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Advent and Sabbath Advocate,

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

DL. XXIII.

Marion, Iowa, 3rd-day of the Week, April 3 1888

NO. 1

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
 after death, the End of the Wicked, the Earth
 restored to its original glory and condition as the
 future inheritance and abode of the redeemed and
 the Kingdom of God, Faith, Repentance, the
 future Judgment, the Resurrection, Redemption,
 the Prophecies, the Christian Life, and kindred
 Bible subjects.

Treasure In Heaven,

Every coin of earthly treasure
 We have lavished, upon earth,
 For our simple worldly pleasure,
 May be reckoned something worth;
 For the spending was not losing,
 Though the purchase was but small;
 It has perished with the using:
 We have had it,—that is all!

All the gold we leave behind us
 When we turn to dust again
 (Though our avarice may blind us)
 We have gathered quite in vain;
 Since we neither can direct it,
 The winds of fortune tossed,
 Nor in other worlds expect it:
 What we hoarded, we have lost;

But each merciful oblation—
 (Seeds of pity wisely sown),
 What we gave in self-negation,
 We may safely call our own;
 For the treasure freely given
 Is the treasure that we hoard,
 Since the angels keep in Heaven
 What is lent unto the Lord!

Qualifications and Requirements of the Ministry.

SERMON BY W. H. WALLICE.

'The Spirit of the Lord is upon me, because
 he hath anointed me to preach the gospel
 to the poor.' Luke 4: 18.

These are the words of Jesus concerning
 himself. As he is to be our example in all
 things, we take these words of the great ex-
 emplar and try to show from them something
 of the qualifications and requirements of the
 true minister. Previous to the uttering of
 these words, Jesus had been at Cana, of Gal-
 ilee with his mother; where, both he and his
 disciples had been invited to the marriage,
 and when they wanted wine, the mother of
 Jesus said unto him, 'they have no wine.' Af-
 ter reproving her, he tells them to fill up the
 pots and performed his first miracle: that of
 changing water into wine, and manifested
 forth his glory thereby; and his disciples be-
 lieved. After this he went down to Capernaum;

he, his mother, his brethren and his disciples,
 but they continued there not many days, for
 the Jews' passover was nigh at hand. Jesus
 went up to Jerusalem and found in the temple
 those that sold oxen and sheep and doves
 and the changers of money, sitting; and when
 he had made a scourge of small cords, he
 drove them all out of the temple and poured
 out the changes of money, overthrew the ta-
 bles and said unto them: Take these things
 hence; make not my Father's house a house
 of merchandise. It was on this occasion that
 he said: 'Destroy this temple, and in three
 days I will raise it up;' which accusation was
 brought against him afterward in his trial be-
 fore the high priest; when two bare false wit-
 nesses against him, but their witness agreed
 not together. He spoke of the temple of his
 body. He had conversed with Nicodemus,
 who called upon him in the night for instruc-
 tion; not wishing that the other members of
 the sanhedrim should know that he had called
 upon him. Jesus taught him the first great
 doctrine of Christianity, regeneration, saying:
 'Verily, verily, I say unto thee, except a man
 be born again, he cannot see the kingdom of
 God.'

He also taught the woman of Samaria the
 true mode of worship, by telling her 'the hour
 cometh, and now is, when the true worshiper
 shall worship the Father in spirit and in
 truth; for the Father seeketh such to worship
 him. God is a Spirit, and they that worship
 him must worship him in spirit and in truth.'
 In the meanwhile his disciples prayed him
 saying: Master eat. But he said unto them
 'I have meat to eat ye know not of.' There-
 fore said his disciples one to another, hath
 any man brought him ought to eat? Jesus
 said unto them my meat is to do the will of
 him that sent me and to finish his work.

His disciples could not see, but Jesus saw
 what was before him. He saw that he had a
 divine work to do on earth among men. It
 must be finished during the years, many, or
 few, of his mortal life. From the glory above
 and beyond he could do nothing to complete
 this work, and it made his life and his time
 unspeakably precious to him. So much must
 be done, and spoken, and suffered on earth,
 while in the body as the Son of man. He
 had but one human life and for that life there
 was its own special work. A swift and sol-
 emn trust.

'And he came to Nazareth where he had
 been brought up and as his custom was, he
 went into the synagogue on the Sabbath day
 and stood up for to read. And there was de-
 livered unto him the book of the prophet,
 Esaias, and when he had opened the book he
 found the place where it was written: 'The
 Spirit of the Lord is upon me, because he
 hath anointed me to preach the gospel to the
 poor, &c.' He then closed the book and gave
 it again to the minister and sat down. The
 eyes of all them that were in the synagogue
 were fastened upon him.'

Taking for granted with what has been said
 in regard to his special work that the minist-
 ry is a divine institution, that every true

minister has a divine and special call from
 God to that particular work feeling as Paul
 expresses it, 'Though I preach the Gospel, I
 have nothing to glory of, for necessity is laid
 upon me, yea woe is unto me if I preach not
 the gospel.'

Next to the call is the qualification of the
 ministry.

It should be remembered that Jesus read
 this passage in the original Hebrew which
 was then a dead language, and as he was not
 a man of letters, they were amazed and won-
 dered at the gracious words which proceeded
 out of his mouth. He was not educated, he
 was inspired. 'The Spirit of the Lord was
 upon him.' So it must be with every true
 minister of the gospel. No one can hope-
 fully and truthfully undertake to tell us what
 the Bible means, whose innermost spirit is
 not in close accord with the 'spirit of truth,'
 by whose revealing agency these living ora-
 cles were given to men. Souls touched and
 informed by God himself, with his own vital
 power must unfold the mind and the heart of
 God in Christ, or the mere sharpness of a
 Greek and Hebrew critic will be but as the
 'sounding brass or a tinkling cymbal. It is
 the Spirit that quickeneth; the flesh profiteth
 nothing. The Spirit shall take of the things
 of mine and show them unto you; and such
 trust have we through Christ to God-ward.'
 Not that we are sufficient of ourselves, but
 our sufficiency is of God for our good; who
 commanded the light to shine out of dark-
 ness, hath shined in our hearts; to give the
 light of the knowledge of the glory of God in
 the face of Jesus Christ. But we have this
 treasure in earthen vessels, that the excellency
 of the power may be of God, and not of
 us.'

As there are certain specific qualifications
 for the minister; so are there certain and spe-
 cific requirements. First, he must preach
 the gospel; not read essays, nor declaim, nor
 produce eloquent discourses. He must not
 preach simply to captivate the hearer; to
 please his fancy, nor to delight his imagina-
 tion; to gain popularity, nor to win applause;
 but preach it in its purity and simplicity; in
 season and out of season. He must take heed
 to himself and to the doctrine; that he may
 save himself and them that hear. He must
 remember that men cannot live upon flowers.
 Paul to Timothy: 'I charge thee before God
 and the Lord Jesus Christ who shall judge
 the quick and the dead at his appearing, and
 his kingdom; preach the Word.' Nothing is
 so steadfast as the eternal truths of morality.
 The heavens may pass away, and the whole
 frame of nature be dissolved, but the rules of
 righteousness shall remain immutable, and
 immortal. 'He hath anointed me to preach
 the gospel.' How strange, and how much is
 implied? It is implied that there is, at least,
 a gospel in the world; not a history merely,
 not a philosophy, but a gospel; a way of sal-
 vation for dying men; a finished thing to
 which nothing can be added, and from which
 nothing is to be taken away; complete as the
 most perfect song ever sung, or the most

elaborate edifice or exact chemical combination to relieve pain, than which, nothing can be more adequate. A preached gospel understood by him who speaks it, and comprehended by him who hears it; requires no large accomplishment on either part; it being adapted to plain men as well as to cultivated minds. The Gospel is for the whole sinning suffering race.

I know there has been excited in persons of taste a sentiment unfavorable to the reception of the gospel, because it is the religion of many weak and uncultivated minds. 'The poor,' nevertheless, 'He hath anointed me to preach the gospel to the poor.' This was another cause of wonderment to the Jews in the synagogue, the idea of a gospel for the poor. 'And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him headlong. But he passing through the midst of them went his way.'

