

Advent and Sabbath Advocate.

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

V OL. XXII.

Marion, Iowa, 3rd-day, 26th day of 5th Month, 1887

(Aug. 16, 1887.)

No. 21.

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

'Even so, Come, Lord Jesus'.

MARY E. WELCH.

We have heard the glad news of his coming,
The message so grand and complete,
And to them who are washed in his blood
No story could be half so sweet.

'The root and the off spring of David,'
The star of the morning so bright,
Will rule in the purchased possessions,
And make all the earth a delight.

The Prince once a babe in the manger,
With no place to lay his dear head,
Is coming to make up his jewels,—
His voice will awaken the dead.

Oh let us be watching and waiting,
In hope of that morning so fair,
When our King in his beauty will come,
With the mansions he's gone to prepare!

No pen can describe all its splendors,
No mind all its glories conceive,
But we know 'tis a beautiful palace,
Made ready for them that believe.

No eye ever saw its bright portals,
No ear ever heard the sweet strain,
That we'll sing when at home and immortals,
Made free from all sorrow and pain.

No longer to watch in the gloaming,
No longer to sorrow or sigh;
Rejoice, for the Bridegroom is coming,
'Sweet Home' and redemption is nigh.

We know not the day or the hour,
We know not the year it may be,
But we know that we love his appearing,—
Dear Master, we're waiting for thee.
Albany, Mo.

Is it a Sin?

DANIEL W. LAMB.

In the *World's Crisis* of August 5th, 1885,
in an article on the Sabbath by Miles Grant,
I find the following: 'I set forth that the
Jewish polity closed at the crucifixion of Christ
and that since his resurrection his disciples
have observed the Lord's day, the first day
of the week, as their rest day in commemo-
ration of his resurrection. I also took the
position that no one had kept the seventh
day Sabbath of Israel since A. D. 70, neither
could they keep it without denying the atone-

ment of Christ.' And then as a reason to
sustain this view he quotes Num. 28: 1-10;
in verse 6 we read, 'It is a continual burnt
offering, which was ordained in Mt. Sinai for
a sweet savor, a sacrifice made by fire unto
the Lord.'

This tells us when and where the sacrifices
were ordained which were to be offered daily,
and upon the Sabbath day (see verse 9);
but how about the Sabbath? was that first
ordained at that time? Is the law relating
to sacrifices and the law of the Sabbath iden-
tical? Cannot the law of sacrifices be chang'd
without changing or abolishing the Sabbath?
Let us see. 'And God blessed and sanctified
it, because that in it he had rested from all
his work which God created and made,' Gen.
2: 3, see also Ex. 16: 22-30; in v. 26, concern-
ing the manna, we read, 'Six days shall ye
gather it, but on the seventh day, which is
the Sabbath, in it there shall be none.' Thus
we find that the Sabbath of the Lord (not
the Sabbath of Israel, as Bro. Grant errone-
ously calls it), was instituted in the begin-
ning, and was regarded as a part of God's
law before it was rehearsed from Mt Sinai,
as shown by verse 28, 'And the Lord said un-
to Moses, How long refuse ye to keep my
commandments and my law?' So we see the
obligation to keep the seventh day Sabbath
was one of God's laws before the giving of
the law on Mt. Sinai, and consequently ante-
dates the law relating to sacrifices. So then
a change in the law relating to sacrifices
would not necessarily demand a change in
the seventh day Sabbath,

That there was a change in the law relat-
ing to sacrifices and the priesthood no Chris-
tian will deny; but the nature and extent of
this change is a matter for careful considera-
tion. That the ritual law was abolished and
ended forever is clearly shown in Paul's let-
ter to the Col., where he says in chapter 2:
21, 22, 'touch not, taste not, handle not, which
all are to perish with the using.' This has
reference only to the ceremonial law, with
its ordinances and sacrifices, and the sab-
baths therewith connected, as given to Moses
at Mt. Sinai, and does not necessarily em-
brace the seventh day Sabbath, which we
have already seen was embraced in a law
previously existing, and which was rehearsed
with the other nine precepts of the law with
the voice of Jehovah at Sinai, and written
with his finger on stone, and contained no
ordinances.

In Lev. 23: 27, 28, it is said, 'These are the
feasts of the Lord, besides the sabbaths of
the Lord,' which shows us that God consid-
ered the weekly Sabbath a separate institu-
tion from the ceremonial law, which con-
tained annual sabbaths of rest and worship
for the people; and in Isa. 56: 7 he says,
'My sabbaths,' which implies a distinction
from the festival sabbaths of the people;
and the apostle Paul says in Heb. 4: 9, 'There
remaineth therefore a Sabbath rest for the
people of God,' showing that the Sabbath
there spoken of still remains not abolished.
'Remaineth,' present tense, something left,
and as all the ceremonial sabbaths are abol-
ished and gone forever, I conclude that the

Sabbath that remaineth at the present time
for the people of God is the seventh day
Sabbath, the day which the Lord calls his
day, giving to man the other six days in
which to do his work. See Ex. 20: 8-11.

Why will men contradict God by calling
the first day of the week the Lord's day?
Why call it the Sabbath day? A reason is
offered in the claim that Christ arose from
the dead on that day, which claim is easily
shown to be false; and if it were true there
is no command for keeping that day for the
Sabbath. That he did not rise from the dead
on the first day of the week, see Matt. 28: 1-7,
which shows it to have been in the end of, or
late on the Sabbath day, and at the same
time of day in which he was laid in the tomb,
which was when the even was come, Mark
15: 42. A period of just three twenty-four
hour days in fulfilment of the sign given in
Matt. 12: 40, 'For as Jonah was three days
and three nights in the whale's belly, so shall
the Son of man be three days and three nights
in the heart of the earth.' Yet in spite of this
sign and its manifest influence, many will
persistently claim that he arose from the
dead on Sunday morning, which claim con-
tradicts the facts and the predicted sign.
That he was crucified on Wednesday is shown
by the following official document: 'Sentence
rendered by Pontius Pilate, acting Governor
of lower Galilee, stating that Jesus of Naza-
reth shall suffer death on the cross. In the
year 17, of the Emperor Tiberius Cesar, and
the 27th day of March, the city of holy Jeru-
salem, Annas and Caiaphas being priests,
sanctificators of the people of God, Pontius
Pilate, governor of lower Galilee, sitting in
the presidential chair of the Fractory, con-
demns Jesus of Nazareth to die on the cross
between two thieves.' This tells us the year
and the day of the death sentence of Jesus
Christ, which was given near the close of the
day (Roman time,) just preceding the day
of the crucifixion, which took place at the
third hour of the day (see Mark 15: 25), or
nine o'clock, Roman time, which I will now
proceed to show was on Wednesday.

The beginning of Tiberius' sole reign was
in A. D. 14, after two years joint reign with
Augustus; so then from Tiberius' first year,
A. D. 14, if we count to his 17th year, we have
A. D. 31, as the year of the crucifixion. In
that year I find by Sheldon's table of paschal
full moons, under Pilate, that the moon
fulled Tuesday, March 27th, at one o'clock,
41 minutes A. M., Gentile time. The time
then for eating the passover was after sun-
down of that day, and after that the betrayal,
the arrest, and the trial, and early the next
day, Wednesday, the 28th, the crucifixion,
and near the close of that day, which was
the preparation of the Passover Sabbath, he
was taken from the cross and laid in the
tomb, where to fulfill the sign of Jonas (see
Matt. 12: 40), he must remain three days and
three nights and then rise again the same
time of day in which he was laid in the tomb,
which he did as shown by Matt. 28: 1, in the
end of, or late on the Sabbath day. The fif-
teenth year of the reign of Tiberius Cesar
Luke 3: 1, in which year Christ was baptised,

must have been counted from the beginning of his joint reign with Augustus, which makes it the 13th year of his sole reign, and shows Christ's public ministry to have been about four years, in harmony with recorded facts in the New Testament.

Thus the evidence is abundant and conclusive that Christ arose from the dead on the Sabbath day. The testimony of the two disciples who went to Emmaus on the first day of the week corroborates this view, saying, 'This is the third day since these things were done,' Luke 24: 21, the last of which things was the sealing of the stone and setting of the watch, which was done on Thursday, the day after the crucifixion. So then the claim for keeping Sunday in memory of the resurrection is based on an erroneous assumption, and has no divine authority. It rests solely on tradition, and the commandments of men.

