

Advent and Sabbath Advocate.

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

VOL. XXII.

Marion, Iowa, 3rd-day, 19th day of 5th Month, 1887

(Aug. 9, 1887.)

No. 20.

THE ADVENT & SABBATH ADVOCATE

Is published weekly by the
General Conference of the Church of God,
at MARION, LINN COUNTY, IOWA.

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

TERMS.—Two dollars per year. One dollar
and a half to new subscribers. Specimen copies
sent free.

Address 'Advocate,' Marion, Iowa. Money Or
ders made payable to Jacob Brinkerhoff.

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.

Lines to Sister Field.

MARY E. WELCH.

DEAR Sister, you struck a note for me,
In your beautiful 'Home by the crystal sea,'
For sorrow will come to the lightest heart,
And the dearest friends must often part;
But over there no parting will be,
In our 'Home, sweet home,' by the crystal sea.

I have lay'd to sleep in the silent grave,
Beautiful children the Master gave.
And my heart has ached with a longing pain,
To behold my darlings once again.
And I shall be with them to part no more,
When the Lord says, Come to that radiant shore.

Each day brings nearer our view
Our Eden home on the earth made new;
And the voice we often long to hear,
When the Lord in glory shall appear.
For the day will come as a thief in the night,
And we may walk in the golden light.

And, Sister dear, in that city fair,
I hope we both may have a share.
We have never met, but hope to meet,
And clasp glad hands on the golden street,
Where our King shall crown us safe at home,
And say our work has been well done.

Yes, a crown of life will pay us dear
For all the trials we're having here;
And we'll rejoice in that glorious day,
When God shall wipe all tears away,
And all forget, when our King says Come,
Our weary waiting away from home.

Albany, Mo.

Modern Delusions.

THEOSOPIY is the latest religion of trans-
cendentalists. In it, the attenuated unbelief
of our times is seeking to find relief from the
ennui of denial. How to describe that which
takes for itself the name of 'Occultism,' how
to give an idea of doctrines which claim to
be hidden from all but the initiated we do
not know. It is enough to say that substan-
tially that it is Buddhism seeking conquests
in Christian lands; 'the light of Asia,' offer-
ing itself to those who have turned away
from the light of Christ.' It has its circles
in many of our great cities, where its oc-
cult philosophy is diligently studied; though
its following is small compared with that of

spiritualism, it being the religion of the lit-
erary elite, as the other is of the common
people. If we question it in regard to its
doctrines, it tells us they are the same as
those of 'the sacred mysteries of antiquity.'
It inculcates a very attenuated philosophy of
evolution; it teaches the pre-existence and
transmigration of souls, and instructs its dis-
ciples how by rigid asceticism they may cul-
tivate what is called 'the intuitional memo-
ry' by which they can enter into profound
recollection of what they knew in far distant
ages. In a couplet which it is fond of re-
peating it declares that

Descending spirits have conversed with man,
And told him secrets of the world unknown.

And these words give the most reasonable
hint of its origin. For its creed is 'the doc-
trine of demons from beginning to end.' No
personal devil, that which is mystically called
the devil 'being but the negative and oppo-
site of God.' No atonement except man's
'unification' with himself; no forgiveness of
sin, souls being required to wear away their
guilt by self-explanation: miracles, myste-
ries, ultimate deification—these are speci-
men articles of its delusive creed. Its whole
character and contents so far as we can com-
prehend them are yet another phase of sa-
tanic delusion.

Now if we compare these three systems,
counting ritualism as incipient Popery, we
find them agreeing remarkably to fill up the
outlines of the predicted apostacy. The 'for-
bidding to marry' realized in the celibacy of
Romanism; the enforced continence of the-
osophy and the antimarriage doctrines of
spiritualism; the 'commanding to abstain
from meat' appearing in the superstitious
fasts of ritualism, and the rigid abstinence
from flesh enjoined on the initiates of esote-
ric Buddhism; the doctrines of demons mani-
fested in the magic and idolatry which ritu-
alism substitutes for the chaste and simple
doctrines of ordinance of Christ, and which
in many particulars hold a common ances-
try with those of theosophy and spiritualism,
and the fantastic miracle-working which char-
acterize them all. All three of these delu-
sions give a practical denial of Christ's sec-
ond advent—that doctrine at which demons
fear and tremble—spiritualism and theosophy
declaring that in them the promised Epiph-
any of Christ is taking place; while ritual-
ism by its doctrines of transubstantiation
makes the communion declare the 'real pres-
ence of Christ' in flesh and blood, when the
Lord ordained it to declare his real absence
'till he come' I mean, of course, bodily absence.

What now is the prophetic significance of
all that we have said? This it seems to me,
that according to the predictions of Scrip-
ture we are witnessing an irruption of evil
spirits who are again working powerfully
along their favorite lines—ritualism, super-
stition, and philosophy.

We hear much said about infidelity and
communism 'heading up' in a personal Anti-
christ. Believing as I do, that Antichrist
came long ago and that he was crowned a
few years since in St. Peter's church at Rome
as the deified man—infallible and supreme, I

see in the present aspect of affairs his final
bodying forth, rather than his ultimate head-
ing up. As in the case of Christ, so in the
case of 'the man of sin' the head is revealed
first, and the body gathered out of all gener-
ations grows up in all things unto 'him who
is the head.' For the career of Antichrist is
the exact parody and evil counterpart of that
of Christ. If you say 'the Antichrist must
be an individual as certainly as Christ is,' I
remind that the word Christ does not always
stand for a single individual in description,
for in 1 Cor. 12, the apostle describes the
body of believers, gathered to the Lord thro'
all time with its divers gifts and administra-
tions, and this corporate whole with its many
members, but all 'by one spirit into one body,'
he names *Ho Christos*—the Christ. So that
evil system with its various offices and ad-
ministrations yet baptised into unity by 'the
Spirit which now worketh in the children of
disobedience' is the Antichrist. The one is
the head of the ecclesia, and the other is the
head of the apostasia; but the head and the
body are so identical that they bear the same
personal name.

'But he is called "the man of sin,"' you
say, 'and therefore must be an individual.'
Not of necessity. For the line of believers
extending through all ages is declared by the
apostles to be taken out from Jews and Gen-
tiles to 'make of twain one new man.' I can-
not believe that 'the mystery of iniquity,'
which Paul declared to be already working
in his day, has been toiling on for nearly two
thousand years in order to bring forth a sin-
gle short lived man, and he so omnipotently
wicked that the Papal Antichrist, with the
blood of fifty million martyrs on his skirts, is
too insignificant a sinner to be mentioned in
comparison. And now, I hear the objections
coming thick and fast. 'But is he not an
open infidel since he is said 'to deny the
Father and Son?' Search your Concordances
for the word 'deny,' and observe how con-
stantly it signifies the denial of apostacy
and false profession. But is he not the in-
carnation of Satan since he is called 'the son
of perdition?' Yes; Judas was named 'the
son of perdition;' and 'Satan entered into
Judas Iscariot;' but so far from atheistically
denying Christ he openly professed him, say-
ing, 'Hail, Master,' and then betrayed him
with a kiss. But is he not a godless blas-
phemer, since he is declared to have 'a mouth
speaking great things and blasphemies?' The
counterfeit of Christ again, for Christ was
twice falsely accused of blasphemy, because
he made himself equal with God, and be-
cause he presumed to forgive sins,

