

Advent and Sabbath Advocate.

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

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

Sinners' Warning.

Sinners, perhaps this news to you,
May have no weight although so true;
The carnal pleasures of the earth
Cast out the thoughts and fears of death.

The aged sinner will not turn,
His heart so hard he cannot mourn;
Much harder than the flinty rock.
He will not turn, though Jesus knock.

The blooming youth all in their prime
Are counting out their length of time;
They oftentimes say 'tis their intent,
When they get old they will repent.

But O the sad and awful state!
Of those who stay, and come too late;
The foolish virgins, they began
To knock, but could not enter in.

Then parents take a solemn view
Of your dear children, dear to you,
How can you bear to hear them cry,
And fault you with their misery?

When Christ the Lord shall come again,
In solemn pomp and burning flame,
Say Gabriel go proclaim the sound,
Awake ye nations under ground.

O how will parents tremble there,
Who raised their children without prayer;
Methinks they'll hear their children say,
I never heard my parents pray.

Good Lord what groans, what bitter cries,
What thunders rolling through the skies;
Poor sinners sink in dark despair,
While saints are shouting through the air.

Selected by EMILY S. CRANMER

The Last Link.

E. S. SHEFFIELD.

THE prophecies of Daniel and Revelation
are often referred to as chains of prophecy;
because by the use of symbols, the mind of
the student is carried forward through the
most important changes among the nations,
in successive order to the time of the estab-
lishment of the kingdom of God. If then we
can show the last link is already in existence,
no one to whom we can make this plain, will,
if reasonable, try to ridicule or oppose us
because we believe the kingdom of God is
soon to come. But all that believe the church

and kingdom are one and the same thing, will,
as long as they believe they are in
a great error, and are leading others astray
by advocating and publishing these ideas. If
any such see these few lines I will say to one
and all, Read, then judge.

Perhaps I might say in way of illustration
that the first chain to which I shall refer is
composed of several links but ends with a
ring. This chain is found in the second chap-
ter of Daniel,—the dream of Nebuchadnezzar
the king of Babylon, generally called the metal-
lic image, being composed of gold, silver, brass,
and iron with a little clay at the extremities.
The prophet told the king further, 'Thou saw-
est till that a stone was cut out without hands
which smote the image upon his feet that
were of iron and clay and brake them to pieces.'
But all these things are meaningless to
us, as they were to the king till they are ex-
plained by the interpretation, and in that it
is said to the king, 'Thou art this head of
gold,' and he ruled wherever the children of
men dwelt. Here then we have the upper
end of the chain, Babylon with Nebuchadnezzar
as its ruler, being the first nation that sub-
dued all other cotemporary nations. There
is no controversy respecting what all these
metals represent, all admit that they repre-
sent four universal empires in successive or-
der, known as Babylon, Medo-Persia, Greece
and Rome. Here then we have first the link
that brought all nations under subjection,
then we have Medo Persia the second link.
Then comes Greece the third link, next Rome
the fourth link, but the fifth section of the
chain, this last link has ten brittle pertuber-
ances that are cotemporary with it, then
we have the chain ending with a ring symbol-
ized by a stone representing a kingdom that
like a ring has no end after it is once made.

The statement that the pertuberances were
cotemporary with the last link was not quite
correct, they did not begin with it, but after
they are produced they reach down in some
form or other to the end of the link when the
ring is produced. But some claim 'that the
kingdom of God began, or was set up over
eighteen hundred years ago on the day of
Pentecost and ridicule the idea that the toes
on the feet of the image represent kingdoms
in the days of which the kingdom of God
was to be set up. If this theory could be
sustained then it would be but idle talk about
this chain with the ring at the lower end of the
last link, but we believe that the testimony is
plain that the toes represent fractional parts
of the fourth great empire of earth in the
last end of which the kingdom of God is to
be established, as shown by the stone smit-
ing the image on the feet, not on the legs
of iron. In fact the time they claim the king-
dom was set up i. e., Pentecost, while the em-
pire was undivided but more of this in the
next chain. In regard to this everything
goes to prove we are not only now living in
the time of the last link, but away down near
the lower end, as it is already over nineteen
hundred years long, with the brittle parts in
existence also over twelve hundred. Then

why should we not be waiting for the appear-
ance of the ring at the end of the chain?

In the seventh chapter we have another
chain covering the same period by four beasts
as symbols of the four great empires to pre-
cede the kingdom of God. Nothing new is
introduced respecting the first three empires,
but some very important additional informa-
tion is given in the history of the fourth. Af-
ter this beast has been in existence for some
time, ten horns make their appearance, then
after they have been developed, another be-
gins to show itself very small at first, but it
finally looks more stout than the others, it al-
so speaks great things.

