

# Advent and Sabbath Advocate.

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

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## THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation  
of the doctrines of the Second Advent of Christ,  
the Signs of the Times, the duty of mankind to  
observe the Bible Sabbath (the seventh day of the  
week,) together with the other commandments of  
God, the Nature of Man, his Unconscious state  
in death, the End of the Wicked, the Earth re-  
stored to its original glory and condition as the  
future inheritance and abode of the redeemed and  
the Kingdom of God, Faith, Repentance, the  
future Judgment, the Resurrection, Redemption,  
the Prophecies, the Christian Life, and kindred  
Bible subjects.

### I Would Ever Be.

MARY ADELAIDE ADAMS.

JESUS, I would ever be  
Closely following after thee,  
So that Satan temptingly,  
Could not me entice,  
From the path of truth and right.  
Wilt thou be my guide, my light;  
May I follow with my might,  
Shaming every vice.

Jesus, I would fain press on,  
Till the victory I have won,  
And the precious words, 'well done,'  
I at last may hear.  
Wilt thou be my strength, my stay,  
All along the weary way;  
Leave me not, dear Lord, I pray,  
O! be ever near.

Blessed Jesus, may thine arm  
Ever shield me from all harm;  
Be my help at death's alarm,  
And I shall not fear.  
Wilt thou be my loving guide,  
Through life's oft tempestuous tide,  
Through death's river, dark and wide'  
Jesus ever dear.

### Satan's Mimicry of the Divine.

CHRIST set up a visible Church on the earth,  
to be his witness and representative before  
the world. Satan has also set up his counter-  
feit. The true Church is represented under  
the emblem of a bride, 'the Lamb's wife;' the  
corrupt and false church is also seen under  
the emblem of a woman. In Rev. 17 John  
beholds her seated on a scarlet-colored beast.  
This beast is full of names of blasphemy, has  
seven heads and ten horns. The woman is  
clothed in purple and scarlet, and decked with  
gold and precious stones and pearls. On her  
forehead is a name written—'Mystery, Baby-  
lon The Great, Mother of The Harlots and  
Abominations of The Earth.' She is drunk,  
but it is with blood, the blood of the saints  
and of the martyrs of Jesus. This is the only  
place where John expresses wonder. But  
when he saw this woman he wondered with  
great wonder. The idea had never entered

into the mind of the apostle that degeneracy  
and corruption in the professing church could  
reach this issue.

The bride, the true church, like her in the  
Canticles, comes up through the wilderness,  
leaning on the arm of her beloved—her Head  
and Husband, the Lord Jesus; the false church  
the harlot, sits upon the beast—the emblem  
of the powers of the earth. The beast sup-  
ports her, and from him she derives her  
wealth and authority. In truth, she directs  
him, as a rider does his horse, and uses his  
power for her own purposes; among others,  
to destroy the servants and witnesses of the  
Lord Jesus.

What this mimicry of the bride of Christ,  
through the whole period of the church's de-  
generacy until now, is, it is not needful to in-  
form the thoughtful reader. When he asks  
himself what it is which, while professing to  
belong to Christ, has leant for support upon  
the powers of the earth, and has used those  
powers to shed the blood of the saints and  
martyrs of Jesus, he will be at no loss to de-  
termine.

The true church mourns her absent Lord;  
she is a stranger in the earth, and waits for  
the Bridegroom from heaven—the false Church  
is at home in the world, and enjoys its wealth  
and honors.

The one by the world is hated and perse-  
cuted, even as her Lord was; the other is ca-  
ressed and endowed with wealth, titles, and  
honors; from the world she receives her pur-  
ple and scarlet, her gold, and precious stones  
and pearls. Christ has the affections of the  
true church; the world the affections of the  
false one.

The true church is that mystery hidden in  
the mind of God from the beginning, revealed  
in this dispensation, as the apostle Paul tells  
us, unto the holy apostles and prophets by  
the Spirit (Eph. 3: 4-6), that believing Jews  
and Gentiles should form one body, united to  
one Head—Christ; the false church is also the  
development of a mystery, a mystery hidden  
in the mind of Satan, which shows itself full-  
blown in this woman seated on the scarlet-  
colored beast.

That the church of Rome is the root and  
centre of this mystery of iniquity, may be  
seen from one fact to which we already ad-  
verted as a mark of the apostasy of the last  
days: she enjoins celibacy upon all her  
clergy and upon all her religious orders.  
Under the pretense of superior holiness, this  
has led to the most scandalous vices, and  
has the most abominable iniquities. It has  
also furnished that false system with an army  
of men qualified for the perpetration of the  
most heartless yet heart-rending cruelties.  
The church of Rome could never have shed  
the blood of saints as it has done had not its  
priests and monks been devoted to celibacy.  
Superstition turned their hearts to iron, and  
made them insensible to pity, because they  
had no domestic or social ties (1 Tim. 4: 1-3).

This celibacy has also, doubtless, been ad-  
vantageous to the church's revenues. It has  
brought wealth into her coffers which she

could not otherwise have hoped to possess.  
Thus Rome, for her cruel and mercenary pur-  
poses, by violating the instincts of nature  
has swelled the world's torrent of vice and  
crime.

One of the claims of the church of Rome to  
be the church of Christ is her antiquity. We  
admit her premises, but deny her conclusion.  
We cannot but acknowledge that she existed,  
as the mystery of iniquity, in the days of the  
apostle Paul. We must admit that, in one  
sense, she is older even than Christianity it-  
self. She is a reproduction of Judaism, or  
legality, as to the ground of a sinner's justifi-  
cation. As to her ritual and worship, she is  
a revival of paganism. Her purgatory, her  
holy water, her holy places, her hero-worship,  
or worshiping of saints, are all derived from  
paganism, are in fact, paganism with very  
slight modifications. In this view Popery is,  
without a doubt, as old as any other religion  
in the world.

The alliance of Christianity with political  
power was not the primary cause of the  
church's degeneracy. Had she not been in a  
degenerate condition she would not have swal-  
lowed the gilded bait of Constantine, and  
moulded herself on the secular model. Her  
affections were, to a great extent, alienated  
from Christ before she transferred them to  
the kings of the earth. Any one carefully  
reading her early history will not fail to see  
this.

It was philosophy, so called, which helped  
in the first instance, to hasten on the corrup-  
tion of the early church. The Platonists and  
Pythagoreans held it as a maxim that it was  
not only lawful, but even praiseworthy, to tell  
a lie, or deceive, for the promotion of piety.  
This principle was adopted by many profess-  
ing Christians. It fostered Gnosticism. It  
also caused many, in order to circulate their  
views and doctrines, to write and publish  
books under forged names. 'The devils,' says  
Sir Thomas Brown, 'do not tell lies to one an-  
other; for truth is necessary to all societies:  
nor can the society of hell subsist without it.'  
In this particular devils were outdone. This  
principle Rome still holds and practices.

