

Advent and Sabbath Advocate.

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

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THE ADVENT & SABBATH ADVOCATE

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

The Lord is my Shepherd.

The Lord is my Shepherd; I shall not want.
Can you tell me why is this ceaseless strife
For the things which we call the blessings of life:
The wealth, and the power, and the ease of life?

The Lord is my Shepherd; I shall not want.
Still we know that poverty hath its cares,
And is often filled with the bitterest fears,
Lest by some sore need ye should come to tears.

The Lord is my shepherd; I shall not want.
Whatever betides, there's no need to complain.
Each day hath its pleasures, as well as its pain;
You'll always still think there is something to gain.

The Lord is my Shepherd; I shall not want.
If he takes from me health, I still must trust
That my Saviour will do whatever is best,
And then I shall have no fear for the rest.

The Lord is my Shepherd; I shall not want.
If my friends desert me, why should I care?
There is always a solace found in prayer;
So whatever betides, I will not despair.

—Selected by WALTHA A. COMBEST.

The First-Advent Kingdom.

WHEN John and James came preaching
the kingdom 'at hand' it is supposed by some
that they meant a kingdom due at the first
advent; some say a spiritual kingdom was
meant; others that a literal kingdom
then due was intended; and the latter class
insist that after the cross this kingdom enter-
prise was abandoned, because the Jews re-
jected Christ, and that subsequently this
kingdom proclamation was withheld till near
the time of the second advent, when it was to
be resumed again, meaning this time a sec-
ond-advent kingdom, as we now have it pro-
claimed. We deem this position untenable
for various reasons, some of which we will
mention:

1. If Christ's literal kingdom had come at
the first advent, either he must have had two
literal kingdoms in prospect, or else the stone
could not have smitten the image on its feet:
indeed, with this arrangement, the image
could never have had any feet and toes to be
smitten; nor could the fourth beast ever have
worn its ten horns, nor its little horn that

prevailed till the kingdom was due; nor could
the prophecy of the 70 weeks have been ful-
filled in the overthrow of Jerusalem; nor
could Christ's predicted crucifixion, resurrec-
tion and High Priesthood have ever been re-
alized without the absolute extermination of
the kingdom after being once established, in
which case it could not 'stand forever' as pre-
dicted. Besides, if he had contemplated a lit-
eral kingdom before his cross, he would have
been a mortal king, and the world have been
without an antitypical sacrifice, till the king-
dom should be robbed of its king to fur-
nish one.

2. The only kingdom Jesus preached 'at
hand,' was the one he taught his disciples to
pray for: 'Thy kingdom come: thy will be
done in earth as it is in heaven.' That in-
volved the thought of an absolutely sinless
kingdom, and that kind of a kingdom, had it
been established at the first advent, would
have forever excluded the cross. If our world
could be made like heaven without the cruci-
fixion, and before it, what need of such an
event? Certainly the cross would be need-
less after the introduction of a sinless king-
dom. And surely Jesus would not preach
one kingdom 'at hand' and then instruct his
disciples to pray for another and different
one—to pray in opposition to his own preach-
ing, and also to their own preaching! Then
if he really meant that a literal sinless king-
dom was 'at hand' in the sense of being due
at the first advent, what would have become
of the predictions pertaining to his death, bur-
ial and resurrection, if the Jews had not re-
jected him, and he had carried out this sup-
posed kingdom program?

3. If Jesus' proclamation of the kingdom
'at hand' really contemplated a kingdom due
at the first advent, the opportunity for its in-
troduction was certainly offered when 'Jesus
perceived that they would come and take him
by force to make him a King,' John 6: 15,
but he hid himself from them, instead of ac-
cepting the kingdom when offered; and also
while preaching the kingdom 'at hand' and
when some of his friends 'thought that the
kingdom of God should immediately appear,'
he rectified this premature expectation by a
parable, in which he represented himself as
the divine Nobleman going into 'a far coun-
try to receive for himself the kingdom and
return,' preparatory to its establishment—
thus placing its establishment at his return.

4. While preaching the kingdom 'at hand,'
Jesus was careful to place it subsequent to
the sign of his second coming: 'When ye see
these things come to pass, know ye that the
kingdom of God is nigh at hand.' Luke 21:
31. Christ never preached the establishment
of the kingdom previous to the signs here
mentioned—it was 'at hand' during his min-
istry, but was to be 'nigh at hand,' after the
signs should be seen.

5. While preaching the kingdom 'at hand,'
Jesus placed it subsequent to his second com-
ing, saying: 'When the Son of man shall
come in his glory . . . then shall the king
say unto them on his right hand, Come, ye

blessed of my Father, inherit the kingdom.'
Matt. 25: 31-34. Christ could not have
preached two conflicting things at the same
time—could not have preached the kingdom
due at his advent and at the same time have
preached that it was not due till his second
advent. His preaching did not thus conflict
with itself.

6. While preaching the kingdom 'at hand,'
Jesus located it after the resurrection, say-
ing, 'Many shall come from the east and west,
and shall sit down with Abraham, and Isaac,
and Jacob in the kingdom of heaven: but
the children of the kingdom shall be cast out
into outer darkness.' Matt. 8: 11, 12. After
uttering these words, Jesus sent his disciples
out to preach, saying, 'As ye go, preach, say-
ing, The kingdom of heaven is at hand.' Matt.
10: 7. This kingdom was to contain the pa-
triarchs now dead; hence, to be after the res-
urrection; yet, at the same time, the king-
dom was in some sense said to be 'at hand,'
but certainly not in the sense of being due at
the first advent, for it was to contain resur-
rected men.

7. While preaching the kingdom 'at hand,'
Jesus located it after 'the end of the world,'
or age; and also subsequent to the day of fire,
saying: 'As therefore the tares are gathered
and burned in the fire; so shall it be in the
end of this world. The Son of man shall send
forth his angels, and they shall gather out of
his kingdom all things that offend, and them
which do iniquity; and shall cast them into a
furnace of fire: there shall be wailing and
gnashing of teeth. Then shall the righteous
shine forth as the sun in the kingdom of
their Father.' Matt. 13: 40-43. He could not
have been proclaiming the kingdom due at
the first advent, while also proclaiming it due
at 'the end of the world,' beyond the burning
day. The preaching of Jesus, when under-
stood, cannot thus antagonize itself; so it is
clear that he meant that the kingdom was
then 'at hand' in a comparative sense; and
that it would be 'at hand' in an emphatic
sense after the signs should be seen, indica-
ted by the language, 'nigh at hand.' He never
pronounced it 'nigh at hand' in his own
day, but subsequent to the signs.

The impression that the Scriptures do not
announce the kingdom 'at hand' this side of
the cross for 1800 years, is untenable. Paul,
who coupled the kingdom with Christ's ap-
pearing, expressly said, 'The Lord is at hand,'
and as surely as the kingdom comes when the
Lord comes, so truly that was equivalent to
saying, the kingdom is at hand, in the same
sense in which Peter also said, 'The end of
all things is at hand'—in a comparative sense.
The Revelator also unfolded events down to
the coming of the kingdom under the seventh
trumpet, and affirmed, 'The time is at hand'
—the time when 'the kingdoms of this world
shall become the kingdom of our Lord, and
of his Christ; and he shall reign forever and
ever.' Rev. 11: 15. But now the same king-
dom is 'nigh at hand.'

8. While Jesus sat around the table with
his disciples, after he had finished his minis-

try, and ate with them the last time before his crucifixion, he said to them: 'I will not any more eat thereof [the bread], until it be fulfilled in the kingdom of God. . . . I will not drink of the fruit of the vine until the kingdom of God shall come. . . . I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom.' Luke 22: 18, 29, 30.