But in the first series of symbols we are
dependent on the interpretation for an expla-
nation as to what all these things mean, the
prophet himself did not understand it till
told what it meant. It was even a matter of
grief and perplexity to him, therefore he
made diligent inquiry respecting it. The ex-
planation to him is all sufficient for us also, in
fact we have none other, we do not need it.
After asking he is told: 'These great beasts,
which are four, are four great kings which
shall arise out of the earth. But the saints
of the Most High shall take the kingdom, and
possess the kingdom forever, even forever
and ever.' This outlined the vision from be-
ginning to end, but was not sufficient to sat-
isfy the inquiring mind of the prophet, hence
he asks for more explicit information. Are
we interested in this matter as he was? Then
let us listen to his statement of the case,
which he did not yet comprehend, and hear
the reply made to him. 'Then I would know
the truth of the fourth beast which was di-
verse from all the others, exceeding dreadful,
whose teeth were of iron, and his nails of
brass, which devoured, and break in pieces,
and stamped the residue with his feet: and of
the ten horns that were in his head, and of
the other which came up, and before whom
three fell; even of that horn that had eyes,
and a mouth that spake very great things,
whose look was more stout than his fellows.
I beheld, and the same horn made war with
the saints and prevailed against them, until
the Ancient of days came and judgment was
given to the saints of the Most High: and
the time came that the saints possessed the
kingdom.'

Are we interested in this matter as deeply
as was the prophet? We certainly have rea-
son to be, as we are in a great controversy
respecting the time of the setting up of the
kingdom of God. We are told by our opponents
that it was set up on the day of Pentecost,
while we claim that it is yet a future event.
The answer to the prophets inquiry who
wanted to know the truth of all this respect-
ing these kingdoms, ought to settle this ques-
tion without any doubts respecting it. Then
let us hear it.

Thus he said, The fourth beast shall be the
fourth kingdom upon earth, which shall be
diverse from all kingdoms, and shall devour
the whole earth, and shall tread it down and
break it in pieces; and the ten horns out of

this kingdom are ten kings that shall arise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue these kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter.'

We now ask when is it according to the foregoing that the saints take the kingdom? Is it before the ten kingdoms represented by the ten horns are developed? If so, then the little horn makes war with the saints, prevails against them, and wears them out after they, the saints, are in possession of the kingdom! Can it be possible that intelligent people can be found who believe this? Certainly. I will quote from 'Materialism Against Itself,' written by P. T. Russell of Des Moines, Iowa, who is quite a prominent member of the Christian or Disciple church.

Proposition. The kingdom of God spoken of in Dan. 2: 44, was set up on the day of Pentecost, mentioned in Acts 2: 1.

Affirmative. P. T. Russell.

Negative. J. M. Stephenson.

The proposition is before you; whether true or false is the question. I affirm its truth,' pages 208, 209. On page 234 I read, 'But the people of the saints of the Most High, shall take and possess the kingdom forever, even forever and ever.' Dan. 7: 18. The phrase 'take and possess,' is a military phrase. These all without doubt, speak with reference to the same fact. Their language is all based upon the same idea. That fact, that truth is, that the kingdom spoken of in Dan. 2: 44, was already set up; citizens were at the time of the writing translated into it, received it. [Referring to quotations from Heb. 12: 28, Col. 1: 13, Rev. 1: 9,] says the time had come, that the people of the saints of the Most High, were taking and possessing the kingdom.' Again on page 235: 'On the other side of the resurrection and ascension, all point to a kingdom coming. Thus, the theme of expectation. "Thy kingdom come," is the burden of prayer. After that notable Pentecost, no one is heard to declare that he yet expects its coming; nor is there any record of any one praying, Thy kingdom come.'

Much more of the same import might be quoted, but that is unnecessary, as I have given enough to show the position is plainly stated, that the kingdom has already come, and the people of the saints of the Most High are already in possession of it. The issue is before us and it amounts to this; on one side it is claimed the church and kingdom are identical. This position was affirmed by Archbishop Purcell, in the discussion with Alexander Campbell, and was acquiesced in by the latter. We find them in this great controversy we have arrayed against us the church of Rome, and the Protestant sects, as her allies on this question. It is true, that that the church of Rome claims this church kingdom as hers exclusively, which Protestants object to, but still they claim as shown by Russell, 'the church and kingdom are one. And now I have just read in a paper dated

