

Advent and Sabbath Advocate.

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

VOL. XXII.

Marion, Iowa, 3rd-day, 23rd day of 7th Month, 1887

(Oct. 11, 1887.)

No. 29.

THE ADVENT & SABBATH ADVOCATE

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

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

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

Address 'Advocate,' Marion, Iowa. Money Or-
ders made payable to Jacob Brinkerhoff.

THE ADVOCATE is devoted to the promulgation
of the doctrines of the Second Advent of Christ,
the Signs of the Times, the duty of mankind to
observe the Bible Sabbath (the seventh day of the
week,) together with the other commandments of
God, the Nature of Man, his Unconscious state
in death, the End of the Wicked, the Ear n re-
stored to it 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.

Once More.

MARY E. WELCH.

ONCE more we have met in the camp of the Lord,
And mingled our voices in prayer;
Once more we have heard from the life-giving
word,
And felt it was good to be there.

But alas! some were missing who one year ago,
Clasped hands in a tender farewell.
Oh Brothers and Sisters, how little we know
Who'll be missing next year, Can you tell?

It renews us in strength, but it saddens our heart.
For we know that our time will soon come,
As we clasp the dear hands, when the time comes
to part,

We long for our meeting at home.

Just over the river, loved ones we shall meet,
Just over the river we'll sing:
Just over the river our friends we shall greet,
In the courts of our heavenly King.

Oh can we look up when the trumpet shall sound,
'Our God we have waited for Thee,'
Will burst from our lips while the heavens resound
With the songs of the loved and the free.

Made free and washed white in the blood of the
Lamb,

With a love that is perfect and pure.

Ah yes, we rejoice in the life-giving name,
Our hope is both steadfast and sure.

Then let us hold higher the banner of truth,
Still higher, as onward we move;
So high not a stain can blot its fair folds,
This beautiful banner of love.

And if we shall meet on the camp ground no
more,

Let us meet in the City of God.
Press onward, dear friends, for that beautiful
shore

The road that our Master has trod.

Yes, keep your eyes firm on the light just ahead,
Keep on the whole armor of God.
No matter what others may say, or have said,
Moye on for that blissful abode.

Albany, Mo.

'Your Redemption Draweth Nigh.'

THESE plain and unerring words of the Sav-
ior, uttered in full view of the cross and the
tomb, have no intelligible meaning when ap-
plied to the Christian Era. With eighteen

centuries of labor, suffering and persecution
to elapse before the 'redemption' could be
reached, this prediction must have had a re-
mote significance at the time it was made.
But, happily, it is not left to sophistical exe-
gesis to determine the period of Christian his-
tory and the order of events to which these
words of Christ belong. And when allowed
its intended and clearly defined place,
this prophecy of the Son of God takes on
great definiteness and force.

The sentence, 'Your redemption draweth
nigh,' is one of a group of expressions which,
taken together, cannot easily be misunder-
stood. Let us carefully read the entire pas-
sage: 'And there shall be signs in the sun, and
in the moon, and in the stars; and upon the
earth distress of nations, with perplexity; the
sea and the waves roaring; men's heart fail-
ing them for fear, and for looking after those
things that are coming on the earth: for the
powers of heaven shall be shaken. And then
shall they see the Son of man coming in a
cloud with power and great glory. And when
these things begin to come to pass, then look
up, and lift up your heads, for your redemp-
tion draweth nigh. And he spake to them a
parable: Behold the fig tree, and all the trees;
when they now shoot forth, ye see and know
of your own selves that summer is nigh at
hand. So likewise ye, when ye see these things
come to pass, know ye that the kingdom of
God is nigh at hand. Verily I say unto you,
This generation shall not pass away, till all
be fulfilled. Heaven and earth shall pass
away; but my words shall not pass away.'
Luke 21: 25-33.

These specified 'signs;' these convulsions
of nature; this 'failing' of the 'hearts' of men;
this 'looking' of the seers of the world for
something extraordinary to transpire, they
know not what: this 'shaking of the powers
of heaven'—these all are set forth by the
Christ as the especial and immediate precur-
sors of his coming; and, therefore, the signal
for his church to 'lift up their heads' and re-
joice, knowing—by these omens—that 're-
demption draweth nigh.'

These signals are specific, and were given
for the purpose of making known to the peo-
ple of God the time when 'redemption draw-
eth nigh;' or, as Matthew records it, 'is near,
even at the doors.' It is, therefore, the priv-
ilege and duty of the church, and the solemn
duty of the ministry, to note with sacred in-
terest the accomplishment of these predic-
tions: and when their occurrence is witnessed,
to rejoice in view of redemption near, and to
proclaim with solemn assurance the kingdom
of God at hand.

Do these predictions of Jesus touch our
times? Most definitely and solemnly they
do, we believe. Are we now face to face
with the special signs of his immediate ap-
pearing? How can any one doubt it?

But just where are we in the order of these
signs? Which of the awful omens particu-
larly and peculiarly marks the present hour?
The answer—though unwittingly—is on all
lips. The whole word is aghast at the pres-
ent 'distress' and 'perplexity' of 'the nations';
and 'men's hearts' are 'failing'—even the

hearts of the wisest and strongest of men.
Great leaders and heads of governments are
anxious, pale and trembling at the political
and military complications that menace
thrones and dynasties. Every crowned head
of the world sleeps on a pillow of fire, and
every government on earth rocks amid vol-
canic upheavals. Diplomacy is baffled, and
other agencies of destruction and death are
more feared than armies and navies. Nature
itself partakes of the general dread, and gives
omens in heaven above and in earth beneath
of her approaching dissolution. Surely the
hours are pregnant with great and awful
changes. It is as if the Lord God had come
forth out of his place to shake terribly the
earth and the seas. The hour of doom seems
about to strike.

'The heathen rage, and the people imagine
a vain thing. The kings of the earth set
themselves, and the rulers take counsel to-
gether against the Lord, and against his
anointed.' And the moment seems at hand
when 'He that sitteth in the heavens shall
laugh; and the Lord shall have them in
derision.'

This is no time for the servants of the liv-
ing God to be indifferent, or for the church of
God to slumber. We have reached a period
when a day or an hour may bring forth start-
ling events. The hasty decisions of a court,
the gleam of a sword, the discharge of a mus-
ket, may set nations aflame.

We know, indeed, that our Lord's advent
will not be hastened or hindered by any earth-
ly changes. But as we do not know to just
what extremes the last time wickedness may
proceed before the cup of blood is full, it be-
hooves us to note with prayerful concern the
progress of events. Let us all awake and
watch and pray and work, for in such an hour
as we think not our King may come to crum-
ble the nations as a potter's vessel, and take
to himself his great power and reign.—*World's
Crisis.*

Why do not all Christians Love the Lord's Appearing?