The Hebrew Law-giver did not give forth his code to the world and contemplate its proclamation everywhere, and to all classes. No philosopher ever had said publish these my teachings to all creation. No government by aristocratic exclusiveness, the sages of olden time were prone to limit the sphere of knowledge to the initiated, except, perhaps some ingenious youth that seemed to be especially fitted to receive their teachings. Here is a teacher of a new type who, by his example and precept would have his teachings made known to all. 'Go ye into all the world and preach the gospel to every creature,' is the commission of this greatest of teachers. It is the beneficent instruction of the gospel, that though it is of a magnitude to interest and to surpass angelic investigation; it is yet most expressly sent to the class which philosophers have always despised.

A good man feels it a source of grateful joy that a communication has come from heaven adapted to effect the happiness of multitudes in spite of natural debility or neglected education; while he observes that confined capacities do not preclude the embrace and the permanent residence of that sacred combination of truth and power, which finds no place in the minds of many philosophers, wits and statesmen. He is grateful to him who has hidden these things things from the wise and prudent and revealed them unto babes.'

The schools of philosophy have been composed of men of superior minds and extensive accomplishments; who could sustain by eloquence and capacious thought their favorite themes; so that the proud distinctions of their disciples and their advocates appeared as the attributes of the gospel. Adepts can attract refined and aspiring spirits by proclaiming that the temple of their godness was not profaned by being a rendezvous for vulgar men or rather, ignorant, uneducated men. But we find this great Teacher and Preacher enumerating by way of explanation the miracles Elijah had done in behalf of the widow of the city of Sarepta, who was a heathen, and an inhabitant of an idolatrous city, in the time of famine when many widows in Israel perished with hunger; and of Naaman the Syrian, who was cursed of leprosy by the prophet Elisha, when numbers of the Jews afflicted with the same loathsome disease, were suffered to continue in their uncleanness, sufficiently proving that the prophets had, on some extraordinary occasions wrought

miracles in favor of those whom the Israelites from a fond conceit of their being the particular favorites of heaven; judged unworthy of such works of particular favor. The council were so incensed at this kind of doctrine, that forgetting the sanctity of the Sabbath they hurried him through the streets to the brow of the hill on which their city was built, with the intent of casting him headlong down the precipice, but he defeated their cruel design by rendering himself invisible, 'and passing through the midst of them went his way.' So by becoming acquainted with the true condition and state of what is to be met, somewhat of the qualifications and requirements necessary to meet them, are indicated. Accordingly we find our exemplar after performing miracles and healing of sick addressing himself to his disciples, and explaining their duty as teachers appointed to conduct others in the paths that lead to eternal life. In the very beginning of his preaching. He had observed that the Jews were, in general persuaded that the enjoyments of sense were the chief good: riches, conquest, liberty, mirth, fame, revenge and other things of the same kind, afforded them such pleasures, that they wished for nothing better in the Messiah's kingdom; which they all considered as a secular one, and that a golden scepter of righteousness would have been the scepter of his kingdom; even some of the disciples entertained the same kind of a notion. Our Lord therefore to show his hearers in general, and his disciples in particular, the grossness of their error declared that the highest happiness of man consisted in the grace of the Spirit because from the possession and exercise of them, the present pleasures result; pleasures which satisfy even the Almighty himself, and constitute his ineffable felicity.

The rich, the great, the proud: said the great Redeemer of mankind, in whom the wisdom of God was fully displayed, are not happy, as you imagine; they are always wishing for something they cannot obtain; and their disappointments are poisoned arrows, festering in their hearts. On the contrary, the poor in spirit are the truly happy, who discharge the duties of their station, whatever it be, with virtue and integrity; and bless the Omnipotent hand who fashioned them, and guards them from all dangers in this humble vale of sorrow and distress; and though they are excluded from enjoying an earthly kingdom, yet they have a much better, reserved for them—eternal in the heavens.

'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' The jocose and merry, are not the happy race of mortals; but on the contrary, the afflicted, provided they rightly improve their afflictions; that is, if they are incited by them to mourn their sins, forsake their wicked courses, and seek a better life, for they shall here enjoy the consolation that their sins are forgiven, and, after passing through the valley of the shadow of death, the fountain of eternal joys. 'Blessed are they that mourn for they shall be comforted.'

Men through vanity and blindness, consider those as happy, who enjoy the pleasures of this life by rioting in luxury and excess; but this is far from being the case. They are truly happy who have the most ardent desire of treading the paths of virtue and religion. For they by the assistance of the Holy Spirit shall obtain everything they desire, shall be happy here in the practice of righteousness, and after this transitory life is

ended, shall be received into the blissful mansions of the heavenly Canaan.' 'Blessed are they that hunger and thirst after righteousness, for they shall be filled.'

These are some of the declarations, will regard to happiness, made by the Son of God and surely we may believe him, who came down from heaven; and who in compassion to our infirmities, took upon himself our nature and to redeem us from the power of sin and death, offered himself a sacrifice on the cross, and thereby opened to us the gates of eternal life. This then is the great and all important duty of the ministry: 'To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord.' Having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, that is, with emphasis, *Fear God*, and give glory to him; for the hour of his judgment is come; worship him that made heaven and earth, the sea, and the fountains of waters.' And let men so account of us as of the ministers of Christ, and stewards of the mysteries of God.'

West Hallowell, Ill.

Retrospective.

BY ELDER E. V. LYON.

To the Brethren in the faith of Jesus scattered in Britain and America, greeting. Dear Brethren: On October 21, 1887, I was 78 years old, and am reminded if this age lasts many years that I shall have passed the last mile stone in life's journey through the dark and cloudy day, then be laid aside to rest in the dust until Jesus our Life-giver comes. Then I shall expect to see you and all who shall be accounted worthy to obtain that world, and the resurrection out from among dead ones, to inherit the earth in its restored state. Sixty three years ago I was immersed and united with the First Baptist Church in Southbridge, Mass., my native place. More than fifty-one years since I began to preach, as the people called it. Forty seven years the 6th of last June I was ordained according to the practice of the Baptist churches and with them I preformed labor, also acted as an evangelist until Dec. 1st, 1845. In 1839 I obtained the lectures of the much loved Wm. Miller, which were an instrument in the hands of the Lord God of Israel, of bringing me to embrace the coming of Jesus, and the setting up of the Kingdom of God on earth about 1813, a time never to be forgotten by me while memory lasts. Glory be to God for those days of a general deluge of the powers of God. In the fall of 1843 I was led to see that my all should be identified in the coming of Jesus and all its kindred truths, as I might learn them from the Oracles of God, in order that I might be saved. Hence I laid all upon the altar, reputation and all I had, and said to the Lord, 'Here I am, open the way and I will go and give the proclamation and the preparation necessary to be made, in order to stand amid the stupendous events of that day when Jesus will vacate the Father's throne and step into the car of glory, whose wheels shall roll in fire down the burning pathway of the heavens. And at once the way was opened, and I was invited by those who were looking

for the coming of the Lord, and that a dollar being pledged at my request, have I asked anyone to give or pay a dollar for preaching. I have travelled in the United States, and much of the past thirty five years for the purpose of giving the proclamation, the human redemption—the gospel. To accomplish this noble work, and reach to the multitude, I saw that it was to use some of the principal that I aside out of my own hard earnings before I ordered a tent to be made at a little less than \$200, and a carriage for \$50, purchased me another horse and harness, and securing the service of two men, some times an extra prepaying them out of my own money I traveled four seasons in Massachusetts, Vermont, New York and Canada all those places where I held meetings of my labors in a wonderful manner one of these meetings, some I started for the highlands of September 1851 my tent was cut carried away by a mob the leader were Methodists and I came near life. I have paid out about printing and binding my own work have I asked any one to assist me in labor of love. These works have taken me to China, South India, Isle of Man United States and Canada, to my where else, God knows. I have been a contributor to fifteen different religious meetings, I bought with my own worth of tracts on the coming of the truth connected with his reoffice of the Advent Harbinger, V. Himes, and scattered them through in a broader sense than by many of my brethren, never wavering confidence in what about sixteen years ago I began that it was my duty to observe day which God commanded me. And for the encouragement I have the courage to become free thinker, that is to think with the laws of Abraham's God revealed plan of human redemption advancement in divine knowledge to my happiness, increased me and to Jesus my Elder Brother, fold, so that I can say to day feels as though I had wings plumed and would gladly give up this mortality and put on immortality, to meet my Elder Brother, and King. Who is to sway his have dominion from sea to sea nations shall bow down and obedience to him. In 1861 I was convinced that I had not a valid promise that God had made therefore I concluded to make being immersed in the name, for the remission of sins. Then the clear waters of Lake Champlain late Elder Joseph Marsh. I period of my ministry I have any one to pledge me a dollar what I believe to be the true debt to God, the cruise of oil meal have never yet been dead finds me enjoying good memory, but the sight of me gone, and the other, by now come very dim, hence there I can read, Mrs Lyon reads gets time from her household events may befall me in the