Another early source of corruption was the  
introduction into the public worship of pomp  
and ceremonial. This was done to gain favor  
with the populace, and to take away the re-  
proach of the heathen on account of the sim-  
plicity of the early Christian worship. Greg-  
ory, surnamed Thaumaturgus, or the wonder-  
worker, went so far in this spirit of accommo-  
dation as to make the anniversaries of the  
martyrs similar to the heathen festivals. This  
went beyond the pomp of worship, and led to  
licentiousness. The tombs of the martyrs be-  
came places of feasting, sporting and dancing.

As early as the second century, to take the  
Lord's supper was considered necessary to  
salvation. Hence portions of the bread and  
wine were sent from the church to its sick  
members. But what was still worse, the com-  
munion was administered to infants, as if in-  
nocent children could not enter heaven with-  
out the rites of the Church.

As to baptism, Dr. Mosheim tells us 'the remission of sins was thought to be its immediate and happy fruit, while the bishop, by prayer and the imposition of hands, was supposed to confer the sanctifying gifts of the Holy Ghost, that are necessary to a life of righteousness and virtue' (Eccles. Hist., cent. III., chap. iv., sec. 4). We need not wonder, on this showing, that in the following century men were accustomed to put off their baptism to near the time of their death, that they might ascend spotless from the water, where they had left their sins behind them, to the presence of God. Even Constantine the Great himself was not baptized till a few days before his death, when Eusebius, Bishop of Nicomedia, performed the rite for him.

These are the things which prepared the church to abandon Christ, and to put the kings of the earth in his stead. And this charge will lie as directly against the Eastern branch as against the Western. The Greek Church is as truly a part of the mystery of iniquity as the church of Rome is. In truth, we dare not attempt the vindication of any church which leans on the arm of flesh.

Until the appearing of the Lord Jesus, the church is only betrothed to Christ. When he appears in his glory, the marriage will be consummated. He will then, before earth and heaven, take her to be the partner of his throne, the object of his infinite love, the sharer of all his bliss and glory. 'Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteous acts of the saints' (Rev. 19:7,8). To this end Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.

Here we learn who, in that day, will compose the church, the bride of the Lamb. They are all, wherever found, who are washed in his blood, and have walked in obedience to his commandments; all others being found without the wedding garment shall be excluded from the marriage-supper. The harlot chooses earth for her portion. In the earth she perishes. The church is in the earth a stranger and pilgrim, waiting for her Lord from heaven. From heaven comes her salvation. When her absent Lord has accomplished for her his ministry within the holiest, he will come again to receive her to himself, that where he is there she may be also. 'Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.' May God grant unto us grace that after the pattern of our Blessed Master, we may be content until that day to be strangers and pilgrims in the earth! Amen.—C. GRAHAM, in the Silver Morn.

### Old, Medieval, and New Theology.

THE doctrine of the early Church was a simple one. No elaborate confessions of faith or extended commentaries were required for its enunciation. Paul states it in a few words: 'We declare unto you glad tidings, how that the promise which was made unto the fathers, God has fulfilled unto us their children, in that he hath raised up Jesus again.' It was the fulfilment of this 'promise' that

constituted the ground of the Apostolic Creed: 'I believe in the resurrection of the flesh and life everlasting.' It was this faith that Peter boldly preached on the day of Pentecost. It was for this hope's sake that Paul fearlessly confronted the unbelieving king with the question: 'Why should it be thought a thing incredible with you, that God should raise the dead?' It was this assurance that caused the converted Roman to count all things but loss, if by any means he might attain unto the glorious resurrection of the dead. 'What advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die.'

The earnest Clement, a fellow-worker with Paul, after the great apostle had suffered martyrdom, writes: 'Let us consider, beloved, how God continually proves to us that there shall be a future resurrection, of which he has rendered the Lord Jesus Christ the first fruits, by raising him from the dead.'

The devoted Polycarp, who associated with many that had been with Christ, leaves his testimony to the same faith: 'But he who raised him up from the dead will raise us up also if we do his will and walk in his commandments.' It was this sublime trust that brought the aged Bishop of Smyrna, without a tremor, to his funeral pile; and enabled him, as the flames were about to leap about him, to utter the immortal prayer: 'I give thee thanks that thou hast counted me worthy of this day and this hour, that I should have a part in the number of thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption of the Holy Ghost.'

Ignatius, who was known as the little child that Christ placed before his disciples to teach them the lesson of humility, in his old age writes to the Trallians: 'Jesus Christ was truly raised from the dead by his Father as he will also raise us up who believe in him by Christ Jesus, without whom we have no true life.' Again to the Romans he says: 'If I suffer I shall be the freedman of Jesus Christ, and I shall rise in him from the dead, free.' It was this faith that carried him, with an unflinching step, to the amphitheatre to be torn to pieces by the wild beasts.

Papias, who learned his doctrine of the beloved disciple, hands down to us the teaching of the resurrection of the dead; after which, he assures us, will be established the personal reign of Christ upon the earth.

Polycrates, bishop of the church Paul had planted writes, in the second century of the holy martyrs: 'Great lights have fallen asleep which shall rise again in the day of our Lord's appearing, in which he will come from glory in heaven and raise up the saints.'

Irenaus, who had been a disciple of Polycarp, says: 'Life is not of ourselves, but a gift of God's favor. Therefore, he who preserves the grant of life and renders thanks to him who bestows it shall receive length of days forever and ever.'

Testimony is not wanting to prove that the cardinal doctrine of the early Church was the faith in the resurrection of the dead at the reappearing of Christ. The apostles accepted the teachings of the Master and transmitted them uncorrupted to the Christian fathers. The blessed hope of the unspeakable gift of immortal life which the ascended King was to grant his followers, at his return, shone as a beacon light out of the darkness of eternal death.

It was not until in the second century, nearly two hundred years after Paul declared that 'the wages of sin is death,' that the union of theology with philosophy began. The

Christians eager to make converts, admitted to their ranks those who believed with them irrespective of other doctrinal points, that future reward depends upon 'patient continuance in well doing.' The philosophers received their ideas not from the Hebrew Scriptures, not from the personal teachings of Christ, not from the preaching of the apostles or the testimony of the early fathers, but from a long line of heathen traditions. The Egyptians were the first to ascribe immortality to man. Their three mythological characters, Osiris, Isis, and Typhon represented, respectively spirit, matter, and the nature of matter, or evil. Their faith in the divine and sacred crocodile furnishes an example of their spiritual enlightenment. Out of Typhon grew the doctrine of the perpetuity of evil, which Tertullian, in the third century, brought with him into the Church. Pythagoras studied with the priests of Egypt, from whom he received his transmigratory theory. From him was handed down, through the philosophers, the pagan doctrines, which, revised and refined, controlled the culture and learning of Athens and Rome during the early ages of the Christian Church. Many who were nurtured in philosophy accepted Christianity without a due examination of its fundamental principles. Thus it was that the Christian religion came to be blended with pagan philosophy; that the teachings of Paul grew mixed with those of Plato; and the plain doctrine of the resurrection confused with the mysteries of transmigratory. Thus it was that there crept into the church that subtle learning which bewildered the masses instead of enlightening them. Thus it was that arguments arose which overshadowed the old, simple theology, and introduced the intricate, obscure doctrines that in time developed into the medieval articles of faith.

