

Advent and Sabbath Advocate.

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

VOL. XXIII.

Marion, Iowa, 3rd-day of the Week, April 17 1888.

NO. 3

THE ADVENT & SABBATH ADVOCATE

Is published weekly by the

General Conference of the Church of God.

at MARION, LINN COUNTY, IOWA.

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

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

Address 'Sabbath Advocate,' Marion, Iowa.
Remittances made payable to A. C. Long.

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

A Song of Thanksgiving.

MARY A. ADAMS.

Dear Father, I love thee more and more;
As time brings me nearer the other shore.
I rejoice to know thou art able to save
The faithful ones from the power of the grave.

I feel to thank thee, dear Father above,
That thou hast redeemed us by thy love;
That through the death of thy Holy Son,
We unto thee, ever may humbly come.

I thank thee, that thou hast opened a way
By which we may enter the realms of Day.
A day which needs not the light of the sun;
For Christ is the light, the Holy One.

I feel to rejoice, that when groping along
The pathway of error; the truth, like a song
Full of melody sweet attracted me, and
I cast aside error; a new life began.

Dear Father in heaven, I cannot repay
My great obligations to thee every day;
For however sad or troubled I be;
I know I can safely trust all with thee.

Thou ever art ready to comfort and bless.
Dear Father I trust thee, wilt thou give me rest?
When time is no more, and troubles are past
I know that if faithful, I'll see thee at last.
—Bald Knob, Ark.

The Kingdom and the Church.

HAS CHRIST'S KINGDOM COME?

It is maintained that Christ's Kingdom has come, that it is already established. 'The Christian church is the kingdom of God on earth viewed in its objective or institutional form. God's kingdom among men is as old as human history.'—Dr. William F. Warren, President of Boston University. If this bold statement be true, was John the Baptist mistaken when he declared to the thronging multitudes, from Judea and Jerusalem and the region round about Jordan, 'The kingdom of heaven is at hand? Was Joseph of Arimathea wrong in waiting for the kingdom of God? He was a good man, and doubtless shared in the common earnest looking for and expecting of the kingdom. Had no apostle, had no word from the Son of

man enlightened his darkness? When the robber on the cross with some apparent apprehension of Christ and his character, cried 'Lord remember me when thou comest in thy kingdom,' was he altogether mistaken in deeming that a time to come, instead of a time gone by? And he who was addressed by the penitent man knew the fact, if the kingdom of God on earth was already 4,000 years old and commenced on the fifth; might we not suppose that he would have thrown a ray of light along with the word of comfort, and have said, 'We are in thy kingdom now, but I can say even a better thing to thee; to-day shalt thou be with me in Paradise.' Doubtless it would have seemed strange to this man, who unquestionably knew the conditions of authority and rule among men, to hear Christ speak as a king in his own established kingdom, as he hung upon the cross as a malefactor with these two acknowledged law-breakers. Was Paul wrong when he declared, 'Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption?' He spoke as if the kingdom of God was immutable, and as if the mortal and perishable could not enter into it.

Even against Dr. Warren, I judge that John and Joseph, and the robber on the cross were right, and that the kingdom of God in the New Testament sense, had not come. Even a higher than Paul had taught his disciples to pray; 'Thy kingdom come, thy will be done on earth as it is done in heaven.' Thy kingdom was God's kingdom. If the Doctor should say, 'God is a Universal Sovereign and is ruler over the earth,' and confirm the utterance by the sublime declaration of the Psalmist 'the Lord hath prepared his throne in the heavens and his kingdom ruleth over all.' (103, 19) or thy kingdom is an everlasting kingdom, and thy dominion throughout all generations,' (114: 13) it would be legitimate to inquire, is the kingdom of which the Psalmist speaks and the dominion associated with it, the Church to which I trust, the answer might be 'Nay.' 'The dominion of the everlasting God and his kingdom in the sense of the Psalmist is not merely as old as human history, but as old as creation itself, and antedates the day when the morning stars sang together and all the sons of God shouted for joy.

Is the Christian Church, or the kingdom of God in its objective form as old as human history? Dr. Charles Hodge, seems to range with the Boston theologian. In his magnificent work he writes:

'The Church under the new dispensation is identical with that under the old. It is not a new church but one and the same' (as the old.) Speculative philosophy and theology build slightly and lofty structures, but the artillery of the word like a mighty Krupp gun turned against the marble wall of some imposing palace built for beauty rather than strength—at one discharge levels the lofty walls and leaves the building a ruin. Christ addresses Simon thus: 'Thou art Peter and on this rock will I build my church, and the gates of Hades shall not prevail against it.'

At that moment in the ministry of Christ his church was a thing of the future. The 'I will build, is in the same tense as 'shall not prevail.' We can easily imagine the latter a retrospective declaration as the former. I will build. How the fragments of massive theories rattle before this divine artillery. Good, and wise, and learned men concur in a better exegesis that the church was yet future, when Christ spoke. Dr. Philip Schaff, we thank the fatherland for such a gift, in his catechism puts and answers this question. 'Who founded the Christian church? 'Our exalted Savior on the fiftieth day after his resurrection, by the out pouring of the Holy Spirit upon his disciples in Jerusalem.' Ref. Matt. 16: 13: 1 Cor. 3: 11: Eph. 2: 20; Acts 2: 1-11.

In his exposition on Matt. 18: 17, Richard Watson says: 'The Apostle who followed Christ may be considered as the element of his church at that time, but it could scarce be considered constituted until after the day of Pentecost when regular assemblies under Apostolic directions were formed, the worship of God arranged, the supper of the Lord administered and the terms of communion mutually acknowledged. Christ must therefore be understood as speaking prospectively.' In harmony with these statements of representative men, has been the general language of the Christian world, always excepting the cases where controversy springs up and new vocabulary is made to suit the emergency.

We speak of the early Christian Church. What do we mean? Who goes back to the time of Abraham, to the time of Moses, to the time of David, or to the times of Malachi? I challenge the productions of a case free from the bias of controlling theories where mention of the early Christian church requires to be referred to the Mosaic period or earlier. What have Christian men in Christian churches meant by it? The church of the days of the apostles—that—nothing earlier. As reasonably may we call the prophets apostles, or the great Jewish Law giver the founder of the Church of Christ. The position that the kingdom of God is already established and is the Christian Church, is so prevalent to day that I shall be pardoned, I am sure, if I submit the claim to any sharp scrutiny.

I say then that no more absolute separation of kingdom and church could be made, without labored effort, than is already made in the New Testament by the terms employed in representing each. The word used by Christ to indicate the origination of his church is *oikodomeo*, as follows: '*Oikodomeo mou ten ekklesian.*' The word, although it is found twenty-four times in the New Testament is never joined with *Basileia*, a word occurring about ninety times in the gospel alone, in connection with the expression, 'the kingdom of God,' 'the kingdom of heaven.' If the kingdom is built at all, its building is not indicated by the word that indicates the building of the church. The word used in the Septuagint to express the origin or establishment of the kingdom mentioned

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by Daniel is *Andstosei*, from *Anistemi*, well rendered by 'set up' or 'raise up.' On the other hand this word applied to the kingdom is never used of either the rise or progress of the church, or of the church at all. It is worthy of notice in this connection that the majority of words and phrases used to harmonize the idea of the identity of the church and the kingdom do not dovetail at all with the Scripture words and phrases. I quote the following from a New York contributor to a New England periodical, *Zion's Herald*: 'To all who love the kingdom of Christ, and pray for its world wide extension, the progress of the resurgent Greek Nation is full of interest.' praying for the world wide extension of Christ's kingdom, or for its extension in less degree, is altogether foreign to the language and thought of the Scriptures. The stone was cut out of the mountain with human influence, it rolled down from the mountain without human assistance, and it filled the earth, so far as the symbolism gives any light, without human aid, and purely by an invisible and resistless power.

(Continued)

An Open Letter to Eld. Uriah Smith.

FROM M. B. SMITH.