This seems a very strange question. Do
not all true Christians love the Lord's ap-
pearing? how can they help it? It is certain
that many professing Christians, and seem-
ingly devout and good people shrink from the
thought of the Lord's coming. One lady re-
marked: 'I hope it will not come in my time.'
Some find death itself alarming to contem-
plate: why is this? There are several reasons:

1. They associate Christ's coming with the
old mediæval ideas of terror and the earth's
annihilation. It is not the consummation of
a 'blessed hope,' but a day of dread, to which
they look forward. They think of blazing
worlds, of ghostly, forms, an extinguished sun,
and universal ruin and woe. The heated and
morbid imagination of old-time monks has
given rise to these distorted fancies. How
differently is the coming of Christ presented
in the Word of God! 'Behold, I show you a
mystery; we shall not all sleep, but we shall
all be changed, in a moment, in the twink-
ling of an eye, at the last trump: for the

trumpet shall sound, and the dead be raised incorruptible, and we shall be changed.'—1 Cor. 15:51, 52. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord. Wherefore comfort one another with these words.' 1 Thess. 4:16, 18.

2. Many take no interest in the Lord's coming, because it has been presented to them in a definite or practical manner. If Christ cannot by any possibility come until after a thousand years of spiritual reign and world wide gospel triumph, then it is indeed in the far distant future. No wonder that those holding such views get no practical comfort from the thought of Christ's appearing.

3. They are loth to give up the idea of the world's conversion: confounding as they do the evangelization of the world or the world wide proclamation of the gospel with the conversion of the world. The present deeply rooted yet unscriptural idea of a coming time, when every man, woman and child will be an experimental Christian, and that this condition of things must last, at least, for one thousand years, at the end of which period Christ will come, has done more than anything else to remove all present interest in Christ's appearing from the life and thought of the Church.

4. Others again are troubled by the thought of dear ones still unsaved, and hence unprepared to meet him. With all such Christians we deeply and tenderly sympathize. But thoughts like these will dim our anticipation of all heavenly joys. If any of our dear ones are not prepared to meet Jesus at his coming, they are not prepared to die, and yet are liable to die at any moment. Let us tenderly labor for their salvation—do all in our power to bring them to Christ, both by precept and example, and then leave them with him who loves them with a love deeper and greater than any human affection.

5. After making all these allowances is it not true that many professed Christians do not love the Lord's appearing because they are so largely permeated by the world spirit? They are wholly given up to things of this present life. The love of money and the love of pleasure have crowded out the love of the Lord. Surely, this must be the case, because the New Testament always presents Christ's appearing as the great hope of the Church. If the church does not now cherish this hope it has fallen from the New Testament plane.—*Jesse S. Gilbert, A. M., Methodist.*

The Sabbath Question.

ED. ENTERPRISE: Friend E.'s reply to my effort on the Sabbath question is before me, and I am sorry to say that he misrepresents me in his first sentence, to wit: 'That I am opposed to the observance of God's holy Sabbath Day just because Moses was commanded to remember it and keep it holy.'

The reason why I don't keep the Sabbath Day holy is that Christ and his apostles do not require it of any man, Jew or Gentile, since the first Pentecost after the ascension of Christ to heaven. I hope that friend E. will remember this statement and stick to the question in dispute. He need not go back to the Old Testament (except where the apostles refer to it) for argument against me, but he must show where and when the apostles taught the Christians to keep the Sabbath Day holy, or give it up like a man and quit teaching it.

Friend E. takes the liberty to leave the subject under discussion and fix up a system of faith and doctrine, and asks me: 'Is this your faith?' as if it makes any difference what my faith is.

Friend E. says: 'A. H.'s idea of supererogation applying to Sabbath keepers is rather too weak to hold a bead,' and then refers to Paul preaching in the synagogue of the Jews on many Sabbath days, which is true; but why did Paul omit in all his preaching and writing to teach the people to keep the Sabbath day holy? Paul told the elders of the church at Ephesus that he had not shunned to declare unto them all the counsel of God,' and, as every Bible reader knows that he said nothing about keeping the Sabbath day holy, we see at a glance that it would be a work of supererogation.

I would say to friend E. that I am a Gentile according to the flesh, but claim to be 'Abraham's seed' by faith of Jesus Christ, and not by the works of the law; for 'by the works of the law shall no flesh be justified.' Gal. 2:16.

Friend E. asks me to read his tract over again and 'examine my Bible a little better.' Thank you, friend E. I have done so, and have found your mistake. On page 12 you say: 'They claim to have become Abraham's seed and heirs according to the promise; but refuse to regard what God hath said to Israel. Verily my Sabbaths ye shall keep throughout your generation.' You require the true Israel of God to keep a law given to fleshly Israel in the days of Moses. Paul says: 'Behold Israel after the flesh!' alluding to that people under the law. Friend E. claims that the law to the Children of Israel was two laws—one he calls God's law and the other Moses' law. Jesus says: 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.'—Matt. 5:17. John the Baptist said: 'For the law was given by Moses, but grace and truth came by Jesus Christ.' John 1:17. And the apostles speak of the law all through the New Testament and never as two laws. Paul, in contrasting the law with the Gospel, calls it—the law—the ministrations of death written and engraven in stones which was to be done away.'—2nd Cor. 3:7. Also in Col. 2:16, 17, Paul writes: 'Let no man therefore judge you in meat or drink, or in respect to a holy day, or of the new moon, or of the Sabbath, which are a shadow of things to come; but the body is of Christ.'

Yours, in love of the truth.—A. H.
Aroma, Ind. Aug. 27, 1887.

DR. W. H. EBERT TO A. HEADLY.

ED. ENTERPRISE: With pleasure I again reply to our friend Headly, as he puts himself forth in the paper of last week, and as his first piteous cry is that I have so 'misrepresented him,' which is most surely made in order to raise a little dust in which to flutter away from the weakness of his own positions, will attend to it first.

Let us see! He says, in 'assailing my opinions,' that I teach it is required by the Scriptures that man should keep the Sabbath day holy in this day and age of the world, the same as God commanded Moses, 3,000 years ago. (You will notice that he here gives this as the beginning of the Sabbath day which I did not do.) And, then again he says; '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 (notice these words) that Moses commands the people of Israel, etc. In my reply to this I said:

'You seem much opposed to the observance of God's holy Sabbath day, just because Moses was commanded to keep it holy. And you say it was for the Jews only.' And now he comes in crying 'misrepresentation' about this matter. Friend H., you should recollect that what you said is written, and that you cannot escape a fair construction of your own words. And you should recollect that you have said: 'I am not one that handles the word of God deceitfully.' If you are not a little more careful on this point, you may compel our readers to think differently.