for the coming of the Lord, and that without a dollar being pledged at my request. Never have I asked anyone to give or pay me a dollar for preaching. I have travelled in sixteen of the United States, and much in Canada; in the past thirty five years for the purpose of giving the proclamation, the plan of human redemption—the gospel. And to accomplish this noble work, and reach the ears of the multitude, I saw that it was my duty to use some of the principal that I had laid aside out of my own hard earnings. Therefore I ordered a tent to be made at a cost of a little less than \$200, and a carriage that cost me \$60, purchased me another horse and harness, and securing the service of two young men, some times an extra preacher, and paying them out of my own money. In this way I traveled four seasons in Massachusetts, Vermont, New York and Canada. God, in all those places where I held meetings, blessed my labors in a wonderful manner. At one of these meetings, some three hundred started for the highlands of glory. In September 1851 my tent was cut down and carried away by a mob the leaders of whom were Methodists and I came near losing my life. I have paid out about \$3000 for printing and binding my own works. Never have I asked any one to assist me in my labor of love. These works have gone to China, South India, Isle of Man, England, United States and Canada, to my knowledge; where else, God knows. I have been a contributor to fifteen different religious papers. One season during my labors in holding tent meetings, I bought with my own money \$100 worth of tracts on the coming of the Lord and truths connected with his return, at the office of the Advent Harbinger, by elder J. V. Himes, and scattered them among the people. In 1846 I embraced the doctrine though in a broader sense than is believed by many of my brethren, nevertheless I have unwavering confidence in what I teach. About sixteen years ago I became convinced that it was my duty to observe the Sabbath day which God commanded to 'keep holy.' And for the encouragement of those who have the courage to become an unbiased free thinker, that is to 'think in harmony with the laws of Abraham's God, and his revealed plan of human redemption, that this advancement in divine knowledge has added to my happiness, increased my love to God, and to Jesus my Elder Brother, an hundred fold, so that I can say to-day that my mind feels as though I had wings planned for glory, and would gladly give up this state of mortality and put on immortality, and pass away to meet my Elder Brother, the Life-giver and King. Who is to sway his sceptre, and have dominion from sea to sea, when all nations shall bow down and render implicit obedience to him. In 1861 I became convinced that I had not a valid title to the promises that God had made to the fathers, therefore I concluded to make it good by being immersed in the name of Jesus Christ, for the remission of sins. This was done in the clear waters of Lake Ontario by the late Elder Joseph Marsh. During this long period of my ministry I have never asked any one to pledge me a dollar for preaching what I believe to be the truth; yet thanks be to God, the cruise of oil and barrel of meal have never yet been empty, and this day finds me enjoying good health and good memory, but the sight of one of my eyes is gone, and the other, by much use has become very dim, hence there is but little print I can read, Mrs Lyon reads to me when she gets time from her household cares. What events may befall me in this year of my

pilgrimage, God only knows, but I am resolved to do my duty in his services, for that service I love. However, hereafter, I will go out and preach for my brethren, or in their locality, as they may write for me to come. In 1849 I had fifteen tent meetings; some of them continued four days, some two weeks. The last I commenced on the second of October, of that year. At this meeting I baptized only one.

At one of my meetings of that season, about three hundred were led by the truths which I presented, to start for the high-lands of glory. At all the meetings I held the power of God was manifested, in leading men and women to embrace the doctrine presented, and obey its requirements. In the town of H——, where there had not been, it is said, a convert for some years, I pitched my tent and commenced my meetings on Sept. 12th, and as the result of that meeting and my labors through the winter, in that vicinity 130 were immersed in the name of Jesus Christ for the remission of sins. Some times I had the privilege of baptizing two or three times a week. I see by looking over my reports as I gave them in the *Advent Harbinger*, that I reported 200, aside from those who united with the Orthodox churches. And were I but fifty years old, and had the strength and energy that I had at that age, I would again enter the field with a tent. I make these few statements for the benefit and encouragement of my younger brethren, who are in the field as preachers. But I remember that though Paul plants and Apollos waters, it is God who gives the increase.

P. S.—As the result of my labors, some ten or twelve persons have entered the field as preachers if I remember right.
Suspension Bridge. Y. N.

The Counterfeit vs. The Genuine.

W. H. EBERT.

Nothing but a genuine thing can be counterfeited and the nearer the counterfeit can be made to resemble the genuine, the greater the possibility to deceive.

When ever any thing lacks any one of the essential elements of the genuine article, it is then nothing but a counterfeit. This is as much a fact in reference to 'a religion pure and undefiled,' as it is in any other department of business. There are certain cardinal and essential truths, which belong to the true teachings of the holy scriptures, either of which if left out, leaves the rest imperfect and when its place is supplied with something else, the whole becomes thereby, nothing but a spurious counterfeit. God is the author of the genuine and he desires to save man by it. The Devil is the author of the counterfeits and his object is to secure the destruction of all he can by it. 'Misery loves company!'

The Devil does not care how much of the sacred truths, a set of people, calling by whatsoever name they may, shall teach; nor how much shouting and religious pretensions they may perform. Just so they hold and teach enough of the great and criminal falsehoods, which are sure to secure the damnation of its followers. The fact is, the more they will perform of all such the better he likes it. For the 'stronger' the delusion.'

The capital of the devil consists of about a half dozen grand lies well stuck to. He is great at combination and he seldom asks men to 'bite at a naked hook.' He 'sugar coats' his deadly poison. He has his traps

set and well baited at nearly every conspicuous corner. He uses many fine church-houses as well as school-houses, in which to set his bait. The delusion that is at this time in the world and at work is very great, and is doing a fearful work. There is only one safe way at this time and that is to keep well posted in what the great detector says. Know the truth, teach the truth, do the truth, stand by the truth and if necessary, die for the truth.

Frankton, Ind.

Silent Witnesses.

While a Sun reporter was in conversation with Sergeant Farley at the Oak Street Police Station the other night, three drunken men were brought in one after the other.

'It's a cold night, and I suppose they wanted to warm up and overdid it,' the sergeant said as he jotted down on the police blotter the names and residences of the prisoners. 'If men stopped to think,' he said suddenly, 'that these police records are never destroyed, men would be more careful about putting their names on a discreditable page from which they cannot be wiped.'

That thought of Sergeant Farley's is worthy of the attention of all who are tempted to do that which might bring them into the hands of the police.

The records of the police station will in time pass into oblivion, however, and at last will be destroyed. But there is another record which will not be lost sight of and cannot be destroyed.

A man who breaks the laws of the State of New York may escape the vigilance of the officers, and so avoid having his folly recorded at the police station. But every violation of God's law even in thought, is recorded with unerring certainty and completeness of detail.

What an awful revelation there will be on that day when the books shall be opened and the secrets of all hearts shall be revealed. Young men, young women, aye and old men and women, too 'keep your record clean.'
—*Sel.*

A desire for knowledge is by no means the same as a desire for truth. One often studies industriously in order to acquire facts, without being interested in the use to which those facts shall be put. Another seeks to know the truth in a given line of research; and in his seeking he gathers facts industriously as a means of arriving at the truth. A truth seeker is pretty sure to find the truth. A knowledge seeker is often kept from the perception of the truth by the very knowledge which he has gathered aimlessly. It is greatly to a young man's credit that he is a truth seeker. It is not always to his credit that he is a knowledge seeker — *Sel.*

'We are apt to think that when the truth is presented, men accept it at once. We are now testing the question. We are throwing our arguments into the currents of other men's thoughts upon these subjects; and we must wait and see how it affects other men's minds. We cannot expect fruits immediately. We have the customs of society, of religion and of business to contend against. These will not melt away until the light of truth shall have steadily shone upon them with increasing brightness and accumulative power.'
— *W. C. Whitford.*

The roughest path of life can be made smooth by paying it with deeds of kindness.

the blissful man
'Blessed are
after righteous

declarations, with
the Son of God
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ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion Ia. Tuesday, April 3, 1888.

A. C. LOUG, Editor.

Volume Twenty-three.

