

# Advent and Sabbath Advocate.

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

VOL. XXII.

Marion, Iowa, 3rd-day, 22nd day of 3rd Month, 1887

(June 14, 1887.)

No. 12

## THE ADVENT & SABBATH ADVOCATE

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

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

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

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

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

### John's Mistake.

MARY E. WELCH.

"Whoever committeth sin transgresseth also  
the law: for sin is the transgression of the law."  
1st John 3: 4.

I've heard them preach the law away,  
Reville the holy Sabbath day,  
And then kneel down and loudly pray,  
Forgive us our transgressions;  
They think the loved apostle John,  
Was far in age and dotage gone,  
And careless in expressions.

He surely didnt know that we  
Would rather serve the Holy See,  
That it would more convenient be,  
Than God's old fashioned law.  
Such things have all gone out of date,  
And fashion rules the world of late,  
Without the deeds of law.

Oh, John! you'll have to take it back  
You've surely missed the narrow track,  
Or else of faith you had a lack,  
For sin is not transgression;  
For Christ has done the law away,  
At least that's what the preachers say,  
And firm is their expression.

But I believe I'll take the book,  
The dear old Bible, and I'll look  
If I can find by turn or crook,  
That this is an illusion;  
Do we make void the law through faith?  
Ah! this wont do, its waste of breath,  
And causes a confusion.

I see by reading Romans two,  
That Paul knew hardly what to do,  
As this same subject came to view,  
But he said Thou, that teachest,  
Thou art a leader of the blind,  
A light to guide the erring mind,  
Dost practice what thou preachest.

Ah well, if this is true that they  
Can preach this law of God away,  
No matter what the book may say,  
It bothers us to read it.  
Put this old fashioned book away,  
It says to keep the Sabbath day,  
But we no longer heed it.

We'll keep the first day in its place,  
For we can never fall from grace,  
For this is what the preacher says,  
Of course we must receive it.  
I fear upon the judgement day,

They'll find the law not done away,  
At least, we still believe it.

Oh, brothers, sisters, take the word,  
Stand firmly on 'Thus saith the Lord'  
And sound his praise with one accord,  
And keep his law unbroken.  
He'll give you help and strength to stand,  
Upheld by his almighty hand,  
For this his mouth hath spoken.

### Saints' Inheritance.

SERMON BY J. H. NICHOLS.

'BEHOLD, the righteous shall be recompens'd  
in the earth.' Proverbs 11: 31.

This text clearly sets forth the fact that  
this earth is the place where the righteous  
will have their reward meted out to them,  
consequently will be their inheritance. This  
glorious truth gilds the pages of God's word  
from the beginning of Genesis to the close of  
Revelation, and shines forth as a beacon  
light to illuminate the pathway of the child-  
ren of God as they labor and toil as stran-  
gers and sojourners for the time being, for  
such they are, as was Abraham, who said, 'I  
am a stranger and a sojourner with you,  
give me a possession of a burying-place with  
you, that I may bury my dead out of my  
sight.' Gen. 23: 4. Notwithstanding this  
God had promised that to him and to his  
seed would he give the land for a possession  
Gen. 13: 14, 15. Any theory that teaches that  
the righteous will be taken away from this  
earth to be rewarded, is contrary to the plain  
teaching of the Scriptures, and should be re-  
jected. 'The righteous shall not be removed,  
but the wicked shall not inherit the earth.'  
Proverbs 10: 30. At the present time the  
righteous and wicked dwell alike in the  
earth, hence this must refer to the future  
when the wicked will come to an end, and  
the righteous be made immortal, or, as the  
psalmist says, 'Evil-doers shall be cut off';  
but those that wait upon the Lord, they shall  
inherit the earth.' 'For such as be blessed of  
him shall inherit the earth.' 'The righteous  
shall inherit the earth, and dwell therein fore-  
ever.' Ps. 37: 9, 22, 29. These testimonies are  
plain, comment unnecessary.

God had an original design in the creation.  
That God had an original design or purpose  
in creating this earth is a self-evident fact,  
and what that purpose was we are told in  
his Word. 'For thus saith the Lord that cre-  
ated the heavens; God himself that formed  
the earth and made it, he hath established it,  
he created it not in vain, he formed it to be  
inhabited; I am the Lord, and there is none  
else.' Isaiah 45: 18. The object in the crea-  
tion of the earth, then was, that it might be  
inhabited. By whom? This question is an-  
swered in the 8th Psalm. After setting forth  
the excellency of God's name, and extoling  
his glory above the heavens, and speaking of  
the creation of man, declares in verse six,  
'Thou madest him to have dominion over the  
works of thy hands: thou hast put all things  
under his feet.' This comports with the facts  
of creation as set forth in the first chapter of  
Genesis where we learn that 'In the begin-  
ning God created the heavens and the earth.'  
We also learn that he made man, and that