From this testimony it is clear that Jesus had not abandoned the kingdom theory which he had been proclaiming, even as late as the night of his betrayal, but still cheered his disciples with the promise of a kingdom. Being already rejected of the Jews, he was not led thereby to reject the kingdom program which he had long proclaimed; and if he had previously contemplated establishing the kingdom at his first advent, here was a fitting opportunity and the proper time to have divulged the change in the program to his disciples—but not a word on that line escaped his lips; but he went on talking about the coming of the kingdom after the old style, with no intimation of a change.

9. When at a later date he was arrested on charge of aspiring to kingship, a grand opportunity was offered him to say, 'Although I did intend to set up my kingdom at about this time, I have abandoned that purpose, seeing the Jews have rejected me'—and this would have let him out—but he said no such thing; but simply informed them that his kingdom was due at his future coming, just as he had done in his sermons while preaching the kingdom 'at hand,' and this information is thus given: 'Hereafter shall ye see the Son of man sitting upon the right hand of power, and coming in the clouds of heaven.' Matt. 26: 64.

10. While he hung upon the cross, with no notice of a change in the arrangement for the establishment of his kingdom, a penitent offers to him this petition: 'Lord remember me when thou comest into thy kingdom.' And Jesus virtually indorses his understanding of his previous kingdom proclamation, by promising him a home in paradise when he should come into his kingdom. And even after Jesus' resurrection, he kept on talking to them about his coming kingdom—'speaking with them relative to things pertaining to the kingdom of God'—and at the end of forty days, his disciples, having heard nothing yet about a change in his kingdom plan (though not fully comprehending the time of its introduction from his past testimony), come to him with this query, 'Lord, wilt thou at this time restore again the kingdom to Israel?' He then departs, as he had before intimated to them, as the divine Nobleman, into the far country, to 'receive for himself the kingdom'—the very kingdom now filled with enemies—and at his 'return' will say: 'Those mine enemies that would not that I should reign over them, bring hither and slay them before me.' This is the only kingdom he ever preached 'at hand.'—*World's Crisis*.

Why Parts of the Visions Were Suppressed.

W. H. BALL.

THOSE who place Mrs. White's visions on par with the Bible are compelled to admit that certain portions of her visions have been omitted in their republication. But as they see nothing objectionable in these omissions they know of no reason why these suppressions were made. There is a class however who understand perfectly well all about this.

To such I have nothing to say. But to those who do not, and are perplexed to know why Eld. White should omit parts of the visions in their republication instead of giving the entire vision as he should have done, we have a word of explanation to give. And although it may seem a little ludicrous, no doubt the reason will be quite satisfactory to many. Uriah Smith under date of June 28, 1871, writes me as follows: 'In regard to suppression; I became connected with the *Review* office in 1853, and since that time I can speak from personal knowledge, and I know that since that time there has been no attempt at suppression. If anything in that line has been done, it was done before that time by Bro. White. . . . My long experience with him plainly showed me this trait in his character that he wonderfully liked variety. He wanted the second edition of a book to be different in some way from the first. And while it seems to be omitted some portions of visions which had been printed in compiling the first editions of early writings, yet I have not the remotest idea that he did so for the purpose of suppressing anything that he considered objectionable.'

Here we have the whole thing explained. These suppressions were not made because Eld. White saw anything objectionable that he wished to keep out of sight, no, no, but his wonderful love of *variety* prompted him to make these omissions in order that the second edition might be different from the first. Wonderful! In our reply we asked Eld. Smith if he took us for a set of blockheads and ignoramuses, and expected us to believe any such stuff? If we could only let Bro. Smith explain the visions for us, and accept them at his hands in their patched up and mutilated form, it might save us some trouble besides being very gratifying to him. But this we do not propose to do, until we see a little more consistency on his part, and a less inclination to pervert plain simple language in order to make it teach something entirely different from what it was intended. Bro. S. has been so long engaged in the work of tinkering up the visions, to keep them from devouring themselves, and explaining away their true meaning, that he has become very proficient, and cannot be excelled by any in that line.

In his recent article on 'Suppressions and Shut door' he still reiterates the old plea that it was *ministers* and not sinners in general whose salvation was past in 1844. Why don't he lay this part of the vision before some of the learned theologians, and college professors, and give us their grammatical construction of the language instead of asking us to take his opinion upon the subject? Should we do this I think we should have a very different version of the matter. A few years ago we submitted this passage to an eminent scholar for examination. His verdict was that the pronoun 'their' in the expression 'My accompanying angel bade me look for the travail of souls for sinners as used to be. I looked but could not see it, for the time for their salvation is past,' without a shadow of a doubt referred not to false revivalists but to sinners in general. Without doubt this is the true meaning of the vision. We have a parallel expression from another vision teaching the same thing, which we will place beside this. 'In a pamphlet published by James White in 1847 is published her first vision, in which she describes the Advent people on an elevated path going towards the holy city, while the world is described as far below. She describes some of the Advent band as falling

off the path down in the dark and wicked world below. She says: 'It was just as impossible for them to get upon the path again and go to the city as all the wicked world which God had rejected.' Here we have the shut door again to all intents and purposes. We wonder if Eld. Smith can explain this away and show that the language does not teach that God had rejected the 'whole wicked world?' This is the plain simple import of the language. Hence the 'time for their salvation was past.' Mrs. White herself virtually admits that this is the true teaching of the vision, but tries to make it appear that she did not really mean it, and says it might have been worded better, as we will now proceed to show. I have before me a letter from her pen dated, Adams Centre, N. Y., Jan. 3rd, 1868, in which she puts forth a labored effort to make it appear that she did not teach the extreme shut door view, but utterly fails. She says: 'Their falling from the path with all the wicked world whom God had rejected' might have been worded better and a distinction made. The all does not mean, and was not intended to mean the entire company not on the path shown me, for there were youth and infants not yet arrived at the years of accountability. But I designed to be understood *all* that God had rejected. I see that those who are disposed to oppose and cavil have the little semblance of a chance.' Here then we have the remarkable statement that the vision 'might have been worded better and a distinction made.' A most singular admission indeed for a person to make who claims that she is as dependent upon the Spirit of God in relating and writing out a vision as in having one. If this is not a reflection upon the wisdom of the Creator, I cannot conceive what could be. 'It might have been worded better.' Just as though the great God did not know the best language to use to express the meaning of the visions. Shocking to contemplate. What blasphemy! If we give our opponents rope enough they will hang themselves.