They that reject the seventh day Sabbath have no Sabbath of divine authority. They are in the same condition as the class spoken of in Rev. 14: 11, 'And they have no rest [no Sabbath rest] day nor night who worship the beast [the civil power,] and his image [the papacy,] and they are not in the class spoken of in verse 12, 'that keep the commandments of God and the faith of Jesus.' This class no doubt keep the Sabbath of the fourth commandment, as that is one of the commandments of God, the keeping of which is not denying the atonement of Christ. 'But he that abideth in the doctrine of Christ he hath both the Father and the Son,' 2 John 9.

Why should such special enmity be manifested against the fourth commandment? No doubt the enemy of all righteousness discovered long ago that it was the only precept among the ten that contains the official signature of the Law giver, and he was and is willing if that be stricken out that men may do what they please with the other nine; and if they will insert in its stead Constantine's Sunday edict he will be well pleased, and will have no objection to a profession of Christianity, and to holiness, and sanctification, provided the keeping of the seventh day Sabbath be counted 'a delusion.' But is this pleasing to God? 'In vain they do worship me teaching for doctrine the commandments of men.' Matt. 15: 9. Also Matt. 7: 21, 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable, and shalt honor him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and will feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.' But 'He that turneth away his ear from hearing the law, even his prayer shall be abomination,' Prov. 28: 9.

Denver, Mo.

Wanderings of the Mind.

M. A. BRANCH.

In my last letter, in trying to find out something about the future of those that love God, I thought I had the right course marked out, and how we could become heirs of the new earth; namely; If we are Christ's, then are we Abraham's seed, and heirs according to the promise. While I was contemplating the joys of the world to come, my mind wan-

dered until I seemed to catch a glimpse of that redeemed country, and the inhabitants made like unto Christ's glorified body, when the passage in 1 Cor. 15: 50 came to mind. 'Flesh and blood cannot inherit the kingdom of God.' Now I am flesh and blood, and nothing more; that is, taking the common view of the terms (flesh and blood.) What hope is there for me? and while I ponder these things over more scripture comes to my mind as found in Rev. 21:7. 'He that overcometh shall inherit all things.' Here is one of the contradictions of the Bible; but don't say anything outside about it for perhaps by spiritualizing a little we can make it all right. The scripture says that in the mouth of two or three witnesses every word may be established, and, besides, the majority always rules, and we will see that in Rev. over seven places the overcomer's reward is a certainty, and a great many other places, and I find a promise like this: 'Believe on the Lord Jesus Christ and thou shalt be saved.'

I will not dwell on this longer, for I think we have shown that Paul was mistaken, or else we have misunderstood him. Some tell us that Paul meant that we would not have blood in the world to come, but where blood now courses our veins the spirit of God will then. This is a grand good idea; but where is the chapter and verse that says so? Paul said as much about flesh, and more too, than blood, so this position won't do. Another says, Paul meant the mortal corruptible state of man; but that don't suit me any better, for I am mortal and corruptible, and yet when I read the third chapter of Gal. it makes me feel as though I was an heir of the kingdom, and I have been forced to believe that Paul did not intend we should get any such ideas from his writing.

Now I don't find a single text in the Bible that contradicts having both flesh and blood in the kingdom. I don't understand Paul to use the flesh in its common meaning, meat or meats, as the flesh of man or the flesh of beasts. But if the readers will pay close attention I think I can show by Paul's own language what he meant. Let us read Rom. 8, 'They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the spirit; so then they that are in the flesh cannot please God.' This is worse than the passage in 1 Cor. 15: 50. Do you think he meant the mortal state? don't you believe we can please God while in the mortal state? I do. But let us read a little farther. Rom. 8: 6 explains a little. 'For the mind of the flesh is death, but the mind of the spirit is life and peace (R. V.). 13th verse. 'For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live'. Now if any man have not the spirit of Christ he is none of his. Though we may have put on Christ, but if after we have put him on we continue to walk in him, rooted and grounded, then we are Abraham's seed and heirs to all that was promised. But listen again. Paul talks as though we are not in the flesh now. When we were in the flesh (in the world), the sinful passions which were through the law wrought in our members to bring forth fruit from the law, having died to that wherein we were held (the world or the flesh), so that we serve in newness of the spirit and not in the oldness of the letter, Rom 7: 5, 6, R. V.

Again! 'Be not deceived; God is not mocked, for whatsoever a man soweth that shall he

also reap; for he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting,' Gal. 6: 7, 8. 'Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: (now listen:) of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God,' Gal. 5 chapter. Can any of the readers of this article wonder why flesh and blood cannot inherit the kingdom? I think this scripture in Gal 5th is a parallel passage with the one in 1 Cor. 15: 50

I will explain this a little farther, for fear some will not fully understand me. In olden times, before Christ, in the Jewish age, the natural seed of Abraham, were all called the seed of Abraham, and by right inherited (unless otherwise decreed by Jehovah on the account of disobedience,) all the promises belonging to that people, simply because they were the flesh and blood of Abraham. But when Christ came he died that all might live, and accordingly salvation's doors were thrown open and the gospel was preached, which said, 'For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; that is, they which are the children of the flesh these are not the children of God,' Rom 9: 7, 8. Is that plain enough? Paul further says, Rom. 6: 20, 'for when ye were the servants of sin (or in the flesh) ye were free from righteousness; but now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life.' But I must bring this to a close, and if it meets with the approval of any I will try and give some more of my thoughts to the readers of the ADVOCATE.

White Cloud, Mich.

The Book of Revelations.

C DE VOS.

THE following extract I copied a few days ago from a Testament and is part of a preface to the Book of Revelation. The title page was torn out and got lost, hence I cannot give the name of the author, nor when it was written. By inquiring I learned that the book was at least one hundred years old, and although written so long ago, I think the thoughts presented are as applicable to-day as they were then. Read it carefully, and see what you think of it. I think we all can profit by the advice given, and a certain class of Sabbath keepers especially.

'They who censure and dissuade the study of it, do it for the most part, because they have not studied it themselves, and imagine the difficulties to be greater than they are in reality. It is still the sure word of prophecy, and men of learning and leisure cannot better employ their time and abilities than in studying and explaining this book, provided they do it as Lord Bacon adviseth, 'with great wisdom, sobriety, and reverence.' The folly of interpreters has been as Sir Isaac Newton observes, 'to foretell times and things by this prophecy, as if God designed to make them prophets.' By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and

the prophecies of the O gratify men's curiosities to foreknow things; but fulfilled they might be event, and his own prov not the interpreters, thereby to the world. admitted, that to give the reader a general assurance truth and righteousness gloriously prevail, even courage, during the stitution, idolatry, heresy edness, which on every reported from every qu which this revelation even the most learned attempt, with particular explain those predictions dently fulfilled, it co others oppose their counter scheme, supply arguments; and whi gaged each in defend against those who cor in general are perplex the difference between filled and may clear unaccomplished pre pear; the evidence ment of prophecy, vine inspiration of t ducing its full effe the whole is laid a plicable, seeing the vance such discord ject. In most other is generally suppos the other, or to be putants; but in this ten produce a kind of many readers, so about the whole an der to avoid this, g to mark strongly t is fulfilled, and to c as exactly as may to the grand outli tach to those par ceived their acco confined to the ot

Even in respect are supposed to l period, peculiar unexpected turn after a few years, plausible and c expositors, and minds of men, e which are well fo

It does not in the prophecies f clearly unders any more than t be written by n events in whic the country or p deeply concern upon our minds and impartial in such an in known how the of some, and th may terminate application of age to the even be attended v Our nearness t magnify them ly, to conclude tions must hav

hat soweth to the flesh
 corruption; but he that
 shall of the spirit reap
 6: 7, 8. 'Now the works
 manifest, which are these:
 uncleanness, lascivious-
 craft, hatred, variance,
 strife, seditions, heresies,
 drunkenness, revelings,
 listen:) of the which I
 have also told you in
 which do such things
 kingdom of God,' Gal. 5
 the readers of this arti-
 and blood cannot inher-
 think this scripture in
 message with the one in

ttle farther, for fear
 erstand me. In olden
 the Jewish age, the
 a, were all called the
 by right inherited
 d by Jehovah on the
 all the promises be-
 imply because they
 of Abraham. But
 that all might live,
 s doors were thrown
 as preached, which
 Israel which are of
 they are the seed of
 dren; that is, they
 the flesh these are
 Rom 9: 7, 8. Is that
 her says, Rom. 6:
 servants of sin (cr
 from righteousness;
 from sin and be-
 ave your fruit un-
 everlasting life.'
 a close, and if it
 any I will try and
 ghts to the read-

lations.