December 17, 1887, 'Protestant and Catholic churches held a union service at Davenport recently and adopted plans for charitable work. Great interest was expressed and a large sum of money was subscribed for the object in view.' What can we expect then but opposition from them when we claim the kingdom is yet future, but that 'it is near even at the door.' What can we expect but that the church doors will be closed against us, and the people told we are fanatical? Still it is our duty like Noah of old, to continue to sound the notes of warning, hence we will adduce more proof that we are not only living in the time of the last link of the two chains of prophetic symbols of Daniel 2: and v. 7, but that we are also living very near the lower end of the link, which reaches to the kingdom. In the chain of the seventh chapter we have, besides the ten additions to the last link of the second chapter, as represented by the toes, another as represented by the little horn. This, after being developed was to exist till the destruction of the beast. Its career was to be successful till the time when judgment was to sit upon it, and the time allotted to it before the sitting up of this judgment was to be a time, times, and the dividing of times, i. e. 1260 years. After this it was to be under a consuming process till its final and complete destruction; yet in some way or other it wars and prevails against the saints of the Most High until its cruel warfare ceases by its destruction with the beast, at the coming of the Ancient of days, as seen by the prophet. What can be stated plainer? 'I beheld and the same horn made war with the saints and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.'

Here are three events to transpire when the war waged by the little horn against the saints ends, i. e. The coming of the Ancient of days: Judgment given to the saints: And the possession of the kingdom by the saints. This, then, forever precludes the possibility of the saints possessing the kingdom prior to the destruction of the little horn power, yet in the face of all this, we are told they possessed it about five hundred years before this little horn power ever existed, for they readily admit it to be a symbol of the papal power.

Is it not then a pertinent, important, and interesting question to ask, Where are we living in this chain of events? Are we in the time of the head of gold, and the lion? No, they had their fulfillment in the Babylonian empire, and were all in the past centuries before the Christian era; so also with the silver and brass symbols of Medo Persia. Greece also, represented by the brass and the leopard had succumbed to Roman rule before the birth of Christ, and the emperor of Rome could not have enforced the decree issued at that time, that all the world should be taxed. It is needless to use argument or to produce proof that the world has been under Roman rule over 1900 years. Then if that is the last link in the prophetic chain, it certainly is reasonable that we should be anxious to learn how much of the prediction respecting this power is fulfilled; and thus judge how much remains to become history, before we reach the end of this long link.

I know of none that deny the correctness of the application of the ten horns of the beast, to the divisions of the Roman empire in the fourth and fifth centuries, then those events are already 1400 years in the past. But after the development of the ten kingdoms, (we are not told how long afterward,)

another power, represented by the little horn was to arise; who as before stated, was to continue in his successful career for a time, and the dividing of time. This is generally admitted to be a day for a year and is a period of 1260 literal years, at the end of which the judgment is to sit on this power, and from this time, his authority and power was to be on the wane until the end of his existence with that of the beast. It is needless to offer proof that the little horn is a symbol of the papacy. I do not know of a dissenting voice on this point among Protestants. P. T. Russell says on page 298, 'It is well known that the papacy supplanted three of the ten not far from the year 600.'

Then it is now a pertinent question to ask, Where are we living in the history of the papacy as outlined in prophecy? It is an historical fact that in the year 533 A. D., the emperor Justinian issued a decree that the bishop of Rome should be the head of all the churches, and that he was located at Rome in 538 when the three opposing powers were overpowered and expelled by the Roman general Belisarius. It is also a part of history that in 1793, just 1260 years after the first decree, France became infidel in a national capacity and issued a decree against all religion; the pope was taken prisoner in 1798, carried to France where he died in captivity in 1802. But another pope was soon after elected, and a new lease of life for the papacy seemed established on a firm basis by the mutual agreement of the principal nations of Europe when they formed what was called the 'Holy Alliance' at the downfall of the first Napoleon. From that time he ruled over the territory called the states of the church till they were wrested from him by Victor Emanuel shortly after the withdrawal of the French garrison in December 1869. Thus ended the last vestige of the popes' temporal power, which according to some historians was acquired by the pope about A. D. 606.

Many of us can well remember the exciting times, and revolutions by which his power as a temporal prince was brought to an end, and a few are still living who were born before he was taken to France a captive. If the prediction concerning the little horn, is history in advance of the popery, is it not plain the last change noticed in this prophecy respecting the papacy before its final destruction is already in the past? We think it is. Then surely we are living in the lower end of this last long link of this prophetic chain that reaches down to the establishment of the kingdom of God.