Well, the S. D. A. leaders who place the visions on par with the Bible, are at last compelled to admit that certain portions of the visions have been suppressed; and Editor Smith says if anything in this line has been done, it was done by Bro. White. Now if the visions are of equal authority with the Bible as they claim, I would like to know what right any man or woman has to expunge from them a single word or letter. Who gave Eld. White authority to tamper with his wife's visions, and set aside such portions as he saw fit? Would any man dare tamper with the Bible in that way? The very fact of his taking away from her prophesying these obnoxious features proves to a demonstration that he had no confidence whatever in her visions. No doubt he remembered quite well her vision on specific time, in which she declared the Lord would come during the month of September 1845, and how he *pledged* his word to give up all confidence in Ellen and her visions if time should prove her predictions false. He also remembered after the passing of the time the blasphemous character of another vision given to help her out of the dilemma in which she found herself. It is not strange therefore in view of the many failures he had witness'd that he felt at liberty to tamper with the visions in the way he did. The 19 lines expunged from the vision on the 'Sealing,' published in 1849, contain the most solemn warning against those who reject the testimonies to be found in all her writings, and should

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stand out in bold relief as a preface to all her works. Only think of it reader. The God of heaven viewed Mrs. White's visions of such importance, that he gave, for the benefit of those who might feel disposed to reject them a most solemn warning, showing that to strike against the visions was to strike against the Holy Ghost, thus committing the unpardonable sin, which has no forgiveness in this world, nor in the world to come. Yet strange to say, Eld. White with the full approval of his wife, considered this terrible warning of so little consequence that he felt at liberty to suppress, and set it aside as of no account. No man that ever lived had a better chance to know if these visions were reliable than did Eld. James White, the husband of the prophetess; and the manner in which he tampered with these revelations shows that he considered them not divinely inspired. Mrs. White claimed to have been shown that those who accepted the third angel's message should be baptized, and this was for a time practised quite extensively among them. But Eld. W., I am told never heeded the instruction, which is another evidence that he had no confidence in his wife's visions.

Washington N. H.

The Ancient Hope.

In the days of the apostles the disciples were comforted and encouraged by the prospect of the personal return of the Lord Jesus Christ. An angel had said to them as they watched the Lord depart from the earth, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.' (Acts 1: 11). This, and not death, was the hope of the Church; and thus it ought to have remained up to his actual return. His coming should have continued to be the hope of the Church; but this, alas! for centuries has not been the case.

In confessions of faith, the truth that the Lord Jesus will come again may still have had a place; but practically by far, to the greater number of his disciples it has been a mere doctrinal statement that has not been enjoyed, and which has had no influence upon their lives. The Lord however desired it should be otherwise.

He intended that his Church should look for him, that she should watch and wait for his return. Again and again during his personal ministry, the Lord Jesus foretold his great event; and after his ascension the apostles referred continually to it . . . Blessed will it be to enter upon that fullness of glory which awaits us only at our Lord's return. Satan will not be bound until Jesus comes again, and for this reason, by the permission of God, he still has power here, both in the world and in the Church, though individuals are out of his reach who have fallen asleep in Jesus. The whole Church will at once be introduced to full eternal happiness and glory at our blessed Lord's return. Not only as individuals will our cup of joy be full to overflowing, but we shall rejoice throughout eternity with the whole company of the redeemed.

Oh! how should the solemnity and certainty of these events come home to every one of us, and with what earnestness should each person who reads these lines seek upon scriptural grounds to settle for himself that he is really Christ's; because by nature we are lost, ruined, and undone, and deserve nothing but punishment; but we have, at

the same time, to accept God's only remedy, namely salvation through faith in the blood and righteousness of the Lord Jesus Christ, by whom alone spiritual life, pardon, and justification can be obtained. (See Eph. 2: 1-9; Gal. 3: 16; Acts 10: 43; Rom. 5: 1; John 3: 16; and Rom. 8: 16, 17).—George Muller.

Looking for Christ.

No sooner had Jesus left the earth at the ascension, than the cry was instantly raised, 'Come, Lord Jesus.' The bride is not satisfied with the home and the fortune; it is for the bridegroom that she longs. No earthly substitute can satisfy the Church. He only can who is her Lord. A paradise without the tree of life would have no attraction. The Millennium without Christ—a Millennium of glory and beauty without Christ—would have no charms for a Christian. It would be like a tune without a key note; it would be a jangled harmony; it would be intolerable discord. It is a personal Christ on which the believer trusts below. It is for a personal Christ that the believer looks. Faith rests not upon a dogma, even justification by faith: it rests upon a living and personal Christ—the Lord our Righteousness. Hope expects not a mere Millennium; it expects the Lord of the Millennium. The disciple who wrote the Apocalypse, and who leaned upon the Savior's bosom (and was neither sensual nor carnal) the instant that the Savior said: 'Behold I come quickly,' added the deep toned Amen, which rose from the very depth of his soul, 'Even so come, Lord Jesus, come quickly.' The night cometh first, and then the morn. I see the shadows of a dark night already forecast upon the world. I see dark and ominous shadows creeping, like birds of night, from every point of the horizon, all giving tokens of an approaching storm that will rend and split Europe into fragments. We may very speedily witness men's souls looking with fear for the things that are coming upon the earth; and thinking men, like Arnold and others, who did not study prophecy, but who looked at facts, phenomena and science, felt their hearts fainting because of what they saw coming upon the world. But the darkest night has its morn. The cloud that is darkest has a rain bow gilding it. That night shall pass away before the rise of a glorious sun; and the instant that sun rises on a benighted world, the morn of the millennial day shall overspread the earth with a new and glorious aurora—a zone of splendor—an atmosphere of beauty unparalleled.—Rev. J. Cumming.

Christian Science (So Called)

MANY good Christian people are troubled about Christian Science, some thinking it is destined to work a great re-construction of religious and scientific opinion and practice. We believe it to be a Satanic device of the last days, conceived by the spirits of darkness, and intended to divert the attention of well disposed people from God's Word, and, so far as possible, to create a sentiment of denial of God himself. That our readers may know just what Christian Science teaches, we quote the following definition by Mrs. Eddy, who is the recognized head of the new philosophy:

'Christian Science teaches that sickness only exists in the imagination; that man is not sick, but simply believes himself sick, and only needs to think he is well and he will become so. That soul is God, or but another term for God. That material man, or,

in other words, man as we see him on this earth, is a myth. That the body, together with that which animates it or causes motion in it is a lie and a delusion—That there is nothing in a man to be saved. That there is no personal man; that man is a reflection of God, and that God has no outline; that a personal man or a personal God are theological mythopasms; that man is not both soul and body. That man finally becomes a part of God, just as a drop of water falls into the ocean; also, that there is no part of God in man. That there is never a man or woman born into this world. That this world is not real, but is a delusion. That the idea that man has a life or a soul separate from God is the error which Jesus came to destroy.'

This is nothing new. It is simply a recurrence of the views of the heathen philosophers. It is the quintessence of atheism, and it should be given a wide berth by all the people of God.—World's Crisis.

Two Kinds of Christians

AFTER twenty-four years of pastoral experience, I have come to divide all church-members into two classes—fair-weather Christians and storm-proof Christians. The division holds good through all the routine of religious life. The first class is composed of those who rarely practice any self-denial for Christ. They not only dread a storm of snow or rain, but a storm of reproach or unpopularity. They are capital soldiers on parade-days, but not worth a rush before a cannon's mouth. They are loud in their professions before a battle, and loud in their exultation after a victory; but during the fight they are always missing. Demas is the representative apostle of this class, as Paul is the representative of the storm-proof disciples. Fair-weather Christians are of no possible use, except to shame better men into better conduct.

Commend me to the Christian, who, when the Sabbath-bell rings, consults his conscience rather than his barometer. Commend me to the follower of Jesus who chooses death or defeat rather than desertion. Commend me to him who, when Duty sounds her trumpet, is always ready to answer, 'Lord, what wilt thou have me to do?' He is Christ's minute-man. When at last the messenger of death shall call the roll, this man will calmly and promptly answer, *Here*. And after he is gone, . . . his name, like that of the gallant young Huguenot captain, will be kept on the roll of the regiment, and whenever it is called some comrade in the faith will step forth and respond, '*Dieb on the diltle field*. In these days of self-indulgence may God send us more religion that is *storm proof*—C. E. Penney, D. D.

I MAY do little, or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify his name than if I were either going out of my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me.—Ruskin.