ried a few days
 part of a preface
 The title page
 hence I cannot
 nor when it was
 arned that the
 years old, and
 o, I think the
 licable to-day
 efully, and see
 ve all can prof-
 ertain class of

ade the study
 because they
 and imagine
 n they are in
 d of prophecy,
 e cannot bet-
 ities than in
 ok, provided
 a, 'with great
 ' The folly
 saac Newton
 ings by this
 make them
 ey have not
 brought the
 ne design of
 ve this, and

the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things; but that after they were fulfilled they might be interpreted by the event, and his own providence (or foresight), not the interpreters, might be manifest thereby to the world. It should, however, be admitted, that to give the attentive and pious reader a general assurance that the cause of truth and righteousness shall finally and gloriously prevail, even on earth, for his encouragement, during the triumphs of superstition, idolatry, heresy, infidelity, and wickedness, which on every side are witnessed, or reported from every quarter, was one end for which this revelation was given. But when even the most learned and respectable men attempt, with particularity and exactness, to explain those predictions, which are not evidently fulfilled, it commonly happens, that others oppose their interpretation by some counter scheme, supported also by plausible arguments; and while several are thus engaged each in defending his own conclusions against those who combat them, their readers in general are perplexed, instead of convinced; the difference between that part which is fulfilled and may clearly be explained, and the unaccomplished prediction, seems to disappear; the evidence arising from the fulfillment of prophecy, as demonstrating the divine inspiration of the scriptures, fails of producing its full effect, and not unfrequently the whole is laid aside as uncertain or inexplicable, seeing the most learned writers advance such discordant opinions on the subject. In most other controverted topics truth is generally supposed to lie on one side or the other, or to be divided between the disputants; but in this particular the debates often produce a kind of skepticism in the minds of many readers, so that they begin to doubt about the whole and every part of it. In order to avoid this, great care should be taken to mark strongly the difference between what is fulfilled, and to draw the line between these as exactly as may be, that the uncertainty as to the grand outlines may not appear to attach to those parts which have already received their accomplishment but be wholly confined to the other part.

Even in respect of those predictions, which are supposed to be fulfilling in this eventful period, peculiar caution is necessary, for an unexpected turn in the affairs of nations, may after a few years, confute some of the most plausible and confident assumptions of the expositors, and weaken the credulity in the minds of men, even of those interpretations which are well founded.

It does not indeed, appear probable that the prophecies fulfilling in any age should be clearly understood by the contemporaries any more than that impartial histories should be written by men of their own times. The events in which our interests, and those of the country or party to which we belong, are deeply concerned, must have such an effect upon our minds as to deduct from that cool and impartial judgment which is requisite in such an inquiry. It cannot so soon be known how the successes and advancements of some, and the subversion of other powers, may terminate; and till that be known, the application of the transactions of our own age to the events predicted in scripture, must be attended with a degree of uncertainty. Our nearness to the objects likewise tends to magnify them to us, and we are apt too readily, to conclude, that such important transactions must have a prominent place in proph-

ecy. But I apprehend that prophecy (especially that contained in this book,) resembles a map of the world, on a small scale, in which only countries and capital cities, and some very remarkable places, are noticed, so that they who dwell near considerable cities and large towns are disappointed at not finding them in the map. Thus the events of a century, through a whole continent, or continents, being foretold in a few verses, or at most a single short chapter, we certainly shall look in vain for many transactions, which appear to us of very great importance. But they, who shall come after us, on reviewing the history of the century, or the continent, and comparing it with the prophecy, will doubtless perceive all sufficient coincidence to enable them to say, 'Thus it was written, and thus it must be,' though probably they will find this accomplishment of prophecy materially differing from what the most sagacious of us now suppose.'

The Jews in Palestine.

ENCOURAGING reports are sent home by Mr. D. C. Joseph, who is now in the Holy Land. He writes: 'Although it is only a little more than a fortnight since the Lord brought me to the Holy Land, I have seen sufficient to enable me to fill a volume. It causes the heart to leap with joy to see the readiness of the Jews to listen to the preaching of the gospel. The bitter aversion against Christ has almost disappeared, and the open doors for the servant of God are an encouragement to expect greater things yet to come. Although it is not quite a year since I first visited Jerusalem, the great change which we found is something surprising. Property is rising in price, for about a mile and a half on the Jaffa road very fine buildings are erected, and the city spreads itself as far as the Damascus gate near 'Galgato.'

'Although there is now a great restriction in the emigration of the Jews, nevertheless the more the Turkish Government forbids the entrance of the Jews to Palestine, the more they flock to it. Alas! as it was with the children of Israel in the time of Moses, so it is now. The poor Jew is opposed and persecuted by the people of the land. But the pain is even greater when converted Jews are slighted by the Christians. There is an anti-Semitic spirit, not only against the unconverted Jew, but also against the converted Israelite. We ask prayer that that feeling may be uprooted from the hearts of men.

'The distress is great among the unbelieving Jews, but we are more concerned about the converted Jews who are starving in the city. There is very little provision made for the convert. We earnestly desire to be able to at least give them a night's lodging and a morsel of bread.'

An Accuser Silenced.

Two fellow travelers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing church, and then he pointed to some of the leaders, as the most markedly corrupt of the whole.

In front of them sat a Christian, who was compelled to hear all this. Had he felt the

accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow passenger in front of him.

'I see you are quick to detect evil,' answered the Christian, 'and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none, but given all a good measure. Now, I am a Christian, and I love the Lord Jesus and his people. Not a word shall I offer in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ himself.'

The skeptic was surprised. He seemed almost frightened, and sheepishly he replied, 'Well, no; I couldn't find fault with him. He was perfect.'

'Just so,' said the Christian; 'and therefore was my heart attracted to him; and the more I looked at him, the more I found I wasn't like him at all, but only a poor, sinful, guilty man. But tell me yourself if I hadn't a right to be happy and to love him when I found out that he had died for me; that on the cross he had fully paid all my debt, and thus cleared me of all guilt? Ever since then, I truly love him, and all the evil which professed followers of his may do, cannot turn me away from him. My salvation hangs on what he has done for me, not on what they are doing; and, my friend, unless you, too, repent, and find in him your Saviour, you will be no better off in the terrible day of judgment than the vain professors you were accusing awhile ago.'

The skeptic seemed deeply thoughtful as the heart of the Christian thus poured itself out. May it be found in the last—the great day, that this encounter was for his eternal blessing.—*Messenger of Peace.*

The Pool of Siloam.

A VIAL of water from this celebrated Pool stands before us. It was given us by the Rev. Leander Thompson, of No. Woburn, Mass., who was once a missionary in the Holy Land. The water is so clear that it looks as though a draught of it might be 'cool' and refreshing in a hot day; yet the following description of the Pool, which Mr. Z. T. Sweeney sends to the *Christian Evangelist* under date of April 11, 1887, does not make us long for a drink of it:—

'The Pool of Siloam lies across the Kidron from the village [of Siloam], and is therefore just outside the Jerusalem wall. It is still flowing and the villagers obtain their water supply from it. It is, however, in a ruinous state of decay. The dog fennel and other weeds line its crumbling banks and all sorts of rubbish have fallen in it. I can never again sing 'with the spirit,' the sentiment that formerly fired my soul.

'By cool Siloam's shady rill,
 How fair the lily grows!'

There is neither 'lily fair' nor 'dewy rose' anywhere to be seen; but notwithstanding its present repulsive appearance, I feel that it must have appeared very beautiful to the poor blind man to whom our Savior said: 'Go wash in the Pool of Siloam (which is, by interpretation, Sent). He went his way therefore, and washed, and came seeing.' To the south of the Pool stands an old mulberry tree, protected by an enclosure of stones. It is called 'Isaiah's Tree' because this is supposed to be the spot where the prophet Isaiah was sawn asunder in the presence of King Manasseh.'

