

Advent and Sabbath Advocate.

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

VOL. XXII.

Marion, Iowa, 3rd-day, 11th day of 6th Month, 1887

(Aug. 30, 1887.)

No. 23.

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
after 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.

The Masrer's Call.

LUCY E. BLACKMON.

BROTHER, will you work for Jesus?
Will you bear the cross for him?
Hear him calling, he now needs you,
Will you now his work begin?

O my brother, cease your slumber,
Rise and struggle for the crown;
Work for Jesus, bear with troubles,
Warn the sinners all around.

Faithful sisters, too, are needed
In our Savior's harvest field;
Hear him calling, will you heed him?
Will you longer dare sit still?

Rise and tell the wicked sinner
Of our Savior's dying love;
Tell him Jesus will forgive him,
And redeem his dying soul.

Children too may work for Jesus,
Christ our Captain wants you all;
Enter now into his vineyard,
Do not think you are too small;

Every worker for the Master,
Shall receive a great reward;
Then go forward, do your labor,
Do it in the fear of God.

Neosho, Mo.

The Office Work of the Holy Spirit.

SERMON BY A. C. LONG.

Text: 'The sword of the spirit which is the
word of God,' Eph. 6: 17.

PREEMINENTLY important is this theme to
every child of God. It is taught upon near-
ly every page of the Holy Scriptures; yes,
every word of the Bible has been written
out by it. The Bible is but the sword which
the Spirit wields with an omnipotent hand
for the accomplishment of his purposes. We
are told that the Spirit proceeds from the
Father, Jno. 15: 26; and while his works are
invisible to man, yet he himself with the mode
of his operations is alike invisible and mys-
terious. In some mysterious way the Holy
Spirit subdued the desire in the heart of the
heathen to possess the land of the Hebrews,
when the latter went up from their country
to worship in Jerusalem three times in the

year. Alike mysterious in his operations
did he compel two unwilling kine to draw a
cart on which stood the ark of God from the
land of the Philistines up into the land of
Canaan. The wild and untamed nature of
the colt upon which our Savior rode trium-
phantly into Jerusalem was subdued into
gentleness by this same spirit. At another
time it mysteriously caught away Phillip
after he baptised the eunuch so that he saw
him no more. It appeared in the form of a
dove at Christ's baptism, and of forked
tongues on the day of Pentecost.

To the office work of this mysterious agent
we now invite your attention. Our only
source of information on this theme is from
the words dictated by this Spirit and revealed
unto us in the holy scriptures. Various and
diversified have been the operations of the
Holy Spirit in past ages; but our inquiry re-
lates to the present: Does God at the pres-
ent give his Holy Spirit to all believers? or
has he withdrawn it from his people and the
world? There are two extremes on this sub-
ject. One is that the Holy Spirit having
written out the scriptures for our guidance,
and having thus accomplished its work, it has
withdrawn from the world, leaving us alone
to develop a character by the Word. The
other is that the Spirit is our guide independ-
ent of the Word. Both these extremes are
wrong and should be avoided. My text
says 'The word of God is the sword of the
spirit,' Eph. 6: 17. A sword is unable to
do any execution by itself. It needs a power
to wield it. So the Holy Spirit wields his
sword, the word of God to accomplish his
purpose.

1. We shall now prove that the Holy Spirit
is promised to all believers. 'This spake he
of the Spirit which they that believe on him
should receive,' Jno. 7: 39. 'And ye shall
ceive the gift of the Holy Ghost, for the
promise is unto you, and to your children and
to all that are afar off, even as many as the
Lord our God shall call,' Acts 2: 38, 39. This
promise of the holy spirit certainly includes
all believers. Again, 'We are his witnesses
of these things; and so is also the Holy Ghost,
whom God hath given to them that obey
him,' Acts 5: 32. Again, to be filled with the
Spirit was a qualification for office. 'Where-
fore, brethren, look ye out among you seven
men of honest report, full of the Holy Ghost
and wisdom, whom we may appoint over
this business,' Acts 6: 3. 'While Peter spake
these words the Holy Ghost fell on them
which heard the word,' 10: 44. This Spirit is
not only to visit the believers at different
times, but it is to dwell with them. 'Know
ye not that ye are the temple of God, and
ye not that ye are the temple of God, and
that the spirit of God dwelleth in you?' 1 Cor.
3: 16; also, 6: 19. These scriptures teach that
the Holy Spirit is not only promised to all
believers but that it is to continually dwell
with them.

2. We are to pray for this Spirit. 'If ye
then, being evil, know how to give good
gifts unto your children, how much more
shall your heavenly Father give the Holy
Spirit to them that ask him?' Luke 11: 13.
Having asked for, and received the Spirit

we should be careful not to grieve it away
by a wrong course of life. 'Grieve not the
Holy Spirit of God, whereby ye are sealed
unto the day of redemption,' Eph. 4: 30. Da-
vid, having grieved the Holy Spirit by com-
mitting a terrible sin, prays 'Cast me not
away from thy presence, and take not thy
Holy Spirit from me,' Ps. 51: 11.

3. This Spirit is to quicken and strength-
en the believers. 'It is the Spirit that quick-
eneth,' Jno. 6: 63. 'You hath he quickened,
who were dead in trespasses and in sin, Eph.
2: 1. 'If the spirit of him that raised up Je-
sus from the dead dwell in you, he that
raised up Christ from the dead shall also
quicken your mortal bodies by his Spirit that
dwelleth in you,' Rom. 8: 11.

4. It is to comfort the believers. 'And I
will pray the Father, and he shall give you
another comforter, that he may abide with
you forever, even the spirit of truth,
whom the world cannot receive,' Jno 14: 16.
'Then had the churches rest, . . . and they
walked in the fear of God and in the comfort
of the Holy Ghost,' Acts 9: 31. 'And when
the Comforter is come, he will reprove the
world of sin, and of righteousness, and of
judgment,' John 16: 8. This Comforter and
Reprover is needed in every age of the world
where sin reigns. This Holy Spirit constant-
ly reproved the antediluvians for their wick-
edness until they were given over to hard-
ness of heart and reprobacy of mind, when
God said, 'My Spirit shall not always strive
with man,' Gen. 6: 3. It was also a reprover
to Israel, 'Ye stiffnecked and uncircum-
cised in heart and ears, ye do always resist
the Holy Ghost, as your fathers did so do ye,'
Acts 7: 57. 'Grieve not the Holy Spirit' is
the command of Paul.

5. Another office work of the Holy Spirit
is to sanctify the believer in connection with
the Word. To sanctify is to set apart to God's
service. 'That I should be the minister of
Jesus Christ to the Gentiles, ministering the
gospel of God, that the offering up of the
Gentiles might be acceptable, being sancti-
fied by the Holy Ghost,' Rom. 15: 16. Again,
'God hath from the beginning chosen you to
salvation through sanctification of the Spirit
and belief of the truth,' 2 Thess. 2: 13. Again,
Peter teaches the same. 'Elect [chosen,] ac-
cording to the foreknowledge of God the
Father, through sanctification of the Spirit
unto obedience and sprinkling of the blood
of Jesus Christ,' 1 Pet. 1: 2. These passages
clearly teach that both the Holy Spirit and
the truth are used as means for our sanctifi-
cation. True, our Savior prayed that the dis-
ciples might be sanctified through the truth,
but if truth itself is sufficient, what is the
need of the prayer? The prayer was need-
ed or it would not have been offered. He
substantially asked for the assistance of the
Holy Spirit to sanctify the disciples through
the truth.

6. The Holy Spirit is also a pledge or fore-
taste of the future inheritance. This is taught
in the following passage: 'After ye believed
ye were sealed with that Holy Spirit of prom-
ise, which is the earnest of our inheritance
until the redemption of the purchased pos-

session,' Eph. 1: 13, 14. We learn from this passage that believers are sealed with the Holy Spirit. I understand by this that God marks them as his. Printers, bankers, and governments have their seals by which they mark their goods. So likewise God is represented as marking his children. That the word seal has this meaning will be readily seen from Rom. 4: 11, where the sign of circumcision is called a seal of righteousness. We further learn from this passage that the Holy Spirit is the 'earnest of our inheritance.' The original word translated earnest is pledge, pay down, earnest or caution money deposited in case of purchase, foretaste. So God gives the believers the Holy Spirit as a pledge, pay down, or foretaste of their future inheritance. This is some of the reward that we receive in this life.