Now Bro. H., when I had fairly summed up your declarations, and asked you: 'Is this your faith?' you answer by saying: 'As if it made any difference what my faith is! Now friend H., Peter tells us: 'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.'—1 Pet. 3:15. Do you think you have done this? It seems to be of very little importance with you what you believe. And yet, you said: 'The apostles promised salvation to them that believe' and that 'To abstain from meats offered to idols, and from fornication they would do well.' And then, you add: 'Not one word about keeping the Sabbath day holy.' (And I will here add that in this there is not one word about respecting any of God's Ten Commandments.) Therefore we again ask, friend H., do you feel free to violate God's laws? Are you at liberty to not only violate God's Sabbath, but to kill, steal, covet, commit adultery, sacrilege, and to bear false witness? Is this your faith? It would seem that you have lots of faith. Do you expect to be saved by faith alone? James says: 'Faith without works is dead, being alone.'—James 2:17. And that 'Devils also believe and tremble.'—James 2:19. Do you know that James, right here in this chapter, demolishes all your 'no lawism?' James here calls the Ten Commandments 'God's Royal Law,' which is done to contrast it with Moses' law. And to leave no room for caviling, he itemizes two of the Ten Commandments. And, he tells you, Bro. H., that if you should even keep the whole law, but offend or break it in one point only, that you are guilty of the whole law. Now, whilst I do not know how many of God's commands you are living in constant violation of, (but your creed allows you to violate all of them.) I must believe you to live in constant violation of the Fourth Commandment, and you thereby have broken God's holy law and are guilty of all.' And you will be judged by that law; and you will receive judgment without mercy.' Jas. 2:8, 26, unless you repent very soon. Bro. H., you had better renounce at once all your unscriptural 'no law' hearsay notions and obey God's law and keep his holy Sabbath day. 'For the wages of sin is death,' Rom. 6:23. 'And sin is the transgression of the law.' 1 John, 3:4. For Paul tells you: 'Thou that makest thy boast of the law, through breaking the law dishonorest thou God,' Rom. 2:23. And he says: 'For I delight in the law of God after the inward man,' Rom. 7:22. Bro. H., do you do this? The apostles all speak of this law in the present tense, under the Gospel, as long as they lived, and they call it the 'Law of God,' but when they refer to the Ceremonial Law, they call it 'The Law of Moses.' These terms no more mean the same law than to say 'The School Law would mean the 'The Road Law.' Every school boy understands the use of adjectives, and wherever 'the law' is used without being so qualified, it is otherwise there made plain which law is referred to. The reason why the apostles did not make

it a point to sp
Fourth Comma
all Christians d
tile converts k
that time to m
taught the obs
God; not just p
But, as Bro.
for the Gentil
besought the
them the nex
did they do th
As to friend
7 that is not a
the ministrati
according to t
to the spirit.
was according
upon great sto
that purpose.

And now,
was that was
tecost that ch
day. Please
Since you
'Think not th
or the proph
but to fulfill
you believe t
ley, by quoti
commit suicid
As to your
ly ceremoni
with your
which were l
will attend t
I will add
was a shadow
is, a memori
six days, res
and hallowin
er runs out.

Before we
we expect to
you are of I
Frankton
From the

What
DEAR SIR
should ans
were he to
soul obtain
the guilt of
The ques
to any hum
It presup
ists in the
quires for t
It presup
under the
deliverance
ance, I thin
from philo
traditions,
world; ce
The assu
by divine
so given, t
cret of the
and the he
Accepti
constitutio
to gain thi
sume that
the humb
comprehe
stupendou
economy
iency; as
ing either

it a point to speak of the observance of the Fourth Commandment was that in their day all Christians did keep it. Both Jew and Gentile converts kept it. They did not need at that time to make this a special point. They taught the observance of the whole law of God; not just part of it.

But, as Bro. H., says, the Sabbath was not for the Gentiles let us read: 'The Gentiles besought that these words be preached to them the next Sabbath.' Acts. 13: 42. Why did they do this?

As to friend H.'s reference to 2nd Cor. 3: 7 that is not about the law at all. It is about the ministration of the two covenants; the first according to the letter; the second according to the spirit. This 'Ministration of the letter' was according to the law of Moses, as written upon great stones, they being plastered for that purpose. Deut. 27: 1, 2.

And now, Bro. H. please tell us what it was that was said or done on the Day of Pentecost that changed or done away the Sabbath day. Please do tell us.

Since you quote James, where he says: 'Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill,' Matt. 5: 17, will ask you do you believe this? I believe it. Friend Headley, by quoting this text you make your cause commit suicide, and you should never do this.

As to your 'supererogation' and your yearly ceremonial Sabbaths of Lev. 23d., together with your new moons, meats, drinks, etc., which were but shadows of things to come, we will attend to them fully at the proper time.

I will add that the weekly Sabbath never was a shadow of things to come, but was, and is, a memorial that God created all things in six days, resting on the seventh and blessing and hallowing it for the use of man. It never runs out.

Before we are through with this discussion we expect to find out just about how much you are of Israel, if any at all.

Frankton, Sept. 4, 1887.

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

What Saves Men and Why?

DEAR SIR: I answer your question as I should answer one of my own congregation were he to ask me, 'By what means may the soul obtain deliverance from the love and the guilt of sin?'

The question is universal in range, applying to any human soul, in any land or time.

It presupposes that an impelling desire exists in the soul for this deliverance, and inquires for the practical means to the end.

It presupposes, of course, that it is possible, under the divine government, to gain such deliverance—of which possibility no assurance, I think, can be derived from conscience, from philosophical thought, from human traditions, or from analogies in the physical world; certainly none from ethnic religions.

The assurance can only be decisively given by divine revelation. That it purports to be so given, through the Bible, is one great secret of the hold which that has upon the mind and the heart of mankind.

Accepting it as possible, under the divine constitution, for a soul which longs after it to gain this deliverance, it is not rash to assume that the means for it will be such as the humble can use, though they may not comprehend, or theoretically recognize, those stupendous preadjustments in the celestial economy which give to the means their efficiency; as they use light, without understanding either its nature or the secret of its ve-

locity; as they raise wheat harvests, though knowing nothing scientifically of the relations between soils and seeds; as they use food, or employ tonics, without comprehending the vital chemistry by which the one is transmuted into tissue, while the others impart a fresh sense of vigor.

In the light, then, of the testimony of Scripture, with that of the highest human experience, the personal spiritual action on man's part by which he obtains deliverance from sin, evidently includes three elements, philosophically separable, though intimately associated, and often seen flashing together in simultaneous discovery.