BRO. SMITH: Your letter of May last, came to hand in due time, in which you take exceptions to a statement of mine published in the *ADVOCATE*, i. e. that you 'had at times been on the verge of apostasy' calling it a 'base slander' and that I have been 'grossly misinformed;' etc.

I will now send you my authority for this statement; leaving you to reconcile the statements in your letter with it. If you can, I shall not hesitate to make the retractions which you demand.

I have been a long time answering your letter. The interval of time has in no wise changed the facts in the case, nor changed the statements in your letter or mine; nor in the least lessened my interest in the subject discussed therein. If God is speaking in these last, of the last days, through Mrs. W. as she is moved by the Holy Spirit, to his people and in a certain sense to all mankind, it is of the utmost importance that we know this fact, and that we accept her 'testimonies' with all our hearts and govern ourselves accordingly.

But on the other hand, if these testimonies are simply of human origin, and hence are entitled to no more respect or authority than the numerous delusions of a similar nature which are in the world; then it is of equal importance that we know this. The danger in this case is not all on one side; i. e. in rejecting God's 'voice of reproof,' but in accepting as the word of God, 'that which the Lord hath not spoken.' (see Deut. 18: 22.) It certainly is a serious matter to exalt the writings of Mrs. W. to an equality with the Holy Scriptures' which were spoken by persons as they were 'moved by the Holy Ghost' provided they have, (as we verily believe,) no higher origin than the human intellect.

Think for a moment, of the spectacle of an able exponent of Advent faith standing before a large and intelligent audience with a copy of Mrs. W's writings in one hand and the Bible in the other, and making the statement that 'If one falls they both fall.' As much as to say that if her writings prove to be uninspired; then the whole superstructure of divine revelation is worthless. Think for a moment of placing the evidences of Mrs. W's inspiration on an equality with the evidences

contained in the Bible establishing the divine inspiration of 'Moses and the prophets,' Christ and the apostles, the fulfillment of prophecy, miracles and other evidences which are absolutely irrefutable.

We have no moral right to exalt the writings of Mrs. W. to the plane of inspiration, unless the evidences are sufficient to warrant this conclusion.

In this case as in all others of a similar nature, we are bound to prove all things and hold fast that which is good. You affirm Mrs. W's testimonies are of God; dictated by his Spirit. Have you ever proved her writings inspired; that she has the gift of prophecy and hence is able to reveal the future or make known what shall take place hereafter? Here is the grand trouble. Looking at this subject from an affirmative stand-point, the confirming proof is wanting. Mrs. W. is a shrewd, keen observer of human nature and of passing events, and yet, all her knowledge of the future as well as the past and present, comes through the ordinary avenues of knowledge. This fact is potent in all her attempts to fathom the events of the future. I challenge you to disprove this assertion. You lack the proof; such as the Bible warrants us in demanding to establish her claims to inspiration. To accept of such claims without proof, is to dishonor God and his word; by exalting the human to an equality with the divine.

I referred you in my previous letter to a number of cases where her prophecies have failed to come to pass within the specified limits. This proves that she has spoken presumptuously and not from God. The Lord revealed to Daniel just how long from a certain point of time it would be until the Messiah's coming. Now suppose that the Messiah had not come within the specified limits; what would we have to conclude? We would conclude that he had not spoken as God commanded. But, as the Messiah did come precisely at the time specified we know that Daniel spoke what the Lord told him. What use then for the Jews to be looking for the Messiah to come yet, in the future if they rejected the Lord Jesus when the specified time for him to come, spoken by Daniel has run out over eighteen hundred years ago? What use is there for us to be trusting in the visions of Mrs. W. when the time specified by her for certain things to take place has passed and the thing spoken has not come to pass yet? It proves without the least shadow of doubt, that she has not spoken by the power of God; and to say that she has, is simply to deny the word of God.

Mrs. W. claims that the 'past, present and future' has passed before her in vision. Well, it is very easy to have visions of the past and present, when we have plain authoritative records of the same, but to have visions of events yet in the future and of which we have no means of knowing outside of such a vision is very different. The grand test to be applied to those who claim to speak to us in the name of the Lord is to 'show the things that are to come hereafter,' Isa 41: 23; and 'show us what shall happen,' vs 22. Mrs. W. has tried this a few times and has utterly failed. The things prophesied of, failed to come true and thus proving, that if she is entitled to the appellation of prophet at all, that she is a false one.

In your work on this subject, you have referred to one case at least, where she has foretold the future, as you think, in reference to spiritualism. But when did she have this vision, on spiritualism? Ans.—After it had already arisen; and then only saw that

it would increase and spread, which any person at all acquainted with the system, could foresee without any inspiration.

Mrs. W. also had visions concerning the Civil war in our country. But when? After the war was well under way and even then nothing of any importance. She saw the terrible condition of the slave holders, their determination to perpetuate the institution of slavery and etc., the very things that Lovejoy, Garrison, Phillips, Hopper and scores of others had not only seen but felt, without any inspiration, long before the war commenced. She had a vision of the battle of Bull Run, but alas, after the battle had been fought and the results of the same had been flashed on the telegraph wires all over the northern states; then she had a vision concerning it.

In her vision 'concerning slavery,' she said it 'looked to her like an impossibility now for slavery to be done away with' and yet it was done away never the less. In your 'Answers,' you speak of it as only 'appearing' that way. Ah! indeed, but why should the appearance be exactly opposite the facts, if she was at the time under divine control? Why this evasive, indefinite language? It looks as though she was unwilling to make a positive statement concerning slavery, as to its future. It certainly 'appears' that way. Suppose for a moment that slavery had not been done away, that the South had gained its independence or had come back into the Union with slavery unchanged, how quick S. D. Adventists would refer to this to prove that she saw this in a vision and as proof of her inspiration. But alas, her inspiration in this case, like other cases, proved to be a failure. Can anyone charge God with making things 'appear' the very reverse of what he certainly must have known would be true? Believe it ye who can.

Another case of having visions after the vision had been matured before hand. About 1864 or '65, if I remember rightly, Elder and Mrs. W. went to Dr. Jackson's water cure at Danville N. Y. They remained there some time under the teachings of Dr. Jackson and Miss Austin, long enough to become pretty well indoctrinated into their theories and views of health reform, short dresses etc. Soon afterwards Mrs. W. began to have abundant revelations concerning the things advocated at this water cure, including the short dresses for the sisters. Of course there must be some slight variations in order to give it an air of originality, under direct inspiration. The matter of short dresses was set forth in such minute detail that Mrs. W. had a vision on this point in which she saw a company of the Sisters wearing the style of dress which the Lord desired them to wear and which 'appeared' to her, to reach about to the top of a 'ladies' boot. This short dress business was a terrible heavy cross to bear for many of the sisters, but believing it was by direct inspiration, they could not well avoid it and so it was adopted by a great many.

Mrs. W. of course adopted the short attire as an example to the flock, but only for a short time, for very soon she and the Sisters in general, went back to the long dress and for what reason we are not divinely informed. Perhaps Mrs. W. saw that such a custom would destroy her influence as a public speaker, but be that as it may, if this vision was from God, then the whole body of sisters including Mrs. W. herself, are living in open violation of his will as revealed through her.

These are a few samples of her visions, showing conclusively that the subject-matter

of her revelations are in mind, before she is 'shown' hence her knowledge of ordinary channels of things past, present or

I was somewhat surprised to your numbers, those who accept the visions, anti vision folks, call 'minority,' speaking also in wealth, etc. You unity, by which I understand among you. This lies and Mormons. A very desirable, but a very is lamentable. Mrs. W. were evidence of success the pre eminence.' But of us as a people were the very worst of themselves. Christia Would this prove Mrs. from God? Certainly of the visions upon the of trying to look at the glasses?

Those of you who are very radical on one side, gently say the vision of God or the Devil and refer to us, as 'discarding' this I think you know of no one among the position that the We believe them to be superhuman, but since more, nothing less. pronounced Mrs. W. This, I understand to be of a peculiar type of and body. Persons 'taken off in vision.'