too, to have dominion over the works of his  
hands, Gen. 1: 26. He planted a beautiful  
garden in Eden and there placed man, sur-  
rounded with everything that was beautiful  
and lovely. It was then the morning stars  
sang together, and all the sons of God shout-  
ed for joy, Job 38: 7. But, alas! a change  
comes over the scene; man sins, and is no  
longer entitled to his dominion. God had  
made him subject to his divine law. He trans-  
gressed, incurred its penalty, must be re-  
manded back to dust, must die. He is driv-  
en from the beautiful garden. A pall of dark-  
ness comes over him and all of his posterity,  
yea, enshrouds the whole earth in gloom.  
But God's design is not to be thus frustrated.  
Behind the darkness we discover a glimmer  
of light, a ray of hope. The voice of God is  
heard saying, 'The seed of the woman shall  
bruise the serpent's head.' Christ the Son of  
God is introduced to effect a restoration, to  
recover the lost dominion. The prophet Mi-  
cah speaking of Christ and his work says,  
'And thou, O tower of the flock, the strong-  
hold of the daughter of Zion, unto thee shall  
it come, even the first dominion; the king-  
dom shall come to the daughter of Jerusa-  
lem.' Micah 4: 8.

The first dominion was that of the earth  
with the right to rule therein. Adam, the  
first representative head of the human fami-  
ly lost that dominion; Christ becomes the  
second representative head. To him will be  
given 'dominion, and glory, and a kingdom.'  
Daniel 7: 14. This will be consummated when  
he comes 'the second time without sin unto  
salvation,' 'to smite the nations, and rule  
them with a rod of iron.' Then he will be  
crowned King of kings and Lord of lords.  
Rev. 16: 15, 16. Then will be given to him the  
heaven for an inheritance, and the utter-  
most parts of the earth for a possession, Ps.  
2: 8. He will then reign as King upon the  
holy hill of Zion. Isaiah speaking of Christ  
and his work says, 'For unto us a child is  
born, unto us a son is given; and the gov-  
ernment shall be upon his shoulders; and  
his name shall be called Wonderful, Coun-  
seller, the mighty God, the everlasting Fath-  
er, the Prince of peace. Of the increase of  
his government and peace there shall be no  
end, upon the throne of David, and upon his  
kingdom to order it, and to establish it with  
judgment and with justice from henceforth  
and forever. The zeal of the Lord of hosts  
will perform this.' Isa. 9: 6, 7. 'He shall be  
great, and shall be called the Son of the  
Highest: and the Lord God shall give him  
the throne of his father David; and he shall  
reign over the house of Jacob forever; and  
of his kingdom there shall be no end.' Luke  
1: 32, 33. The righteous, or saints, will be the  
subjects of that kingdom and share the glo-  
ries of the reign of the Son of God. 'And  
the kingdom and dominion, and the great-  
ness of the kingdom under the whole heaven,  
shall be given to the people of the saints of  
the most High, whose kingdom is an ever-  
lasting kingdom, and all dominions shall  
serve and obey him.' Daniel 7: 29.

Christ when here upon earth told his dis-  
ciples, 'And I appoint unto you a kingdom,  
as my Father hath appointed me.' Luke 22:



29. He spake words of comfort to his humble followers, saying, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.' Luke 12: 31. He taught his disciples to pray 'Thy kingdom come, thy will be done in earth, as it is in heaven.' Matt. 6: 10. In this same memorable sermon, the equal of which never proceeded from the lips of man, the Savior taught, as one of the beatitudes, 'Blessed are the meek for they shall inherit the earth.' Matt. 5: 5. Yes, the earth will be the inheritance of the saints, the final abode of the righteous. Not in its present sin cursed condition, no! no! Before that time the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.' Matt. 13: 41. 'Then the righteous shall shine forth as the sun, in the kingdom of their Father,' verse 43. The earth will be renewed, restored to its pristine beauty. Isaiah gives a beautiful description of the restitution in the 35th chapter. 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.' 'The eyes of the blind will then be opened, and the ears of the deaf shall then be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.' 'And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.' This synchronizes with the new earth described in Rev. 21. 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away,' verse 24. 'O! how unlike the present world, will be the one to come. Here sickness, and sorrow, pain and death, attend where'er we roam.'

When Jesus comes to establish his kingdom and execute judgment upon mankind, the sentence pronounced upon the righteous will be, 'Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Matt. 25: 34. Then will the blood washed throng with one grand chorus of voices sing a new song, saying, 'Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.' Rev. 5: 9, 10.

And now, dear reader, in conclusion we ask. Are you preparing for the coming of Christ, and a home with the people of God in the earth made new? Soon this fleeting life will be gone. Soon the Savior will come. May God help us to be ready for that great day, is the prayer of your humble servant.

### The Second Coming of Christ.

A PAPER READ BEFORE THE METHODIST MINISTER'S MEETING OF BUFFALO AND VICINITY, MARCH 16, 1887, BY ELD. C. W. WINCHESTER, A. M.

[Concluded.]

