

# 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 End of the Way.

My life is a wearisome journey ;  
I'm sick with the dust and the heat ;  
The rays of the sun beat upon me ;  
The briars are wounding my feet ;  
But the city to which I am journeying  
Will more than my trials repay ;  
All the toils of the road will seem nothing  
When I get to the end of the way.

There are so many hills to climb upward,  
I often am looking for rest ;  
But he who appoints me my pathway  
Knows just what is needful and best ;  
I know in his word he has promised  
That my strength shall be as my day ;  
And the toils of the road will seem nothing  
When I get to the end of the way.

When the last feeble step has been taken,  
And the gates of that city appear,  
And the beautiful songs of the angels  
Float out to my listening ear ;  
When all that seems so mysterious  
Will be plain and as clear as the day ;  
Yes, the toils of the road will seem nothing  
When I get to the end of the way.

Though now I am footsore and weary,  
I shall rest when I'm safely at home ;  
I know I'll receive a glad welcome,  
For the Saviour himself has said 'Come !'  
So when I am weary in body,  
And sinking in spirit, I say—  
'All the toils of the road will seem nothing  
When I get to the end of the way.'

Cooling fountains are there for the thirsty,  
There are cordials for those who are faint,  
There are robes that are whiter and purer  
Than any that fancy can paint ;  
Then I'll try to press hopefully onward,  
Thinking often through each weary day,  
The toils of the road will seem nothing  
When I get to the end of the way.—*Set.*

### The Minister's Mission.

E. G. BLACKMON.

THEY that forsake the law praise the  
wicked ; but such as keep the law contend  
with them.' Prov. 28: 4.  
This text proves two things: 1st, That those  
who forsake the law praise the wicked. 2nd,  
That those who keep the law contend with  
them. Praise is defined by Webster to be

'commendation for worth, approval of merit,'  
etc. Thus it is that they who forsake the  
law commend or recommend by their acts  
the course of the wicked world. The wicked  
world has their influence, their approval, etc.,  
while God and his cause should have it. But  
such as keep the law contend with them.  
Yes, there has always been a warfare kept  
up between them that keep God's law and  
those that forsake and break it, and it will  
continue to be so till Jesus comes, which  
event will end our warfare, and bring all  
sinners to the judgment day. In order that  
the minister may stand free from the blood  
of the sinner, he is admonished to hear the  
word at God's mouth, and give them warning  
from him. Ezek. 3: 17, 18, 'Son of man, I  
have made thee a watchman unto the house  
of Israel; therefore hear the word at my  
mouth and give them warning from me.  
When I say unto the wicked, Thou shalt  
surely die; and thou givest him not warning,  
nor speakest to warn the wicked from his  
wicked way, to save his life, the same wicked  
man shall die in his iniquity, but his blood  
will I require at thine hand.' Thus we see  
that there is great responsibility laid upon  
the minister. He is commanded to cry aloud,  
spare not, to life up his voice like a trumpet,  
and show God's professed people their trans-  
gression, and the house of Jacob their sins,  
Isaiah 58: 1.

Sin is the transgression of God's law,  
1 John 3: 4. Then in order to show them  
their sins, God's law that they have trans-  
gressed must be clearly and forcibly point-  
ed out to them. If you meet with an idolator  
call his attention to the 2nd commandment  
of the decalogue that forbids the making of  
images, and the bowing down to them, etc.;  
if this is not sufficient, point him to the 4th  
commandment, which states that God made  
all things, the heavens and earth, the sea, and  
all that in them is, in six days, and rested  
the seventh day, etc. In full possession of  
the good Spirit of Jesus, and with the law  
from God's mouth, contend earnestly with  
them; tell them that though their sins be as  
scarlet, yet if they will turn and worship the  
true God that made them, and all things,  
they shall be white as snow. Take all Scrip-  
ture which furnishes the man of God unto  
all good works; in view of the coming Re-  
deemer to judge the quick and the dead,  
preach the word; warn both the professor  
and sinner, for the time will come, says in-  
spiration, when 'they will not endure sound  
doctrine, but after their own lusts will they  
heap to themselves teachers having itching  
ears, and they shall turn away their ears  
from the truth and shall be turned unto fa-  
bles.' 2 Tim. 4. 'If any man speak let him  
speak as the oracles of God; if any man  
minister let him do it of the ability which  
God giveth, that God in all things may be  
glorified through Jesus Christ, to whom be  
praise and dominion for ever and ever, amen.'  
1 Peter 4: 11.

God's inspired ministers have told us that  
Moses and our fathers received the lively  
oracles to give unto us, Acts 7: 38, and this  
statement was made A. D. 33 which is this

side of the crucifixion and of Pentecost. I  
wonder if the opponents to God's law, or  
oracles (which is the same thing), who claim  
that Jesus nailed them to the cross, will at-  
tempt to meet Stephen, who made this state-  
ment. Stephen is here contending with  
some who had forsaken God's law, see verses  
52-54. When he told them that they had  
'received the law by the disposition of angels,  
and have not kept it,' they gnashed on him  
with their teeth. They stoned him to death.  
He died, earnestly contending for the law of  
God and for the gospel of Jesus Christ his  
Son. He had applied God's great rule of  
testing every man's work—'to the law and to  
the testimony, if they speak not according to  
this word, it is because there is no light in  
them,' Isa. 8: 20. They were not in harmony  
with this rule and consequently had no light  
in them. The terms law and testimony, em-  
brace God's whole plan of saving man. The  
commandments of God and the testimony of  
Jesus stand together, and must be taught  
and kept by the ministers of God, and his  
people. Rev. 12: 17; 14: 12. Repentance  
toward God, and faith toward our Lord Jesus  
Christ, are identical terms with the expres-  
sion, the law and the testimony; the com-  
mandments of God and the testimony of  
Jesus; the commandments of God and the  
faith of Jesus. To repent, is to turn away  
from sin, see 2 Cor. 12: 21; Luke 13: 2-4.  
And sin is the transgression of the law, 1 John  
3: 4. To repent then is a law requisition and  
refers the mind to God, the great law-giver,  
while faith in Jesus includes obedience to  
the gospel of Jesus, for faith without works  
is dead, see James 2. God's great moral rule  
of right is his law of ten commandments;  
these include the whole moral duty of man,  
see Eccl. 12: 13.

But man failed to do his whole duty, and  
consequently he became a sinner; and as the  
law offers no atonement, or pardon to its  
transgressor, he must receive pardon from  
some other source. The minister is to point  
him to the Lamb of God as the only means  
through which pardon can be granted. Christ's  
blood and righteousness have been declared  
for the remission of sins that are past through  
the forbearance of God, Rom. 3: 25. When  
we acknowledge that it is not the mission of  
the law to forgive the transgressor, the ques-  
tion is often asked, Then why keep the law?  
But we answer, We keep the law so as to  
know God, for 'he that saith, I know him and  
keepeth not his commandments is a liar, and  
the truth is not in him,' 1 John 2: 4.