7. This Spirit produces the fruit of 'love, joy, peace, longsuffering, gentleness, goodness, meekness,' &c. Gal. 5: 22. Now as all fruit is produced from trees so the fruit of the Spirit is produced by the Spirit. And the apostle further tells us that 'the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us,' Rom. 5: 6. And we are informed that we are now under the ministration of the Spirit, 2 Cor. 3: 7; and that we have received the Spirit of adoption whereby we cry, Abba, Father, Rom. 8: 9, 15; Gal. 4: 5, 6.

8. We have now shown in this article that the Holy Spirit is given to all believers to quicken, strengthen, comfort, sanctify, and seal his people for salvation, and also that we are admonished not to grieve or resist the Holy Spirit by which the love of God is imparted to us. God is the grand center of the universe, and like some immense central telegraph office, for instance like Chicago, with lines running north, east, south, west, everywhere webbing the air with its lines, joining every city, town, and hamlet, in communication with the central office, by which the operator can feel the throbbing of the electric pulse from every town and hamlet in the country. So God, the Great Central Operator of the universe, has a telegraph communication by means of his Spirit to every heart of his adopted children, by means of which he can feel the throbbing pulse of every heart and can quickly send the needed help. And while we have this blessed connection with the great fountain of all good, we are assured by the great Central Operator that his grace will be sufficient for us in every trial; that he cares for us, and will not allow us to be tempted above what we are able to bear, and that all things work together for good to them that love God, and that he will give grace and glory, and that no good thing will be withheld from them that walk uprightly.

Dear brethren and sisters, as this line of communication with the great Central Operator of the universe is liable at any time to be interrupted and broken by sins of omission and commission, let us with prayer and watchfulness keep open this line of communication that we may daily receive fresh supplies of his divine grace and love to help us in every time of need. The provisions are bountiful, the line of communication safe and rapid, and our salvation secure unless we purposely and deliberately cut this line of communication and thus deprive ourselves of these rich provisions of salvation.

The possibility, indeed, that Adam might become dust again, that is, that he might die, is made clear from this, that he was taken from the earth; but it does not therefore follow that before this time the necessity of dy-

ing must have been imposed upon him. . . . When through his guilt man lost the tree of life, he thereby fell into death. That is just the way the text presents it, as the normal destiny of man, that he should eat of the tree of life, and not of the tree of death.—(Lange's Comm., Gen., p. 239.)

Some Facts Concerning S. D. Adventists.

C DE VOS.

(Concluded.)

THE OPEN DOOR—WHAT DOES IT MEAN?

From the passing of the time in 1844 up to the time of the publication of this article on the subject of the sanctuary, there was but little, if any, talk about an open door among Adventists. The belief in a shut door rendered it unnecessary to even think of such a thing, but after that time it became quite frequently used by its defenders, not, however, conveying the idea that sinners could be saved which was believed by those who had renounced the shut-door theory, but that simply the door into the most holy place of the sanctuary in heaven had been opened, without in the least affecting the shut-door of the holy place, which they claimed was closed at the expiration of the 2300 days. This article really assisted them in the position they had taken that the door was shut, for it afforded them some evidence to prove it. Their efforts to proselyte were confined wholly to 'the household of faith,' that is, those who were Adventists and had taken part in the movement of 1844. *No evidence can be produced of a single convert to their ranks from 'the wicked world which God had rejected,' previous to 1850.* S. D. Adventists are forced to admit this fact themselves. They were not laboring for that kind of converts, for it was contrary to their belief and practice to be thus engaged. In fact, the third angel's message of that day was quite different from the third angel's message of to-day.

Proof: 'The work of the second angel was to show to the advent host that Babylon had fallen. And as a large portion of them did not learn this fact, until the power of the midnight cry waked them up, just in time for them to make their escape from the churches, before the tenth day came on, it follows that the second angel brought us to the seventh month, 1844. The third angel's message was, and still is, a warning to [the sinner? no] the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of during the second angel's cry,—JAS. WHITE, in *A word to the Little Flock, in 1847*,

The italics in above are mine, and the capitalization Eld. White's.

Those who believed in an open door in contradistinction from a shut-door, proclaimed the gospel to both sinner and saint. A shut-door believer was simply confined to the saint, and had no sympathy or mercy for the sinner. His 'open door' was simply the change of Christ's mediation from the holy to the most holy place in the heavenly sanctuary. His 'shut-door' was the door in the holy place which was closed when Christ went into the most holy place in October, in 1844. Christ's mediation for all the world ceased, and only they who knew of this change, and whose names were borne into the most holy (Advent believers,) could get access to him. All others applied to him as they had previously done, but to no avail, for the door was shut. If the reader will but bear these facts in mind he will have learned a great deal on this subject.

THEIR FIRST CONVERT.

The first convert to the ranks of S. D. Adventists, outside of 'the household of faith,' and who had not participated in the 1844 move, was in 1850, as near as can be ascertained. Eld. Butler describes this wonderful occurrence as follows, in the *Review and Herald*, of April 7, 1885:—

'They were quite surprised at first that one who had been an unbeliever should manifest an interest in the advent doctrine.'

And why were they surprised? Let us see if we can find out.

Is it any wonder that they should be surprised when 'The Open and Shut Door' vision had taught them that 'those who professed a change of heart had only wrapped about them a religious garb which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people, but if their hearts could be seen they would appear as black as ever. My accompanying angel bade me look for the traveling angel of soul for sinners as used to be. I looked but could not see it, for the time for their salvation is past?'

Is it any wonder that they should be surprised when they had read in the *Present Truth*, of December, 1849, that 'many will point us to one who is said to be converted, for positive proof that the door is not shut, thus yielding the word of God for the feelings of an individual?'

Is it any wonder that they should be surprised when Joseph Bates had told them in 'a word to the Little Flock,' in 1847, that 'I believe the work [the visions] is of God, and is given to comfort and strengthen his "scattered," "torn" and "pealed people" since the closing up of our work for the world in October, 1844?'

No, it is no wonder at all that they were surprised. The only wonder about it is that they ever accepted him at all. And it is a significant fact that soon after the conversion of this person to their ranks, the changes in the visions indicated in my tract were made. This event evidently opened their eyes, and a gradual change began to take place in their teachings from that time on, until this extreme view was lost sight of. Instead of renouncing the visions which led them into this delusive shut-door theory, as they ought to have done, they clung to them, patched them up, and in course of time tried to make it appear that they never taught what they once did. And that explains why all these expressions were not taken out, about which Eld. Smith makes so much ado. It would not do under the circumstances, for that would have created too much talk, and might have resulted in their repudiation. A more ingenious course had to be adopted, one that would save both the visions and its followers: and right well they have succeeded too, so that it wasn't such a very stupid undertaking after all.

A strong expression was retained in 'The Open and Shut Door' vision, but a stronger one was omitted, by which the one retained lost a great deal of its force. And in order not to arouse too much suspicion among its readers, they took the precaution to explain what this doubtful passage teaches, both by a supplement and a half-page foot-note. Then, to cap the climax, Eld. Smith goes through a long harangue and tries very hard to confirm all this by making it appear that it was the revivalists for whom there was no salvation! He does it in a very ingenious process of reasoning which is as fallacious and erroneous as it is long. How a man of his ability

can resort to such a my comprehension. a drowning man catch

Mistakes will happen. I have n ing the expression 'm haste to copy what W it, I wrote or for of. utes time to consult do elsewhere, not h While it would have have said 'of' for 'o ion is admissible, for

1. They are of Smith calls them One ignorant of the ally ask, 'What do they indicate an ellipsis?' 'An ellipsis in a word, of word tences in a paragra

2. Under the h in Websters Unab * * * ellipsis; . Hence it is proper or ellipsis.

3. An ellipsis

works, but is only

ure of syntax, by v

omitted; as, 'the

the heroic virtu

ster.

