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Advent and Sabbath Advocate.

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

VOL. XXII.

Marion, Iowa, 3rd-day, 16th day of 7th Month, 1887

(Oct. 4, 1887.)

No. 28.

THE ADVENT & SABBATH ADVOCATE

Is published weekly by the

General Conference of the Church of God.

at MARION, LINN COUNTY, IOWA.

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

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

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

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

Do not Forget to Pray.

MAEY A. ADAMS.

Go when the morning shineth,
 And lighteth up the way;
 Go when the eve declineth—
 Do not forget to pray.

Forget not Him who watcheth
 O'er you more than the birds,
 And cheers with precious promises,
 With kind and loving words.

Do not forget to ask him
 To give you daily bread;
 Ask him to shower blessings
 Upon your lowly head.

Ask Him to give you knowledge
 His word to understand;
 To love his holy precepts,
 And keep his just commands.

Ask Him to give you wisdom,
 And guide your erring feet,
 That you at last may meet him,
 And walk the golden street.

Ask Him to help you conquer,
 And overcome all sin,
 That when he comes in glory
 You then may dwell with him.

Crisis Periods in the History of the Church.

'For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?'—Esther 4: 14.

Crisis periods have characterized the history of the Church from the beginning. At these periods the church's integrity and efficiency have been jeopardized by apostasy in practice and doctrine, or its very existence has been threatened by persecution. The Old Testament records furnish numerous instances of such crisis; and church history has repeated itself during this dispensation. My text calls attention to a crisis period in the national life of the Jewish nation. It was in the third year of the reign of Artaxerxes Longimanus, when he proposed exhibiting the riches of his glorious kingdom and the honor of his

excellent majesty, in the presence of the assembled royalty of Persia and Media. He therefore called together from his 127 provinces the princes and nobles to Shushan, the capital of the empire. The feast continued 180 days. To crown this national celebration the king, when inflamed by wine, sent for Vashti, the queen, with the crown royal, 'to show the people and the princes her beauty: for she was fair to look on.' This proposal was rejected by Vashti, resulting in her displacement from the royal relationship, and the choice of Esther, a Jewish maiden as queen. The elevation of Esther was the promotion of Mordecai, who was cousin to the queen. At this time there was an Amalekitish sycophant, by the name of Haman, who had ingratiated himself into the favor of the king. This Agagite conceived a deathless hatred to Mordecai, because the Jew would not bow to him as others were doing. A plot for Mordecai's destruction was therefore arranged, and the death of Mordecai was to be the occasion of the extinction of the Jewish people throughout the Persian realm. Mordecai learning of the murderous scheme revealed it to Esther, calling her attention to the fact, that doubtless she was raised to the throne of Persia as an instrument in God's hand to meet the present emergency.

Up to this time the queen had not made known her nationality; and Mordecai assured her, that if she failed to meet the present issue, as duty plainly indicated she should, she would be involved in the common disaster: 'Then Mordecai commanded to answer Esther: 'Think not with thyself that thou shalt escape in the king's house, more than all Jews. For if thou altogether holdest peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?' Esther was brought to see her duty, which she faithfully and successfully performed: 'Then Esther bade them return Mordecai this answer: Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.' The sequel is familiar to all Bible readers,—the Jewish nation was saved, and the feast of Purim annually recalls the nation's providential deliverance. He whose sleepless vigils guard his people's interests anticipates such crisis periods, and raises up agencies adapted to the exigencies. The Reformations of the sixteenth, seventeenth and eighteenth centuries were crisis periods in the church's history, when from the exhaustless resources of Jehovah he magnified his word above all his name.

We have reached a peculiar period in the history of nations. The present relation to each other of the leading European powers is a strained relation. The slightest pretext may provoke a world wide conflict. The mor-

tal condition of our world is alarmingly significant, whether considered nationally, socially, or individually. The Christian world is unsettled regarding the authorship of certain books of the Bible; unsettled on the nature and extent of scripture inspiration. 'For centuries,' says the Rev. James H. Brooks, D. D., 'this question was not discussed in the church. It was taken for granted that 'The Book' not only 'contains the word of God,' as the modern phrase goes, but that it is the word of God. At length, good but mistaken men, like Drs. Dick and Hill invented the theory of different degrees of inspiration, as the inspiration of superintendence, the inspiration of elevation, and the inspiration of suggestion. Dr. Henderson increased the number to five, the inspiration of excitement, the inspiration of invigoration, the inspiration of superintendence, the inspiration of guidance, and the inspiration of direct revelation. But as there is not a line of Scripture for any such theory, and as it has passed away with the inventors, it needs no further notice. Another and more dangerous theory, however, has come in its place, and to this, particular attention is invited. It supposes that the thoughts of the sacred writers were inspired, but not their language. Such a view could never have been entertained, if it were not designed to account for imaginary errors and mistakes in the Bible; and hence it is essentially infidel in its origin and tendency. Besides, its absurdity is too obvious to require exposure. Of what conceivable use would a revelation be to us, no matter how truly inspired the thoughts of the men through whom it was communicated, if they were left to the ignorance and blunders of the weak and fallible human intellect in the selection of their words? It would only be a mockery of our agony to bring so nigh, and yet to put so far the knowledge of eternal and saving truth, which the confessions of the wisest philosophers, and the history of the race, alike prove to lie beyond the reach of unaided reason. It would be as if God had sent down from heaven a precious casket, crowded with the costliest gems to enrich us for ever, and had then thrown away the key. So far as we are concerned, we can arrive at the thoughts of a writer in no other way than by his words, and if the words of the Bible are nothing but man's neither are the thoughts any more than man's. That is to say, if this monstrous theory, now so commonly held, and by some of the Professors in Theological Seminaries, is true, we have no Bible at all for practical purposes.'

The Christian world is also unsettled on the principles of interpretation—or exegesis. As a consequence there is but little unity on Scripture teaching relating to the atonement, regeneration, sanctification.

What is the mission of the church during this dispensation? What will be the final result of carrying out our Lord's commission to evangelize the nations? It is an unquestionable fact, that the present prevailing view of the triumph of Christianity by human agency in this world, is a wise departure from

the primitive and reformed faith on the subject. 'During the first ages of the church,' says Prof. Bush, 'when the style of Christianity was to believe, to love, and to suffer, this doctrine of Christ's reign upon earth seems to have obtained a prevalence so general as to be properly entitled all but absolutely catholic. After the lapse of the first three centuries a gradual change was wrought in public opinion in regard to this doctrine; a change effected by the combined influence of secular prosperity in the church, and of the controversial opposition of great names against the tenet itself.'