'They that forsake the law praise the  
wicked, but such as keep the law contend  
with them.' As long as you forsake the law  
you are possessed of a carnal mind, and can  
receive no pardon through the blood of  
Christ; for he that turneth away his ear from  
hearing the law, even his prayer shall be an  
abomination, Prov. 28: 9. You must repent;  
that is, turn away from your transgression of  
God's law, obey the gospel of Christ, and the  
promise is that you shall have pardon of all  
your past sins. But remember that God's  
great moral rule of right, which is his law, is  
not done away through faith or pardon in



Christ. Let the apostle Paul settle this matter. 'Do we then make void the law through faith? God forbid; yea, we establish the law,' Rom. 8: 31. See also Matt. 5: 17-19; James 2: 8-13. The true minister will preach as did Christ and his apostles, that every jot and tittle of that law written by the finger of God, is obligatory upon man. If the question be asked: 'What good thing shall I do that I may have eternal life?' they will repeat the language of the great Teacher to them: 'But if thou wilt enter into life, keep the commandments,' Matt. 19: 16, 17. 'Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city,' Rev. 22: 14. They will tell them to believe in Christ and follow him; to repent of all their sins—transgression of God's law—and obey the gospel, Mark 1: 14. To repent of their sins is to turn to keeping the commandments of God. The apostle Paul said that he kept back nothing that was profitable unto us, and then sums up his whole teaching in these two expressions, Repentance toward God and faith toward our Lord Jesus Christ, Acts 20: 20, 21. Thus it is wherever you find repentance and faith taught in the word of God, it means to obey God's law and the gospel of his dear Son.

Neosho, Mo.

The Two-horned Beast of Rev. 13.

A. C. LONG.

(Concluded.)

We have now established the following points:

1st, That the two horned beast represents a religious government.

2nd, That it was to arise in the Roman territory.

3rd, That it was to unite with and even exercise control over the civil government of Rome.

What religious government arose in the Roman territory? We answer, the Papacy. What religious government was united with the civil government of Rome? The Papacy. What religious government controlled for a time the civil power of Rome? The Catholic church. So all these things point unmistakably to the Papacy as the power represented by the two horned beast.

We will now take up the different points in this prophecy, and show their application.

"I beheld another beast coming up out of the earth." We have already shown that this beast represents a religious government that was to arise in the Roman territory, which was none other than the Catholic church. "Coming up" is progressive, as if it came up silently and peaceably, just like the Papacy arose; for Paul said, concerning this power, that "the mystery of iniquity doth already work;" and it continued its *leavening* influence until it became such a power that prophecy recognizes it as a beast *coming up*.

"It had two horns like a lamb." Horns, as used in prophecy, denote power; and as the beast represents the Papacy, the horns must therefore denote the power of the Papacy. It is a well known fact that all ruling power of the Catholic church is embraced in the Pope, cardinals, monks, bishops, and priests; and as the different order of monks form one line of officers down to the Pope, and as the priests and bishops form the other line, severally subject to the principal of their order, all, however, subject to the Pope; these two orders of clergy therefore are represented by the two horns of the beast.

"He spake as a dragon." As the dragon in the 12th chapter was a haughty, arrogant,

and persecuting power, so hath the Catholic church been. Barnes, in his Notes on Rev., makes the following comment on this point: "How appropriate this is, as a symbol to represent the Papacy, considered as a spiritual power, it is unnecessary to say. It will be admitted, whatever may be thought of the design of this symbol, that if it was in fact intended to refer to the Papacy, a more appropriate one could not have been shown." page 363.

"And he exerciseth all the power of the first beast." Here the two horned beast appears to have arisen to such a height of power as to assume the control of the civil government of Rome. This is exactly what the Papacy did. It is represented in the 17th chapter as a woman seated upon the beast with seven heads and ten horns, controlling and governing it. No symbol could point out the spiritual government of Rome more appropriately than this.

"And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." verse 13. On the latter part of this verse, which speaks of fire coming down from heaven, Albert Barnes has the following comment: "That is, he pretended to do this; he accomplishes an effect *as if* he did it. It is not necessary to suppose that he actually did this, any more than it is to suppose that he actually performed the other pretended miracles referred to in other places. John describes him as he saw him in vision; and he saw him laying claim to this power, and actually producing an effect *as if* by a miracle he actually made fire descend upon the earth." p. 364.

"And he doeth great wonders, . . . and deceiveth them that dwell upon the earth by means of those miracles [Gr. *semeia*, signs,] which he had power to do in the sight of the beast." verse 14. We here learn that this power deceives the people by its *signs* and *wonders* which it performs. Any one who is acquainted with the history of the papal church will see how literally this is fulfilled. Paul, when describing "the man of sin" (the papal church,) says, "whose coming is after [or according to,] the working of Satan, with all power and *signs* and lying *wonders*, and with all *deceivableness* of unrighteousness in them that perish." 2 Thess. 2: 9. The Revelator here states that this beast doeth great *wonders* and *signs* to *deceive* the people. Paul says of the "man of sin" that he works with all *signs* and lying *wonders* and *deceivableness*. Both persons evidently here describe the same power, as their language is almost the same. Now, as Paul's "man of sin" is almost universally acknowledged by Protestants to be the papal church, so this beast must represent the same power.

THE IMAGE: WHAT IS IT?

"And they shall make an image to the beast which had a wound by a sword and did live." The word rendered *image*—*eikon*—means properly an image, effigy, figure; as an *idol*, image, or figure. This is not an image or likeness of the beast, but an image or an idol to the beast; that is, to be worshiped by the beast. In support of this let it be remembered that they worshiped the image. What, then, is held as the *idol* of the Catholic church? Is it not the infallible head, the Pope of Rome? He certainly is the idol of that power, and is worshiped as such. Those that dwell upon the earth make this image; he is not born an image, but is made one by the people. The following edict of Pope Nicholas II. informs us how he is made: "We have thought proper to enact that on the decease of the Bishop of the Roman Cath-

olic, or universal church, the affair of the election be treated principally, and previous to all deliberations, among the cardinal bishops alone, who shall afterwards call into their council the cardinal clerks, and require finally the consent of the *rest* of the *clergy* and the *people* to their election."—Mosheim, Vol. 1., p. 266. This proves that it is those that dwell upon the earth who make this image. Life is given unto this image, 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," v. 15. This is the prediction that was fulfilled in the great papal persecution in which millions of the people of God were killed for adhering to their faith. This was not done directly by the Pope, or the corrupted clergy, but by the Pope, or the corrupted clergy, but they *caused* it to be done. The pope used the civil power to carry out his edicts and bulls, consequently nothing is more true than that he *caused* them to be killed. That this power actually did put men to death is evident from Rev. 20: 4, "And I saw the souls of them that *were beheaded* for the witness of Jesus, and for the word of God, and which had *not* worshiped the beast, neither his image. . . . And they lived and reigned with Christ a thousand years."

MARK OF THE BEAST.

"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." v. 16.

Here all are required to receive this mark. Mark is defined as any note or sign of distinction. As this mark was received in the forehead it must refer to the doctrine which it required its followers to endorse. As the right hand is indicative of power so those who received it in their right hand derived power from it. This class was the clergy, the former the laity.

"And that no man might buy or sell save he that had the mark." Here we learn that no one could buy or sell unless he obeyed the beast, or papal church. But does the history of this corrupt church fulfill this prophecy? It does, as the following edict of Pope Alexander III. clearly shows: "Whereas a *damnable* heresy has for some time lifted its head in the parts about Toulouse, and already spread infection through Gascony and other provinces, concealing itself like a serpent in its folds; as soon as its followers shall have been discovered let no man afford them refuge on his estates; neither let there be any communication with them in *buying* or *selling*; so that being deprived of the solace of human conversation they may be compelled to return from error to wisdom."

Hear the same Pope again concerning the heretics. "We therefore subject to a *curse* both themselves and their defenders and harborers, and under a *curse* we prohibit all persons from admitting in their houses, or receiving them upon their lands, or cherishing them, or exercising any *trade* with them."