The Pope is justly accused of blasphemy
on both these grounds, for he profanely calls
himself God, and assumes to forgive sins.
Said Alexander VI.: 'Caesar was a man;
Alexander is a God.' But must he not be a
Jew established in Jerusalem, since it is
said that 'He sitteth in the temple of God,
showing himself that he is God?' No. This
particular phrase 'temple of God,' is never
in a single instance in the New Testament
applied to the temple at Jerusalem, but al-
ways to the church, the body of Christ, to its

head or to its members in heaven or on earth. But could the Holy Ghost call that 'the temple of God' which has become apostate? Just as possibly as Christ could call the apostate Laodiceans whom he spues out of his mouth 'the church of Laodiceans.' 'But does not this view commit one to the year day interpretation, since the career of Antichrist is three years and a half and the papal system extends through centuries? Yes, for the one instance of prophetic time which has by unanimous consent been fulfilled, the seventy weeks of Daniel is demonstrated to have been upon this scale. Since the period was actually 490 years—a day for a year—and this may be taken as a clue to the prophetic time of Revelation. But if the Holy Spirit meant years in the apocalypse, why did he not say years? you reply. Why, when he meant churches and ministers and kingdoms and kings and epochs, did he say candlesticks, and stars, and beasts, and horns, and trumpets? Yet, having used these miniature symbols of greater things, how fitting that the accompanying time should also be in miniature! To use literal dates would distort the imagery—as though you should put a life-sized eye in a small sized photograph.

I have said that Antichrist is the evil counterpart of Christ. When Satan offered Christ all the kingdoms of the world if he would fall down and worship him he refused, accepting present rejection and crucifixion, and waiting the Father's time for the kingdoms of the world to become the kingdom of our Lord and his Christ. The papal Antichrist accepted the kingdoms of this world when the temptation was presented him, and proceeded to announce himself the 'king of kings' and that the kingdom had come, and that in himself was fulfilled the scripture, 'He shall have dominion from sea to sea, and from river to river, unto the ends of the earth.'

The bride of Christ—the church—was left in the world to share her Lord's rejection and cross, enduring present suffering and widowhood, and waiting for the return of the bridegroom. But the harlot bride of the Antichrist accepts an earthly throne and a present glory, boastfully saying, 'I sit a queen and am no widow and shall see no sorrows.' Do we not see that it was this usurpation of the headship of the church by the man of sin; this premature grasping of the kingdom and the setting up of a mock millennium under rules of a pseudo Christ, that destroys the millennial hope of the church and has infected generation after generation, with the delusion of a present reign and a present kingdom, while Christ is yet absent in person from his flock.¶

But this enemy of God and his saints must soon come to an end. In Daniel and in Thessalonians this end is predicted in two stages: gradual, and then sudden and complete. 'They shall take away his dominion to consume and destroy unto the end,' says Daniel. 'Whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming,' says Paul in Thessalonians. The consuming process has been going on mightily in our generation by the breath of the Lord's mouth in the world wide diffusion of the inspired Scriptures. 'And now the devil is come down with great wrath because he knoweth that he hath but a short time.' He is putting forth the energy of despair. He is sending his legions to work along various lines, which all center, visibly, or invisibly, in one head. On the line of sacerdotalism he is seeking to thwart the work of the Reformation by again insinuating popish worship into our churches; on

the line of superstition he is aiming to bewitch the godless and curious multitudes through the energy of unclean spirits; on the line of culture he is moving to loist upon the literary elite a diluted paganism as an extra fine religion. But these things cheer us rather than sadden us, for all the shadows point to the dawn.

The church's salvation means Antichrist's destruction, and the same Scripture which speaks to us so powerfully to day in the light of passing evils, 'Yet a little while, and he that shall come will come, and will not tarry,' says also, 'And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.' All this which I have set forth I have declared with unutterable sorrow. All this I can think of only with weeping, crying, 'O bride of Christ, how are they increased who would rob thee of thy chastity.' All this I now review with a fervent prayer that if I have spoken aught against any of the Lord's anointed, he will forgive me, while for myself I cry daily unto him, 'Deliver me from the evil one.'

Men and brethren: we are here for a candid and courteous discussion of certain great prophetic questions. Among these none is more important, as affecting our present testimony, than the one upon which I have just now touched. I need not remind you that one of the first tasks which the ritualistic leaders fifty years ago felt called upon to undertake, was that of getting rid of the Protestant interpretation of Antichrist as the Pope of Rome. How desperately they wrought at this task, will be apparent to those who read Newman's essay on 'The Man of Sin,' and observed especially his earnest wrestling with the ominous saying of Gregory the Great, that 'Whoever adopts or desires the title of universal bishop, is the forerunner of Antichrist.'

If I must take sides between parties on this question, my sympathies will be with Latimer and Cranmer and Bradford, whose vision was clarified by the fires of martyrdom, to recognize their persecutor and call him by name, rather than with Manning and Newman, whose eyes are holden by the charm of medievalism. But our appeal is not to man, but to the sure word of prophecy. The profoundest discussion of this question which has appeared in fifty years, in my opinion, is contained in the two recent volumes of Mr. Grattan Guinness. There history is shown to answer to prophecy like deep calling unto deep; there the mysterious chronology written ages ago by God is verified point by point by the terminal periods which are running out under our own eyes. Such correspondences cannot be accidental; such clear pointings to the man of sin as a story of his predicted age as 1260 years gives, cannot be fortuitous. One of the ablest prophetic scholars of the Futurest school in this country, declares that he knows not how the conclusions of these volumes can be gainsaid.

I humbly concur in that opinion. Nay, I speak rather of the Book than of any human books, and avow my conviction that the papal 'Man of Sin' was accurately photographed on the camera of prophecy thousands of years ago; that no detective searching for him today would need any other description of him than that which is found on the pages of the Bible. Taking these photographs of Daniel, and John, and Paul, and searching the world upside down for their originals, I am confident that this same detective would stop at the Vatican, and after gazing for a few moments at the Pontiff, who sits there gnawing

the bone of infallibility, which he acquired in 1870, and clutching for that other bone of temporal sovereignty which he lost the same year, he would lay his hand on him and say: 'You are wanted in the court of the Most High, to answer to the indictment of certain souls beneath the altar, 'who were slain for the Word of God and for the testimony which they bore,' and who are crying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth.'

My brethren, let us search the Scriptures anew, and let us be sure that they do not require it of us before we silence our testimony against the Man of Rome as Antichrist. —A. J. GORDON in *Christian Repository*.

History Repeated, No. 2.

E. S. SHEFFIELD.

IN Bro. Lamb's article in answer to questions by Bro. De Vos, he makes some statements respecting the thousand years, reign of the saints with Christ, claiming that time of reign with Christ is already in the past. This seemed to me a repetition of a part of history as found in the New Testament; as in Paul's time some said there was no resurrection, and others said the resurrection was then already past, 1 Cor. 15: 12; 2 Tim. 2: 18; and at the present time to say the thousand years reign with Christ is past is equivalent to saying the resurrection is already past, because, First, the persons of whom it is stated 'they lived and reigned with Christ a thousand years,' at the time of this reigning the apostle saw thrones and they sat on them. But was this accomplished during the time when the beast or any other persecuting power was exercising its cruel power over the people of God? I think not. I can find nothing in the Bible even intimating that the saints are to reign in this life, tribulation and suffering in this world are promised the people of God, but in the world to come eternal life.