1. Confession of sin, as an offence against God, with a positive personal turning from it, in spirit and life.

2. Self surrender of the will to the divine will, implying reverent submission to God, and active consecration to his service.

3. A supreme endeavor for transformation into his moral likeness, and for conscious fellowship with his justice and love.

The action of the soul in which these elements implicitly unite requires no distinguished genius, and no rare intellectual attainment. It lies nearest to the humblest. It is within the sphere of activity of man's moral powers, when desire is stirred within him for deliverance, not from threatened pains, but from the love and guilt of sin.

This action, I take it, is what Peter referred to when he said that 'in every nation he that feareth God, and worketh righteousness, is acceptable to him.'

It was the want of this which made the heathen appear to Paul 'without excuse; because that knowing God [as his eternal power and divinity are manifest in creation,] they yet glorified him not as God, neither gave thanks,' but became vain in their reasonings, and darkened in their senseless heart.

The gospel, as I understand it, does not come to change the nature of the means by which men may obtain deliverance from the love and guilt of sin, but clearly to declare these, to demonstrate the certainty of success in their use, and to show to the world what is the august divine provision in consequence of which the force of sin may be broken in the heart, and its issues be escaped, while even innocent violations of the physical laws which are subordinate to the moral continue to be followed by inevitable disaster.

To this end the gospel shows God, in Christ, reconciling the world unto himself; laying the foundation for the forgiveness of sin, and for the inspiration of new spiritual life, in the atonement accomplished by the Lord.

It presents the infinite builder of the worlds in such a winning, benign, yet commanding aspect as is nowhere equally represented in Nature.

It touches the soul with a sharp sense of the evilness of sin, by setting that soul in its consciousness of guilt divinely awakened, face to face with the contrasting purity of Christ.

It stirs new desires in spirits receptive of it, after assimilation to that heavenly character, of holy tenderness and immaculate grace, which is conspicuous and immortal in the Master.

It gives them the certainty of a divine helper, ever at hand, whose power and purity are to them beyond controversy, while his vital operations surpass the bounds of race or culture, are available for the meanest of any tribe or the outcasts from all.—*Elder R. S. Storrs to Elder Joseph Cook.*

'I Must be There.'

THE thought of blessing, honor and glory when the jewels of the Master shall be gath-

ered, and not being a partaker is dreadful. I feel 'I must be there.' I cannot afford to lose my interest in that great and everlasting prize that will be given at the end of the Christian race. What will quicken and nerve one to action more than this, that it might be possible to lose the prize after years of struggles and trials, toils and tears, even in weakness trying to point others to the goal where lies the greatest gift than can be bestowed upon the human family, and this is eternal life, and a home to live in forever, free from pain and sorrow. Truly it is worth striving for, enduring hardness as a good soldier, fighting the good fight of faith. Ofttimes doubts intervene, but faith like Abraham of old, believing in the face of seeming impossibilities, is the faith that will overcome. Satan is always near to place hindrances in the way, but trusting in God the victory is sure, 'Though foes may assail, and dangers affright,' he that is for us is more than all that can be against us.

I must be there, and you too must be there. Dear one, halting between two opinions, you cannot afford to lose the things in store for those that love God, and believe in the name of his son Jesus Christ. Wonderful things the loving Father will bestow upon his faithful children, even those faithful over a few things according to their several abilities. Where much is given, much is required. Faithful in the least shall also receive reward. And this reward shall we not be determined we will have, at the loss of all earthly things? The crown of life, joy and bliss untold, glory, honor and immortality; a home where sorrow and death cannot come. This is only a part that Jesus will give the waiting ones at his coming. We must go on only a little while. 'He that is to come will come,' and we must be ready. Will it not be blessed to hail with joy that glad day when 'the ransomed of the Lord shall return and come to Zion with songs, and sorrow and sighing shall flee away?'—*Sol.*

Where the Weakness Lays.

'What the law could not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh.'—Rom. 8: 3.

I can, without irreverence, say that this is a very shrewd and ingenious statement on the part of the apostle. Some say, 'Why is the law weak? Those who read the passage fail to note the emphatic point. It is not the law that is weak, but the flesh. For illustration, here is a farmer who is drawing a load of hay through this village, and, while pulling up one of these hills, the harness breaks, and the whole load goes down the hill and is overturned. A man coming upon the scene says, 'You must have a very weak horse that cannot pull a load of hay up hill.' 'No,' says the owner of the team, 'the horse was strong enough; the harness is weak.' So with the law; it is strong enough; but the flesh, through which it works, is weak. Christ came to mend or restore that which in the flesh has been weakened and broken by sin. Christ came that in the flesh we might be strengthened to say no where we were unable to say no, and to say yes where we were unable to say yes.—*A. J. Gordon, D. D.*

SET the morning watch with care if you would be safe through the day; begin well if you would end well. Take care that the helm of the day is put right; look well to the point you want to sail to, then, whether you make much progress or little, it will be so far in the right direction. The morning hour sets the index of the day.—*Spurgeon.*

labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.' But people seem to be willing that God should rest on the seventh day, but they choose to do as they please about it. But we learn that it is the willing and obedient that shall eat the good of the land. Oh, let us be very careful that we are not overcome by these delusions! And let us be very careful not to distribute these papers among our neighbors, lest perhaps they be almost persuaded to keep the Sabbath and become discouraged by them. These men would take away the Sabbath and give us nothing in return. Would sink the vessel we are sailing in and give us no life boat to rescue ourselves in. But let us hold fast 'the profession of our faith without wavering, for he is faithful that promised.' God's word will prevail, and in due time we shall reap if we faint not.

White Cloud, Mich.

Religion and Morality.

DOES religion make men moral? Again and again, at different periods in the history of the world, has this question been tauntingly asked. To the apostle Paul it was objected by enemies, that the doctrine encouraged to 'do evil that good might come;' the Reformers of the sixteenth century were charged by Romanists with encouraging men to think they could enter heaven without good works; the English Puritans of the seventeenth century were accused by the licentious of veiling immorality under the cloak of a high spirituality: and at the present moment notorious instances of commercial fraud, carried on for years by professedly religious men, have given emphasis and a sting to the assertion that religion and morality have no connection with each other. Men, it is said, may be religious, and yet dishonest; and on the other hand men may be honest and moral in all the relations of life, without religion to thank for it. The fact that this state of feeling follows close upon a period of unusual evangelistic zeal, in which free pardon, with immediate assurance of eternal salvation, were very prominently urged, creates the risk of a reaction against all evangelical religion. The pendulum of human thought and feeling is ever swinging between extremes; and there is a serious danger lest a teaching and religion that were sometimes one sided, be succeeded by a teaching and religion as one sided in another direction. If so; if a religion of earthly morality take the place of faith, as was largely the case after the Puritan age, it will be with very dismal consequences to religion and morality both, as it was then.