THERE are several other words which the New Testament uses to designate the second advent. One is *apokalupsis*, which one of the standard Greek lexicons defines as 'the act of uncovering; disclosure; revelation.' It means the act of revealing to the sight what before was invisible. In First Peter first chapter and seventh verse, it is translated appearing, and in the thirteenth verse, revelation: 'That the trial of your faith, being much more precious than of gold which perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ.' 'Wherefore gird

up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.' The corresponding verb *apokalupto* is used in 2 Thess. 1: 7, 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.' Is that 'wholly spiritual?' Is that 'the continuous and abiding presence of Christ among his disciples?' Is that a good description of what took place on the day of Pentecost? Is that the way Christ 'comes to the bedside of the dying believer and to humble contrite souls that pray to him?'

Another word used to name Christ's advent is *epiphaneia*, usually translated appearing. The Greek lexicon defines it as 'appearance.' In the Greek classic authors it is used to describe the appearance of their deities, in human form, to the eyes of men. It is the original of our word epiphany. The feast of Epiphany commemorates the appearance of the infant Savior to the eyes of wondering Magi. They actually saw him. It was not 'wholly spiritual.' The epiphany of Christ, which is yet to be, will not be a spiritual, but a literal coming. Every one will see the Coming One, as really as the Magi saw him so long before. Hear how the word is used. Paul says to Timothy: 'I give thee charge that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ' (1 Tim. 6: 13, 14). 'The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ' [Titus 2: 11-13]. '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' (2 Tim. 4: 1, 2).

Who cannot see that, to Paul, the appearing of Christ was one definite, future event, or act, and not a state of things prolonged through centuries and ages?

There is almost no end to this stream of quotation. But we must hasten to our conclusion. The REVIEW editor makes much of the word *parousia*, claiming that it never means coming, but always 'presence.' We can make short work of that argument by admitting that *parousia* does mean presence. But what kind of presence is it? A presence which follows a coming. The word is used a score of times, or more, in the New Testament; and in nearly every case it refers to a future state of things. For example, James, in the seventh verse of the fifth chapter of his epistle says: 'Be patient, brethren, unto the coming of the Lord.' Now put presence in place of coming, and see how the sentence will read: 'Be patient unto the presence of the Lord.' That makes no essential change in the meaning of the Apostle. In both cases, he is looking forward to a future event. His Lord is absent, and he expects him to come and manifest his presence. If I am looking for the presence of an absent friend, I am also looking for his coming; he must come, before he can be present; the greater includes the less. The only difference between the two words,

coming and presence, is that the latter dates to the former the idea of staying after arriving. Our Lord is now in heaven. By and by he will come. Then we shall enjoy his presence forever. Because his continuous presence is more, and better than his mere arrival, the Apostles use the former word as including the latter. The Reverend Doctor has raised a great cloud of dust by his dissertation on the word *parousia*; but he has proved nothing for his side. The argument for his second advent stands just where it did before.

Our opponent tries to destroy the force of what the angels said to the disciples on the Mount of Ascension: 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.' He thinks these words do not imply that there will be a visible, bodily return of the Savior. Not so his predecessor: says Dr. Whedon, in commenting upon this verse: 'This passage is an immovable proof text of the actual personal second advent of Jesus. It is the same personal, visible Jesus which ascended that shall come. The coming shall be in like manner with the going. A figurative or spiritual coming would clearly not be a coming of 'the same Jesus, and still more clearly not a coming in like manner.' How does the editor of the REVIEW get around this argument? By quibbling about the meaning of the words *hon tropon*, translated 'in like manner as.' He says they mean simply 'as.' Then he quotes from Acts 7: 28: 'Wouldst thou kill me, as [*hon tropon*] thou killedst the Egyptian yesterday?' and says: 'Certainly in that case only the fact of the killing, without any reference to the manner or method, was involved in the inquiry.' We will accept his translation of *hon tropon*, although it does not express the full meaning. But he will not be any better off on that account. The two killings compared by means of the word *as*, are essentially the same; they are both literal and physical killings. The Hebrew did not mean to say to Moses: 'Wouldst thou kill me figuratively and spiritually, as thou killedst the Egyptian literally yesterday?' The two comings compared in the eleventh verse of the first chapter of Acts are literal comings. The angels did not intend to say: 'This same Jesus shall come figuratively and spiritually as ye have seen him go literally and visibly.' As compares things essentially alike. The angels must have meant that Christ's coming would be literal, visible, and bodily, as his departure was.

There is no end to my subject. I must leave the subject incomplete. But I believe it will be deemed conclusive. My task has been an easy one. The second advent is so plainly taught in the New Testament that anybody can show the weakness of the opposite theory. The man Jesus is in heaven to-day; the Bible so declares, and his disciples saw him go. But he will not always remain there; for St. Peter says: 'And he—that is God—shall send Jesus Christ, whom the heavens must receive—or retain—until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'—Buffalo Christian Advocate.