The above extracts are literal fulfillments of the above prophecy. How clearly the Holy Spirit described this power long before it came upon the stage of action! Who can doubt the application?

NAME AND NUMBER OF THE BEAST.

"Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six." v. 18. As figures were not invented till the tenth century, the different nations were obliged to adopt some other manner of reckoning. They usually put a certain numerical value upon the letters of their alphabets in order to express

numbers. Now as the G  
bers in this way, it is b  
pose that this is the s  
We shall then expect  
taining the number 66  
The Greek word *Late*  
the above number, as

L A T E I  
30 1 300 5 10

The corresponding  
*Romiith*, whose num  
follows:

R O M I  
200 6 49 10

Bishop Newton, in  
ecy, has the followin  
words:—"Now *Rom*  
for the Roman beast  
and this word, as w  
*Lateinos*, contains j  
666. It is really sur  
be such a fatal coin  
both languages. M  
lieve he may assert  
word in any languag  
to express both the  
same thing." p. 55

From the above  
word *Lateinos* refe  
or church. The *La*  
the Latin languag  
services are in that  
hymns, litanies, ca  
are all in Latin.  
down to the last  
but a few years ag  
This is abundantly  
power is referred

We have now ex  
in this prophecy,  
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pp. 351 and 362

Mr. Faber sa  
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John, who as f  
of the two hor  
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the two-horn  
same capacity  
the first beast  
in one commo  
pp. 291-293.

Dr. Adam  
two horned  
beast comes  
is totally diff  
rose up out  
the *Latin*  
shown to im  
stances; the  
*this earth* n  
springing up



numbers. Now as the Greeks expressed numbers in this way, it is but reasonable to suppose that this is the solution of the above. We shall then expect that the letters containing the number 666 will also be his name. The Greek word *Lateinos*—Latin—contains the above number, as follows:

L A T E I N O S  
30 1 300 5 10 50 70 200=666.

The corresponding word in Hebrew is *Romiith*, whose numerical value is 666, as follows:

R O M I I T H  
200 6 40 10 10 400=666

Bishop Newton, in his work on the prophecy, has the following remark on the above words:—"Now *Romiith* is the Hebrew name for the Roman beast, or Roman kingdom; and this word, as well as the former word, *Lateinos*, contains just the exact number of 666. It is really surprising that there should be such a fatal coincidence in both names in both languages. Mr. Pyle asserts, and I believe he may assert very truly, that no other word in any language whatever, can be found to express both the same number, and the same thing." p. 550.

From the above we learn that the Greek word *Lateinos* refers to the Latin kingdom or church. The Latin, or papal church, uses the Latin language to this day. All their services are in that language. Mass, prayers, hymns, litanies, canons, decrees, and edicts, are all in Latin. The papal councils, even down to the last Ecumenical Council, held but a few years ago, were all held in Latin. This is abundantly sufficient to show what power is referred to.

We have now examined the different points in this prophecy, and have seen that they answer to the history of this church as face answers to face in a mirror. It is as clear a fulfillment as any other prophecy contained in the sacred Word.

We shall now give a few extracts from eminent authors upon the above prophecy. The first we will introduce is from Albert Barnes, whose notes upon the New Testament are held in high esteem by all denominations. In his introduction to chapter 13, he says, "The vision in this chapter is of two distinct beasts, each with peculiar characteristics, yet closely related, deriving their power from a common source. The two forms of the Roman power, supposed to be here referred to, would be that the former—the secular power that sustained the Papacy—rose out of the agitated state of the nations; and that the latter, the spiritual power itself—represented by the beast coming up from the land—grew up under the more settled order of things," pp. 351 and 362.

Mr. Faber says: "Daniel, who fully delineated the character of the little horn, is silent respecting the two-horned beast; and John, who as fully delineates the character of the two horned beast, is entirely silent respecting the little horn. The little horn and the two-horned beast act precisely in the same capacity; each exercising the power of the first beast before him, and each perishing in one common destruction with him." Vol. 2, pp. 291-293.

Dr. Adam Clark, in his comments on the two horned beast, has the following: "This beast comes up out of the earth; therefore it is totally different from the preceding, which rose up out of the sea. *Earth* here means the *Latin world*, for this word has been shown to import this already in several instances; the rising up of the beast out of *this earth* must consequently represent the springing up of some power out of a state of

subjection to the Latin empire; therefore the beast, here called another beast is another Latin empire. This beast is the spiritual Latin empire, or in other words, the Romish hierarchy." p. 1040.

Bishop Newton, whose work on the prophecy is considered the ablest work in the English language, says: "From the description of the ten horned beast, or Roman state in general, the prophet passes to that of the two-horned beast, or Roman church in particular. The beast with ten crowned horns is the Roman empire divided into ten kingdoms; the beast with two horns like a lamb is the Roman hierarchy or body of the clergy, regular and secular." p. 543.

A late writer on Revelation makes the following statement on this subject:—

"These statements show that there exists a close connection between the two (beasts), and the last is the supporter and restorer of the first. We have found the first to be a symbolical representation of the temporal power of Rome. What great facts of history are foreshadowed by the appearance, work, and characteristics of the second beast? I believe that all judicious Protestant commentators are agreed that it can represent nothing but the *Papal spiritual power*. The Romish dominion, even since its full development has been of a twofold nature." *Lecture on Apocalypse*, p. 261, by Johnson, 1881.

This last writer says on this prophecy, "All judicious Protestant commentators are agreed that it can represent nothing but the Papal spiritual power." Why should they all unite in applying this prophecy to the same power? No doubt because this application is so clear that it carries conviction at once to the mind.

We have presented the above authorities to show that the application of the two horn'd beast to the papal church, or Roman hierarchy, is not a new theory of our own, got up to meet the exigencies of the case, but that this application is supported by the ablest and most learned men of the age. On searching different authors on prophecy I have been very forcibly impressed with the fact that Seventh Day Adventists have followed the commentators in general, in their application, until they come to the two horned beast, when they take a leap into the dark, and apply this prophecy to the government of the United States without any Bible authority, and with facts against them, and with no commentators of acknowledged ability upon their side. Again, this application is one of the deceptions of Satan, for it draws away the minds of the honest from watching for the second coming of Christ to an application of prophecy yet to be fulfilled before his coming. This application to the U. S. is virtually saying, "My Lord delayeth his coming;" and consequently "he will come in a day when he looketh not for him, and in an hour that he is not aware of." Matt. 24: 50.

But we have clearly shown in this article that we have passed this prophetic guide-board on our journey down the stream of time, and that we should watch and pray for the haven of rest which will soon appear; and may we find a blessed entrance therein. And in conclusion I would say in the words of our Savior, "What I say unto you I say unto all, WATCH."

### The Resurrection of the Just.

WHAT glories cluster round this event most grand? How the Christian's heart thrills with joy as he contemplates that glad time when

"The Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God."

But let us view for a moment scenes that to the human eye are shrouded in gloom. As we gaze back eighteen long centuries we behold the blessed Son of God in the garden of Gethsemane suffering agony untold. As he pours forth his life blood on the cross, hear the agonizing cry: 'Eloi, eloi, lama sabachthani.' Listen as falls from his dying lips those words profound, 'It is finished.' How nobly has he performed the work assigned by his Father. Well might the great orb of day veil his face in darkness as glides the light of life from the holy one of God.