Second, they do not sit on the thrones until after the first resurrection, as some of them had been beheaded for the witness of Jesus and the word of God, and in another place we read of souls under the altar slain for the word of God, and the testimony which they held. Thus we see that prediction concerning the position occupied by the little horn power fulfilled to the letter as well as that of the saints during his existence and power. 'I beheld and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.' Dan. 7: 21, 22. When is it the saints possess the kingdom? while this cruel horn is waging his power against the saints wearing them out? Certainly not. The wasting war and wearing out process suddenly ceases at the coming of the Ancient of Days and the saints are then put in possession of the kingdom; the last beast of the four being destroyed, verse 11. 'These great beasts which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever.'

It is very plain that the four kingdoms represented by the beasts, exercised their power in successive order, the first being subdued by the second, and finally the fourth by the kingdom of God, although it is not said in the predictions that the four kingdoms were successive, with the exception,

they are spoken of by number yet we know by history the regard to the kingdom of God fifth kingdom is not used proven to be, as there are prior to it, except the fragments that exist cotemporary they are still in existence of God is established entirely destroyed. What ly stated? 'Thou sawest was cut out without hand image upon his feet the clay and brake them to the iron, the clay, the gold, broken to pieces came like the chaff of the floor: and the wind carried no place was found for that smote the image by tain and filled the world Interpretation,—'And kings [i. e. iron and clay of heaven set up a kingdom be destroyed; and be left to other people pieces and consume it shall stand forever. Now, by turning to the last kingdom given to man, verses 13, 14; a kingdom is said to be the Most High. As the of Christ reigning upon his kingdom, I cannot the saints reign with dom begins; and is his kingdom does not coming, when he will great glory? His power was, 'In the regeneration man shall sit in the throne also shall sit upon Christ never intimate reign till that time. should reign in this of endurance for his shall have tribulation I have overcome them In Rev. 1: 9, John the other and companion life was to be one cause iniquity shall shall wax cold; but to the end, the saints 24: 12, 13. They were killed, verse 9. We continually encourage the say, 'If in this life Christ we are of Surely it would be of them as reigning state, of which Paul we entreat; we are world, the offscouring day.' When the ed by the king of 'Thou hast made refuse in the midst enemies have opened Surely none would of the Jews.

Then how could the saints with Christ during the 'wearing horn power, or Christ before his it seems superfluous to prove to an Christ does not His foes are there This is a matter from the time of

ty, which he acquired for that other bone of which he lost the same hand on him and say: he court of the Most indictment of certain 'who were slain for the testimony which crying, 'How long, dost thou not judge them that dwell up-

Search the Scriptures that they do not resilience our testimony. Rome as Antichrist. *Christian Repository.*

ed, No. 2.

ELD.

answer to questions some statements years, reign of the that time of reign in the past. This of a part of histo- Testament; as in e was no resurrec- resurrection was 15: 12; 2 Tim. 2: to say the thous- t is past is equiv- rection is already persons of whom and reigned with the time of this thrones and they his accomplished east or any other exercising its cru- of God? I think the Bible even are to reign in suffering in this ple of God, but life.

the thrones un- on, as some of the witness of and in another the altar slain testimony which prediction con- d by the little tter as well as existence and the horn made railed against ys came, and ts of the Most e saints pos- 22. When is dom? while iver against ertainly not. out process the Ancient put in pos- beast of the These great kings which t the saints kingdom and en forever

kingdoms cised their first being the fourth h it is not our king- exception,

they are spoken of by numerals, first to fourth, yet we know by history they were, but in regard to the kingdom of God, while the term fifth kingdom is not used, yet it is clearly proven to be, as there are but four spoken of prior to it, except the fourth is broken into fragments that exist cotemporaneously, and they are still in existence when the kingdom of God is established, as by it they are entirely destroyed. What can be more plainly stated? 'Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floor: and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain and filled the whole earth.'—Dream. Interpretation,—'And in the days of these kings [i. e. iron and clay toes] shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever.' Dan: 2: 34, 35, 44. Now, by turning to chapter 7 we find this last kingdom given to one like the Son of man, verses 13, 14; and in verse 27 the same kingdom is said to be given to the saints of the Most High. As the Bible nowhere speaks of Christ reigning until he comes to reign in his kingdom, I cannot see how it can be said the saints reign with him before his kingdom begins: and is it not very plain that his kingdom does not begin till his second coming, when he will come in power and great glory? His promise to the disciples was, 'In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,' &c. Christ never intimated that he himself would reign till that time. He never promised they should reign in this life; it was to be a life of endurance for his sake. 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world,' John 16: 2, 3. In Rev. 1: 9, John calls himself, 'your brother and companion in tribulation.' This life was to be one of endurance. 'And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.' Matt. 24: 12, 13. They were to be hated, afflicted, killed, verse 9. With such things to almost continually encounter well might the apostle say, 'If in this life only we have hope in Christ we are of all men most miserable.' Surely it would be most incongruous to speak of them as reigning while living in such a state, of which Paul says, 'Being defamed, we entreat; we are made as the filth of the world, the offscouring of all things unto this day.' When the Jewish nation was subverted by the king of Babylon, the Prophet said, 'Thou hast made us as the offscouring and refuse in the midst of the people; all our enemies have opened their mouths against us.' Surely none would call that state a reigning of the Jews.

Then how could it be called 'a reigning of the saints with Christ' while they were enduring the 'wearing out' process of the little horn power, or how can they reign with Christ before his reign begins? And to me it seems superfluous to take up time or space to prove to an Adventist that the reign of Christ does not begin till his second coming. His foes are then made his foot stool.

This is a matter of expectation with Christ from the time of his ascension to the right

hand of the Father till its occurrence, Heb. 10: 14. 'It is a faithful saying, For if we be dead with him we shall also live with him. If we suffer we shall also reign with him.' 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' 2 Tim. 2: 12; Rom. 8: 12. But we must patiently wait, as it is in the ages to come the great favor of God is to be manifested, Eph. 2: 7. And Paul did not expect his crown till the appearance of the Lord, neither did he talk as though any one would get theirs before that time; hence we should conclude if we had nothing more definite on the subject, they would not begin to reign till that time, because whenever they begin to reign it would seem proper that their crowns should be no longer withheld.

It is true as expressed by the poet, that Christ fills the offices of Prophet and Teacher, Priest, and King, but in successive order. First, while on earth at his first advent Prophet and Teacher. He predicted his sufferings, death, resurrection, ascension to heaven, and his ultimate return to earth with authority and power to reign; of his teaching it is recorded 'They were astonished at his doctrine.' Of his priesthood Paul said, 'Now of the things which we have spoken this is the sum. We have such a High Priest who is set on the right hand of the throne of the Majesty in the heavens,' Heb. 8. Again, 'For if he were on earth he should not be a priest.' 'Seeing that there are priests that offer gifts according to the law. . . . And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins: but this man after he had offered one sacrifice for sins, forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool.'

In accord with the successive offices of Christ, the poet's eulogy on the Bible is in perfect accord. I know not when it was written, but I first read it over fifty years ago. I thought it beautiful then, and it is no less so now.

