

Advent and Sabbath Advocate.

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

OL. XXII.

Marion, Iowa, 3rd-day, 4th day of 6th Month, 1887

(Aug. 23, 1887.)

No. 22.

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

Strength for To-day.

STRENGTH for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day
With its measure of joy and sorrow.

Then why forecast the trials of life
With much grave and sad persistence,
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for to-day; what a precious boon
For earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

Strength for to-day, that the weary hearts
In the battle for right may quail not,
And the eyes bedimmed by bitter tears
In their search for light may fail not.

Strength for to-day on the down-hill track
For the travelers nearing the valley,
That up, far on the other side,
Fre long they may safely rally.

Strength for to-day, that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun
On a strong and sure foundation.

Strength for to-day in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day
With its measure of joy and sorrow. —Sel.

No Apostasy, or Once in Grace Always in Grace.

E. G. BLACKMON.

This is a subject which is agitating the minds of thousands of people; and one which we believe to be extremely dangerous and absurd. Those who believe in this doctrine are divided into two classes, as follows: 1st, those who believe in the doctrine of an unconditional salvation; or in other words, the doctrine of election and reprobation independent of any works of good or bad upon the part of the creature. 2nd, the other class believe in works of obedience till re-

generated, after which they claim to be safe and can never fall. Both of these positions are in direct opposition to the plain teaching of God's Word. The second is almost as dangerous as the first, as it has such great tendency to rock men to sleep in their sins, who claim to have been once regenerated. Let a man be fully established in the view that he has been regenerated and can never fall from grace and be lost, and where is he? He is simply upon the stool of do nothing, for there is nothing for him to do that will aid him in the least degree in keeping his election sure, for he thinks it is all ready sure. All the many hundred warnings in the Bible against falling away are not applicable to him, for he thinks that he cannot fall.

Now if we shall find in our investigation that the Bible teaches a conditional salvation, and that a man can fall away and be lost after having been regenerated, then away goes these two theories. The first of these theories is total depravity. It holds forth the idea that man is dispossessed of the power of coming to God; of repenting and believing the gospel, &c. But let us test both of these positions by the Word of God? Now Jesus has commanded us to repent and believe the gospel. See Mark 1: 15. Can we do this? The theory of total depravity says no. Again, says Jesus, except ye repent ye shall all likewise perish, Luke 13: 3. He that believeth and is baptized shall be saved, but he that believeth not shall be damned, Mark 16: 16. But, says the predestinarian theory, You cannot do this; that is in the spiritual sense of the word, as they call it, in the sense of being saved by it. What! Jesus command us to do something for which he said we shall be saved, that we cannot do, and then condemn us for the lack of doing it! Away with such absurdities! God's will to man might be summed up in these words: He is willing that all men might come to him and be saved; but if they are not willing to come and be saved, God's will is that they may be damned.

Let us hear what God has said about this? 'Look unto me and be ye saved all the earth; for I am God, and there is none else, Isa. 45: 22. 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. 55: 7. Again, If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it,' ch. 1: 19, 20. 'Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves and live ye,' Ezek. 18: 31, 32. Please read this whole chapter. Hear the apostle Paul? 'And the times of this ignorance God winked at; but now commandeth all men everywhere to repent,' Acts 17: 30. These texts prove positively: 1st, that God is willing that all may

come to him, or to his terms and be saved. And 2nd, that they have the power of coming to him. And 3rd, that they will be saved by so doing.

But the predestinarian cries out in the face of all this evidence that the sinner cannot come. Their mission to the sinner is to simply be still. Well did Jeremiah prophesy of them saying: 'They say still unto them that despise me,' &c. Jer. 23: 17. 'They say there is a lion in the way,' Prov. 26: 13. 'Let us hear from Jesus again, A young man asked Jesus what good thing he must do to have eternal life, Jesus answered him, If thou wilt enter into life keep the commandments, Matt. 19: 16, 17. See also Luke 10: 25-28, 'And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.' Did Jesus answer these two men correctly? If you say he did then you virtually acknowledge eternal life to be suspended upon conditions. Again we read, 'For not the hearers of the law are just before God, but the doers of the law shall be justified,' Rom. 2: 13. But if the doctrine of total depravity be correct Paul was mistaken, for hearing would amount to as much as doing in the way of justifying.

We believe in the doctrine of election and reprobation, but all together in a different sense to that view of predestinarians. Paul speaks of the potter as having power over the clay, of the same lump to make one vessel unto honor and another unto dishonor. How is this? We will let God's word and promises represent his great crucible or moulds. When we are brought into it, or obey it, we are made vessels of honor. See 2 Tim. 2: 21. We are then elected, or chosen in Christ. If we reject God's crucible or word, we are set aside as reprobates—vessels of dishonor. See Rom. 1: 24, 'Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves.' See verse 28, 'And even as they did not like to retain God in their knowledge God gave them over to a reprobate mind to do those things which are not convenient.' See also 2 Thess. 2: 10-12, which shows that they could have received the love of the truth and been saved by it; but as they would not receive it, God suffered them to believe a delusion, a lie, and be damned. What would you think of a man that would take one half of his children some evening just before supper time, and chain them to trees, and at supper time go out and invite them to come with all the rest of the family? Would you not think that he was either brutish or ready for the asylum? Shall we accuse God of doing this? Did not God send forth his servants to bid them, (the sinners) come to the great feast, or gospel supper? See Luke 14,

and was given January 5, 1846. The mutilated reprint can be found on page 29 of 'Early Writings.' The following has been omitted from it:—

'I saw the state of some who stood on present truth, but disregarded the visions, the way God had chosen to teach in some cases those who erred from Bible truth. I saw that in striking against the visions they did not strike against the worm, the feeble instrument that God spake through, but against the Holy Ghost. I saw it was a small thing to speak against the instrument but it was dangerous to slight the words of God. I saw if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions, they would be left to take their own way, and run in the way of error, and think they were right until they would find it out too late; then in the time of trouble I heard them cry to God in agony, Why didst thou not show us our wrongs that we might have got right and been ready for this time?' Then an angel pointed to them and said, 'My Father taught but you would not be taught—he spoke through visions but you disregarded his voice and he gave you up to your own ways to be filled with your own doings.'