As the church increased in numbers, wealth and intellectual culture, and secular interests took the place of primitive piety and simplicity. An ecclesiastical aristocracy became established, which silenced the voices of those who still clung to the simple teachings of the Apostolic Age. The commands of the church grew to be of greater authority than the injunctions of the Scriptures. Popery compiled a faith from pagan philosophy and unauthorized interpretations of revelation and stamped it with the seal of 'infallibility.' 'I am the way, the truth, and the life,' was transformed into the sacrifices of the mass. Immortal life was no longer a blessed reward depending on 'patient continuance in well doing;' but a wretched inheritance made tolerable only by obtaining costly indulgences, whose values fluctuated according to the profligacy of the ecclesiastical autocrat.

An institution cherishing a gross error, when that error attains a certain growth, must retrace its steps toward truth, or fall. The church was saved from self-destruction by a partial restoration of the old theology. The Reformation did not carry it back to its primitive purity; but it was purged of enough of its corruption to render its continued existence possible. There still remained ingrafted in its body some of the element of the pagan-papal union. Transmigration was a doctrine hard to get rid of. Though greatly refined and simplified; refined, until spirit could exist absolutely unincorporated; simplified until even the invention of purgatory was unessential to final destiny; still it retained its identity, still it bore the marks of its low birth.

That the great Reformer, in his sincerest moments, accepted only the simple Apostol-

ic Creed has been his defense, he says make articles of faithful—such as the form of the human immortal; and all to be found in the cretals.'

The assailants of reformer's belief. 'What shall he can that believeth Lu shall feel neither soul, until the day

To this Tyndal apostles taught no for Christ's coming again, be, therefore have chandise.' This translator of the 'In putting depar purgatory, you de with Christ and What God doth w when we come teth the resurrec look for every ho denying that, di And the Pope J of philosophers heaven, tell me case as the ange is there of the r

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MAN has gone has wandered, rejected, has de his truth, his la all the justice a God, burns an works disorder loves righteous he teaches us t hate evil.'

We may thi sport of world but God has And he has r in acts and w stand. For t Eden, cursed the race to de ing lamentati nigh six thou he has delug overthrown T Babylon, desc and brought upon the gui count of sin when sin was the sword to his fellow, a the sheep ab

Lost Eden rah, the m cross of the thinks about further info lake of fire sin is death life, throug

Such ther sin. And w of the glory deem us fro loved the w

ie Creed has been conclusively proven. In his defense, he says: 'I permit the Pope to make articles of faith for himself and his faithful—such as the soul is the substantial form of the human body: that the soul is immortal; and all those monstrous opinions to be found in the Roman dunghill of decretals.'

The assailants of Luther further verify the reformer's belief. Sir Thomas Moore writes: 'What shall he care how long he lives in sin that believeth Luther, that after this life he shall feel neither good nor evil in body or soul, until the day of doom?'

To this Tyndale replies: 'Christ and his apostles taught no other; but warned to look for Christ's coming again every hour; which coming again, because ye believe will never be, therefore have ye feigned that other merchandise.' This same fearless and honest translator of the Holy Word further says: 'In putting departed souls in heaven, hell or purgatory, you destroy the arguments where-with Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection which we are warned to look for every hour. The heathen philosophers, denying that, did put that souls did ever live. And the Pope joineth the spiritual doctrine of philosophers together. If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?'—*The Current.*  
(Concluded in next number.)

### What God Thinks of Sin.

MAN has gone far from God; he has sinned, has wandered, has rebelled, has resisted, has rejected, has despised, has spurned his love his truth, his law, and his righteousness. And all the justice and holiness of the Most High God, burns and flames against the sin that works disorder and ruin in his universe. He loves righteousness, and hates iniquity; and he teaches us that 'the fear of the Lord is to hate evil.'

We may think lightly of sin; it may be the sport of worldlings, as it is the mock of fools; but God has other thoughts concerning it. And he has revealed what he thinks of sin, in acts and words that we cannot misunderstand. For the sake of sin he has blighted Eden, cursed the ground, and condemned the race to death, and rolled a flood of mourning lamentation and woe over the world for nigh six thousand years. On account of sin he has deluged the earth, burned Sodom, overthrown Tyre, buried Ninevah, destroyed Babylon, desolated Jerusalem, scattered Israel, and brought swift and terrible destruction upon the guilty nations of the earth. On account of sin he has spared not his own Son, when sin was laid upon him, but has bidden the sword to awake against his shepherd, and his fellow, and smite the shepherd and scatter the sheep abroad.

Lost Eden, the deluge, Sodom and Gomorrah, the miseries of a ruined race, and the cross of the Son of Calvary, tell us what God thinks about sin! Do we doubt? Do we ask further information? We shall find it in the lake of fire and brimstone, 'for the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.'

Such then are God's thoughts concerning sin. And when all had sinned and come short of the glory of God, then he undertook to redeem us from sin, and death, and hell. He loved the world, and gave his begotten Son,

that whosoever believeth in him should not perish, but have everlasting life. Man was wandering in the wilderness, he came to seek him. Man was sick, he came to heal him. Man was bound, he came to deliver him. Man was ruined, he came to restore him. Man was defiled, he came to cleanse him. Man was dead, he came to revive him. Man was lost, he came to save him. God's law was dishonored, and he came to fulfill it. Its penalty was incurred, that he might 'redeem us from the curse of the law, being made a curse for us, as it is written, cursed is every one that hangeth on a tree.' And without our request, without our knowledge, without our co-operation, Christ has borne our sins in his own body on the tree, that by his stripes we might be forever healed. He has suffered for our sins, he has redeemed us from the curse, he has made peace through the blood of his cross, he has brought life, and joy, and salvation to our hand, and he now asks us to accept pardon, to accept salvation, to accept him, and to accept to-day.

Will we do this? There is but one alternative; we must accept or reject him! There is no middle ground. We must embrace the offered salvation, or face the terrible question, 'How shall we escape?' We must accept Jesus Christ, God's offered Savior, as our redeemer, captain, brother, friend,—as all and in all, or we must spurn his mercy, despise his grace, reject his love, tread under foot his blood, and perish underneath his wrath. No man perishes because he is, or has been a sinner; it is because he rejects the Savior, and despises the riches of his goodness, and forbearance, and long-suffering; it is because he refuses the help that God has proffered; it is because he will not be saved, that he must be lost. He refuses life, and chooses death; he refuses liberty and hugs his chains; he refuses Christ, and takes part with Satan and must at last depart to the eternal fire, prepared for the devil and his angels.

And now what is your decision in this matter to-day? I do not ask what you mean to do sometime, by and by, but I ask you, will you accept Christ to-day? You do not know what you will do hereafter, you do know what you will do now. On this present moment the responsibilities of eternity are cast. What will you do with Jesus to-day? You cannot cancel the obligation. You cannot blot out Gethsemane and Calvary. You cannot alter the fact that Christ has bought you with his own blood. Now what will you do about it? How will you treat him? In what way will you receive the mercy he has wrought?