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Aug. 16, 1887.

JACOB BRINKERHOFF, Editor.

Do it With thy Might.

'WHATSOEVER thy hand findeth to do do it with thy might,' Eccl. 9: 10. Shall we take up the doing of anything, because it may be easily found, the things which come promiscuously in the way? That is not like the teaching of Scripture, to go heedlessly into every thing, without discrimination. Another portion of Solomon's writings directs a young man to pursue the ways of his heart and the sight of his eyes, in the days of his youth, but to remember that for all that God will bring him into judgment. So then, discrimination is required to secure the approbation of God. The Scripture teaching abounds with admonitions to choose the service of God, that we may live. Isaiah, in the beginning of his prophecy, reproves Judah for their sins, and admonishes the people to put away the evil from before their eyes, to cease to do evil and learn to do well. To do right and pursue a correct course of life is that which the wise man would be understood as approving to do with our might.

Diligence in business is enjoined as a Christian duty, and the apostle who enjoined it wrote to his faithful young friend that he desired his prosperity. Diligence is necessary to prosperity, and nothing is more congenial to the natural mind than to prosper in business, to make life a success. Idleness and slothfulness are a sin, and Paul even goes so far as to say that they who will not work should not eat. The diligent and provident in life should not be obliged to support those who are too lazy and improvident to provide for themselves. Man was placed in the world to labor, and even in the delightful Eden he was given work to do. An absolute necessity was laid upon him when he fell from his happy condition by sin. Labor has always been honorable and blessed of God, and as the results of his labor much of the blessing of life is received. Labor is put in the commandments; for in the memorial of creative rest time is specified in which man should perform his labor and enjoy his day of rest. Jehovah set the example of labor and rested the day after his work was finished, sanctifying the day and setting it apart for the rest day of his people, making a week, and inaugurating that distinctive division of time.

In all these references to labor and its consequent blessing, there is a plain discrimination as to doing that which is right. When a good object has been secured, one which can be approved of God and the products of which tend to our own good and the welfare of others, then we should pursue it with our might. That is a very true saying, Be sure you are right then go ahead. It is the Christian's duty to keep a careful lookout as to what is good and to discern the evil in the things which surround us, that our efforts may be properly directed; then with the zeal which should properly characterize us, we should be diligent in business, which would comport with another apostolic injunction, To work out our own salvation; also, Be diligent to make your calling and election sure. The idea of labor is also conveyed in the addition of the Christian graces to our faith, which Pe-

ter exhorts to do. To work out our salvation is the one great thing which our hands should find to do with our might; for it has the glorious outcome of ushering us into the kingdom of God. This also comprises loving God with all our strength, mind, and might; which is a very proper thing to do with our whole might. John writes that we will show our love to God by keeping his commandments. Thus the law of God is so connected with our duty and course of life that we cannot pursue the journey of life and reach the haven of eternal rest without its consideration.

It was in view of the shortness of time and the uncertainty of life that prompted the expression of diligence and earnestness from the wise man, for the context says, 'For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' Several items worthy of consideration suggest themselves to our minds, as well as that of the present mortal state. That of itself should incite us to the improvement of opportunities and not to put off to a more convenient season what should occupy our present attention or to neglect the service of God. But as if to give a testimony concerning the condition of those having departed this life, he speaks of it as of the grave, 'whither thou goest.' It is one of the clearest Bible expressions in which the whole man is spoken of and his destiny given without reserve; and were it a truth that man consisted of two parts, one being able to live without the other, and actually doing so, these Bible statements of death would say so. This statement of Solomon, of man going to the grave, without reserve, is testimony that there is no truth in the now prevailing doctrine of an immaterial entity [if there could be such a thing,] surviving the dissolution of man. Man was made of earthly elements, and then caused to live by breathing. He is organized with a brain, the operations of which produce mind, intellectuality, thought. At death all these activities cease, brain ceases to operate, mind dies, the thoughts perish, just as David says in Ps. 146: 4, and nothing more sad can be expressed than by the words, He is dead.

The grave is the common receptacle for all the living, the word stands for the state of man in death, and the inspired word here testifies that in that departed state there is neither work, nor device, nor knowledge, nor wisdom, nor thought. Now, if none of these exist in the state of death why cling to the tradition of man that all these exist in death; not so much of work, but they say that a man in death knows more than he did before. If so there is a premium on death, and it should not be dreaded, or its approach put off. Why not accept the Scripture statements as well as the common sense of the case, that death is the opposite of life, the state in which things perish, and that the hope concerning death is in the resurrection, and in the Life-giver who died to bring life and immortality to light by his gospel.

Whatsoever thy hand findeth to do applies equally well to whatsoever thy mind findeth to believe. Whatsoever things are good are wanted in both cases. Whoso findeth truth findeth treasure. Then treasure it up in good and honest hearts, and may the truth make you free indeed; seek sanctification thro' the same channel. Fill the mind with truth and then there is no room for error. Occupy your time with usefulness and good employment and you will find no time for wrong-doing. With minds and hands thus employed pro-

ceed to do it with thy might. Let the service of God be uppermost, let faith be strong, and hope bright, with a heart full of love toward God and man, and you will be fulfilling the design of the injunction of the wise man.

The Coming Camp-meeting.

DEAR Brethren: Ere this you have all seen by ADVOCATE the appointment of the Camp-meeting to be held August 25th, at Darlington, and know that our preaching brethren have exerted themselves to secure the needed grounds where the scattered people of God can once more meet and exchange congratulations and words of good cheer, which will encourage each other on in renewed diligence in proclaiming the soon coming of Christ. Now let us show our earnestness in his cause. How many are saying, I must go, or will try hard to be in my place in the coming meeting. We cannot afford to miss this yearly feast on our part, but let us be earnest in proclaiming the soon coming of the Lord. We have professed and are a peculiar people in these times. But are we in earnest, or has our love grown cold? It seems if we do believe in the soon coming of the Savior we would one and all consecrate ourselves fully to the Lord. Let each one of us try to lay aside our worldly cares and purify ourselves by obeying the truth. Oh brethren, let us come together if permitted to by God's providence, all of one mind, as we only have one hope of the gospel. Let there be a consecration to God of all we have, our time, our talent, in his service, not speaking our own words, but let Christ be glorified in us. Let us be careful of our words in that solemn gathering. We will be watched closely, because we are called Adventists. But I glory in the name, and my greatest concern is to be fully prepared by being washed in his precious blood.

I may not have the privilege of meeting with you, brothers and sisters, as mother is very feeble and requires great care, but I trust you all will enjoy the outpouring of the Holy Spirit, and have a profitable meeting together. We are still willing to do what we can in the cause, hoping many will be brought to the knowledge of the truth, as taught in the Scriptures of divine truth. Since we last met together our heavenly Father has cared for us as a family, in sparing our lives and granting us temporal blessings. But above all, Christ has been very precious, and as we fail in strength, through infirmities of age, God has led us along and given us much joy in prospect of that glorious reward that is in reserve for us, if we endure to the end. Our hope is based on that unerring word of truth, that as Christ arose from the dead we also shall be resurrected, or, if living when he comes, we shall be changed so this mortal shall put on immortality.

As I read letters of cheer from the many isolated ones, I think perhaps God places lights in different neighborhoods for the purpose of bringing others to see the necessity of serving God by keeping all his commandments and having faith in Jesus, and are willing to commit all to him, who is faithful in his promises to those that put their trust in him. Never let the word fail, once enter our hearts, but let us be faithful to our trust, knowing he is faithful that has called us to labor. We are so situated we seldom meet together in meetings, but love and unity prevails among us. I miss the Sabbath school so much, and hope we may some time meet with the dear children. Yours, in hope of eternal life when Jesus comes.

Denver, Mo.

JULIA LAMB.

Obituary

DIED at Ballards Falls, Md., 1887, George, son of F. and four months and one day. were conducted by Eld. J.

The following is a brief marks made on the occasion, 'And God shall wipe away their eyes; and there shall be neither sorrow, nor crying, neither sorrow, nor crying, be any more pain, for the passed away.'