One medical writer cases says:

'The patient appearing engrossing thought, depression on his countenances or inaction is usually a duration of the attention of the attendant instances not and in others, extended. Upon recovering from generally remembering, more or less, tells of wonderful 'of visits to the region of harmony and able enjoyments of

Now I have never but I have talked, have read her descriptions in trances and be exactly in harmony made above. A candid question, marked change toward manifested the last few years formerly! Is it changes in her? late writings, that 'taken of in vision God wants her to be so imbued with she writes, even calls, is to be con by the Spirit of'

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of her revelations are matured in her own mind, before she is 'shown' thus and so and hence her knowledge all comes through the ordinary channels of information, whether of things past, present or future.

I was somewhat surprised that you referred to your numbers, those who, at least nominally accept the visions, in contrast with us anti vision folks, calling us a 'very small minority,' speaking also of your prosperity in wealth, etc. You also speak of your unity, by which I understand the oneness of faith among you. This is also true of Catholics and Mormons. A union upon truth is very desirable, but a union upon falsehood is lamentable. Mrs. W. says, 'If numbers were evidence of success, Satan might claim the pre-eminence.' But suppose all you say of us as a people were true; suppose we were the very worst class of people who call themselves Christians? What then? Would this prove Mrs. White's visions to be from God? Certainly not. Why not judge of the visions upon their own merits instead of trying to look at them through colored glasses?

Those of you who believe the visions are very radical on one point. You very frequently say the visions are either from God or the Devil and in your letter you refer to us, as 'discarding them of the Devil.' In this I think you hardly do us justice. I know of no one among us, who has taken the position that they were of the Devil. We believe them to be neither inhuman nor superhuman, but simply human, nothing more, nothing less. I believe Dr. Jackson pronounced Mrs. W. a subject of hysteria. This, I understand to be a real disease and of a peculiar type affecting both the mind and body. Persons thus afflicted are often 'taken off in vision.'

One medical writer in speaking of such cases says:

'The patient appears wrapped up in some engrossing thought or feeling with an expression on his countenance as of lofty contemplations or ineffable delight. Voluntary motion is usually suspended * * * The duration of the attack is very uncertain; in some instances not exceeding a few minutes and in others, extending to hours or days. Upon recovering from the spell, the patient generally remembers his thoughts and feelings, more or less accurately and sometimes tells of wonderful visions that he has seen; of visits to the region of the blessed, of ravishing harmony and splendor, of inexpressible enjoyments of the senses or affections.'

Now I have never seen Mrs. W. in vision, but I have talked with those who have. I have read her descriptions of what she has seen in trances and the description seems to be exactly in harmony with the quotation made above. And now I want to ask you a candid question. Why is it that such a marked change has taken place in the outward manifestations in Mrs. W's visions, in the last few years or from what they were formerly? Is it not owing to the physical changes in her? I understand from her late writings, that she does not have to be 'taken in vision,' in order to learn what God wants her to say or write, but that she is so imbued with the Spirit, that whatever she writes, even in articles for your periodicals, is to be considered inspired or dictated by the Spirit of God.

Now I want to say a few words in regard to your charge against me in your letter. When referring to my statement that you had 'at times been on the verge of apostasy.' You say that this is 'nothing more or less

than a base slander' and that it 'ought to be retracted.' This is certainly a grave charge and if true, I shall not hesitate in the least to make humble confession, but if I prove beyond a question and from authority, which you cannot set aside, that this statement is true and the question is asked, 'from whom is the retraction due?', it will have to be answered in the language of Nathan, 'Thou art the man.' Again you say:—'The truth is, there has not been a moment since I first embraced 'the views, which we denominate the present truth, that I have had the first doubt or misgiving in regard to the correctness of these views, or the permanence, vitality and final triumph of this cause.'

I have quoted you verbatim. Truly the expressions 'these views, and 'the present truths,' I hardly think you will wish to be understood that they do not include the visions, for they are certainly constitute a very important part or what you call 'present truths,' the views held and tenaciously advocated by the S. D. Adventists. It is well known to you and at least to some others that the church of Battle Creek, received a very pointed testimony from Mrs. White some years ago, in which your name is used quite freely. I learn by this testimony, that it was sent personally to you and was withheld from the church for weeks. She says on page 42, 'Elder Smith felt at liberty to withhold the testimony from the church for weeks.' * * * 'Thus he takes the responsibility of standing between God's word of reproof and the people.' * * * He has placed himself and influence in direct opposition to my work, so that I cannot reach the people to impress upon them the testimonies which God has given me.' (Page 43.)

And notwithstanding all this according to your letter you did not have a 'doubt or misgiving' concerning them. But I quote again.

'In rejecting this testimony, Elder Smith, you have virtually rejected all the testimonies. I was more grieved than I can express to find you again working on the side of the enemy.' 'You pronounce my work human, not actuated by the spirit of God.' (Page 46, 47)

She also says in this work: 'If you lessen the confidence of God's people in the testimonies he has sent them, you are rebelling against God as certainly as were Korah, Dathan and Abiram.' (Page 47, 48)

Some of the time she addresses herself to the Battle Creek church and some of the time to individuals. On page fifty, in addressing the church, she says: 'After I wrote you the long letter, which had been belittled by Elder Smith, as merely an expression of my own opinion,' etc. Again, 'Had Elder Smith and those united with him, been standing in the light, they would have recognized the voice of warning and reproof; but he calls it a human work and casts it aside.'

This last quotation caps the climax and no downright unbeliever in the visions could take any stronger grounds against their divine inspiration. Who would suppose that Mrs. W. would make such grave charges against you? The man who above all others has stood by the visions through all opposition. The man who has defended them by pen and tongue and by every conceivable way has labored to straighten out the crooked places in them and make the rough places smooth. When I look over your work 'Answers to Objections,' and see how you have utterly failed to clear up the discrepancies in the visions, I do not wonder that you think of revising your 'Answers,'

for unless you can do better than you have done in your first work, in answering what you are pleased to call our 'false promises and shallow reasoning, I should advise you not to spend your time and money in that way. I want to call your attention to one of your 'Answers' concerning the time of trouble.

In 1849 Mrs. W. said: 'The time of trouble has commenced, it has begun, it is on the increase and will increase more and more. The trouble will never end till the earth is rid of the wicked. When Micheal stands up this trouble shall be all over the earth.' By referring to Dan. 12: 1, we find he speaks of a time when Micheal should stand up and that there should be a time of trouble, such as never was. Mrs. W. plainly associates this time of trouble, which she saw had already commenced in 1849, with the time of trouble spoken of in Dan. 12th. If this vision was of God we have been living in the time of trouble for thirty-seven years. Do the facts justify any such conclusion? But in order to do away with this objection, you try to make it appear that the special time of trouble, such as never was, had not then commenced and that this trouble which Mrs. W. saw, was 'only some local trouble.' Mrs. W. does not say that a time of trouble had then commenced, but the time of trouble, a definite thing had commenced. We have had times of trouble, local troubles' as you call this one, ever since the fall of man and can you believe that the God of heaven would reveal to Mrs. W. that there was merely some local trouble in the world? Such an explanation as you give of this vision, is a perfect negation of what Mrs. White claims she saw and certainly we can only judge of what she means by what she says. She says one thing, which you in explaining it, say exactly the reverse, which shall we believe?

Now, my dear sir, you claim that you 'have never had a doubt or misgiving concerning the correctness of these views, which you denominate the present truth,' a very prominent part of which is the visions of Mrs. W. and yet she says you have 'cast them aside' called them 'human' etc. Upon your own showing, she must be a false prophetess and so you will have to give them up as being divine. Will you do it? Yours truly,

Jewell City, Kan.