I pray you, reader, settle these questions rightly. The time is short. Your life a shadow. The ages of eternity are setting in upon you, another day may be too late, and the rejection of Christ to-day may be the rejection of him forever.

On Sunday evening, May 30, 1875, after preaching on deck in the afternoon, I stood in the steerage of the steam-ship China, bound from Boston to Liverpool, to conduct an evening service of song and prayer. We had nearly finished the first verse of the hymn,

'Rock of Ages cleft for me,' when I noticed a little confusion at the lower end of the table, but supposed it was merely the ill-behavior of some profane young man who had annoyed us before; and we commenced another verse. We had not sung more than two lines when we were hushed, the person who had taken the man in charge laid

him on the floor; the doctor bent over him with his instrument, tried to bleed him, felt for his pulse and his heart, and in perhaps three minutes he was pronounced dead, and the piercing wail of widowhood rang out upon the air. They spread a sheet over him, carried him away, and the next morning the carpenter made a coffin, bored it full of holes—he was placed in it, words of prayer were read, and it was slid from the gratings into the deep, there to remain till the sea shall give up its dead.

From all that we could learn there was nothing to inspire 'hope in his death.' He had been long ill, but gave no evidence that he had accepted Jesus Christ. What passed through his mind during his closing hours, we may not know, but in the shortness of the final struggle he had no opportunity to make the preparations that men hope to make when they come to die. He heard the beginning of that hymn, he never heard the end of it.

Reader, your life may be as short and your death as sudden as this man's was. Are you ready? Are you ready now? Are you hidden in the Rock of ages? If not, will you not accept Christ to-day, give yourself to him, ask and receive his pardon, and be forever saved? 'Behold now is the accepted time; behold, now is the day of salvation.' 2 Cor. vi. 2.—*The Armory.*

### The Tobacco Habit.

CHEWING, snuffing or smoking is uncleanly. Those who are not wholly besotted confess it. 'I love my tobacco, but despise myself for using it' is the language of many. You should not use it for the following reasons: 1. Your breath smells badly; your clothes, books and apartments are offensive. Smokers and chewers are almost invariably spitters, and so are repulsive to those of cleanly habits. 2. The habit is injurious, tending to insanity, paralysis and cancerous affections, as an eminent physician shows by official statistics. One of the ablest and most efficient pastors of one of city churches gave up the ministry because he could not give up tobacco. His nerves were shattered. He had no will power left. He was warned by a physician that he must stop or die of paralysis. He had no power of his own to stop, and in a few months he expired, body and mind wrecked. Besides narcotic effect there is a large amount of creosote in the fumes, such as eats through the pipe of a furnace or kills the nerve of a tooth. It stupefies and poisons. It renders the voice husky. It creates a thirst for alcoholic drinks. Its influence on youth is particularly destructive.

It is a costly habit: Statistics show that \$600,000,000 are wasted annually for tobacco. Yet many people must have their tobacco whether they have bread or not.

You know it to be useless, harmful to yourself and others. You know also that God enjoins cleanliness of body as well as purity of heart. He forbids such a wicked waste of money. He forbids you to inflict a physical taint on your off-spring by indulgences, the immediate effects of which you may escape. Your conscience says, 'don't do it!' 5. The example is bad; very bad. Somebody will follow your example; perhaps your boy, or perhaps some one else. To be consistent you should say 'Follow me as I follow Christ.'

Now reader, for Christ's sake, and for the sake of others whom you influence ask God's help to abandon a habit which is costly, injurious, uncleanly and opposed to conscience.

The writer of these lines was for many years a slave to the ugly habit, but by the help of him who said, 'Ye shall ask what ye will, and it shall be done you,' he is now free; and would lead others into this liberty if possible. Will you be clean and free?—ELD. J. J. DAVIS, in Gospel Flame.



minions have been greatly reduced by the neighboring nations; and the government of the Turks is only held over its territory by the policy of the European powers, each jealous of the other acquiring a greater amount of territory. Turning to the angel's explanation of the symbolic prophecy in the latter part of the chapter, our view is corroborated by Mahomet, or his government, being called 'a king of fierce countenance.' He is said to 'understand dark sentences,' referring to his Koran, or sacred book for his followers. His power became mighty by his obtaining the ascendancy over the people in acknowledging his prophetic pretensions. By this power he prospered and practiced and destroyed the mighty and holy people, or the people of the holy ones, as we have noticed; also that he has stood up against the Prince of princes. 'He shall be broken without hand.' Like the Western little horn, which two powers have run parallel to some extent, his dominions have been curtailed and circumscribed. His being broken without hand may refer to his holding power until the coming of Christ, when he comes King of kings, and establishes his own kingdom on the same territory.

V. 26 says the vision shall be for many days. A part of the vision or prophecy has a time period in it, in v. 14, it is said that 'unto 2300 days then should the sanctuary be cleansed or justified.' To understand this time period the measurements of chapter 9 are given, as well as to locate the events there specified. This time period of 2300 days relates to just the same sanctuary spoken of in other parts of this chapter 8, which sanctuary was defiled by Gentile hands long before Mahomet's time, but has been kept desolate by him for the latter part of this long period, now in the time of its end, beginning about the time of the re-establishment of the temple worship after the Babylonian captivity.

Daniel 11 seems to be a recapitulation of the former historic prophecies, commencing in the reign of Persia when Daniel lived. The contending nations which ruled over Palestine from the time of Alexander are termed the kings of the south and of the north, the direction relating to Palestine as the pivotal point, and it is very difficult to denominate them in the long course of history which the chapter covers. In v. 40 a third party is spoken of, whether or not the same was earlier introduced. This third power we apply to Mahomet, which power continues throughout the chapter. In v. 45, 'He shall plant the tabernacles of his palace between the seas in the glorious holy mountain,' seems yet to be future; between the seas may be between the Dead Sea and the Great Sea, or the Mediterranean, in the glorious holy mountain of Jerusalem. 'He shall come to his end and none shall help him,' seems soon to be accomplished. Mohammedanism, as a national government, is not able to stand now by its own strength, and when its neighbors decide to leave it to its fate, through policy or through the greater strength of one of them, it must come to its end.

Here is the great consummation brought to view, for in connection with the prophecy it is said, 'At that time shall Michael stand up, the great prince which standeth for the children of thy people; and then shall they be delivered, every one that shall be found written in the book.' Michael has been spoken of before as the strong angel for the welfare of Israel, and in connection with a great angel's voice and power the Lord himself shall descend from heaven to raise the dead and receive his people to himself.

### Report of Labor.

SINCE my last report I have been preaching to the church at Marion nearly every Sabbath when at home. Bro. I. N. Kramer fills the stand when I am absent and occasionally when I am present with good acceptance. We have an interesting Sabbath School consisting of five classes, with a membership of about forty, conducted by Bro. I. N. Kramer.