I WILL frankly tell you that my experience in prolonging scientific investigation convinces me that a belief in God—a God who is behind and within chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown.—A Professor.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Nov. 29, 1887.

A. C. LONG, Editor.

Our Work.

It is highly important that we have a clear conception of our work. Our work is to work out our own salvation with fear and trembling before God. This is an individual work, and God holds each individual responsible for the performance or neglect of the same. God's word directs and guides us in this all important matter; and it is the only infallible guide that we have. This work of salvation is also a partnership business. God puts in the capital and is the head of the firm, while man puts in himself and his service. We are commanded to let our light so shine before men that others may be benefited by it. The design of a candle is to give light, and not to be placed under a bushel. The light that God has given us, is to be reflected to others. In this way we are to bring salvation to others. Our salvation depends upon our efforts to save others. We are the salt of the earth, but if the salt has lost its saving properties it is worthless. When we fail to exert a saving influence on others, we then are destitute of God's saving grace in our own lives, and are backsliden from him.

Our Savior says, 'I am the true vine and ye are the branches, every branch in me that beareth not fruit he taketh away.' Here the statement is clear that if we do not bear fruit, we will be separated from the vine, and consequently perish. Our work then is to bear fruit, and let our light shine to others, and thus preach the gospel of the kingdom to all nations. We are all laborers together in this work; each child of God has some humble part in it, and for the performance of which God holds him responsible. God has given us light on the Sabbath, the law, the second advent, the kingdom, the saints inheritance, and the nature and destiny of man. Will we let these truths shine to others, or will we put them under a bushel?

The demands of the hour require these truths to be preached. We are in a lawless age. Popular Christianity is weak and sickly; because the law of God is neglected. 'The law of the Lord is perfect converting the soul.' But many are teaching its abolition, while others neglect it; and the hurt of my people is only slightly healed. The remedy that God has provided for a sickly Christianity is his holy, just and good law, as uttered with his own voice from the summit of Sinai, and traced out with his own finger on tables of stone. True, many do not like the remedy, but it is the only medicine that will reach the case. No sabbathism as taught at the present day, virtually means the abolition of public worship. God's holy day, his representative on earth, is disregarded and trampled under foot, while a rival institution is honored by his professed people.

Again, we are living in an age when infidelity and skepticism is coming in upon us like a flood. Many are asking, How is this to be turned back and the people rescued from its destruction? It has even paralyzed the activities of the church, and threatens its very life. Is there no remedy? Yes, God has provided the remedy. It is found in the fulfillment of the prophecies concerning the kingdom of heaven on earth. In them we see the traces of an unseen and infinite hand guiding the events of nations according to his re-

vealed will, proving that an infinite mind has declared the end from the beginning, and has written it out beforehand for our comfort and consolation. This remedy God has placed in our hands. It is the only medicine that meets the case. Will we apply it? Will we publish it to others? Will we let our light shine? But says one, 'You are too few and weak to accomplish anything.' But do we not read that God has chosen the foolish things of this world to confound the things that are mighty? At least, if we have but one talent, there is no reason that we should bury it. God simply holds us responsible for what we can do, and not for what we cannot do.

Again, the doctrine of eternal torment as advocated by the popular churches of the day is making many infidels and turning others to the equally dangerous doctrine of Universalism. The churches are breaking to pieces on this sand bar. God has a remedy for this, it is found in man's nature and destiny. He has deposited this remedy in our hands. Will we use it, or will we hide our light under a bushel?

Again, the second advent of Christ is near even at the door. Is it not the duty of those that believe it to raise a warning voice, that people may prepare themselves for that great event? There is much work to be done and each individual should lend a helping hand to assist the ministry, the papers, and everything that will forward the work. We want the love of God to unite our hearts in this work as it never has before.

When travelers ascend the dangerous and rocky cliffs of the Alps they go in companies of ten or twelve; they then lash themselves together with a rope, so that if one or two should lose their footing the others would hold him up. So likewise we, in traveling over the perils and dangers of these last days, need to be tied together by the chords of God's love, by his promises, and by these present truths that we stand united in heart and hand in this work; and as a united band marching shoulder to shoulder over the precipitous perils of these dangerous times, letting our light shine to others, and thus inviting them to join our ranks and march with us to the everlasting kingdom.

Fasting and Prayer.

FASTING is an entire or a partial abstinence from food; and when used in a religious sense is always associated with prayer. It is a preparation of mind and body to seek the Lord. That the apostolic church fasted at certain times is evident from the following scriptures: 'Now there were in the church at Antioch certain prophets and teachers, Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereinto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away,' Acts 13: 1-3.

By fasting Cornelius prepared his mind and heart for prayer; and God in answer to it opened the door of salvation to the Gentiles. 'And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing and said, Cornelius, thy prayer is heard,' Acts 10: 30. Our Savior fasted while in the temptation in the wilderness. 'And when he had fasted forty days and forty nights, he was afterwards an hungered? Matt. 4: 2. Jesus al-

so gave instruction concerning fasting: 'When thou fastest anoint thine head, and wash thy face, that thou appear not unto men to fast but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly,' Matt. 6: 17. We have here given a few examples in the New Testament concerning fasting. When we engage in a fast it should be a voluntary act on the part of each individual, and as a preparation of heart to draw near to God in prayer.

This fasting, whether entire or in part should be such as will best prepare the mind to seek God's blessing in prayer. God is always willing to bless his people when consistent with his will; but he cannot bless them while their hearts are far from him. Let us draw near to God with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, knowing that the effectual fervent prayer of a righteous man availeth much.

Anarchy.

THE public press has been teeming with articles for several weeks on anarchy being suggested by the late execution of four anarchists in Chicago. Anarchy, as defined by Webster is 'a state of society where there is no law or supreme power, or where individuals do as they please with impunity. Anarchy is purely no lawism reduced to practice. These anarchists believed and taught that this government was wrong, and they attempted to right it, but the strong arm of the law throttled them; and they are set forth as an example to others.

There are anarchists in religion as well as in political governments; and they are as destructive and dangerous in one, as they are in the other. 'The carnal mind is not subject to the law of God neither indeed can be.' There may be cases where resistance to a tyrannical government might be right. But to resist the government of God is always wrong, for it is founded upon the eternal principals of right. A government is a system of laws maintained. Though God is now long-suffering and merciful to his creatures, yet in the end he will maintain the integrity of his government, by executing the penalty of his law upon the transgressors. God's holy law may be despised, violated, and held in contempt, as the anarchists did the laws in Chicago, yet like them the transgressors will suffer the penalty of the divine law and God's government will be vindicated at the great Judgment Day.

Report of Labor.

SINCE closing my last report I have been at the State Conference in Iowa at Woodward, had a pleasant meeting though the attendance was small. The meeting was good and the interest seemed very good. And we remember that God does not choose by numbers, but such as worship him in spirit and truth. I attended the General Conference also at Stanberry Mo. which was pretty well attended, formed the acquaintance of some good people I had never seen, and renewed the acquaintance of some of my old friends and brethren whom I esteem as fellow laborers in the Church of God. We love to unite our hearts in this glorious cause of truth, and hope it may ever shine as the pure word of God unadulterated by man.

