no trifling affair: all heaven and all hell were and are still interested in it. The song of heaven would be incomplete without a knowledge of what Christ has done to save. But the song will be full and complete, and go to exalt that name which is above every name—the name of Jesus. All heaven is full of his praises to-day; and it will be full eternally.—D. HOTCHKISS, in *Messiah's Herald*.

SETTING all religious questions aside, the civilizing power of the missions, the revolutions which have been consequent on their work, the colonization of which they were the pioneers, the growing empires founded on European and American civilization of which they laid the foundations, the enlightening influences which have spread among barbarous nations from their points of labor, all these command the profound respect of all men of sense. The one great fact, that the spread of the power of the English language, of commerce and of advancing civilization, receives an assured impetus from missions of English speaking people, makes these missions of paramount importance to the spread of British and American commerce.—*New York Journal of Commerce*.

The Christian's Hope.

MARY ADELAIDE ADAMS.

PRAISE ye the Lord, sing praise to his name,
He who aspired not for honor or fame;
The meek and the lowly, our Savior and friend,
Our Shepherd, our Leader, our guide to the end.
Of life's weary journey: he will not forsake
If we will trust him in truth, undertake
To follow his footsteps, victory to gain
Over temptation, Praise his dear name.

Praise the dear Savior; he rose from the dead,
Ascended to heaven our spirital bread.
But O, what a blessed assurance he gave
That we should not always sleep in the grave.
For, glorious hope! he is coming again,
With power and great glory, coming to reign,
This very 'same Jesus,' our Savior, our king,
And all holy angels with him will he bring.

He is coming to reign on his glorious throne,
And we shall reign with him, O rapture unknown
If we are but faithful and he bids us 'come,
Ye blessed of my Father,' inherit that home,
The kingdom prepared when the earth was first
made.

Before Satan dared its precincts invade,
In Eden's fair bowers in Eden restored,—
Praise him, ye nations, praise ye the Lord.

Our hope is in Jesus, and that he will come,
To rescue from death and the grave every one
Who now try to serve him, obedient to
Our Lord's holy law, and follow him through
Earth's intricate path, the path he once trod,
For Jesus kept all the commandments of God,
Through trials, temptations, till laid in the grave,
And ascended to glory poor mortals to save.

O can we not love him, our Savior above?
And can we not trust him with hearts full of
love?

Knowing his promise to come once again
To earth's peaceful borders in triumph to reign,
Forever and ever, Redeemer and King,
Then praise this 'same Jesus' your offerings
bring.

Of true faith and prayer, O praise his dear name!
Praise him and trust him, he cometh again.

Christian Science, or Mind Cure.

IN our day the rise of new and strange theories is not uncommon; but it is seldom that an abstract, irrational vagary, out of harmony with all existing science, philosophy and reason, in the short space of twenty years becomes so widely disseminated and secures such a following, as has that anomaly known as Christian science, or mind cure. The author of the 'new ideas' is a Mrs. Eddy, of Boston, a woman of mystical and somewhat remarkable mental make up, who in 1866 made the 'great discovery,' that the erring mortal views misnamed mind, produce all the organic and animal action of the mortal body. Beginning with this discovery as a fundamental principle, she has reared one of the most dreamy, absurd, peculiar attempts at a system known to modern times. To propagate her views she has written two volumes and established a 'Metaphysical college.' We need not state the extent to which her opinions have taken hold on our communities, nor how much money, for money is not scoffed at by these healers, has thus been taken out of them.

There are several things which tend to make this craze popular. One is the fact that there is an element of credulity in all men. Among the wise this is illustrated by such incidents as Voltaire's puerile superstitions, Thomas Hobbs' leaping in fright from a bat, and Rosseau's throwing a stone at a tree 'with a trembling hand and heart,' to see by hitting or missing it whether or not there is such a place as perdition; among the ignorant the beliefs respecting talismans, horseshoes, unlucky days,

and the influence of the moon, manifest the same. We all take to the strange, peculiar, vague, with a sort of natural fondness. Barnum says the American people love to be humbugged. Now, there is just enough novelty, vagueness, airy nothingness, pretense at learning in Christian science to fascinate those 'who have appetites like Ephraim of old' of whom it was written, 'He feedeth on wind.' But there is another cause for the mania under consideration, and this lies in its promise to cure disease. All that a man hath will he give for his life. We regard good health as the greatest temporal blessing. When, then, it is asserted that the sick can be cured by the new method, it is not wonderful that poor, suffering, pain-racked humanity are willing to test the matter. With respect to Christian science we offer the following criticism:

It is misnamed, for it is neither Christian nor scientific. It sails under false colors, and wins many adherents by the lie wrapped up in its name. Let these men teach it if they want to, but let them not do it under the cover of Christianity or science. That it is not Christian, will appear in what we still have to say; and that it is not a science, appears from the fact that science has to do with things, verities, physical phenomena, while Christian science denies the very existence of these and deals alone with thoughts.