### Reform by Civil Law.

MUCH stress is laid by certain writers on the need of a better enforcement of the Sunday laws against railroading and other forms

of industry. Experience of the situation, both showing

The real evil lies much in Sunday trains and the like symptoms of the deeper bathism which Puritanism but did not cure, and which day only a holiday in the On such a day all, except religious, will seek circumstances may offer day business and Sunday far and wide in spite of religious protests.

But deeper still is the who are professedly religious of church members do the Sabbath. The presence if one day in seven has mon consent' as the to follow this consensus such a standard, the conclusion is that it is ended as the majority do. I that Sunday has always semi-religious at most paratively brief reign present drift in the toward the European Sabbath imate return of the channel and character deflection.

But, granting that Sabbath, sacred by a remedy for the present ifestly in pressing the sciences of religious to believe and act according the logical point of a not the railroads, the engineers. We could fill with letters from clerics for teaching that a ers who in their openly teach no-Sabbath nounce us as foolish peace, because we t is unchanged and un labor in vain who t the traditions of n 'Why not put aside with the great crowd members, and Sunday this loose doctrine, day crowds. The people in order to our 'hobby'—unsw God, and hence the practice, empties th which rush away shore. How long g illogical and futile bath tide is unknown if it were not sad express trains with churches furnish the question were would be different been wanting, an verdict in large Sabbath question bath-keeping is a civil law can not

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'The true doctrine for ourselves, but to think for him The impression



of industry. Experience, and the philosophy of the situation, both show the futility of such efforts:

The real evil lies much further back than Sunday trains and the like. These are only symptoms of the deeper disease of no Sabbathism which Puritanism partially concealed but did not cure, and which now makes Sunday only a holiday in the lives of the masses. On such a day all, except those who are deeply religious, will seek pleasure or profit as circumstances may offer or taste dictate. Sunday business and Sunday revelry has grown far and wide in spite of civil statutes and religious protests.

But deeper still is the disease among those who are professedly religious. The majority of church members do not deem Sunday to be the Sabbath. The prevailing theory is that if one day in seven has been fixed by 'common consent' as the day, and it is sufficient to follow this consensus. When a man adopts such a standard, the next and inevitable conclusion is that it is enough to observe the day as the majority do. It is a well known fact that Sunday has always been a holiday, only semi-religious at most, except during the comparatively brief reign of Puritanism. The present drift in the United States, back toward the European Sunday, is only the legitimate return of the stream to its natural channel and character, after the Puritan deflection.

But, granting that Sunday is somewhat the Sabbath, sacred by divine law, where is the remedy for the present state of things? Manifestly in pressing that truth upon the consciences of religious people, until they come to believe and act accordingly. In other words the logical point of attack is the church and not the railroads, the ministers and not the engineers. We could fill our pages every month with letters from clergymen condemning us for teaching that any day is sacred. Others who in their own pulpits would not openly teach no-Sabbathism are ready to denounce us as foolish, and as disturbers of the peace, because we teach that the law of God is unchanged and unchangeable, and that they labor in vain who teach for the truth of God, the traditions of men. These all say to us, 'Why not put aside your hobby, and agree with the great crowd?' Meanwhile, their own members, and Sunday-school scholars apply this loose doctrine, and drift off with the Sunday crowds. The doctrines they teach their people in order to save them from accepting our 'hobby'—unswerving fealty to the law of God, and hence the Sabbath—when put in practice, empties their churches into the trains which rush away to the mountains and seashore. How long good men will continue this illogical and futile opposition to the no-Sabbath tide is unknown. It would be ludicrous if it were not sad to see them trying to stop express trains with straws, while their own churches furnish employees for the trains. If the question were new and untried, the case would be different. Experiments have not been wanting, and history has written one verdict in large capitals; that verdict is: The Sabbath question is a religious one; and Sabbath-keeping is a religious duty, which the civil law can not touch.—Light of Home.

### Christian Liberty.

'THE true doctrine is not our right to think for ourselves, but the right of the other man to think for himself.'

The impression very widely prevails that

the battle for Christian liberty has been fought and won. So far as regards precaution of the more active kind, this is the case in the larger part of the civilized world. Men are no longer deprived of their rights as citizens, still less subjected to fines and imprisonment and even to death, because they hold and teach opinions that differ from those entertained by the majority. The right of the minority to free speech and free action in the line of conscientious conviction is, in theory at least, conceded.

But it is a mistake to assume that because harsh laws have been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. The intolerant spirit has survived the death of many institutions by which intolerance was once manifested. 'Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavor to punish those who have the temerity to differ from them.

There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history to see how generally the persecuted have become in turn persecutors the moment the power was lodged in their hands. And why? Because the true principle of Christian liberty had not been grasped, and is to this day apprehended only by a few. The right of any body of men to differ in opinion from others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ from others. It has protested against persecution—that is to say, the persecution of itself by others. But in few cases has any sect conceded the right of others to differ from it, or forbore to persecute when it had the power. And in our day, each man is prompt to claim and assert the right to think for himself, but how loth most are to concede the equal right of all other men to think for themselves. Every one resents any attempt to coerce him into the avowal of any thing that he does not honestly believe, but how few of us fail at one time or another to attempt thus to coerce others.