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1873

With this number of the paper we commence volume twenty-three of the *ADVOCATE*. We are now in the twenty-third year of its publication at this place. It was originally published for a short time at Hartford, Mich., before being moved here, under the name of *Hope of Israel*. About five years from the time it was moved to Marion it was given its present name, as being more expressive of the faith it advocates than the old one. On the tenth day of August 1863 the first paper was issued from the press near Hartford, Mich., and its publication was continued there with some interruptions, for about three years, when it was removed to this place. During the twenty-two years of its publication at this place it has been issued regularly with the exception of a few months.

Taking in consideration the unpopularity of its doctrines, and the opposition it had to meet, its continuance for that length of time is a strong argument in favor of its divine mission. God has raised up friends from time to time to sustain it. While its growth has been slow, yet it has been sure and steady, which is always preferable to a mushroom growth which comes up in a night and perishes in a night. Its growth has been more marked since its control by the General Conference, which has inspired more confidence and courage in the work. Even since last fall its circulation has materially increased requiring an issue of nearly one hundred copies more now than five months ago. The receipts of money have materially increased also. As God anciently stirred up the spirit of Cyrus to make a decree for the rebuilding and restoration of his ancient worship at Jerusalem; so God appears now to be stirring up the people to give of their means to raise up a standard of righteousness, and to prepare a people for the reign of heaven on earth. It now appears that those persons that have been prophesying and expecting the death of the *ADVOCATE* for so long a time are doomed to disappointment. It now appears that the *ADVOCATE* has come to stay, and that it will not quit its field of work until the Redeemer shall come with his reward. At least the prospect of its continuance is better than it has been in the past. Being owned by the General Conference it becomes the property of the brethren in general and each one has a personal interest in its welfare. Its editor will hereafter be elected annually by the General Conference. This Conference being supported by four state Conferences and they supported by the brethren generally, form a basis of strength such as it has not had until the last few years. Besides it is in a condition now to correct mistakes, and check wrong movements should they occur; and considering the liability of all of us to make such mistakes this is a wise regulation.

The *ADVOCATE* covers a field in the religious world occupied by no other paper, and yet the truth it advocates is found in several other papers, but in no one of them alone. While the Battle Creek Adventists teach the second coming of Christ and the Sabbath, yet they ignore the establishment of the kingdom on the earth at the second Advent; and take

the writings of a fallible woman as of equal authority with that of Paul. As we have many times proven that her visions are only of human origin, faulty and inerrorret, and have failed in their predictions several times, we are compelled to differ from them, not by choice, but from convictions of duty.

Besides, there is no necessity for her so-called inspiration, for the Bible is a sufficient guide of itself. Paul says: 'All scripture given by inspiration of God is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work.' Being thus thoroughly furnished unto all good works by the Bible as it now is, there is certainly no necessity to lug in her forty volumes of so-called inspiration and impose them upon the people.

The experiment has been tried several times with several of our churches to associate regularly in worship with theirs, but such associations were brief. The differences in belief, especially on the visions, would not allow that harmony in social worship that is required. Consequently the visions of Mrs. E. G. White form a barrier of separation between us; and for which we are not responsible.

On the other hand we have the Seventh Day Baptists. We agree with them in observing the Lord's Sabbath, but disagree with them on the immortality of the soul, the sleep of the dead, and the final destruction of the wicked, the kingdom and saints inheritance. Besides, they as a people have no desire to associate with us. About two years ago through the solicitation of some of our members, our General Conference sent a delegate to their North western Association for the purpose of cultivating a more intimate acquaintance with them. But when a resolution was submitted to their own Association by one of their own members to return the compliment by sending a delegate to our Gen. Con., it failed to pass.

As to first day Adventists and other denominations the Sabbath prevents our association with them. So we are completely cut off from finding refuge in any other denomination. The Red Sea is in our rear we cannot, neither do we desire to go back to the flesh pots of Egypt. Neither can we join ourselves to any other company, for God's word separates us from them. We are in the wilderness with enemies on either side, and our only hope of salvation is to unitedly march forward in obedience to God's commands to the Canaan of eternal rest. God is willing to lead us through this wilderness as he did his ancient people by his word, a pillar of light by day and of fire by night, and will feed us with heavenly manna, quench our thirst with the waters of salvation, and fight our battles for us. Let us therefore not faint by the way but let us say with the courage of Caleb and Joshua 'Let us go up at once and possess the land, for we are well able to overcome it,' for if God be for us who can be against us.

But we are told that we are few and weak unable to surmount the difficulties by the way. But when shall we be stronger will it be next week or next year? Will we gather strength by indolence and inactivity? We are not weak, if each one will make a proper use of the means and talents God has given him; and God requires this and nothing less at our hands. May there be an advance movement along the whole line. We have already many indications of a reviving and a refreshing influence from God, manifested

in the articles of the *ADVOCATE* and the amount of means sent in to support the work, for which we thank God and take courage. And may this reviving and refreshing influence from God increase in volume and force until it becomes a mighty flood and overflows all its former bounds, so that during the issue of this new volume of the *ADVOCATE* there may be a marked increase in numbers, spirituality and consecration to God. Then the invitation will go forth with power to others. 'We are journeying to the place which the Lord said he will give unto us, come thou and go with us, for God has spoken good concerning Israel.' There have been days when the church was a power in the earth, when Moses communed with God on the quaking summit of Mount Sinai, when David composed his spiritual hymns that thrill our hearts in this nineteenth century, when Isaiah with seraphic fire warned the surrounding nations of their sinfulness, when John the Baptist thundered rebukes on the banks of Jordan, when the fiery words of Peter burnt their way to the murderous hearts of many on the day of Pentecost, and when Paul met face to face the philosophers on Mars Hill—then there was grandeur and power in the church. I do not mean that we can become a Moses, or a David or a Paul but I do mean that as God blessed and sustained them in their work, that he will bless and sustain us in our work in proclaiming the soon coming reign of heaven on earth. We need simply to draw near to him and he will draw near to us. By the blessing of God and your assistance we shall labor to make this new volume which we commence this day a power for good in the earth.

That Wonderful Comma.

It is well known that no Bible writer ever saw a comma. When our Scriptures were written no punctuation marks or points were used, or even any space between the words. Our system of punctuation is but little more than three centuries old. Yet, to many minds there is nothing in scripture quite so sacred and divine as that misplaced comma in the forty-third verse of the twenty-third chapter of Luke, which makes our Savior say that the dying thief would be with him in Paradise on the day of the crucifixion. Indeed, the theology of the present day gets more comfort out of that human mistake than out of all that God ever said about the nature of the soul, or man's condition in death.

It is easy to see that the present punctuation of Luke 23: 43, placing the comma after the word 'thee,' instead of after the adverb 'to-day,' contradicts what Christ very plainly and earnestly said in Matt. 12: 40, 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.' It also contradicts John 20: 17, 'Jesus saith unto her: Touch me not; for I am not yet ascended unto my Father.' That little mistake also renders meaningless, if not absurd the thief's prayer, 'Lord remember me when thou comest into thy kingdom.' And more than that, Paradise is made, by this mistake, to mean heaven. God placed Adam and Eve in paradise. 'God planted Paradise eastward in Eden.' That Paradise was lost by sin. When the Son of man comes in his kingdom Paradise will be restored. Man will again eat of the tree of life which will be in the Paradise of God. Paradise was on the earth, and will be restored

in the final restoration week shall inherit the

This error of man's death, or to hell, if bad plan and revelation content, and gives the scripture texts, and hortatory passage, Gen. 3: said unto the woman, y If the thief went to Pa 'not surely die.' If the said man should, then en; and the same is true said, 'My soul is exce unto death.' Isa. 53: his soul an offering for the travail of his soul.' his soul unto death.' 'Thou wilt not leave grave,' neither wilt th One to see corruption.' 31 explains what is sai to the resurrection of (verse plainly says, 'Fo ed into the heavens; b Lord said unto my Lo hand,' etc. David di because he 'died and v uler is with us unto not go to heaven, beca was buried, God did 'hades (the grave), but fering his flesh to see

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The heathen rested future life on the pre the soul's natural im places all our hope of by a resurrection at t ogy of the present da; no future resurrection man dies. That is 'Thou (the real man) the dead cannot rise. on Gen. 3: 4, and un that of the Serpent, ' However, 'Let God b liar, and Satan also,' and preach God's tru tion, than to hide the popular wave. The now, and will be sure our Lord shall at *Worlds Crisis*.

Is It Possib

A friend propound 'Is it possible to be have asked the same that presents itself (are aiming at a stro life. There ought about it, if we keep i ple facts.

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in the final restoration of all things. 'The meek shall inherit the earth.'