Still darker the hour for his trembling disciples. All their fond hopes are crushed to earth. They trusted that it had been he who should have redeemed Israel. But now, shrouded in death, he lays in 'Joseph's new tomb.' Dark indeed that moment to the finite mind. But thanks be to God, light was soon to dawn. The grave could not hold him. Down through the etherial world a seraph bright wings his way to the silent abode of our blessed Redeemer. As the stalwart guards view this messenger divine, they fall to the earth as dead men; and he whose 'countenance was as lightning, and his raiment white as snow,' breaks the Roman seal, and rolls the stone away, and Jesus, bursting the bands of death, comes forth a mighty conqueror, our risen Lord, the first fruits of the resurrection to life eternal.

Again, when the forty days are ended, we behold him on Mount Olivet, surrounded by his disciples, once more gathered by their tender Shepherd, eager to catch each word that escapes the lips of their risen Savior, ere he is taken from them away. At length he breathes on them his parting blessing, and passes from their sight to 'sit down at the right hand of the Majesty on high.' But, as the astonished ones strain their eyes to catch the last look of their ascending Lord, two shining cherubs come near and comfort their aching hearts with these cheering words: 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'

Oh, declaration grand! On this the Christian hope may rest secure. For at his coming again the dead shall hear his voice and live, and the living waiting ones shall receive the touch of immortality. Glorious morn for the saint of God!

Dear thoughtful one, we will leave for your consideration the fate of those who have scorned the offer of a loving Savior. Dear reader, can you with confidence say in your heart, 'I am the child of a King?' Is your name 'written in the Lamb's fair book of life?' Sublime will be the scene when the many martyrs who have sealed their faith by their blood, shall come forth in life no more to die. Then shall loved ones, torn from each other's embrace, clasp hands never more to part. Then shall the redeemed host, 'numberless as the sands of the seashore,' stand clothed in raiment bright. What a wonderful sight that will be! And how sweet to know that the dawn of that endless day is close at hand. Dear reader, may you and I be permitted to participate in the great coronation of him who has redeemed us with his own precious blood. O sinner, I beseech you accept the proffered pardon while mercy's gate still stands ajar.—Sel.



THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Aug. 2, 1887.

JACOB BRINKERHOFF, Editor.

How Do They Know?

In speaking with a friend concerning the Christian's hope and reward, and its importance, he remarked about the statement so often made, that at funeral occasions, the minister said that the individual was then in heaven enjoying his reward with all the glorified and redeemed. Said he, How do they know it? I could but echo the question, How do they know it? A question of so much moment ought to be fully set forth, for there is nothing dearer to mankind than their Christian hope; it ought not to be trifled with. Life is everything to us, and our hope looks forward to the eternal state for life, for another and a better life than this. We are all fast passing away, a generation is but short-lived, and whatever consolation for the future is given should be well founded. To the ministers of the gospel and the sacred word we naturally turn for consolation in affliction, and whatever is administered from that source should be well founded.

There is nothing in the natural world to give us an idea of future reliving; it all has to do with the present order of things. Even Paul's illustration in 1 Cor. 15, where he uses the analogy of grain growing to illustrate the certainty of resurrection, has only to do with natural things, for the grain produces the same kind from the germ of life that remains in it, through the forces of nature. No metaphor is totally like that which it illustrates. It represents the grand feature the one who uses it intends by it. The idea that everything in the metaphor or illustration must find its counterpart, has confused many people, and kept them from fully understanding the subject illustrated. Neither is there anything in the natural world to give us an idea of the popular opinion that there is in man anything that survives death, for nothing in nature that dies ever lives again. But that part of our religion which pertains to a future life or to anything surviving death, is not a matter of natural religion, it belongs to revealed religion. Yes, whatever there is of consolation beyond death, or after it, is truly a revelation, and how carefully should we search the revealed word to know what its declarations are concerning the future. We should not examine it just to see if it will corroborate an idea we have entertained, or one that our ancestors have believed, or that some one else thinks is right, for many opinions are in the world, all of them claiming to be founded on the holy Scriptures, and therefore each one should read and study for himself. Some people say that so many opinions on the Bible is evidence against all religion and against all Scripture doctrine; but not so; it is only evidence of human error; and if individuals would only look in the Word for themselves they would find it a volume of truth, a repository of divine instruction, that would speak for itself and recommend its consolations to those needing them. Too many people have their opinions of theology already formed before examining the Bible, and then whatever of inferential testimony they find they take it as proof positive; but what must they make of positive statements of the future life and state which are perfectly opposite to the theory they are bolstering up?

How do they know that the individuals

they are consigning to the grave, have gone to heaven and are in conscious enjoyment? All the evidence to the natural senses is to the contrary. On this subject Solomon says, 'Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward,' Eccl. 2: 21, R.V. If Solomon asks this question and does not give an affirmative answer, who else could? If any affirmative answer could have been given it would doubtless be given right there. But its absence is evidence that it is a question without an answer, for the idea that there is an immaterial spirit in man is as much a vagary now as it was then, when heathen philosophy first taught it.

But revealed religion offers hope for a future life, even if it does not say there is in man a spirit that goeth upward at death. Revelation informs us that Christ died to bring life and immortality to light by the gospel. Eternal or future life, for we have the present life. The gospel informs us that Jesus is the resurrection and the life. The Christian's hope is delineated as consisting of another actual state of life and being as actual and literal as the present one; that it is a reliving of our individual selves. And that it is not a continuation of life of a part of a person; that is not what we are given hope of; no, something better than that; it is our whole salvation. Paul expresses this in writing to the Thessalonians, 'May your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ.' Our Savior offered consolation and hope to his disciples that although he was going away from them he would come again and receive them to himself that they might be with him.

He taught a future state, and over a friend's death gave hope that he would live again. Not a word said about a part of him not having died. He said that in him or through him was the resurrection and the life. To verify the statement and prove it true, and that his disciples might trust in him, he called the dead Lazarus to life. Going to the grave where he was, he called, Lazarus, come forth! Now, reader, don't you think that if it were true that a part of Lazarus had not died, the Savior would have told his sisters so? If the germ of life were left which was to reanimate him, then that was the life-giving principle, and the Savior was not the Life-giver. But that is not the case. His divine declaration was, Thy brother shall live again; and going to where he was he called him forth; and he that was dead came forth.

Our friends of the other side of this question need not tell us that this is only said concerning the body, and has no reference to a part which cannot die. From its being a plain declaration of a fact it is to be taken as a plain truth, establishing an important feature of revealed religion. It was given as a demonstration of the power of Jesus to raise the dead, and that believers in Christ might know the certainty of their hope in trusting in him for a resurrection from death. It is an example of the resurrection to life of a man, of all that constitutes life and individuality. As all there was of Lazarus was in the tomb so the same was called out, to live as he lived before. He was constituted a conscious, intelligent, active being, by the principle we call life, so by the life forces being called into exercise again he was made to live again.

Our hope is couched in the promise of the Savior, given to the sister of Lazarus, 'He that believeth on me, though he die, yet shall he live; and whosoever liveth and be-

lieveth in me shall never die.' And just as surely as Lazarus was raised from death so surely shall we come forth. Martha said, I know that he shall rise again at the last day. This hope is taught us in the divine word; and Jesus verified its truthfulness by showing that in him was vested the power of the resurrection. We have no hope of realizing anything after death until the resurrection. Death is a period of unconscious sleep, and when Jesus comes he will awaken those who sleep in him as he did Lazarus. And as Lazarus came forth to full life and vigor, so will the saints come forth to immortal life and strength, never to suffer any of the ills that now afflict mortal flesh. In view of the theory of going immediately to reward in the hour of death the question may well be asked, How do they know it? for it is certainly not revealed in the divine Scriptures. But the Scriptures of truth are given us to encourage us to hope for the future, and trust in the promise of God that the time will come when the faithful in Christ shall say: 'O grave, where is thy victory? O death, where is thy sting?'