Here we have the testimony of an impartial witness. What was true of the first centuries of the Christian Church is being repeated in our time. Notwithstanding the revival of Christian Chiliasm in the Protestant Reformation, there has been a relapse from the primitive standard, and the important, practical scriptural doctrine of Christ's personal, speedy, premillennial coming is being treated as it was afortime, 'as a profound allegory, or a useless opinion, or rejected as the absurd invention of heresy and fanaticism.'

The doctrine is true, or false. Its importance cannot be questioned by any one who has given it thoughtful consideration. Here we are brought to a crisis. At such a period as this are we to believe that God will depart from his uniform course of procedure and make no provision for the exigencies of the case? or has he raised up and is he raising up those who are prepared to stand in the breach? Here is where we are today. As previously intimated, Jehovah anticipates the needs of his people, and provides accordingly. Analogy is in harmony with revelation in declaring: 'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets,' Amos 3: 6. There are certain lines of consecutive prophecy reaching to the end, which was not designed to be fully understood until near the time of their fulfillment: 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased,' Dan. 12: 4. We are positively taught to believe that these unfulfilled predictions, which were mysteries to former generations, are designed as a light in a dark place, to which the church at the present time would do well to take heed. 'Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into,' 1 Peter 1:10-12. The knowledge of these predictions was designed to prepare the church to fulfill our Lord's great prophecy,—'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,' Matt. 24: 14, and John's missionary warning: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and

the sea, and the fountain of waters,' Rev. 14: 6, 7. Now what do we find in harmony with these divine announcements? A wonderful change has come over the Christian world within the present century. God has been calling the attention of the church to the fulfillment of prophecy as never before. Men from all ranks and stations in life, and from the different schools of theological training, have had their minds enlightened on the great question of last things, and catching the inspiration of the theme, have been called into the field to herald the coming King! God in his providence has opened a door among all nations and kindreds for the proclamation of the gospel, with facilities for the speedy accomplishment of the work unparalleled in the history of the world.

Beloved, we cannot be mistaken in believing that we are providentially called to participate in the scenes of these last days, and to contribute our measure of co-operative efforts in forwarding the Master's work of warning the world of its approaching doom, preparing a people for the coming Bridegroom, and hastening the day when 'every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.' Esther needed to be reminded of her providential relation to Persia and her own people. This quickened her faith in Jehovah, and gave her courage which enabled her with fidelity to discharge her duty,—thus honoring God and instrumentally saving the elect nation, through whose Messiah all nations were to be blessed. Can we fail to understand the times in which we are living, as calling for wakeful vigilance, and the possession of a thorough gospel panoply, preparing us for the conflict and fitting us with fidelity to declare to kings and nobles, to high and low, to rich and poor, the last grand, glorious message, 'Behold, he cometh with clouds?' 'Be wise therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him', Psa. 2: 10, 12.—ELD. L. OSLER.

The Sabbath Question.

EBERT'S OPINION ASSAILED.

Ed. Enterprise:—I wish to notice briefly some arguments contained in a tract entitled 'God's Law Perpetual,' by W. H. Ebert, in which he claims that the Scriptures teach that man should keep holy in this day and age of the world the same day as God commanded Moses three thousand years ago. In the first place I will say I think he is mistaken, hence this effort of mine.

Jesus sent his Apostles to preach the gospel to every creature, and promised salvation to them that believed. Mark 16: 15, 16. Hence we are not required to believe anything except what the apostles preached in order to work our salvation. I shall not ask friend E. to show when or where the apostles taught the people to keep the Sabbath day holy, but will proceed to show in Acts 15: 5 some Jews required Gentile Christians to be circumcized and keep the law of Moses. The apostles and elders, being called together at Jerusalem to consider the matter, wrote to the Gentile Christians as follows: 'For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols and from blood and from things strangled

and from fornication, from which if ye keep yourselves ye shall do well. Fare ye well.' Verses 28-29. Not one word about keeping the Sabbath day holy.

Friend E. quotes from Ex. 31: 13-18 to prove that the children of Israel should observe the Sabbath throughout their generations for a perpetual covenant, which is correct, but before he can sustain his theory he must prove that God required the Gentiles to observe the Sabbath at any time from Adam to the present day. It is evident to my mind that God never intended that the Sabbath should be kept holy by any one except the Jews, from the fact that Moses commands the people of Israel, 'Ye shall kindle no fire throughout your habitations upon the Sabbath day.' Ex. 35: 3. Wonder if friend E. keeps the Sabbath according to the commandment? Friend E. has something to say on page 2 about papal absurdity in discussing the teaching of his opponents. Papists teach that we should do works of supererogation, and friend E. does the same when he teaches people to keep the seventh day of the week holy, which Christ and his apostles never taught.

Now if I have misrepresented friend E. I hope that he will correct me, as I am not 'one that handles the word of God deceitfully,' and am interested only on the side of truth as I find it in the New Testament. There are other passages of Scripture that might be brought forward as evidence in this case, but for want of space I close.

Aroma, Ind. Aug. 15, 1887.

REPLY TO 'A. H.' OF AROMA.

ED. ENTERPRISE:—Seeing in the columns of your paper of Aug. 19 an article 'assailing my opinions,' and signed by the initials 'A. H.,' whom I take to be Amos H—y, of the Disciple church at Frankton, and, feeling that it is deserving a respectful reply from me, I would here respectfully ask to permit me to be heard also through your columns.

And now, my dear friend, A. H., you seem much opposed to the observance of God's holy Sabbath day, just because Moses was commanded to 'Remember it and keep it holy.' And you say that it is for me to prove that the Gentiles were ever required to observe it. Now, Mr. A. H., do you not know that God made the Sabbath day at the end of creation as a memorial that he had created all things in six days, and that he rested on that day—the seventh day—and blessed it and also hallowed it? And, do you not know that this was about 2,500 years before Moses? And, do you not know that Jesus Christ said that 'The Sabbath was made for man, and not man for the Sabbath?' See Mark 2: 27. But you here contradict the Savior, for you say the Sabbath was made for the Jews, or rather the Jews were made for the Sabbath. But as he said, it 'was made for man,' and, as 'man,' as here used, very obviously means all mankind in the general sense, I here leave you to settle this dispute with him.

But you refer to the case of the Jews, Gentiles, and the Elders, as recorded in the 15th chapter of Acts, as proving your point that none are now commanded to keep the Sabbath day. Do you not here read in the fifth verse that all that dispute was in reference to their keeping the 'Law of Moses?' Those were 'Pharisees.' They desired to have the Law of Moses observed. But you, Mr. A. H., should know very well if you have carefully read that tract, 'The Law of God Perpetual,' that it is there very plainly shown that 'God's

Law' and 'The Law of Moses' ent laws. The law of Moses and was abolished at the cr Law,' as the Bible says, 'stan For these are plain Bible fac the elders, in this case, only tiles 'abstain from idols, and things strangled, and from A. H., say, because there i said about keeping the Sabb it is therefore not now requ to keep it.'