'THE Bible is justly esteemed,
The glory supreme of the land;
It shows how a sinners' redeem'd,
And brought to Jehoyah's right hand.

With pleasure we freely confess,
The Bible all books doth outshine;
But Jesus, his person and grace,
Affords it its luster divine.

The first gracious promise to man,
A blessed prediction appears,
His soul is the work of the plan,
And givies it the glory it wears.

In every prophetic book,
Where God his decree hath unsealed,
With joy we behold as we look,
The wonderful Savior revealed.

The ancient Levitical law,
Was prophecy after its kind;
In types there the faithful foresaw,
The Savior that ransoms mankind.

The altar, the lamb, and the priest,
The blood that was sprinkled of old,—
Had life when the people could taste,
The blessings those shadows foretold.

Review each prophetic song,
Which shines in predictions rich train.
The sweetest to Jesus belong,
And point out his sufferings and reign,

Sure David his harp never strung,
With more of true sacred delight,
Than when of the Savior he sung,
And he was revealed to his sight.

May Jesus more precious become,
His word be a lamp to our feet,
While we in this wilderness roam,
Still brought in his presence to meet;

Then, then we will gaze on thy face,
Our Prophet, our Priest, and our King,
Recount all thy wonders and grace,
Thy praises eternally sing.'

May we join with the poet then!
Woodward, Iowa.

How to raise Money.

CHURCHES, philanthropists and societies have taxed their ingenuity to the utmost to devise means whereby to raise money for religious, philanthropic and temperance purposes, and yet there has been for ages and ages a plain, simple method, and if strictly adhered to would easily and quickly fill the empty treasuries of these Christian benevolent societies and philanthropists, both for the prosperity of the giver and receiver. It came from heaven; it is God's method, and cannot be superseded, and is in every way unquestionable; it never makes the poor poorer, but tends to increase their substance for their own personal use. We refer to the tenth of a person's income, which belongs to God, and designed to carry on the work of God in the various departments referred to.

Those who use their whole income, whether it be much or little, for their own purposes, so far are robbing God just as much as a person does who avoids paying his legal tax or rent of property which he occupies that belongs to another.

'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.' Though all things are God's, every beast of the forest, and the vast forests themselves, the cattle upon a thousand hills, the world and the fulness thereof, yet one-tenth (tithe) of all the increase of all the land, the seed of the field, the fruit of the tree and herd of the flock was especially his, and was holy unto him, to be employed for God's work as circumstances demanded; and is comprehended in Jacob's vow: 'Of all that thou shalt give me I will surely give the tenth to thee.'

The first and the best was the Lord's, it was not a freewill offering, but his, legally and without reserve. The people had no more right to use it for their own selfish purposes, than a person has to sell and use the share of the farm that belongs to the owner to whom he is tenant. The Jews were not ignorant of this fact, yet at the time that this scripture referred, they had the boldness to rob God in tithes, and what offerings they did make were torn and lame and sick and corrupt.

The whole Jewish nation was cursed with a curse, their seed and fruit were devoured by the locust, the canker worm, the caterpillar and other destructive insects, the vine cast the fruit before the time, the people were Godless and turned to infidelity. The result of robbing God 'in tithes and offerings.' To prove this to be the fact, God says 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room to receive. And I will rebuke the devourer for your sakes, and he shall destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for you shall be a delightful land, saith the Lord of hosts.'

Here is the promise of Jehovah, the Creator and upholder of all created things, the one who gives to us life, and fruitful seasons, filling our hearts with gladness. Try him, raise money according to his plan, disburse it as his servant and obtain the blessing.—C. H. P. in Anti-Tobacco Gem.

is the righteousness of the saints. Blessed are they that are called to the marriage supper of the Lamb. Now is it not evident that the class spoken of in the parable, and in Rev., are the same?

But the garment with which they are clothed is the one that should have the greatest weight upon our minds. It is the righteousness or right doings of the saints. Dear brethren, the day is near at hand that will try every man's work of what sort it is; and can it be possible that we who have so much light be among those who suffer loss? May God forbid. Again this same class is noticed by the Revelator as overcomers. 2: 26. 'And he that overcometh and keepeth my works unto the end, to him will I give power over the nations.' And again, 'To him that overcometh will I give to eat of the hidden manna and will give him a white stone, and in the stone a new name written which no man knoweth save he that receiveth it. O high and exalted privilege! no wonder that Paul comes out in language like this; 'But this one thing I do; forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'

He considered it a high calling indeed. But, says Jesus, 'To him that overcometh as I have overcome;' but what did he overcome? He says I have overcome the world. How often we hear brethren say, I desire to be an overcomer. And often I fear without taking thought of what is meant by it, or what it amounts to. But it is high time that we begin to think or we shall be among those that went to buy oil, and while they went those that were ready went into the marriage and the door was shut.

These things are not to be trifled with. The prize of the high calling is most in sight; and O! how much we have yet to overcome! But listen to the language of our Savior, as he was about to give his life a ransom for us, in John 16: 33. 'These things have I spoken unto you that in me ye might have peace; in the world ye shall have tribulation, but be of good cheer, I have overcome the world.' What words of comfort! We are not left alone to overcome. But listen to the prayer of our heavenly Advocate, as he presents our case to his Father; 'And now I come to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.' What special care he had for them, that they might have his joy fulfilled in themselves. 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.' Thanks be to God, that he has left that prayer of his beloved Son on record for us! And again Jesus says, 'Father, I know thou hearest me always.' Then why not be of good cheer, with such a one to plead our case before the Father? But with all the divine aid we each have, it will in this evil day require all our energies and continual watching unto prayer to enable us to overcome the world. O then let us take heed to the admonition of the apostle in Eph. 6th ch., beginning at the 10th verse. 'Finally, my brethren, be strong in the Lord and in the power of his might.' Why, Paul? 'Because we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places.' 'Wherefore [or for this reason] take unto you the whole armor of God, [not a part, what for] that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, hav-

ing your loins girt about with truth and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace.' But above all, he says, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

Methinks Paul's armor compares well with the garment worn by those that were ready. But those that were not ready, what of them? O they made great calculations of an abundant entrance into the marriage, but had been so near sound asleep that they did not realize their lamps were going out. The very thing they needed most, they were lacking. They no doubt, are like many in our day, they have a theory and are satisfied, but of the real genuine faith that will enable them to quench all the fiery darts of the wicked, they are lacking. They seem to think they are all right until too late, then they begin to say, Lord, have we not prophesied in thy name and in thy name have cast out devils, and in thy name done many wonderful works? But alas, he says, I never knew you. Is it possible that this will be the condition of any of us that know the way? God grant that we may begin at once to try ourselves by the Word. Begin to gird up the loins of our mind, be sober and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ. Let us lay aside every weight, and the sins that doth so easily beset us, and run with patience the race set before us, and then when the cry is made, Behold, the Bridegroom cometh, we, like the wise virgins, may have the wedding garment on, and go in to the marriage supper of the Lamb.

White Cloud, Mich.

Report of Meetings.