'No Smoking Allowed.'

WAITING an hour at Mansfield, Ohio, for a belated train, March 17th, evening, the waiting rooms at the station were both crowded for there had been a parade and procession of several Orders of the Roman Catholics there that day, it being St. Patrick's day with them. The waiting rooms were so full of tobacco smoke I could not endure them, and the platform in the pure open air was refreshing, although a very little snow was falling. To get cold on the platform could be endured, for the railroad car would be warm, and that would be free from the offensive effluvia.

In quite a number of railroad waiting rooms I saw the notice, 'No smoking allowed,' although in some of them it was allowed. But why should there be such a notice anywhere? Why should it not be a good thing everywhere? If it is a good thing, and it does no harm, why have any prohibition about its use? There is but one answer, and that is because the habit is recognized quite extensively by the public mind that it is not a good thing, and that the habit is only one of toleration.

We are somewhat surprised, though most agreeably, that there is such a wave of sentiment against the use of tobacco going over the country. Why! it is very much like the wave of sentiment against the use of alcoholic beverages that has resulted in legislative prohibition in several States, and has removed the drunkenness of those States so very largely, improving the societies of the communities and ameliorating the condition of many families hitherto low down in poverty. The Grand Master Workman of the Knights of Labor advises the laboring men to leave off its use, and classes the use of tobacco with strong drink, and says that these two things cause them more hard times than any other things, for they spend their money for these, which ought to be spent for the necessities of themselves and their families. Ministerial assemblies pass resolutions concerning their disapproval of its use, advising their members against it and making its use intelligible to office. And higher still, that is, higher in a political view only, we have several times seen this paragraph in the weekly newspaper:

"The Illinois legislature has very properly passed a law recently which prohibits the sale of cigars, cigarettes, and chewing tobacco to lads under 16 years of age."

This from papers in Illinois show that that legislature made some reason for passing such a law which they thought were good for them? The prohibition so like the prohibitions which were prohibited in this prohibition State license law: 'No drinks sold to minors: the habit is useful or beneficial to the boys learn its use?'

These legislative acts, these resolutions, these special prohibitions, recognize the fact that public places, recognize the fact that burning is not a good thing and injurious to the human system. Search proves it to be injurious. Legislative acts recognize the need their aid to elevate humanity. Prove the condition of mankind. Boys of 16 from the use of tobacco. The fact that it has a depressing effect on the development of manhood. The habits of youth be right. A young man may be better advised himself what is good, and the mate between good and bad about him.

What a blessing it is, too, the education of the children in sobriety. The effect of tobacco and alcohol on the man system is taught in anatomy and physiology. The boys in the High School good? He said Yes, and then asked the class to pledge that they would not use tobacco or drink strong liquor. He did not like to put himself in the way of a cigar if he wished. Didn't consider it a good thing. I asked, Do they keep it? I thought it had a beneficial effect on the rising generation. Propose on the subject of temperance. Much good may be expected. Consists in the moderate use of good and total abstinence. Not good.

And how good it is to do among your neighbors and acquaintances, that there are a good many who do not use tobacco. And do not know that some of our highly esteemed are addicted to it. Cannot see that they would be any the worse for it. But we can see the evidence we have when an acquaintance for whom we have to smoke with him, he will say, 'I do not smoke,' and we will be a higher self regard, and prove of our abstinence.

Translation

We hear our friends in the Scriptures of Truth about 'dying grace,' though in the Scriptures of Truth we do find, a translation grace spoken of. A preparation for the coming of the Son of man. As the Son of man cometh, he will appear unto all men, and will destroy ungodliness and will bring in the Kingdom of God. We should live soberly, righteously, and in godly love.



in me shall never die.' And just as Lazarus was raised from death so shall we come forth. Martha said, I that he shall rise again at the last day. Hope is taught us in the divine word; it is verified its truthfulness by showing in him was vested the power of the resurrection. We have no hope of realizing life after death until the resurrection. It is a period of unconscious sleep, and when he comes he will awaken those who were as he did Lazarus. And as Lazarus came forth to full life and vigor, so will we come forth to immortal life and never to suffer any of the ills that afflict mortal flesh. In view of the threatening immediately to reward in the resurrection the question may well be asked, how do they know it? for it is certainly revealed in the divine Scriptures. The Scriptures of truth are given to us to hope for the future, and the promise of God that the time when the faithful in Christ shall live, where is thy victory? O death, where is thy sting?

### Smoking Allowed.

An hour at Mansfield, Ohio, for a week, March 17th, evening, the waiting rooms at the station were both crowded. There had been a parade and procession of the Roman Catholics on that day, it being St. Patrick's day with the waiting rooms were so full of tobacco that I could not endure them, and in the pure open air was refreshing. A very little snow was falling, and on the platform could be endured, and a car would be warm, and that from the offensive effluvia.

A number of railroad waiting rooms are now, 'No smoking allowed,' and none of them it was allowed. But where be such a notice anywhere? It is not a good thing every-where is a good thing, and it does not have any prohibition about its use but one answer, and that is the habit is recognized quite extensively in the public mind that it is not a bad habit that the habit is only one of the

slature has very properlyly which prohibits the ettes, and chewing tobacco years of age."

This from papers in Illinois as well as Iowa show that that legislature must have had some reason for passing such an act, reasons which they thought were good. What could they be? The prohibition sounds so much like the prohibitions which were formerly exhibited in this prohibition State while it had a license law: 'No drinks sold to minors.' If the habit is useful or beneficial why not let the boys learn its use?

These legislative acts, these ecclesiastical resolutions, these special prohibitions in public places, recognize the fact that tobacco burning is not a good thing and its use is injurious to the human system. Scientific research proves it to be injurious, and these legislative acts recognize the truth of it, and lend their aid to elevate humanity and improve the condition of mankind. To prevent boys of 16 from the use of tobacco recognizes the fact that it has a depressing effect upon the development of manhood, and that if the habits of youth be rightly formed, the young man may be better able to judge for himself what is good, and how to discriminate between good and the world of evil about him.

What a blessing it is, too, that in the education of the children in some of the States, the effect of tobacco and alcohol on the human system is taught in connection with anatomy and physiology. I said to one of the boys in the High School, Does it do any good? He said Yes, and their teacher had asked the class to pledge themselves not to use tobacco or drink strong drink. He said he did not like to put himself past the smoking of a cigar if he wished to, although he didn't consider it a good thing. But after due consideration the class signed the pledge. I asked, Do they keep it? O yes, and he thought it had a beneficial effect. Now, with the rising generation properly informed upon the subject of temperance and prohibition much good may be expected. Temperance consists in the moderate use of that which is good and total abstinence from that which is not good.

And how good it is to see, as you pass among your neighbors and chance acquaintances, that there are a good many of them who do not use tobacco. And how sorry we are to know that some of our friends whom we highly esteem are addicted to its use, and cannot see that they would be better off without tobacco. But we can only set before them the evidence we have of its harmful influence, and for ourselves to let alone, and when an acquaintance for politeness asks us to smoke with him, he will esteem us just as much if we politely excuse ourselves with 'I do not smoke,' and we believe we will have a higher self regard, and that God will approve of our abstinence also.