But the foregoing is not all the evidence presented in this book of prophecy, by which we may judge of the times in which we are living. Another chain is given in the eighth chapter, and still another of shorter and more numerous links in the eleventh chapter, and of these four one ends with the setting up of a kingdom by the God of heaven. The second, with the saints getting possession of the kingdom. The third, with the end of the desolations of Jerusalem by oppressors. And the fourth with the ushering in of the resurrection morn. Now as we believe these four events are intimately connected together in point of time, we must believe these chains all reach to an end at the same period. And in this connection we can see the utility of these several chains, to impart information on different points which would be apparently, very difficult to elucidate with but one symbol. Hence the first, the image, very briefly outlines to the kingdom of God. The second brings to view the little horn power as a part of the acts performed during the rule of the fourth of these empires, prior to

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Asleep in Jesus.

MARY A. ADAMS.

He giveth his beloved sleep.
Asleep in death, calm, peaceful sleep;
Dear friends are left to mourn and weep,
But not as those whose tears are shed
Hopelessly o'er the silent dead.
Faith reaches to the joyful day,
When Christ shall come to call the clay
From out their narrow prison bed.
'Wake thou that sleepest with the dead,'
O dry thy tears, no longer weep;
'He giveth his beloved sleep.'

A loved one's gone, fond parents mourn,
Sadly they miss the loving tone;
Brother and sister, children dear,
A loving wife with none to cheer.
But God, he doeth all things well,
And he alone your grief can quell.
O cast your burden all his feet,
And trust him, hoping you will meet
And clasp glad hands in Eden's home,
Where grief and sorrow cannot come.

'He giveth his beloved sleep.'
No longer mourn, no longer weep;
Earth's trials all for him are o'er,
And he has only gone before,
Rejoicing in a Savior's love,
Trusting in him who reigns above,
To come again to earth to reign
Where you may one day meet again,
No more to clasp the parting hand
In Eden's pure and deathless land.

You then will sing redemption's song,
A happy, re-united throng;
O loving friends, O do not weep,
'He giveth his beloved sleep.'
And as the weary needleth rest,
In death he sleeps, God knoweth best.
The pure in heart shall meet again
When Jesus comes to earth to reign
Triumphant, as our Savior King,
Fear not to put your trust in him.

The Father chastens whom he loves
And then our faithfulness doth prove,
O cling to him through all life's woes
To guide you, feeling that he knows
How much the human heart can bear,
Your every sorrow he will share.
Oh may his choicest blessings rest
Upon you, while with grief oppressed;
Be reconciled, mourn not nor weep,
'He giveth his beloved sleep.'

And when the righteous Judge shall come,
To call his ransomed children home,
O may you each among them stand
And clasp your loved one by the hand.
Sickness and death will be destroyed,
Though now the dust returns to dust.
Our Lord is faithful whom we trust,
Oh keep the faith and wear the crown
Of righteousness, when Jesus comes.

Written by request for Bro. and Sr. B. F. and
Hannah Harroun on the death of their oldest
son, Eugene Harroun.
Bald Knob, Ark.

Origin of Sunday Observance.

By way of introducing the investigation of
this important subject, I will state two propo-
sitions:—

1. Among all the traditions and human in-
novations in the Christian Church, there is
none that can so clearly and positively be
traced to paganism as the Sunday.

2. Among all the institutions which have
been foisted upon the church by the papal
power, there is not one that is so clearly
marked, so definitely outlined in its origin
and enforcement, as the festival of the Sunday.

I wish here to have it understood that I
shall not take the time or the space to exam-
ine all the other traditions and superstitions
that obtained a foot-hold in the church, and
passed for Christian doctrines and ordinan-
ces, so as to draw the comparison and show
which is the most distinctively pagan and pa-

pal. I only take it upon me to fully and clear-
ly show that the Sunday has its origin as a
day of regard and observance in paganism
and the Papacy. If any wish to have the
comparison more fully traced, and think that
they can show that other traditions have a
better right to the claim of such origin, I shall
be willing to carry the investigation further;
for, though I hope to satisfy every reasonable
requirement and every candid mind, I do not
propose to exhaust the proofs which are in
reach.

1. It is a fact that the observance of Sun-
day as a day of rest from secular employment
is distinctively and only of pagan origin?