This error of man's going to heaven at death, or to hell, if bad, furstrates the whole plan and revelation concerning a future judgment, and gives the lie to scores of plain scripture texts, and honors alone that one solitary passage, Gen. 3: 4, 'And the Serpent said unto the woman, ye shall not surely die.' If the thief went to Paradise that day he did 'not surely die.' If the thief did die, as God said man should, then he did not go to heaven; and the same is true of our Lord. Jesus said, 'My soul is exceeding sorrowful even unto death.' Isa. 53 says, 'Thou shalt make his soul an offering for sin.' 'He shall see of the travail of his soul.' 'He hath poured out his soul unto death.' David says, Psa. 16, 'Thou wilt not leave my soul in hell (the grave), neither wilt thou suffer thine Holy One to see corruption.' Peter in Acts 2: 29-31 explains what is said in Psa. 16, to relate to the resurrection of Christ, and in the 34th verse plainly says, 'For David is not ascended into the heavens; but he saith himself, the Lord said unto my Lord, sit thou on my right hand,' etc. David did not go to heaven, because he 'died and was buried, and his sepulcher is with us unto this day.' Christ did not go to heaven, because after he died and was buried, God did not leave his soul in *hades* (the grave), but raised him up, not suffering his flesh to see corruption.

God's word is inspired and true from the beginning; but some man's punctuation of that Word is sometimes at fault. In comparing Bagster's Bible and the American Bible Union New Testament, I find sixty-seven variations in punctuation, in the twenty-third chapter of Luke alone; and nine variations in the same chapter between Bagster's Bible and the Oxford S. S. Teachers' Bible.

The heathen rested their entire hope of a future life on the presumption or belief of the soul's natural immortality. The Bible places all our hope of life eternal in Christ, by a resurrection at the last day. The theology of the present day tells us there can be no future resurrection of the dead, if the real man dies. That is if God told the truth, 'Thou (the real man) shalt surely die,' then the dead cannot rise. So theology plants itself on Gen. 3: 4, and unites its testimony with that of the Serpent, 'Ye shall *not* surely die.' However, 'Let God be true, and every man a liar, and Satan also.' I would rather believe and preach God's truth and suffer persecution, than to hide the light and ride on the popular wave. The truth is gaining ground now, and will be sure to triumph when Christ our Lord shall appear.—*F. A. Baker, in World's Crisis.*

Is It Possible To Be Holy.

A friend propounds to me this question, 'Is it possible to be holy?' Several others have asked the same question and it is one that presents itself constantly to those who are aiming at a stronger, purer and happier life. There ought not to be any puzzle about it, if we keep in mind a few very simple facts.

1. God never commands impossibilities. Yet in his Word he distinctly enjoins upon all who would please him to 'be holy in all manner of living.' (That is the correct rendering of the New Revision.) Paul exhorts his fellow Christians to 'follow after holiness' and declares that without holiness no man shall see the Lord. It is possible to do again what has been done already.

The Scriptures inform us that Elijah was a holy man of God, that John the Baptist was 'a righteous man and holy,' and they attribute to several other characters all the essentials of genuine holiness. There really ought to be no more doubt that holiness is attainable than that faith or patience or temperance or control of temper is attainable.

2. We suspect that the whole difficulty arises from a false definition of the word holy. What is it? Does it ever signify perfect sinlessness? Certainly it does, when it is affirmed of God himself. His holiness is infinite in its perfection—just as his wisdom, love and power are. But when our Bible tells us that Elijah or any other mortal was holy, it does not declare that they are absolutely faultless. On the whitest characters presented in the sacred page are some spots and stains. No Bible Christian ever made a direct claim of entire sinlessness; on the contrary John declares that 'if we say that we have no sin we deceive ourselves and the truth is not in us.'

3. The word holy, in its etymology, signifies whole, hale, sound. The word holiness signifies wholeness or wholth, which is the original of our word health. A holy person, then, is no more nor less than a healed person who keeps in sound spiritual health. Sin is the disorder of the whole moral nature; and holiness is a recovery from the controlling power and plague of this loathsome disease. A holy man is spiritually a healthy man. I claim to be a very healthy man as far as my bodily apparatus is concerned; for I never spent three consecutive days in bed since I was a baby; yet I do not claim that I am not troubled with head aches and some other discomforts. The definition that Noah Webster gives of holiness is very orthodox; he says that 'when applied to the human being it signifies purity of heart or disposition, piety, moral goodness, but not perfection.'

A follower of Jesus Christ, then, is holy when his conscience is quick to detect sin, and vigorous in protest against sin—when his affections center on Christ—when he fights resolutely against 'the evil that is present with him,' and when he honestly endeavors to keep Christ's commandments. A proof of holiness is sincere humility before God. When a holy man falls into sin under strong temptation he does not excuse himself; he condemns himself, and repents of it with deep contrition. It has been well said that the difference between the Pharisee and the Publican was that they were both sinners, but the Publican knew it, and the Pharisee did not know it. Paul had a very clear and correct idea of himself as a Christian when he wrote, 'Not as though I had already attained, either were already perfect, but this one thing I do, I press on toward the goal, unto the prize of the high calling of God in Jesus Christ.'

I have observed that the more holy people are, the less they are inclined to boast of it. They talk little, but practice a great deal. They let their lamps shine—not to catch applause, but to show others the safer plan of living. Not to glorify self, but to glorify their Master is their constant aim; and their Master keeps them well supplied with oil.

To my friend's question, 'Is it possible to be holy?' I would reply—yes, it is possible. It is so possible that if you do not attain to it, then the fault is wholly with yourself. If you lack holiness or spiritual health, you cannot have been ever healed by the Lord Jesus Christ. To be a Christian without holiness is as absurd a contradiction as a lighted lamp that cannot make itself seen, or a kindled fire that emits no warmth. Jes-

us Christ can never be within a man without him knowing it, and making other people know it also. Blessed are they that hunger for holiness; for Christ promises to fill such men, even 'unto the fullness of God.'—*Selby Carrie Felton.*

The Church's Foe.

THE greatest foe the Church has to fight is spelled with five letters: *C A S T E*. In India the system of caste is so rigid that, no matter what a man's qualifications are, he cannot rise above the circle in which he is born. In England the caste is not so strongly marked. And one there may rise to be a member of parliament even. He may be favored to lift himself from the trough of the sea to glitter for a moment on the crest of the waves.

The church has not got the caste of India, but she is getting to have the more contemptible aristocracy of mere money. The rich and poor in deed meet together, but it does not seem as if the Lord were the maker of them all. People belong together in the same congregation, but one does not know the other, and indeed does not care to know.

I remember a woman who came into a mission one evening with four little children, and while there became converted. Then she went home to her drunken husband. What church could that poor woman go to? If a poor man looks into rich churches, with a magnificent ten thousand dollar minister in the pulpit, and a five thousand dollar choir in the gallery, it is enough. He knows it is no place for him.

Is the pride of the poor wholly ignoble? Is it strange that the manhood of man protests against such caste in the churches? There are splendid Pulman palace cars, but the common people are not expected to ride to heaven in them. The Earl of Shaftesbury was once offered an official position in the church of which he was a member, but he refused to accept it, lest it should hurt his influence with the working-men. It is said of that noble Christian that he once met a convict who had been a great trouble to his friends, even after his term of imprisonment had expired; but after that meeting there was a great change in the man. He supported his family, and soon came to be admired by all his friends. When asked the cause of this change he said; 'The Earl of Shaftesbury is responsible for that.' 'Why, what did he say to you?' some one asked. 'Ah?' he answered, he laid his arm and said: 'Jack we shall make a man of you yet!' It was not so much what he said as the touch of his hand that helped me.' My friends, we cannot go out and work for the poor and destitute unless we love them. The caste spirit makes love for souls impossible. Love is a great leveler.—*Dr. A. T. Pierson.*

According to a late authority, the religious statistics of the world are as follows: Roman Catholics, 190,000,000; Protestants, 108,000,000; Greek Church, 80,000,000; other churches, 16,000,000; total 393,000,000 nominal Christians. Of the non-Christians there are Jews, 7,000,000; Mohammedans, 85,000,000; Buddhists, 500,000,000; Hindus, 190,000,000; heathen, 280,000,000; total 1,062,000,000. This makes thirty per cent of the earth's population nominally Christian.

MEN seek honor through pride. God gives them shame to teach them humility. When they learn to choose his way, and receive what he appoints, their short humiliation is succeeded by enduring exaltation.

Three-score Years and Ten.

ELIZA WILKINSON.