### Translation Grace.

We hear our friends in the churches talk about 'dying grace,' though we find nothing in the Scriptures of Truth to warrant the expression. We do find, however, plenty of translation grace spoken of: in other words, a preparation for the coming of Jesus. Peter says, 'Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.' Jesus says, 'Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.' Paul says, 'For the grace of God that bringeth salvation, hath appeared unto all men, teaching 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.' Thus repeatedly do the Scriptures admonish us to be ready for Jesus' coming; and as the days hurry by, more and more impressive should these admonitions and warnings become to us.

We cannot be deceived as to our nearness to the end, when we consider how wonderfully the prophetic picture of the last days is fulfilling before our eyes. Never before, as now, has the world cried, 'Peace and safety;' and so great is the fancied security around us, that it is very easy for us to partake of it unless we are giving earnest heed to the sure word of prophecy. One thing that makes these times peculiarly perilous, is the dangerous, if not fatal, apathy that is growing over the Church in regard to the prophecies, caused by the tarrying of the vision. Whether or not definite time is revealed by the prophets, we must remember that they are the source from which comes the light that we need in walking safely through the darkness in which the world is groping.

There is a class spoken of in connection with the ending of the vision, who are called 'wise,' and who 'will understand.' Will this be true of those who are listless, and indifferent, or of those who are earnestly and anxiously scanning the prophetic page and the events transpiring in the world? In the same connection we read, 'Many shall be purified, made white and tried.' The faith that will enable a man to come up to the day of Jesus with readiness and confidence, is a faith that will be able to pass through, unshaken, the trial of disappointment and delay.

It behooves us now to be all ready and waiting. To my mind, translation grace is more difficult to attain unto than 'dying grace.' We must be exercising toward God a faith and assurance that will view, unmoved, the wonderful things that will soon come upon the earth—confidence that will know no fear though the noonday should be turned to darkness, or we should be awakened at the midnight hour by the peal of the archangel's trumpet. 'Will I be ready?' is the most important question that can be asked to day.—*Herald of Life.*

### Signs in the Stars.

A CORRESPONDENT sends us a magazine article on 'Comets and Meteors,' one of the paragraphs of which contains this statement: 'To begin with, there has been observed in history certain times when shooting stars were unusually numerous. The night when King Ibrahim Ahmed died, in October 902, was noted by the Arabians as remarkable in this way, and it has frequently been observed since, that, though we can always see some of these meteors nightly, there are at intervals very special displays of them.'

In view of this our correspondent asks how that which began as far back as 902 can be a sign of the judgment. At first thought this is a very natural question; but a second thought answers it. Two kinds of events may constitute signs: first, events which are uncommon, and of which the only occurrence is sign itself; secondly, events which are common, but are manifested in an unusual and remarkable degree. Wars, pestilences, and famines are set down as signs of the end. But these have been common to the history of the race, more or less, ever since the introduction of sin. How, then, can they ever constitute a sign of the end? Answer, by being manifested in an unusual and abnormal degree.

So with some of the celestial phenomena, the darkening of the sun and the falling of the stars, the sign may consist in the unwanted display. The article under notice further says: 'When it was noted that the same date, Nov. 13th, had been distinguished by star showers in 1831 and 1832, and that the great shower observed by Humboldt in 1799 was on this day, the phenomenon was traced back and found to present itself about every thirty-three years, the tendency being to a little delay on each return; so that Professor Newton and others have found it possible with this clue to discover in early Arabic and other mediaeval chronicles, and in later writers, descriptions which, fitted together, make a tolerably continuous record of this thirty-three year shower beginning with that of King Ibrahim already alluded to.'

These facts do not in the least weaken the prophecy recorded by the evangelists that such a sign in the stars should appear in the last days, nor detract in the least from the significance of the fulfillment. First, how was it known except by inspiration when the prophecy was given that such phenomena were to occur? and secondly, how does it happen that the one great event of this kind, so much more remarkable than the others as to stand out almost alone, took place in the present century? That this was the most remarkable of its kind the article acknowledges thus: 'The most notable modern one was on Nov. 13, 1833, and this was visible over much of the North American Continent, forming a spectacle of terrifying grandeur.' Then follows the testimony of an eye-witness in North Carolina. Taking the world over, the writer thinks that at least ten millions appear every night. If this is so, what an incredible number it must have taken to cause the great display of Nov. 13, 1833.

But more than this, the prophecy not only states the sign, but locates the time approximately when it was to be looked for. It marks off an important era covered by the sixth seal. Rev. 6: 12-17. It lays down a definite prophetic period of 1260 years, covering the continuance of the papal supremacy, from 538 to 1798. Dan. 7: 25; Rev. 13: 5. A portion of this period was to be overshadowed by the terrible papal persecution, see texts last referred to, and Matt. 24: 21, which, however, was to be restrained before the days ended. Mark 13: 24. It was to be after the opening of the sixth seal, which was marked by the great earthquake of Lisbon in 1775, and after the persecution was restrained about 1762, but before the ending of the days in 1798, that the signs in the heavens were to begin to appear. Mark 13: 24. And right midway between the two dates last named, namely, on the 19th of May, 1780, the signs began in the notable and unaccountable darkening of the sun and moon. In 1799 occurred a remarkable star shower already noticed, and then we come to the great event of this kind in 1833.

In this we can plainly read that we are rapidly passing through that series of events which will culminate in the near future, in the revelation of the Son of man from heaven in all his glory. Let every heart raise the earnest prayer, 'Come, Lord Jesus, come quickly.'—Sel.

Think about yourself, about what you want, what you like, what respect people ought to pay to you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you.







bread was only a common meal. The meal of the day there was, and the East, taken at night, or at sunrise after that hour. From Mark 16: 7-24: 41-43, it appears that the disciples were together at meat late in the

is nothing about the farewell. Now that Saturday night was the time for the disciples to come together, and that it was intended as an example to be imitated by Christians then, and to be taken in that manner. Christians should hold all night long Saturday night until break of day morning; and then to come to the temple, they should travel hard to do servile work all through that

in vain into the New Testament. The slightest recognition of the first day as a day for public worship. On the contrary, we read constantly of the disciples, including the Apostles, going for worship and preaching on the Sabbath-day of which day is Lord.

are not met in any authentic history that fifty years after this the Christians had a custom of assembling on Sunday to celebrate the resurrection of Christ by partaking of the Eucharist, however, that the mystery had begun to work in Paul's time. 2: 7. And in this same chapter we read of the Jews—sorely lamented, the soon-to-be devoured wolves who would 'not be satisfied' and of men arising from among the Jews who should 'speak perverse things away disciples after them.' 7: 25, 'another shall rise' and 'change times and laws.' Can we be more perverse than to say that the week was the recognized Sabbath of the Christian Sabbath? Read—Sabbath Recorder.

### John's Baptism.

is so now; for thus it becomes a sign of righteousness, Matt. 3: 15. It was administered by John, our Lord. It was a baptism instituted for those who confessed sin, and were desirous to be cleansed in their life after their carnal descent from the father. It was not the only requisite for the remission of sin. This relation was not sufficient for the unrepentant Pharisee when he offered his official offering at the Temple, but he had come to teach the new dispensation. Neither kinship nor lineage would avail the candidate. Righteousness was the imperial necessity of the ages. John's baptism was not for the self-righteous nor for the hypocrite, but for the repentant sinner. The result of John's close association with the people and the Lord by being baptised, the Pharisees and lawyers rejected him, being not baptised of the Holy Spirit, and the Pharisees, appearing as a perverted and undefiled—a perverted in both nature and

character, demanding baptism at the hands of the great Reformer. John was perplexed. How can a baptism connected with a confession of sins, and with repentance unto righteousness, be adapted to one already perfectly and transcendently righteous? The answer is, 'I come to do thy will, O God.' It was the righteous will of God that his own dear Son should come into this world to put away sin by the sacrifice of himself.