HAVE just closed a three day's meeting at Poole's Prairie, Newton Co. Mo., spoke five times, and engaged with these brethren in a good prayer and social meeting on the Sabbath at 4 o'clock. They have an interesting Sabbath-School at this place. And yet it might be made still more interesting by the use of our good Sabbath School paper, the MISSIONARY. Especially would this be so for the youth; they could then, by just a little aid from their parents, get their lessons well, and not be so liable to become discouraged. Four united with the church at this meeting, two of whom were buried for the first time with their Lord and Master in baptism, to go forward in a new life. These two made their first start in June, at the time I reviewed two sermons preached against us by a Baptist minister, when Bro. W. C. Long was here. Our church membership now numbers 34. And may God still add such as shall be saved. We are of good courage to press on. May the Lord bless his cause and people everywhere. Brethren, pray for us.

July 26, 1887.

E. G. BLACKMON.

Trust and Work.

Do your work, but do it in quietness and confidence; do your duty, but do it without this corroding anxiety; and he who even in the desert spreads his table for the birds, who clothes the flowers in their embroideries of beauty, will feed and clothe you. That trust which, unconsciously, God's humbler creatures show, that do ye show reflectingly and consciously. Trust in God for these lower things, because he gives, and will give, and

has given to you, higher things than these. Do not degrade and drag down your life in the mire by the spirit of mean, selfish, grudging, untrusting accumulations. If you seek first the kingdom of God, all these other things, or things transcendently better than these, shall be added unto you.

There is nothing wrought in your trade of your merchandise, and your daily work to earn your own living; that is altogether right; so far from being a rival business to these, the seeking of the kingdom of heaven is a divine law which should regulate, a divine temper which should pervade and transfigure them. Only for the sake of all that makes your life worth living, for the sake alike of your temporal and eternal happiness, do not seek the dross of earth more, and love it better than the gold of heaven. Let conscience and faith enter into every necessary act of your daily life. Learn to feel habitually that the life, the true life, the spiritual life, is more than food, and the body more than raiment. Let justice, goodness, kindness, and purity be your aim; not the selfish scramble of scheming competition, not the brutal appetences of sensual desire. Do not let your daily necessities blunt the edge of your ideal aspirations; do not sink into groveling appetites or money making machines. Man lives by bread, but he does not live by bread alone.—FARRAR.

Our Hope.

THE hope we cherish is not a vain one, but is based on a solid foundation, namely, God's Word. It has ever been the hope of the church in all ages, as they looked forward to a glorious era when it would be consummated by a full realization of future bliss so long foretold. In this latter day we are much nearer our heavenly home; as the traveler who is approaching the place of nativity, where he will greet his family, quickens his steps, even so the saint of God hasting with agile step pursues his way till he reaches his heavenly mansion.

Our hope lays hold of the promise that eternal life will be given to all who, by patient continuance, seek for it, but that precludes the possibility of our having immortality in this life. A man may imagine that he is going to heaven at death, but he has not a good hope for it. We entertain no such idea. Only by a resurrection to life can there be eternal life.

Again, our hope looks forward to an earth more bright and glorious—the saint's inheritance; this world, now under the blight of sin, remodelled and beautified as a paradise, where saints and angels will forever dwell. God will then be adored every sentient being, who will be a loyal subject under his peaceful reign. No wonder the apostle calls this a blessed hope, as it surely is. God help us to cherish it.—Sel.

THERE is now a well-directed movement towards the systematic study of the English Bible in American colleges. Prof. Harper, of Yale, is the moving spirit of the enterprise, and he, with Profs. Ballantine, of Oberlin; Beecher, of Auburn, and Burroughs, of Amherst, is preparing a series of 'Inductive Bible Studies,' which will appear monthly in the 'Old Testament Student,' published at New Haven, beginning in September. The aim is to study the Bible from a literary and historical point of view, and Yale and Amherst have already gone so far as to place the course among their regular optionals.—Ex.

Wanderings of the Mind.

M. A. BRANCH.

'EYE hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him,' 1 Cor. 2:9.

We learn by the above Scripture what has not entered into the heart of man, what he has not seen, or heard; but this does not prove that we have heard nothing of the future. Oh, no! But how can we hear without a preacher, does not apply to us; we have thousands of things called Preachers, and we have heard them too. We have heard them tell that death is the gate to endless joys, and that immediately after death we enter heaven, or the place of punishment. The Bible does not say so, but we have heard it, and it has entered into the heart of man. They also tell us that man is immortal, and that at death these bodies of ours, being mortal, are laid aside, and our immortal souls speed onward to a country where time and space are boundless. Is this all? Oh no! We have heard a great many things of the future, and what God has done for his people; but when we read our text we learn that we can place no dependence on any of it, and all our pictures and fancies of the future are all wrong, and our friends that have died we had been taught to believe that they were walking the streets of gold. Our dear fathers and mothers, our beloved companions, and our little children, is this all wrong? I heard a sister say, who heard an Advent minister through a series of meetings, while talking on this same subject, 'We have taken so much comfort in thinking they were saved, I most wish I had not heard Eld. John Branch preach; he says they are in the grave mouldering to dust.'

But now while my mind is running on these things I remember of hearing a saying something like this: 'Search the Scriptures, for in them ye think ye have eternal life.' And we turn and read the next verse after our text, But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things; yea, the deep things of God.' But is there any way by which we may know what is in store for us in the future? 'If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel,' Col 1: 23. And again, 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth,' Rom. 1: 16. Then we want to learn something more about the gospel of Christ, for it may tell what our salvation consists of. Let us read in the 24th chapter of Matt., 'Blessed are the meek, for they shall inherit the earth.' I remember of reading somewhere of good old Abraham being made heir of the world. If he is to be heir of the whole world, how can any one else be an heir of the same? 'Know ye therefore that they which are of faith the same are the children of Abraham,' Gal. 3: 7. Now to Abraham and his seed were the promises made; he saith not and to seeds, as of many, but as of one, and to thy seed, which is Christ.' 'For as many of you as have been baptized into Christ have put on Christ.' 'And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.' But then the world is so full of evil men and is owned by them, what can we say of them? 'For evil doers shall be cut off, but those that wait on the Lord shall inherit the earth; for yet a little and the wicked shall not be; yea, thou shalt diligently consider his

place, and it shall not be. But the meek shall inherit the earth, and delight themselves in the abundance of peace; the righteous shall inherit the land, and dwell therein forever.' Ps. 37: 26. But again, the earth is under the curse; what of this? Listen: 'For behold, I create a new heaven and new earth; be ye glad and rejoice in that which I create; for behold, I create Jerusalem a rejoicing and her people a joy; and I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying,' Isa. 65. The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, Rev 21: 3, 5. Oh, glory to God in the highest! I feel like rejoicing as I think of these things. 'And they shall plant vineyards and eat the fruit of them; build houses and inhabit them; they shall not build and another inhabit, they shall not plant and another eat, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands; they shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them; and it shall come to pass that before they call I will answer, and while they are yet speaking I will hear.'

White Cloud, Mich.

The Ideal Sabbath.

THE ideal Sabbath is the Sabbath at home, when the head of the household—farmer or mechanic, merchant or lawyer, capitalist or operative—enjoys the weekly rest among those for whom the six days of labor have been spent.

Whether the Sabbatic institution was or was not created by the Fourth Commandment, there seems to be in those words 'Thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant,' a glimpse of the the restful enjoyment which the day of rest, in the primitive conception of it, would bring to the families that keep it.

The day of rest, being rest and not revelry, or dissipation, and being therefore a day of home enjoyment, brings with it opportunity for sober thought and conference. A Sabbath-keeping people will become a thoughtful people, and such thoughtfulness is manliness.