My three-score years have passed away,
And I may not live the ten;
My pilgrimage is closing fast,
My trials soon shall end.

Forty-two years of the sixty past,
I have spent in the service of God;
His sacred word has been my staff,
While walking life's rough road.

And also been a lamp to my feet
To guide me in the way,
And brighter still its rays will shine;
Even unto the perfect Day.

The precious promises God has given;
Has cheered my lonely way,
And helped me look o'er scenes of earth
To a fairer, happier day.

The prophetic word fulfilling fast
Proves all its pages true;
The evidence sufficient is,
For the Gentile and the Jew.

The book that lives through age on age;
While crumbling kingdoms fall;
The sacred word is firm to-day,
And will triumph over all.

God's grand old book I love to read,
And meditate upon;
Will leave it to my children, dear,
When my traveling days are done.

And may it prove a boon to them
Of everlasting worth;
To guide them through this dreary world
To the beautiful new earth.

And now while feebleness falls my steps;
And trembling is my hand;
I will firmer grasp the pilgrim's staff,
And press for Canaan's land.

Back o'er the way I will look to see.
If the rest are coming on,
And in the light of life I will walk;
Till my traveling days are done.

Lord help us all who have made a start,
And those falling into our ranks
To keep their eyes fast on the prize;
Till we climb cold Jordan's banks.

And grant our loved ones all may meet.
Where parting is known no more;
On the other side of the rolling tide,
On Canaan's evergreen shore.

Where the laurel leaf and the palm
Will spread their balmy shade
O'er man as pure and innocent,
As when in Eden made.
Washington, Minn.

The Dividing Line.

MARY A. ADAMS.

A gentleman lately said to me, that he couldn't see where a dividing line could be drawn; thus discriminating between good and bad, there are so many earnestly trying to live good.

Granted; 'trying to live good,' but are they obeying God's law? The line is drawn and distinctly drawn directly between obedience and disobedience. But says the objector; 'what about those who think they are doing right?'

There must be a starting point and if we try to do right, we will make every effort to ascertain and choose the right path. 'But how can that be done where there are hundreds of different sects, each stoutly maintaining he is right; here is a dilemma surely?'

Indeed there is no dilemma about it, just throw aside the mantle of prejudice and I can direct you very plainly. I have a book which marks out the path so plainly that you need not be mistaken; that book is the

Bible. If we would be sure we are right, we will examine closely and see what rules are laid down for our instruction. God has given us ten distinct rules to follow and if we would be obedient we must follow them and if we vary one jot or little from even one of these rules, or offend in one point we are guilty of all; therefore disobedient and law breakers.

Every law abiding citizen of the United States, knows what its laws are and just what they must do to conform to those laws; so every true Christian knows what God's laws are and that they demand obedience for the imperative 'Thou shalt' and 'Thou shalt not' admit no prevarication. The United States laws are based upon the Constitution. God's laws, the ten commandments, are the basis of the Christian. Here is a distinct and dividing line, we must choose between, as we 'cannot serve God and mammon.' We must be obedient or else we are surely disobedient.

If we study the word of God we will become familiar with its teachings. Again, the objector says; 'Well, my grandmother was a good Christian woman, is there no hope for her?' I replied, I can too say the same of my grandmother, but here again comes the imperative words of the Scripture, 'Thou shalt not.' God's laws are fixed laws, not conformable to man's desire or man's wishes. Man must instead, conform to God's laws. To illustrate. A British subject comes to the United States to locate a home. He is a good man; conscientious, straight forward, honest, etc. He must become cognizant of our laws and cognizable, i. e., liable to be tried or examined by its laws; would or could we as a nation justify any act of disobedience, however ignorantly committed, on the ground of ignorance? Surely not, we must be just as well as merciful.

There are good people in all denominations, but God does not classify by denominational names; with Him it is 'One Lord, one faith and one baptism.' That faith must mean obedience to God's law or Paul could not have said; 'I have kept the faith, hence forth there is laid up for me a crown of righteousness.' For Paul was preaching the same doctrine Christ preached, the same law, 'Christ came not to destroy.' What were Paul's instructions to Timothy? But continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' Tim. 1: 3, 14, 15, 16, 17. To Titus, he says; 'Not giving heed to Jewish fables, and commandments of men that turn from the truth. They profess to know God; but in works they deny him; being abominable and disobedient and unto every good work reprobate.' Titus 1: 14, 16. We are plainly told by these few passages, our duty is to go to the scripture for doctrine, for instruction in righteousness, not commandments of men that turn from the truth. The dividing line is here made plain, if we would serve God we must obey His commandments and not the commandments of men. For His commandment will, if obeyed, make us wise unto salvation; while those of men turn from the truth.

If we would have the grace of God that

bringeth salvation, we must deny ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; 'In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity; sound doctrine.'

Paul tells us of such times as these when 'they shall turn away their ears from the truth and will be turned to fables. But watch thou in all things.' Paul also tells Timothy of a class, 'Having a form of godliness, but denying the power thereof; from such turn away.' 'If we believe not yet he abideth faithful,' we need have no difficulty in determining the right way. 'No man can serve two masters: for either he will hate the one and love the other: or else he will hold to one and despise the other; we cannot serve God and mammon.' Matt. 6: 24. 'Wherefore by their fruits ye shall know them. Not every man that saith unto me, Lord, Lord, shall enter into thy kingdom of heaven; but he that doeth the will of my Father which is in heaven.' Matt. 7: 20. Jude says, 'Keep yourselves in the love of God.' John says, 'For this is the love of God that we keep his commandments and his commandments are not grievous.' John 5: 3. 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' 1 John 2:15. Jesus said, 'If a man love me, he will keep my words and my Father will love him and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings.' John 14: 23, 24. With all these scripture truths in view it is very plain to distinguish the dividing line: for true Christianity and worldliness are two opposites and are known by its fruits; the serving of God, or the serving of mammon. Let us not place a stumbling block in our own path by holding up the goodness of any one person, but study to follow only the example of our meek and lowly Savior, who kept God's law and admonished his followers thus: 'If ye keep my commandments, ye shall abide in my love; even as I have kept the Father's commandments and abide in his love.' John 15: 10.

Bald Knob, Ark.

No Condemnation.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.' Rom 8: 1.

Who says this? Paul says it. Very well; who then is Paul? He is a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God—the man whom Jesus met when he was on his way to Damascus, and with whom he had a personal interview, the man whom God separated from his mother's womb and called by his grace—the man who received what he taught by the revelation of Jesus Christ—the man who spake and wrote 'not in words which man's wisdom teacheth, but which the Holy Ghost teacheth'—the man who knew whom he had believed and what he had believed. This is the man whom God selected and whom God inspired to say in the first instance to the Christian at Rome, and to the world, that 'there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.' This is the man who had the gospel system in his head, and the power of it in his heart, who knew how to state that system to others, and gave up all else for the excellency of the knowledge of Christ Jesus his Lord. He

tells us, upon the authority of inspiration, that if we 'walk not but after the Spirit,' there 'denunciation' for us, none who government of God. Thou 'sinned and come short of the mark and might all, without any justly punished, yet the gospel preached 'is the power of God to every one that believeth as he understood it, guarantee and forever a complete exemption to every believer, has been done or omitted, settles, in respect to the balance account of sin, and blots out all, so far as liability to punishment is concerned. The basis of this is the work of Christ in the world, he made for sin and sinners. Go, study Paul, especially the Romans, ye inquiring travelers along his lines of truth in your own thoughts what you will then understand, if you cannot understand, of human salvation. The principles of the plan of fill your heads and delight Independent.

LETTER DEPARTMENTS
From Sister Matt

To the Editor of our mutual dear Brothers and abroad, greeting: As I bid to our paper I thought I would to it to day, as this is the Lord. I love so much to the brothers and sisters, isolated ones. They give to press onward and under the mark of the high calling. My heart feels truly to receive over the goodness of God's mercies towards us, but the indifference of so many to save and who are slight him, after him doing so.

I feel so thankful that a good paper, bringing forth encouragement to us each dear little Sabbath School. I only wish it were a week, as it would be so children to have their week, I love to read the have no Sabbath keeping accepting myself. I feel times, as I have no one to talk with and we have Sabbath School on Sabbath preaching and Sunday in town, but not of our dear little boy that I wish to raise up in the way when he is old he will Oh, I pray that God's strength sufficient, to go straight and narrow way.