It is a trifling

not weaken my a

one-tenth part as

the sentence, 'the

past.' I think I

grammarians in a

explanation, as it

mar. Common s

better than this

The stubborn

have made no

that was made.

correct to use s

that it must be

for their not ur

were required,

regard to inser

the question.

in her first visi

on page 17, in

these marks ar

my curiosity t

has never yet

unable thus fa

give it in full,

To talk of 'c

a matter as

language fail

What do you

I haven't g

'too old to lea

and learn,' is

few things ev

to uphold th

(with perhap

ever advocat

tion of the p

the reader h

to profit by

No, Elder,

is against my

a theory tha

as the vision

easier to de

liable to get

invent argu

takes care o

can resort to such an argument is beyond my comprehension. It is a clear case of a drowning man catching at a straw.

MARKS OF ELLIPSIS.

Mistakes will happen to the best of us. It appears that I have made a slight error in using the expression 'marks or ellipsis.' In my haste to copy what Wilson said in regard to it, I wrote *or for of*. I only had a few minutes time to consult his book, which I had to do elsewhere, not having a copy of my own. While it would have been better perhaps, to have said 'of' for 'or,' still I think the expression is admissible, for the following reasons:—

1. They are often called 'marks.' Eld. Smith calls them marks *four times* himself. One ignorant of their meaning, would naturally ask, 'What do these marks mean?' 'Why, they indicate an ellipsis.' 'But what is an ellipsis?' 'An ellipsis is an omission of letters in a word, of words in a sentence, or of sentences in a paragraph.'

2. Under the heading of 'Arbitrary Signs,' in Webster's Unabridged, they are given thus: * * * ellipsis; . . . ellipsis;—ellipsis. Hence it is proper to call them either marks or ellipsis.

3. An *ellipsis* may take place without any *marks*, but is only used in this way as a 'figure of syntax, by which one or more words are omitted; as, 'the heroic virtues I admire, for, the heroic virtues *which* I admire.'—Webster.

It is a trifling matter, however, and it does not weaken my argument one iota. It is not one-tenth part as bad as his explanation of the sentence, 'the time for their salvation is past.' I think I can safely affirm that not one grammarian in a thousand will endorse his explanation, as it violates all the laws of grammar. Common sense alone would teach a man better than this.

The stubborn fact still remains that they have made no *marks* to show the *ellipsis* that was made. Eld. Smith admits that it is *correct* to use such marks. It follows then, that it must be *wrong* not to use them. As for their not understanding 'that such marks were required, or because of carelessness in regard to inserting them,' is simply begging the question. They *did* understand them, for in her first vision as published by Jas. White, on page 17, in 'A Word to the Little Flock,' these marks are used. (By the way, Elder, my curiosity to know what was there left out has never yet been satisfied, as I have been unable thus far to find out. Does Eli Curtis give it in full, or does he use the marks too?) To talk of 'carelessness' in so important a matter as a 'divine revelation,' is—well, language fails me to express my feelings. What do you think, reader?

I haven't got to that point yet where I am 'too old to learn,' and hope I never shall. 'Live and learn,' is my motto, and I have learned a few things even from Eld. Smith's latest effort to uphold the most deceptive system of error (with perhaps but one exception) that was ever advocated by any Christian denomination of the present day. What I have learned the reader hereof is already aware, and I mean to profit by it.

No, Elder, I can't take your word for it. It is against my principles to accept and defend a theory that has so little evidence to back it, as the visions have. It is so much nicer and easier to defend the truth; you are not so liable to get all mixed up; you don't have to invent arguments either, for the truth always takes care of itself, and the more it is rubbed

the brighter it shines. As for believing Sister White's word in regard to what she intended to teach' (What! did *she* do the teaching? I thought you claimed all the while that it was God that spoke through her), I beg to be excused.

We who oppose the visions will always labor more or less under a great many disadvantages which we are unable to control. S. D. Adventists have free access to all their members, and they generally state the points we claim very briefly, *without our own full proof for the same*, and then state their side of the story in long and labored articles. We cannot get access to *all* their members, and hence only a very few ever fully know our position. The great majority of their members are ignorant of our defense, and hear only one side. This is not fair, but we are not to blame. The circulation of about two hundred copies of my tract among a membership of over twenty thousand, has caused Elder Smith to write about four pages of editorials, in order to quiet the spirit of investigation that had evidently been created by it. My tract would make about two pages of the *Review*, yet the majority, I might say nearly all, of their readers are as ignorant of what I claimed and proved, much less know who wrote it (so they couldn't write and send for it, I suppose), as 'theman in the moon,' if there is such a person. What a stir it would make if all S. D. Adventists could investigate this question, as free men and women!

In conclusion, allow me to say that I have no personal ill-will against Eld. Smith. I regard him as an able writer on some subjects, the Sabbath question, for instance, but on the visions I believe he is on the wrong side, and although I am not half his equal in learning and ability, yet I think I am able to 'hold my own,' in this controversy. It was mainly through his instrumentality, together with that of Eld. W. C. Gage, that led me to investigate it, and the facts that I have already presented, and many more which I have in reserve, are the result of this investigation. All the fault I have to find with him now is, that he is a good deal like Job, of old, for when he tries to justify himself, his own mouth condemns him. See Job. 9: 20.

Battle Creek, Mich.

Bible Study Necessary.

ONE of the most intelligent of public writers and speakers has recently declared in a widely read address that the 'ignorance of the average 'church member' as to the teaching and spirit of the Holy Scriptures is something amazing. And we are quite positive that such a statement is only too true; whatever may be the excuse or reason offered in explanation. But we fancy there will at first be a general dissent as to the truth of such a declaration; and only by a critical test of the Bible knowledge possessed by the professed disciple of the Lord, will the prevailing ignorance be revealed. And if any reader is skeptical as to the statement made, let him ascertain by experiment if there be not a large majority of those nearest him who are deficient in knowledge of many of the commonest truths of the Scriptures. If he should be himself questioned as to the reason why he believes and does certain things, one of the first things to surprise him would be his own lack of knowledge of truth as recorded in the living oracles.

The tendency of the times is to be content with a merely superficial study of the Bible.

Men take their spirit food second-hand, largely accepting as the truth and as sufficient, whatever a favorite preacher or writer may utter, without trying their words and doctrine by the word of God. Men of business, who 'must read the papers to know what the world is doing,' seldom find an hour for communing with God in his holy Book; women who must read the gossip and the stories, with one or two library novels each week, have little time or appetite for the wisdom that cometh from above, from a soul-wrapt interest in the teachings of the Word of Life. So with those younger; the youth and the maiden have access to literature of every grade, which fill the mind and time to the almost total exclusion of the Bible.

Will God be content to accept this neglect of what he has provided for our spiritual life? Nay, verily; the judgment will awaken a multitude to the sad truth of a starved soul and an empty life, because of the abominable husks upon which they fed while pretending to eat at the Master's table. Only a love for the law of God, and a familiarity with the doctrine and the language of the Great Teacher and his apostles can prepare men and women for usefulness in God's service. Let a knowledge of divine truth grow with years, and that which maketh wise unto salvation be first in the hearts of all who claim to be God's people.—*New England Evangelist*.

A Living Bible.

IN the home of a young man who was an infidel a young lady resided, who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding school, and was absent some time. While there she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish, and charitable. The lips that used to be always uttering cross and bitter things, now spoke nothing but sweet, gentle, loving words.

Her infidel cousin George was greatly surprised at this. He watched her closely for some time, till he was thoroughly satisfied that it was a real change that had taken place in his young cousin. Then he asked her what had caused this great change. She told him it was the grace of God which had made her a Christian and had changed her heart.

He said to himself, 'I don't believe that God has anything to do with it, though she thinks he has. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so.' Then he formed a set of good resolutions. He tried to control his tongue and his temper, and keep a strict watch over himself. He was all the time doing and saying what he did not wish to say. And as he failed time after time, he would turn and study his good cousin's example. He would read this living Bible, and say to himself, 'How does it happen that she, who has not as much knowledge or as much strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be as she says, the help of God. I will seek that help.' He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, helped him, and he became a Christian. Dear friend, for whom does your life speak—is it for Christ? Are you a 'living Bible?' *Y. M. Christian Magazine*.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Aug. 30, 1887.

JACOB BRINKERHOFF, Editor.

Delivering up the Kingdom.