And, as you say also th apostles promised salvation believed,' when we analy in your own scale of re have left is for you to be abstain from idols, from b strangled and from blood, right. Is this your faith? brethren believe that a Chris steal, bear false witness, co adultery because they are n the elders in the 15th chapt friend A. H., these all go v day in your teaching. A leaves you in a very bad world, to say nothing of how upon such manner of 'relig H., neither you nor your b of all this! The fact is tha 'jumped off the track' to crushed by the Fourth Co is all.

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And, Bro. A. H., as yo yet one of the Gentiles, a ham's seed,' I am willing all the comfort you can o on that subject. Bro. A by way of conclusion, to p again, and to examine yo ter. For, although you se Old Testament, you sho was to these that Christ 'Search the Scriptures. Timothy had known And they would do you Frankton, Aug. 21, 1 From the Frankton En

Separation

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ent laws. The law of Moses was ceremonial
and was abolished at the cross, but 'God's
Law,' as the Bible says, 'stands fast forever.'
For these are plain Bible facts. But, because
the elders, in this case, only had those Gen-
tiles 'abstain from idols, and fornication, and
things strangled, and from blood,' you, Mr.
A. H., say, because there is 'nothing here
said about keeping the Sabbath day holy, that
it is therefore not now required of Christians
to keep it.'

And, as you say also that 'Jesus and his
apostles promised salvation to them that
believed,' when we analyze your doctrine
in your own scale of reasoning, all we
have left is for you to believe, and then to
abstain from idols, from fornication, things
strangled and from blood,' and you are all
right. Is this your faith? Do you and your
brethren believe that a Christian may murder,
steal, bear false witness, covet and commit
adultery because they are not here forbid by
the elders in the 15th chapter of Acts? Come,
friend A. H., these all go with the Sabbath
day in your teaching. And, this doctrine
leaves you in a very bad shape before the
world, to say nothing of how God would look
upon such manner of 'religion.' No, Mr. A.
H., neither you nor your brethren can accept
of all this! The fact is that you have simply
'jumped off the track' to keep from being
crushed by the Fourth Commandment; that
is all.

Friend A. H., alludes to two words which
occur on the second page of that tract, which
are 'papal absurdity,' and which were 'palpa-
ble absurdity' in my manuscript to the edi-
tor, but the typo made it 'papal,' and if Mr. A.
H. will take the care to look at his copy of
the tract he will perhaps find it so corrected
with pen and ink, for I so corrected nearly all
the tracts I handed out. But, as to A. H.'s
idea of 'supererogation' applying to Sabbath-
keepers, it is rather to weak too 'hold a bead.'
Christ taught in the synagogue on the Sab-
bath days, and that too as a custom. 'The
Marys kept the Sabbath according to the
commandment,' after Christ's death. See
Luke 23: 56. Paul preached in the synagogue,
'as his manner was, three Sabbath days.'—
Acts 17: 1-2. 'And every Sabbath for seventy-
eight Sabbaths to both Jews and Gentiles.'
Acts 18: 4-11. In Romans 7: 22 he says: 'For
I delight in the law of God, after the inward
man.' Can our friend call all these things
'supererogation?'

And, Bro. A. H., as you claim that you are
yet one of the Gentiles, and not one of 'Abra-
ham's seed,' I am willing that you shall take
all the comfort you can out of your position
on that subject. Bro. A. H., let me ask you,
by way of conclusion, to please read that tract
again, and to examine your Bible a little bet-
ter. For, although you seem to discard all the
Old Testament, you should recollect that it
was to these that Christ alluded when he said:
'Search the Scriptures.' It was these that
'Timothy had known from his youth up.'
And they would do you good.

Frankton, Aug. 21, 1887.

From the *Frankton Enterprise*, (Ind.).

Separation.

'WHEREFORE COME OUT FROM AMONG THEM, AND
BE YE SEPARATE.' 2d Cor. 6: 17.

GOSPEL separation is of equal importance
with gospel union. It should be thorough,
complete, final. This language of inspiration
is a quotation from Isaiah, who emphasizes it

by repetition; 'Depart ye, depart ye, go ye out
from thence, touch no unclean thing.' The
exodus from Egypt represents this separation
of Christians. The insurmountable obstacles
to human strength, the effort to prevent their
going at all, or, if they were determined to go
not to go very far away, the desires and efforts
to return to Egypt, all this and much more
finds its repetition in the 'come out' of every
Christian. Some suppose it just as well to re-
main where they are, even as Pharaoh sug-
gested Israel should worship in the land; but
the only right way is to as visibly become the
true followers of Christ as they were of Mos-
es. To 'come out' does not simply mean a
separation from the forms and customs of
those who make no pretention of being the
people of God, but it includes a coming out
from the church, professedly that have turned
to the worship of idols—even as Moses
stepped boldly from the ranks of the idola-
trous, and said, 'Who is on the Lord's side?
Let him come unto me.' But only the sons of
Levi had courage to join him.

Though Christians are not required to form
separate colonies, or live hermit lives, yet a
bodily separation is required, so far as form-
ing of the church of Christ in such a manner
as to exclude from its membership and com-
munion manifest sinners. Come out from
sinful practices, customs, maxims, fashions.
Crowds of sinners used to flock around Christ
because of his manifest interest and love for
them, but the drawing power of love and the
Holy Ghost is sadly lacking now, and the
substitute is a flowery oration, an operatic air,
or a comic song. The church caters to pub-
lic opinion, compromises, lets down the bars
of discipline, and receives in its embrace the
thoughtless, worldly and sinful.

The days have been, even in this land, when
individuals clad in the world's attire (gold or
costly array), vain and foolish in conversa-
tion, given to the constant neglect of the
prayer-room, were not allowed to retain church
membership. A vivid picture of religionists
of the present day Paul gives in 2 Tim. 3.
He describes them to be lovers of their own
selves, of pleasure more than God, covetous,
proud and unholy, and directs that from such
the true Christian should turn away.' If one
would live godly, and have no fellowship with
the unfaithful works of darkness, but rather
reprove them, would be assisted in his separa-
tion even by the foes of the Lord. 'Blessed
are ye, when men shall hate you, and when
they shall separate you from their company,
and shall reproach you, and cast out your
name as evil for the Son of man's sake.' We
have not yet passed the time when the world-
ly formalists shall be 'despisers of those that
are good.' The faithful minister may have
few invitations to preach, and far between,
for at some time in the history of the world
people will not endure sound doctrine, but
'heap to themselves teachers, having itching
ears.' The preacher wants to be called smart;
so his sayings are funny, witty and smooth;
and as long as he pats the sinner on the
shoulder in good humor, and whispers in his
ear 'Peace, peace,' (when there is no peace,)
his salary goes on, and his church is well
pleased.