The death and resurrection of the Son of God's love was involved in the great plan of redemption. In God's righteous purpose the baptism into the deep dark floods of death was predestined for the world's Redeemer. To fulfil God's holy will the loved Son must die. Perfect submission in obedience—even unto death—was absolutely requisite to consummate all righteousness. Of this future obedience unto death, as the Father's righteous requirement, the baptism of Christ by John was both the pledge and symbol picture. A sinless Redeemer does and suffers what is righteous, that the redeemed sinful may become righteous through his redemption. Unto him who loves us, and washes us from our sins in his own blood, be present and eternal praise. Let us be glad and rejoice that the blood of Jesus Christ cleanses from all sin.—*Restitution*,

### The Church at Kanawha, W. Va.

PROCEEDINGS OF A STATE MEETING OF SEVENTH DAY ADVENTISTS AT KANAWHA STATION, W. VIRGINIA, MAY 18, 1887.

At the time appointed, May 18th, the meeting began. Different churches from afar were represented by this same order, besides quite a crowd from other denominations and those professing nothing. The ministers were Elds. Covert of Indiana, Stone of Ohio, and Foggin of Berea, W. Va. The preaching of those ministers was quite different from that of Eld. Chaffee, who about two years ago brought the Adventist doctrine to this place. Eld. Chaffee will long be remembered and respected for preaching the gospel of Christ, for the word of God alone is what he tried to present before the minds of this people. He did not preach the divine inspiration of Mrs. E. G. White, neither did he ask the people to do any thing more than sign a covenant to keep all the commandments of God and the faith of Jesus, tobacco and whiskey alone being a test of fellowship. So after a small company joined them, and was organized into the church, there was presented to them the testimonies of Mrs. E. G. White, their divine or inspired one of God, as they claim her to be, but can show no scripture to defend the argument; so some of the members could not believe her to be inspired of God, and also believing the Bible alone was sufficient to guide them into all truth, did not accept her testimonies. Therefore this caused a division in the church, and also called for a State meeting, the object of this meeting was to preach the visions of Mrs. White and turn those out that believed her not inspired of God. During this meeting there were five baptized, four being the children of Seventh Day Adventist families, and under the new organization, when they went forward, these questions were asked, Do you believe all the leading points of our faith? and do you believe the testimonies of Mrs. E. G. White? After saying yes, they all repaired to the water. Leading them into the water the minister now says, I baptize you on profession of your faith, in the name of the Father, Son and Holy Spirit, differing very much from Mr. Chaffee's way of

baptizing, he baptizing them for remission of sins.

After baptizing, Mr. Emory Robinson, a member of the church and in good standing, announced to the crowd that he and his wife would withdraw from the Adventist church that same evening, at 3 o'clock, and would also tell his reasons for so doing. At 3 o'clock quite a crowd of people came out to hear his address on leaving the church, but to every one's surprise those ministers showed cowardice and would not allow him the privilege of but one half an hour, in which time he could not give his reasons in full; so in order to have the honor on their own side, they voted him out of the church, and could bring nothing against him, only that he spoke boldly against the visions of Mrs. Ellen G. White their inspired leader. They say they are not ashamed of her, still they will not allow any of her visions to be read outside of their church and people. After voting Mr. Robinson out, six more also arose to withdraw, and were voted out in like manner, and many more in the future will leave this church, if they still continue to make this woman a test of fellowship. At the close of this meeting, Mr. Robinson invited all in the house to arise to their feet that believed the blood of Christ was sufficient to cleanse them from all sin, independent of Mrs. White. Every one arose but those that believed her to be inspired of God, plainly fulfilling 2. Pet. 2: 1, Even denying the Lord that bought them, This they did in the presence of about a hundred people, and Matt. 10: 33 informs us with Christ's own words, that whosoever denies me before men, him will I deny before my Father which is in heaven; but he that confesseth me before men, him will I confess before my Father which is in heaven.

So the meeting closed, and doubtless it will be sometime before they will hold another State meeting at this place; but there is some talk of their holding a camp-meeting at Parkersburg this Fall. Hoping this article will be read by every one, and that all may be ready to expose error in every form, with good feeling toward both classes, would say unto both, 'Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me.'

Yours in hope of the gospel of Christ Jesus.

MATTIE L. LOWE.

Kanawha Station, W. Va.

THE SABBATH.—Having annulled the Sabbath as maintained by Luther, Germany may deplore the loss of Luther's faith and the spiritual fruits of the Reformation; but until it reinstates the Sabbath and observes it according to its sacred character and design, there can be no well grounded hope that either can be restored. And if America allows the Sabbath to be undermined, and the Continental holiday substituted for it, she will reap the same consequences. Piety will gradually die out in her churches, and the nation, devoted to the pleasures of sense, will be demoralized and ruined.—*South-Western Presbyterian*.

### LETTER DEPARTMENT.

#### From Bro. M. P. Chaplin.

DEAR FRIEND: We have been having tent meeting by a man that hails from Southern California, not far from Los Angeles, by name of B. A. Washburn, and others of those regions, who call themselves Holiness People, and Sanctified Saints, and the like.

They make great profession of being wholly sanctified, soul, body, and spirit, and cannot sin, preserved blameless unto the appearing of the Lord Jesus Christ. I should have more confidence in them if I knew they had obeyed from the heart that form of doctrine that the gospel directs, and were keeping the commandments of God, and the faith of Jesus, and treasuring up the truth in good and honest hearts, and so be sanctified by the truth, realizing that God's word is truth, and we have to do with it, and it will judge us at the last day.

My humble prayer is that I may understand the truth, and that it may do me good, as it doth the upright in heart; for I know that I am in God's hand, and hitherto he has been my keeper, though chastised at times, yet it has been for my profit, praise his holy name! It is a world of sin, and the earth is corrupt under the inhabitants thereof. The ebb of pure Christianity is at a low flow, the love of many waxing cold, with the love of the world, and the deceitfulness of riches choking the word. Oh! what a condition to be standing in, and the Judge at the door, ready to be revealed in kingly power! What a wailing and gnashing of teeth will then go up! doom sealed for weal or woe! My brother, may we be accounted worthy to escape by the Redeemer. Yours.

Pierieton, Ind.

#### From Bro. Henry L. Lowe.

DEAR BROTHERS AND SISTERS: I do not address you as being a member of the Church of God, but I am of the same faith in the guide to eternal life, the holy Bible, having recently withdrawn from the Seventh Day Adventists, not on account of disbelieving the Sabbath or the near coming of Christ, but on account of doubting the inspiration of Mrs. E. G. White. I am a subscriber to the ADVOCATE, and a more soul stirring and soul cheering paper I have never read than it is. It is not always calling other commandment keepers evil names. By saying commandment keepers I mean Sabbath keepers and those that look for the soon coming of Christ. I read the ADVOCATE and believe it is edited by men that love God's commandments, and for instruction search his Word. But how different with some other papers; they would make you believe that they are right only and all others are in darkness, because they say God is speaking to them thro' the accompanying angel of Mrs. E. G. White.