To all true Protestants, who take 'the Bi-
ble and the Bible alone,' who do not believe
that their Christian character can be correct-
ly formed by any standard but that which
God has revealed, who do not believe there
is any obedience where there is no precept or
requirement,—to all such the plea of custom
and tradition can have no weight. In regard
to any custom, our inquiry is not, Did it ex-
ist? but, By what authority did it exist? We
have little regard for what men have done,
that does not reach our consciences; for that
we go to history and then we are often misin-
formed. We ask what they ought to have
done, and to settle this we go to the Bible,
and are never deceived. And none can be
deceived in going there, unless its testimony
is covered up with inferences and traditions.
I wish the reader to bear in mind what justly
belongs to the examination of duty in regard
to laws and institutions. The only question
admissible is, what does the commandment of
God say? Has it been as plainly amended or
repealed as it was enacted? If not, no amount
of tradition, custom, precedent can set it aside.
But we are constantly going beyond what can
be reasonably asked of us, and proving that
their traditions and customs are vain and
their conclusions unjust.

In answering the question I have asked on
the first proposition, I shall show that the au-
thority, the name, and the sacredness of Sun-
day are entirely of pagan origin.

Everyone who has read the debate between
Campbell and Purcell must have been struck
with Mr. Campbell's perfect familiarity with
church history. The bishop appeared to be
unusually fair for the advocate of 'the church,'
but on one point he was either inclined to
take unjust advantage, or Mr. Campbell ex-
celled him in a knowledge of Church history
and the writings of the Fathers. Mr. Camp-
bell was an advocate of Sunday-keeping; in
his theology, Sunday was the Lord's day. But
his learning often led him to make statements
with which his theology was not in harmony.
He was president of Bethany College, in Vir-
ginia, a denominational institution. Before a
graduating class in the year 1848, he used
the following language:—

'Was the first day set apart by public au-
thority in the apostolic age? No. By whom
was it set apart, and when? By Constantine
who lived about the beginning of the fourth
century.'

These words I copied from one of their
journals published in Cincinnati, the lecture
having been revised by Mr. Campbell him-
self before its publication. According to this
Constantine was the one—the first one—who
set apart by authority the first day of the
week. Constantine's Sunday decree was is-
sued in 321. Dr. Heylyn, in his 'History of
the Sabbath,' an extensive and reliable work
speaking of their holding meetings on Sun-
day, said:—

'For three hundred years there was neither
law to bind them to it or any rest from labor,
or from worldly business required upon it.'

• In a subsequent section of the same part (2)
of his work, he said:—

'Tertullian tells us that they did devote
the Sunday partly unto mirth and recreation,
not to devotion altogether; when in a hun-
dred years after Tertullian's time, there was
no law nor constitution to restrain men from
labor on this day, in the Christian churches.'

These testimonies are exactly in harmony
with that of Mr. Campbell. He says that Con-
stantine was the first to set apart the first day
of the week. This was in 321. Heylyn says
there was no law for three hundred years.
This would throw it forward to the time of
Constantine. He also says it was a hundred
years after Tertullian's time. This is not
definite, nor is the time of Tertullian's death
known. Authorities point to about 221, or not
long after; and this again points to the time
of Constantine.

Bishop Jeremy Taylor, who, with Heylyn,
was a Church of England writer, said:—

'The primitive Christians did all manner of
work upon the Lord's day, even in the times
of persecutions, when they were the strictest
observers of all the divine commandments;
but in this they knew there was none; and
therefore, when Constantine, the emperor, had
made an edict against working on the Lord's
day, yet he expected and permitted all agricul-
ture or labors of the husbandmen whatsoever.'

The Encyclopedia Britannica says:—

'It was Constantine the Great who first
made a law for the proper observance of Sun-
day; and who, according to Eusebius, appoint-
ed it should be regularly celebrated through-
out the Roman Empire.'

Here are a very few of the very many testi-
monies at hand which definitely state that the
law of Constantine was the first law which set
apart the first day of the week, or required
rest from secular work on Sunday. More are
not necessary to quote, from the fact that not
a single authority can be produced that gives
any other date or authority for the first Sun-
day law.

The value of these testimonies is better ap-
preciated by considering the fact that the wit-
nesses were all friends and advocates of Sun-
day-keeping.

Next we will look for the origin of the
name of the institution that Constantine set
apart. It is found in the law itself, which is
as follows:

'Let all the judges and towns-people, and
the occupation of all trades, rest upon the ven-
erable day of the sun; but let those who are
situated in the country, freely and at full lib-
erty, attend to the business of agriculture; be-
cause it often happens that no other day is so
fit for sowing corn and planting vines; lest
the critical moment being let slip, men should
lose the commodities granted by heaven.'

Thus in the first law for the observance of
the day, it was designated the day of the sun.
Not a very high or honorable title. How came
this title to be given to it? The Religious
Encyclopedia says:—

'The ancient Saxons called it by this name,
because upon it they worshiped the sun.'