'Touch not the unclean.' Have no union,
communion, fellowship with evil in any form,
and God will acknowledge you as son or
daughter. The requirement of separation is
binding upon both sexes. But whatever may
be the loss of human friendship, the divine
is gained, and far better is union with God

than the world. The smiles, honors, and
wealth which he bestows far excel in value
and durability anything which might be re-
ceived from the world.—Sel.

New Testimonials to Biblical Records.

WHAT A wonderful resurrection that is in Nin-
evah upon the banks of the Tigris, in Mesopota-
mia. The burial of that city was in a grave that
the Lord made: 'I will make thy grave,' Nahum
1: 14. This prophecy was made about 700 B. C.,
and the burial took place 100 years later, 606 B. C.

Ninevah was a beautiful and powerful city,
when its last king shut himself up in its walls
for two years before its destruction by Cyaxares,
king of Media. At this time Media covered a
territory, on the east of Ninevah, a little larger
than twice the size of New England. But the
Medes were mountaineers and a hardy race, and
certain testimonies from the monuments show
that the Assyrians had been growing effeminate
for many years before the destruction of their
capital. The last mention of Ninevah in the
Scriptures is the prophecy of Zephaniah, 2: 13,
who wrote in the days of Josiah, king of Judah,
and Ninevah was then proud, voluptuous, and
weak.

It has been only within the past forty years
that anything of much value has been known of
Ninevah, and it is less time since the monuments,
including thousands of tablets, have revealed to
us the history of that ancient and splendid em-
pire. Comparatively speaking, very few of those
who read the Bible are aware of the fact that at
the present day immense numbers of these his-
torical monuments and tablets have already been
removed from the clay hills and mounds of Nin-
evah to the museums and private collections of
Europe and America, and great numbers of
scholars are translating the Assyrian and other
languages found upon them, and marvelous tes-
timonies to the accuracy of the Old Testament
are yearly discovered.

An interesting fact is that the clay that was
packed down upon these remains sealed them
from both air and water, and that so tightly that
the letters, where the slabs are unbroken, are as
though they were fresh from the writer's hands.
Let us imagine a finely lettered clay slab, a little
more than a foot square and about an inch thick,
and this makes one of some 11,000 now in the
British Museum, which from what may be called
the pages form the library of Asshur-bani-pal,
king of Ninevah. Twelve of these little slabs
form what is known as the 'creation tablets,' be-
cause they contain some records of the creation,
and particularly of the deluge. This last men-
tioned king reigned from 647-607 B. C. So that
these tablets have actually survived the burial of
twenty-five centuries.

One of the most important facts learned from
this tablet history is that the belief in the one
God prevailed in those earliest ages, long before
the time of Asshur-bani-pal, for these tablets as-
sert that what they narrate was copied from far
earlier tablets found in the sacred city of Erech,
90 miles south-east of Babylon, in ancient Caldea.

On these tablets we read that the one God ex-
plains to the newly created man his duties—the
phrase, 'God and man,' sometimes occurs; 'God
and the king' is very frequent. The evidence is
clearly developed on these tablets, as translated
by Mr. G. Smith, that in the earlier ages the doc-
trine of one supreme God was taught. It is very
interesting to learn from other cuneiform tablets
now in the British Museum, dated in the reign
of several ancient Greek kings, and found at old
Erech, that the doctrine of one God supreme was
taught to a late period; the only name of a deity
found on these tablets, and this many times re-
peated, is 'God one.'

Now, this city Erech, mentioned in Gen. 10:10,
was an old city several centuries before Abram
left Ur. It was only 50 miles north-west of
Abram's native place on the opposite side of the
Euphrates, and it was the seat of learning of all
Chaldea, and in after centuries for Babylon and
Ninevah. It is probable that both Abram and
Melchizedek received their early impressions of
the Most High God from these traditions de-
scended from the time of Noah, 'the preacher of
righteousness.'—*Pulpit Treasury*.

WHAT one reads gives flavor to the mind,
which shows itself in words and acts.

in our minds will cause us to bring forth fruit unto eternal life. Let us pray earnestly for sanctifying grace, for a growth in grace and knowledge of the truth, and for the Holy Spirit to be with us, that we may be sanctified in the truth, saved from our sins, and justified unto eternal life.

Is it True?

S. E. BRINKERHOFF.

Is it true that Sabbath-keeping Adventists have a very much harder time to get along than other people? Is it true that they are persecuted and despised on account of their faith? Does God require more of them than he requires of Christians in other denominations? These are three questions we usually answer in the affirmative; yes, and have so long answered them thus that it may be thought strange that any Adventist should ever doubt the correctness of the answers. And, yet, I am often led to ask, Is it true? do Sabbath keepers have any harder time to get along than other people? and are they persecuted for their faith?

Now, I believe that we have been, and are mistaken, when we thus answer these questions; and not only this, but we have injured ourselves and our children. In some homes it has for years and years been the daily lament, 'Sabbathkeepers have such a hard time to get along, there is so little that they can do, no chance for them to be anything,' that the children of such families think there is no chance for them to be anything and keep the Sabbath, so as soon as they go out into the world they give it up. They are taught that Adventists are despised and looked down upon on account of their faith, and as a very natural consequence they are ashamed of the name 'Adventist.' We see this result everywhere. Is it right, or is it really necessary that it should be so?

Far as my personal knowledge goes it is not true that Sabbath-keepers have so much a harder time in getting along in this world than any other conscientious Christian, nor that they are despised and persecuted upon account of their faith. The fact is, we have imagined a great many things, and I am persuaded that the greater part of our hard time in getting along, and most of our persecution, is only imaginary; and as for being despised on account of our faith, I for one have never seen a shadow of it in all my associations with the world or professed Christians that was worth a passing notice, or second thought. And as for chances, or rather occupations, almost everything is open to Sabbath keepers to-day that is to a conscientious Sunday-keeper. Let our children fit themselves for any business in life, and they stand an equal chance with others. We have seen it so. It is true, there are a few things a Sabbath keeper cannot engage in; but it is also true that most, if not all these things shuts out conscientious Sunday keepers too.

I believe we have made a mistake, and for the sake of our young people I speak of it. Look over the broad field of occupations, and what are Sabbath keepers shut out of on account of their faith? Instead of making our children think they are going to be despised on account of our faith, let us ever keep before them that a true follower of Jesus has a good hope 'of the life that now is,' and also 'of that which is to come.' Ever hold before them that to be a true Christian is to be one of the noblest men or women that lives beneath the sun, and that of all people in this world Sabbath keeping Adventists ought to

have the brightest and best hopes before them, because they can look beyond the present life and lay hold upon the future. Let it be deeply and firmly impressed upon their hearts while young that we consider it an honor instead of a reproach to be numbered just where we are. Let us think if it is really true that our lot is any harder for keeping the Sabbath, or that we are despised or persecuted on that account. Of course, there may be exceptions, but I speak of Sabbath keepers in general.