It is based on false philosophical conceptions which we believe, if understood, but few of the 'metaphysicians' themselves would receive. Thus Mrs. Eddy denies the reality of matter and all physical laws, says we have become deceived, and will not be set right until she teaches us 'to perceive the substance of spirit and the substancelessness of matter.' 'Science decides matter or the mortal body to be nothing but a belief and an illusion.' We have a mortal mind, which is defined as follows: 'I will call sick and sinful humanity mortal mind, meaning by this term the flesh that is opposed to spirit, human error and evil in contradistinction to spirit.' This mortal mind, is the Pandora's box, out of which springs all our ills. We have generated it, and live under its constant deceptions. It is a phantom, a self-originated belief, having no counterpart in reality. Hence all suffering and sickness are imaginary, the mortal mind's illusions.' Dispel the illusion, and you are well. We cannot here enter into a discussion of this absurd idealism, which denies both consciousness and experience, the very foundation of all knowledge, and can only leave it to the common sense of our readers to judge whether our senses so constantly deceive us as to render us the dupes of a perpetual lie. If any one desires, however, to put the matter to a practical test, let him take hold of a red-hot iron and try and dispel the 'illusion' that it is hot. . . .

Moreover, Mrs. Eddy denies the personality of God. 'God is principle, not person.' 'People go into ecstasies over a personal Jehovah, when in fact he is divine principle.' 'God is soul; soul cannot be a person.' 'Belief in a mysterious and supernatural God,' is 'bigotry and conceit.' God is an impersonal spirit—an idea which is self-contradictory; for if a spirit is not a person, what is it? Mrs. Eddy's writings are full of pantheism, and yet she is not a pantheist, as she asserts the existence of 'mortal mind' as distinct from God. She has borrowed most from that 'theosophy' lately prevalent in India. Of course, no proof is brought forward to sustain her assump-

tions, for the very reason that there can be none, since they are contradictory to all reality. If Mrs. Eddy would attempt to explain the origin of man, the facts of consciousness, the moral sentiments, she would be compelled to abandon her abstraction she calls God. It is to be remembered, however, that Mrs. Eddy has her own idea about the nature of man, denying his personality, and calling him 'a personal and material belief: finity, mortality, error.' At the same time, she talks about metaphysics, and applies this term to her system, apparently not knowing that 'metaphysics is based on the conception of the self conscious ego.' How she can speak of man as having beliefs, as capable of understanding, attempting to draw out a philosophy of the soul, and still deny his personality, is something we should like to have explained. She really destroys the foundation of her building and then attempts to erect it on nothing. Other of her crude and absurd notions we have no space to notice.

Christian science is exceedingly anti-Christian and unscriptural. We have been astonished to find many Christians accepting the teachings of these half-pagan theosophists. We presume this is to be accounted for on the ground that they call the Bible their 'text-book.' As a matter of fact, Christian science is a fundamental contradiction to the teachings of the Bible, denying its inspiration, in that it does not admit the existence of a personal God to inspire it. The Bible teaches the necessity of prayer; Christian science says: 'Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore, it cannot be beneficial.' The Bible teaches a future life beyond the present; Christian science denies man's personal existence in another world. The Bible speaks of angels as persons; Christian science says 'angels are not persons, but impartations—messages of the true idea.' In Mrs. Eddy's glossary, which she uses as a 'key' for opening the 'inner meaning' of the divine Word, we read: 'Death, an illusion;' 'devil, a lie, neither a person nor a principle;' 'hell, error;' 'sin, unreal;' 'resurrection, material belief, yielding to spiritual understanding;' 'Zion, emptiness.' Do you want your Bible interpreted by this key? What do Christian scientists think of Christ? 'He is a principle, not a person,' 'the spiritual idea of God coming to material beliefs.' Like us, he was deceived by his beliefs and his sufferings were imaginary. How about the atonement? 'Sin is not forgiven; we cannot escape its penalty.' 'We are not ransomed from sin by the death of the cross.' 'Asking God to pardon sin is a vain repetition, such as the heathen use. When Jesus died on the cross, he was only giving the world 'an example and proof of divine science.' Much more might be said along this line; for while Mrs. Eddy quotes from the Bible, she does not touch a passage without twisting it out of its legitimate meaning. Christian science is to the Bible what a dagger is to a man's heart. But, says some one, how do you account for the cures these people effect? Much more ought to be said, but space forbids. The influence of mind over the body is acknowledged by all physiologists. Says Prof. Carpenter, 'The action of the nerves and muscles are in a degree regulated by the ideas which possess the mind.' This is all there is in the mind cure, unless the devil helps a little. If there were more, it ought to give back lost limbs, take out cancers, set broken arms; it ought to make more successes in the way of cures than non-successes; it