The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our right will not be insisted upon and enforced, particularly if our thinking happens to fall in with that of the majority. It is the other man's liberty that is in danger, particularly if he happens to be in the minority. It is his liberty that demands defence at all hazards; for, if liberty is denied him, how long will it be conceded to us?

To demand liberty for the other man, even when he differs from us, is not to admit truth and error to be essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as deadly error. But this may be done without identifying the man with what he teaches, and without the display of a spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognize the equal right of all men to free thought and free speech, is not always an easy task. The two may however, be combined. And nothing can be more certain than that the preservation of Christian liberty for any is conditioned on the concession of that liberty for all.—N. Y. Examiner.

### Petra and Prophecy.

PETRA, the capital of Edom, was literally a city of rock, as its name implies. It was hewn from the solid rock of porphyry and limestone, as it lay in its bed on the side of the mountain. The site of the city was reached only through a narrow defile of rock. Following this defile, you find it at length widening into a narrow valley or gorge, surrounded by solid rocks hundreds of feet high. In the solid front of these rocks, by incredible labor and skill, the Edomites excavated a city which for years was one of the chief centers of trade between Europe and the East. Temples, with beautifully polished fronts, long colonades, lofty galleries, and splendid halls, were hewn in the solid rocks, of green porphyry and variegated limestone, with fronts polished to mirror smoothness. Above these the rocks were terraced back and a second row of buildings was hewn in the solid rocks, and thus rising, one above another, street after street, ran along the rocky gorge. Long rows of dwellings, temples, and tombs, with shining and beautiful fronts, stretched away on every side, and rising away to the top of the rocky site.

Never was a city so completely nestled in the rocks. Thus situated, it was impregnable, and became the seat of untold wealth and magnificence, the proud emporium of Idumea. But just when she sat in her strength, nestled in the eternal rocks, Jeremiah, peering down the future, describes her as the traveler finds her to-day, after being utterly lost to the historian, and her place unknown for more than a thousand years. This is what he says: 'For lo, I will make thee small among the heathen, and despised among men. Thy terriblest hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rocks, that holdest the heights of the hill, though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Edom shall be a desolation, and every one that passeth by shall be astonished, and shall hiss at the plagues thereof. And as the overthrow of Sodom and Gomorrah, no man shall dwell in it.' Jer. 49: 15-18.

There stands the city of rock, its polished temple fronts, its beautiful colonades glittering in the sun, but Burckhardt and others found it in 1872, just as desolate in its mountain fastness as the prophet declared it would be. Bats flew around its chambers, and foxes leaped out of its windows, but for ten centuries not a human voice has echoed through the empty halls of her temples, palaces, and courts. The homes built for the living were as desolate as the tombs for the dead, and so the prophet who spake more than two thousand years ago said they would be.

How did he know? What was predicted of these great cities was in the highest degree improbable. There was no cause existing why these cities should become desolate, and these causes did not begin to appear until many years after the predictions were made, and were such as no human sagacity could foresee. The discovery of the Cape of Good Hope and a new and easier passage to India, changed the direction of commerce, and left Petra, Palmyra, Tyre, Babylon, Baalbec, and Tadmor, to lie in ruins forever. But no human sagacity in the time of Jeremiah could foresee the discovery of the Cape of Good Hope, and the change of commerce to the East. Only divine enlightenment could open the future to the seers of old. It was the prophecy of utter desolation, and it is utter desolation that fulfills it. Other cities have fallen, but they have risen again.—Selected.



THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, June 14th, 1887.

JACOB BRINKERHOFF, Editor.

If Others Would.

It is sometimes remarked by some people when they become convicted of the truth of Sabbath obligation, that if other people would keep the Sabbath they would. This would then make serving the Lord much easier, for it would be as David says in one of the Psalms, I went with the multitude who kept holy day. Now when the kingdom of God is reached this plea of serving the Lord may be made with propriety, for then everybody will serve the Lord; that is everybody who will be there. But at the present time let it be remembered what the Savior said concerning following him, 'If any man will come after me let him deny himself, take up his cross, and follow me.' If every body else served the Lord and bore the cross, there would be no self denial. Thus we see that to follow our Savior must be adverse to the ways of the world, adverse to the carnal mind, but according to that impulse of the heart which prompts us to love a Superior Being, and to pay attention to that plan which a beneficent Father has laid down for our good. We see how that the early disciples of Christ had to separate themselves from the people around them, from their former companions; and although all the Jewish people observed the Sabbath, yet to be followers of Jesus of Nazareth ostracised them from the nation, and they were put out of the synagogue; while to them they had taken advance steps in serving God and making themselves candidates for the kingdom of heaven, yet the nation at large did not think they had elevated themselves or taken advance steps, and so a division naturally arose. But the faith of the disciples was enough to sustain them and carry them forward, so they were willing to bear the cross, deny self, and tread the narrow way. So we, in these later times, should be willing to follow Christ. He kept his Father's commandments, and in following him we should do as he had done.