We are again called upon to consider its stern realities, history of this dread entered the garden of Eden. The impress of his marble stamped upon the page away' is indelibly written. From the most honored subject, from the richest poorest peasant, death Some come forth as the as it were but for a moment into man and woman until their heads are frosts of many winters. ically portrays the nature 'As for man his days as er of the field, so he wind passeth over it place thereof shall be 103: 15, 16. Also Peter grass, and all the glory of grass, the grass with thereof falleth away.'

The experience of observations, corroborating God's word as to the grave yard with its opening toward the sky, simply marks the friend, speaks to us ing away. And to uttered of old by Job born of a woman is trouble. He comes is cut down; he flourisheth not.' In some elixir by which ted and death av death is an enemy is to be found, that God. 'But is now peering of our Sabbath abolished death immortality to light Tim. 1: 10.

'If a man die s 14. This is a soul of man cannot alone can furnish The answer to Yes! There will time immortality secured. 'In a an eye, at the shall sound, and corruptible, and this corruptible and this mortal when this corruption, and immortality, the saying the lowed up in visting? O grave 15: 52-55. 'The stroyed is dead to an end; the cruel monster

Obituary.

DIED at Ballards Falls, Kansas, July 22nd, 1887, George, son of F. and E. Bystrom, aged four months and one day. Funeral services were conducted by Eld. J. H. Nichols.

The following is a brief synopsis of the remarks made on the occasion. Text Rev. 21: 4, '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, for the former things are passed away.'

We are again called upon to face death and consider its stern realities. We can trace the history of this dread enemy for nearly six thousand years, or from the time that sin entered the garden of Eden to the present time. The impress of his marble brow is everywhere stamped upon the pages of time. 'Passing away' is indelibly written upon all things. From the most honored king to the humblest subject, from the richest monarch to the poorest peasant, death comes alike to all. Some come forth as the tender plant to bloom as it were but for a moment, others develop into man and womanhood, while some live until their heads are silvered o'er by the frosts of many winters. The Psalmist graphically portrays the nature of man as follows: 'As for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more,' Psa. 103: 15, 16. Also Peter, 'For all flesh is as grass, and all the glory of man as the flower of grass, the grass withereth, and the flower thereof falleth away.' 1 Peter 1: 24.

The experience of ages, with our own observations, corroborates the truthfulness of God's word as to the frailty of man. Every grave yard with its costly monuments towering toward the sky, and the plain slab that simply marks the resting place of some loved friend, speaks to us in thunder tones, Passing away. And to-day it is as true, as when uttered of old by Job, 14: 1, 2, 'Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth as a shadow and continueth not.' In vain has man sought for some elixir by which life might be perpetuated and death averted, thus showing that death is an enemy. Only one elixir of life is to be found, that is set forth in the word of God. 'But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.' 2 Tim. 1: 10.

'If a man die shall he live again?' Job 14: 14. This is a solemn question. The wisdom of man cannot answer it. The word of God alone can furnish a solution to this problem. The answer comes from the sacred pages. Yes! There will be a resurrection, at which time immortality will be put on, eternal life secured. 'In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written 'Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory?' 1 Cor. 15: 52-55. 'The last enemy that shall be destroyed is death,' verse 26. Death will come to an end; the power of this dread enemy, cruel monster, will be taken away. Christ

has passed through the portals of the grave and come forth a triumphant conqueror over death, and when he comes again the children of God will come forth shouting victory over death and the grave. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first,' 1 Thess. 4: 16. Then will the promise of God to the weeping mothers in Israel be fulfilled, 'They shall come again from the land of the enemy.' Jer. 31: 16.

Our text will then be fulfilled, 'God shall wipe away all tears from their eyes.' Where is the fountain head of tears? Ask that fond husband whose wife has been torn from his embrace by the ruthless hand of death. Inquire of that wife whose husband has been smitten down by this enemy. Say to that sorrowing father and mother as they stand bowed over the pale form of a son or daughter, perhaps their only child, it may be a little child cut down as a tender bud or blossom, Why weepest thou? why those tears? The answer comes covered over with sobs, Death has torn a loved one from me. Yes, death is the fountain head from which for six thousand years, tears have been flowing. The time is coming when God will destroy death, and thus dry up the fountain head, when the cause is removed the effects will cease.

That day has not come yet, but it will be here bye and bye. 'Neither sorrow, nor crying.' Now we have sorrow, now we cry; it will not always be thus, no! no! a better day is coming, 'neither shall there be any more pain; for the former things are passed away.' What a glorious time that will be.

'O how unlike the present world,
Will be the world to come;
Here care and sorrow, grief and pain,
Attend where e'er we roam.'

In that bright world of tearless joy, earth's parted friends will meet. Little Georgie came forth as a tender plant to bloom but for a moment, but long enough to be entwined in and around the affections of a fond father's and mother's heart. This little babe now quietly sleeps in death, its voice is still, God watches over all. To you, father and mother, let me say, Thus young in life's experience you are called to pass through a fiery trial. May you be comforted with the assurance that God takes care of his own, and if you do his will you may at last, when Jesus comes, enter into that home where loved ones will meet, no more to sorrow, no more to die. Neighbors and friends, let us be admonished that death is in the land, and that we, too, are passing away; and while time is afforded may we prepare for the judgment of the great day, that at last we may stand with the redeemed on the immortal shore.

J. H. NICHOLS.

Prophets and Teachers.

HENRY L. LOWE.

In the 1st verse of Zech. 13 we find that there was a day in which a fountain should be opened up to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness; and in v. 2 it reads: 'And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirits to pass out of the land.' By investigation of the 1st v. we find that the fountain was Christ's blood, and it being the only antidote for sin, would cause the idol names to be cut off. Let us

notice a few texts on this point, and then pass on to the prophets. In Ex. 23: 13 it says: 'And make no mention of the names of other gods, neither let it be heard out of thy mouth.' Also read Josh. 23: 7, Ps. 16: 4, Ezk. 30: 13, Hos. 2: 17. From these texts we see that the idols were to be abolished, and we see by the Bible and history that they are almost extinct, except in the church of Rome.

Now let us examine about the prophets that were to be abolished. Turn to 2 Peter 2: 1, and there we find a warning against false teachers, saying, 'But there were false prophets also among the people, even as there shall be false teachers among you.' Please notice the distinction between the prophets and the teachers, showing that the prophets had passed away, and that teachers had taken their place. Some other thoughts in verses 1-5 we will notice at some future time.

Now let us turn to Deut. 13: 1-4, and there we find that God told the people that if there arose a prophet or dreamer, and gave them a sign or a wonder, and if the thing come to pass which he or she spoke to follow after other gods, the Lord saith to follow not after them, for he tryeth them to see if they love him with all their heart and all their soul; for, saith he, Ye shall walk after the Lord your God, and fear him, and keep his commandments. We see from this that they had commandments to guide them, and the Lord tried them to see if they would keep them. Now, dear brethren and sisters, it occurs to my mind that the Lord is trying his people again, the same way, only all that the prophetess has spoken has not come to pass, for we find by reading her works that the Lord would have come some since if her words had have been true. But we have the commandments of God and the faith of Jesus to guide us, and if we adhere to them we shall be happy in this life and the life to come. But if, on the other side, we give heed to seducing doctrines and heresies in this life, and we come before the Lord with this great mistake resting upon us, what excuse will we have to present to him when he will say, Did you search my word and see if you were led aright, or not? Let us, as professed followers of the Lord, diligently search his word, for in it we find the one and only guide to eternal life.

Yours in promotion of Bible truths,
Kanawha Station, W. Va.

PLATO, looking through the dim spectacles of nature, gave thanks unto the Supreme Ruler of the universe for three things: First, that God created him a man, and not a beast; secondly, that he was born a Grecian, and not a barbarian; thirdly, that he had come to the estate of a philosopher. When we give sincere thanks that we were born in a Christian land, we have reached a more lofty standpoint than that occupied by the sublime Plato. We may well shudder in horror at the thought that our lot might have been cast among the heathen. To dwell amid dark superstitions and every conceivable error; to be under the rule of demon spirits, whose anger must be appeased by votive offerings and incessant prayers and prostrations; to be always feeling after God and never able to find him—this is the iron despotism of soul in which millions of human beings are bound at this hour. The fact that we are not of them is evermore worthy of grateful mention.