The prayer and testimony meetings indicate a fair degree of spirituality, although there is a failure on the part of some to manifest that degree of interest in these meetings that we would like to see. We hope for some improvement in this respect. At our last Quarterly business meeting one member was disfellowshipped for violating the Sabbath. Bro. J. Brinkerhoff was elected to the office of Deacon made vacant by the death of Bro. Davis. As we have not yet heard from the non-resident members of this church for the present year, we hope they may report before the first of October, which is the regular time for our business meeting.

We have also been holding meetings about every two weeks at Paralta during the spring and summer with a fair degree of interest. Lately two willing souls were planted in the likeness of Christ's death in obedience to the command of our Savior. Another one has expressed her desire to follow in the same path of obedience soon.

Aug. 17 and 18 I visited the church at Beckwith, Iowa; and although their numbers are few, yet they are striving for a home in the kingdom. I was glad to meet Father and Mother James, who are the oldest members in this church, and who have been observing the Lord's Sabbath for about thirty years. They turned from the traditions of men to serve the true and living God and to wait for his Son from heaven, who will quicken them with an incorruptible life in his everlasting kingdom. Father James having past his four score years is quite feeble; his race is almost run and his warfare ended, and I trust he can say, as well as the rest of us, with the apostle, 'I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord will give me in that day, and not to me only but unto all them that love his appearing.' I also met here Bro. Eber Davison and family, and also Brother Caviness, who formerly lived here, but now resides in Pleasant Plains. I preached one discourse to them, the rain interfering with one of my appointments. They still maintain a Sabbath-School at this place.

From here I went to Clio, Iowa, where I met Bro. Holcomb and family, Bro. Wright and family, Bro. Bryan, and others. This small church of twelve members are maintaining an interesting Sabbath School, and are laboring to let their light shine to others. We commenced meeting at the commencement of the Sabbath and closed on Sunday evening. On Sabbath day after the sermon, we had an interesting social meeting in which nearly all took part. The expressed sentiments of this meeting were to continue in this Christian warfare until the Redeemer comes to establish his kingdom on the earth. On first day morning our appointment was suspended by the rain, which rendered the roads bad, so that in the evening the audience was small. Two willing souls started for the first time to obey the Lord in these meetings. It is a noble and grand thing to decide for the Lord. His calling is a high one. May these, as well as the rest of us, walk worthy of this calling.

The next day I visited my aged parents near Winston, Mo. They have both passed their three score years and ten, and although in affliction and the feebleness of age, yet they are keeping God's commandments and trusting the Lord for eternal salvation. May God comfort them in their declining age. Here we also met Bro. and Sister Hayes, and many other old friends and neighbors, whose acquaintances we formed many years ago. After remaining here a few days and preaching one discourse we started for the Mo. Camp-Meeting, where we arrived at the commencement of the Sabbath, being delayed on our way by the train being late. The camp was conveniently located near the town of Darlington, in Gentry Co., in a beautiful shady grove. The large audience tent was quite well surrounded with a goodly number of family tents. Here we greeted many brethren and sisters whose acquaintance we formed many years ago, and also formed some new ones who have lately embraced the truth. On Sabbath morning a good social meeting was enjoyed. Many testimonies were given. Some showed they had passed through afflictions. These should remember that afflictions are but the means to work out an eternal weight of glory for us. The testimonies offered breathed forth a spirit of piety, devotion, and consecration to God, with an earnest desire for more faithfulness in the future. The preaching combined both the practical with the doctrinal to the edification of those in attendance. The outside attendance was good, especially on Sunday morning and evening, and good attention was given to the word spoken. The business of the Conference passed off harmoniously, the reports showing a goodly number of additions during the year. But as this meeting will be reported by others I will add no more lest I anticipate them.

In conclusion I wish to say a word to our brethren in Iowa. The committee have decided to appoint the annual State Conference in Bro. Sheffield's neighborhood in Boone Co., near Woodward, commencing on Thursday evening, Oct. 13th, and continuing over Sabbath and Sunday. As the Conference fund is exhausted and some in debt we would like to see this debt removed and some money on hand at the settling up of this year's work. Send it either to I. N. Kramer or Bro. Brinkerhoff, Marion, Iowa. We hope for a good attendance at this meeting.

A. C. LONG.

Bro. Cyrus Hogarth writes from Deckersville, Mich.: We prize the *ADVOCATE* very highly and are deeply interested in the truths which it teaches. We pray that the Lord may bless you in the publishing work and that many may be enlightened thereby. We are striving to keep the commandments of God and the faith of Jesus, so that we may enter in through the gates into the city. May we be faithful and at last when Jesus comes meet you and all the faithful ones there, is the prayer of your unworthy brother.

DR WILLIAM M. TAYLOR tells that in his early boyhood, after having heard a sermon in which the preacher dwelt much on 'the appropriating act of faith,' he asked his father what was meant by that expression. The old man gave the same reply which had been given him by his mother to the same inquiry when he was a lad, namely: 'Take your Bible and underscore all the "my's," the "mines," and the "me's" you come upon, and you will discover what appropriation is.'

## Eternal Justice.

THE man is thought a knave or fool,  
Or bigot plotting crime,  
Who for the advancement of his kind,  
Is wiser than his time.  
For him the hemlock shall distil;  
For him the ax be bared;  
For him the gibbet shall be built;  
For him the stake prepared:

Him shall the wrath and scorn of men  
Pursue with deadly aim;  
And malice, envy, spite and lies  
Shall desecrate his name.  
But truth shall conquer at the last,  
For round and round we run,  
And ever right comes uppermost,  
And ever is justice done.

And live there now such men as these—  
With thoughts like the great of old?  
Many have died in their misery,  
And left their thoughts untold;  
And many live, and are ranked as mad,  
And placed in the cold world's ban,  
For sending their bright, far-seeing souls  
Three centuries in the van.

They toil in penury and grief,  
Unknown if not maligned;  
Forlorn, forlorn bearing the scorn  
Of the meanest of mankind.  
But yet the world goes round and round,  
And the genial seasons run,  
And ever the truth comes uppermost,  
And ever is justice done.—Selected.

## Report of Mo. Annual Conference.

THE 14th Annual Conference of the Church of God in Mo. was held at Camp meeting, Darlington, Gentry Co., Mo., commencing Aug. 28th, A. D. 1887. Opened with prayer by the President, W C Long, when he appointed J W Osborn and Jasper Moore committee on credentials, who reported the following names, members of the Conference. A R Edwards, E Marshall, James Botts, N Herald, J E M Williams, B Alverson, Jacob Lippincott, R H Canaday, W C Long, J N Bunch, A C Leard, J W Osborn, James B Denham, Jasper Moore, E G Blackmon, Jesse Millard, N A Wells, and Wm Snow.

The following committees appointed. On nomination of officers, James B Denham, A R Edwards, and R H Canaday. On credentials of ministers, D W Lamb, N A Wells, and Jasper Moore. On Resolutions, A C Long, R E Caviness, and J W Osborn. Adjourned until

5 o'clock, P. M., at which time opened with prayer by Bro. Moore. The minutes of the last annual meeting read and approved. Visiting brethren invited to participate in the deliberations.