PETER believed in the Scriptures and opposed tradition, and spoke of it as a cunningly devised fable.' Rome believes in tradition and opposes the Scriptures, calling the Bible a 'mischievous book.' To prevent, and remedy the mischief and guard against error, 'it was judged necessary for Romanism to forbid the reading of the Scriptures in the vulgar languages without the advice and permission of the spiritual guides whom God has appointed to govern his church.' So reads the admonition prefixed to every copy of the Dewey Bible. Christ said 'Ye do err, not knowing the Scriptures.' He makes ignorance of the Scriptures the source of heresies. Rome makes knowledge of the Scriptures the source of heresies. In the catechism it is asked, 'Have any great evils ensued from an unrestricted reading of the Bible in vulgar languages by the unlearned and unstable? Ans. Yes. Numberless heresies and impieties; as also many rebellious and civil wars.' No better proof is required to show that Rome is anti-Christ.—Hudson.

CHRIST came to seek those that were lost.

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion Ia. Tuesday, April 17, 1888.

A. C. LONG, Editor.

SISTER ADAMS requests us to give the names of the months in Bible times, and where they are referred to in the Bible. The word month formerly meant moon, and referred to a revolution of the moon around the earth.

The first month was called Abib, or Nisan, and corresponds to the latter part of March and first part of April. It is referred to in Exodus 12: 2, 13; 4, also Esther 3: 7.

The second month is referred to in 1 Kings 6: 1, and is called Zif.

The third month is called Sivan, and is mentioned in Esther 8: 9.

The fourth month is mentioned in Zech. 8: 19, but no name is given though we learn from Josephus that it was called Tamuz.

The fifth month is mentioned in Ezra 7: 9, and according to Josephus was called Ab.

The sixth month was called Elul. Neh. 6: 15.

The seventh, Tisri or Ethanim. 1 Kings 8: 2

The eighth, Marshesvan, or Bal. 1 Kings 6: 38.

The ninth, Chislew, Nehemiah 1: 1.

The tenth, Tabeath, Esther 2: 16.

The eleventh, Sebat, Zech. 1: 7.

The twelfth, Adar, Esther 3: 7.

Meat in Due Season No. 2.

HAVING shown in my last article that the meat or food spoken of in this passage of scripture has reference to the doctrine of the soon coming of Christ, and further, that as the due season is now present this doctrine should be proclaimed. But before proceeding further we wish to add a few more thoughts on the due season.

Many religious persons tell us that we know nothing about the times and seasons of the Advent of Christ, that he may come tomorrow, or he may not come for a thousand years, none can tell any thing about it, and they are entirely indifferent in reference to the matter. How a bride engaged to be married can remain entirely indifferent as to the time of marriage is certainly hard to explain? It argues within itself a want of love for the bridegroom. If the bride is possessed of even common sense and is true to her engagement, she will naturally be interested in the time when the marriage is to take place. Since the Bridegroom has given so many signs of his coming, signs by which she may know when he is near even at the doors with the same certainty that she may know that summer is nigh, by the trees putting forth their leaves; it is the duty, the privilege, yea the nappy pleasure of the bride to frequently and carefully examine these signs; and as signs pass by and the glorious event draws near she has ever an increasing and a longing desire for his return. The bride that is untrue to her marriage vows and has suffered her affections to be won by some one else, of course prefers the delay and the postponement of the Bridegroom's return to the indefinite future. The true bride has always lived with a longing desire for the return of her Lord, but a special preparation is needed for his reception when he is near even at the doors. This is the time for the bride to make herself ready or in other words, for the meat in due season.

No individual can live without food, all

demand it. It is intended to nourish, strengthen, and develop the system. Each individual may know for himself whether his food nourishes and strengthens him. This he experiences himself. The same is true of the meat in due season. Does it nourish and strengthen the healthy Christian? We are not now speaking of the dyspeptic Christians who have so destroyed the tone of their system by debauchery and excess that no food nourishes or strengthens them, but of those who have preserved their health by living in obedience to the laws of eternal life. Does this food, the near coming of Christ, nourish, strengthen and develop them? Each healthy Christian, who has partaken of this food ought to be able to answer this for himself. As this forms a chapter of personal experience I will here give mine.

About twenty two years ago I gave my heart to the Lord and united with the Evangelical Association, or as better known, the Albright Methodist Church, in the state of Michigan. I enjoyed rich spiritual blessings with them, for which I am very thankful. Several years after this I had the privilege of hearing several discourses on the second Advent, the signs of the times, kingdom, saints inheritance, resurrection, law and Sabbath. And although I opposed the nature of man and the Sabbath, yet after a severe struggle I accepted these doctrines, because the scriptures taught them. In other words I partook of the meat in due season, spoken of in my text. What was the effect? Did it paralyze and deaden, or did it nourish and strengthen? I wish to say that it was a second conversion; my whole being was filled and thrilled with a love for my Master such as I had never experienced before. My love of the world and its pleasures decreased fully fifty per cent, while my love for my Master increased even more than that. The Bible was as new a book to me, and I read it with increasing delight. This food nourished and strengthened me beyond all my expectation. It increased my appetite so that I hungered and thirsted after righteousness, and it was sweeter to me than honey or the honey comb.

I have simply given my experience, because it is similar to the experience of hundreds and thousands of others who have feasted on this doctrine. This 'blessed hope' of the soon coming of our Savior is loved and cherished by many above all things earthly. To many it is dearer than their own life. It verifies the scripture statement that he that hath this hope of the coming of Christ purifies himself even as Christ is pure. It is a cleansing and a purifying hope, emptying us of the world and the love of it, and filling us full of God and of Christ and of his glorious coming kingdom. It quickens and energizes the secret spring of the Christian's life clearing their hopes, and brightening their prospects for eternal life.

The state of the religious world in their lethargy and dullness needs the quickening and stimulating doctrine of Christ's soon coming to arouse them out of sleep. It is the meat in due season. In this season when the high tide of worldliness is sweeping every thing before it, perils on every hand because iniquity is abounding and the love of many is growing cold, the only remedy is to take the food that God has prepared and adapted to this season and it, by his grace, will so strengthen and invigorate us that we will be able to withstand the tide of worldliness and rejoice in the very midst of it, knowing that our redemption draweth nigh.

Having now shown in this article that the

meat in due season is the doctrine of the soon coming of our Lord, and that we are now in the due season when it should be given, and that it does strengthen and invigorate the Christian faith in this time of unbelief when so many are being drifted on the rocks and quicksands of infidelity, it therefore becomes the duty of all as far as possible to assist in giving this meat in due season to others. Our Savior says: 'Blessed is that servant when his Lord cometh shall find him giving meat in due season.'

Divine Assurances.

PROMISES OF PERSONAL APPLICATION.

Here is a field broad and luxuriant, suffused with the light of God, from which every real saint has gathered many a flower of peace and joy. Faith, hope and gratitude meet oftener and linger longer in the realm of divine promise, than in the whole domain of revealed truth beside. In sorrow's deepest, darkest hours the riven heart seeks solace in the many great and precious promises. When chased by temptations, burdened with doubts and threatened by despair, the trembling, desponding saint takes comfort amid the pledges of the Heavenly Father's love and faithfulness. As come the doves, on anxious wing, hastening to their windows before the black roaring storms, so fly the children of faith before the rushing tempests of satanic assault, into the serene shelter of the promises of God. Within the impregnable fortress of divine assurance, the best aimed lance of malice cannot reach the covered sons of light. The oath and promise of God are the death line to all approaching evil. Like the pillar in the wilderness, the heavenly promises are light and life to the friends of Christ, but darkness and death to his enemies. On the faith side of them is peace, safety, plenty glory. On the unbelief side of them is night, tempest, death, despair.

With wonder, love and praise let us contemplate the following promise of the Savior, made to the little group of trusted disciples and through them to each and every one who has believed on his name and borne his cross.

'And whatsoever ye shall ask in my name, that I will do.' 'If ye shall ask any thing in my name, I will do it.'

What measureless devotion to the Son of God to the protection, happiness and unceasing joy of his own, is overshadowed in these sweeping words! What confidence in his followers that they will so partake of his will and spirit as to render it safe for him to pledge them anything good they may desire! What earthly monarch would dare to thus place himself at the will of his subjects? We do remember a potentate, who in the delirium of dissipation, promised to grant a personal request to the half of his little kingdom. But in these marvelously copious words the King of kings puts the infinitude of his power and grace under tribute to the supplication of his friends. How can God's people be barren, destitute, unprotected or unblesed with such a draft as this on their hands, upon all that is good, gracious and mighty in the name, love and gospel of Christ? Ponder well the majestic inclusiveness of this promise; 'Whatsoever,' 'Anything,' 'I will do it.'