According to this, the title originated in
heathen idolatry. Do authorities agree upon
this? Yes; there is not an author in all the
rounds of history or literature who dissents
from this. Webster says:—

'The heathen nations in the north of Eu-
rope dedicated this day to the sun, and hence
their Christian descendants continue to call
the day Sunday.'

This is from the Sunday-school 'Union Bi-
ble Dictionary':—

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LETTER DEPARTMENT.

From Sister Mary A Adams.

BROTHER LONG, and Brothers and Sisters of the ADVOCATE: This beautiful morning my heart rejoices as I think what a kind and loving Father we have; one who watches over us all. How can we but love him, and love to serve him. He gives us every blessing we enjoy, and we have but to trust him. As an example of his great love for us he tells the disciples that not a sparrow falleth to the ground unnoticed. Fear ye not therefore, ye are of more value than many sparrows. Ought we not to rejoice, sinful and weak as we are, God loves us still. Jesus intercedes for us still. If God is for us who can be against us. My faith grows brighter and stronger as time passes, and I love to meditate upon the word of God so full of promises to the obedient and faithful. Are we not ungrateful except we do try to be obedient?

I see so many around me regardless of the great Bible truths utterly indifferent to the demands of God it makes my heart ache. I try to talk with them and tell them of the way of life, tell them God only asks our obedience, it is all right till you tell them we must keep the commandments including the seventh day; they cannot listen to that. Their minister says the Old Testament is done away. Elder so and so says Christ changed the Sabbath, &c. and they are so bigoted, so prejudiced and egotistic that if an angel from heaven should come and tell them, they would call him an impostor. I some times wonder not when the blessed Jesus was here how few believed him. What can we do but pray for them that God will open their blind eyes and deaf ears to read and know and understand before it is too late.

The dark cloud of war hangs over all Europe and political divisions in our own land, schisms in all the modern churches, and surely these are perilous times when men's hearts may well tremble. Oh! let us cling closer to our blessed Lord, for soon he will come and put an end to war and strife and establish his own blessed kingdom. O if we are only faithful! happy morn when the trump shall sound to herald the coming of Jesus and his holy angels and the dawn of an eternal day. No sickness, no sorrow, no death, all tears be wiped away, sin and satan be destroyed. Let us press on a little longer, be faithful till death, and wear the crown of righteousness and dwell with Jesus at last. I feel more and more the necessity of being separate from the world. When ministers will attempt to preach Sunday and have dances, play parties, &c. the rest of the week. Oh! where is the blessed religion of Jesus which should make better men and women. Mankind is mortal and prone to err, but if he puts on no restraint and will not try to serve God, to what lengths will he not go. Surely it is our duty to live godly in Christ Jesus, putting on the whole armor, lest we too be tempted.

It behooves us to live uprightly trusting in God at all times to give us strength to overcome the world and its allurements. Go not with them, mingle not with them, lest we be tempted and perish like Lot's wife. The world has lost its charms for me. I only desire to do my Master's will and all the good I can. I am weak and sinful at best but am earnestly striving for a home with my blessed Savior when he comes. O pray for me dear brothers and sisters that I may hold out faithful and meet you in the kingdom.

Bald Knob, Ark.

From Sister Mary Broderick.

DEAR Brothers and Sisters: My husband has taken the ADVOCATE for a long time and we like it very much. My children are delighted with the *Missionary*; I think it ought to be in every household. I think nothing can be nicer as a present to our friends than a year's subscription to either the *ADVOCATE* or *Missionary*. My daughter, 12 years old, sent one dollar to have the *Missionary* sent to three of her young friends. Are not there some other children who will do the same? In this way we can all help those who are publishing the dear little paper. Those who can spare more would do well to send the *ADVOCATE* to those who do not have it. I often take my papers after we have read them and mail them to different people, or give them to my neighbors to read. What would we do without our papers? We would be lonesome indeed. I send fifty cents to have the *ADVOCATE* sent to Mrs. Geo. Gilmour, Troy, Pa., for four months, and wish it was more.

We are the only Sabbath keepers near here, but our courage is good, and we are looking for the soon coming of the Lord. My husband has been a Sabbath-keeper over twenty-five years. Pray for us; dear brethren and sisters, that we may with you have part in the first resurrection when our Lord shall come.

Your Sister in Christ,
Ponapey, N. Y.

From Bro. J. W. Cordill.

DEAR Bro. LONG: I write to let you know that we are still trying in our old age to serve the Lord. Our work is almost done, my pen will soon stop. I can scarcely write any more, I have to steady one hand with the other while I write: I can't use a pen at all. We haven't had our little companion, the *ADVOCATE* this week. We like to read the letters from the dear ones scattered over the country so well. We are here alone. There are Adventists here but they don't visit with us, because we can't indorse Mrs. E. G. White's visions as being of divine authority.