The committee on credentials of ministers recommend the renewal of credentials and license of the following ministry: W C Long, N A Wells, J W Osborn, A C Leard, Jasper Moore, E G Blackmon, Jesse Millard, and Wm Snow. This report received and credentials and license renewed as recommended.

The committee on Resolutions submitted the following, which was adopted.

WHEREAS God, in his providence, has permitted us to meet in this the Fourteenth Annual Session of the Mo. Conference, and whereas he has been pleased to bless us with a degree of success the past year,

Resolved, That while we acknowledge these blessings from the hand of God that we pledge ourselves anew to labor more earnestly in the vineyard of the Lord the coming year, than we have in the past.

Resolved, That we, as a Conference, realize the necessity of greater efforts in spreading the gospel, and recommend that as soon as practical our brethren pay to the support

of our Christian cause such amount of money as equal their taxes.

And whereas we so highly appreciate the work of our papers, viz., the ADVOCATE and MISSIONARY.

Resolved, That we again recommend their patronage and suggest prompt payments of subscriptions.

Resolved, That we urge due consideration of Resolution No. 7, of 1886, viz: 'Resolved that we urge a more prodigious effort the coming year in Mo. in the Sabbath School work, and that the officers be more prompt in their reports.'

J W Osborn presented the following, which was adopted: Resolved, That we tender our thanks to brethren A C Long and R E Caviness of Iowa for their presence and efficient labors in this our annual meeting; and also to Dr. Curry for use of ground in holding same, and that we send the ADVOCATE to him for one year.

The Executive Committee submitted the following: Money rec'd on Tent and Missionary fund \$108.10. Paid to W C Long for missionary labor \$43.30, R R expense of W C Long \$48.50, of A C Long \$6.25, of R E Caviness \$2.65, expense at Darlington \$7.40, total \$108.10. Unpaid pledges \$17.00. Balance W C Long for missionary labor \$21.50.

Adjourned until 8 o'clock next day, and again President in the chair; prayer by J W Osborn. Minister's reports called for: W C Long had labored in Mo., Ind., Iowa, and Kansas; preached over 100 sermons, received \$125.00; 41 conversions; organized one church and held one discussion. R E Caviness 35 discourses in Mo.; three additions, received \$63.00. The Church at Andrews School House in good condition. Interest good. No other minister reports regular preaching. Total No. of conversions 52, and quite a delinquency in representation by church delegates.

While the drouth in our midst withered the pastures, stock-water difficult to obtain, and even some orchard, ornamental, and forest trees, died, the wish was expressed of no spiritual drouth in the Church of God, and that the humble and faithful not slacken their zeal, or allow their Christian hope to become blighted.

J W Osborn was chosen delegate to the next General Conference. Jasper Moore State Superintendent of Sabbath Schools; J W Osborn assistant; J E M Williams Secretary, and James B Denham Treasurer.

Officers chosen for the next Mo. State Conference year of the Church of God: W C Long, President; N A Wells, Vice President; J W Osborn, Secretary; Jerry Davidson, Treasurer; Jasper Moore and J W Osborn Executive committee. Adjourned *sine die*.  
J W OSBORN, Secy.

To our Brethren in Mo.: It is expected that the Executive committee will solicit aid and advance the missionary work, and at present we need \$21.50 for past indebtedness, and other means to continue the work. I call special attention to helping as much as our tax, believing if all would volunteer and do this our missionary work would move forward; our ministry not forced to other pursuits, and many others with us, made to rejoice in the hope that is set before us. I am satisfied many annually help more than their tax. But again we believe there are others whose total amounts for press, minister, missionary, building church houses, caring for the sick, &c., are not annually as much as our road poll tax, \$4.00, to say nothing of the State, County, or municipal. Is this right? Should we not use more money to the high-

way of holiness, than to the high way to Boston? Yea, should we not use more to maintain God's law and the ministration of his government, than we pay to Cesar for our annual tax? For tax we only expect temporal benefits; we can apply the same percent to a better cause, and know of its good results here and in eternity. Will we do it?

Self examination financially.

—amount I paid for ADVOCATE and Miss. preaching the gospel.  
— " " tracts or tract society.  
— " " charity and other work for the Lord.  
Balance—to my tax.

True some may not pay any tax, and others pay on a large amount of property for which they owe; but the tax generally is gathered at an ad valorem rate, and if we all help this much the cause will move forward. Self examination continued. Savings better spent in preaching the gospel.

—Festivals, fairs, and shows.  
—Tobacco, tea, coffee, and excessive high living.  
—Extra costly apparel that I might conform to the world.  
—Hired expenses that I could have done myself.  
—Idle time at 25 cts per day.  
—Luxuries that can easily be dismissed.  
—Seemingly necessary expenses that I can cut off.

To the Elders and each church in Mo.: I, being chosen delegate by our State Conference to attend the General Conference of the Church of God, that will convene in Oct., I request you forward to me at once the following statistics, as we failed to get a full report at our annual meeting. No. of church membership. No. of resident members. No. of professed Christian Sabbath-keepers nearest your church. If Sabbath School, No. enrolled. No. of Sabbath School children not church members. Amount of money paid to the ministry and missionary the past year. Amount paid for church houses, for ADVOCATE and MISSIONARY; tracts; cases of charity; how many are willing to pay equal to their tax, and how many are not.

Yours in the blessed hope.

J. W. OSBORN.

## Is it the Official Signature?

C. DE VOS.

IN reading Bro. Lamb's article in No. 21 of the present volume of the ADVOCATE, entitled 'Is it Sin?' I notice he uses the following language near the close of it: 'No doubt the enemy of all righteousness discovered long ago that it was the only precept among the ten that contains the official signature of the Lawgiver,' referring to the fourth commandment. Now, I do not wish to appear critical, and I trust Bro. Lamb will pardon me if I call attention to his expression thus publicly, for I want to say that I differ with him in regard to it. I am well aware that this argument is often used by a certain class of Sabbath-keepers who endeavor to show by this means that the Sabbath is the seal. But is it true? I think not. My reason for it is simply this: When God spake the ten commandments he prefaced them by saying, 'I am the Lord thy God,' etc. See Ex. 20: 2. These words are the official signature, or seal, of the decalogue. It was the custom anciently to prefix the author's name to a document, just the reverse of what we do now. For instances of this kind see Ezra 7: 12 and Acts 15: 23.

In the presentation of Sabbath truth we ought to be careful to rid it of all visionary views; there is enough evidence in the Bible to support it, and we can well afford to dispense with all these. Submitted in love.

Battle Creek, Mich.

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## LETTER DEPARTMENT.

From Bro. R. V. Lyon.