Those who want to believe and teach such contradictions as these, have a perfect right to, but we who will not accept them, have an equal right to condemn any one who attempts to lead others to accept them. We can defend our position at any and all times; we have an abundance of evidence to fall back on, and can fully corroborate any and every statement we make. The evidence I have given in my tract is genuine to the core, and Eld. Smith hasn't even attempted to deny it, and, to use his own language, it shows a very reprehensible course on the part of those who had charge of their publication; and they alone would have to bear the condemnation due to such a course.' To all of which I say, Amen. But what about those who are following in their footsteps, who are aware of these things, and yet persist with a dogged tenacity to defend such a course until they let their blind zeal run away with their better judgment? Yes, Elder, what about these?

THE TABLES TURNED.

His second attempt is to save Mrs. White's first vision, claiming that one Eli Curtis had published it previous to the one issued by Eld. White, with the identical portions omitted, which I claimed was omitted by Eld. White. However true this may be, it is passing strange that Eli Curtis should publish the genuine vision, and Eld. White, the husband of the author of the vision, the false one. That is exactly what Eld. Smith leaves us to infer. He charges, indirectly, that Eld. White added to the vision, while I charged him with taking out certain portions of the visions. Pray tell me which is worse?

To tell the truth, I am really thankful that Eld. Smith has given me the information he does in regard to this Eli Curtis. I have wanted to know more about him for several years. I think it throws some light on the following statement made by Mrs. White in *The Present Truth*, of May, 1850:—

'ELI CURTIS.—It is well known by many of the brethren that Eli Curtis has published many of my visions. He has pursued an inconsistent course for some time past, and his influence on the cause of truth is such at this time, that I feel it my duty to say to the brethren that I have no faith in his course, and that he has published my visions contrary to my wishes, even after I had requested him not to publish them.—E. G. White.'

The above has puzzled me a great many times, and I have often wondered what this

Eli Curtis could have done that such a ban as this should be pronounced upon one who voluntarily published her visions. I could not see what difference it would make to the reader whether he read one of her visions as published by Eli Curtis or by Jas. White. But it is all clear now. *The vision as published by Eli Curtis was not in harmony with the vision as published by Jas. White.* That explains why he has pursued 'such an inconsistent course for some time past,' and why Mrs. White said that she had 'no faith in his course.' They were also being published 'contrary to her wishes.'

All who oppose the visions are doing the same thing now, what Mrs. White evidently was doing then. If it was right for Mrs. White why are we not right? We condemn, and have condemned, the 'inconsistent course' Eld. Smith and others have followed in reference to them, and hence we have 'no faith' in him or the visions.

Think of Elder Smith appealing to Eli Curtis to save his tottering argument, in the light of the above 'revelation'! Try again, Elder, and give us something harder, or acknowledge that you are beaten at your own game.

THE SHUT DOOR—WHAT DOES IT MEAN?

1. The shut-door theory was entertained and believed by the great body of Adventists immediately after the passing of the time in 1844. S. D. Adventists do not deny this.

2. Those who believe this theory held that their work for the world was done, and consequently there could be no salvation for sinners.

Proof: 'We have done our work in warning sinners and in trying to awaken a formal church. God in his providence has SHUT THE DOOR; we can only stir one another up to be patient.'—*Wm. Miller, in Advent Herald, Dec. 11, 1844.*

'But can any impenitent sinners be converted, if the door is shut? Of course they cannot, though changes that men would call conversion may take place.'—*A. Hale, one of editors of the Advent Herald, in 1845.*

'When we came up to that point of time [1844], all our sympathy, burden and prayers for sinners ceased, and the unanimous feeling and testimony was, that our work for the world was finished forever.'—*Jas. White, in The Present Truth, May, 1850.*

3. Light on the sanctuary question was first given in February, 1846, by an article published in the *Day Star*, of Cincinnati, Ohio.

In a letter which I have in my possession from the author of this article (O. R. L. Crozier, Ann Arbor, Mich.), he states that he wrote it 'not so much to prove as to illustrate the shut-door theory.' So this sanctuary article was written to aid and encourage them in their belief in the shut-door theory.

4. This sanctuary article was afterwards confirmed to be correct by a vision given to Mrs. White.

Proof: 'The Lord shew me in vision, more than one year ago, that Brother Crozier had the true light on the cleansing of the sanctuary, etc; and that it was his will that Bro. C. should write out the view which he gave us in the *Day Star Extra*, February 7, 1846. I feel fully authorized by the Lord to recommend that Extra to every saint.' *Mrs. E. G. White, in A Word to the Little Flock, April 21, 1847.*

In a sermon by Eld. Smith in the Battle Creek Tabernacle, delivered a few years ago, he stated that the visions were the means of leading them out of this extreme view of the shut-door theory.

I deny this in toto. The very reverse is true; the visions led them into it.

Proof: 'When she received her first vision, December, 1844, she and all the band in Portland, Maine (where her parents then resided), had given up the midnight cry, and shut door, as being in the past. It was then that the Lord shew her in vision, the error into which she and the band in Portland had fallen. She then related her vision to the band, and about sixty confessed their error, and acknowledged their seventh month experience to be the work of God'—*Jas. White in A Word to the Little Flock, May 30, 1847.*

Mrs. White and all the band in Portland, Me., first believed it; then they gave it up; then a vision was given; the vision called their giving it up an error; it was then related to the band; they confessed their error and took it up again, and then they were deeper in the meshes of this delusive shut-door theory than they ever had been before.

There, dear reader, is the whole shut-door theory in a nut-shell. Let S. D. Adventists deny these facts, if they dare. *They can't do it.* They may squirm, and they may squeal, and they may beat about the bush as much as they please, but cold, hard facts they can never argue away.

(Concluded in next number.)

'Jerusalem Trodden Down.'

In Luke 21 the Savior told his disciples that Jerusalem should be 'trodden under foot of the Gentiles until the times of the Gentiles should be fulfilled.' What are the Gentile powers which have trodden down Jerusalem? They are Rome, and the successive forms of the Mohammedan power, of which the present head is Turkey. Rome conquered, and leveled her even with the dust, and Turkey holds her down now, and tramples her in the mire. Rome destroyed the city and the sanctuary, and plowed the sacred ground as a field. Turkey maintains on the sacred site the Mosque of Omar, and on the Holy hill of Zion, where Solomon built the temple, there now stands a Mohammedan Mosque. These two great powers—Rome and Mohammedanism—are the subjects of prophecy as recorded in the book of Revelation.

Now what is the present position of these two powers, and how do they stand, and what is the prospect of these two great oppressors of God's people, and of Jerusalem? As for Rome as a political power it has ceased to exist. The Pope has been dethroned, and his dominion gone forever. Of Turkey, which is the only power now treading down Jerusalem possesses but little political power, and that little is fast departing from her, so that politically this power is rapidly dying. Its populations are rising against her intolerable burdens, injustice and oppression, and her days are numbered, and soon will be finished.