And who dares limit this promise to spiritual things? Did he not put into the lips of want, the petition, 'Give us this day our daily bread?' Do not the terms 'Whatso-

ever' and 'Anything,' cover well as all spiritual good? belief infringe the scope of saints not stagger where the limits. The sole condition name.' But that expressive means submission, confidence commensurate with the other expression, 'Whatsoever.'

But look again! 'For I never leave thee, nor forsake thee. In no age, emergency, under no circumstance, on this side the judgment, nor after the judgment, come, nor when I come, The eternal ages bow to the gracious destiny of the re-

infinite. And lo, here is yet another promise: 'Even to old age, even to hoary hairs will I made and I will bear; even deliver you.'

The cradle and gray hairs symbols of helplessness. But the cradle is garlanded with love and festooned with But old age, sere, bleak, pity of the angels; often side. No other period of appeals to compassion sad, tottering, decrepit of ing faculties and departing a feeling of uselessness. And 'if want, destitute shadow over the setting; the aged is a picture for which is to often deny the gathering shadows, tomb, shines the heaven of God, through this sw down to old age * * * I will never leave thee,' is, though all other friends who never forsaketh. down to old age,' has been of many a weary pilgrim gotten of all but God. ered by years and pin clasped the precious and I will bear thee,' a the final struggle.

From the radiant galaxies we select but one to me, all ye that labor and I will give you rest.

This is the voice of him who feel their need of and all this world can of the 'Mighty to save and keep and deliver a without regard to long respond to the call a promise is good while will terminate when I and King. Until that at hand, the golden mission and throne and whosoever will m

Finally, at the appointed redemption, for been waiting will entrance and Heaven's id and glory, will fill all dom and the throne. And may the consummation make haste.—World's

'If we make religion will make it our labor

ever' and 'Anything,' cover all temporal as well as all spiritual good? Let not blind unbelief infringe the scope of the bond. Let saints not stagger where the Master puts no limits. The sole condition is, 'Ask in my name.' But that expression, 'In my name,' means submission, confidence, obedience, commensurate with the breadth of that other expression, 'Whatsoever ye will.'

But look again! 'For he hath said, I will never leave thee, nor forsake thee.' As the foregoing promise sweeps the whole extent of time—and eternity as well. I will 'never' forsake thee. In no age, at no period, in no emergency, under no circumstances, in no world, on this side the judgment, nor at the judgment, nor after the judgment; before I come, nor when I come, nor after I come. The eternal ages bow to this behest. The gracious destiny of the redeemed spans the infinite.

And lo, here is yet another and a peculiar promise: 'Even to old age I am he; and even to hoary hairs will I bear you; I have made and I will bear; even I will carry and deliver you.'

The cradle and gray hairs are the twin symbols of helplessness and dependence. But the cradle is garlanded with new-born love and festooned with dazzling hopes. But old age, sere, bleak and desolate, is the pity of the angels; often the pity of none beside. No other period of human existence so appeals to compassion and sympathy as sad, tottering, decrepit old age. With failing faculties and departing strength, comes a feeling of uselessness and incumbrance. And if want, destitution, cast its gloomy shadow over the setting sun of life, the lot of the aged is a picture for that commiseration which is to often denied. But in through the gathering shadows, which enmantle the tomb, shines the heavenly light of the face of God, through this sweet assurance: 'Even down to old age * * * I will carry you * * * I will never leave thee.' One friend there is, though all other friends be wanting—He who never forsaketh. This promise, 'Even down to old age,' has been the dying pillow of many a weary pilgrim, neglected and forgotten of all but God. Many a hand, withered by years and pinched by want, has clasped the precious words, 'I have made and I will bear thee,' as the only solace in the final struggle.

From the radiant galaxy of heavenly promises we select but one more, now: 'Come up to me, all ye that labor and are heavy laden and I will give you rest.'

This is the voice of love and grace to all who feel their need of help greater than men and all this world can give. It is the pledge of the 'Mighty to save,' to receive and heal and keep and deliver and crown all sinners, without regard to tongue or blood, who will respond to the call and come. And this promise is good while he is the Savior, but it will terminate when he shall become Judge and King. Until that august hour, now near at hand, the golden gate of promised remission and enthronement stands wide open and whosoever will may enter.

Finally, at the appointed hour, the 'promised redemption,' for which the ages have been waiting will crown all divine assurance and Heaven's love, faithfulness, power and glory, will fill all worlds and the kingdom and the throne shall evermore abide. And may the consummation so much desired make haste.—*World's Crisis.*

'If we make religion our business, God will make it our blessedness.'

Present Palestine.

The report of Mr. Gillman, the American Counsel at Jerusalem, has just reached the State Department, and the *Time's* correspondent has been allowed to take the following extracts from the document:

Palestine contains 257 villages. The population, in round numbers, would amount to 500,000 people, of whom four fifths are poor fellahin or peasants, who have but simple and few wants. Even now, within a few miles of Jerusalem men (Arabs) may be found dwelling in tents and caves; and the wild tent dwelling Bedouins still range the valley of the Jordan, the Government not being able to bring them completely into subjection or to drive them out.

The present population of Jerusalem is placed at 50,000, divided as follows: Hebrews 25,000; Christians, (native) 12,000 Moham medans, 10,000; foreigners, 3000. On almost any day in Jerusalem may be seen 30 or more different nationalities represented on the streets, including Syrians, Hebrews, Bedouin, and other Arabs, Armenians, Copts, East Indians, Chinese, Turks, Samaritans, Egyptians, Abyssinians, Nubians, Algerians, Soudanese, Circassians, Albanians, Americans, English, Irish, Scotch, German, Russians, Austrians, Italians, Greeks, Dutch, Spaniards, Portuguese, Bulgarians, and Poles. These are not only found among the temporary visitors, but are permanent residents.

The grain harvest, except a few localities, has been good throughout Palestine—the best in ten years. But the fruit of the olive tree failed to a great extent. It is the characteristic of this tree to be more prolific in wet seasons. The Orange tree yielded only about one half the usual crop. The following table exhibits the prices paid in the Jerusalem market at the present date for grain, the higher prices indicates superior qualities: Wheat 70c to \$1 per measure; barley, 40c to 60c per measure; doura, 40c to 60c per measure; lentils, 60c to 80c per measure; sesame, \$1.60 to \$1.80 per measure. The measure of wheat would weigh about 48 pounds. Other products of the soil, such as the ordinary vegetables, have been abundant, and are in general of fair quality. The potato and turnip of the country are decidedly inferior. This occasions the transportation of the former from France, though it must be admitted that the substitute is far from what would be accepted in the United States as a good article, being heavy and of a poor flavor. It seems to me that shipments of American potatoes and apples to this country would prove remunerative.

The value of the harvest for the past year is about \$2,740,000. There is a large variety of fruit cultivated, affording an important article of food. The poor laborer may be seen sitting on the street or the dusty roadside making his noonday meal on a cake of bread and a bunch of grapes and a handful of figs. The fruit, except apples and pears is generally of fair, if not excellent quality. The oranges and grapes are exceptionally fine.

There are about five hundred shops and stores in Jerusalem. The character of the the business done is generally moderate, and, so far as large transactions are concerned, can scarcely ever be said to be very brisk. Except for mechanics wages of workmen are remarkably low, being about the same as paid in Italy and other parts of Europe, as shown by the accompanying statement: Wages of skilled workmen per diem, \$1.30 to \$2.40; wages of unskilled mechanics, 60 cents to \$1; wages of farm laborers, 30 to 60

cents; wages of common laborers, 20 to 30 cents. These all find their food and every thing else required at this price.

The Blessings of a Thorn.