All men, and especially the busy millions in an advanced civilization, like our own, need for the mind's sake, not less than for the sake of wearied nerves and muscles, the seventh day intermission of their ordinary work.

A true Sabbath is something far more restful than a day of noisy jollity. In its calm air the mind rests by thought, not thoughtlessness; by quiet musing, by conscious retrospection; perhaps by consideration of what might have been, perhaps by thinking what may yet be, perhaps by aspiration and resolve toward something in the future, that shall be better than what has been in the past. The home in which Sunday is a day of rest and home enjoyment is hallowed by the Sabbath which it hallows. In the Sabbath-keeping village, life is less frivolous, and at the same time industry is more productive, for the weekly rest. A Sabbath-keeping nation is greater in peace and in war for the character which its tranquil and thoughtful Sabbaths have impressed upon it.—Dr. Bacon.

LETTER DEPARTMENT.

From Bro. C. DeVos.

DEAR BRETHREN and SISTERS.—It has been so long since you have heard from me in the Letter Department of the ADVOCATE that I thought it would probably interest you to know how I am getting along. It is the Sabbath to-day, and while the majority of the Sabbath-keepers in this city are worshipping in their Tabernacle, I have been enjoying the quiet of my room, having just finished reading No. 16 and 17 of the ADVOCATE. How thankful I am that we have the Word of God to resort to, and that we have a paper that bears to us each week such precious and cheering testimonies about the truths contained in God's word. The article and sermon by Elder Long on the Bible, were indeed a comfort to me. They conclusively show the close relation that the Old Testament bears to the New, and that all efforts to overthrow and make it appear that the Old is done away or abolished, however plausible they may be, simply prove too much, and would leave us with a fragment of the New. Such arguments are generally advanced by those who try to get rid of the observance of the seventh day, and this fact alone ought to convince us of the truthfulness of our position.

The Bible may well be compared to a chain. If you break one or more links the chain is useless; so with the Bible. Drop the seventh day, and where are you? There is no scriptural evidence for the first day, and you are met with the fact in the New Testament that the Savior kept the Sabbath, the disciples kept it, and the Apostle Paul kept it, 'who plainly stated he had not departed from any of the customs of his fathers, Acts 25: 6, and it must be admitted that they kept the Sabbath. He also tells us in Acts 20: 20 that he 'kept back nothing that was profitable unto you' (the church), so that if it is unprofitable now to keep the seventh day, as some claim, Paul has shunned to declare unto us all the counsel of God. See Acts 20:27, where he distinctly states that he did not do any such thing. Then again, in 1 Cor. 11: 1 he tells us to be followers of him, even as he also was of Christ. Where then is the unprofitableness of keeping the Sabbath?

If it was right for Christ, and for Paul, why is it not right for us, who claim to be followers of both Christ and Paul? Oh, that we might be better followers of the 'meek and lowly one', that we might set better examples before the world, and that our light might so shine, at all times, that the world might know that we had been with Jesus and learned of him. Let us continue to 'earnestly contend for the faith which was once delivered unto the saints;' let us 'not be weary in well-doing, for in due season we shall reap, if we faint not;' and above all let us 'be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' If we do this, and endure unto the end, it will be well with us, for the promise to such is, that they shall be saved. Matt. 24: 13.

My courage and determination to serve God and obey him, still my chief desire; and though trials and discouragements will occasionally surround me, I console myself with the precious promise that 'all things work together for good to them that love God.' I often wish that I could do more to advance the truths we cherish, but I am doing what little I can. I can report at least one

convert to the Sabbath, a few months ago, matter which I sent whose attention I had yet finally embrace. Gladly would they be at this place, but since we have never seen my work in harmony with such a state of things it more than I do. God knows all about it. Of one thing we have the truth worth more to me than superiority, influence, Yours in love

Battle Creek, Mich.

From Sister

DEAR BROTHERS: I have no place of preaching but the few of its precious truth for the Letter a Sabbath-keeper written before, because many others that are but this week's promise miss them so much isolated ones, like feel encouraged to is soon coming w longer; when, if fa into the kingdom, where trials and t burdens will be lai and we shall dwell er Brother. Wha ious thought, when beyond endurance to-day, that I am of whom the Lord ashamed; and to evil; that the cau God's name be dear ones, that ou of you know wha around us, that w courage to keep u in this life discour hope uppermost season we shall r Yours in christ.

Burnips Corner

From Sister

DEAR BROTHER: I am thankful to G the privilege of g ness of God, alth sermon of like p 1885. I am still for a home in t thankful that I lamp to my fee Although we are we have a hope comes.

There is none yet I feel dete mark for the latter days, for than of God, yet cording to know who opposed the the truth to her scornfully and

Bro. C. DeVos.

REN and SISTERS.—It has been
ou have heard from me in the
ment of the ADVOCATE that I
ld probably interest you to
getting along. It is the Sab-
d while the majority of the
s in this city are worshipping in
le, I have been enjoying the
m, having just finished read-
17 of the ADVOCATE. How
at we have the Word of God
l that we have a paper that
h week such precious and
onies about the truths con-
word. The article and ser-
ong on the Bible, were indeed
They conclusively show the
at the Old Testament bears
hat all efforts to overthrow
ar that the Old is done away
ever plausible they may be,
much, and would leave us
f the New. Such arguments
anced by those who try to
ervance of the seventh day,
ne ought to convince us of
f our position.

ell be compared to a chain.
or more links the chain is
the Bible. Drop the seventh
e you? There is no scrip-
he first day, and you are
the New Testament that
e Sabbath, the disciples
postle Paul kept it, who
ad not departed from any
is fathers, Acts 25: 6, and
I that they kept the Sab-
us in Acts 20: 20 that he
that was profitable unto
that if it is unprofitable
enth day, as some claim,
o declare unto us all the
See Acts 20:27, where he
he did not do any such
in 1 Cor. 11: 1 he tells
him, even as he also was
n is the unprofitableness
ath?

Christ, and for Paul, why
who claim to be follow-
nd Paul? Oh, that we
owers of the meek and
ght set better examples
that our light might so
the world might know
Jesus and learned of
e to earnestly contend
s once delivered unto
e weary in well-doing,
shall reap, if we faint
s 'be steadfast, unmove-
g in the work of the
know that your labor
Lord.' If we do this,
l, it will be well with
ch is, that they shall

ermination to serve
ill my chief desire;
discouragements will
ne, I console myself
ise that 'all things
them that love God.'
uld do more to ad-
ish, but I am doing
report at least one

convert to the Sabbath truth, who embraced
it, a few months ago, as the result of reading
matter which I sent to him. How many more
whose attention I have called to it, who may
yet finally embrace it, eternity alone can tell.
Gladly would they accept my services here in
this place, but since my rejection by them I
have never seen my way clear to consistently
work in harmony with them. It is sad that
such a state of things exist, and no one regrets
it more than I do. It may all be for the best.
God knows all about it, and he will take care
of it. Of one thing I am assured, and that is,
we have the truth on our side, and that is
worth more to me than all their boasts of su-
periority, influence, and numbers.

Yours in hope of eternal life.

Battle Creek, Mich.

From Sister Harriet Walker.