WE have been asked to give our view of that phase of the kingdom subject expressed in 1 Cor. 15: 24-28, which speaks of delivering up the kingdom; who delivers up the kingdom, and to whom is it delivered? we are requested to give the common reading of the text with the names supplied for which the pronouns stand. Before doing this it is well to consider the context, and also some of the principal ideas connected with the establishment of the kingdom. The Scriptures teach that Christ is the Restorer of the rebellious kingdom of God. The kingdom was established at the foundation of the world with Adam, who lost it for himself and his posterity. The Son of God redeems man and obtains the government and dominion that was Adam's, and at his second advent he comes to take possession. At his first advent he paid the purchase price. At his second advent occurs the resurrection from death, without which his people could not inherit or receive the kingdom. The resurrection was the prominent thing discoursed of in 1 Cor. 15. Paul preached concerning the kingdom of God with his other preaching, and instructed the disciples on that subject. See Acts 19: 8.

After discoursing about the resurrection in 1 Cor. 15, he speaks of the kingdom of God as the next thing following in order, in vs. 24-28, and then speaks of the importance of the resurrection again. The resurrection is brought about by the second coming of Christ, particularly shown in 1 Thess. 4: 13-17. His coming and kingdom are connected events, see 2 Tim. 4: 1. Then, after this introduction, we may notice 1 Cor. 15: 24-28. 'Then—after the resurrection, and after he establishes his kingdom and his reign, for he must reign until he puts down all his enemies, and the last one is death, which must be destroyed.—'Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father, when Christ shall have put down all rule and all authority and power; for Christ must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death. For God hath put all things under Christ's feet. But when God saith, All things are put under Christ, it is manifest that God is excepted, who did put all things under Christ. And when all things shall be subdued unto the Son, then shall the Son also himself be subject unto the Father who did put all things under the Son, that God may be all in all.'

The Father putting all things under the Son, v. 28, is further stated by Christ in John 5: 22, 'The Father hath committed all judgment unto the Son,' and in the restitution age, or 'times of restitution,' the Son exercises that power and overrules all enemies, puts down all evil, and at the end of the restitution age he gives the kingdom back to the Father, pure and glorious as at the beginning, and himself reigns over it forever, but 'subject unto the Father,' as Adam was and designed to forever remain. The 'times of restitution,' of Acts 3: 19-21, restores the kingdom and 'all things which God hath spoken by the mouth of all his holy prophets.' But some people go beyond what is written and say that all mankind will be restored and saved. But the plan of salvation takes

in only those who accept the plan and offered mercy. The restitution and the kingdom will be all glorious. We long to be there! Let our hopes be bright and our faith strong, with sure connection with the Author of faith.

Peace in Obedience.

'GREAT peace have they that love thy law.' Ps. 119: 165.

But according to some people who have loved the law of God, and become weary of its observance, the keeping of the law was only a bondage, and a burden, and so they have sought peace in disobedience. So long as sin is transgression of the law, so long will there be no peace to its violators, for 'there is no peace to the wicked, saith God.' Again, while the law of God is 'a law of liberty,' so the keeping of it brings peace, for its observers have no fear of bonds. Well might David say, 'I will walk at liberty, for I seek thy precepts.' They who seek the precepts of God are in the way of the surest peace, for the peace of God exceeds all else.

If people who observe the Sabbath of the Lord our God, in connection with the other precepts of the decalogue, load themselves and their faith with such dogmas as to find themselves in bondage, they do wrong to attribute it to the keeping of God's law. Let them examine themselves and their every position, to see the basis on which they stand, before ruthlessly throwing away their whole profession. If Christ be not the center and the foundation of our faith, we have a poor standing. If we receive articles of faith which were not of the faith once delivered to the saints, it is not of that which tends to our eternal salvation, nor to that which will give us peace, no matter how pleasing it may be to us to accept it. And if we have taken up with theories which 'we, as a people,' believe, simply because 'the body' believe it or because the preachers preach it, although we cannot understand it, it may prove a bondage to us. And when ministers accept these theories and learn them, although they cannot prove them from the Bible, and learn them only in their schools of theology, then may they sometime complain of bondage, and long for freedom, which might be found by seeking for that which only is truth, for the truth shall make us free.

One lately having renounced the keeping of the Sabbath, cites some others who tell him that they have felt in bondage in their present standing and doctrine. One says that every point of their faith is covered by a vision, which is to him a source of trial. Now there is the weight of the burden and the trial; that which causes a feeling of reproach resting upon the people who are thus covered. Although Elders Canright and Oviatt have given up the Sabbath and their advent doctrine because of this bondage and their doctrine being thus covered, it does not affect the truthfulness of the Sabbath, nor its divine standing, because they have renounced it. They have reproach'd the cause of truth, but they who love the law and know how firmly stands the Sabbath of Jehovah, may still have great peace in believing, and may rest just as strongly in the love of God, who gave us his Sabbath, and his Son to save us on account of his law having been broken. They are examples of erroneous doctrines being attached to God's truth, leading astray, for these errors not being well founded lead people to renounce the truth they hold, to get rid of the error of years standing. Although these men, and others, may have been devoid of peace, it is not because of the

lack of Sabbath truthfulness but because of the burdensome doctrines connected with it. Although their sanctuary theory is one entire error, and they have wrongly applied the third angel's message of Rev. 14, it does not follow that the Sabbath must go too, because these are given up, or because the visions which have covered them, are a false covering. Let us have truth for truth's sake, and also for its great outcome; and as there is great peace for those who love the law of God, so let us seek that peace by diligent obedience, and through the love of Christ our Savior.

Scripture Meaning.

THE use of language is to express ideas, and the simpler it is done the more easily are our ideas understood. Hence, in writing or speaking we should choose such language as will best convey our ideas to the understanding of our readers or hearers. And taking the language of an author to obtain an understanding of what he says, we suppose the language used was intended to convey his ideas by the meaning of the words used. So it is in understanding the Scriptures; both the scripture language and scripture subjects. Words of mysterious meaning are not used, neither are we to suppose that to understand the Bible we must go to the theological teachers to get a theological meaning of the plainest terms to express plain facts or self-evident truths. The prophetic and parabolic scriptures are known to be such, and there the symbols have their meaning brought out so that the figures are understood. But the idea of theological meaning of words to express plain truths is foreign to the purpose of God; also that the common people cannot understand the Scriptures. Our Savior came to the poor of the world, and declares that whosoever believes on him shall be saved. The revelation of God's will to man was to call men to him and be saved, that they might believe on the name of Christ, who died for our pardon, and rose from the dead that we might have life. The minister of the gospel should strive to induce men to come to Christ; and in expounding the Scriptures not mystify, but to make plain, that, as the scriptures declare, the wayfaring man, though a fool, may not err therein.

Were the people allowed to understand the language of scripture according to its definitions, like they do of words in other books, there would not now be the confusion of sects there is, nor the holding of doctrines of mysteries. Life and death ought to be well understood matters, for they are that which comes under our daily observation. Being opposites, death naturally means cessation of life—the time when life ceases,—and everything to which it is applied is devoid of all the faculties which characterized it before and distinguished it as alive. Some would-be-wise-teachers have 'darkened counsel' with their words of wisdom in interpreting plain words, endeavoring to 'accommodate' the Scriptures to their preconceived theories. Lexicons and commentaries ought to be always a help to the Bible student, and such they are generally. But when, besides giving the correct and real meaning of the words in Scripture, they then add what they call the meaning of the words in a 'scriptural sense,' they tend to confuse the Bible student; and unless the Bible student will discard their so called scriptural sense, and take the other alone they are no help.

Greenfield's Polymicrion Lexicon to the New Testament, is specially given to this kind of defining, and in order to carry out

the popular view of the misery of the lost, after directly according to its says that its scriptural ing eternal state of wery,' and refers to Rom 'Wherefore, as by one the world, and death passed upon all men, How absurd to offer su it in the text and see It also goes against th resurrection, for we suppose resurrection. If death nal state of wretched can it ever be char the case in the resurr extract from J. H. F Gift expresses this

'Where, we ask, di pher get the peculiar which he puts upon these and other similar question? How does "struction" of the "wstruction, but only n which is promised to ual life, but simply that the "death," not actual death, b unchanging etern and misery?" The Greeks, in the tim the Scriptures wer any such sense as to these Greek wo he then, for putting his Biblical Greek er, unless it be the raries and preced of philosophy, wh They all have e meanings into the cord with their transferred them their reading.'

The same Lex tural meaning misery. That t in us which thin us immortal.' F Greek word zo students to refer as opposed to de then he gives sense,' a happy though its Chri ent from its li Then these sa word thanatos, fine it misery, is very differer of non-existen very ones who reader would H. Pettingell Gift, of 360 p tution office, per copy.