The two Gentile powers, that have trodden down Jerusalem, one is already extinct, while the other is gasping. The sick man is dying, and when he dies, is dead. What next? May we not expect that Jerusalem shall then be free? Just a little while when Gentile times shall end, then the promise of God shall be fulfilled according to the prophecy: 'The moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.'

God grant that we all may be found looking for his appearing, and all be ready to welcome him with loins girted about with truth, and our lamps burning brightly when he comes.—*J. E. CLARK, in World's Crisis.*

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Aug. 23, 1887.

JACOB BRINKERHOFF, Editor.

'Employments of Heaven.'

THE above is the title of a late sermon of T. DeWitt Talmage, one of the great pulpit orators of the times, and whose sermons are widely published in the leading journals of the day. We read a great many good things in his sermons, and light and knowledge is what the religious and political press should both aim to disseminate. The reader should notice that the publication of sermons and Biblical matter is a feature of the present time, which was not twenty years ago. But with all this dissemination of light and knowledge it does not appear that the evangelization of the masses follow. Indifferentism seems to have settled over people so that they seem satisfied to know that they are tending to eternal ruin, and make no effort to take the other course and secure eternal life. It is much easier to convict people of truth than it was twenty years ago, but it is quite another thing to get them to act upon their conviction, to accept Christ and obedience to God, and be saved. The newspaper press will not generally publish unpopular truth, but some publishers will, they say, to give free thought, and so, much good is done by some people getting divine truth published. But Talmage is a popular preacher, and speaks and writes to please the popular current of theology.

In Talmage's sermon on the Employments of Heaven, of July 31, he discourses to please the people concerning their departed Christian friends, not only that they are enjoying happiness but that they are engaged in the various employments which they delighted in in this life; that they who had delighted in fine arts, in music, in intellectual pursuits, are now continuing the same, in greater perfection and with greater opportunities. As for evidence that this is so he offers nothing, but says that 'there has come no recent intelligence from the heavenly city.' There is a class of people who pretend that there are recent and continued communications from the heavenly city through departed spirits; and if, as Talmage says, the departed dead can continue the employments of the present time, although they have been seen to enter the death state, and remain inert, why may not that other theory be true, that they can also communicate with the living? Talmage says that the physicians are continuing to practice the healing art; and although there is no sickness in heaven, they return to earth to assist in relieving the distress of diseases as formerly. Then if spirits of physicians can thus minister of material things, surely they ought not to object to the claim made by others that they communicate with the living. They who teach such doctrine concerning the departed dead are on the same foundation, and have laid it, that Spiritualists work on and carry on their pretensions. Talmage says Christian John Franklin is exploring yet. 'The coral depths of the ocean are explored without the diving bell.' Historians studying history yet, not merely of one world, but of all worlds. Astronomers still studying astronomy, now of all the planetary systems. Agassiz studying natural history, but now with divine illumination.

But is all this intelligent America to accept

this subtle talk and sophistry just because Talmage says so? Is it the legitimate outcome of our system of education and self-reliance to accept this because Brooklyn's great orator says it is so? The political and scientific teaching of the day is not given in that manner. If you are asked to believe some scientific or political matter some evidence is offered on which it is based; something by which to demonstrate or prove these theories and statements to a greater or less extent. Concerning the future state it is an accepted theorem that the holy Scriptures are the only text book on the subject and contain the only information. But in this sermon under consideration Talmage offers no Scripture authority for his statements and sophistry; not a Scripture text is quoted, except in closing his sermon he partly quotes from Rev. 1: 5, 6, thus: 'Unto him who washed us from our sins in his own blood, and made us kings and priests unto God, to him be glory in the church throughout all ages, world without end,' and here he inserts the words 'in the church,' as though they were in the text, and as though the church was the everlasting state, instead of the preparatory one for the everlasting state, as it is. There are too many people who know too little of Bible language to know when it is correct, or when their religious guides, unwittingly or designedly are imposing their theories upon them.

Now, in this fine sermon of Talmage he has run right against his own theory. He would tell you that the man he is talking about is the immaterial man which does not die; it is the immortal soul which lives on, and enjoys and performs what he has been discoursing of. Now, here he has been talking of an immaterial entity, or non entity, having to do with material things. He talks of explorers, scientists, metaphysicians, artists, all working with material things, just as people do in this life. Can immateriality handle or do anything with material things? What is immateriality but a term to express the absence of something which is real? simply nothing. The physician's healing art consists of material things, and all this talk concerning the benefits of a deceased M. D. would not avail anything for suffering humanity. Spiritualists do pretend to exercise the healing art in the name of some departed person, but investigation shows that all the benefits are of human agency; of spirits yet in the flesh; of medicines applied, of magnetic influence, the surgeon's service, of things demonstrated physiologically. You can't work in any of the professions or sciences without material, literal things, and your own minds are but the operations of your own brains, your own human systems so 'wonderfully and fearfully made,' as is said in holy writ. Let everything be consistent; if you discourse of immateriality don't set it to work and do with material things.

When we say that this doctrine of inherent immortality contravenes the work of Christ and our salvation through him we are told that through Christ is the possibility of this happy departed state. But he who is our salvation and through whom we have the other life, says that it is to be brought about by his coming after his people. John 14: 2, 3; apostles aver the same thing, 1 Thess. 4: 13-17; angels have said the same, Acts 1: 11. And all the testimony is concerning a whole salvation, not that of a disembodied spirit; if any preference or primary importance is given to a soul or body, if there could exist one without the other, the evidence favors the body, very largely. See 1 Cor. 15. The

Lord Jesus Christ shall descend from heaven, and the dead in Christ shall rise, and the living saints shall arise with them to meet their Lord, 1 Thess. 4: 16, 17. To them that look for Christ will he appear the second time unto salvation, Heb. 9: 28; then is the time for salvation and entering into happiness, and it is for the entire person. Salvation has to do with literal and material things; then, at the resurrection and the coming of Christ, this mortal shall put on immortality, and the glorified, 1 Cor. 15. The intermediate state is called sleeping in Jesus.