Third, and last, Does God require more of Sabbath keepers than he does of other Christians? This is a question I have been asked many times in a kind of petulant way as if it was not exactly just. In one way I believe God does require more of us than he does of some other Christians. He has given us more, he has given us light and truth that he has not yet given to others, and 'to whom much is given of him shall be much required.' We are accountable both for how we live the truth and the effort we make to give it to others. And if this light which God has so graciously given us be held and lived in such a manner by us, that it becomes darkness to others, how great must that darkness be? Yes, God requires more of us, as far as obeying the truth is concerned, than he does of some other Christian people. So I believe, at least. But as far as the sacrifices some talk so much about, I can find but one standard for all Christians. And that is couched in these words: 'Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.' This is just what God requires of all who will eventually have a home in his glorious kingdom.

The idea that people are now persecuted or looked down upon simply on account of their faith is, to my mind at least, a good deal imaginary. If we live our profession before the world—love God with all the heart, and our neighbor as ourselves—there will be no reproach attached to us on account of our faith. But if we profess the truth, keep the Sabbath in a kind of half-hearted or Pharisaical way either one, and the other commands in the same manner, making it just as uncomfortable for our neighbors who do not agree with us as possible, then shall we be reproached for our faith, and our children with us will have to bear the reproach. And more than the reproach of the world, we will have to bear the condemnation of God and our own hearts also. Our profession before the world calls for reproach and ridicule if we do not live it out in our every-day life. Do we realize this? We hold up the law of God as a great mirror before us, professing to obey it, calling the attention of the people to ourselves and to it, and thus invite reproach if any deformity in our character appears.

Brethren and sisters, it is time we would wake up to the interests of our children. Let them see by our daily life and conversation that the truth is more to us than the world, that the service of God is dearer to us than the pleasures of sin, that the honor and glory of Christ's coming kingdom is greater to us than all the honors of this fleeting world, and that the advancement of truth and the salvation of souls is of far greater value than the mammon of unrighteousness. Instead of lamenting for them that they must necessarily have such a hard time in this world because they are Sabbath-keepers, let us ever hold before them their great and glorious privilege in being light-bearers to the world if they will only accept Christ Jesus as the Captain of their salvation, and that they may not sim-

ply have a little honor here for a few years but an eternal weight of glory and honor while the eternal ages roll on. We do not estimate our 'high calling of God in Christ Jesus' enough before our children, or they could not so easily turn away from the truths we hold. But if we hold our children in the 'love of the truth,' our whole inward and outward life must be a consistent one. God holds us responsible for how we live every day, he has done great things for us, and I am well satisfied that he requires far more at our hands than he receives. May God help us to see our duty—say nothing of our privilege—and give us grace to do it before it is forever too late, is my earnest prayer.

The Star of Bethlehem.

A good deal of nonsense has been going the rounds of the press lately about the re-appearance of the Star of Bethlehem, on the hair-brained supposition that the light that shone in the heavens to guide the wise men on their journey to Bethlehem, is identical with a variable star whose re-appearance is expected about this time. For the benefit of our readers we copy from the *Scientific American* the following facts concerning this much-talked-of star:—

The history of the so called Star of Bethlehem is briefly this: Tycho Brahe, a Danish astronomer, discovered, in the year 1572, an apparently new star near Caph, in Cassiopea. When first seen, in November, it had attained the first magnitude. It increased rapidly in brilliancy, until it rivaled Venus, and was visible at noonday. It began to diminish in brightness in December, and continued to fade away until the following May, when it disappeared from view.

Forty years later, when the telescope was invented, a small star was seen close to the spot where the wonderful star was seen. It is still there, and is probably the same. It is now classed among variable stars, and is, therefore, liable to blaze forth at any time in the same extraordinary manner. After classifying the star as a variable, the next thing to be done was to find out its period of variability. Astronomical records were searched, and it was ascertained that about the years 1263 and 956 bright stars suddenly appeared near the same quarter of the heavens. It was, therefore, classified as a variable, with a period of about 309 years. Counting back three periods from 956, the exact period being uncertain, the star may have appeared near the time of the Christian era. Some imaginative observer, for this reason, christened it the Star of Bethlehem, and with scarce the shadow of a foundation the name has adhered to it ever since.—*Sel.*

I CANNOT believe that we can have earnest piety among ourselves unless we feel that these blessing which we ourselves possess we must impart to others; and unless they are like fire in our bones that can set others alight with the same holy fire—that fire which Christ came to kindle upon the world. I believe that when a church renounces missionary work, or when a church is not expanding in missionary work, there is something fatally wrong in the heart. I am sure that when ancient imperial Rome began to contract its dominions, and to recall its legions of armies from one and another distant land; and when, for instance, she left the Dacian provinces; and when again she left England, and could no longer possess it as she had done for centuries, these were signs that she herself was stricken with death at the heart, that the augury was true concerning her.—*Archbishop Trench.*

Patient Continuance in Well-Doing.

BEAR the burden of the present,
Let the morrow bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?

If the darkened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken
Animate the trusting breast;
Step by step the journey's taken
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servant's side;
Comfortable words he talketh,
While his hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy breast to him unknown;
He today and he tomorrow
Grace sufficient gives his own.

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay the burden down.

—Bible Herald.

Not Judaizing.

R. E. CAVINESS.

I HAVE been reading the *Christian Oracle*, a paper published by the Christians, as they want to be called, in which Elder J. K. Cornell has got to his 14th article on the Sabbath question, showing its abolition, with the rest of the law; also Eld. D. M. Canright helping in other articles in this paper. He was formerly a S. D. Adventist; he claims that he was in the dark for a number of years, keeping the seventh day Sabbath. He has been in bondage long enough in resting on God's holy day, but does not complain so much of the day as of the visions of E. G. White and the tyrannical rule of Eld. James White, now among the silent dead. He is not the first to be in trouble in that way; he stood it well: but we are sorry to see him turn against the Lord's holy day on that account.

Eld. J. K. Cornell is one of my old acquaintances and a much esteemed friend: but his arguments against the Sabbath, how are they and why are they? Not surely because he is carnally minded; no, no, though Paul does say the carnal mind is not subject to the law of God, neither indeed can be. But Paul did not mean the ten commandments, perhaps, though I know the Elder does not want his members of the church to which he belongs to violate nine of those commands, and would think them carnal if they did not keep them.