From Conference we went with Bro. Denham to the neighborhood of Atlanthus, Gen-try Co., to what is called Black Oak school

house. We preached good audience; the hour intelligent listeners. kind hospitality of Bro. and sister Co. has formerly been in bold so dear, but he edged them which m Hope he will prove a God, as he is well pos so made a short visit Pierce, though our st much good might be From here in comp we went ten or twol ment at the Androv we commenced on one discourse and th to Bro. Merkling's d his health being so l whers. The congre brethren here are al telling; there was o by letter. This chu in the work and fav the prospects are g to be added to the be soon as life is u in the last days, s prophecy is so pla pare to meet the l will be too late. word of God so pl darkness to light as it is now.

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Communications

It is some ti anything to the on account of but because m as well as min terest of our S In the mornin the service of been, and is st I expect to co my discharge vation, and th government l the peaceful grieves me traitors to th of righteous outly indiffe responsibility of reckonin and every o God and g ship. It wi unfaithfuln God has pr that are at there are that are re mighty—sl eternity.

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We preached three discourses to a good audience; the house was well filled with intelligent listeners. Here we enjoyed the kind hospitality of Bro. and sister Denham, and Bro. and sister Combest. Bro. Combest has formerly been in opposition to truths we hold so dear, but he came out and acknowledged them which made us rejoice in heart. Hope he will prove a pillar in the Church of God, as he is well posted in Bible truth. I also made a short visit with Bro. and sister Pierce, though our stay was short. I think much good might be done at that place.

From here in company with Bro. Denham we went ten or twelve miles to our appointment at the Andrew's school house, where we commenced on Friday night, preached one discourse and then moved the meeting to Bro. Merklings dwelling on account of his health being so he could not attend elsewhere. The congregations were good. The brethren here are alive to the work and it is telling; there was one added to the church by letter. This church is steadily growing in the work and favor with the people, and the prospects are good for quite a number to be added to the church. I hope it may be soon as life is uncertain and we are living in the last days, so say many people. And prophecy is so plain it seems all should prepare to meet the Lord, but will not until it will be too late. What a sad thought, the word of God so plain and yet many prefer darkness to light, but it will not always be as it is now.

From here we returned home after an absence of nearly three weeks, found all well, for which we praise God. Will visit the brethren again in Mo. on the 3rd of Dec. remaining over Sabbath and first day and perhaps longer. We have many calls to labor in Mo. as well as in Iowa, but cannot visit all now, but will try to do so during the winter.

I ask an interest in your prayers.

R. E. CAVINESS.

Communication from Bro. J. H. Nichols.

It is some time since I have contributed anything to the columns of the *ADVOCATE*, not on account of any lack of interest therein, but because my time has all been occupied, as well as mind deeply exercised with the interest of our State and General Conference. In the morning of our youth we enlisted in the service of God and his cause ever has been, and is still near and dear to my heart. I expect to continue steadfast until I receive my discharge from the Captain of my salvation, and then when the enemies of God's government have all been put down, to share the peaceful reign of Christ's kingdom. It grieves me sorely to hear of any proving traitors to the cause of truth and principles of righteousness, and to see so many apparently indifferent to their own interests and responsibilities to God. Surely there is a day of reckoning fast approaching, when each and every one will have to appear before God and give an account of his stewardship. It will then be too late to repent of unfaithfulness, too late to pay broken vows. God has pronounced a terrible woe to them that are at ease in Zion, Amos 6: 1. I fear there are many, it may be unconsciously, that are resting under the woe of the Almighty—sleeping on the very threshold of eternity.

It has been our lot to meet with a goodly number of ministerial brethren in conference, to take into consideration, and under advisement, the interests and wants of the

cause. One thing that occupied our attention was the publishing work. How is it to be carried on and sustained? No doubt all want to see the *ADVOCATE* and *MISSIONARY* continued, and while we have been conferring together in regard to this matter you are solicitous to know what is being done. That the publishing work is a potent factor in building up the cause and spreading the truth all admit, but this work cannot be carried on without means any more than any other business. To look idly on will never remove the burden. That would be like saying to the hungry, 'Go and be thou fed,' without contributing to their wants. Brethren and sisters, we introduced a resolution in our Conference, instructing our Conference Committee to make such arrangements for publishing the *ADVOCATE* and *MISSIONARY* as they think best. They cannot do anything without means. There ought to be enough money raised to purchase a new press and material also to pay for the mechanical part of the work, and I am satisfied there are enough professing the truth, if they had this work at heart as they ought, to at once lift this work from its present embarrassing condition, and place it upon a permanent basis. How can you better invest fifty, twenty five, ten, or five dollars than to help on the work of God. I am not begging. No brethren, the cause of God should not have to go begging. God only asks for what belongs to him, nothing more, and he will not be satisfied with anything less, and the day of judgement will declare it.

Bro. Brinkerhoff after serving the cause as Editor and publisher for a number of years has seen fit to retire from this responsibility. Bro. A. C. Long has been elected Editor in his stead, now what is our duty? First see that means is furnished to publish the *ADVOCATE*, and second to help supply its columns with good instructive and edifying reading, letters, sermons, soul stirring and heart cheering articles, and then we will have a paper that will commend itself and the truths we profess. And the Sabbath School *MISSIONARY*, do not let it be neglected. It made the tears come to my eyes to have it even intimated that owing to financial pressure perhaps it would be necessary to cease its publication. Oh, my God, are we nearing the judgement? Our children exposed to the temptations of sin, the evil influence of profane literature, and now deprive them of the instruction in righteousness afforded in their little paper! In mercy forbid it.

Before closing this letter I want to say a few words to the brethren and sisters and friends of the Kansas and Nebraska Conference in regard to the work in our midst. We are expected to labor for, and under the auspices of the Conference. This we expect to do as far as our health and strength will permit. In order to determine and arrange for future labor we would like to hear from those desiring preaching during the coming winter. Write to me and let me know your wishes in the matter; do not hesitate. We would further say to those who have pledged to support this work, remember that we cannot go out to preach without at least means enough to pay our traveling expenses, and we have to support our family at home, so if we do not labor for want of means do not blame us. Those who can and desire to aid in this work can send their contributions to our Conference treasurer, Hiram Harris, Republic City Kansas, or to us, but we prefer it being sent to the treasurer and he can pay it out as directed. Finally, my brethren, be strong in the Lord.

Waterville, Kansas.

The Time Question.

I WANT to say to Bro. Oglesbee through the *ADVOCATE* that there is something wrong about either your arithmetic or mine. In No. 31, Vol. 22, you say, 'The seventy weeks, i. e. 480 years, reaches down to the destruction of Jerusalem, then you add them to the 1887 making the total 2377, then you take the 70 years (which has been twice counted) from the sum, and say there are left 2307 years up to this year; then you say just 7 years more and the 2300 years will be full or complete. Now I want to ask, Do not these figures make the 2300 full in 1880? According to your own showing this year makes an overplus of 7 years. If we now have 2307 years, will not seven years more make 2314 years? It certainly looks that way to me.

Let me repeat the sum of addition and subtraction. 490 added to 1887 make 2377; 70 subtracted leaves 2307, which is the same as stated by you, then we do not need 7 years more to complete 2300, we have 17 years too much already. Hence we need to heed the admonition of the prophet 'If the vision tarry wait for it.' Though we know not the day or year of Christ's coming, yet we can, we ought, it is our duty to know when the kingdom of God is nigh at hand, thereby honoring Christ by believing his word and complying with his command. Luke 21; 31.

E. S. SHEFFIELD.

To The Sabbath Schools.