DEAR BRO. BRINKERHOFF: Since my last letter to you, I have visited Syracuse and Auburn, N. Y. Had a good time with the lovers of truth. Have visited North Windham, Conn., and stayed there three nights with Brother and Sister Chamberlain. Had a joyful season with them and their family. Immersed their youngest daughter into the all saving name of Jesus Christ for the remission of sins. On the Sabbath we closed our Sabbath investigation and interchange of thought, by eating the memorial supper; after I had spoken upon the design of the supper, and those who had a right to eat. A day to be remembered for good. On Sunday I spoke twice in the Christian Chapel to a good audience, who listened with interest. At Abington I stopped a day and a night with a remnant of a family belonging to the church and society, over which I was ordained pastor in 1840, June 17. A better visit I never had. The surviving head is 89 years old, in good health and sound mind.

At putnam I attended the funeral of Judge Lyon, a cousin of mine, and by the invitation of the friends, I spoke on the occasion from 1 Cor. 15: 26. The audience was large, which showed that he was respected in the circle in which he moved. Visited my brothers and their families, and some of my old associates in the days of my boyhood, in South-bridge, Mass. And on Sunday I spoke to a noble audience in a grove, composed of many kinds of faith, but none of my own! who gave the best attention to a couple of discourses predicated upon Matt. 6: 9, 10; Rom. 15: 8. Never did I have greater liberty in presenting the truth! A unanimous invitation was extended for me to preach again the coming season. I wish I had my eyesight, also the strength and energy I had 25 years ago. But I have done my duty, therefore I bow to the divine decree.

Since my return from the New England States, I have spent five weeks in Canada with those I commenced laboring with 36 and 28 years ago. In Kempsville I gave two discourses; in South Gower, eight, in Ventnor two; had good meetings in all these places. Visited most of the lovers of truth at their own homes to talk upon the plan of salvation and the signs of the times. Visited Mrs. L.'s relatives in Matilda. I gave two discourses in Darlington. Our chapel was well filled with attentive hearers. In the forenoon the signs of the times and the coming of Jesus—the Son of man, and the preparation to meet him. In the afternoon, 'Salvation is of the Jews.' The Methodist preacher was present to hear what he had never thought of. In all these places the memorial supper was eaten. They all did their duty to me, and I tried to do mine to them, with the thought that it might be my last in some of the places.

Suspension Bridge, N. Y.

From Bro. D. F. Douglass.

DEAR BROTHERS AND SISTERS IN CHRIST: I am thankful to Almighty God for the privilege of bearing testimony to the goodness of the mercy of God to me. And although I hear preaching nearly every first day, I have not heard a real gospel sermon preached since I came to Kansas. The preaching I hear is all done by those who through their traditions make void the commandments of God, teaching for doctrine the traditions of men. They have great zeal, but not according to knowl-

edge. Over two weeks ago I heard a United Brother preach complete obedience to (not a part, but) all the commandments of God; not in a fit of zeal, but faithfully to the end, yielding complete obedience to the law of God: and at the same time both he and his congregation were constant violators of that command that says, The seventh day is the Sabbath of the Lord thy God, while they with very few exceptions, were all keeping the first day after the traditions of men, and their minister in the pulpit by precept and example, teaching it for doctrine. O how long will this lamb like beast persist in the evil work of enforcing its mark upon and over the innocently ignorant of the world! Is the time come that whosoever is ignorant is to be ignorant still? No, dear friends; we have our Bibles to read, the very source of highest wisdom which is able to make us all wise unto salvation. We need not fall into nor follow after the fancied creeds of men. The Scriptures are inspired of God. Traditions are of men. The Scriptures are profitable for doctrine, reproof, correction, instructions in righteousness. Traditions are not profitable for any good to the cause of God, or the salvation of men: but serve to separate us farther from each other, from our God, and from our final home. But God has provided for us ample means by which we may become heirs with Christ to that everlasting inheritance that God promised to Abraham and his seed, which is Christ. And this is the earnest of my hope in Christ. Let us all be ready to enter in with the Bridegroom, when he comes. I love to read in the ADVOCATE the reports of the scattered ones abroad.

WaKeeney, Kansas.

From Sister Amanda J. Hayes.

DEAR BROTHERS AND SISTERS IN CHRIST: I have thought for some time of trying to write a few lines for our paper, as I am not tired yet of reading the letters from different ones of like faith. The ADVOCATE is a great comfort to me, as we have no preaching nor Sabbath School here. There are several families of Sabbath-keepers who live near here, but it seems as though none of us can pick up courage enough to meet together to have Sabbath school. I do wish we could have a good Sabbath school. I think it would be a great help to the old as well as the young, for I think there is a great deal for us to understand yet; at least I feel as though there is for me. I am afraid we are too much on stand still ground. I believe it is right to practice what we teach. If we teach the observance of the Sabbath we should keep it as we are commanded to. Sister Mary Adams spoke some time ago in a letter in the ADVOCATE about Sabbath observance, and desired others to write on that subject. For my part I don't see why we can't all see alike on that point. I am afraid if we are not more strict, and more of the same mind on that point as well as others, we will not let our light shine very brightly at home. I am afraid we fathers and mothers will raise up Sabbath-breakers instead of Sabbath-keepers. I can't see where we have any Scripture for visiting on the Sabbath. For my part I don't enjoy a visit on that day, as I don't think it right to talk and study about our worldly affairs. I don't know as it would be wrong to meet at different houses where we have no preaching if we would not let our corn, and wheat, and gardens, get ahead of our spiritual welfare. But this is too often the case where Sabbath visiting is done. I think we should do as little as possible on

that day, and not work all the week at our main work, and leave too many little chores to be done on Sabbath, as necessities. I don't think our spiritual strength will be renewed much while we are talking about our crops and things that pertain to this life.

I am often told that I want to keep the Sabbath like the Jews did. Now I just want to keep all of the commandments aright, and teach my children so; but it seems to me if we are so slack concerning the Sabbath, our children would soon pay no attention to the Sabbath. I don't think we should neglect the sick on that day, and I think we should go to Sabbath School or meeting if we possibly can. So hoping to hear from others on that subject I will close, and also hope to meet a part at the Missouri Camp Meeting, for I know we can't all meet, till we meet in the kingdom of God. O what a grand meeting that will be! When I think of it I can't see why some think we can be too careful in keeping God's commands. I desire an interest in your prayers, that I may be more careful and set a good example before my family.

Yours in hope of eternal life.

Winston, Mo.

From B. F. and Hannah Harroun.

DEAR BROTHERS AND SISTERS AND READERS OF THE ADVOCATE: As we love to read the letters from the brothers and sisters we thought we would try and write a few lines. We are still trying to keep all of the commands of God and the faith of Jesus. We are so glad we have found the truth; it is a guide to our feet and a lamp to our path. We are thankful to our dear heavenly Father for the many blessings we enjoy, and most of all for the gift of his dear Son. He died that we might have life; not only we but all that believe on his name.

Your brother and sister in hope of eternal life when our Savior comes to gather his children together. Pray for us that we may be found faithful.

Perceval, Iowa.

## Pernicious Reading.

THE bad influence of pernicious books, especially on the young, is set forth in these anecdotes:

The boy David Hume was a believer in the Scriptures until he ransacked the work of infidels to prepare for a debate in which he was to take part.