But the Sabbath, it's Jewish; or was given to the Jews and them alone. So he says in his articles, and Gentiles who keep it are Judaizing. Strange! strange thoughts are these that a man would Judaize in the keeping of the fourth commandment and not the rest. He says it was made for the Jew man; so then the query would be, Could a converted Jew get out of keeping it if God made it for him purposely? Shall we conclude that this is the reason why Paul and Peter, and all the apostles kept it, because they were Jews? Then the thought comes, says the apostle, Be ye followers of me as I am a follower of Christ. Paul, do you want us to Judaize? Not a word about it. Paul never called the Sabbath Jewish, though he kept it. Poor Jew! he has to keep the Sabbath though it's a great burden. The Lord punished them for not keeping it, and our modern Christians would punish them for keeping it, and those who assist them by following in the teaching and example. I do think there is one com-

mand of the apostle Paul that is nailed to the cross, according to our modern Christians. Boast not against the Jews!

The Missouri Camp-Meeting.

BRO. BRINKERHOFF: As I have been expecting a report through the *ADVOCATE* of our Camp meeting, held at Darlington, commencing Aug. 25th, it seems too good to pass by without notice. Many brothers and sisters were deprived of meeting with us, and whom we had hoped to see, but they were remembered and inquired after. There was Father and Mother Long who were missed so much, but there were many that expressed deep sympathy for them in their afflictions. Bro. Leard was remembered for his untiring zeal in the past; and we hope they are all steadfast for the truth, and many others we could mention.

My husband and self started Thursday with two of our grand-children, who kindly took their team and carried us safe to the meeting. Although it rained nearly all day there was no complaining. When we arrived on the ground we found several brethren that had preceded us, among them was Bro. Edwards and family, sitting around a nice fire in a corner of the large tent; and soon the large family were gathered around the fire-side, and kindly greetings made us forget our weariness. There is nothing to compare with Christian fellowship, it seemed to me that all enjoyed the love of God in their own hearts. Our meetings were spiritual. There were many that expressed their surprise that despised soul-sleepers should enjoy so much of the love of God in the heart, and especially loving to keep all the commandments of God, even the Jewish Sabbath. Many heard the truth for the first time from living preachers, and we trust good seed was sown in many hearts which will bear the fruits of the Spirit.

Brethren, it seems to me that it is a time to try men's souls, so many things transpiring of late, and some that we thought were rooted and sound in the faith to leave the plain teaching of the inspired word of God and have recourse to the opinions of the fathers for their faith; it seems like retrograding. I have often thought that pleasure and pride were the governing principles in man from the garden of Eden down to the present time. It is only by the grace of God that our natures can be changed, and we can patiently endure all the trials of life. Serving the Lord in Spirit and in truth requires much self examination; at first thought, or things that we would do on the impulse of the moment, is often wrong, and we have to regret our haste, when if we were more thoughtful it would be the better for us, knowing that they who wrong another shall answer for the wrong done, in the judgment day. And in view of this we should always be careful to offend none of God's little ones. Let love be the controlling power of all God's children.

The beloved John, in his letters to the brethren, breathes the spirit of true Christian sentiment wherein our love is to be made perfect, that we may have boldness to stand in the day of judgment. God's love was manifested toward us in giving his own beloved Son to die for us when we were enemies to him, and by his blood we are brought nigh to him; 'For he that hath the Son hath life, and he that hath not the Son of God hath not life.' A positive conclusion. And by this we may know that we are the children of God, if we obey his commandments and have his Spirit dwelling in us. 1 John 3: 23, 24, 'And this is his commandment: That we

should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments, dwelleth in him and he in him. And hereby we know that he dwelleth in us by the Spirit which he has given us.

Dear brethren, let us seek to know the truth as laid down in the word of God which standeth sure. From your sister in Christ, hoping to meet you all in the renewed earth,

JULIA LAMB.

Denver, Mo.

Union in Christ.

JESUS prayed that his disciples might be one as he and his Father were one. The true standard requires that all should be 'baptized into one body,' 'by one Spirit.' There can be no quarrel or division till there are two opposing spirits, one or both of which must be wrong. Satan has done his utmost to divide the church of Christ. It matters but little in what way, only so that the harmony be broken. The result is the same, whether it be about a minister, a lay member, a meeting-house, or a creed. If we were all 'filled with the Spirit' the divisions would not occur, because the Spirit of Christ never divides his children. All who have had an experience know that when they live nearest to Jesus, they feel the strongest union with all other real Christians.

As we approach the coming of Christ, we expect his true disciples will be brought into a closer heart union; while they may still differ as widely as ever on points of theology, not essential to salvation. Men equally sincere, consecrated and holy, may disagree in their understanding of Bible chronology, the nature of man, future punishment, the millennium, the intermediate state, and various other subjects; because they look at them from different standpoints, and have been differently educated. Some are obliged to receive all their knowledge of the Bible from others, because they cannot read the Scriptures for themselves. In order to be free in the Lord, one should be willing to receive any truth taught in the Bible, and to acknowledge it before the world. A willful rejection of truth must lead to darkness and condemnation.

While there are many who reject the truth for some selfish reason, there are also others who hold it in unrighteousness. Both classes are alike condemned, and have no good reason to expect salvation so long as they remain in that condition. It is comforting to know that we have reached a period when the true Christians are stepping over their sectarian lines, and meeting in loving union around Christ as a center. This looks like the preparation of the bride to meet the Bridegroom. This is what I have been expecting for many years, as one of the last movements just before the coming of our Savior. There has been a great change in this direction within a few years, and every year we see it made more and more prominent.

One who always attends the meetings of some particular denomination is liable to partake of a sectarian spirit, and denounce all who do not adopt his particular views or creed; but let him mingle with Christians in other churches, and he will soon lose his rigid exclusiveness, and learn that Jesus has some sheep in other folds, who love him most dearly, and delight in doing his will.

On the 21st of Sept. a great international meeting of Christian workers is to be held in the Broadway Tabernacle, New York, continuing to the 28th. In the call it is said to be 'undenominational.' At a meeting of the

American Evangelical Alliance, Sept. 12th, Josiah Strong, an American reported as follows: 'Co-operation of churches, instead of competition, was the watchword in ecclesiastical circles. It was taught that his church was the head, therefore it was the aim of each member of the church to multiply the uses of the other church of Christ and the nation, and to be united with grave perils. . . . Weak for lack of co-operation, the co-operative organization was the watchword of the hour.'

Satan is very active in forming unions among all classes of Christians, and is organizing his vast army against the truth, and his coming. It is a warning for all the faithful disciples to stand against their common foe, and to use power to defeat his fiendish power to defeat his Redeemer? This is as true as ever—'in union with Christ.'

No church can prosper unless it is united with the Spirit of Christ and the union prevails; but all unions by the Spirit of Christ are of short duration. There are unions so strong and durable as to stand between those united by the Spirit. Such unions can stand all vicissitudes without the breaking of the bond. All other unions are formed by the divine. We have seen when the ripening events of the positive manner that the world will make full preparation to receive the Great King.—MILES

Crisis.