ought not to confine its cures. We parallel its cures as the following: Capt. . . . ginia colony, cured many Indians by local application of a silver dollar compass. A hundred years ago, a pocket compass carried in the pocket cured a multitude of ills, ready to testify to its benefits. Berkley thought tar-water cured all human maladies. Reuma mania swept over the country everywhere restored by the use of a silver dollar. Often cured headache and neuralgia of a silver dollar. Afflicted, while Charles . . . tirely relieved thousands from scrofula, by touch of a silver dollar.

There is no doubt that this is a dangerous lever which is chief wherever taught, all Christians against scriptural, and calculated to destroy the faith of the gospel. —The Michigan Advocate

How to view the

THE appearing of Christ should never be . . . While his coming will bring joy and sorrow to the . . . occasion of unspeakable joy . . . are to love and to . . . appearing, and this is . . . festation is designed . . . ness. What wonder . . . ours in the kingdom . . . and holy conversation . . . lived in past ages; . . . hope of Christ's second . . . strengthened them . . . persecution and suffering.

No greater increase . . . heavenly mindedness . . . thought of being clothed . . . heir and a co-ruled . . . kingdom. If this . . . up to talk and . . . not what will. . . than this to wear . . . to make it forge . . . please God.

It is very strange . . . blinded as not to . . . tween this doctrine . . . The true tendency . . . held, is to lead to . . . this direction is . . .

To us it seems . . . this doctrine with . . . more sad that . . . against it. The . . . Christians astray . . . suffering loss. . . consequence that . . . sers to reconsider . . . word of God as . . . seem to precon-

Section

How singular . . . Church ever since . . . have not had such . . . professed tolerance . . . hatred is. . . been a battle . . . not a field of

ought not to confine itself to nervous affections. We parallel its cures by such incidents as the following: Capt. John Smith, of Virginia colony, cured many diseases among the Indians by local application of the mariner's compass. A hundred years ago, a horsechestnut carried in the pocket was supposed to cure a multitude of ills, and many men were ready to testify to its beneficial effects. Bishop Berkley thought tar-water a panacea for most all human maladies. Recently the blue-glass mania swept over the country, and men were everywhere restored by it. Dr. Buckley has often cured headache and toothache by application of a silver dollar to the face of the afflicted, while Charles II. of England, entirely relieved thousands of persons suffering from scrofula, by touching them with his finger.

There is no doubt that Christian science is a dangerous lever which can but work mischief wherever taught, and we earnestly warn all Christians against it as unreasonable, unscriptural, and calculated to undermine the faith of the gospel.—Rev. SAMUEL PLANTZ, in the Michigan Advocate.

How to view the Second Appearing of Christ.

THE appearing of Christ to the true believer should never be contemplated with fear. While his coming will be the occasion of alarm and sorrow to the unbelieving, it will be the occasion of unspeakable joy to Christians. We are to love and to look and wait for his appearing, and this is evidence that his manifestation is designed as a source of blessedness. What wonderful blessedness will be ours in the kingdom of God when in sweet and holy conversation with many who have lived in past ages; when they tell us how the hope of Christ's second coming and kingdom strengthened them and encouraged them in persecution and suffering.