We like to hear of the good meetings and of so many coming into the light of the truth. May our heavenly Father send his ministering angels to visit those that are in darkness that their eyes may be opened to see and learn the true Bible doctrine.

Well Bro. Long it appears that you did not understand me when I wrote for a tract I only wanted one copy for my own use. There are a number of Christian Scientists here, and they think that they can convert me and bring me into their belief. If they do I will learn something. They think that there is nothing to a man but the immortal soul and that this old material will pass away as a vapor and be no more, but if I can get the tract that I want I think that I can show them better. I have become so forgetful that I can't recollect scripture without a reference, and the tract entitled, 'The Soul, Its Scriptural Meaning and Use,' by A. C. Long, is just the one I want to prove that man does not possess immortality in this life. Will some brother or sister send me one? There is a lawyer here that has been in New York three months studying this science under the renowned Mrs. Eddy, and he is my opponent. My education is only common, but the Lord being my helper I shall come off victorious.

Lake City, Minn.

Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun. Worcester, in his dictionary says:--

Sunday; so named because anciently dedicated to the sun or its worship. These authors give an ancient origin to the name. Constantine was not the originator of the title which he gave to the day. Another historian, Morer, says:--

It is not to be denied, but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and, as a standing memorial of their veneration, dedicated this day to him.

Thus it is shown that the title that Constantine gave to this day in the first Sunday law, is an ancient one, and is entirely of heathen origin. From this statement, also, there is no dissent.—*J. H. Win Signs of the Times.*

The World's Unrest.

THE civilized world is strangely uneasy. A look over it reveals a bewildering picture of antagonism—a confused and complicated machinery that makes one's head swim to look at it, and baffles all attempts to predict what is to come out of it. This age has boastfully numbered among the most beneficent of its marvelous achievements that of having clearly defined and marked the phases of human right and mellowed human interests into harmony; yet there is going on before us all over Christendom a wider and deeper conflict of rights and interests than was ever seen before. Society finds itself suddenly estranged into classes. The affluent current literature of the day has almost ceased to use the old terms that dealt with society in masses or with integers that compose it. The words 'people' and 'person' have nearly lost their meaning. They are rarely met with, and when they are met with they have a hollow, archaic sound. Instead of them, we have capital and labor, employers and employes, producer and consumer, shipper and carrier, reformer and saloon keeper, defender of the Sabbath and desecrator of the Sabbath, a nomenclature that betrays the new and sharp divisions of the day and the bustling antagonism that animate them. Agencies that have slumbered for centuries have woken up and find themselves foes. Interests that have walked and worked hand in hand for ages are clutching each other by the throat in mortal combat. Aggression and defence are the order of the day—aggressive movements and crusades against some body's rights, eating, dinking, travling, working, playing—these daily and hourly functions of life have become the center-points of violent and desperate battle—and books, pamphlets, magazines, newspapers, sermons, orations, speeches of statesmen, the proceedings of legislatures, congresses and conventions, the pleadings of lawyers and the decisions of the courts are all burdened with one phase or another of the universal unrest. Human society seems to have lost control of itself. It would cease from the feverish discussion, but it cannot. There is no repose for it. It is in the power of mighty agencies which it has conjured up from earth and air, and must now do their bidding, as they have done its.—*St. Louis Republican.*

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ly advocating the keeping of the Bible in the schools, we do more than advocate the cause of religion—that of the state and its citizens, the protection and security of life, liberty, and property. The Bible is the safe-guard of all these.—*Hudson.*

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, Jan, 17, 1888.

EDITORIAL NOTES.

In Bro. Lamb's article on the Time of the Gentiles, in No. 39, the claim of Swedenborg that the 2300 days ended in 1757 and not in 2757, but that others end them in 1807 and not in 1805.

We have received the first number of the *Sabbath Outpost*, a monthly paper published at 50 cts. per year, by the Seventh Day Baptists, at Texarkana, Ark. Its mission is to defend the Sabbath of the Lord. We wish it abundant success in its work.

From private letters and reports from the ministers in the *ADVOCATE*, we learn that over 40 persons have embraced the truth including the Sabbath in the last two months. This is certainly encouraging, showing the truth of God's word is cutting its way to the hearts of the people, and the honest in heart are willing to accept it. We shall expect to see this number doubled in the next two months. Let all lend a helping hand in this blessed work of converting men to the Lord. It is sweet to work for Jesus. He is a good pay-master. He has promised a hundred-fold here and in the world to come eternal life.