I know how to sympathize Sabbath keepers all of them may be, but I believe angels closer charge of ones than ever those serving him, for it is with it was with the child God is our portion, he exceeding great reward walk through the valley death, I will fear no enemy. I would be so glad

e must deny ungodli-
t, we should live sober-
godly in this present
shewing thyself a pat-
doctrine shewing un-
sincerity, sound doc-

times as these when
their ears from the
urned to fables. But
ngs.' Paul also tells
having a form of godli-
power thereof; from
we believe not yet he
need have no difficulty
ght way. 'No man can
r either he will hate
other: or else he will
e the other; we cannot
ammon.' Matt. 6: 24.
fruits ye shall know
t that saith unto me,
r into thy kingdom of
loeth the will of my
heaven.' Matt. 7: 20.
rselves in the love of
or this is the love of
is commandments and
re not grievous.' John
he world, neither the
world. If any man
ve of the Father is not
Jesus said, 'If a man
p my words and my
and we will come unto
abode with him. He
epeth not my sayings.'
h all these scripture
ry plain to distinguish
true Christianity and
posites and are known
ving of God, or the
Let us not place a
rown path by holding
one person, but study
ple of our meek and
t God's law and ad-
s thus: 'If ye keep my
all abide in my love;
he Father's command-
s love.' John 15: 10.

emnation.

now no condemnation
Christ Jesus, who walk
after the Spirit.' Rom
n says it. Very well;
e is 'a servant of Jesus
apostle, separated un-
the man whom Jesus
his way to Damascus,
a personal interview,
parated from his moth-
y his grace—the man
taught by the revela-
the man who spoke
s which man's wisdom
the Holy Ghost teach-
new whom he had be-
believed. This is the
ed and whom God in-
first instance to the
d to the world, that
no condemnation to
st Jesus, who walk
ut after the Spirit.'
and the gospel system
wer of it in his heart,
that system to others,
or the excellency of
Jesus his Lord. He

tells us, upon the authority of his own in-
spiration, that if we 'walk not after the flesh
but after the Spirit,' there is then 'no con-
demnation' for us, none whatever 'under the
government of God. Though we have all
'sinned and come short of the glory of God,'
and might all, without any exceptions be
justly punished, yet the gospel which he
preached 'is the power of God unto salvation
to every one that believeth.' That gospel,
as he understood it, guarantees absolutely
and forever a complete exemption from pun-
ishment to every believer, no matter what
has been done or omitted in the past. It
settles, in respect to the believer, the whole
account of sin, and blots out the entire rec-
ord, so far as liability to punishment is con-
cerned. The basis of this immense gratuity
is the work of Christ in the sacrifice which
he made for sin and sinners on the cross.
Go, study Paul, especially in his Epistle to
the Romans, ye inquiring sons of earth;
travel along his lines of thought, emphasize
in your own thoughts what he teaches, and
you will then understand, as without process
you cannot understand, God's Philosophy
of human salvation. The great elementary
principles of the plan of divine grace will
fill your heads and delight your hearts.—*The
Independent.*

LETTER DEPARTMENT.

From Sister Mattie E. Shultz.

To the Editor of our much loved paper and
to the dear Brothers and Sisters scattered
abroad, greeting: As I have never written
to our paper I thought I would write a letter
to it to day, as this is the Sabbath of the
Lord. I love so much to read the letters of
the brothers and sisters, especially from the
isolated ones. They give me fresh courage
to press onward and upward toward the
mark of the high calling in Christ Jesus.
My heart feels truly to rejoice this morning
over the goodness of God and his tender
mercies towards us, but feel to mourn over
the indifference of so many that Christ died
to save and who are slighting and rejecting
him, after him doing so much for them.

I feel so thankful that we can have such
a good paper, bringing fresh hopes and en-
couragement to us each week and such a
dear little Sabbath School paper as the MIS-
SIONARY. I only wish it could come every
week, as it would be so much better for the
children to have their papers to read every
week, I love to read them both so well. We
have no Sabbath keepers here at all, ex-
cepting myself. I feel very lonely some-
times, as I have no one of like precious faith
to talk with and we have no preaching or
Sabbath School on Sabbath here. There is
preaching and Sunday School every Sunday
in town, but not of our faith. I have one
dear little boy that I am striving very hard
to raise up in the way he should go, that
when he is old he will not depart from it.
Oh, I pray that God will give me grace and
strength sufficient, to guide him up in the
straight and narrow way that leads to life.

I know how to sympathize with the lone
Sabbath keepers all over the land wherever
they may be, but I believe God will give his
angels closer charge or watch over the lone
ones than over those that have company in
serving him, for it is with us something like
it was with the children of Israel of old.
God is our portion, he is our shield and ex-
ceeding great reward and I feel, though I
walk through the valley of the shadow of
death, I will fear no evil, for thou art with
me. I would be so glad if I could do some

little good for my blessed master, but it
seems so little that I can do and I am so
weak and unworthy of doing anything in my
Master's cause, but I know our dear Savior
has promised us grace and strength sufficient
for every trial, temptation or difficulty of
any kind; for he himself has been tried and
tempted in every point as we are and that
without sin and he is also able to succor those
that are tempted. Blessed promise! These
promises that are contained in God's word
are to a hungry soul, what water is to a dry
and dusty field. It refreshes one so much to
read God blessed promises to the children of
men. I wonder so often and it grieves me to
see people unconcerned in regard to the fu-
ture home. I would like to see the dear
ones in this town turning to the Lord to
keep all the commandments of God and the
faith of Jesus, that they might have a right
to the tree of life and may enter in through
the gates into the city. Oh! how I love to
think of the home over there, where sorrow,
sighing, pain and death never comes or robs
us of our loved ones; and when the last ene-
my, which is death, is destroyed and the
earth shall be renewed and the desert shall
blossom like the rose: then the meek shall in-
herit the earth, when the wicked shall be de-
stroyed from the earth. The wolf also shall
dwell with the lamb and the leopard shall
lie down with the kid; and the young lion
and the fattling together; and a little child
shall lead them; and the cow and the bear
shall feed and their young ones shall lie
down together; and the lion shall eat straw
like the ox; and the suckling child shall
shall play on the hole of the asp and the
weaned child shall put his hand on the
cockatrice den, they shall not hurt or de-
stroy in all my holy mountain; for the earth
shall be full of the knowledge of the Lord, as
the waters cover the sea. Yours in hopes of
meeting all of God's children in the earth
made new,

Doniphan, Neb.

From Brother Prosper Dunham.

As I have thought for some time past to
send a little donation to you for the benefit
of the cause of the Lord Jesus Christ, as my
belief is identical with your people, although
I am a member of the Baptist church. I
was rejected by the Mrs. White advents be-
cause I would not endorse the visions, they
thought I was possessed of the Devil. But I
am so thankful, I am so glad that we have
a divine Master that we can call on when we
are in distress and get relief. I hardly know
how to repay him for what he has done for
me. I am willing to fight the fight of faith
and am willing to pray for all believing
friends and hope all will pray for me, that
we may be found in the Lord's glory when
he comes. For my part I look for his ap-
pearing with all my heart, soul, body and
mind with the glory of his father and the
glory of his holy angels. Let us be faithful
unto the end. Truly your brother in the
Lord

Poyssippi, Wis.

From Sister Mattie Greene.

Dear Brothers and Sisters of the ADVOCATE:
This is the first day of the week and it is a
lonely day and as I am rejoicing in the Lord,
for he has been so good to me all of my life,
I thank him for his goodness to me. I love
the Sabbath day and try to keep it holy in
reading, writing and singing praises to him
that doeth all things well. For God says: 'If

you love me you will keep my command-
ments.' I am trying to live nearer to the
Cross in time to come than in the past. I
live alone and am lonely sometimes, but not
alone, for God is with his people till Jesus
comes.

Mayeville, Mo

OBITUARY NOTICES.

DIED, March 14, 1888 at Lincoln, Kansas,
Sister Elizabeth Pfaff, wife of Bro M. G.
Pfaff.

Mother Pfaff was born Feb. 23, 1813, was
married Dec. 4, 1835, was a devout Christian
in the Methodist church for a number of
years, also a faithful member of the United
Brethren for some time. About sixteen years
ago she and her husband embraced the Sab-
bath and Advent doctrines in Harrison Co.,
Mo., under the labors of Eld. A. C. Long.
Since which time she has been a faithful ob-
server of the same.

Mother Pfaff died in full faith of the hope
of the resurrection, and well can she say: 'I
have kept the faith, henceforth there is laid
up for me a crown of righteousness, and not
for me only, but for all those that love his
appearing.'