No greater incentive to faithfulness and heavenly mindedness can exist than the thought of being chosen by God to be a joint-heir and a co-ruler with the Christ in the kingdom. If this thought will not lead the soul up to talk and commune with God, we know not what will. Nothing is better calculated than this to wean the soul from the world, and to make it forgetful of self in its efforts to please God.

It is very strange that any should be so blinded as not to see the close relation between this doctrine and practical godliness. The true tendency of it, if rightly viewed and held, is to lead to a holy life. Its influence in this direction is most powerful!

To us it seems sad that any should treat this doctrine with silence or indifference, still more sad that any should speak or write against it. They are leading their fellow-Christians astray, and if saved, cannot avoid suffering loss. The subject is of such infinite consequence that we earnestly beseech opposers to reconsider this matter, and accept the word of God as true, however contrary it may seem to preconceived opinions.—SILAS HENNING.

Sectarian Fortresses.

How singular is the history of the Christian Church ever since the Reformation! If we have not had specimens of hatred among the professed followers of Jesus, let us ask what hatred is. The Christian world has often been a battle field—a field of contention, if not a field of blood—and more of the fervor

of the church has been spent in the labor of showing one party to be right, and that some other party is wrong on some point of peculiarity, than has been spent in bringing sinners to repentance. Travelers tell us that the whole face of the country of Europe is a terrible proof of the wars that have been waged upon its surface. Everywhere you meet with towers, and castles, and fortresses, from the beginning to the end of the whole continent. The shore of the Mediterranean, from Gibraltar through the Dardanelles to Sebastopol, is almost a continuation of frowning fortresses. Man's hating disposition is most clearly illustrated by such facts as these.

But look at the church. How many remains of battles are scattered over the surface of her history. Here we find an old book which we may call a religious battering ram, used by one church to knock down the ramparts of another. Here is another book which stands and frowns like some old castle upon its religious opponents. In that what a Gibraltar bristling all over with cannon! Here again in that other book what do we see but a ship of war, carrying the missiles of death from one denomination to another. Look now at those high walls within which cliques of Christians, larger or smaller, retire for attack or defence. Indeed, take notice of the fact, that he who performs an act of courtesy to other bodies of Christians than the one to which he belongs, is often treated as a traitor. Here, a candidate for the ministry is refused ordination by a council, because he is in favor of admitting others than those of his own peculiar creed to the table of the Lord. There, another minister has his authority to preach withdrawn, because when preaching in a congregation belonging to another denomination than his own, he did not attempt to introduce the service of his own church into that congregation.

This war has been and is in a measure in the hearts of the professed followers of Jesus. We fight for what? For the Cross? No. But for our own fortresses—for our own high walls, for our own dear organizations. Is it not so? Look at that citadel. Stand and look at its banner. And what is it? It is the Cross. Look again, at another. Its banner also is the Cross. And so it is with scores of them. They all have one name, and yet each party has its walls—its castles—its citadels, frowning upon the rest.

It is time, high time, that these Christian forces should come together for conference, and to ask each other, Why are our contentions? Why, at least, is that distance? since our Lord, our common Lord has said, 'A new commandment I give unto you, that ye love one another.'—Selected.

THE number of Samaritans is now remarkably small. In Nablus, the old Sichem, there still remain only about 135 of these historic people. The terrible taxation system of the Turks has compelled them to give up their best land as a security for the payment. The leader of these people has, accordingly, gone to England and appeals to the liberal Christians there for aid in securing again their ancestral estates.

BRO. S. B. MAHURIN writes from Howard, Kansas: I am trying in my weak way to serve the Lord and keep his commandments. We have had a good meeting here conducted by Bro. W. C. Long, and a goodly number came out on the Lord's side. Trusting you will pray for me that I may ever hold out faithful, I remain your brother in Christ.

Report of Meetings.

AGAIN I visited the church at the Andrew School House, four miles west of Grant City, Worth Co., Mo. Commenced meetings July 8th, in the evening preached to a fair audience for harvest time and short nights. At 11 o'clock on Sabbath preached, and again in the afternoon; attended the Sabbath School with 43 present, it was interesting and in a prosperous condition. In the evening spoke at what is called the Gravel Hill School House 3 miles west of the one above named where we had a house pretty well filled, more than we had expected as this is a new place and away from the brethren somewhat. And as we had promised to preach on the Lord's day and Sabbath when we were there before, we did not know what effect it would have on their coming out, but were glad to see so many willing to hear; and as we made a failure in finding Sunday to be the Lord's day, and as our text, Rev. 1: 10, teaches that there is a Lord's day, we told the congregation that on the next day we would try the seventh or Sabbath. The next day the house was well filled with as an attentive a congregation as could be. Our text was, 'Wherefore the Son of man is Lord of the Sabbath day.' Of course it did not take much work here to prove a Lord's day; all seemed well pleased with the sermon in which these truths were presented; and as we passed over the influences by which people had been led away from God's holy day to keep one set up by man there was much seriousness manifested in the faces of these intelligent people. Hope the words spoken may do them good.