What do the Scriptures tell us will be the employments of heaven, what will the redeemed be doing to occupy their time? Literal beings want something to do, for this they were created, and this the first man and woman engaged in while in their innocent state. Salvation and redemption place us back there, and located upon the same earth and territory which they labored upon and wrought to dress the garden and keep it. One of the prophets has told us concerning the restoration, and he says: 'They shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat.' Isaiah 65: 21, 22. The new heavens and new earth spoken of in that connection means our future inheritance, the present earth renewed, as also stated in Rev. 21. This refers to manual labor and the enjoyment of physical needs. Concerning the intellectual in the Paradise restored, Revelation informs us of the continual praise of God, and that we, if overcomers, shall inherit all things. Our creation was for the glory and pleasure of God, and in the redeemed state our time will be taken up for his glory, and we may well suppose that our intellectual faculties will be most fully developed. In our present mortal state as soon as infancy passes we are reaching out after knowledge, only to be cut down by death with the fact upon us that what we have learned is small in comparison with what there is yet to be known.

Sound in the Statutes of God.

JULIA LAMB.

'Let my heart be sound in thy statutes that I be not ashamed,' Ps. 119: 80.

This prayer of David, the sweet singer of Israel, shows that he felt the importance of being settled and grounded in the truth in order to be successful. And in whatever business we engage we can never make it succeed unless we have confidence in its merits; so in matters of religion, and especially in keeping the Sabbath. There is so much opposition from those that profess the religion of Christ, that we have to meet argument after argument, that honest Sabbath keepers get discouraged when they ought to remember how David was persecuted, with the many that fearlessly uphold God's down-trodden Sabbath, which so long has been despised and called Jewish by way of reproach, and people even declaring they want nothing Jewish for them, forgetting that Jesus was a Jew, and that he said, 'Salvation is of the Jews;' and when a people were brought to the front the attention of the world was called to them by the angel in pointing to them saying, 'Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.' The commandments of God and the faith, or teaching, of Jesus is what constitutes us a peculiar people; would that it could be add-

ed, zealous of good works, way of righteousness. And to my understanding the seventh day is still to be abolished, as 'the for man,' as long as the it binding.

Before I embraced the Baptist church means of grace; but there was a query in should take the place and set apart, declares himself un- yet to learn how Sun- We have a God of ju- and it was man's first god, that same dispo- and for worldly hon- great truths in the given to man; and are called, give up having observed it ers that it was still- taire, Hume, and T- so called, and a h- mind? but does good men? Was the Bible inspired that contradict wh- pages, and search purpose of makin- but to controvert in their opinion, the most severe conceive of to de- when they exult extinction, the some mind, as c- live by faith,' a- doing penance a- word of God sta- would be more- turn to Job 38th

Now we have 2: 2, 3, 'And on his work which on the seventh he had made. day and sanct had rested fro- ated and mad- ten command- prominent pa- sacred institu- bered, as it co- Creator of h- there are wh- who lightly they profess goes well, wi- of the sanc- keep a day- never placed- that their h- utes, and fo- such need t- the heading

How is it As for me honor to b- these heav- of old, I be- verity and- ments are- ever and a- He sent re- command- reverend

From y- the Saba- Denver

ed. zealous of good works. We read that the way of righteousness shall be made plain. And to my understanding the keeping of the seventh day is still binding, and has never been abolished, as 'the Sabbath was made for man,' as long as there is a man so long is it binding.

Before I embraced the Sabbath I belonged to the Baptist church, and enjoyed the means of grace; but still as I read my Bible there was a query in my mind, Why Sunday should take the place of the day God sanctified and set apart as a rest day? when he declares himself unchangeable. But I have yet to learn how Sunday became a holy day. We have a God of justice as well as of mercy, and it was man's first sin to aspire to be a god, that same disposition is still manifested, and for worldly honor men often deny the great truths in the only inspired word ever given to man; and many smart men, as they are called, give up keeping the Sabbath after having observed it for years and taught others that it was still binding. Were not Voltaire, Hume, and Thomas Payne, smart men, so called, and a host of others I have in mind? but does it follow that these were good men? Was there ever a book beside the Bible inspired? and how many there are that contradict what is written on its sacred pages, and search the Scriptures not for the purpose of making them wise unto salvation, but to controvert its teachings, and putting in their opinion, and still that book has stood the most severe test that sinful man could conceive of to destroy it from the earth; and when they exulted in the thought of its utter extinction, the truth would flash through some mind, as of a Luther, 'The just shall live by faith,' and we never learned of his doing penance after that. We read that the word of God standeth sure. But when man would be more wise than his Maker, let him turn to Job 38th and read.

Now we have these words recorded in Gen. 2: 2, 3, 'And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made.' And when he rehearsed the ten commandments he made the Sabbath a prominent part, referring directly to that sacred institution as the one to be remembered, as it contained the name of God, the Creator of heaven and earth. How many there are who when in company with those who lightly esteem the Sabbath, although they profess great love for the truth when all goes well, will, like Peter, deny all knowledge of the sanctity of the great rest day, and keep a day on which God's blessing was never placed. We often think it is because that their hearts are not sound in God's statutes, and for that reason they are ashamed,—such need to pray like David, as we read in the heading of this article.

How is it with you, my brother, my sister? As for me I have always considered it an honor to be loyal to the God that created these heavens and this earth. And with one of old, I believe, 'The works of his hands are verity and judgment. All his commandments are sure. They stand fast forever and ever and are done in truth and righteousness. He sent redemption unto his people; he has commanded his covenant forever holy; and reverend is his name.' Amen.

From your sister in Christ, hoping to enjoy the Sabbath in the new earth.
Denver, Mo.

Sunday, 'The Mark of the Beast.'

The 'beast' spoken of in Rev. 13, has long been known to represent the Church of Rome, but what the 'mark of the beast,' verses 16 and 17, is to be, has only recently been discovered. The worship of the 'beast' and his 'image' and the reception of his 'mark' must be something that involves the greatest offense that can be committed against God, for it calls forth the fearful denunciation that those who receive that mark 'shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.' Rev. 14: 9, 10. It, therefore, becomes of vital importance to every Christian to find out what this 'mark' is, that when the time of the marking shall come he may refuse to receive it. It is to be enforced by the 'two-horned beast,' which is like a 'lamb,' and will therefore come with every appearance of innocency.

The first 'beast' is described in Dan. 7, as the 'little horn,' and we are told he shall 'think to change times and laws.' v. 25. In 2 Thess. 2, he is described as the 'man of sin' who 'exalted himself above all that is called God.' It is no presumption for man to change man-made laws and times; it must be, therefore, God's law that the 'little horn'—the Pope—shall 'think to change,' and by so doing shall set himself 'above all that is called God.' To set himself above God he must make a law of God, and demand obedience to his law, and thereby the violation of God's law. This law cannot be a new one for he is to 'change' a law of God, and, besides, making a new law would only be to make himself equal with God.