These refer made on Scri ture words a legitimate de en in other This helps to in knowledge to hold forth ple cannot with such te shine. The word of lif contradictio

the popular view of the eternal and conscious misery of the lost, after defining death correctly according to its ordinary sense, he says that its scriptural sense is 'an unchanging eternal state of wretchedness and misery,' and refers to Rom. 5: 12, as an example. 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' How absurd to offer such explanations! Put it in the text and see how foolish it appears. It also goes against the doctrine of the resurrection, for we suppose he believes in the resurrection. If death is an unchanging eternal state of wretchedness and misery, how can it ever be changed, as is necessarily the case in the resurrection? The following extract from *J. H. Pettingell's Unspeakable Gift* expresses this matter very properly.

'Where, we ask, did our Biblical lexicographer get the peculiar "Scriptural Sense," which he puts upon the pivotal words, in these and other similar texts, bearing on this question? How does he know that the "destruction" of the wicked does not mean destruction, but only misery, and that the "life," which is promised to the righteous, is not actual life, but simply "eternal happiness;" or that the "death," that is the fruit of sin, is not actual death, but on the contrary, is "an unchanging eternal state of wretchedness and misery?" The classical writings of the Greeks, in the time of our Lord, and when the Scriptures were written, do not justify any such sense as the lexicographer puts into these Greek words. What authority has he then, for putting this sense into them in his Biblical Greek Lexicon? None whatever, unless it be the authority of his cotemporaries and predecessors, of the same school of philosophy, whose lead he has followed. They all have evidently, first read these meanings into these words, to make them accord with their own philosophy, and then transferred them to their lexicons to justify their reading.'

The same Lexicon tells us that the scriptural meaning of destruction is perdition, misery. That the meaning of soul is 'that in us which thinks, feels, wills, and renders us immortal.' Robinson's Lexicon gives the Greek word *zoe*, which is known by Greek students to refer to the future life, first, 'life, as opposed to death and non-existence,' and then he gives it what he calls a 'Christian sense,' 'a happy life, welfare, happiness,' as though its Christian sense were any different from its literal and classical meaning. Then these same lexicographers take the word *thanatos*, which means death and define it misery, in its scriptural sense, which is very different from its classical meaning of non-existence. Are not these men the very ones who say, 'There is no death?' The reader would do well to obtain a copy of *J. H. Pettingell's* work on the *Unspeakable Gift*, of 360 pages, now offered at the Restitution office, Plymouth, Ind., at 30 cents per copy.

These references show confusion has been made on Scripture subjects, by giving scripture words a different meaning from their legitimate definition, different from that given in other books, or in common language. This helps to sustain error; it debars growth in knowledge; tends to infidelity, and helps to hold forth the idea that the common people cannot understand the Bible. Away with such teaching and let the truth of God shine. Then may sinners be attracted to the word of life, and cease to say it is full of contradictions.

Two Christian Rabbis.

RABBI RABINOWITZ.

REV. Dr. Saphir has forwarded to us another letter from Rabbi Rabinowitz, dated Kishineff, May 17, in which he says: The Lord's cause is daily increasing. Every Saturday many very earnest and very respectable Jews come to our place of worship to listen to the Gospel of Christ. Who would have predicted the time when Russian Jews would push each other for the sake of obtaining New Testaments from the hands of one of their own brethren who is preaching the gospel publicly? Who would have thought that night after night Jews would steal into a house in order to listen to the gospel of the Lord Jesus, with a view of obtaining through it life eternal? But 'with God all things are possible.'

During the Passover season one Jew sent ten roubles to be distributed among the poor of the congregation of the 'children of the New Covenant,' with the following remark: 'Formerly, even when I earned thousands, I was unable to give any charity out of it; but since I received the New Testament from Mr. Rabinowitz, although I earn only hundreds, I can do it very easily, and it is with my whole heart that I give ten roubles for the sake of the Lord Jesus, who taught us to do good to all men. I trust that in the future he will enable me to assist my believing brethren according to my hearts' desire.' As far as I am aware, adds Mr. Rabinowitz, this is the first time that a Talmudical Jew has rendered assistance to his brethren who are believers in the Lord Christ.

Mr. Rabinowitz is very anxious that a new place of worship should be built as soon as possible. The present one (for which he pays £50 a year) is too small to hold the large number of those who come to listen to the gospel and to join the community. He is greatly in need also of Judeo-Polish and Russian New Testaments.

RABBI LICHTENSTEIN'S WORK.

Dr. C. A. Schonberger, missionary of the British Society for the Propagation of the gospel among the Jews, recently went to visit Rabbi Lichtenstein at Tapio-Szele. The visit at first appeared rather untimely, for the Rabbi's son, a young medical doctor, was on the brink of death, but this dark cloud of affliction only serv'd the more clearly to show that the Rabbi is indeed taught by the Spirit of Christ.

In conversing, Rabbi Lichtenstein said that his aim in writing the pamphlets, thousands of which Mr. Schonberger himself distributed among Jews, was to make the name of Jesus known and loved among them, and to impress them with his gospel as the Divine source of regeneration for Israel, as well as for the Gentiles. He spoke also of the trials he had to pass through because of his stand for the truth, telling how on one occasion he was visited by three Rabbis, who left nothing undone to make him recant, and how many of them, seeing their efforts were futile, asked privately for a New Testament, that he might see for himself what it was that could convince this old Rabbi of the truth of Christianity and make him so boldly confess Christ as the Messiah and Savior.

Mr. Schonberger was permitted to see the dying son, who said it had been his cherished hope to become the stay of his parents, especially after the publication of the pamphlets which so roused Jewish hatred against his father. He described how he himself, when practising at Pesth, was greatly troubled about these at first, and said it was not

till he received his father's answer to a letter on the subject that his doubts were dispelled, and he was fully convinced that his father followed, not men, but a higher power, in raising his voice for Christ. Then Mr. Schonberger spoke to the dying young man of the love of the Savior, and his power to save, and left him greatly comforted. Two days after he died.

Mr. Schonberger, previous to his present appointment, had worked at Prague, where his labor was greatly blessed. Last year seventy-four Jews were admitted by baptism into the Christian Church in Vienna, and twelve of these were the direct fruit of the labors of Messrs. Schonberger and Weiss, his co-worker. The firstfruit of Mr. Schonberger's labors in connection with the British Society was Mr. Venetianer, one of the honored pastors in Trieste, and for eloquence a very prince of preachers, who reviewed the Rabbi Lichtenstein's pamphlet, 'My Testimony.'

'Without Strength.'

AN exceedingly interesting incident took place in a certain seaport not long ago. A number of people had gathered on one of the wharves to witness something, or to enjoy the breeze from the water; and during the time one of the number accidentally fell over the wharf into the water beneath. Of course in a moment the people were in a great excitement, some crying for help, and others seeming fixed to the spot while they with horror beheld the struggles of the drowning man, but no one dared to jump in to rescue him. Among the number stood a strong, able-bodied sailor, whom they knew could swim. He, too, seemed as if he were nailed to the wharf, while he calmly watched the struggles of the man in the water.

The crowd said, Why does he not jump in and save the man? The sailor still stood with folded arms calmly watching the vain struggles of the poor man in the water, but no movement on his part to save him. As the people saw the drowning man, and the seeming indifference of the sailor, their indignation knew no bounds, and they said, Wretch! why does he not jump in and save the man? Still the sailor stood erect, and with arms folded, gazed upon the water, and the man before him struggling for life. The man had sunk once and risen to the surface, and had gone down the second time and risen again, and as he was about to give up and throw up his arms to sink no more, to the utter astonishment of all present, the sailor plunged into the water under the sinking man, bore him to the surface and brought him to the shore.

Now the people, who were so enraged at the sailor's apparent indifference, could understand the wisdom of his entire course. He waited until the man had no strength even to struggle, and then plunged in and saved him.

This affords a striking illustration of God's way in saving a sinner. God's way is to wait, not with indifference surely, until the sinner finds out that he has no strength to save or to help save himself. All the while he supposes he can do aught to save himself he is not 'without strength.' God will wait until he comes to this, and with some it is a long, dreary experience. Their early religious training and pre conceived ideas—all, all against them. So for weeks and months, yea, for years, they are left to their strugglings, and strivings, and doings, until they in earth bow down to the God-stated fact, that they are 'without strength.—Glad Tidings.'