I HATE been notified by the General Conference Committee that I am to arrange the lessons of the sabbath schools for the coming year. Now I might make a great many excuses, but they would not assist me at all in the work; you only expect me to do the best I can; you cannot expect me to hardly do as well as though we were using the same lessons in our schools. I realize to some extent, at least, the importance of the work; and the difficulties that generally attach themselves to such work. I doubt if Bro. John Branch, who is much more capable than I am for the work, has pleased every one. We ask you, superintendents and teachers, where the questions are not suitable to you, supply them from your own thoughts. I teach a class in a Sunday school and form my own questions as I go along. To the Sabbath School Instructors: I shall greatly desire to have you offer suggestions; remember I am your servant, and we are all interested together in the work, and may the seeds of truth that shall be scattered from the coming lessons of the year take deep root and bring forth precious grain in the garner of the Lord. Your servant.

A. M. BRINKERHOFF.

All Seen at Last.

It is not too much to think when God shall have made up all his jewels, and the number of the elect shall be complete, he will make it a part of their happiness to look back from the heights of glory upon all their winding track and see that every step has been ordered in infinite love; that their sorest trials have been merciful; that their freest choices have been links in God's chain of purpose, that their very sins have been overruled for good. And if this shall appear amazing in the history of an individual, how shall it shine resplendent in the nations of them that are saved when ten thousand times ten thousand intermingling and entangled lives shall visibly accord with one infinite plan, and center in one sovereign purpose! The great end of Creation and Providence and Grace in God's own glory.—*Rev. J. W. Alexander, D. D.*

The Everlasting Arms.

What though the way be rough and steep?
 What though we stumble as the blind?
 There's joy reserved for those who weep—
 The Everlasting Arms are kind.

What matters it if sorrows come?
 What though the night be dark and long?
 The darkest cloud but hides the sun—
 The Everlasting Arms are strong.

What though life's ocean surges high?
 Though adverse winds toss high each wave?
 'Be not afraid! 'tis only I,'
 The Everlasting Arms can save.

What though besieged by sin and strife?
 The heart and flesh but sink and quail?
 'I am the Way, the Truth, the Life'—
 The Everlasting Arms ne'er fail.

Remember, flame consumes but dross;
 To pure gold but adds brighter charms,
 'Neath the 'blood-stained banner of the cross,'
 Behold the Everlasting Arms.

In life's fierce conflict faithful be;
 'Tis only they who win the crown.
 When Death is lost in victory,
 The Everlasting Arms reach down.—Sel.

Parable of the Great Wall.

The following parable from the *Outlook* illustrates the history of Sabbath and Sunday so truthfully that we give it to the readers of the *ADVOCATE*.

A certain king ruled over a country which lay partly upon the seacoast. The land was so low that at times the sea would have rolled in upon the country for many miles doing much damage. had he not built a strong wall along the seashore to avert the incoming sea. The wall was built upon a very solid foundation, so strong that nothing could move it, and the king commanded the people to look well to the wall and always keep it whole. At times, however, some of the people thought the wall was of but little value, and so allowed the strong waves of the sea to make breaches in it. But the king, seeing the evil consequences of such neglect severely rebuked and punished those who neglected their trusts.

After many generations, some of the chief people built many additions to the wall, requiring of the people that they should, though through much labor and many hardships, keep these additions in repair. One day the king's son, to whom the king had given authority, came along and took away these additional structures because they required much more service from the people than was necessary.

After a time, however, people from other nations came into the country and said one to another: "This wall is of no use to us. It is not like the dike we have in our own country. This wall was made for the Jews only, and we should have nothing to do with that detestable race who slew their Lord. We should not be obliged to keep in repair their wall. Away with it, and let us have a dike like that of our own country. So they went to work throwing up a wide embankment of dirt and gravel farther inland than the former wall. Using some of the stones of the former, until a dike was built in appearance like that of our own country. This dike was called Sunday, in honor of the king who ruled the country from whence they came.

For many years both remained side by side. But as those who came from other countries, had no regard for the king's command to keep in repair the former wall, but spent all their energies upon the latter, the former began to be thrown down by the constant force of the sea,

until every recurring tide washed over to the newly made dike. But this dike being built upon a foundation far different from that of the former wall, was soon undermined and gave away before the force of the sea, which swept with desolation over the whole country. The waters of the sea brought with them the seeds of infidelity and atheism, which took root and grew to such size as to choke out all those plants which gave life and strength to the people.

After many years some of the people who were called Puritans, saw that something must be done, or the whole country would become desolate and the people would perish for want of proper food. They said to one another: 'We must have a wall like that which our former king commanded us to keep up. If we take the stones of the old wall and put them upon the foundation of the Sunday dike, and build it high and strong, like the old wall we shall stop all ingress of the sea and save our country.' But some contended that if the country be saved at all, those stones must be replaced upon the old foundation, a foundation which was laid by the king, and which has ever proved true and steadfast. Many however, replied, 'Don't we know that the wall was built only for the Jews, and it is very improper for us to have any thing Jewish? And if you do not stop advocating such Jewish notions we will burn you with fire and faggot. Take warning from the fate of John Thrask, Theophilus Brabourn, and John James, and see that you mention this doctrine no more.' When these Jewish notions were thus put to rest, the people of one portion of the country took of the stones once composing the former wall, and built up a dike as well as they were able, and when they had finished it they said one to another, "Now this looks like the old wall, and as our ancient king whom we delight to honor required us to keep the old wall wholly intact, therefore, we will see that every person who neglects to keep every stone in the wall in its proper place shall be fined from five to forty shillings for each and every such neglect, according to the size of the stone displaced."

The dike thus repaired, stood for some years to prevent that part of the country from the influx of the sea. But after some years breaches were again discovered in the dike, the stones and earth tumbled down because the foundations were washing away. Tide after tide came rushing in, breaking the dike here and there and everywhere. Christian people became alarmed from the condition of the dike, recently so strong but now so weak and growing weaker continually because of the sandy foundation on which it was built. Some appealed for the enforcement of the old laws compelling every one to keep in repair the dike over against his own house. Others appealed for a law to compel all persons to build over against his neighbors house as well.

Some suggested that the waters could never be kept back except that the wall be newly built on the old foundation which could not be washed away. At this suggestion some cried out: 'That savors too much of Judaism.' Others said, 'Put him down! Put him out!' Most people however, agreed that if the wall was built upon the old foundation, that nothing could move it, and would serve every purpose required of it. But it seemed too great an undertaking to remove all the stone back to their old place, and nothing but derision was heaped upon those who attempted it. Some, however, could see no hope of saving the country by any other

way, and they agreed that, whatever others might do, they would, though few in number build up the old wall. But while the work of building upon the foundation of the old wall went on slowly, the destruction of the other went on fast enough, notwithstanding the great effort made to save it. The country was overwhelmed by the waters and devastation followed in the pathway. Some who had labored long to keep up the dike, soon saw that no effort could avail to save it and so they went over to the few who were building the wall on the old foundation. More and still more of those who were still anxious to save their country went to their help. The wall began to increase. Hope was given to the masses who cared for the welfare of the people, and great numbers of them went over to the building of the wall on the old foundation until it became, in fact as well as in appearance, like the old wall formerly built by the king of the country. The billows of the sea rushed with violence against it, but the wall remained steadfast, and the people enjoyed prosperity and happiness under the king's own directions, and upon the old foundation laid by him.

LETTER DEPARTMENT.

Erom Sister Sarah A. Leach.