In contemplating keeping the Sabbath it is quite desirable to have company in the same practice; and if the whole village or neighborhood are keeping the Sabbath too, instead of keeping another day in its stead, which was never given to be kept holy, by our heavenly Father, we would more gladly enter upon the duty of yielding obedience to the divine precept. How true a remark it was, in one of the letters in the Letter Department, that a Sister said of every one who expressed such a wish or desire, that if others would keep the Sabbath they would, if they would just commence its observance themselves that would make one more, and would set the example for others, and then when others would be convicted of Sabbath truth it would be a help to them to start in its observance. The true way is to start at once, as soon as you know your duty, looking to God, whom you serve. When the apostles were arraigned before the Jewish Council they said, Judge ye whether it be right in the sight of God to hearken unto you more than unto God; and they would not desist from preaching Christ although the highest authority of their nation forbade it, because a higher power directed them differently. So with us, when we know that the Most High requires Sabbath keeping at our hands, we

should not confer with flesh and blood about our policy or the propriety of keeping holy day, but we should be true to our conscience and our convictions, and should keep the Sabbath, and then may we expect that blessing which says that they who keep the commandments shall have right to the tree of life and enter in through the gates into the city.

How much better it is to be willing followers of God—willing to follow him as soon as duty and truth are made known to us. We read of one who at first said he would not go to work when asked to, but afterward went. We do not hear of his being specially commended, but it was certainly better than not going at all; so with us who are made aware of truth and duty, it is far better for us to fall in with righteousness after a time than to continue to resist truth and duty forever, and so lose the reward and be cast out as altogether unprofitable. And now, if we would work out our salvation before God, we must do so by the use of the means he has provided for us, and enter willingly into the active duties of the Christian life. The reward Christ said his followers should have, of everlasting life in the kingdom of God, will then be ours, although we may have many privations at the present time. In comparing the two together Paul calls these light afflictions, and says they work out for us a far more exceeding and eternal weight of glory. He tells us further that we should not look at these things which are seen, but should look at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. Then it is for our best interest to follow the things which make for our eternal happiness, no matter if we have to deny self here and pursue the ways which are not popular.

It is an encouraging feature of the cause of Sabbath Reform that the truth on this subject and its claims to be observed by the Lord's people, are meeting a more ready acceptance among intelligent people. That the claim for first day observance by divine authority is more seen to be unfounded, and has its sanction by common usage more than by the authority of God's holy precept. It is not so hard to make people see that Sunday is not the Sabbath of the commandment nor has the Sabbath been changed by the authority of him who gave the Sabbath, and who alone would have the right to change the precept. Such change has only human authority, and is not worthy the practice and the following of those who would serve God in spirit and in truth. But indifference to the importance of obedience to its requirement keeps people from changing from wrong to right, the same indifference keeps them from embracing the gospel of our Savior. They seem to be satisfied to risk their salvation to God's mercy without making any effort to lay hold on the day and means of grace held out to them; and while they will not make this effort to save themselves they are not likely to make any effort to set themselves right before God in observing his holy Sabbath. We must endeavor to persuade men to love God, and love the inheritance he has in store for them; to show what he has prepared for them that love him, which is revealed by the Spirit and recorded in the pages of divine truth, and then they are more likely to be willing to lay hold on eternal life by seeking for it, and looking after it in God's own appointed way. If the love of God to us is reciprocated then there will be a desire to show that love by keeping his commandments; and to love God with all

our hearts, we will not neglect the great salvation provided for us; and if we are obedient to the faith we will see that faith never does away with the law, and we will want to walk in harmony with God's law and his truth.

'Under the Law.'

C. DEVOS.

For sin shall not have dominion over you, for ye are not under the law, but under grace.' Rom. 6: 14. 'But if ye be led of the spirit, ye are not under the law.' Gal. 5: 18.

Our opponents on the Sabbath question frequently make the assertion to us who keep the seventh day, that we are 'under the law,' and quote the above texts to sustain them in their position. They say that they are under grace, and are led by the Spirit, but they are not 'under the law.' To a casual reader, and a person who would not give it a second thought, this statement seems to have some force, and for the enlightenment of such, I would offer a few thoughts on this subject, if possible the true meaning of the expression, 'under the law.'

That the apostle Paul had reference to the ten commandments in the texts above quoted is evident from the context. That he is speaking to Christians must also be admitted, and that his words were written several years this side of Christ's crucifixion is an accepted fact that no one will gainsay. Granting all this, it is plain that Paul's words are as applicable now as they were at the time they were written, and consequently no true Christian is at the present time 'under the law.' So far we are agreed with our opponents, but it is on the explanation of this term that we disagree, or rather, that is a question they very seldom investigate, and content themselves with only half a truth.