Christ's Coming Kingdom.

BEHOLD, the mountain of the Lord,
In latter days shall rise,
O'er mountain tops, above the hills,
And draw the woudering eyes.
To this the joyful nations round,
All tribes and tongues shall flow,
Up to the hill of God they'll say,
And to his house we'll go,

The beams that shine from Zion's hill,
Shall lighten every land,
The king who reigns in Salem's towers,
Shall all the world command.
No wars shall rage, nor hostile strife,
Disturb those peaceful years;
To ploughshares men shall beat their swords,
To pruning hooks their spears.

No longer host encountering host,
Nor fields strewn o'er with slain;
Earth's armies will disperse in peace,
Nor study war again.
Come, then, O host of Jacob, come,
To worship at his shrine;
And walking in the light of God,
With holy beauties shine.

L. B. C.

Dominion.

BUT one in a certain place testified, saying, What is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thine hands. Thou hast put all things in subjection under his feet.' Heb 2: 6-8.

Let us follow the apostle in his language in connection with the above. The eighth verse continues thus: 'For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not all things put under him.' Says one, 'I do not understand the apostle here. He says first, "Thou hast (past tense) put all things under his (man's) feet;" and second, "But now (present) we see not all things put under him;" what does he mean?' The apostle is here, we think, speaking of the eternal purpose of God concerning his obedient subjects, whom he has given dominion over the material world (upon the conditions named) to finally subdue all things unto them.

It is the prerogative of the Almighty to thus speak of that which he has purposed, though yet future. Here is one instance. God told Abraham, 'For a father of many nations have I made thee.' And Paul in Rom. 4: 17, referring to this says, 'As it is written: I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.'

Verse 9 introduces the material that our heavenly Father has graciously furnished for the purpose of giving man dominion over death; 'But we see Jesus, who was made a little lower than the angels, by the suffering of death (margin) crowned with glory and honor; that he by the grace of God should taste death for every man.'

The great Creator has progressively developed his purpose concerning mankind. First, his kindness and benevolence are clearly presented to our minds, as we have shown, by the laws that govern the natural world. These preserve man here in this temporal life, but cannot carry him beyond its limited boundary. A close obedience to nature's laws gives the best good in this life; but something besides obedience in this direction is required for a life beyond this.

In this comparatively hopeless condition, the provision of verse 9 is presented to man, that he may through the 'help laid upon one

that is mighty' subdue death, and get dominion over the same, and then that spoken of by the apostle will be accomplished:—'Thou hast put all things under his (man's) feet;' for 'the last enemy that shall be destroyed is death.' 1 Cor. 15: 26.

As we have shown, our kind heavenly Father has provided the means and presented the way, to bring about this glorious result; but to be consistent, we must insist on the same rule in order to obtain this dominion that we have emphasized in regard to dominating over the material world, i. e., by a subduing, through the material given: or, in other words, obedience to 'the law of the Spirit of life in Christ Jesus.'

The 'carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be; but it must be brought into subjection,' and that would be impossible unless help had been sent: for hear the apostle James: 'For every kind of beasts and of birds and of serpents and of things in the sea is tamed, and hath been tamed of mankind; but the tongue (representative of the carnal mind) can no man tame; it is an unruly evil, full of deadly poison.' But thanks be to God, he so 'loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.'

The 'carnal mind' is full of unbelief; and when that is subjugated, we are brought into a condition where we, believing on him, shall not perish but have everlasting life.' 'For this is the work of God: that ye believe on him whom he hath sent.' But methinks I hear some one say, 'If dominion over death is only reached through the channel of faith and obedience, what does the apostle mean by saying 'He (Christ) tasted death for every man?'" Paul is here, I think speaking of the universality of the provision, and the 'every man' here means all nations of mankind, i. e., of Gentiles as well as Jews; and he teaches his Hebrew brethren God's provision through the gospel for all mankind, or, 'every man.' Well might the Psalmist exclaim, 'O Lord, our Lord, how excellent is thy name in all the earth.'—Selected.

Change of Heart—the Remedy.

'WHY don't you preach against theater-going?' somebody asked me after intimating that this is an open habit among some professed Christians. 'Why don't you preach against Sunday pleasure driving?' asks another. 'And why don't you denounce the sin of Christian men's selling liquor, or renting their stores for others to sell it?' asks still a third.

Well, what is the use to exhort a man against these things if his spiritual instincts are not strong enough to keep from them? You may, by preaching, produce a momentary change of purpose in regard to them; but a change of heart is the only permanent remedy. I care little to turn a man's face from the theater, if his heart is still there, tugging all the while at his irresolute will and begging for another indulgence. 'A man must have some enjoyment,' he says, by way of excuse. To which I reply, 'Indeed he must.' And if a Christian cannot find enjoyment in the service of God, in the holy delight of prayer and praise and labor for Christ; if he cannot get pleasure in the companionship of Christian brethren, in the study and feeding on the Word of God, what wonder that he should find his pleasure in the glitter and gayety of the theater, or in the charm and intoxication of the novel? Preach against play-going to

such an one! As well exhort the stone not to fall to the earth when detached from the mountain side. Argument cannot stand against the laws of gravitation. If the love of Christ is not strong enough to hold a Christian in communion with Christ, my preaching, though I speak with the tongues of men and angels, can never be strong enough to hold him away from the theater.—Dr. A. J. Gordon.

Needlessly Perplexed.

REFERRING to difficulties in the Scriptures, on account of which many are perplexed, Professor Fisher makes the following statement: 'The moon, fair though it be and how ever soothing its light, presents roughness and dark patches on its surface when we turn the telescope upon it. But we are not obliged to gaze at it always through a magnifier. The sun is just as radiant, and its rays are just as warm as when no spots had been observed on its disk. It is unfair to let obscure or otherwise perplexing phenomena on the page of Scripture cover the whole field of vision. Let the grandeur and elevation, the depth and tenderness, the profound insight and wisdom of the Bible—of the Old Testament and the New—make their full impression. Let defects, supposed to exist, serve as a foil to set off more impressively the treasure of knowledge and of consolation which the Bible offers to the soul that is conscious of its poverty.'

Sunlight and Health.

SUNLIGHT is even more necessary to health in summer than in winter, for one, among other reasons, the disinfectants of all sorts are more necessary in summer than in winter. The rays of heat quicken the vital powers, the chemical rays exert their mysterious and potent influence, and the illuminating rays, independently of the others, communicate motion. The exhalations from our bodies in warm weather are more copious than they are in cold weather, and if we shut out the light from our houses we remove the most efficient of all agents in destroying what is unwholesome. The noxious vapors, which free admission of air and light would remove, are absorbed by carpets and upholstery, and become productive of disease. Those who are accustomed to the darkness and dampness of close rooms may not consciously suffer therefrom, but that they sustain real injury is evident in their pallid faces, their flaccid muscles, and nerveless movements. The contrast between them and those whose lives pass in the open air is too evident to need comment. It may not be necessary to expose during the day every room in the house to the direct rays of the sun, but there should be frequent openings of doors and windows, so that the solar beam may perform its beneficent office. Bedrooms and other rooms in constant use should receive most careful attention in this respect. Sick rooms especially require thorough sunning and ventilation, and, if possible should always have a southern aspect. More patients die on the north side of hospitals than on the south side; there are more deaths on the shady side of any street than the sunny side. A notable southern housekeeper observing strictly the following rule during the summer months, kept her house perfectly sweet and cool and dry from May to October. Until 10 o'clock in the morning all the doors and windows were opened wide; then they were closed until four in the afternoon and then opened again till nightfall. This rule

might not do in all of it as should see air to every part of day could but be
—Cottage Hearth

LETTER

From

DEAR Brothers is the Sabbath d
manded to rest
ours also; our
is a day for sitt
ing him all that
in his love. Do
we should? G
thing in good w
on six days if y
seventh. He is
it when he is t
I am not disc
and keep his
keeping is all
can do nothing
our own with
and troubles
keeping grace
we shall utter
ever, instead
and security
The Psalmist
when he pray
thine eye: ke
O, keep my
Lord in his
sought the R
whom he kn
and trying
them, saying
those whom
from the ev

In answer
promise of
his people
of all truth
passeth un
and minds
keepeth th
thy keeper
cordance
obedience
please Go
Apostle s
by the po
without v
ence. W
be a keep
God doe
pliance
so keep
of God p
will be t
Lord ke
leave on
is able
ance! I
Jesus h
'I know
persua
I have
To Go
er and
keep y
faultle
with e
Savior
power
Thi
ant;
seem
is hi
the

might not do in all localities, but such a use of it as should secure free access of light and air to every part of the house at least once a day could but be productive of good results.
—Cottage Hearth.