THE cause of our misery is less the violence of our passions than the feebleness of our virtues.—Roux.

The Resurrection.

THE Lord descends! the trumpet peals!
The sound the vast creation shakes!
The trembling Earth his presence feels,
And every tomb responsive breaks!

The saints come forth the Lord to greet!
And Heaven's bright throng as angels fair;
The parted long with rapture meet,
And songs of joy fill all the air.

Like Christ's all-glorious form divine,
Their own are made in this glad hour;
Henceforth with him to reign and shine,
Clothed in immortal life and power.

That shining host, as radiant stars,
Flood all the heaven, Christ's jewels bright;
Blood-washed and crowned, no evil mars
Their heritage of full delight.

What beauty gleams on every brow
Of all the countless ransomed train!
They shout the last grand triumph now
O'er Death's dread power and dark domain.

Inspiring hope! Oh-welcome sight,
When we our Lord's return shall see,
And through his resurrection might
Attain our promised destiny! *Sel.*

Brief Notes on S. S. Lessons. Matt. 18.

A. C. LONG.

'EXCEPT ye be converted and become as little children,' v. 3. The Greek word *epistrepheo*, translated convert in the above passage, is defined by Liddell and Scott, to turn, to turn about, to correct, to convert, to turn ones self around. It here means a change from that disposition of ambition manifested in the disciples for the chiefest or highest place in the kingdom to a humble and a teachable spirit such as is found in children. This change is wrought in us by God's grace when we submit ourselves to his will. Humility is a crowning grace. It is defined as a willingness to waive our own rights and take a lower place than might be our due; meekness; not easily provoked or irritated; submissive to the divine will.

'But whoso shall offend one of these little ones that believe in me,' v. 6. The word offend is from the Greek *skandalon*, and is defined by the above authorities, a snare laid for an enemy, a stumbling block, an offence. The Diaglott renders it thus: 'But whosoever shall insnare one of the least of these that believe in me.' So likewise Doddridge and Campbell. The word offense does not give the full idea of the original, as it may be intentional or unintentional. But the word insnare implies intention and premeditation on the part of the ensnarer, and it is upon such that this heavy penalty falls; 'It were better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea;' that is, a more fearful death awaits such a one than that of drowning, namely, a death by fire, or the second death.

'Wherefore if thy hand or foot offend [ensnare] thee cut them off and cast them from thee,' v. 8. This does not teach the cutting off of a bad member from the church, for then the whole church would be lost if they had but one bad member in it. But it teaches that if we are cultivating an evil habit, or are engaged in a business that leads us into sin, we should separate ourselves from it, though it be as dear to us as a right arm or a right eye.

'Take heed that ye despise not one of these little ones,' v. 10. The original word for despise is defined to think down upon, look down upon, think slightly of, disdain, despise, to scorn, have nothing to do with. For this our Savior gives the following reason, 'For their angels

do always behold the face of my Father in heaven.' This appears to teach that the angels have a watch-care and guardianship over God's children. David says, 'The angel of the Lord encampeth round about them that fear him and delivereth them,' Ps. 34: 7. Paul says, 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' Heb. 1: 14. This not only teaches that God has a peculiar care and constant attention for his humble hearted and child-like disciples, but that his angels bear messages to him as well as from him.

'The Son of man is come to save that which was lost,' v. 11. Man is lost and the earth is cursed under sin. It is the mission of Christ to remove the curse from the earth and restore it to its Edenic state, and to provide a plan of salvation for man's recovery from sin and its penalty. This plan is projected upon the idea that man is a free moral agent, possessing the power of accepting or rejecting such a plan. Consequently man must put forth an effort in harmony with the commands of the Lord in order to be saved. After this our Savior brings in the parable of the lost sheep to illustrate the strong desire that the Father has for man's salvation.

'If thy brother trespass against thee go and tell him his faults between him and thee alone,' v. 15. The original word translated trespass is rendered as follows in the New Testament: 36 times sin, offence once, fault once, and trespass three times. The revised version renders it sin instead of trespass. 'Tell him his fault between him and thee alone.' This is heavenly wisdom, and much trouble is saved by obeying it. This church rule comes to us authorized by the head of the church, and to disregard it is to set aside the instruction of Christ. 'If he hear thee thou hast gained thy brother.' Please remember this is not to secure justice to the party offended, but it is to save the sinning brother. If we demand strict justice of our brother, God will require the same from us. Who would ask strict justice from the hand of God? What we want is mercy, and as God has graciously extended it to us we should show the same to our brethren. The next step for reconciliation is to take one or two with thee. The next step is to tell it to the church. And if he will not hear the church then let him be unto thee as a heathen and a publican; that is, no longer as a brother. Christ well knew that offences would occur in his church and he has here given rules for their settlement. Whoever follows these three-fold rules will seldom offend others, or be offended himself.

LETTER DEPARTMENT.

From Bro. M. W. Platt.

DEAR Brothers and Sisters of the ADVOCATE: Once more I take my pen in hand to let you know that I am still trusting in the Lord. It is so dry and hot I cannot plow until the good Lord sends us some rain. I thought I would spend my time to-day in writing to you and let you know how I spent last Sabbath. Last Friday, July 22nd, one of my neighbors, Eld. A. B. Hill, of the Separate Baptists, invited me to go with him to where he had to fulfill three of his appointments one on Saturday and two on Sunday; first one Saturday at 3 o'clock, Sunday at 10 o'clock, and Sunday afternoon at 3. This is the way he stated it to me. I went with him to his appointments. The place we went to is about twenty miles from here, to a church house called the Pleasant Valley Church,

where he had two appointments to fill, and one Sunday at 3 o'clock at a school house called Maple Grove. Had a good hearing at both places. I told the people that if everything was satisfactory I would preach to them Sunday evening at the Pleasant Valley Church; so Bro. Noah Johnston gave it out that Bro. Platt would preach, and that he hoped they would come and hear him. After Bro. Hill closed his meeting, Bro. Johnston had me go home with him for supper. Dear brothers and sisters, you don't know how I felt. I was sorry that I left the appointment. I had not made any calculation or prepared any subject before leaving home, but the time was set and I had to fulfill my promise. I went to God in prayer in secret and asked him to help me and guide me; and I tell you he did help me in such a way I never was helped before. Before the time came I selected my lesson, 1st John 3rd chapter, selected my hymn to sing, Oh Happy Day, selected my text from John 16: 33, 'But be of good cheer, I have overcome the world.' The time came that I was to preach. I found the church full of people and among them was one Elder and two other preachers of the Separate Baptists. I asked Eld. Hill to sing something while they all got seated. I got up to read my lesson, opened my Bible, read the 21st chapter of Revelation, had Bro. Hill to pray, and I got up to sing, Am I a soldier of the cross, went to read my text and read these words; 'He that overcometh shall inherit all things, and I will be his God and he shall be my son,' Rev. 21: 7, just the opposite from what I intended. I commenced preaching without any trouble, and preached a little over an hour. I thanked the people for their good attention and closed my meeting by singing and prayer. After meeting was over a Bro. came to me and asked me if I wasn't an Advent. I let him know that I was a Seventh Day Adventist, but not of the party of Mrs. E. G. White. He said that he was a Second Adventist; he keeps the first day, and said he was not fully satisfied with that day. He gave me good advice, and said Go ahead, that God would bless me and give me strength to overcome, and that he wanted me to come and visit him when I could. Monday morning Bro. Hill and I started for home. Bro. Johnston gave me ten cents to send to Bro. Brinkerhoff and have him send the Bible Student's Assistant, also a copy of the ADVOCATE. I got home and thanked God for his blessing.