DEAR Brothers and Sisters of the *ADVOCATE*: It has been some time since we have written, but our interest has not abated in the good cause; we are still holding on to the promises contained in God's word which are yea and amen to them that believe. Our little church here is in good standing, and we have Sabbath School and meeting every Sabbath. I have only missed one Sabbath School and meeting during the year, and that Sabbath most all the brethren and sisters attended the Hartford Conference. We were sorry the mistake was made in the Conference report about our Lacota church being poor in spirituality, it was given in good in spirituality. We have been here three years and have never seen a better interest than there has been in the last year. It is true we are a little flock and few in number compared with the big churches, but the promise is to the little flock which ought to encourage us all to go on in the straight and narrow path that leads to life everlasting. We have preaching most every Sabbath. Last Sabbath Bro. Lemuel Branch preached and we had a good meeting; next Sabbath is Bro. Levi Watkins' appointment, and the next Bro. J. M. Beedle's appointment. When we have preaching we generally have from sixteen to thirty in number, the brethren and sisters come in from five and six miles around and we love to meet with them all, and every thing seems to work along harmoniously, because we love the brethren and the glad news of the glorious appearing of the soon coming of our Savior to gather us all into his kingdom where parting will be no more. Cheering thought!

Dear brothers and sisters let us be found watching and waiting for the return of our blessed Lord and Master for surely his coming is very near. I am sorry we have got behind in paying for our *ADVOCATE*; we have taken the *ADVOCATE* ever since it was first printed and we always tried to keep our subscription paid ahead, and got all the subscribers we could and help what we could besides. But this year our crops and feed and every thing failed on account of the dry hot weather that we were not able to make the payments due on our place this fall nor pay off

our debts as we expected, and business has been dull in the shop. My husband felt obliged to go out and earn our winter's provisions, and I thought that I could attend to things at home, but the weather got cold and wet and I took a severe cold with chills and fever and congestion of the lungs and pleurisy, and for seven days and nights I could neither eat or sleep scarcely any, the pain was so severe. Dr. Parish tried to do all he could for me, also sister Parish, sister Greenman and others, but I still kept getting worse until I could scarcely speak or breathe and I felt that there was no earthly help for me. I told my husband I believed all was done for me that could be done, and I wanted him to tell Dr. Parish to come and pray for me and anoint me with oil in the name of the Lord, as he was Elder of our church. Bro. Parish said he had never seen it done, but he believed it to be the Bible plan, and he would do his duty. I told him I had faith that the Lord would raise me up. It was then evening and several of the neighbor women was in and said they did not think I would live until morning; two of them said they would go home and come back, and sit up with me that night. While they were gone Bro. Parish, my husband, and sister Greenman prayed for me, and by this time I was able to offer a prayer to my heavenly Father, and it seemed as though his presence was in our very midst, and when Bro. Parish anointed me with oil in the name of the Lord, I was able to get right up and dress myself and walk out in the other room and sit down. By this time the neighbor women came in to sit up with me, but they were surprised to see me sitting up. I told them I could praise the Lord; I was healed and without pain and I would not need any one to sit up with me. The neighbors were very kind in coming in and said they prayed to the Lord that I might be spared for my family's sake.

The next morning I was able to get up and eat a hearty breakfast and attend to my household duties. Have we not great reason to thank the Lord that we have all got such a kind Father, who is a prayer hearing and a prayer answering God and a present help in every time of need to them that obey, and call upon his name. From your sister in Christ.

Lacota, Mich.

From Sister Sunderlin.

DEAR Brothers and Sisters located abroad, greeting: It has been a long time since I have written to you, perhaps you may think that I have lost my interest in the cause we so much love. No this is not the case, for the prospect looks brighter every day, and when I see the signs fulfilling my heart leaps for joy. Oh I long to see my Savior and be made like him. Various are the circumstances which have prevented my writing; my health is very poor at present, and sometimes I have thought that I should not be able to write again, but the good Lord is better to me than my fears. My health is some better now, hope I shall live to see my Savior coming in the clouds of heaven, with power and great glory. I attended a tent meeting in Hastings last summer two weeks; I must say it was like cold water to a thirsty soul. It was some years previous to this that I had not heard a sermon on the subject, and it was meet to a hungry soul.

This is the Sabbath and as I am deprived of the privilege of meeting with my brethren and sisters that meet to worship God, I will

send in my testimony on paper in the silent language of the pen, that I am on the Lord's side, and that my face is Zionward, and looking forward to the time when we shall see our Savior and be made like him, when these fiery trials which try men's souls, will all have passed away. Oh that happy time is coming when the saints in glory will be sounding forth his praise. May the good Lord help us to be faithful until Jesus comes to take his weary children home, then we shall meet around our Father's table where Christ will gird himself and serve us with pure manna.

As I said in the above, in regard to the tent meetings in Hastings, the tent was there about eight weeks holding meetings every evening and afternoon, except on the Sabbath, then they had Sabbath School in the forenoon and preaching in the afternoon and evening. They explained the prophecies mostly by the fulfillment of them. They had charts that showed the dates, when such and such prophecies were fulfilled. They spoke extensively on the Sabbath, when it was changed and by whom. I think there was much good done as some attended that were never seen inside of a church. Oh! how I wish that some of our ministerial brethren would make a stop at Irving our little village, when passing through and preach to the people there. The people are perishing for lack of knowledge, and why not go out in the highways and compel them to come in that the Lord's table may be filled. Irving is a station on the Grand River Valley R. R. between Jackson and Grand Rapids, three miles from us. There is no one that keeps the seventh day Sabbath but myself within eight miles. I am living with my son and he is opposed to keeping the seventh day. Oh! brethren pray for him that he may see the truth and come out on the Lord's side. I still hail with joy the ADVOCATE and MISSIONARY which is mailed to my grandson, George A. Benedict. As ever I remain your sister in Christ.

Irving Mich.

From Sister Weltha A. Combest.

DEAR Brothers and Sisters: With humble thankfulness of heart to my heavenly Father, I write a few lines to you through the columns of the ADVOCATE. I feel that I have been supremely blessed; that the Lord truly is good and his mercy endureth forever. He leadeth me beside the still waters. He restoreth my soul. I know it will be interesting to many of my brothers and sisters to know, that my husband, after wandering for many years in the dark ways of doubt, infidelity and despondency, has turned to the Lord, united with the church of God, and henceforth will be with me in keeping the commandments of God and the faith of Jesus. Oh! I have long prayed for this, and I feel to exclaim with David, I waited patiently for the Lord, and he inclined his ear unto me, and heard my cry. I am so thankful that he has turned before it was too late, and that now my family will be undivided in keeping the true Sabbath of the Lord, and will not (if faithful) be separated when the Lord comes to make up his jewels. Oh! that all would heed the loving call of our blessed Savior, Come into the fold while it is yet called "to-day." All the signs foretold by the Savior, proclaim that we are in the last days; that we are approaching that great day when the Lord shall be revealed from heaven, with his mighty angels, and O, how solemn the thought, that so many are indifferent to their own best interest, and eternal

welfare, and yet "what will it profit a man if he gain the whole world and lose his own soul or be a cast away?" The desire of my heart is "nearer my God to thee," a more thorough consecration to his service, and that I may be more worthy of all his benefits to me. To those dear ones who are striving to keep the Sabbath alone, I want to say, do not be discouraged but be faithful. There is one above who knows all your loneliness, heartaches and struggles, and like as a father pitieth his children, so the Lord pitieth them that fear him, and his ears are open to their prayers. I am thankful that I was permitted to attend the meetings both at Darlington and Stanberry, and see so many, that we may not see any more till we meet in the great beyond, also Bro. Caviness preached three discourses in the Pleasant Hill school house, near where we live, to an attentive audience, and left a favorable impression, which I hope will result in much good. I ask you all to pray for us that we may be found faithful, and enter the everlasting kingdom, with all the ransomed, where there will be nothing to cast a shadow over the joys of meeting.