It is said of Voltaire that when five years of age he committed to memory an infidel poem, and was never able after that to undo its pernicious influence upon his mind.

Thomas Chambers, an officer of the British Government, says that all the boys brought before the Criminal Courts can ascribe their own downfall to impure reading.

Wilberforce, speaking of the effect of the works of Lindsey upon his mind thus wrote: 'It was a foolish curiosity, and I was obliged to stop when I had proceeded a little way in the second volume; for I thought I was sensible of the sophistry and effrontery of many of his arguments and objections, yet, somehow, my mind was entangled and hurt, and after I had put the book away it was two or three days before I was composed again.'

Robert Hall tells us in one of his sermons that after reading a certain work he could scarcely go through the usual devotional exercises of the sanctuary.

WERE you building a monument to remain for ages how majestic and substantial would be its construction! How much more august and solemn is life!

THE ADVENT & SABBATH ADVOCATE

THE drouth of the season has been very severe in some parts, and all of the country is considerably affected by it. It is gratifying to read that the annual yield of wheat in general is not short, and that in the South there is a larger supply of corn than usual.

DR. JOSEPH Parker is said to be the successor to Henry Ward Beecher in Plymouth Church, Brooklyn. He comes from the north of England. Plymouth church is to be reopened Sept. 18th, when Dr. White, of Summit, N. J., is to preach; a week later Dr. Charles E. Robinson of Western New York is to preach, and the next week Dr. Parker commences his pastorate.

THE Canadian fishery question is not yet settled. A commission is soon to be appointed to propose measures of conciliation which ought to amicably settle the matter. We regret that some of the parties in the matter seem to desire a dispute of military test.

MORAL IMPROVEMENT IN GERMANY.—The state of public morals in Germany has for some time been commanding the attention of those who have the welfare of society at heart. A Christian society having for its object the improvement of public morals was recently organized, and according to a report just published is doing excellent service. One of its methods is the publication of tracts of a special character—for young merchants, for artists, for soldiers, for fallen girls and for parents. It has also been giving its attention to the cheap literature sold at the railroad book-stalls, and efforts are being made to bring the book-stalls under government supervision. At the general meeting held at Barnicio last month it was reported that the society had now 672 members.

Be Strong in the Lord.

'Be ye filled with the Spirit.'

It is the most comfortable way to get along—in fact the only way to live as a Christian. Let us illustrate the point by a reference to physical matters. Here are two men who start on a journey or an undertaking: one is full of vitality, robust and athletic; the system of the other is drained of vitality by indulgence of appetite; he is weak, puny, round-shouldered, narrow-chested, short of breath, yet he is well to all appearances. He is not sick; there is no organic disease about him; he has debilitated himself. Which of the two is a prey to disease? The latter of course. Our atmosphere is impregnated with fatal poisons which lie in waiting for the weak as a lion lies in the thicket waiting for the approach of the kid to his drinking place ready to pounce upon him.

Life, animal, human, spiritual in the present tense, or eternal in the world to come, is or is to be according to the law of 'the survival of the fittest.' There is a vital, living issue somewhere which must be attended to. Build up your body and fortify your soul. The spiritual life especially is a match—a race against the powers of darkness—of evil—in which the only hope of success lies in laying 'aside every weight and the sin which so easily besets us,' and going at it with all the energy we can command ourselves and pray down to our aid from heaven. Strive to enter in at the straight gate, for many I say unto you shall seek to enter in, and shall not be able,' says He who prayed all night in

agony, sweating blood as it were for you and me. Shall we act lackadaisically about it, saying, 'O, I guess it will all come out right if we only do about right. It does not make much difference what we believe, if we are only good.' Then it does not make any difference what you eat as long as you are healthy. Your health depends upon what you eat and your spiritual strength depends upon your belief—your faith. You first want to be filled with the Gospel to your neck—yea to the roots of your hair, if you would keep the devil out in these days of pressing evil, which surge against the spiritual nature as a pond presses against the mill-dam.

Get saturated with the Spirit, packed down solid full with the Word of God, so that a passage comes up as easily as an ox's cud comes up from the stomach cell to chew over when he is not taking in raw material—in short 'Christ in you the hope of glory,' to 'dwell in your hearts by faith,' and you may face this evil world with impunity as you set out to save the lost. Lest temptation come—it came to Christ; but you have the sword of the spirit—'It is written.' God wants those who are strong with his strength to do battle for Him. He wants them in the world to save the world with; He can keep them from the evil thereof. As for the weak—the sentimentally pious, let them fan the flickering flame in a convent, and breathe their lives out sweetly there.—C. E. COPP, in the Herald of Life.

THE New Testament, which was translated into Hebrew by the late Dr. Isaac Salkinson, missionary among the Jews of Vienna, has been reprinted there in a second edition of 120,000 copies. By means of the subscription of one generous Scotch donor, 100,000 copies are at his request to be distributed among the Hebrew-reading Jews all over the continent.

THE terrible railroad disaster near Chatsworth, Ills., is traced to the section foreman, who is now under arrest for criminal negligence of a public trust.

APPOINTMENTS

THE Annual Meeting of the Seventh Day Baptist churches of Iowa, will convene with the church of Carlton, at Garwin, Tama Co., Iowa, on sixth day before the first Sabbath in October, 1887, at 2:30 o'clock, P. M. Eld. S. H. Babcock, of Walworth, Wisconsin, is to preach the introductory sermon. All Sabbath keepers are specially invited to come and participate in the meeting, and pray that the meeting may be a success and much good accomplished. JACOB BABCOCK, Sec.

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 Omo, and five miles south-west of White Rock. A cordial invitation is extended to all to attend this meeting.

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B F Harroun for Delos Harroun \$1.50, E B Tucker 1, Chas W Whipple 50 cts, Mrs J C Field \$2. To pay indebtedness on publishing, B F Harroun \$1, Eva A Price \$1, Sarah E Price \$1, Geo E Stevenson \$1. For gospel preaching B F Harroun \$2.50, for General Conference Sarah E Price \$1, to send Advocate to the poor W W Gillespie 25 cts.

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 E Brinkerhoff; a tract for advance work on the Sabbath Question.

*The Time of Christ's Resurrection*, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 23 pages, Price 5 cents, 50 cts per dozen.

*The Changed Ordinance*, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

*Review of J M Stephenson on the Sabbath Question and Two Laws*: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

*Thoughts on the First Day of the Week*, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

*The Change of the Sabbath, Who Authorized it?* an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

*No condemnation in Christ*; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

*What is the Seal of God?*—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

*The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming*, by Jacob Brinkerhoff, 64 pages, 12 cents.

*The Rich Man and Lazarus*.—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

*The second coming of Christ*, Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.

*The Christians' Hope*—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2 cts.

*Where are the Dead?* Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff, 8 pages, 2 cents.

*The Rich man and Lazarus*, showing the application of the parable, by H C Blanchard, 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.

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VOL. XXII.

THE ADVENT & SABBATH ADVOCATE

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