Does religion make men moral? One answer is,—that religion which fails to do so is not the religion of the Bible. It is the very design of the salvation announced in the Bible to make men's hearts and lives good,—in every sense, lowest and highest. 'The grace of God which bringeth salvation hath appeared unto all men; teaching [educating] us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.' Titus 2: 11-14. This is the end set before

Christians in the whole of the New Testament. And it is the result exemplified in the lives of all true Christians; imperfectly, we admit, but really. Their holiness before God, sometimes their morality before men, is imperfect; but only because their religion is imperfect; while in proportion to the strength, comprehensiveness and constancy of their religion, have been the rectitude, purity and elevation of their lives.

Joseph was tempted to adultery by his master's wife. What preserved him in the hour of danger? His religion. 'How can I do this great wickedness,' he said, 'and sin against God?' The tax gatherer Zaccheus restored his unjust gains fourfold to those he wronged, and also devoted half his property to the poor; what made him thus newly honest and kind? A new principle of religion, taught to him by the Lord Jesus, and stirred into living action by his presence. Augustine, the rhetorician, entangled from youth by habits of fleshly lust, was unable to break his chains until a day came when he 'put on the Lord Jesus Christ' by faith. From that day he abandoned his sins; and his good works began to shine before men, with a light that has reached down through the centuries and to the uttermost parts of the world.

Religion is that which 'brings us unto God.' But it must be to the true God: the religion that brings us to a false god will only make us like the god to whom it brings us. Seneca, the moralist, tells that men might be seen whispering in the ears of the images of the Roman gods petitions which they would blush to have overheard by their fellowmen. How could the coming to such gods make them moral? Many so-called Christians fashion a God of their own imaginations, 'altogether such an one as themselves.' Can such a religion sanctify them? Or can a religion sanctify us that does not actually bring us unto God—into his favor, into his presence, into living intercourse with him—to hear what he will speak, that we may respond with the amen of faith; to ask what we need and to receive the answers of his word, of his providence, and of his Spirit's influence? The religion that only thinks about him, but does not come to him, cannot sanctify us. Even the religion whose highest animating motive is that we must appear before him to judgment hereafter, but which does not bring us to him now, lacks the grandest element of holy power; though it may contain enough of truth and reality to influence us partially and fitfully—against some sins, and now and then, it will not seize and keep the man; it will not govern and purify the whole man. It is sad that many men's religion is such that the world asks, 'Does religion make men moral?' As we began, so we conclude by saying, The religion that truly and habitually brings us to God through Christ—that religion changes the heart, and does make the life holy, honest, and pure.—*British Messenger.*

God's Medicine.

LABOR is God's medicine for human pride and rebellion. When man had sinned, in order to prevent the utter demoralization of the race, the Lord sent him forth out of Eden to till the ground, saying, 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return.'

It is the ambition of many to 'live without work;' but such a life is ruinous. 'Pride, fullness of bread and abundance of idleness,

were the chief causes of Sodom's sin, and Sodom's overthrow. Many a man who has gone headlong to perdition, might have been living in health and decency to day, if he had been well employed in good honest work. Under all judicious administration, human and divine, *hard labor* has been a *means of grace* and reformation to those who without it go far astray from truth and righteousness. Let persons live in luxury with nothing to do, and they are very likely to become conceited, rebellious and ungodly. Let them be placed where they must work or starve, and let their hearts be brought down with labor, and they speedily learn lessons of humility, sympathy, and integrity, which can never be learned in idleness and luxury.

More men die of laziness than of work; more of gluttony than of starvation. Hence the primal curse was a real blessing, and those who try to evade the divine command, only multiply sorrow to themselves. Hence the apostle says:

'Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how you ought to imitate us; for we behaved not ourselves disorderly among you, neither did we eat for nought at any man's hand; but in labor and travail working night and day, that we might not burden any of you; not because we have not the right, but to make ourselves an example unto you that ye should imitate us. For even when we were with you, this we commanded you, that if any will not work, neither let him eat. For we hear of some that walk among you *disorderly, that work not at all*, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness *they work*, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother.' 2 Thess. 3: 6-13.—*The Christian.*

PRINCE Albert of England, and Gambetta of France, are still remembered as prominent figures of a past generation, whose life, work and historic achievements have been left as a goodly heritage for the people. The former, as husband of the present Queen of England, was a prudent Christian counselor in the affairs of State, who received not only the tenderest love that a royal family could bestow, but the sincere devotion and honor of a great nation. The latter, as patriot, general, and statesman, also as the greatest orator of his day, has received a fitting and lasting acknowledgement of his heroic life-work, by the place he holds in the affections of his countrymen and in the memory of the world. We speak of them but to notice their end.

Prince Albert was a Christian, who on his death-bed, surrounded by a large number of mourning friends, said: 'I have had wealth, rank, and power, but if these were all I had how wretched should I now be!' Reverently and trustingly he then repeated the words:

'Rock of Ages, cleft for me,
Let me hide myself in thee.'

Gambetta was an atheist, who regarded not religion or sacred things. Among his last words were these: 'I am lost! What a contrast! Not more between a glorious sunrise in the hills, and a dismal sunset amid storm and tempest, and the deepening shadows of an oncoming awful night.'

Father Guide Me.

MYRY A. ADAMS.

HEAVENLY Father, wilt thou guide me,
Wilt thou ever stand beside me
Through the waters dark and deep?
Wilt thou give me strength in weakness,
May I follow thee in meekness,
Till in death at last I sleep?

Heavenly Father, wilt thou bless me,
When the cares of earth oppress me,
And the burden seems too great?
May my faith grow brighter, stronger,
Though my journey is still longer,
O may I with patience wait.

Heavenly Father, wilt thou ever,
Be my guide? O may I never
From the path of truth depart?
May I prove an overcomer,
In earth's fair eternal summer,
May I one day have a part.

Wilt thou be my guide, dear Father,
I desire to have none other,
And thy promises are sure.
For I know that thou canst guide me,
Through all storms what'er betide me,
To that Eden home so pure.

Family Worship.

ETTA BRINKERHOFF.