We have just heard from the discussion between Bro. W. C. Long and Eld. Shick (Disciple) at Howard, Kan. 'It continued six days and was a greater victory than at Pattensburg two years ago.' We arrived at the latter place two days after the debate and the universal opinion there was that Eld. Shick met with a most complete defeat on all his propositions. And as the victory in this last debate was greater than the former, we can heartily say, 'Praise God for it, and for his help in the defence of the truth.' Eld. Shick is one of their champion debaters west of the Mississippi, and the weakness is not in the man, but in their doctrine. We are promised a report of the discussion, perhaps in the next paper. We shall print some extra copies and those that want them can have them at 25cts per dozen.

ITEMS OF INTEREST.

DIPHTHERIA and typhoid fever are prevailing in some parts of Canada to an alarming extent.

The Russian ambassador at Berlin has assured Count Kalnoy that Russia is pursuing a policy of peace.

By the death of Governor Marmaduke, Missouri gets a Prohibition Governor, Lieutenant-Governor Morehouse being a strong temperance man.

AN embryo volcano is said to have been discovered near Zollarsville, Pa. Dense smoke is reported to be issuing from the ground, and hot lumps of clay have been thrown up.

AN infernal machine containing a bomb, was sent to a New York school inspector one day last week. The matches arranged in the box ignited when it was opened, but the bomb failed to explode.

REPORTS of severe storms and intensely cold weather come from various parts of Europe. In Austria a number of persons have been frozen to death. Steamers arriving at British ports, report very severe weather on the Atlantic.

EX GOVERNOR Alger, of Michigan, was again on hand this year with Christmas presents of suits of winter clothing for 500 news boys, and a ton of coal and a barrel of flour for each of 1,000 poor families in Detroit.

THE petroleum deposits recently discovered in Burmah are said by the English papers to be practically inexhaustible, and they express the opinion that England will soon draw her supplies of oil from that source instead of the United States.

A PACIFIC Mail steamer which left San Francisco for China the other day had to take back fifty Chinese women whom the authorities would not permit to land, and the captains of their steamers have been ordered to bring no more passengers of that sort.

THE New York *World* is authority for the statement that there are at present in that city 100,000 persons out of employment. The employment agencies are full of people looking for work, and every night the police stations are crowded with persons who are unable to pay for lodging.

BAPTISTS are the only Protestants who have the privilege of carrying on missions in Russia with the sanction of the Government, but they are not allowed to baptize members of the Greek church. There are in Russia 34 Baptist churches, 41 pastors and evangelists, 82 Sunday schools and 12,371 church members: 850 were baptized last year.

It is authoritatively stated by those best informed that the Liquor Dealers' Association of this country has expended, within the year past, more than \$800,000 to defeat constitutional prohibition in Michigan, Texas, Tennessee, and Oregon in fighting temperance legislation in the various States, and especially in reversing the verdict at Atlanta.

AN agent for a large brewing interest, in conversation lately with a gentleman, declared that eight breweries, not in prohibition States, which had contracted to enlarge their buildings have, since the Supreme Court decision, cancelled their contracts, feeling that this decision was the worst blow their business had ever suffered. He also said that the brewers were being bled unmercifully, not alone in States where amendment campaigns have been in progress, but in others.

Notice.

FOR AN inducement to get new subscribers for the *ADVOCATE* we make the following offer.

1. To any one doubling his subscription, or having two copies of the *ADVOCATE* sent to the same address we will send them for three dollars a year.

2. Any one sending us the name of a new subscriber with the money (\$1.50) will receive his own paper at \$1.50 per year. This offer is good till the first of April next. It is the intention of the Conference to reduce the price of the paper as soon as the subscription list will permit. Let all lend a helping hand in this matter and thus let the light shine to others.

APPOINTMENTS

NOTHING preventing will commence meeting at Walkerton, Ind., Friday night before the 5th Sunday in Jan., as Bro. Richmond may arrange.
W. C. LONG.

Received on Subscription for Advocate

John Gill \$2. Gen. Con. \$2.50, Paulina Wait \$1. M. Z. Southwick \$2. W. L. Grant \$1.50, Robert Webb \$1.50, Wm. Baas \$5.00.

Books and Tracts for Sale at this Office

The Bible Student's Assistant: a compend of Scripture references, 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 Bible Sabbath Defended, by A. F. Dugger. 140 pages 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. K. 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 literal and local 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 texts many 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 I. 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, 23 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 Ellipses—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophets, 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. 48 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.