LETTER DEPARTMENT.

From Bro. M. W. Platt.

DEAR Brothers and Sisters in Christ: This is the Sabbath day, a day that we are commanded to rest. It is God's day, but it is ours also; ours for communion with him. It is a day for sitting down alone with him, telling him all that is in our hearts, and resting in his love. Do we enjoy our Sabbaths as we should? God says, I will keep everything in good working order for you to labor on six days if you only take my rest on the seventh. He is pledged to do it, and he does it when he is trusted with his own Sabbath. I am not discouraged, because I love God and keep his commandments. Indeed his keeping is all essential, for without him we can do nothing. We have no strength of our own with which to withstand the trials and troubles of this life. Without God's keeping grace vouchsafed to us we shall fail, we shall utterly fail; our fancied strength, ever, instead of being a guaranty of strength and security, is a sure precursor of a fall. The Psalmist had a keen sense of his need when he prayed, Keep me as the apple of thine eye: keep me from presumptuous sins; O, keep my soul and deliver me. Even our Lord in his great intercessory prayer besought the Father in behalf of his disciples, whom he knew would be exposed to great and trying evils, and that he would keep them, saying, 'Keep through thine own name those whom thou hast given me: keep them from the evil.'

In answer to such prayers we have the promise of God that he will certainly keep his people from all danger, and in the ways of all truth. And the peace of God which passeth understanding, shall keep your hearts and minds through Christ Jesus. He that keepeth thee will not slumber. The Lord is thy keeper; God will keep, but only in accordance with the conditions of faith and obedience. Without faith it is impossible to please God. It is by faith we are saved. The Apostle says of Christians, 'They are kept by the power of God through faith.' But faith without works is dead; there must be obedience. Where there is real faith there will be a keeping of the commandments of God. God does not promise to keep only in compliance with his appointed conditions. Who-so keepeth his word in him verily is the love of God perfected. If we are true to him he will be true to us. Oh blessed thought! the Lord keeps, keeps his children; he does not leave or forsake any who trust in him. He is able to save and keep fully. Blessed assurance! Let every Sabbath keeper of the Lord Jesus have the inspiring confidence of Paul, 'I know on whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.' To God be all the glory for his keeping power and love. Now unto him that is able to keep you from falling and to preserve you faultless before the presence of his glory, with exceeding joy to the only wise God our Savior, be glory and majesty, dominion and power, now and forever, Amen.

This is a beautiful day, so cool and pleasant; we had a nice rain and everything seems to be on the move. I do feel that it is high time to work with our might, in the cause we love so well. Oh! my dear

brothers and sisters, the cause of Christ is the noblest cause that ever we were engaged in, and we should not be found asleep. Whose zeal can be compared with that of Peter and John? yet they too were found asleep. If the flesh was weak with them, is it less so with us, that we should have less need of prayer and watching, that we enter not into temptation? It is grievous to think how often we have to own and grieve over sins from which watchfulness and prayer might have saved us. The more truly we rejoice in the pardon Christ has purchased for us by his precious blood, let us try and see how good the Lord is to us. I do believe the time is not very far off when Jesus' soon coming will be at hand, to judge the ungodly. Dear brothers and sisters, let us try to be doing all we can to warn them of their sins and flee to God before it is too late. Surely we are living in perilous times, but let us be patient knowing that if we are faithful and not found asleep, found keeping all of the commandments of God, that we will be overcomers and have a home with Christ forever. 'Fear God and keep his commandments for this is the whole duty of man.' Eccl. 12: 13. Close up the ranks: the morning dawneth: we shall win because we are right. Forward, the day is coming.

'Up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground,
When it wakes the world in wonder:
But we have felt it gathering round,
And its voice of living thunder,
'Tis coming: yes, 'tis coming.'

Oak. Neb.

From Bro. O. E. Coonrod.

DEAR Brethren in Christ: I thought I would write a few lines to the ADVOCATE, to let you know that I am still trying to live in the Lord, and to keep the commandments of God. and, brethren, I hope you all will pray that I may hold out faithful till the second coming of Christ. I hope we all will meet in that everlasting kingdom. Yours in hope.

Howard, Kansas.

From Sister Anna C. Johncock.

BRO. Brinkerhoff, and Brothers and Sisters scattered abroad: As I love to read the letters from the scattered ones I will cast in my testimony on the side of truth. It is perilous times that we are living in, and the signs of our Savior's second coming are fulfilling fast; but let us be found faithful, for he has promised life everlasting to the faithful ones. O blessed hope! The word of God is a lamp to our feet and a light to our path. I do not have the privilege of meeting with those of like precious faith; the ADVOCATE is all the preaching I have. It is a welcome visitor indeed. Let us all do our part in making it interesting and useful. Pray for me that I may ever be found faithful. Your Sister in Christ.

Prairieville, Mich.

From Sister Mary A. Adams.

DEAR BRO. BRINKERHOFF: I want to thank you for your Christian kindness in sending me the ADVOCATE so long free. Next to God's word I esteem the ADVOCATE above all other reading. Last spring we thought that this fall we could send \$5.00, but I have been sick since April 2nd, and a little of the time could work some, and for the last four weeks have been sick in bed, and am just able to sit up a little while at a time. I was sick of Inter-

mittent Fever. We hadn't money to hire a girl and Mr Adams had to leave a job of work which he had commenced two days before and take care of me. He has had to leave his work twice since last spring because we were unable to hire, and there is so little work to do here, and the wages small, and we are in debt for provision now, and cannot get ahead. We have land but no means to clear it up, and get a team and stock to get a start, and land is low and we cannot sell and get out. Every one here is poor; there is no wealth in this whole vicinity. We came south for our health, and Mr. Adams is healthy, but I have been sick so much, and Florence a good deal. We have money coming to us north, which we lent to accommodate our friends, but we cannot get a cent of it, which would help us a great deal. I feel it my duty to give this explanation, and I cannot ask you to send me the ADVOCATE free, much as I shall miss it, and it would seem like saying good bye to a dear friend; but you have expenses to meet too, and I would be so thankful if I were able to send you a donation instead of this letter. I shall again send for the paper as soon as we are able to pay for it. I can practice self-denial, but food we must have. God has been good to me, and through my sickness he has helped me to trust him, and I feel to love him more and more. Though the chastening seems hard to bear I know my Father knows how much I need to bring me, nearer to him and realize my dependence upon him. I never have been sick before, and felt so much that it was for the best. O how thankful I am for his blessing, and his watch care, that I am still spared to my family. My sympathy is not with the world; it has no charms for me. I feel that it is too little that I can do for my Master and do the best I can.

My faith has been greatly strengthened of late, and I feel that the Church of God is right, according to the Bible; and I am firmly resolved to press on, and my most earnest desire is that I may one day meet the dear Savior face to face, who has done so much for me, and I so unworthy. I know there is consolation in the religion of Jesus which the world cannot give. Dear brothers and sisters, what could we do without our blessed faith and hope in Jesus? Why should it be a hardship to one who desires to do right to keep one and all of the commandments? I only wish I could keep them more perfectly. I am far removed from all of the precious faith, but my courage is strong to try and overcome all, and obtain a home in the kingdom. Dear brethren, one and all, I humbly ask an interest in your prayers that I may prove faithful unto the end, holding fast to the profession of our faith, which is an anchor to the soul, both sure and steadfast. I feel that I can say I know that my Redeemer liveth, and if I prove faithful I shall live also. Blessed hour! when I can awake in his likeness and meet the dear brethren in the New Jerusalem, where there is no sickness, no sorrow, no pain. With a sad heart I say farewell hoping in the near future to again be familiar with the words of wisdom which comes from your many pens. Your unworthy sister.

Bald Knob, Ark.