That same afternoon about 5 o'clock I was sitting on my front porch, all alone, thinking on the second coming of Christ. I was looking toward the east, and saw in the sky toward the south-east a light, which moved toward the north very slowly at first, but kept going faster and faster till it fell to pieces. It looked like a long ball of fire. My mind went to the Bible where it says God will show signs and wonders before the last days. How faithful, dear brothers and sisters, we ought to be, and be found watching for his coming, for we know not the hour nor day the Son of man shall come. The next day, Tuesday, I went to see one of the United Brethren, who lives five miles north of me. They were glad to see me, and said they wanted to talk with me. The brother's wife asked me what I thought of the 11th of Revelation; said she couldn't understand it. I gave her my view on it the best I could, and she said I made it look very plain to her. I explained to them my views on the Sabbath, and they said that they never looked at it as I did, but they would study it up. They said, Why Bro. Platt, why don't you preach? I told them I

couldn't preach the U. B. said, If you feel it your Advent faith go ahead, She says, I am a good faith myself; I wish I had papers to read. I went to her three numbers of them when they got them had lots more for them to me and said they would they could get. They explain the Bible so I was lots in the Bible stand, but by close study I would grow in the his precious truths. I plain it right, but I did my word for it, but I to explain. Jesus sa- tures, for in them ye life and they are the John 5: 39. They said ed me to come and school house. I told was going to Kansas know when I would God would spare me time in the future.

Dear brethren a desire to preach God years, but there was I couldn't just un- God's word; but no that God wanted ments; not nine o- praise his holy taught me how to keep them and to Pray for me that the end.

Oak, Neb.

From Sister

DEAR Brother and Sisters ever of God's holy were such that felt that I must of the Lord, pe- thing to edify a Lord and I lo- am trying the into God's eve- been reading word I have that we have sent his only, suffer and d- cross for me, and not on- would but on- brethren and heart with jo- ple convert time, but it- been. The- the pleasure- love God.

Yes, my is fast clos- home to n- judgment- not ready- for soon th- will see th- of heaven, Soon we v- the silent- will be wh- those we- sleep. Le-

couldn't preach the U. B. faith. The sister said, If you feel it your duty to preach the Advent faith go ahead, God will bless you. She says, I am a good deal of the Advent faith myself; I wish I could get some of your papers to read. I went to my wagon and gave her three numbers of the *ADVOCATE*. I told them when they got through reading them I had lots more for them to read. They thanked me and said they would be glad to read all they could get. They said that I seemed to explain the Bible so plain. I told them there was lots in the Bible that I couldn't understand, but by close study and the help of God I would grow in the knowledge of God and his precious truths. I told them I tried to explain it right, but I didn't want them to take my word for it, but go to God and ask him to explain. Jesus said, 'Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me.' John 5: 39. They said they would and wanted me to come and preach for them at their school house. I told them I could not as I was going to Kansas to work, and didn't know when I would be back, but would if God would spare my life to get home some time in the future.

Dear brethren and sisters, it has been my desire to preach God's word for the last ten years, but there was something in the way, I couldn't just understand the meaning of God's word; but now I think I do understand that God wanted me to keep his commandments; not nine of them, but ten of them. I praise his holy name to-day that he has taught me how to keep all. I now intend to keep them and teach them as long as I live. Pray for me that I may hold out faithful to the end.

Oak, Neb.

From Sister Leora S. Branch.

DEAR Brother Brinkerhoff, and Brothers and Sisters every where: As this, another one of God's holy Sabbaths, and circumstances were such that I could not go to meeting, I felt that I must do something in the service of the Lord, perhaps I could say not something to edify any one, but I can say I love the Lord and I love all of God's people, and I am trying the best I can to gain an entrance into God's everlasting kingdom. As I have been reading and meditating on God's holy word I have been made to rejoice to think that we have such a blessed Father, that he sent his only begotten Son into the world to suffer and die that awful death upon the cross for me, that I through him might live; and not only me, but all the world if they would but only believe on him. Oh my dear brethren and sisters, how it would thrill my heart with joy to see great multitudes of people converted, as they were in the Savior's time, but it was not to be so, or it would have been. The people are getting so they love the pleasures of this world better than they love God.

Yes, my dear brethren, this world's history is fast closing up, and the question comes home to me often, am I ready to meet the judgment of the great day? Oh, if we are not ready let us get ready, and that quickly for soon the last trump will sound; soon we will see the Son of man coming in the clouds of heaven, and then we shall see him as he is. Soon we will see those we have laid away in the silent tomb. What a blessed reunion that will be when we have clasped glad hands with those we loved dear. Oh let us awake out of sleep. Let us put on the whole armor of God,

and never lay it down till the victory is won, and the prize ours. It is ours to have, my dear brothers and sisters, and that prize is an everlasting life? Is this not worth living for? I answer yes; then let us press on and get up on higher ground and do something for the cause of Christ. If we can't preach we can pray for those that do, that their labors may not be in vain. Oh let us pray earnestly that the Lord will send more laborers into the field, that there will yet be some gathered into the garner. The field is wide, my dear brethren. Many yet are out of the ark of safety. Many that are near and dear to us all, by the ties of nature, and many friends and neighbors, we don't want them lost. Oh may the Lord wake up the minds of the preaching brethren that they may see their duty as they should, and may we that have not this gift do all we can to help them in our prayers and temporal means also, and we could say a word once in a while to our neighbors that would do them good. I do not say this to make you think I do this, for I must confess that I do not, and I feel very unworthy this morning. I feel that I do so little in the cause of Christ, hardly worth his notice, but I feel to start anew this morning, and leave worldly cares behind; but this is hard for me to overcome. I know I must put my trust in the Lord, and I mean by God's grace assisting me to overcome this, and many more of the evils of my nature, and at last have grace to overcome them all. Oh, my brethren and sisters, the Lord will come and he will not tarry, and it is right at the door. Look around us and see how the crops are dying for want of rain, and what is it for? It is to show us that the earth is fully ripe and ready for the sickle. We need not look for it to be much better; the Lord is right upon us. Oh let us watch and be sober, always be ready to give a reason for the hope we have, with meekness and fear.

This is the prayer of your unworthy sister.
White Cloud, Mich.

From Bro. Frank Baum.

BRO. BRINKERHOFF, and Brothers and Sisters: It has been a long time since I have written to you, but not because I have lost interest in the cause. The cause is as dear and precious as ever, but there are so many drawbacks in the way of the advancement of the truth, especially in the way of money to carry on the work. Times are very hard here, and are getting harder; crops of most all kinds are a failure this year; the drouth and hot winds have dried everything up so that there is a scarcity for man and beast in the way of food and drink. We have not had a good rain for 17 months; have had a few showers, some of them just enough to scald things to do more hurt than good.

Will tell you in regard to attending the meeting at Warwick, Republic Co., Kansas, Sabbath and first day, July 2nd and 3rd. In company with my daughter Gracie, started Wednesday, June 29th; stayed on Battle Creek the first night; the next night we stayed at my uncle's near Jewell City; the next day drove to Jewell City, in hopes of seeing Bro. M. B. Smith, who lives a few miles north of town; called on his son-in-law who keeps a hardware store; found him a very pleasant gentleman, but Bro. Smith was not in town. Learned that Sister Pratt lived in the city, called on her, found her steadfast, keeping the commandments, had a pleasant talk with them, her husband has the knowledge of the truth but holds it in unrighteousness. I pray he will not neglect his

best interests in the world to come for the fleeting things of earth. Started on our journey, arrived at Omio near 4 o'clock, called on Bro. Kramer, found that it was over 20 miles to Warwick. Bro. Kramer was not well and could not go. Told me that Sister Stansberry lived between there and Warwick, so I drove out there, found she had gone to meeting with some of the brethren and sisters of the neighborhood, but was welcomed by her husband and daughter for the night; found them very kind. I believe he is in full sympathy with us, and is the kindest of men, but holds the truth in unrighteousness, and perhaps stands in the way of others of his family. How bad it made me feel! If such could only be brought to feel a concern for their eternal interest! Let us pray for them that they be brought into the fold. Started Sabbath morning from there to Warwick, drove up to the place of meeting just as the people began to gather in; found Bro. Wilkins at the door, who received us very kindly. We were made acquainted with the brethren and sisters. Bro. Nichols and Bro. Sperry spoke to us on the different subjects of interest during the meetings. On First day Bro. Nichols baptized my daughter in the saving name of Jesus. This meeting was a good one, and I heard some of the brethren say the best they had ever attended. The brethren were very kind. Brn. Wilkins, Moss, and Sperry, are the only ones that live in Warwick. I shall always remember them for their kindness to us. There was a goodly number of scattered ones from quite a distance around Warwick. I believe those brethren and sisters are truly devoted to the cause; I hope they will prove faithful to the coming of the Lord.