No true Christian is 'under the law,' that is God's law, nor no true citizen is 'under the law' of the country he lives in. If I violate one or more of the laws of the State of Texas and am arrested therefor, I am 'under the law,' but as long as I keep those laws, and do not violate them, I am not 'under the law.' So with the Christian. If he breaks God's law, he is 'under the law,' but if he keeps that law, he is not 'under the law,' just as the apostle says. This does not prove that we have no law in this dispensation as some would have us believe; on the contrary, it conclusively proves that the law is still binding, the fourth commandment as well as all the others. This is evident from the very next verse following the one quoted from the sixth chapter of Romans. In 1 John 3: 4, sin is defined as the 'transgression of the law,' and if we substitute this definition in the place of the word 'sin,' the fifteenth verse would read as follows: 'What then? Shall we transgress the law, because we are not under the law, but under grace? God forbid.'

We are not to sin or transgress the law because we are not 'under the law,' and yet that is the very thing our opponents are doing, who boast so loudly that they are not 'under the law.' In order for them to be consistent, and in harmony with Paul, they ought to keep the whole law, and then they could rightly claim to not be 'under the law.' But until they do this, we affirm that they are 'under the law,' and that all commandment keepers are the only ones who can justly claim to not being 'under the law.'

Where do you stand, dear reader? Are you transgressing God's holy law by violating the fourth commandment, which enjoins the keeping of the seventh day as his holy

Sabbath? Do you want to be free from the law? Keep its precepts then, and be numbered with them who are not 'under the law.'  
Battle Creek, Mich.

From the Field.

Through the earnest and republican cry, 'Come over and join us,' Brother and Sister Preston of Co., Kan., I was impelled to visit them, May 27th. Meetings were held the same evening. The religious interest in the neighborhood is largely of persuasion with a membership of over a hundred. Four years ago Brother and Sister Preston left Mo., and settled in Kansas. In leaving Mo. they did not leave faith and religion behind them, but as light-bearers in the new country they emigrated. The meetings were held under favorable circumstances, in a house, light nights, people were present, 'the new doctrine,' and consistent on the part of some of our brethren.

In the beginning of the year I challenged to debate the Sabbath. I tried to put the matter off, but they were urgent and commenced to challenge me. They did not let me alone as four attended my meetings, and were still looking for him. I presented the main features of the Second Coming of Christ, the Kingdom, Saints' Inheritance, Sabbath, Faith, Repentance, and addition of Christian grace. Fourteen accepted the baptism in the name of Jesus Christ, and the church of 15 members. They will unite as soon as the others will unite as soon as the family will permit. The officers appointed and elected were Whipple Elder, Wm. Preston Clerk. Regular meetings held on the Sabbath, and will be organized. Others are here to Pool's Prairie. Pray for the success of the

Howard, Kansas.

Report of

SINCE my last report I have made two visits to Miss Andrews the other in June. On the 5th. Preached for the Andrews school-house two or three named place, where a tentative audience; had this place before. My the law and the soon. At our meeting here in May, one was added to the church now has a membership of 18 older persons, with Sabbath School, making School 38. They have and social meeting rooms with preaching one of these brethren to work at home, with is very good; and for a good many



Sabbath? Do you want to be free from this law? Keep its precepts then, come out from 'under the law,' and be numbered among them who are not 'under the law.'

*Battle Creek, Mich.*

**From the Field.**

THROUGH the earnest and repeated Macedonian cry, 'Come over and help us,' from Brother and Sister Preston of Howard, Elk Co., Kan., I was impelled to visit them, which I did, May 27th. Meetings commenced on the same evening. The religious element in the neighborhood is largely of the Disciple persuasion with a membership of over one hundred. Four years ago Bro. Preston and family left Mo., and settled in Elk Co., Kansas. In leaving Mo. they did not leave their faith and religion behind them, but went forth as light-bearers in the new country to which they emigrated. The meeting commenced under favorable circumstances. A good church house, light nights, people anxious to hear 'the new doctrine,' and considerable opposition on the part of some of the Disciple brethren.

In the beginning of the meeting I was challenged to debate the Sabbath question. I tried to put the matter off, but they were urgent and commenced to look for their champion. They did not lack for ministers, as four attended my meeting, also two Baptist ministers. They could not find the man and are still looking for him, and when they find him I am to be notified. By abridging I presented the main features of our faith, The Second Coming of Christ, Signs of the Times, Nature of Man, Doom of the Ungodly, Kingdom, Saints' Inheritance, Law of God, Sabbath, Faith, Repentance, Baptism, and addition of Christian graces. Spoke 14 times. Fourteen accepted the Sabbath, six were baptised in the name of Jesus. Organized a church of 15 members. One young sister will unite as soon as she is baptised. Two others will unite as soon as the health of the family will permit. The following are the officers appointed and elected: Charles E. Whipple Elder, Wm. Preston Deacon, Delia Preston Clerk. Regular meetings will be held on the Sabbath, and a Sabbath School will be organized. Others are convinced that we have the truth, and I think they will unite with us in the near future. I go from here to Pool's Prairie, Newton Co., Mo. Pray for the success of the cause.