THE ADVOCATE will be continued to Sister Adams. Those who contribute to its support wish it sent to the poor, who appreciate it and who are benefitted by its reading.—Ed. ADVOCATE.]

THE most common error of men and women is that of looking for happiness somewhere outside of usefulness.

THE work in the Kansas and Nebraska Conference has been going forward to good advantage of late, and ought to be quite encouraging to brethren and sisters there. We hope the scattered ones will write to Bro. Nichols as he requests, or attend the meeting, if possible, which would be better still.

It would come very acceptable to the publisher now, while subscriptions for the ADVOCATE are scarce, if the Sabbath schools would remit for their packages of MISSIONARY, those who have not done so. Some of them have had their payment in advance.

THE article in this paper and the preceding one, Some Facts Concerning S. D. Adventists by Bro. De Vos, is also put up in tract form for general distribution, 20 pages, 3 cts, 25 cts per dozen. It contains some evidence not generally bro't out on the subject.

ANY Sabbath keeper wishing 40 acres of land for \$200 will do well to write to D. W. Robinson, White Cloud, Newaygo Co., Mich., for particulars. Only 2 miles from town and in a neighborhood of Sabbath keepers, with church privileges.

Kansas and Nebraska.

DEAR Brethren and Sisters: As the time for holding our annual meeting is approaching, we hope that the different churches will appoint delegates to the Conference. Each church of ten members or less is entitled to one delegate, and an additional delegate for each additional ten members, or fractional part thereof. And furthermore we desire and ask all Sabbath keepers living in Kansas and Nebraska who are in harmony with us in our work, and cannot be present at this meeting, to write us a letter or postal card before the meeting, as there are many isolated ones that we want to hear from. In writing please state how many Sabbath keepers of our faith in each place. We want to ascertain as nearly as possible the number of Sabbath keepers in sympathy with us in our work as a Conference. Now, dear brethren and sisters, this is a request with which you can comply, and we hope you will do so cheerfully, and write at once and direct your letter or card to

J. H. NICHOLS,
Box 113, Waterville, Marshall Co., Kansas.

RUSSIA does not appear to be prepared to take the risks of sending an army into Bulgaria without the consent of Turkey. Her proposition of a joint occupation was not very cordially received, the Porte being well aware that such a step would necessarily lead to a division in which Russia would be sure to get the lion's share. Germany maintains her attitude of neutrality, her representatives in Bulgaria having been ordered not to recognize the new government, This does not imply direct hostility, but only a desire to respect the treaty of Berlin, which was violated when Ferdinand proclaimed himself Prince without having received the consent of the Powers. Meantime Ferdinand has got safely through one week of his new office, and the mere passage of time tends to strengthen his cause very materially.—Witness.

Love of the Cause.

SOME professing Christians seem to love the world and to have their minds so deeply absorbed in the things of this life, that they

take but little thought of Jesus and his good cause, and the perishing souls for whom he died. They would rather hoard up their means to gratify their own fleshly desires than to give it to spread the gospel of Jesus. If they were required, as was the young man by our Savior, to sell that they have and give to the poor, and take up their cross and follow him, I fear that they, like the young man, would go away sorrowful. E. G. B.

A Good Pass.

A YOUNG man riding upon a certain railroad train was full of life and enjoyment. At last he said to a friend sitting beside him: 'I have a pass over this road this morning; in fact, I can get a pass any day I want it.' The remark attracted some attention among the passengers, many seeming desirous to know who the fortunate young man might be. Among others was a quiet appearing elderly man in the next seat, who happened to be the President of the road. Dropping his paper and looking over his glasses, he said, 'A pass over this road, eh? Will you allow me to look at it?' Nothing abashed, the young man promptly passed it over to him. Looking at it a moment the old man handed it back to the youth in astonishment, exclaiming as he did so, 'Why, this is a regular ticket. You bought it at one of our ticket-offices.' 'Certainly I did; you didn't suppose I stole it, did you? I buy one every day, and the conductor passes me without a question.' We repeat the story to point a lesson. The man who earns his way in the world is pretty sure to have it, and has a right to be joyful on account of it. There is no more false maxims among men than that the world owes every man a living. It owes no man a living except him who has, in some way, earned it. If anarchists and socialists, and so called labor agitators would cease ranting about what the world owes them, and set them selves about earning an honest living, they would promote their own interests, contribute something valuable to the life and prosperity of the country, and, by so doing, would earn a pass on any road in the country, and the respect of the community besides. There is no more wholesome lesson for a young man to learn than that the world has little room for pompous idlers, of whatsoever sort or name; but it has plenty of room and plenty of respect, besides, for that man who pays his way wherever he goes.—Sabbath Recorder.

APPOINTMENTS

Kansas & Nebraska Annual Conference.

The Third Annual Conference of the Church of God in Kansas and Nebraska will be held at the Switzer Gap School House, Jewell Co., Kansas, commencing September 30th, 1887, and continuing over Oct. 2nd. The above school house is located nine miles north of Omio, and five miles south west of White Rock. A cordial invitation is extended to all to attend this meeting.

J. H. NICHOLS,
M. N. KRAMER, } Ex. Com.
J. J. MOSS.

Conference Notice.

PROVIDENCE permitting, the Michigan Annual Conference will convene Sept. 15. We give the above notice that all may prepare for it. We have not decided yet where this meeting will be held, but will give further notice soon. If we get the tent this meeting will be held in Bangor, and if not we will hold the meeting at Hartford. We feel quite sure that we will have a tent for the meeting.

J. C. BRANCH,
J. HOGBOOM, } Ex. Com.
W. E. FIELDS.

Received on Subscription for Advocate

Charles Carner \$1, Henry Thrasher \$1, E. G. Blackmon \$1, L. C. Ferguson \$2.

Books and Tracts for Sale at this Office

- The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists, Price, 10 cents.
- The Seventh-Day Sabbath*,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.
- The Sabbath Defended*, by A. F. Dugger, 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 Moncrieff. A refutation of the doctrine of the restoration of Sodom and nearly or quite the rest of the wicked world. Price 25 cents.
- The Saints' Inheritance*, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.
- Moody's Sermon on the Second coming of Christ*, 8 pages, price 2 cents.
- Faith, Repentance, and Baptism*, by W. H. Ebert, 15 pages, price 3 cts, 30 cts per dozen.
- Materialism*, by Jacob Brinkerhoff,—1 cent.
- The Two-Horned Beast of Rev. xiii.*, showing its application to the Papacy, by A. C. Long, 24 pages,—price 5 cents, 50 cts per dozen.
- The Three Angels' Messages of Revelation xiv* 12 pages, 3 cts, by A. C. Long.
- Mrs White's Visions and the Seventh Day Adventists*, by Jacob Brinkerhoff, 16 pages 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.
- The Sanctuary trodden under foot and to be cleansed*, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

Advent

"Thy Word"

VOL. XXII.

THE ADVENT & SABBATH

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

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

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

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

THE ADVOCATE is devoted to the doctrines of the Second Advent of Christ, the Signs of the Times, the Sabbath, together with the other doctrines of the Bible. It is published weekly, together with the other weeklies of the Church of God, the Nature of Man, his Fall, the End of the World, the Resurrection, the Kingdom of God, Faith, the future Judgment, the Resurrection of the Dead, the Prophecies, the Christian Sabbath subjects.

My Bible

How dear to my heart, w
stranger
I wander 'mid storms thro
Unmoved by its terrors, un
Is God's blessed Bible tha
When the tempter assails
weakness,
And seeks to destroy wit
'Tis then I can gather suc
fort
In God's precious record
When adversity comes lik
ter,
So cold and relentless it
'Tis then I remember my
And turn to my Bible
When death, that great fo
Unwelcome and dread
With faith we at once se
ise,
Of certain release from
Ah! yes, though our e
we cherish
Are fleeting and fals
Yet we know that th
perish
In that precious old
Though friends may
me.
And the forces of sa
There is one mighty
me—
I yet have my Bible

Obedience Need

SERMON

'Who will rende
his deeds; to them
in well-doing seek
mortality, eternal
contentious, and d
unrighteousness, i
ulation and anguis
doeth evil; of the
tile. But glory, h
that doeth good;
Gentile; for the
God.' Rom. 2: 6—

In placing the
of this discourse
ject to which w
we feel to be
wrong, by thur