This was the first meeting with any of the brethren and sisters of like precious faith that I have had the privilege to attend since I have lived in Kansas for eight years. It was over 100 miles from where I live to Warwick, but I am thankful I went. Started home July 4th, stayed with Bro. Kramer over night, saw Bro. Smith in Jewell City, arrived home safely, found it very hot and dry; no show for corn, hay, or anything hardly. I would like to send some money for the *ADVOCATE*, but can't now, I have no crop this year. Would like the paper, but if you can't send it I must do without it. We are determined, by the grace of God, to be faithful to the coming of the Lord. Yours in hope.

Ellsworth, Kansas,

From Bro. M. F. Maddox.

DEAR Brethren, Sisters, and readers of the *ADVOCATE*: May the blessing of the Divine Creator rest upon you all, both now and forever. I stand on that solid rock, Christ, the sure foundation, though the storms do blow and the enemy of our hope rages, yet we must realize that it cannot be torn down. Oh how it makes me rejoice when I read of the rich promises God has given to them that love him and keep his commandments. Let us not be weary in well doing, for in due season we shall reap if we faint not by the wayside. But let us not be as those who turn back unto perdition, but of the company that believe to the saving of our souls, for when Christ comes he will change these vile bodies of ours, and fashion them like his most glorious body, which will be life from the grave at his coming and kingdom. Let us be up and doing what we have to for the Lord while it is called day. There are lots of souls starving for the truth in the name of Christ. Lift the Bible standard higher, and the truth abroad and God will stand by you. Your Brother in the hope of Eternal Life when the Life Giver comes.

White Cloud, Mich.

Missouri Camp Meeting.

THIS meeting will soon be here. One year has almost passed with its many changes, and in a few weeks we will be assembled in another Annual Gathering, and to some perhaps is looked forward to by many with intense interest. Many are the bright and pleasant recollections of these meetings. Those who absent themselves and remain away miss a rare treat indeed. How cheering and profitable it is to meet with brethren and sisters with whom we are acquainted, and form new acquaintances, and talk over the prospects of the cause, the importance of living a godly life, and the near coming of our blessed Lord. At these meetings we hear the best of preaching. The social meetings are good, many receive help that they could not get otherwise. We say to all, Come, Come, and let us enjoy the meeting together. Bring your children and unconverted neighbors and friends, and pray for their conversion.

We expect help from the Gen. Conference. Bro. Nichols of Kansas, Bro. E. G. Blackmon of South Missouri, Bro. R. E. Caviness of Iowa. The Camp will be located in a nice shady grove. Good water. Hay and straw will be furnished upon the ground.

W. C. LONG.

Delegates.

DELEGATES to the Annual Conference should be elected at once. One delegate for every ten members or less, and for each additional ten members an additional delegate.

W. C. LONG.

BRO. A. S. Price, of Danville, Ill., sends \$5 yearly donation to the ADVOCATE, that all the worthy poor may have it. This is a very good way to help the paper and also the poor people who love the paper, and we place \$2 of it to the account of Bro. Baum, whose letter appears in the Letter Department. 'The poor ye have with you always, and whensoever ye will ye may do them good.'

A LATE item on the Mormon question is a petition to confiscate the Mormon church property, as its value goes far beyond the limits of the law for the church property. The case is to be heard next month. This is another heavy blow to the prosperity of the polygamists.

COURTESIES between the officers of American and English war ships in the port of Halifax, point to a more amicable feeling over the fishery dispute.

A LATE meeting between the Emperors of Austria and Prussia, being very friendly, indicates that no war is likely to break out in Europe in the immediate future.

DR. MCGLYNN ON ROME'S AVARICE.—St. Stephen's Home for Orphans and Homeless Children, which was established by the Rev. Dr. McGlynn, is to be changed into a parochial school. It will be remembered that Dr. McGlynn's first offence against his superiors was his stout advocacy of the public school system. According to a financial statement made by Dr. McGlynn, the present debt of St. Stephen's Church is \$127,000. This amount is very much less than it was three years ago. The Doctor's efforts and self-sacrifice in reducing the debt are warmly spoken of by his old parishioners. The Doctor himself does not claim to be a great

financier. He says that the church is losing its hold upon the people because of its avarice, because it makes the chief recommendation of a pastor to be his ability to squeeze money out of the poor. The Doctor says that in the time of the Apostles to be a great 'financier' was not even one of the many qualifications of a good bishop recommended by St. Paul.

The Wisdom of Words.

Too often the 'wisdom of words' explains the gospel away. It is possible to refine a doctrine till the very soul of it is gone; you may draw such nice distinctions that the true meaning is filtered away. Certain divines tell us that they must adapt the truth to the advance of the age, which means that they must murder it and fling its dead body to the dogs. It is asserted that the advanced philosophy of the nineteenth century requires a progressive theology to keep abreast of it; which simply means that a popular lie shall take the place of an offensive truth. Under pretense of winning the cultured intellects of the age, 'the wisdom of words' has gradually landed us in a denial of those first principles for which the martyrs died. Apologies for the gospel, in which the essence of it is conceded to the unbeliever, are worse than infidelity. I hate that defense of the gospel which razes it to the ground to preserve it from destruction.—C. H. SPURGEON.

DELITZSCH'S Hebrew translation of the New Testament continues to be a wonderful missionary agency. It has now found its way to the Jews of Siberia, and has seemingly entered there also on its mission conquering and to conquer, as it has done in the eastern provinces of European Russia, where no less than 30,000 copies of the work have been scattered among the Jewish people. The Jews of Siberia are reading the translation with avidity, and a movement has been inaugurated among them that much resembles that in Kischeneff, in Bessarabia. These Jews are but little acquainted with the Talmud, and for this reason, thought to be more open to gospel influences. The Testaments are sold and are distributed from the city of Tomsk.

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. Lo

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 South-west of Albany, where the camp-meeting was held last year, and is the junction of the C. B. and Quincy; and Wabash, St. Louis, and Pacific Ry. The fourteenth Annual Conference of the Church of God in Missouri will be held in connection with the camp meeting. All are cordially invited.

W. C. LONG. }
N. A. WELLS. } Ex. Com.
J. N. BUNCH. }

Received on Subscription for Advocate
J J Carlock \$1.25, W W Sheffield \$2.
Donation—W W Sheffield \$1, A S Price, \$5.
Indebtedness for publishing, D W Randall \$2,
J W Trunick \$2, Priscilla Trunick \$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, 8 pages, 2 cents.

Sodom: Another Opportunity, by Wm Glenn Moneriff. 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 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 Testimonies 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.

Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff 32 pages,—price 9 cents.

Adve

"Thy

OL. XXII.

THE ADVENT & SABBATH ADVOCATE

1s published

General Conference of

at MARION, LIN

W. C. LONG, Stanbe

JOHN BRANCH, Waylan

A. C. LONG, Maric

TERMS.—Two dollar and a half to new subscribers sent free.

Address 'Advocate,' orders made payable to J

THE ADVOCATE is de of the doctrines of the Signs of the Times observe the Bible Sabbath, together with the God, the Nature of Ma in death, the End of th stored to its original gl future inheritance and the Kingdom of God, future Judgment, the the Prophecies, the Ch Bible subjects.

Strength

STRENGTH for to-day i

As there never will b

For to-morrow will p

With its measure of

Then why forecast the

With much grave an

And wait and watch

That as yet have no

Strength for to-day; v

For earnest souls w

For the willing hands

To the needy friend

Strength for to-day, t

In the battle for rig

And the eyes bedimm

In their search for

Strength for to-day o

For the travelers n

That up, far on the o

Fre long they may

Strength for to-day,

May happily shun

And build from the

On a strong and

Strength for to-day i

To practice forbear

To scatter kind wor

Still trusting in G

Strength for to-day

As there never wi

For to-morrow will

With its measure

No Apostasy, or

THIS is a subje

minds of thousa

which we believe

and absurd. Tho

trine are divided

Ist, those who b

unconditional sal

the doctrine of e

dependent of an

the part of the

class believe in