DIVINE worship at home, a good and hoary custom, is, I fear, dropping into disuse. Our lives are so full of business that a season of God's service in the morning and evening is almost thought an excuse of sloth. But what a sad effect do we see in our youth! Family worship is a fount of piety pure enough for even the young, who are pure themselves. A prayerless family cannot be otherwise than irreligious. They who daily pray in their homes do well; they that not only pray, but read the Bible, do better; but they do best of all, who not only pray and read the Bible, but sing the praises of God also. What scene can be more lovely on earth, more like the heavenly home, and more pleasing to God, than that of a pious family kneeling with one accord around the home-altar, and uniting their supplications to their Father in heaven! How lovely the scene of a pious mother gathering her little ones around her at the bedside, and teaching them the privilege of prayer!

I have prefaced this subject of worship with the matter of family services, on account of its vital importance. Without the reading of the Bible and the praise of God at home, worship appears to the young like the grinding of the corn or the shoeing of the horses—a matter to be paid for rather than to be done by one's self.

The influence of family worship is great, silent, irresistible and permanent. Like the calm, deep stream, it moves on in silent, but overwhelming power. It strikes its roots deep into the human heart, and spreads its branches wide over the whole being. It affords home security and happiness, and causes all the complicated wheels of the home machinery to move on noiselessly and smoothly, and makes home happy and delightful. It causes the members to reciprocate each other's affections, and exerts a softening and harmonizing influence over each heart.

The dew of heaven falls upon the home where prayer is wont to be made. Its members enjoy the good and pleasantness of dwelling together in unity. But in order to do this their worship must be regular and the whole family engage in it. Some families are not careful to have their children present when they worship. This is very wrong. The children above all others are benefited and should always be present.

See what home becomes with religion as its life and rule. The mind is expanded, the heart softens, the world cast into the shade, and heaven realized as the first prize. Compare an irreligious home with this, and see the vast importance of family worship. The penalties of its neglect, and the reward of faithfulness to it, should prompt us to its establishment in our homes. It is a foretaste of heaven. Like manna, it will feed our souls, quench our thirst, sweeten the cup of life, and shed a halo of glory and of gladness around our firesides.

Let yours, therefore, be the religious home; and then be sure that God will delight to dwell therein, and his blessing will descend upon it. The family threshold will be strewn with flowers of promise. It will enshrine the memory of loving ones gone before in all the fragrance of that 'blessed hope' of reunion in heaven which looms up from a dying hour. And in the dark hours of home separation and bereavement, when the question is put to you, mourning parents, 'Is it well with thee?' you can answer, 'It is well.'

Essay read at the Annual Meeting of the Seventh Day Baptist churches of Iowa, at Garwin, October 2, 1887.

A Few Thoughts for God's Children.

A. CONKLIN.

'THEREFORE take no thought, Saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed?' Matt. 6: 31.

The Savior, in this chapter, is teaching his disciples the way of life, after they had asked him to teach them to pray, which, if his followers of to day should heed it might teach them a more simple form of prayer than we now often have to listen to in prayer meeting, when some one will repeat a great deal of Scripture in the form of prayer, and which is meaningless when so used; whereas, if they should follow the instruction of the Savior and ask for just such things as they need, the same as a child asks his father for a penny, and only ask for the things we need at the time, others would not get tired listening to a meaningless repetition. I believe if we should put this into practice more of our brethren and sisters would take hold and pray, through which we might edify one another; but as it is, they are often held on their knees till they fairly ache, while two or three are praying. But this should not be so, if they followed the pattern laid down by our Lord.

We are not following the teaching of our Lord enough in these days. There is too much man-made theory which we are living out, instead of Bible teaching. Look at our text: 'Therefore take no thought.' How many of those who claim to be followers of Christ, and say we are but pilgrims and sojourners on the earth, can say we have no thought for what we shall eat or drink, or with what we shall clothe ourselves? that our thoughts are in heaven and upon heavenly things? that we have forsaken the world and its divisions and have been joined to that one family, the household of faith, and have all one Father who cares for us? All that I have belongs to him and his household, and I freely use it in his cause? Ah, brothers and sisters, if this was the feeling of all, the cause which we claim to love would not lie bleeding as we see it doing to day. If our hearts were in the work as well as our lips, we would see means flowing together to sustain the ministers in their work, and they would not have to take up other employment and leave off preaching, by which the cause is neglected

and souls perishing for want of the truth, and their blood may be required at our hands.

Ah, brothers and sisters, the Lord grant that we may all get really converted to the teaching of Christ, so that we all will feel like one family, and that we may all come back to apostolic principles when all lived together in common. Then we should again see the church the light of the world, and all strife and isms would be put in the shade. But alas! the church has too much of the Gentile spirit, seeking after the things of this world. May God grant us all to see and feel our want and need, so that we may turn to him with all our heart, and come up as one man, hand in hand, fighting our common enemy, not feeling one above another, but as children of one Parent; and if we do this prove faithful unto the end, to our Elder Brother's appearing, we shall not lose our reward. Therefore, brethren and sisters, let us fight on with heart and means, withdrawing our thoughts from earth and earthly things, and when we finally meet around the throne we will see what we gained by the loss sustained on earth. Therefore take no thought of earthly things, which soon will flee away, when Christ shall come to take his own, to see a brighter day in beauty. We will then appear around his glorious throne, and wear a robe and crown of righteousness. I hope to meet you all over there.

Freemont, Mich.

Seeking for Truth.

E. G. BLACKMON.

It is with the very best of feeling toward Bro. D. W. Lamb that I wish to interrogate him just a little in regard to his position on the first resurrection and reign with Christ a thousand years. Bro. Lamb claims, as all the readers of the ADVOCATE know, that the first resurrection and reign with Christ a thousand years, as stated in Rev. 20, is all in the past. He claims that it is all symbolic. Now I wish to confess right here, that I fail to see it in that light. If I understand Bro. L. correctly he has the thousand years reign to commence A. D. 793 and end in 1793. This is his position. He says the word resurrection signifies a revival from the dead. Yes, brother, it signifies a rising again from the dead; resumption, a taking back of life again, the future state, etc.

But our brother denies the expression, 'This is the first resurrection,' in Rom. 20: 5 to mean a literal resurrection. He says it means a revival from the dead, (not from the grave,) but from a dead state of sin—regeneration, etc. He says the first resurrection signifies the first revival, which he claims was under the immediate teaching of the apostles. Now, brother, if you are right in this, then those of the first revival never even lived to see the beginning of the thousand years reign with Christ, which you have located between the years 793 and 1793. They would have had to live to be six or seven hundred years old to have reached it. Bro. L. says the expression: 'This is the first resurrection,' can have no reference whatever to a literal resurrection of the dead, and must signify or refer to the spiritual condition of that class who have ever constituted the true church of God, and especially to those of that class who put on Christ during the thousand years, Rev. 20: 4, 5. But hold on, brother, it says: 'But the rest of dead lived not again until the thousand years were finished.' You see there was to be no more revivals or conversions from the dead during the thousand years reign. So if you are right in your po-

sition, then the door during that time, for the rest of the dead (your own explanation must be dead in trespasses and until the thousand years there is to be no more or state of sin during Those who were re from a dead state of ginning of this thousand years. I necessarily have to li period in order to liv a thousand years. I is the first resurrectio resurrection, then I understand the subject

I wish to add in co is not weakened on t Yours in seeking f Neosho, Mo.