Your Sister in hope.

Alanthus Grove Mo.

From Sister F. M. Merrill.

DEAR EDITOR:—As my daughter has written a short letter to the Missionary will write a few lines, and will also send fifty cents for one year's subscription to the Missionary from Bro. Ellwell. We are having some excellent meetings here now. Bro. Cranmer and wife are here holding meetings every night. Twelve have risen up for the prayers of God's people, and I still hope that there will be many more; there is much need of a great harvest in this place. Pray for us, that we may have a rich blessing here.

I remain as ever, your Sister in Christ.

Woodville, Mich.

From Sister Mary E. Welch.

My dear Brothers and Sisters in Christ: It has been quite a while since I have written a letter for the ADVOCATE. I do not want any of you to think it was because my love is waxing cold, for such is not the case. I love the Lord, I love his people, and I love his cause. I feel that I have more reason to be thankful to him at the present time than ever before, as I have lately seen a beloved daughter baptized into the saving name of Jesus. I had the pleasure of attending the camp meeting at Darlington; and of meeting with the brothers and sisters at Stanberry a few times. They had a good refreshing time at both places, at least it seemed so to me. We are still carrying on our Sabbath School at the Howell school house, and I am glad I can tell you that all seem to work with as much zeal as when we first began it; and we have a better attendance than at first. I heard Bro. John Branch gave the Sabbath School at Stanberry a good talking to, and I could not but wish that every Sabbath School in the State of Missouri could have heard it. He said: "The Sabbath School is the nursery of the church." Dear brothers and sisters, we who are at work in the Sabbath Schools should remember this, and see that we give them the right kind of nourishment. The pure, plain, unvarnished word of God, and in such a simple and tender way that their hearts may be won, and they will soon learn to love the Lord and his ways. Remember us all in your prayers. Your sister in the blessed hope.

Albany, Mo.

EDITORIAL NOTES.

ANY one sending money to this office, will please look for the receipt in the ADVOCATE or Missionary; and if it does not appear in due time, please let us know. All back subscriptions and remittances should be sent to A. C. Long, Marion, Iowa.

WE are glad to have the ADVOCATE so well supplied with letters, and also to learn from one of them of the excellent meetings Father Cranmer is holding in Mich. Twelve have expressed a desire to obey the Lord. Father Cranmer has been a host for the Lord in his day; and although over three score years and ten, yet he still continues in the blessed work of converting men to the Lord. May the Lord's blessing go with him.

As the long evenings are coming on it would be well for each person to give two or three evenings out of each week to the work of the Lord. Go out and call on your neighbors and have a talk with them on religion. God's love to man, his promises, second advent, kingdom &c., but be careful to avoid a spirit of contention and debate. Ask the privilege of praying with the family before you leave. And after prayer and just before you leave hand them a copy of the ADVOCATE, and to the children a copy of the Missionary, calling their attention to some special article in it which you think is good, and request them to read it. When you meet him again, ask him what he thinks of that article. Labor to convert the man to the Lord, and not simply to your theories. Or you can appoint a prayer meeting at your house and invite your neighbors in; especially should you do this when there are a number of like precious faith near you. Consecrate yourself to the Lord and then go to work for him, and the Lord will give you a hundred fold here and in the world to come eternal life. Our time to work for the Lord is short.

A Broad Cure for 'Narrowness'.

1. THERE are just as good people among the Baptists as among the Adventists.
 2. There are just as many good people among the Episcopalians as among the Baptists.
 3. There are just as many good people among the Catholics as among the Episcopalians.
 4. There are just as good people among the Universalists as among the Catholics.
 5. There are just as many good people among the secret societies as among the Universalists.
 6. There are just as good people among the 'outside world' as among the churches or societies.
 7. There are just as good people among the heathen as among the 'outside world.'
 8. All 'good people' stand an equal chance of going to heaven.
 9. Therefore, stay where you are, go where you like. Believe or disbelieve what you will, just so you 'are honest' in it; and do as near what you think is right as you think you can and ought. Churches, Bibles, precepts, etc., are for those who prefer them.
- Is there anything 'narrow' or 'bigoted' about this? It seems like the 'broad way' in which so many travel. What saith the Scripture?—'Let us here the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man,' Eccl. 12: 13; 'He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him,' 1 John 2: 4; 3: 5; 22:, 3; 'Therefore to him that knoweth to do good and doeth it not, to him it is sin' James 4: 17; 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isa. 8: 20.—Sel.

ITEMS OF INTEREST.

FOR the first time since the reformation London has elected a Roman Catholic as Lord Mayor

THE Kansas druggists required by law to get twenty-five women to sign their petitions for permits to sell liquor, find it a hard condition.

IN the city of Chicago is one baker for every 470 families, one butcher for 205 families, one grocer for 89 families and one liquor saloon for each 85 families.

THE majority against prohibition in Oregon is now estimated at between 7,000 and 8,000 'Outvoted but not defeated,' is the word that comes from the loyal temperance people of that state.

THREE thousand persons paraded at New York Thursday night to show their sympathy for the doomed anarchists. Black and red flags were carried, and the American flags in the procession were furled and draped.

DR. PORTER of Tampa, Fla. telegraphed to Surgeon General Hamilton that yellow fever has made its appearance at Manatee, where three deaths had occurred. There are sixteen cases there, and the population is only 300.

MISSOURI is all excitement over the election under the local option law. It is estimated that two thirds of the counties at least will vote for prohibition on the first trial. Already twenty counties have carried it and in nearly as many more the contest is raging.

AT the Sunday Convention Wednesday at Elgin, Ill., resolutions were passed presenting the sacred claim the Lord's day had upon this country and condemning its non observance by professing Christians. A permanent organization was formed, to be called the Sabbath Association of Illinois.

AT the Presbyterian Synod just held at Keokuk, Iowa, a committee on Sunday observance made a long report, in which it was said that, among all the evils which threatened the sacredness of Sunday, they could only single out and emphasize three of colossal proportions, State and National. The Sunday mail service. Sunday railway traffic and Sunday newspapers.

JULY 15, 1888, there will be celebrated in Russia the nine hundredth anniversary of the introduction of Christianity into the empire. A great monumental cathedral is in process of erection at Kiouff, in which city Russians were first baptized nine centuries ago. It will bear the name of St Prince Vladimir, Isapostolos who renounced paganism and baptized his people.

A Correction.

IN ADVOCATE No. 32, in the titles from Kanawha Station, W. Va., the name of Mary Melvin was accidentally omitted; it should have read Emily Lowe \$2.25, Mattie Lowe \$1.00, Mary Melvin 75 cents.

J. BRINKERHOFF.

Received on Subscription for Advocate

- Phebe Sunderlin \$1, Mrs A M Thorne \$1.
- 50, Robert Canaday \$1, Mrs S H Johnson \$2, Mrs S A McConnell \$2, John Surber \$2, Albert Haven \$3, Harriet Walker \$1, E J Nugent \$2, G A W Grant \$2, Eunice B Russell \$1, J H Knickerbocker \$1.50, E S Sheffield \$1, M B Smith \$2.
- General Conference fund, Minerva Robinson \$1, A friend \$1, S E Price 42 cents, Albert Haven \$2.

Books and Tracts for Sale at this Office

- The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.
- The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.
- The Sabbath Defended, by A F Dugger. Price 25 cents.
- The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent.
- Sabbath Desecration—8 pages, 2 cents, by S 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, 25 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, 3 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.