There is nothing wrong in our praying for the removal of that which is a thorn to us, yet very likely it will not be taken away. It is probably something that we really need, the removal of which would be a loss to us. Paul's thorn was a double blessing to him. It was the antidote to his spiritual pride. But for this torturing trial his wonderful experience would have 'turned his head.' He would have grown self righteous, or vain of his superior saintliness, or boastful of his high honor as an apostle. The taking away of the thorn thus would have been a misfortune to him. May it not be the same with our 'thorns'? May we not need them to keep us humble? When we try to help in trouble, we suppose the kindest thing to be the lifting away of the trouble. We move the pain-weary sufferer into a position of greater ease. We smooth the pillow. We draw out the thorns. We try to make life easier for our struggling friend. But usually that is not God's way. His love is not of that indulgent sort which cannot let men suffer when suffering is the truest kindness. So oftentimes he does not remove the thorns, though we ask him earnestly and repeatedly to do so.

Paul's thorn was a blessing in another way. He received more divine strength because he had the thorn. His human impairment of power was filled with Christ-power. Thus the thorn became a blessing. He looked at it after Christ's assurance, and it was no longer ugly and revolting, but was blossoming in rich beauty, full of sweet roses. It was transformed into a rod of grace and strength like the wondrous ancient rod of Moses. It would stay with him through all his life, but its staying would be a pledge of more of the help of Christ. Thus his very weakness became his strength, because Christ-power took the place of the lacking human-power.

In like manner our 'thorns' may be transformed for us into blossoming branches of the tree of life. They make us weak as to our own strength, but the emptiness Christ fills with his rich grace. It was when Jacob was broken and defeated that he prevailed with God. He went away from Jabbok limping and disfigured, but his lameness was the very mark of his new power. Our thorns bring us new endowments of power. When we think closely, most of us will see that we get our spiritual strength through our human weakness. The sorrow that seems to destroy us, leaves a wound as when a branch is cut from a vine; but there is new fruitfulness in all parts of our life as a result. The ill-health which breaks up all of a man's cherished plans and ambitions, turns his life toward God, and a saved soul is the compensation for a wrecked worldly career. By an accident he is unfitted for the ambitious achievements he had marked out for himself, and all his hopes are thwarted; but his life is thereby turned into new channels where his work glorifies God far more than could have been possible in his chosen paths.

So we should learn to put our thorns into the hands of Christ that he may change the 'messenger of Satan' into a minister of good. This is the glory of our Christian faith that there is absolutely nothing in the life of a believer that may not be transmuted by the divine power into a true means of grace. Even ugly thorns become roses under the touch of Christ's hand.—*The Westminster Teacher.*

The Living God.

O the wonders of creation,
And the works of the living God,
Call for songs of admiration;
As we travel life's rough road,
I see the stars above me shining;
Pouring forth their twinkling light,
And the moon is ever acting
As policeman of the night.

CHORUS:—Who can say yes, without blushing;
Without fear of the chastening rod,
Who can say in the light of reason:
I believe there is no God.

Behold the sun in splendor shining,
Pouring warmth and light abroad,
Who can look upon its glory;
And then say there is no God.
I see the world in all its beauty,
With its ocean's broad expanse;
And the forest with its verdance
Scattered broadcast o'er the land.

CHORUS:—The earth is filled with living creatures.
Some are great and some are small,
And our God: The God of heaven,
Has placed man king over all.
Little streamlets from the fountain,
Pouring forth their crystal flood;
And the birdlings as they warble,
All things tell of a living God.

CHORUS:—I can say yes, without blushing,
Without fear of the chastening rod:
I can say in the light of reason;
I believe there is a God.

—Sel. by J. R. WRIGHT.

Justification and Salvation.

Who can fully estimate the importance of these two events, the latter depending on the former and both depending on the system of means revealed in the Bible!

Justification is a gracious act of God where by a person is pronounced or accounted righteous. It stands opposed to condemn nation. A justified man is a righteous man. Hence the same Greek word, *dikaïos*, thirty-three times rendered 'just,' is the only Greek adjective rendered 'righteous,' in the Com mon Version and is so rendered thirty seven times. Therefore, to 'justify many' is to 'make many righteous' (See margin of R. V. at Isa. 4:11).

God is the author of justification. Rom. 8: 33; believers in Jesus are the subjects of it, Rom. 3:26 and the means by which it is ob tained are an eight-fold system of righteous ness: that is, we are justified.

1. By the grace of God, freely. Rom. 3:24; Titus 3:7.
2. By Christ, the son of God. Gal. 2:17.
3. By the blood of Christ. Rom. 5:9.
4. By the resurrection of Christ. Rom 4: 25.
5. By his knowledge. Isa. 53:12; Jno. 17:3.
6. By faith. Rom. 5:1; Gal. 3:8.
7. In (or by) the name of the Lord Jesus. 1 Cor. 6:11; Acts 10:43; 1 Jno. 2:12; Gal. 3:27.
8. By works. Jas. 2:21, 24, 25; Heb. 5: 9.

Yet all our good works are due to the grace or favor of God, for, 'It is God that worketh in you both to will and to do of his good pleasure.' Phil. 2:12, 13. So the last of these causes or means refers us back to the first,— works return to grace from which they spring, as the sun, winds and rivers return to their places. Eccles. 1:5, 7. By works we evidence or show that we have faith, as a tree, by leaves and fruit, shows that it has life. Says James 2:18. 'I will show thee my faith by my works.'

A. Campbell and a prominent writer be fore his day, err in enumerating the causes

of justification—one omits the seventh and the other the fourth, in the above list. But a good Concordance, under 'Justify' and 'Justification,' will readily show their mis take.

These eight causes work together as one system and each is necessary in its own place. The following is the order of their development.

1. In grace the Father formed the plan of redemption, John 3:17; and (2). He com mitted that plan to Christ the Mediator, Heb. 9:15, who (3) having suffered on the cross 'that he might sanctify the people with his own blood,' Heb. 13:12 and (4) having been 'raised again for our justification, Rom. 4:25, he caused the gospel of the kingdom to be 'made known to all nations' in order that (5) by the knowledge of him, gathered through hearing that gospel (for 'faith cometh by hearing,' Rom. 10:17), some may be brought to (6) the exercise of faith and its proper sequel, 'the obedience of faith,' Rom. 16:26, which implies (7) putting on 'the name of the Lord Jesus' in baptism, and (8) being thenceforth 'careful to maintain good works.' Titus 3:8.

Salvation also is attributed to eight causes, though some of them are differently expres sed. We are saved.

1. By grace. Ephes. 2:15.
2. By Christ, or by his life. Rom. 5:9, 10; Jno. 14:19.
3. By the gospel. 1. Cor. 15:2; Rom. 1: 16.
4. By faith. Ephes. 2:8.
5. By the hope (*tee elpidi*). Rom. 8:24.
6. By baptism, 1 Pet. 3:21, (or by bap tism in connection with faith and the Holy Spirit. Mark 14:16; Titus 3:5).
7. By enduring to the end. Matt. 10:22.
8. By the second appearing of Christ. Heb. 9:28.

If a trusted physician commends a pre scription of eight ingredients, how careful is the patient that not one shall be omitted! And shall we not be infinitely more careful about the prescription which our Heavenly Father commends? 'If we receive the wit ness of men, the witness of God is greater.' 1 Jno. 5:9. If a chain of eight links holds a man from falling down a dreadful precipice, not one of those links must be broken or filed away.

Yet the world abounds with professors, sects and denominations, who, according to their several tastes and prejudices, would file away one or more of these vital links and substitute in place thereof something of human devising. But however imposing or popular such 'worship' may be, we have the highest authority for saying such worship is 'in vain.' Matt. 15:9.

To show the harmonious action of all these eight causes, let me use a well known illustration:

Persons at sea are drifting on a wreck and drenched with the waves. They are seen by a man on shore who in kindness (the origi nal cause) sends his Son (the efficient cause) with a boat (the procuring cause). Some of them believe his message (the moving cause) and in hope of being saved (the disposing cause) they enter the boat (the immediate cause), ply the oars (concurring cause), and come to land (the completing cause). Others of them from cowardice, difficulty in coming to the boat, or some other excuse, wait for a second trip or 'second chance'; but before the boat returns they are washed overboard and lost.