Whatsoever

MARY

'I KNOW that what be forever; nothing anything taken from that men should fear Solomon, in the for positive in regard to he reference to? I tures and see what h ning God created th Surely no man can the creative work. in the week of cr record till the sixth was created. On th says, 'And he rested his work which h blessed the seven [made it holy], be rested from all his and made.' Gen. 2 his creative work, t manent Sabbath. neent Sabbath? E doeth it shall be fo

God created the upon it, but he did laws which govern harmony; the seas time and the harv etc. Nor did he te laws which should we to doubt his w tainly not. We feared God, and G faith and obedien Israelites down to a very rebellious p up unto God, and out of the mounta say to the house dren of Israel; ye the Egyptians, an wings, and broug therefore, if ye v and keep my co peculiar treasure for all the earth i the Lord said unt and sanctify the let them wash t against the third day in washing] will come down upon mount Si 14th verse tells u In chapter 20 t given and on tal finger of God, se

sition, then the door of mercy was closed during that time, for it is plainly stated that the rest of the dead (which according to your own explanation must mean those who are dead in trespasses and sins,) lived not again until the thousand years were finished. So there is to be no more revivals from the dead, or state of sin during that time. Thus it is: Those who were regenerated—resurrected from a dead state of sin just before the beginning of this thousand years' reign, would necessarily have to live on to the end of that period in order to live and reign with Christ a thousand years. If the expression, 'This is the first resurrection,' don't mean a literal resurrection, then I confess that I do not understand the subject at all.

I wish to add in conclusion, that my faith is not weakened on this subject.

Yours in seeking for truth.

Neosho, Mo.

Whatsoever God Doeth.

MARY A. ADAMS.

'I KNOW that whatsoever God doeth it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him.' Eccl. 3: 14. Solomon, in the foregoing language, is very positive in regard to God's doings. What has he reference to? Let us examine the Scriptures and see what he refers to. 'In the beginning God created the heaven and the earth.' Surely no man can add to or take from the creative work. This was the first work in the week of creation. We follow the record till the sixth day and we find man was created. On the seventh day the record says, 'And he rested the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it [made it holy], because that in it he had rested from all his work which God created and made.' Gen. 2: 2, 3. God had finished his creative work, thereby establishing a permanent Sabbath. Why do I call it a permanent Sabbath? Because 'whatsoever God doeth it shall be forever.'

God created the earth and man to dwell upon it, but he did not tell us of all the fixed laws which govern and keep all things in harmony; the seasons in their turn, the seed time and the harvest, the planetary system, etc. Nor did he tell us at that time of the laws which should govern mankind; yet, are we to doubt his wisdom in this matter? Certainly not. We read that the patriarchs feared God, and God blessed them for their faith and obedience; but in following the Israelites down to Moses' time we find them a very rebellious people. 'And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine.' Ex. 19: 3-5. 'And the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day [they spent 1st and 2nd day in washing]; for the third day the Lord will come down in the sight of all the people upon mount Sinai,' verses 10, 11; and the 14th verse tells us Moses did as commanded.

In chapter 20 the ten commandments were given and on tables of stone written with the finger of God, see Ex. 31: 18; also 32: 16.

'And the tables were the work of God, and the writing was the writing of God, graven upon the tables.' Here he plainly tells us in unmistakable language that he has given laws to govern his chosen people, and what those laws are, even engraving them upon tables of stone with his own finger, that they might be a perpetual covenant, lasting even forever, for 'whatsoever God doeth it shall be forever, nothing can be put to it, nor anything taken from it.' This part of God's work is also complete and perfect, for it embraces the whole duty of man—'Fear God and keep his commandments,' Eccl. 12: 13. This was 514 years after the commandments were given, and 1094 years afterward Malachi says, 'Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.'

When Christ commenced preaching he tells his disciples plainly and emphatically, 'Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.' Matt. 5: 17, 18. Twenty nine years after this, James says, 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all,' James 2: 10, and the 11th verse proves that he had reference to the law of ten commandments, as he quotes two of them. People have attempted to add to and take from the law of God in the Sabbath commandment. They have taken from it the Sabbath of the Lord, and have added the observance of the first day in its stead, a day which God did not command. (They have forgotten and haven't time to see if they are right.) How are they going to do that when God said to Moses in the very plainest of language, that he who runs may read, 'Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you,' Ex. 31: 13. 'Therefore the children of Israel shall keep the Sabbath to observe it throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.' Ex. 31: 16, 17. Again, I say, how are they going to take from? By transgressing God's holy law and obeying the commandments of men. As Solomon says, 'Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set to do evil. Eccl. 8: 11. But let us be encouraged, 'though they do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him,' v. 12. Let us ever remember 'that whatsoever God doeth it shall be forever.' Let us obey him and we have nothing to fear. If he is for us it matters not who are against us.

ELD. Wm. B. Davis appeared for sentence in the Superior Criminal Court last week on four complaints for violating a city ordinance by preaching on Boston Common without permission from the Mayor of Boston. Before that time the Assistant District Attorney had conferred with Judge Staples, and suggested that it might be well to continue the cases with the understanding that they would not again be called up unless Mr. Davis further violated the ordinance. This proposition met the views of Judge Staples, who had a brief talk with Mr. Davis, and the latter then left the court room.--Ex.

FAITH is implicit reliance, and this implies unquestioning obedience. We must go only where our Savior leads us. We are sure to stumble if we leave his side.

LETTER DEPARTMENT.

BRO. J. W. Cordill writes from Lake City, Minn.: We are still alive and trying to fill our mission here. We are well as common, thanks to our Heavenly Father for his blessings. I am quite lame, and cannot walk at all without a cane, and but little with that. Still we are using our best influence in the cause of our Master. I have never lived any place where all denominations seemed to unite as they do here, and manifest such a Christian love toward each other, and we hear splendid practical sermons from all denominations. But the Bible subjects that cause so much controversy among the people are never taught; those are the subjects that should be investigated and brought to light. The man that don't read his Bible don't know his Bible.