DEAR BROTHERS and SISTERS of like pre-
cious faith: This is the Sabbath, and as we
have no place of instruction to go to and no
preaching but the ADVOCATE, I will devote a
few of its precious moments in writing a let-
ter for the Letter Department. I have been
a Sabbath-keeper three years, and have not
written before, because I knew there were so
many others that are more capable and worthy;
but this week's paper has no letters, and we
miss them so much, for they are mostly from
isolated ones, like ourselves, and from them
feel encouraged to press on, and glad the time
is soon coming when we will be isolated no
longer; when, if faithful, we shall be gathered
into the kingdom, to go out no more forever,
where trials and temptations will not come,
burdens will be laid down, all wrongs righted,
and we shall dwell with Jesus, our dear Eld-
er Brother. What a glorious hope and pre-
cious thought, when we feel burdened almost
beyond endurance. And this is my testimony
to-day, that I am still striving to be a child
of whom the Lord, when he comes will not be
ashamed; and to shun every appearance of
evil; that the cause I love may prosper and
God's name be glorified. Pray for us,
dear ones, that our courage fail not. Some
of you know what kind of an influence is all
around us, that we need more than mortal
courage to keep us faithful. We let nothing
in this life discourage us, but keep our blessed
hope uppermost in our hearts, that in due
season we shall reap if we faint not.

Yours in christ.

Burnips Corners, Mich.

From Sister Jane L. F. Wells.

DEAR Brothers and Sisters in Christ:—I
am thankful to God, our heavenly Father, for
the privilege of giving testimony of the good-
ness of God, although we have not heard a
sermon of like precious faith since the fall of
1885. I am still on the Lord's side, striving
for a home in the earth made new. I am
thankful that I have heard the truth, it is a
lamp to my feet and a light to our path.
Although we are surrounded by wickedness,
we have a hope of brighter days when Jesus
comes.

There is none near us of like precious faith,
yet I feel determined to press toward the
mark for the prize. I think we are in the
latter days, for men are lovers of self more
than of God, yet they have a zeal but not ac-
cording to knowledge. I met a religious lady
who opposed the Sabbath; I tried to hold up
the truth to her, but she drew herself up so
scornfully and said she was a Beecher man,

and if Beecher could not understand the Bi-
ble we need not try. I told her to let us take
the word of God before that of man. There
are many here that say we are right in the
Sabbath day, but they are of the world, and
lovers of it; they know the churches do not
preach the truth, but divisions. It makes my
heart ache to see the people so blinded, and
all abreast moving on the downward road to
despair, while they think they are Christians.
We have labored long and hard with some
dear ones, but to our sad hearts they say, We
don't want to hear it. O that the great God
would open the eyes of their understanding
before it is too late.

I feel to rejoice in hope of the first resur-
rection. I feel thankful to God that out of
seven children six have obeyed the form of
doctrine the youngest is learning. O that
the Lord would help them to live godly, that
they with all his children be overcomers, that
we may all meet in the kingdom of God. I
love to read the sermons and counsels and the
letters from the Brothers and Sisters. I feel
that I love them, though few their faces I
have seen; yet the Spirit binds us in such
ties that distance or time cannot remove.
This is a new place; not many church mem-
bers. I want to get the truth before the peo-
ple before other churches start up. There are
two or three hundred houses in our town, and
we hope some one will come this way, as the
church of Christ has struggled through trials
troubles, and afflictions, yet she stands, for,
she is founded on the rock Christ, a good
foundation.

I want to understand the signs of the times.
I can see some of them, we have false pro-
phets and teachers. We have earthquakes,
and destruction, and death, every way; a great
many signs we read of in the prophets, the
darkening of the sun, the moon refused her
light, the stars falling, for as the lightning
cometh out of the East and shineth unto the
West so shall the coming of the Son of Man
be. I do not understand the past darkening
of the sun to be that of the last days, for the
Bible tells us that immediately after these
tribulations shall appear the sign of the Son
of man in the clouds of heaven, the tribes of
the earth shall mourn. I cannot see the tribes
mourning; the true Christian mourns; the
rest are satisfied with the world. Is the gos-
pel preached to all the world? it will be
preached before the end.

Dear friends, I want the whole truth and
be found among the faithful. May the God of
Heaven help his children to be faithful, dili-
gent and watching, when he comes to gather us
home. Happy thought! all at home while
many are running to and fro getting claims,
hunting houses, I wonder if they think of the
home eternal, that the Lord has bought with
his blood for them. Come, dear young peo-
ple, and claim your right, and seal it by obey-
ing the form of doctrine; bear the cross and
wear the crown, Come, go with us to the
goodly land: we want to meet you there, your
pardon is paid, will you accept it? May God
help you to choose that good part which shall
not be taken away is the prayer

Of a Sister and Mother.

Cullison, Kansas.

From Bro. J. H. Ayrhart.

DEAR Bro. Brinkerhoff:—I thought I would
write a few lines to the ADVOCATE readers,
that they may know our faith is strong in the
promises of God and in the return of his dear
Son, to whom we look as our Savior, our King,

and our Redeemer, who has done so much
for us, who has lighted up our lonely pathway
here that we can look ahead and see by faith
that rest that remains for the people of God
in their Eden home. Blessed be the name of
the Lord forever! Dear brothers and sisters,
be faithful, ever trusting in the Lord for de-
liverance, that you may share the glories of
the New Earth in its purified state, where
trials and loneliness are not known, but all
will be joy and gladness. For this I hope,
and if faithful will reap the great reward
when the Life-giver comes, with power and
great glory, to claim his own. Dear brothers
sisters, when you go to your prayer meetings
think of the lonely scattered ones who have
not the privilege of meeting with those of like
faith; ask God in your prayers to give them
strength to overcome, that they may meet you
all at the great Camp Meeting spoken of in
Rev. 20: 9, where the saints will gather to
worship, and it shall come to pass from one
new moon to another and from one Sabbath
to another shall all flesh come to worship be-
fore me, saith the Lord, Isa. 66: 23. But be
you glad and rejoice forever in that which I
create; for behold I create Jerusalem a re-
joicing and her people a joy, Isa. 65: 18.
What a glorious Camp Meeting that will be!
Who will not try to get there?

Your Brother in the one faith.

Dednam, Iowa.

From Sister Paulina Wait.

BRO. BRINKERHOFF:—I thought I would
write a few lines to let you know we like our
paper very much. The good letters from our
dear brothers and sisters are a help to us in
our old age. We are trying to overcome the
evil of our nature, with the help of the Lord.
We are thankful the Lord has a people that
are keeping the commandments of God and
have the faith of Jesus. Pray for us that we
fail not of having a home on the earth when
Jesus comes.

Gobleville, Mich.

Seek the Spirit's Guidance.

JESUS teaches that it is the work of the
Holy Spirit to lead men into all truth. Men
are more willing to discuss with each other
about truth than they are to ask for the
guidance of the Spirit. Ten people discuss
theatre going to one who prays about it.
There is no trouble about guidance, if only
we want to be guided. The trouble lies here
—that we want to lead, not to be guided.
Thus we fall into the ditch and possibly lead
some one else there also. No one need miss
the right road for lack of light. But many
miss it because they shut their eyes and
go ahead. We pity men physically blind,
and then put out our own spiritual eyes, and
refuse the healing touch of the divine Spirit.
Let it be understood that God has made
abundant provision for our guidance in the
smallest matters, if only we will avail our-
selves of it.