And so we have grace as the original cause Christ the efficient cause; the gospel, the procuring cause faith, the moving cause;

hope, the disposing cause; baptism the im mediate cause, endurance, or works, the con curring cause; and the second advent, the completing cause.

Let us, therefore, shun the dangerous ex ample of those who, being 'partial in the law' of faith, would make void any one of these causes or means of justification and salvation; and let us endeavor to live 'by every word that proceedeth out of the mouth of the Lord.' Matt. 4:4.

One of the essentials to justification, and, therefore, to salvation also, is that we 'be lieve in Jesus.' Now, to believe in Jesus is to believe what he preached, in proof of which we need only observe that 'Abraham believed in the Lord,' Gal. 3:6, is three times in the New Testament rendered, 'Abra ham believed God.' Rom. 4:3; Gal. 3:6; Jas. 2:23. Now, when we find it testified in Scripture that Jesus preached 'The gospel of the kingdom,' Matt. 9:35; *et al*, we are com pelled to conclude 'that a belief of that gos pel is essential to justification.—Wiley Jones.

Items on The Papacy.

SELECTED BY I. N. KRAMER.

Popery in the past was bad enough: The popery of to-day is worse. Never were papal pretensions more bold, more blasphemous, more pretensions than now. No arrogance that the world has ever witnessed can com pare with that of the Romanism of to-day. Though the pope has been called 'The Vicar of Christ,' 'Our Lord God, the Pope.' Though Prospero Fagnani, the oracle of the court of Rome, in his commentaries on the decre tals, declares that the pope may make laws and institutions for all men; that he may dis pense with the observance of the divine laws, and the gospel precepts; that 'he is king of kings and ruler of rulers,' that 'he can create a law where before there was none.' 'If the pope should err by enjoining vices, or pro hibiting virtues, the church, unless she would sin against conscience, would be bound to be lieve vices to be good, and virtues evil.' In nocent III. declared himself, in his corona tion sermon, to be the 'Christ of the Lord,' yet it was reserved for Pius IX., A. D. 1871, to declare himself infallible despite the oppo sition of Hyacinth and others, who protested against a man assuming divine attributes; and yet on the mountain peaks of the nineteenth century this man stood up and boldly, with pomp and parade, declared himself 'Infallible Pontiff.—Hudson.

The papacy banished the Lord Jesus Christ from their worship and substituted Mary in his place. Images and pictures under the pretense that they were needed to represent the spiritual truths of religion to the eye, were set up in the most holy places. And thus they make void the commandments of God through their traditions.—Fulton.

We cannot tell what the world would have been had man not fallen, only that Eden would have blossomed on Eden and beauty in ever-increasing stages filling the earth. Fulton.—

Was man therefore because he sinned and was redeemed, transferred from Eden, on earth into Heaven, the immediate presence of God forever to remain there? Did God say to man that because he had become a sinner, to come up higher?—KRAMER.

The pope's secretary in a letter to the Bishop of Nicaragua says: 'We have lately been informed here that an attempt has been

made to change the existing in that repu gram in which are a education and of wo ciples are not only God and of the chu tion with the concoi the Holy Sea and t we do not doubt th and reverend lords power agnins maxi church and to soci means superfluous known zeal, to see all, that the corate

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made to change the order of things hitherto existing in that republic by publishing a program in which are announced, 'Freedom of education and of worship.' Both these principles are not only contrary to the laws of God and of the church, but are in contradiction with the concordat established between the Holy See and the Republic. Although we do not doubt that your most illustrious and reverend lordship will do all in your power against maxims so destructive to the church and to society; still we deem it by no means superfluous to stimulate your well-known zeal, to see that the clergy, and above all, that the curates do their duty.—*Hudson.*

Newton and Voltaire on Prophecy.

It is a singular and most remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that if the predictions of these books be true as he knew they were, it would be necessary that new modes of traveling should be invented and brought into use. And he further said that the knowledge of mankind would be so increased before a certain date or time alluded to in the prophecy, namely the 1260 years (which most commentators agree in fixing it not far from A. D. 1860.) that men would be able to travel at the rate of fifty miles an hour.

Voltaire got hold of this statement of Newton's, and, in the sneering spirit of skepticism, said, 'Now look at the mighty mind of Newton, the great philosopher who discovered the law of gravitation; when he became an old man and got into his dotage he began to study the book called the Bible, and in order to credit its fabulous nonsense he would have us believe that the knowledge of mankind will yet be so increased that we shall by and by be able to travel fifty miles an hour! Poor dotard!'

Doubtless the sneer of the philosopher infidel afforded a laugh at his skeptical friends, and both he and they probably thought it evidence of his wisdom and of the superstitious weakness of Newton. But the most confirmed skeptic, if he should get into a railroad train today, would be compelled to say that Newton was the wise Christian philosopher, and Voltaire both ill-mannered and unwise.—*American Messenger.*

Broken Lives.

God even seems to break them sometimes that they may become truly useful. At least he can use broken lives in his service just as well as the whole; indeed, it often appears as if men can never do much for God till they are 'broken vessels.' He chooses weak things of this world that no flesh may glory.

We ought, therefore, never to be afraid of God's providences when they seem to break up our lives and crush our hopes and even to turn us away from our chosen path of usefulness and service. God knows what he wants to do with us, how he can best use us and where and in what lines of ministry he would have us serve. When he shuts one door it is because he has another standing open for our feet. When he breaks our lives to pieces it is because they will do more for his glory and the world's good, broken and shattered, than whole.—*Presbyterian.*

The more the diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect his people's graces.—*Dr. Guthrie.*

Divine Communion.

Communion with Jesus is not only sweet in itself, but it has a preserving power by bearing us aloft above gunshot of the enemy. Thoughts of heaven prevent discontent with our present lot; delight in God drives away love to the world, and joy in our Lord Jesus expels pride and carnal pleasures; thus we escape from many evils by rising above them. Up, then, my heart! Up, then, from the weedy ditches and briery hedges of the world into the clear atmosphere of heaven! There where the dew of grace are born, and the Son of Righteousness is Lord paramount, and the blessed wind of the Spirit blows from the everlasting hills, thou wilt find rest on the wing, and sing for joy where thine enemies cannot even see thee.—*Spurgeon.*

It is from the clouds of sorrow that the bow of God's promises is reflected most clearly and most beautifully.

A Timely Prayer.

[I will run the way of thy commandments. Psa. 119:32.]

WHEN from thy path I wander, Lord,
Oh, hedge my way around,
And plant thine angel with his sword
Where snares and sin abound!
When to thy throne my prayers ascend,
Sift well what I entreat,
And from the chaff, Oh condescend
To separate the wheat!
When 'twixt two paths I halt, decide
Thyself for me the way;
Compel me closer to thy side,
Nor suffer me to stray.
If 'gainst thy strength, Almighty One,
My weakness I would fling;
Give me to view thy glorious throne,
And bow before my King.—*Set.*

LETTER DEPARTMENT.

'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels.' Mal. 3:16-17.

From Sister Mary A. Adams.

DEAR BROTHERS and SISTERS; Greeting: This holy Sabbath day I will write a few lines to our dearly beloved ADVOCATE: though it does not seem possible the few words I might say could interest others as others do me. It is so helpful to read the cheering testimonies of the brethren and sisters. It cheers me to think there is some one trying to serve God aright. As I sit by my window writing, with the sound of rolling stone from the 'crusher' in the quarry, and the thundering sound of the blasting of rock it is difficult to collect my thoughts, but I can say I am trying in my humble way to serve God by keeping his commandments, all of them. The divine word, 'Remember the Sabbath day to keep it holy,' is all unheeded by the masses. The traditions of men are more sacred to them than the holy Sabbath of God. Eternal salvation seems to be of minor importance.