But in presuming to 'change a law of God he sets himself above God. And this is the very work that Daniel said he should think to do.

The changing of God's law by the 'beast' is necessarily the token of its power, the badge of office; is it not then the 'mark' of the beast? And is not knowingly to obey this changed law acknowledging the beast's power and receiving his mark? It cannot be otherwise.

The fearful curse, then, is thus pronounced on those who obey the changed law. Failing to keep God's law is a sin of neglect, but obeying the changed law is mocking God to his face.

Current events tend to show that a great confederation of the Protestant churches is about to take place, with the object of enforcing Sunday-observance. This confederation looks as harmless as a 'lamb,' but on what authority can it require the observance of the first day (Sunday)? None, but that of the beast—the Church of Rome. God requires us to keep the seventh day. Exod. 20: 10. And this law—which has been called the 'Royal law'—alone informs us that God is the Creator of all things, thus having the right to claim implicit obedience. But, Rome setting itself above God, has chosen to 'change' this law. It is the boast of Rome that there is no Scripture for this change, but that it has made the change by its own power. In its 'Doctrinal Catechism' we read, 'Had she not such power. . . she (Rome) could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.' Many similar statements may be found in standard Catholic works. They claim it as a token or 'mark' of the authority of their church, and a proof of its power. Sunday-keeping, refer-

ring to labor, is essentially a mark 'in their right hand.' Rev. 13: 16.

When prophecy affirms that a certain power shall change the law of God, and in due time that very power arises, does the work foretold, and then openly proclaims that it has done so, what need have we of further evidence? 'But,' says one, 'I thought that Christ changed the Sabbath.' A great many think so, and it is natural that they should, for they have been so taught, but, according to the prophecy, the only change ever to be made in the law of God was to be made by the 'little horn' of Dan. 7, the 'man of sin' of 2. Thess. 2, and the only change that has been made in it is the change of the Sabbath, and that by Rome. Jesus says, 'Think not that I am come to destroy the law, or the prophets. . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.' He also proclaims himself 'Lord even of the Sabbath day,' not of Sunday. And after his death we find his followers 'rested the sabbath-day (not Sunday), according to the commandment.'

Those who keep Sunday in the knowledge of these facts, are doing worse than keeping no day at all, for they are thereby deliberately mocking God. Some who have long been taught to regard Sunday with reverence will, perhaps, start back with little less than feelings of horror at this conclusion. But let them remember the terrible curse pronounced against those who receive the 'mark of the beast.'—Tract of T. W. Richardson.

Almost Up!

'ALMOST up—almost up!' was the cry of the wounded sergeant, as they laid him down on the battle field, and watched tenderly his dying struggles.

'Where did they hit you, Sergeant?'

'Almost up.'

'No! Sergeant; but where did the ball strike you?'

'Almost up,' was the reply.

'But, Sergeant, you did not understand—where are you wounded?'

Turning back the cloak which had been thrown over the wound, he showed the upper arm and shoulder, mashed and mangled with a shell. Looking at his wound, he said, 'That is what did it. I was hugging the standard to my blouse, and making for the top. I was almost up, when that ugly shell knocked me over. If they had let me alone a little longer—two minutes longer—I should have planted the colors on the top—almost up, almost up!'

The fight and the flag held all his thoughts. And while his ear was growing heavy in death, with a flushed face and look of ineffable regret, he was repeating, 'Almost up, almost up!'

'Almost up!' Christian, what is your ambition? Does the battle and the flag fill your thoughts? Oh! when Jesus leads his army forward, and his promises are yours, and victory is sure, can you be forgetful of the conflict, and too much occupied in making money and enjoying the pleasures of the world to take up your cross and follow Jesus in saving souls and redeeming a lost world?

'Almost up!' Let this be your cry in life, and joyful shout even in death. And when from the battlements of heaven you shall watch the battle, and swell the anthem of victory, as the last stronghold of Satan is captured, the earth renewed shall echo back the angels' song, 'Glory to God in the highest, on earth peace, good will to men.'

The Two Lives.

W. L. GRANT.

I DREAMED before Jehovah's glorious throne
I bowed in humble suppliant prayer alone.
O God I cried, how long shall sorrow reign
Upon this sin-cursed earth, and bitterest pain,
And doubt and withered hope be all our lot?
Hast thou thy tender kindnesses forgot?
Shall we forever languish in despair?
Wilt thou not hear, O Lord, our earnest prayer?
True we have wandered from thy paths of truth,
But wilt thou not, O Lord, renew our youth
As thou hast done the eagle's, that we may
Still live and walk a while in thy just way?
Remember in thy mercy and forgive
The weakness and the sin in which we live.
Thou great Jehovah, hasten on the day
When Jesus shall his righteous sceptre sway
O'er all the earth, and peace and justice reign
O'er mountain, valley, forest, sea and plain.
How long e'er tottering Babylon shall fall
And tumble into dust her tower and wall—
When we shall hear her Bacchanalian song
Give way to songs of praise—O Lord, how long?

The words were hushed, and while in silence
bowed
Feeling the thoughts I could not speak aloud,
A hand was laid upon me, and a voice
Said unto me, Lift up thy head, rejoice
For earth's salvation tarrieth not; behold
Beyond the darksome earth the gates of gold.

And I beheld and lo! before my sight
Arose a mountain crowned with misty light,
With darkness thick and black encircled round,
From brow to base with chains of darkness bound.
Upon the mountain's rocky side there stood
But for a moment a vast multitude,
Then started slowly on the downward way,
Which when once started fast and faster they
Plunged madly downward in their race to death,
For naught but ruin spending all their breath.
Jostling each other in their mad career,
And seeing nothing in their way to fear,
They fall at last upon the lowest ledge,
Tottering and tumbling on the very edge,
Tumbling full headlong down the mountain side
Into the jaws of death which opened wide,
Are ever ready to receive their prey.

Some who were more intent upon their way
Paid heed to words of warning and of love,
And 'gainst the maddened multitude they strove
To where the angel showed a narrow path,
Straight from that steep declivity of death,
Through him who said, I am the Truth, the Light,
And I the Way from this eternal night.