Our whole spiritual life and our eternal
welfare are utterly dependent on the work
of the Holy Spirit. We see then how sol-
emn a thing it is to 'grieve' the Holy Spirit
of God, whereby we are 'sealed,' and how
suicidal a thing it is to 'quench' the Spirit.
The world of the lost is filled with spiritual
suicides. Were a suicidal mania to affect any
town the world would be filled with horror
yet this is exactly what the angels see hap-
pening everywhere. To stop this and to
restore life, is the work of the Spirit.—A. F.
Shawther, D. D.

THE ADVENT & SABBATH ADVOCATE

In writing for the ADVOCATE care should be taken to make yourselves understood. We have generally taken our contributions as we get them, managing them the best we can. But when manuscripts are entirely without punctuation marks, not even periods at the end of sentences, or capital letters to begin the next ones, and what few capital letters there may be, are scattered promiscuously about, we have a difficult job sometimes to put such matter into print. Now, we don't want to discourage any one from writing, for your letters and articles are appreciated, and we will continue to do the best we can with them. But if we cannot manage some, or have to omit some parts which we cannot make out, don't blame us for it. And then there are some who write occasionally, who can do better, we truly believe. As for punctuation; we don't care very much about your punctuation; that is easily managed if you will only mark the end and beginning of your sentences so we can tell where they begin and end. But very few writers but know that a new sentence should begin with a capital. But above all, don't write your words too closely together. We have in this week's paper a very difficult piece on that account. We get some manuscripts which are nicely prepared. A little pains will help us much, and help you to be understood.

It is positively stated that the African slave trade is carried on by the people of Soudan, the followers of the new Mahdi. The evacuation of Upper Egypt by the British leaves that part clear for them, and if they can smuggle their captives across the Red Sea they can find sale for them. The English vessels in the Red Sea have captured a number of these slave cargoes.

A REMARKABLE meteorite fell in Fulton Avenue, Brooklyn, on July 17. A violent thunder-storm broke over the city soon after noon that day, with high winds. As some persons stood on the corner of Fulton and Troy avenues, watching the vivid flashes of lightning, they observed an object about the size of a man's head descending apparently from the sky. It came swiftly, and struck the earth with terrific force. It was broken into fragments by the concussion, and there was a rush to secure pieces of it, which have been preserved as curiosities. The substance is of a vivid green color, and porous. When first secured it was soft and plastic, taking the impress of the fingers. After remaining over a day it became brittle and friable. It resembles precisely in appearance the green deposit left on a battery. From the quantity of the material it is thought that the ball, when intact, must have weighed 20 pounds. Portions have been sent to the Smithsonian Institute. Happily the meteorite did not strike any one, or it certainly would have caused death. The descent of so formidable a missile reminds us of the boundless resources which God holds in his hand for the execution of the judgments in the last days.—Rev. 16: 21.—Ex.

Firmness of Principle.

SENATOR Henry Wilson was a self-controlled as well as self made man. He left his New Hampshire home early in life, and changed his name in order to get out from the baleful shadow of intemperance. He began on the lowest round of the social ladder, and climbed up, rung by rung, until he became a political power in the nation.

The first step he took in the ascent placed him on the pledge never to drink intoxicating liquors. The second step he took made him an industrious laborer; the third a diligent reader.

He was sent to Washington to carry a petition against the admission of Texas into the Union. John Quincy Adams asked him to a dinner party, where he met with some of the great men of the nation. He was asked to drink wine. The temptation to lay aside his temperance principle for a moment, in order not to seem singular, was a strong one. But he resisted it and declined the glass of wine. Mr. Adams commended him for his adherence to his conviction.

After Mr. Wilson was elected to the United States Senate he gave his friends a dinner at a noted Boston hotel. The table was set with not a wine-glass upon it.

'Where are the wineglasses?' asked several loud enough to remind their host that some of his guests did not like sitting down to a wineless dinner.

'Gentlemen,' said Mr. Wilson, rising and speaking with a great deal of feeling, 'you know my friendship for you and my obligations to you. Great as they are, they are not enough to make me forget "the rock whence I was hewn and the pit from whence I was dug." Some of you know how the curse of intemperance overshadowed my youth. That I might escape I fled from my early surroundings and changed my name. For what I am, I am indebted, under God, to my temperance vow and my adherence to it.

Call for what you want to eat, and if this hotel can provide it, it shall be forthcoming. But wine and liquors cannot come to this table with my consent because I will not spread in the path of another the snare from which I escaped.'

Three rousing cheers showed the brave senator that men admired the man who had the courage of his convictions.—Sel.

APPOINTMENTS

PROVIDENCE permitting I will hold meetings as follows:

Beckwith, Iowa, Wednesday and Thursday evenings, Aug. 17 and 18.

Clio, Iowa, commencing on Sabbath evening and continuing over Sunday, Aug. 19-21.

In Daviess Co., Mo., on Tuesday and Wednesday evenings, Aug. 23 and 24. From there I shall go to the camp meeting.

A. C. LONG.

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

Jane L F Wells \$1, Sarah McGuire for W L Knotts \$1, Paulina Wait \$1, Simon Stahl \$2, E C Eaglesfield \$2, J H Ayrlhart \$1, Nancy M Osborn \$2.

To pay indebtedness on publishing, Simon Stahl \$1.25, Mary E Benight \$5, J H Ayrlhart \$1.

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 R 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 Two-Horned Beast of Rev. xiii., showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

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 8 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.

Advent

"Thy Word"

V OL. XXII. Mar

THE ADVENT & SABBATH ADVOCATE

Is published weekly by
General Conference of the Church of God
at MARION, LINN COUNTY, MO.

W. C. LONG, Stanberry, Mo.)
JOHN BRANCH, Wayland, Mich.)
A. C. LONG, Marion, Iowa.)

TERMS.—Two dollars per year in advance, and a half to new subscribers. Sent free.

Address 'Advocate,' Marion, Iowa. Orders made payable to Jacob Brinkerhoff.

THE ADVOCA TE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the duty of observing the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Uprightness in death, the End of the Wicked, the future inheritance and abode of the righteous, the Kingdom of God, Faith, the future Judgment, the Resurrection of the Dead, the Prophecies, the Christian Life, and other Bible subjects.

'Even so, Come, Lord'

MARY E. WELLS

WE have heard the glad news
The message so grand and
And to them who are washed
No story could be half so

'The root and the off spring
The star of the morning
Will rule in the purchased land
And make all the earth

The Prince once a babe in
With no place to lay his
Is coming to make up his
His voice will awaken

Oh let us be watching and
In hope of that morning
When our King in his
With the mansions he

No pen can describe all
No mind all its glories
But we know 'tis a beauty
Made ready for them

No eye ever saw its bright
No ear ever heard the
That we'll sing when at
Made free from all so

No longer to watch in
No longer to sorrow
Rejoice, for the Bridegroom
'Sweet Home' and

We know not the day
We know not the year
But we know that we
Dear Master, we're
Albany, Mo.

Is it a

DANIEL

In the World's Crisis
in an article on the Sabbath
I find the following:
Jewish polity closed at
and that since his resurre
have observed the Sabbath
of the week, as their
ration of his resurre
position that no one
day Sabbath of Israe
could they keep it w