SISTER L. M. Woodin writes from Rochester, N. Y.: If I could write you would hear from me quite often, I think. But I have no reason to complain, and very many things to be thankful for; among the first of which is that the light of truth has shone upon my pathway, and that I had ears to hear and heart to strive to obey. I never accepted the vision fallacy, although I was a member of the S. D. A. church from 1870 to 1874, when it disbanded, after Elder Andrews went to Europe. But I still have the dear old ADVOCATE for company. Words fail to tell the light and strength that I have got from its pages since 1883. Every number has something new and interesting, and I would beg to be remembered at the throne of grace, that I may gain a home in the earth made new. I try to do what good I can with my papers, by lending them to any that will read them, and then I send them away. Yours in hope.

SISTER L. B. Chamberlin writes from North Windham, Conn.: I write a line or two to say that I am still in the land of the living, and have not lost my interest in our good paper, or on the Sabbath question, notwithstanding the opposition manifested against it, but am trying to serve the Lord and my neighbors to the best of my ability. Have been gathering and gleaned all through summer and harvest, and have had much to do. Hope to have more time to write when things are all gathered in. In hope of eternal life when the Life giver comes.

OBITUARY NOTICES.

DIED, near Grand Haven, Michigan, Sept. 23rd, 1887, Sister Dorliska Prentice, aged 67 years and four months. Sister Prentice was born in Jefferson Co., N. Y., in 1820, and in 1852 moved to Michigan, where she lived until her death. Her husband, Bro. Alonzo Prentice, died last March. She was sick seven days, and had been heard to say frequently that she had nothing to live for, and seemed to enjoy the message when the physician said she could not live. She died in the full triumphs of living faith. Words of comfort were spoken by the writer from 1 Cor. 15: 26. 'The last enemy that shall be destroyed is death.' Showed by the Scriptures that death is an enemy, and that at the coming of Jesus it will be destroyed. May the time soon come, is our prayer.

L. J. BRANCH.

THE ADVENT & SABBATH ADVOCATE

NO PAPER NEXT WEEK.—The Editor expects to attend the Iowa State Conference at Woodward, this week, so we will omit next week's paper; and to keep the number of papers in a year entire, we will issue one at the time of General Conference, instead of omitting one then, as heretofore.

General Conference.

WE expect the following named ministers and leading brethren at the general meeting. Eld John C Branch from Mich., Elds R E Caviness, I N Kramer, E S Sheffield, A C Long, and Jacob Brinkerhoff, from Iowa; Eld J H Nichols and Hiram Harris from Kansas; Eld G W Admire from Nebraska; Elds E G Blackmon, J N Bunch, N A Wells, A C Leard, and others, from Missouri.

Let all who are interested in the cause and can attend this meeting, do so. W. C. LONG.

An Appeal in a Few Words.

DEAR Brethren and Sisters, scattered abroad, Greeting: If possible come to the Conference. If you are agreed with us, come, so we can confer together respecting the best course to be pursued for spreading the light of truth. If you do not agree with us in every particular, come to the Conference so we can compare our reasons and thus try to harmonize our views; if we vary on some points we are agreed on enough to warrant our working together. We certainly all believe it our duty to keep the commandments of God. If you think we differ respecting what his commandments are, you ought to come to the Conference so we can better understand each other. I think you all believe that the 'man of sin' spoken of by Paul has arisen and done the work assigned him, of exalting himself above God. From the time of his rise he was to be using his power in opposition to the people of God till the time comes when the saints possess the kingdom. All who are trying to show the errors taught by this power in opposition to the truths taught by the prophets, Jesus Christ and the apostles, will, of course, be opposed to that power which has thought to change times and laws, and of course by all those who have endorsed the errors taught by him. He will not only be found opposing, but we are informed that he will continue to use the utmost of his power to wear out the saints of the Most High till his career ends by his utter destruction at the coming of Jesus.

If, then, we are the servants of God we are engaged in a terrible war with the man of sin. We can make no compromise; to us it is as it has been since the time of Paul, a war in which the people of God suffer wasting and deprivation; but a crown is to be given at the end of the war. No matter how many of the servants of God fall in this terrible conflict, the word of Jehovah and his Son Jesus Christ is given that they shall be all raised to life again, and receive a crown of life to endure forever. But God requires to obtain this crown of life we must be soldiers in this conflict, and battle for the right.

Then come to the Conference and avoid the curse of Meroz: Come up to the help of the Lord, to the help of the Lord against the mighty. If this does not reach you in time to invite and induce you to attend the Iowa State Conference, I trust that it will in time the General Conference in Missouri, Remember, if you are on the Lord's side you

must serve in the ranks against the most blasphemous and God dishonoring power that ever existed on the earth. Of course the great Jehovah will conquer whether we are in his ranks or not; but remember, it is written, 'Curse ye Meroz, curse ye bitterly, because they came not up to the help of the Lord, to the help of the Lord against the mighty.'

Yours for the truth. E. S. SHEFFIELD.

Woodward, Iowa.

Whatsoever is Born of God, Cannot Sin.

DOES this text teach that it is impossible for a true Christian to commit sin? That were to contradict observation, experience, and scripture. A misunderstanding of the word 'cannot,' lies at the basis of such an interpretation. When Nehemiah was engaged in rebuilding the walls of Jerusalem his enemies sought to allure him to a conference. He replied, 'I am doing a great work, so that I cannot come down.' Neh. 6: 3; which language, of course, means that he was, not physically but morally unable to do so. In 1 Cor. 10: 21 we read, 'Ye cannot drink the cup of the Lord and the cup of devils.' So far as physical ability was concerned, these persons could do both. The idea intended to be expressed is obviously that Christian consistency placed them under moral constraint not to do so. In like manner if I, a total abstainer, were asked to take wine with a friend, I might reply, 'I cannot do so.' He, and every one would understand me as meaning, 'My principles do not allow me to do so, and therefore I will not.'

I submit that it is in this sense that the word 'cannot' is used in the passage under consideration. So explaining it, whilst it does not teach that it is impossible for a Christian to sin, it does teach that he is under the strongest possible obligation to avoid sin, and that so long as acting in character, he avails himself of the strength which is in Christ Jesus, he will not sin.—Holiness Advocate.

JOHN B. FINCH, a prominent Temperance lecturer and reformer, died quite recently; much lamented by the public, of whom it is said that he gave his life for the good cause.

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

H P Madill \$1, H E Moseley \$4.60, L B Chamberlin \$2, Mrs Geo H Lincoln \$2, Mary J Dopp 65 cts, J J Moss \$2, G W Admire \$1, W R Scott \$, Seth Warren \$1.50, J C Pierce \$3,

Donation, J W Trunick \$2, Lois R Reed \$1, Gen. Conf, fund, J N Bunch \$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. p. 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 B 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.

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.