I wrote a letter to the ADVOCATE some three or four weeks ago, but I presume you did not get it and I venture to write again. I have been sick since, part of the time in bed, but I feel grateful to my heavenly Father that I am still spared and can truly say I love to serve God and keep all his commandments, though I am imperfect at best, but I desire to exert Christian influence over those around me and live faithful to the end. I

feel stronger in faith though weaker in body, I feel to press on; rejoicing to know my Father will watch over and protect me if I will put my trust in him. I know I come far short of being what the Master requires, but I do not feel discouraged, but ask him to give me faith and strength to overcome and stand firm in the faith once delivered to the saints. I know my blessed Savior is far better to me than I deserve.

I wish to thank brother and sister Harroun for their Christian kindness in paying for the ADVOCATE for me and feel sure God will bless them, for nothing passes by unnoticed by him. I hope they may never know want. I do love to read the ADVOCATE so well, I think it is so good, and it is such a help to me. Brother Long I have long wanted to ask a favor of you if it is not intruding too much on your time. My eyes being weak I cannot read the fine print of my Bible as much as I wish: and I wish to know the names of the different months in Bible time, and where to find them. I enjoy the Sabbath so much and love it more and more, though I cannot meet with the people of God, I feel thankful to be able to read a portion of God's word and the ADVOCATE. Will it not be a joyful day when Jesus comes to set up his kingdom, sin and sorrow sickness and death all swept away. O my dear brethren and sisters let us be faithful even unto death, for only to the faithful is the great reward, eternal life, promised. Let us ever be watchful lest the allurements of the world entice us from the narrow way. Let us ever bare in mind our strength is but weakness, for though the spirit is willing the flesh is weak and only by God's assisting grace can we come off conqueror. O may he give us each strength to overcome and meet him joyfully around the great white throne is the humble prayer of your unworthy sister in the blessed hope.
Bald Knob Ark.

From Sister Catherine A. Baker.

BROTHERS and SISTERS in the Lord: I am still looking for my Savior to come to set up his kingdom on the earth. It can't be very long according to the signs Jesus said should come to pass. He said they should be as it was in the days before the flood. They did not believe Noah, neither do they believe that Jesus is coming, but that day will come as a thief on all that are not looking for him, but all that are looking for him can say, this is our Lord and he can save us. I thank God for his blessed promises in his holy Bible and that he ever gave me a heart to obey his commands; I can truly say I love his Sabbath. From your sister in Christ.
Prairieville Mich.

From Bro. James Prather.

DEAR Brother Long: and Brothers and Sisters in Christ: I will drop you a few lines to let you know we are still on the Lord's side, trying to keep the commandments of God and the faith of Jesus, the fourth commandment as well as the other nine. There are no Sabbath keepers in this neighborhood except myself and two sisters. We try to spread the news by distributing the ADVOCATE after we have read it. We believe in the soon coming of the Lord to sit upon the throne of his father David. We ask to be remembered in your prayers that we may be ready when he comes. Yours in hope of eternal life when the life giver comes.
Albany Mo.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, April 17, 1888.

EDITORIAL NOTES.

From a private letter from Bro. Kerns we learn that five more persons have recently accepted of the truth in Dallas Co., Mo., one being a minister. He expects to organize a church soon with sixteen or eighteen members. We rejoice with Bro. Kerns in his success and hope the Lord may continue to bless his labors.

The article on the kingdom and church on the first page of this paper and continued from last week, is worthy of a careful reading. It is from the pen of Prof. Lummis, a Methodist, and is in substantial agreement with our position on that subject. We expect to conclude it next week. We are all ways glad to see the truth spreading.

The long letter from brother M. B. Smith of course will be read. He presents some knotty questions to the Editor of the Review.

ITEMS OF INTEREST.

The International Temperance Congress will be held next year in Norway.

The Queen of Amatonga, Southern Africa, has forbidden the sale of liquor by her subjects.

Seven hundred and thirty three thousand gallons of rum were sent to Africa last year from the port of Boston alone.

Four thousand Irish emigrants sailed from Queenstown on Thursday for America.

MRS. MERY A. JUDKINS, who died recently in Portland, Me., was a native of the State in which she died, and was born 117 years and seven months ago.

An explosion occurred in a coal mine at Rich Hill, Mo., about one hundred miles south of Kansas City, last Thursday. The number of deaths is estimated at forty five.

The pastor of a Methodist church, at Norwich, Conn., the Rev. Arthur Simms, has announced that he will renounce Methodism owing to its rules for assignment of pastors to churches, regardless of the wishes of either.

The introduction of natural gas at Pittsburgh has displaced the use of 4,500,000 tons of coal a year. One half of the 50,000 houses in Pittsburgh use the natural gas for fuel and light.

There are now twenty-seven vessels engaged in missionary work in different parts of the world under the auspices of sixteen societies; of these missionary vessels sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific Ocean.

REPORTS from Piatt County, Ill., indicate that twenty five per cent of the early sown wheat and seventy five per cent of the late sown wheat has been killed by frost. Much of the ground has been ploughed under.

RECENTLY a wind and hail storm raged at Fairbault, Minn., for fifteen minutes, during which time the roofs of several store buildings were torn off, telegraph poles were torn down and a total loss of \$100,000 caused.

The Congregationalists, Methodists and Free Methodists of Georgia have united, thus forming what is known as the United Congregationalist Conference of Georgia, embracing about fifty churches and 3,500 members.

A prominent citizen in Bombay, has among his curiosities a Chinese god, marked 'heathen idol' and next to it a gold dollar marked, 'Christian idol.'

At Oskaloosa, Kan., a city ticket composed of women for the council and a woman for mayor, was elected last week by sixty-six majority.

THE discovery of vast fields of black sand, rich in gold, about 200 miles northwest of Sitka has caused unwonted excitement among the miners of Alaska, and numerous parties have already started in sloops for the scene.

IT was reported at New York, Monday, that President Perkins, of the Burlington, had said that the strike had cost his road \$1,500,000. Rumors come from Washington that the Burlington is buying arms and ammunition, to be prepared for any emergency.

THE Eastern and Southern States have recently suffered heavy losses from the almost unprecedented floods. In Alabama and Georgia the damage to railroad and other property was very great. A considerable part of Tiffin, Ohio, was inundated. A large area of wheat along the Sandusky River was overflowed and the crop seriously damaged.

THE town of Amesbury, Mass, was visited by the most disastrous fire in its history on Thursday night, by which about half the business portion of the town was destroyed. The loss is estimated at about \$1,000,000, with insurance of about \$350,000. One thousand men are thrown out of employment, and the business interests of the town have suffered a heavy shock.

THE strikers of the Edgar Thompson steel works at Braddock, Pa., Thursday, refused to accept the co-operative proposals of Mr. Carnegie, and the gentleman ordered that the entire plant be closed down until Jan. 1, next. This decision has dismayed the 5,000 men who found employment in the mills.

JUDGE STRATON, of the Circuit Court at Lamar, Mo., has affirmed the validity of the local option election at that place, and has decided that women may work for the temperance cause at the polls without being charged with intimidating voters, and they may furnish free coffee and sandwiches on election day without incurring the imputation of seeking to corrupt the ballot.

RECEIPTS.

Catherine Baker for Lucy C Crump \$1, Frank A Miller \$1.50, Delia Preston \$2, A G Long \$1, John Shaffer \$1, Augusta Thompson \$1, Mary E Welsh for E F Yale \$1, Eliza Fellows \$2; for the ministry \$3.

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Books and Tracts for Sale at this Office

The Bible Student's Assistant; a compend of the Bible, embracing a list of the principal scriptural references, proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidence 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 E Brinkerhoff; a tract for advance work on the Sabbath Question.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 23 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen.

This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 6 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.

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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.

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The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

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VOL. XXIII.

THE ADVENT & SABBATH

Is published by

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at MARION, IOWA

W. C. LONG, Stanier

JOHN BRANCH, Wayland

A. C. LONG, Marion

TERMS.—Two dollars

and a half to new subscribers free.

Address 'Sabbath Adv'

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