The vision changed and thro' the misty light
Above the mountain top, shining full bright,
I could discern turret, pinnacle and spire,
Rising high up aglow with living fire.
The mountain melted from the sight and lo!
Where late was all corruption, sin and woe,
There stood the New Jerusalem of God,
Of Christ and his loved followers the abode,
Bathed in the glorious light of heaven's ray,
Knowing no night but never-ending day.
The bounteous stream of life flowed crystal clear
Adown the golden street where none might fear,
For God was unto all a light and joy,
And naught was there to injure or destroy.
Once our first parents from life's tree were driven,
But there the fruit to all was freely given.
Upon the throne I saw in regal state
The King of kings, the Greatest of the great;
The thorn-crowned Christ seated on heaven's
throne—
He who once walked earth's rugged paths alone:
And bowed before him with their harps and song,
Them who had borne earth's cares and trials long,
And conquered death through him who was slain
That they eternal life and joy might gain.
They tuned their harps to him with heavenly
love,
And sang their songs all other songs above:
Hossanah to the Lord of heaven and earth,
Who thro' his mighty power has given me birth
Into the kingdom of his first-born Son,
And to the Lamb, the ever-blessed one.

And to the distant chime of heavenly bells,
Charming the ear with their melodious swells,
Once more my eyes were opened to the day:
I rose, o'er the rough track to take my way,
But strengthened by the vision for the road
That leads through trial to that blessed abode.
Kemptville, Ontario.

The Low Standard of Piety.

THERE are, at the present day, not a few signs of a religious condition similar to that which Malachi exposed and rebuked. The distinction between the righteous and the wicked is obscured, and the lines of discrimination are rather becoming fainter than more distinct. This we write in no critical or cynical spirit; but with a profound conviction of a danger which threatens, and a duty which demands attention. Satan's master device is to put upon a level the righteous and the wicked, and make it appear a matter of indifference whether men serve God or the Devil.

1. One sign of this obliteration of vital distinctions is seen in the prevailing depreciation of sound doctrine. Men are trying to mix truth and error as though there were no essential and inherent difference or division between them. A false liberalism tells us that 'it matters nothing what a man's convictions or opinions are, provided he be only sincere.' Plausible as such a theory may be, such liberality is simply laxity. It overturns the foundations of truth and even of morals, for to represent that it is of no consequence what a man's opinions are, is to bring truth and falsehood upon a level. Truth is in order to goodness, and all history shows an inseparable link between faith and practice, truth and duty; to depreciate the importance of discovering and embracing the truth, is to undermine the true basis of morals. On such grounds we might justify the thefts of the Spartans, who believed that secret theft was no crime, as David Hume thought of secret adultery.

The liberty of thought, on which Protestantism prides itself, may degenerate into free thinking, which discards all limits of reason or even reverence. The revolutionists of France, confounding license with liberty, destroyed everything and built up nothing; they brought to ruin the fabric of civil government and denied God and immortality, crowning a shameless woman as the goddess of Reason, and making the very name of liberty a stench in the nostrils of the good. What they did in respect of civil liberty, modern liberalism is trying to do within the church of God—persuade us that if our life and practice be good, our belief is immaterial. The fallacy lies in the assumption that a man's life can ever be independent of his faith. On the contrary, our Savior's rule is, 'By their fruits ye shall know them;' the great touchstone of truth is its tendency to promote holiness; and there is no real beauty in the life that is not the crystallization of a beautiful faith.

The word of God connects by a vital tie doctrine and duty, charging us to 'hold fast the form of sound words,' and warning us that 'there is a way which seemeth right to a man, but the end thereof are the ways of death.' The Hindu thinks it right to cast her child into the Ganges and lay her own body on her husband's funeral pile; does that justify her infanticide and suicide? Simon Magus thought it right to buy and sell the miraculous gifts of God; yet his condemnation is written in the very name, Simon, which he has thus given to the crime of bartering in ecclesiastical preferment. Saul of Tarsus verily thought he ought to do many things contrary to the name of Jesus of Nazareth, yet he deemed himself chief of sinners because he persecuted the Church of God. This comfortable and soothing slave of persuasion that a man's opinions are indifferent, destroys all aspiration to learn what

is truth, and all responsibility for careless embrace of error. And it is no marvel if those who hold such pernicious and absurd views find themselves like ships at sea—drifting before every wind, without rudder, chart or compass.

One of the boldest marks of this modern indifference is found in the open proposals of widely differing religious bodies not only to co-operate, but to combine, and in the daring proposition of such as Matthew Arnold, that we should give up even the personality of God. 'The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying: Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon and trod down the thistle.' To day the proposition of Amaziah to Jehoash is repeated: 'Come, let us look one another in the face!' The proposition comes from infidelity to Christianity in the guise of liberalism and miscalled charity, and the subtle purpose is to concede equality in dignity and perpetuity and strength between false and true doctrine. And even while men make such infamous proposals of fellowship between truth and falsehood—the fragrant, immortal cedar and the thorny thistle—the wild beast is treading down the thistle, while the cedar of a thousand years proudly defies the enemy of God.

2. Another melancholy sign of the obliteration or obscuration of these grand distinctions is found in the practical association of the righteous and the wicked.

God ordained eternal separation between those that serve and those that serve him not, as one method and means of expressing and impressing this grand distinction. From the beginning his command has been: 'Come out from among them and be ye separate.' Abram was called out from an idolatrous nation and a semi idolatrous ancestry, as an historic symbol of separation from the world and consecration to God.

In many ways Satan plots to prevent this moral separation, and even Christians often unwittingly conspire with him to evade it. For example, hundreds of believers in Christ occupy the position of secret discipleship. While their faith and hope and love really centre in the Word of God as the rule of duty, and the sacrifice and blood of Christ as the ground of salvation, they remain nominally among the adherents of Mammon, like the seven thousand among Israel who had not bowed to Baal, yet whose secret adherence to Jehovah left the great Elijah to feel himself alone in his loyalty to God. These unacknowledged disciples actually help to give color to the pretence that worldly men exemplify all the virtues of Christian disciples. However entire their dependence on Christ and Divine grace—and however prayerful and devout their daily life—they stand among the world and are so classed by others; and as the ring of a few pieces of genuine metal, found among counterfeit coin, helps to give the rest currency, they are constantly justifying the impression that the Church is no better than the world. The greater their success in practising Christian virtues outside of the Church of God, the more disastrous their success in misleading others into false and self-righteous hopes in confusing worldly morality with genuine piety. Let every secret disciple understand, then, that the absence of an open acknowledgment of Christ and the truth, makes him the unintentional ally of infidelity and immorality in the abolition of the grand lines of distinction 'between him that serveth God and him that serveth him not.' For this

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reason confession with the mouth is coupled with belief in the heart so closely as to appear almost equally emphatic and important as a term of salvation! The Christian addresses every other man as Jehu did Jehonadab: 'Is thine heart right, as my heart is with thy heart? If it be, give me thine hand.'—A. T. PIERSON, D. D. in the Watchman.