On first day evening preached again at the Andrew School House, the house being well filled. Again I bid this good people farewell. Stayed all night at Bro. Jerry Davidson's and in the morning, in company with a young man by the name of John Rige, went to Grant City to take the train for almost a day's ride, but felt strengthened for the work before me after a good meeting with the brethren. Pray for me.

R. E. CAVINESS.

P. S.—Our next meeting will commence Aug. 5th, in a grove near Bro. Merckling's, will last over Sabbath and first day. Will have a basket meeting and dinner for the Sabbath School during the time with other exercises. This place is about 5 miles west of Grant City. All are cordially invited by the brethren to attend.

R. E. C.

OBITUARY NOTICES.

DIED, in Grand Rapids, July 3rd, 1887, our dear Sister, Clarrissa B. Munro, of heart disease, after an illness of about two weeks. Sister Munro was born in Rutland, Jefferson Co., N. Y., in 1820. She was married to Bro. Munro in 1844, and moved to Michigan soon after, and has lived in the vicinity of Grand Rapids since that time. She was the mother of six children; three are alive to mourn the loss of a good mother; two sons and one daughter. Brother Munro feels the loss of a good wife; the ears that have listened for his welcome footsteps hear them no more, and the hands that have been so faithful are now still. She has left many friends and neighbors to mourn her loss. When married she was a member of the Baptist Church, but when she heard the Advent Doctrine she received the truth of the Sabbath, and with her husband was willing to be called odd for the truth. It was her desire to do right, to grow in grace and in the knowledge of the truth. It is about 35 years since she commenced to keep the Sabbath.

THE ADVENT & SABBATH ADVOCATE

The 'heated term' seemed to have reached a climax on Sabbath and Sunday, the 16th and 17th, when all thro' the Northern States the thermometer indicated over 90 degrees and on Sunday over 100. Sunday evening a storm prevailed throughout this latitude, which reduced the temperature, making the weather more endurable and pleasant. Casualties from the great heat were many, particularly in Chicago, where there were in those two days 130 cases of sunstroke. Dry weather is reported from some sections still, cutting short the crops; and where rains prevail they are sectional, so that some localities seem to be entirely missed.

A NOTEWORTHY case of justice has recently transpired in New York City, Jacob Sharp, a millionaire and director of a street car company, was found guilty of bribery of the city aldermen and sentenced to four years service in the penitentiary, and a fine of \$5,000, notwithstanding he was so rich.

TURKEY has finally refused to ratify the treaty with Britain about the evacuation of Egypt, and the French papers are crowing lustily over the success of French diplomacy in the matter. England is, however, still in possession of the land of the Pharaohs, and possession is nine points of the law in national affairs as well as in those of individuals.—*Witness.*

THE plucky act of the Bulgarian Sobranje in electing Prince Ferdinand to fill their vacant throne has not apparently brought them any nearer the end of their difficulties. Ferdinand dare not accept without the consent of the Powers, which cannot be obtained. No doubt, Austria, Germany, Italy and Britain would be pleased to see him peaceably seated on the throne, but Russia rejects him. France would side with Russia, and probably Turkey also if she did not fear the consequence.—

THE Mormon missionaries in South Carolina have succeeded in converting about twenty five families of poor whites, in the neighborhood of the Savannah River. It is said that they preached that all who did not profess Mormonism before 1893 would be destroyed by fire, and that no woman could obtain absolute perfection in the future state who died unmarried. Many of the citizens were indignant at this preaching, and notified the missionaries that they must leave the community.