Read the 13th chapter of Zech. inclusive, but especially the first verse, 'In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.' Let us first notice that day and try and find out when that day came, or what is meant by that day. We find by reading in Hebrews 9: 14, that the fountain and the blood of Christ is the same, for it reads, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God purge your conscience from dead works, to serve the living God.' Then we find 1 Pet. 1: 19, the blood of Christ or the fountain, spoken of as a lamb without blemish. And then Rev. 1: 5, 'Unto him that loved us and washed us from our sins in his own blood.' Let us watch and pray, and trust in our Lord and Savior Jesus Christ, until death or until he cometh. May the Lord aid and assist us in this life, that after death or when he comes he will receive us unto himself.

Yours in keeping the commandments of God.  
Kanawha Station, W. Va.



THE ADVENT & SABBATH ADVOCATE

THE Two horned Beast of Rev. 13, in this number of the ADVOCATE and the preceding one, is a reprint of the pamphlet we have had on sale for 10 years, until the last year when the edition was all sold. For a clear and careful explanation of that prophetic symbol it is very good. A few of our readers locate this symbol elsewhere, and they should use their own judgment on the evidence presented and the prophecy itself. This article is again made into book form, printed in larger type than before, 24 pages, price 5 cents single copy, 50 cents per dozen.

THE account of the church of Seventh Day Adventists in West Virginia dividing on the receiving of Mrs. White's visions as divine inspiration, is another example of the same. The issues between is as to whether we will receive the Bible as a sufficient rule of faith and practice, or whether Sabbath keeping Adventists should receive Mrs. White's revelations as of equal authority with the holy Scriptures. Not as to whether Mrs. White's visions are to be received instead of a profession of faith in the atoning merits of Christ. That that people do regard her Testimonies as of equal value with the Bible is shown from a report of a Tent meeting at Pennsylvania, Pa., in Review of July 12, at which the devotional morning exercises in the morning consisted of reading the Testimonies and prayer, instead of reading the Scriptures and prayer. I have also seen the leader of a prayer and testimony meeting read from the visions in the opening of the meeting. Our course toward that people should show that while we do not partake of the same spirit we are possessed of the Spirit of Christ, and our language should be characterized with meekness and simplicity.

THE Third Quarter of the present Conference year closed the 25th inst. There was received at the ADVOCATE office during that time on subscription and donations to ADVOCATE \$278.83, and subscription to MISSIONARY \$39.05, total \$317.88. There is yet due Bro. Brinkerhoff on back indebtedness \$55.44. Although some of the brethren have responded quite freely to this call we hope it may continue and even increase during this last quarter, which will end the 25th of Oct., so that there will be sufficient means to meet all demands. The different State Conference meetings will afford a good opportunity to the brethren attending, to pay their subscriptions and donations to these papers.

I. N. KRAMER.  
A. C. LONG.

DEAR BROTHERS AND SISTERS: we are still of the belief that we should hold our yearly meeting under a tent, as quite a number are responding to the call; but we lack a considerable yet, and shall be pleased to receive a donation at any time from any lover of truth. If it is only a dollar, send it along; we shall know how many are in favor of spreading the truth by our activity in raising the means necessary; we ask those who have been appointed to act as agents to raise the tent fund to report as soon as possible. We want the tent as soon as Sep. tenth, so send your money along, as soon as possible, that we may have time to order the tent made.

Your Bro. in Christ.

JOHN BRANCH.

JOHN TAYLOR, successor to Brigham Young as leader of the Mormons, died in July. The pressure against polygamy is likely to revolutionize Utah and vicinity.

QUEBEC is termed 'the City of Saints,' and is worthy of the name, if churches, schools, and religious orders can turn out the genuine article. Rome owns almost everything here, and is supreme—Rome itself is not half so Roman! The population is about 60,000, and of this number 53,000 are Roman Catholics—French and Irish—leaving but 7,000 Protestants of all grades in the city. We have four Anglican churches, two Presbyterian, one Methodist, one Baptist, and one French Protestant, and all of the churches are made to feel that Roman Catholicism is a great moral incubus and a blight, and that the struggle to maintain even a visibility is a desperate one, by reason of emigration, intermarriages and deaths.—*Canadian Baptist.*

Defective Prayers.

TRUE prayer has power with God. It brings to the weakest Christian the aid of an omnipotent Helper, and is always answered, though often in ways quite otherwise than those anticipated or even desired. But there is a vast difference between the form and the spirit of prayer, and many who feel that their prayers accomplish little may learn the reason in the following suggestions:—

1. Those which embody no desire. They are formal and lifeless. The soul will not be easily pacified when it has a great desire which cries out for something God alone can give.
2. Such as are not earnest. Prayer is real work for life, while yet disclaiming all personal power to secure or merit it.
3. Such as are without faith. There are three grounds for faith in approach to God: 1. His covenant; 2. His promises; 3. His attributes. Surely upon one or the other the confidence of the petitioner may rest unshaken.
4. Such as are made in wrath. The heart which secures favor from God must love mankind. It must put away all wrath, malice, and evil speaking. It must forgive and bless as it would be forgiven and blessed.
5. Such as are connected with a disposition to live in sin. 'If I regard iniquity in my heart, the Lord will not hear me.'
6. An unwillingness to do the will of God. Many a man dare not ask for the coming in of the Holy Spirit, lest it reprove him for some long-neglected duty. If we pray for light, we must accept its revelations; if for strength, we must perform the duties it imposes.
7. The lack of praise to God. Thanklessness shuts God out—is a non-conductor of mercy. We do not praise God half enough.
8. Praying to be seen and heard of men. Prayers for human ears have little audience in divine ones.—Sel.

APPOINTMENTS

Missouri Camp Meeting.

THE Annual Camp meeting of the Church of God in Missouri will be held at Darlington, Gentry Co., commencing Thursday, August 25th, 1887, and continuing till Tuesday the 30th. Darlington is five miles Southwest 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, }  
N. A. WELLS, } Ex. Com.  
J. N. BUNCH. }

Received on Subscription for Advocate

Ida B Michel \$2, Charles Lee \$1, M P Chaplin \$1, E A Mullet for Jane Meeker \$1, D F Norris 75 cts, Rand White \$2, M N Kramer \$2, E S Shiffeld \$2, L R Templeton \$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.
- The Seventh-Day Sabbath*,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.
- 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, 23 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.
- Thoughts on the First Day of the Week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.
- 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.
- What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S.E. Brinkerhoff. 8 pp. 2 cts.
- The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.
- The Rich Man and Lazarus,—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.
- The second coming of Christ, Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.
- The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2 cts.
- Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.
- The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.
- Sodom: Another Opportunity, by Wm Glenn Moncrieff. A refutation of the doctrine of the restoration of Sodom and nearly or quite the rest of the wicked world. Price 25 cents.
- The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.
- Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.
- Faith, Repentance, and Baptism, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.
- Materialism, by Jacob Brinkerhoff,—1 cent.
- The Three Angels' Messages of Revelation xiv 12 pages, 3 cts, by A C Long.
- Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 3 cts
- Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs E G White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.
- Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.
- Mrs White's Visions, a candid Examination by A H Cleaves, price 8 cts, 75 cts per dozen.
- God's Law Perpetual: Its eternal obligations, by W H Ebert: 16 pages; single copies 4 cts, 40 cts per dozen.
- The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.
- The test monies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15 cts.
- Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.
- The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

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