'No More Curse.'

'And there shall be no more curse.'—Rev. 22: 3. WHEN man sinned, God cursed the very ground for his sake. He declared that henceforth it should bring forth thorns and thistles, that it should not yield its increase, and that by the sweat of man's face should he eat bread (Gen. 3: 17-19). Before this curse the garden of Eden brought forth spontaneously all manner of plants, vegetables and fruits that were beautiful to the eye, sweet to the taste and nutritious to the body. It was nothing to till the soil; for there were no noxious weeds to check the growth of the good seed, and the earth yielded her increase.

Had it not been for the curse would not the tendency of our world have been to grow better and better perpetually? Cultivation improves the soil and all of its products. All our varieties of apples are said to have sprung from a very bitter crab. Our potato, so wholesome and nutritious, is but an improvement of a poisonous bulb. By careful breeding what a vast improvement has been made in the quality of our domestic animals. The tendency of man himself is to improve evermore. But alas! the effects of the curse have more than kept apace with all these good tendencies. A vast portion of the earth is uninhabitable desert; and another large portion is hidden under perpetual snows. In the more fertile districts rank and pernicious weeds and thistles are continually extending their sway, contending with the farmer for sovereignty of the soil; and as men have improved the quality of their grains and edible plants their culture is often attended with new and refined difficulties. New and injurious insects, whose germs seem to have been lying dormant in the earth, suddenly come to life by some foul condition of nature, and swarm upon the surface of the earth, baffling man's skill, or dividing with him the fruits of his labor. Man still eats the fruit of the soil with sorrow, as God said he should. And man himself, while he has improved in intellectual and material strength, has not improved morally and spiritually in the same proportion. The land is filled with violence, outrage and strife, deception and oppression. And above all death reigns: for death entered into the world by sin. The very atmosphere we breathe comes to us laden with malaria, disease and death. The mighty earth itself seems struggling with the effects of the curse: and ever and anon it groans, and trembles, and quakes, and vomits up lava and fire. These symptoms are premonitory of still more violent agitations: for the curse that is at work in its bosom will never cease until it has overwhelmed the whole in one awful spasm of destruction.

But saith the holy prophet, 'There shall be no more curse.' That means here on the earth—where there has been a curse: for though the earth is to be destroyed by fire as it was once destroyed by water (2 Peter 3: 6, 7), yet it is not to be annihilated in one case more than in the other. Burning does not annihilate: it merely changes and separates the particles of matter and causes them to assume a new form. All the materials will re-

main out of which God will reconstruct 'a new heavens and a new earth.' He says, 'Behold, I make all things new.' Speaking of what was seen in prophetic vision, John says, 'I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.'—as in the revised version—'the sea is no more; it has passed away with the old earth. The heaven referred to is the atmospheric heaven—nothing else. The atmospheric heaven that now surrounds our globe is combustible; and we read in 2 Peter, 3rd chapter, that it is to be on fire and 'pass away with a great noise.' It has no reference to the starry heavens. With the new earth we are to have a new atmosphere,—pure, peaceful, life-sustaining.

'No chilling winds, nor poisonous breath
Can reach that healthful shore.'

The earth itself will be purified; for 'instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree' (Isa. 55: 13), and 'the desert shall rejoice and blossom as the rose' (Isa. 35: 1). By altering the diurnal revolution of the earth, perpetual spring would smile on every portion of the planet. Then 'the earth shall yield her increase; and men shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat.' 'They shall not labor in vain nor bring forth for trouble.' They shall not hurt or destroy' in all God's 'holy mountain.' 'The inhabitant shall not say, I am sick; for then even the bodies of God's children shall be restored to an immortal state. Then shall that beautiful prophecy of Jeremiah be realized to the full: 'They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord.' Then too shall that prophecy of Habakkuk be fulfilled: 'The earth shall be filled with the knowledge of the glory of God, as the waters cover the sea.' The removal of the curse will be co-extensive with the curse itself: and wherever the curse has gone, in 'the restitution of all things' it shall be wiped away. Whatever has been blighted, except unrepentant hearts, shall be restored.—*Sel.*

LETTER DEPARTMENT.

From Sister L. B. Chamberlin.

DEAR BRO. BRINKERHOFF, and brethren and sisters of the ADVOCATE: It is some time since I have written to our much loved paper. It is encouraging to read the kind letters from the dear ones of the household of faith so full of instruction; and as I like to read theirs so well I thought perhaps they would like a few words from me. Some speak of trials; yes, we all have trials; we are to be a tried people, and our Master will not give us a trial that we are not able to bear, but will chasten us for our good, and we 'know that all things work together for good to them that love God,' to those who are the called according to his purpose. We have many and great blessings to be thankful for.

We have been cheered by a visit from our aged Bro. R. V. Lyon, who stayed over three nights with us. On Sabbath he immersed our youngest daughter, Edith, into the all saving name of Jesus Christ, for the remission of sins. This makes three of our daughters that he has immersed, with myself and husband. We have two sons who have not yet obeyed the gospel. I earnestly desire that they may yet come within the fold, and that we may all walk worthy of our calling, that we may all walk worthy of our calling, that we receive an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Bro. Lyon remained with us over first day and gave two discourses in the

Christian chapel. We had a good visit with him at our own home. It does us good to see one of like faith now and then in our pilgrimage. With love to all the brethren and sisters scattered abroad, I remain your sister in the faith and hope of a soon coming King and kingdom.

North Windham, Conn.

From Sister Sarah E. Bledsoe.

DEAR FRIENDS OF THE ADVOCATE: As I love to read the letters from the many friends I thought some one might like to hear from me. I am all alone in keeping the Sabbath here, and am trying to live up to God's law the best I can. I have been keeping the Sabbath now for eight years, but I have not had an opportunity of uniting with the church of God, or of being baptised. I have longed for the time when I could be baptised. I never have heard but two discourses by ministers of the church of God, one the winter of 1879 and the other in the spring of 1882. I have not had the pleasure of hearing the word of God spoken very much. I wrote a letter to Bro. J. H. Nichols to come here last winter and preach for us but he did not come. I would like some of the brethren to come here and preach. I have the dear ADVOCATE and that is all I have to console myself with besides my Bible. I am trying to raise my children to keep God's law, but my husband does not keep it. There is not a Sabbath keeper in the county that I know of, some laugh at me and others try to argue the question. Some say it is all right, but they do not keep it. I give the papers to my neighbors to read, they seem interested in them. Some kind friend sends it to me, I do not know who. I am very thankful to them for their kindness, for we are in very poor circumstances. I would like to pay for it myself, but cannot get the money. Sickness has hindered me; my husband works by the day and don't make much. I hope I can do better soon.