REV. John Wilkinson, sometimes called 'the Jews' man' because of his interest in the welfare of Israel, regards London as the finest mission station in the world, inasmuch as Jews are passing through it to all parts. With the help of a gift of £3,000 he has been enabled to purchase 100,000 New Testaments, in Hebrew, which are being distributed by missionaries in Europe and in the north of Africa. Over 2,000 of these Testaments were sent to as many Jewish Rabbis on the continent; and with the examples of Rabinowitz and Lichtenstein, both aroused and converted by the reading of the New Testament, it requires no extraordinary faith to pray for a Pentecostal blessing, in the awakening of many sons of Abraham through this work.

A Peace That is No Peace.

THE peace so pompously announced between the German Empire and the Vatican is quite likely to turn out a peace that is no peace. And the great legislative body of Germany that was so called on to ratify it, did it in a manner so qualified and conditional, that the measure may well be considered but a stadium in the journey.

The Papal party in the Parliament certainly regards the matter thus when its principal organ declares that the Pope does not consider the resolutions of that body the end of the Kulturkampf, but only a stage in the journey, and that therefore, the Episcopacy and the Center Party are at full liberty to operate for farther concessions.

The plan of Romish diplomacy is to get what it can, and work quickly for more. It is ready everywhere to adapt itself to circumstances as it finds them in the field that it occupies, and as far as possible will support the measures that are most popular, with but one main object in its eye, namely, the restoration of the temporal power. The activity of the Holy See is not, therefore, harmonious and equal in all places or at all times. It declares one thing in Canada and another in the United States. It allies itself with princes when these are mighty, as in Germany and Austria, and ogles with the masses where they hold the power, as in Belgium and in France.

The tone of the clerical press of Germany is that of anger at this *modus operandi* of the Pope, and they make no effort to conceal their dissatisfaction at the so called settlement of the Kulturkampf; and this is the more marked because these leaders are understood to be the most loyal 'sons of the church.' They do not hesitate to stigmatize those Catholics who favor the views of the Pontiff as traitors and cowards in the conflict, or at least as good humored courtiers at the Papal throne. They say openly that the latest Papal announcement is one that will be greeted with quite mixed feelings by the Catholic people of Germany.

Now if the loyal sons of the Church speak thus of the infallible Pope, it is no wonder that the Protestants of Germany also enjoy the sight of this disaffection which weakens the foundation of a great faith that was hitherto thought to be invulnerable; and if this happens in the withe, what may we not expect in the dry wood? It is clear that the occupations of the German Ultramontanes is gone as a political party, and it is this fact that annoys them. They have many times in the course of the conflict been even more Ultramontane than the Pope himself, and now censure him that he relies less on them than in his own diplomatic good sense, which tells him always to make the best of the situation.

But the Pope has a longer life than parties, he, while he lives, can never cease to be the Pope, and he cares but little about the petty aims of party leaders, though they be of his fold, or with the French lust after German lands. It is his duty and his interest to conciliate all civil parties towards the Church, and he will clearly do so as far as he considers it wise and well.

The new situation of the German government is clearly a truce in the battle, and its platform is that the Romish Curia in this question is not a foreign power, but that the Pope is the guardian of the Catholics of Germany, and therefore an authority to be treated with concerning their spiritual affairs. But this is a situation which will satisfy nobody, and a peace that has the peculiar quality of all peace resolutions between the Church and the State, namely, that they will be so long regarded as they shall be of advantage to all parties. The Pope does not in reality abate any of his claims, while the German nation and its Chancellor sacrifice much in the interest of national unity in the face of a wily and implacable foe beyond the Rhine.—*Zion's Herald.*

APPOINTMENTS

Missouri Camp Meeting.

THE Annual Camp meeting of the Church of God in Missouri will be held at Darling-ton, Gentry Co., commencing Thursday, August 25th, 1887, and continuing till Tuesday the 30th. Darlington is five miles South-west of Albany, where the camp meeting was held last year, and is the junction of the C, B. and Quincy; and Wabash, St. Louis, and Pacific Ry. The fourteenth Annual Conference of the Church of God in Missouri will be held in connection with the camp-meeting. All are cordially invited.

W. C. LONG, }
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- The Bible Sabbath Defended*, by A F Dugger. 140 pages, Price 25 cents.
- 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.
- The Time of Christ's Resurrection*, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 28 pages, Price 5 cents, 50 cts per dozen.
- The Changed Ordinance*, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.
- Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament.* By Jacob Brinkerhoff, 48 pages, 9 cents.
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W. C. LONG, JOHN BRANCH, A. C. LONG,

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