Unsuccessful

DESPONDING Christians, unsuccessful workers or valiant hearts, and 'Ready-to-Faiths,' win no battles, and they are so occupied with their own experiences, their own feelings, that they have no noble service. They are not to perform 'acts of faith' formed them, they are so occupied with them, in order to ascend to be all of the exact quality will recommend them to no space or 'joy in blessing the free, large-hearted cannot fail to lead us to the waves of unbelief, no heart to work. Shut out the light, they grope in the dark and cannot run the race, but not afraid to doubt, not afraid to distrust; and making that a reality, putting away peace, and gloom; refusing light to reign within them; and to do hard work for all. Strength comes from them they have none. They are more fit for the battle field. They are more emaciated, though abundant. Laboring in call atrophy, the more seem to be fed.—Bo

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Satan is very active in forming confederations among all classes of men, thus organizing his vast army against the Lord, his truth, and his coming. Is it not high time for all the faithful disciples of Jesus to unite against their common foe, and do all in their power to defeat his fiendish attacks upon the cause of our Redeemer? The saying is now as true as ever—'in union there is strength.'

No church can prosper unless a spirit of love and union prevails; but all unions not caused by the Spirit of Christ are of little worth; and of short duration. There is no other union so strong and durable as the one produced between those united by the Holy Spirit. Such unions can stand all the winds of adversity without the breaking of a single love cord. All other unions are entirely eclipsed by the divine. We have reached a period when the ripening events declare in the most positive manner that the hour has come to make full preparation to meet the coming of the Great King.—MILES GRANT, in *World's Crisis*.

Unsuccessful Workers.

DESPOENDING Christians do not make successful workers or valiant soldiers. 'Feeble-Hearts, and 'Ready-to-Halts,' and 'Little Faiths,' win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform 'acts of faith;' and having performed them, they are so intent upon analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space or 'joy in blessing,' and no room for the free, large-hearted labor which such joy cannot fail to lead us to. Tossed up and down on the waves of unbelief and fear, they have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, and giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work—nay, to do any work at all. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are more fit for the hospital than for the battle field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what physicians call atrophy, the more they eat the less they seem to be fed.—Bonar.

The Indwelling Word.

If we really get the Word of God into our hearts it will transform our lives. Its truths are not merely for knowledge, but they all

have to do with life. Canon Wescott says: 'The noblest truths are not given to us for an intellectual luxury, still less for a moral opiate or spiritual charm. They are for the inspiration of our whole being, for the hallowing and for the bracing of every power, outward and inward, with which we are endowed, and for use in the busy fields of common duty.'

The words of Christ are spirit and life. A little grain of musk hidden in one corner of a large drawer filled with garments will soon pour its pungent odor through the whole drawer, saturating every thread. So does the Word of God, truly hidden in the human heart, touch and saturate with its holiness the whole life. In a German tale a wonderful lamp set in a fisherman's hut changes the rude hovel and all its poor furniture to silver. The divine word is a heavenly lamp, which when set in a sinful human life transforms it all from glory to glory, until it stands at last in transfigured beauty before God.

One invariable effect of this indwelling will be the cleansing of the life. We must be cleansed to 'polished shafts' in God's hands for his use. An old writer says: 'Be thyself of that which thou rebukest.' He that cleanses a blot with blotted fingers makes a greater blot. And no earthly word will cleanse us, because in the purest human word there is sin, which will leave a stain on the life our hands touches. But the Word of God is cleansing. It keeps us from sin and purifies the heart's fountains.

Another effect in this indwelling is transformation into the likeness of Christ. Every fragment of truth which comes to us we should instantly turn into life. Every divine word that we ponder deeply opens to us a vision of beauty or excellence, something very lovely, a little of Christ's own image; and we should strive to paint the vision of our own life, to realize the beauty in ourselves. The Bible is not rightly used if we do not thus try to get every word of it which we learn transmuted into life and character. To do this requires the closest vigilance over ourselves and the most fidelity to divine truth.

Religious Peril.

THE times are perilous in the matter of religion. What are the facts?

Infidelity abounds. Multitudes of people in every part of the country seem to have totally cast off all religion. They go neither to Church or Chapel. They openly sneer at the Bible as an old, defective book, and give God no place in their thoughts. Is not this perilous?

Romanism is increasing. Real Popery has revived, and true Ritualism is helping it. Multitudes are little better than Papists. They scoff at Protestantism and the Reformation. They delight in the very Popish ceremonials which our forefathers deliberately rejected. They avow their belief in the worst and most mischievous Popish doctrines, and boldly preach, teach, and defend them. Is not this perilous?

Indifferentism grows everywhere. Multitudes seem to care nothing about the distinctive doctrines of Christianity, and they perceive no difference between truth and error. Everybody is thought right, and nobody is wrong! Religion is 'only a matter of words and names;' and it does not signify a jot what a man believes! Is not this perilous?

Religious divisions are painfully numerous. Every year they seem to increase and multiply. Between Church and Dissent,—between High Church and Low Church and Broad

Church,—between Baptists and Paedo-Baptists,—between Plymouth Brethren and all other Christians,—how vast the gulf of separation! Yet division is a sure sign of weakness. 'A house divided against itself cannot stand.' English Christianity cannot stand much longer in its present rent and torn and convulsed condition. Surely this is perilous.—John Charles Ryle. D. D.

He that abideth in Christ bringeth forth much fruit. The processes of grace require time. Patient continuance in well-doing is the condition of inheriting the largest promises of the Lord. In due season you shall reap. Abide, then, and doubt not.—Ex.

LETTER DEPARTMENT.

From Bro. B. G. StJohn.

BRO. BRINKERHOFF: Still traveling along on the outer verge of human life, I write a few lines to say that my interest on all the living Bible questions does not abate but is rather on the increase, especially on the subject of the Sabbath of the Lord our God. He sanctified—made holy the seventh day of the week, and until he gives us a new Bible or a new revelation authorizing another day for a rest day, the seventh day of the week will continue to be the Sabbath of the Lord: all the edicts of popes, princes, and councils to the contrary notwithstanding. The immutability of Jehovah is a pledge of the perpetuity of his law. In the 16th chapter of Exodus we have an account of the Lord miraculously supplying the children of Israel with bread during their sojourn of forty years in the wilderness while on their way from Egypt to Palestine, and during this entire period their daily supplies were regular six days each week, but none came to them on the seventh day. On the sixth day a double portion was given them which they were to prepare that day for their use on the Sabbath.