I ask you all to pray for me, that I may be found faithful when our Lord and Savior comes; from your sister in hope of eternal life.

White Cloud, Kansas.

From Bro. A. Walker.

DEAR Brothers and Sisters scattered abroad: I thought I would try to-day to write a letter to the ADVOCATE, to let you all know that I am still on the Lord's side, praise his holy name! and I tell you that it makes me feel good to be there. Now, brethren, some people call us Jews because we keep the seventh day instead of the first for God's holy Sabbath, and I do thank them for it, for our Savior was born a Jew, and he died a Jew, and was resurrected a Jew, and I have been engrafted into his body, that old limb that was cut off to make room for the graft, was cut close off up to the body, and the sap (blood) flows right from the body into the grafted limb, and makes it grow vigorous and strong; and when we are thus, brethren, don't you think we are pretty near Jews? I do. The old branch when cut off dies, but the new branch that is fed on the blood of Christ, grows stronger each day, though it gets knocked and banged. God has a healing ointment that if rightly applied will heal up all of the wounds nicely, praise his holy name! we receive these bruises to try our faith in Christ, and if we bear them patiently and are faithful unto the end, we are sure to receive the crown.

Pray for me that I may be faithful.
Burnips Corners, Mich.

THE ADVENT & SABBATH ADVOCATE

The article in another column, 'Sunday the Mark of the Beast,' is very good, as showing the authority of Sunday observance, and that its observance places its observers on the side of worshipers of Rome instead of the worshipers of God. It is not the only mark of the beast, as is shown by Bro. Long in his work on the two-horned beast, but it is a very prominent one.

The most appalling railroad disaster of the age occurred Aug. 10th, near Chatsworth, Ill., on the Peoria and Western Road. An excursion train of 17 cars went through a bridge about 10 feet high, totally wrecking the entire train. 156 persons were killed, and nearly twice as many were more or less injured, some fatally. This small bridge had caught fire from the trackmen having set fire to some grass and weeds, which caught to the dry wooden structure. Pickpockets and thieves, who generally accompany excursions, were known to have robbed the dead and wounded. Inhumanity is most barbarously manifested at such a time. A heavy responsibility rests somewhere to cause such a terrible accident.

The drouth in the West and Central States of the Union has seriously interfered with the crop prospects, besides its many other disadvantages. The forepart of August and the month of July were extremely hot. The immediate vicinity of Marion has been very fortunate in having rain and showers to support the vegetation.

The resolution of Prince Ferdinand to accept the Bulgarian throne on his own responsibility is generally looked upon as evidence of rashness or of weakness in permitting his ambition to overcome his better judgment. It may well be that the temptation of a crown dangling before his eyes was too much for him, and yet the sudden reversion of his previous attitude with regard to the matter suggests the possibility that he may have, or think he has, reasons for believing that he will not be molested in the exercise of his new found authority. Suppose, for instance, that he had made up his mind to yield to the apparent necessities of the situation, and play into the hands of Russia. If he has been able to convince the Czar that such is his intention, and can prevent the Turks or Bulgarians from seeing through it for a time, he will, no doubt, be allowed to settle down quietly in the long empty throne. To outward appearance he has not a single friend among the great Powers, but politics is one of those games in which, as in love and war, all tricks are considered fair, and it is, therefore, quite possible that there may be a smile behind the frown on the faces of some of the rulers of Europe. Or it may be that Ferdinand thinks that both Russia and Turkey will be deterred from interference by the knowledge that any attack on Bulgaria would probably result in serious complications and possibly in a disastrous war. In any case the die is cast, for weal or woe; another Caesar has crossed another Rubicon, and the fate of the Balkan Peninsula, if not of Europe itself, hangs trembling in the balance. The almost unanimous opinion of Europe seems to be that Ferdinand's reign will be short. Perhaps that is an indication that it will be the reverse, for it is generally the unexpected that happens.—Witness.

Quarterly Meeting near Grant City, Mo.

BRO. BRINKERHOFF: I send you a report of our quarterly meeting at the grove west of Grant City, Mo. Arrived late on the evening of the 5th, found the grove lighted up nicely, with a fair congregation. Bro. Moore soon was on the ground to assist; was glad indeed to see him and have his help, which he so cheerfully gave in all the exercises. On Sabbath we had a good congregation; Bro. Moore preached, and after preaching we had a good social meeting, in which most of the brethren took a lively interest. Preaching in the afternoon and at night; had no Sabbath School exercises until first day. Preaching at eleven; after preaching gave twenty minutes for arranging the table for the Sabbath School scholars to eat dinner, as this was their time for enjoyment, and the table was soon spread with all the good things of temporal life that heart could wish for. The teachers then got their classes together by the arrangement of their superintendent, Bro. Merkling; they marched to the table, which we should judge was forty or fifty feet long, which was soon well surrounded by young folks and children, and we know they enjoyed themselves by the sweet smiles on their faces. Thanks were returned by Bro. Moore; a basket dinner also was enjoyed by the older people; they all seemed to be at home and enjoyed themselves well.

It made us think of the time our Lord caused the multitude to sit upon the grass while he fed them with five loaves and a few fishes, or the time when he will serve the table in the new earth. But dinner being ended, as the superintendent had said to them we will first feed on temporal bread, after that we will try and feed upon spiritual bread, or bread of life, so they were called around the stand and with songs and music from the organ, as good we think as could be, and speeches to the little ones, led by Bro. Moore and followed by others, they were entertained for some time, even those of other denominations seemed to be full of zeal and love to God, repeating the Lord's prayer in concert with the little ones on their knees, and repeating the ten commandments. I must say all was well done and all, so far as we heard, were like Peter on the mount, thought it was good to be there.

Preaching again at night. I think we all felt that we had been fed with spiritual food from heaven, and it will be long remembered by both old and young. These are some of the blessings of this life, but when we think of that bright world to come, how many of us will be there? is the thought that should most interest us, because that is eternal, and Jesus himself will be there.

R. E. CAVINESS.

APPOINTMENTS

Missouri Camp Meeting.

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

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- The Sabbath Defended*, by A F Dugger. 14 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.
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