I am now left alone, yet not alone, for God
is with me. I am living with my daughter.
Pray for me that my last days may be days
of good in the service of God.

M. G. PFAFF.

God's Acre! Yes, that blessed name imparts
Comfort to those who in the grave have sown
The seed that they have garnered in their hearts
Their bread of life, alas! no more their own.

Into its furrows shall we all be cast,
In the sure faith that we shall rise again
At the great harvest, when the archangel's blast
Shall winnow, like a fan, the chaff and grain.

Then shall the good stand in immortal bloom,
In the fair gardens of that second birth;
And each bright blossom mingle its perfume
With that of flowers which never bloomed on
earth.—*Longfellow.*

EVERY man lives in a three story house.
The lower story is part under ground. There
he eats and drinks. This is his physical na-
ture. Many men never leave this basement.
There they live, and there they die, never
entering the stories that lie above. The second
rises above the first. From its windows the
outlook is wider, the light in it is more abun-
dant, and the air purer. This is man's intel-
lectual department. Some go up into the
second story often, and, though they do not
abandon the basement, they use it mostly
only for eating. Then there is the third stor-
y. This is the highest. Here the air the
sunlight the outlook are at their best. This
is the spiritual realm. Few rise into it. In
to many cases dust and cobwebs are the sole
occupants of what should be the choicest
part of the house. The wise man, while he
does not abandon the basement or the sec-
ond story, loves the third best of all, and
there spends much of his time.—*Dr. Joseph
Strong.*

A British nobleman, more famed for his
wit than for his religion, having once lodged
with Archbishop Fenelon, was so deeply im-
pressed with the beautiful Christian charac-
ter of the good man that on parting with
him he said, 'I must stay no longer, or I
shall become a Christian in spite of myself.'

THE spring and source of all true devoted-
ness is divine love filling and operating in
our hearts; as St. Paul says, 'The love of
Christ constraineth us.'

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, April 3, 1888.

EDITORIAL NOTES.

The memorial of the suffering and death of our Savior was remembered at this place on the fourteenth day of the first month, and a good meeting was had notwithstanding the unfavorable weather. We trust it has been observed in many other places.

We are sorry to record in this paper the death of sister Pfaff. We remember her and her husband as among the first fruits of our ministerial labor. We have many times enjoyed the hospitality of their home. But death the cruel robber the last enemy, has broken up the family circle. But her sleep will be brief. Soon He who was dead, but is now alive for evermore, and has the keys of that dark prison house, will come and unbolt the door and throw open wide its gates, and call forth his people to immortality and eternal life. Weeping may continue for the night, but joy cometh in the morning. Bro. Pfaff and family have our warmest Christian sympathy in their sad bereavement. They have the consolation that her life's work was nearly ended, being in her seventy sixth year, and that she had a ripened Christian experience that will bloom in eternity.

ITEMS OF INTEREST.

THREE large stocks of liquor, aggregating \$50,000 have been transferred from Sioux City, Iowa, to Covington, Neb.

The number of people killed on the rail roads in this country the past year, is said to be 613; number injured, 1,806.

THE Massachusetts House, Tuesday, passed the bill granting women the right to vote on the question of grading liquor licenses;

THE Emigration Board reports the total number of passengers landed at New York the past year as 450,845.

THE ice in the Danube is breaking up, and there has been enormous inundations in Galicia and Hungary, ruining many villages.

ONE THIRD of the churches in Maine are closed for want of support, and one half of the people are non church goers; out of 1,362 churches, 417 are vacant.

ONE of the richest silver mines in the world is that of Michoacan, Mexico, which has yielded sixty nuggets of native silver weighing from one to fifty one pounds.

AFTER a three weeks' unsuccessful strike for nine hours' work for ten hours' pay, the Milwaukee ship carpenters and calkers have given up the fight, and will return to work.

A HURRICANE Tuesday night at Calhoun, Ga., unroofed every structure in town, and destroyed several buildings, including the Baptist and Methodist churches. Four or five persons were wounded and numbers of cattle were killed.

A WEDDING party of sixteen persons returning from church at Neusatz, Hungary, March 14, started to cross the ice on the Danube in crossing the ice gave way when they were about half way across, and the entire party was drowned.

JOHN S. Hughes, of Atlanta, Ga, last week made out a bill of sale of himself to Gus Kaglemacher, a German farmer, in liquidation of a debt he owed. In Georgia such a contract holds good in law and Hughes is a slave for the remainder of his life.

The earthquake shocks in Tunnan, China, continued three weeks, destroying several towns causing much damage to shipping. At Kein-Shin 4,000 persons were killed.

The flood at Millburg, Mass., necessitated a removal of prisoners from the jail, where the water is now six feet deep. Some of the citizens, it is said, actually had to swim out of their houses. The central portion of the town of Uxbridge, is also flooded.

TERRIBLE floods in Hungary, resulting from a sudden thaw, have caused bridge catastrophes and terrible loss of life. Yesterday the bridge which crosses the March between Hehouan and St. Johns was swept away at a moment while fifty five people were crossing. Twelve were drowned. At Sassin a large sheet of ice drifted against a bridge while watchman were endeavoring to break up the obstruction. Fifty persons were looking on when the structure gave way and all were precipitated into the river. Only eleven bodies were recovered up to last night.

In spite of all efforts at suppression, a brisk slave trade still goes on between Africa and Arabia. According to L'Afrique there is on the borders of the Red Sea, a regular price current for slaves. Girls from ten to fifteen years of age bring from \$80 to \$100, boys from seven to eleven, \$60 to \$80; young women from sixteen to twenty-two, \$50 to \$70; young men from fifteen to twenty six, \$30 to \$50. The slave caravans rarely have men who are above twenty five years of age. As to what becomes of the slaves after they enter Arabia, is now affirmed that Moslem pilgrims to Mecca, coming from various parts of the world, take back with them to their homes slaves of both sexes.

THE Italian fleet is being put in readiness for immediate service, and in the arsenals at Naples and Spezia, the principle rendezvous of the fleet is at Magdelena, a superb anchorage protected by a group of islands. The recent publications of the Austro-Prussian agreement, and the action of Russia in massing troops on the frontier, seem to have convinced the Italian press that war was imminent, and it is demanding the recall of the expeditionary corps sent last autumn against King John of Abyssinia. This corps is composed of between 600 and 700 of the best officers of the Italian army, and nearly 20,000 picked troops.

Received on Subscription for Advocate

Eliza Wilkinson \$1, Mary V Hadley \$2, Prosper Dunham \$1.50, Don. \$5; for Mrs E G Clapps \$1.50; for Mrs Fred Bronsdon \$1.50, Harriet Davis \$2, From a friend, the Lord's tenth \$20, Foster Keyth \$1.

S. S. MISSIONARY.

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TERMS.

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All communications for publication should be addressed to S. S. Missionary, Marion, Iowa.

Subscriptions should be made payable to A. C. Long, Marion, Iowa.

Books and Tracts for Sale at this Office

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Advent

"Thy Word"

VOL. XXIII

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THE ADVOCATE is devoted to the of the doctrines of the Second A the Signs of the Times, the duty observe the Bible Sabbath (the se week,) together with the other co God, the Nature of Man, his U in death, the End of the Wicked stored to it, original glory and c future inheritance and abode of t the Kingdom of God, Faith, i future Judgment, the Resurrecti the Prophecies, the Christian Li Bible subjects.

The Handwriting, on

['And the king saw the part of the Dan, 3:5.]

At the feast of Belshazzar and lords,

While they drank from golden Book of Truth records—

In the night, as they revelled in hall;

They were seized with constern Hand upon the wall!

CHORUS: 'Tis the hand of God

'Tis the hand of God Shall the record be

or shall it be? While that hand i wall?

See the brave captive, Daniel, the throng,

And rebuk'd the haughty mon deeds of wrong;

As he read out the writing, 'tw and all,

For the kingdom now was Hand upon the wall!

See the faith, zeal and courage to do the right,

Which the Spirit gave to Dan of his night.

In his home in Judea, or a ca He understood the writing of wall!

So our deeds are recorded, the writing now;

Sinner, give your heart to mandates bow;

For the day is approaching, and all,

When the sinners' condemn on the wall!—Sel.

The Kingdom and

THERE are, doubtless, Scriptures that are very

stood, some that are no The meaning given in our

ple, may be the best that no careful student of the

accept these temporary strict equivalents of the o