Scott, in his comprehensive commentary upon this subject, says: 'It is evident that the miracle on this occasion consisted in the larger quantity of manna that fell on the day which caused it to be so much thicker on the ground than the other times, that the people gathered twice the quantity with little additional labor, (see verse 29.) and not in a subsequent increase of the quantity gathered. As the rulers came to inform Moses that the people had gathered twice the quantity, it may be supposed they were appointed to superintend the distribution and wanted his direction in the present case, and this gave him the opportunity of more fully stating to them and by them to the people, the obligation of keeping the Sabbath as a holy rest day unto the Lord. It is generally thought they were forbidden to bake or seethe it on the Sabbath day, though the language used does not necessarily imply this. It is remarkable that three miracles were wrought every week in honor of the Sabbath even before the promulgation of the moral law. Double the quantity fell the day before; none fell on the Sabbath; nor did that corrupt which they kept for that day. This confirms the opinion that the institution of the Sabbath was from the beginning. Indeed the whole narrative implies that reference was made to an institution before known, but not properly remembered or regarded, and not to any new law given on the occasion; neither the inquiry of the elders, nor the language of Moses, can be consistently interpreted of an entirely new institution.'

The sanctification of the seventh day Sabbath is the good old way of rest unto the Lord.

San Francisco, Cal.

THE ADVENT & SABBATH ADVOCATE

Will You Help the Cause?

THE General Conference Committee has made an appeal through the ADVOCATE for each one to pay \$1, or more, into the Treasury, as General Conference Fund, to be used in publishing the ADVOCATE and *Missionary*, &c. Not one in twenty has responded. Brethren, what is the matter? Do you love the cause? If you do please show it to the extent of one dollar, at least. It is a burning shame that the cause has to go begging in this way. The ADVOCATE and *Missionary* are not self-sustaining. Brother Brinkerhoff is wanting what is due him. We want to raise at least one hundred and fifty dollars between now and the time General Conference meets, which will be October 28th. Now let those who have not responded do so at once by enclosing same to Jacob Brinkerhoff, and be receipted in the ADVOCATE.

W. C. LONG.

From Walkerton, Indiana.

ELD. W. C. LONG, by our request, came to us Sept. 22nd, and remained with us over the Lord's day and Sunday. He preached every evening, and on Sabbath and Sunday in the daytime also. His sermons were listened to with excellent attention, and the audience increased to the last. On Sunday he baptised three candidates on the profession of their faith in Christ, and who, we trust, will be substantial members of the church. We regret that he could not stay with us longer. He left on Monday, promising to return again when imperative labors elsewhere would permit.

C. M. RICHMOND.

Walkerton, Ind., Sept. 28th, 1887.

THE absence of drunkenness at the State Fair at Des Moines, Iowa, was very noticeable this year.

The above newspaper item is significant of the beneficial results of the prohibitory liquor law; benefits which are highly appreciated by all lovers of law and order.

Make Life a Success.

HUMAN life must ultimately prove either a success or a failure; and it will prove just what we personally make it by the exercise of our volition, developed in activity in the current of divinity or carnality. In short, a successful life is nothing less than a faithful life; and a faithful life is sure to be a successful one. An Exchange remarks: 'Few qualities in life shine with surer radiance than simple, old-fashioned faithfulness. Many people imagine that genius is grander, or that shrewdness, in some of its varying phases, gives more promise of success. Plain, common faithfulness seems too slow for those who are ambitious to keep up with 'the age' in its speeding race. To get rich now in the well-proved way, by hard work and careful economy, and fair honest profits, appears so exceedingly slow that many a modern business young man would hardly think of struggling upward in that way. After all, however, no ladder is quite so safe and sure, if one wants to climb high and never fall back, as this same old-fashioned faithfulness. The ground never gives way under faithfulness. The steps may seem shorter, and the ascent slower, but the footing is securer. The ground never gives way under faithfulness, while under shrewdness it is not always solid. The best work is that which lasts. The successful life is one that endures

all tests, and that stands out bright and clear when it is finished, and when the man who lived it has gone away to his quiet rest. A great many successes, that for a time appear to be very brilliant, prove to be but the emptiest bubbles. No life is worthy of being called a successful one which will not bear looking at in the burning light of eternity; and the only life that will bear this searching scrutiny is one that has been ruled from beginning to end by simple faithfulness.'

It is not necessary that one be a great man in order to make life a success—a success for eternity—but it is essential that one be faithful in the work assigned him. And in order to this, the heart must be sacredly enthused, and divinity must have ascendancy over carnality, bringing the soul into sweet captivity to Christ. This will so change the human relish that the power of divine attraction will preponderate and predominate, and make it easy to 'resist the devil,' and will render the service of Christ delightful. And though it will not take us out of the latitude of temptation, nor place us beyond the region of watchfulness, it will make victory easy over all carnal allurements and earthly charms, and will render life a joyful pilgrimage in spite of trials.

A successful life guarantees the kingdom of glory, and the gift of immortality for the ultimate recompense, not to speak of its power upon others on the journey of mortality in leading them to glory-land—a life of benefit to others here, and a life of felicity hereafter, forever. But if life is a failure—what a failure! What a loss! Surely the question is appropriate: 'What will it profit a man if he gain the whole world [of pleasure, of wealth, of fame,] and lose his own soul,' or 'lose himself'—lose his own life forever? 'Profit?' It will be all loss, and no profit—loss irreparable, loss eternal, not partial, but total, loss of self! Who would have blank oblivion for brilliant glory? 'But godliness is profitable' even here, and has the promise of 'the life to come.'—W. S. in World's Crisis.

A Turkish student, named Messiah Mesopium, who has been studying at the Crozier Theological Seminary, at Chester, Pa., has recently been ordained to preach the gospel in his own land. He came to this country without money, and has been aided by the Baptists who send him back to Turkey

APPOINTMENTS

General Conference.

THE Fourth General Conference of the Church of God will meet at Stanberry, Missouri, commencing Friday, October 28th, and continue until Tuesday, November 1st, 1887. All are requested to attend this meeting, as important business will come before the Conference.

JOHN C. BRANCH, } Gen.
A. C. LONG, } Conf.
W. C. LONG, } Com.

THE fourth annual session of the Iowa Conference of the Church of God will be held in Bro. Sheffield's neighborhood, in Boone Co. near Woodward, Iowa, commencing on Sabbath evening, Oct. 14, and continue over Sunday. We hope for a good attendance.

S. S. DAVISON, }
R. E. CAVINESS, } Com.
A. C. LONG, }

Received on Subscription for Advocate

Benjamin Madill \$1, O C Stickney for O Steele \$1, S S Davison \$2, M A Hutchins \$1, J W Morgan \$1.50, Isaac Masterman \$1.50, Lewis Paul \$2, Mrs N L Brooks \$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, 14 pp. 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.

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.

The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction, by W C Long. 16 pages, price 4 cts, 40 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.

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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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THE ADVENT & General Conference

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