W. C. LONG.

*Howard, Kansas.*

**Report of Labor.**

SINCE my last report to the paper I have made two visits to Missouri, one in May and the other in June. Closed my last meeting on the 5th. Preached four discourses, two at the Andrews school-house, and two at a school house two or three miles west of the above named place, where we had a good and attentive audience; had never preached at this place before. My discourses were upon the law and the soon coming of our Lord. At our meeting here in this neighborhood in May, one was added to the church. This church now has a membership of about 16 or 18 older persons, with about 22 scholars for Sabbath School, making in all at the Sabbath School 38. They have their Sabbath School and social meeting regularly every Sabbath, with preaching once a month. I must say of these brethren they are zealous in their work at home, with an outside influence that is very good; and there is a good prospect for a good many more to be added to the

church, if these good brethren still maintain their good works. Hope they will take more numbers of the MISSIONARY soon, as I think it a good little paper. Think Brother and Sister Carver need the encouragement of all for the manner in which they have edited this paper, though it has always been a good paper. The next monthly meeting at the Andrews school house will commence July 8th, and continue over Sabbath and Sunday. At the August meeting they think of holding a quarterly meeting in a grove near by. Will give notice of it in due time. Yours in hope,

R. E. CAVINESS.

*Pleasant Plain, Iowa.*

**The Journey is Too Great for Me.**

ELSIE L. ROBINSON.

'AN angel touched him, and said unto him, Arise and eat. And he looked, and behold there was a cake baked on the coals, and a cruse of water at his head. . . . And the angel of the Lord came again the second time, and touched him, and said, Arise and eat, for the journey is too great for thee.' 1 Kings 19: 5-7.

'The journey is too great for thee.' These are strange and startling words to be met with, just as I am about facing a journey into the future, very tired and discouraged; wearied beyond words with the failures of the past one, and without spirit or spring to begin again. If I were starting briskly and brightly with eager step, I could understand its being said to me in loving warning; but disheartened as I am, it sounds almost harsh. Why should it be said to me? Why should I hear the warning voice? How can I dare face the journey of the future when I know beforehand 'it is too great' for me?

But who says it to me? It is the angel of the Lord. It is the messenger who is wont to come suddenly when he has not been looked for. He who says it has often spoken before in warning and in comfort, but never before like this. And he never speaks without blessing; then surely he must mean blessing under these strange words. O, thou Holy Spirit, teach me to find out, teach me to understand the deep things of God. Teach me to remember that 'he knoweth the way that I take and when he hath tried me I shall come forth as gold.' For he sits as a refiner of silver. Lord, hasten and purge out the dross that I may reflect thy image; thy character and all thy ways; but I shall only be satisfied when I awake in thy likeness at the resurrection, for then I shall see him as he is, and we shall then know and understand each other as we never can in this age.

But this journey. Jesus knew what it was to be wearied with his journey, and what it was to be pressed so as to not have leisure so much as to eat, and when suffering in the garden he said, 'Father, save me from this hour.' The burden at that time seemed 'too great' for him.' And just so I have cried, 'The burden or journey is 'too great' for me, I can endure no more, save or I die. Jesus also said, 'Ye will leave me alone,' and, 'Will ye also go away?' And so I have cried out in the terrible pressure of lonely testimony, and in the pleadings of secret prayer, 'I, even I only, am left alone.' But Jesus has passed through it all, 'He was tempted in all points like as we are, yet without sin.' Surely then I may safely trust him. For though he tells me the journey is 'too great' for me, yet he bids me start upon it. He says I will feed thee with the bread of life, and give thee living water to drink. I will give thee strength sufficient for each day, I will lead thee, only trust me. My grace is sufficient for thee.

Child of weakness, watch and pray, find in me thine all in all. Praise his name for such precious promises. Yes, the Lord is my Shepherd, I shall not want. 'Yea, though I walk through the valley and shadow of death I will fear no evil, for thy rod and thy staff shall comfort me.' 'Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever.'

Yes, the journey is 'too great' for many of us, then let us lean on Jesus. He has said, Arise and eat, for the journey is too great for thee. Let us partake of the waters of life freely. Let our trust and confidence be in him continually. Then at the end we can say with our beloved Paul, 'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of life, which the Lord, the righteous Judge, will give me at that day, and not to me only, but unto all them also that love his appearing,' and kingdom.

Yours in hope of eternal life when Jesus comes.

**A Hundredfold.**

I KNEW a young Christian whose father and brothers were infidels. When he confessed Christ they disowned him and drove him from home. But did he lose by this? Far from it. God raised up friends who cared for him and educated him. He became an eminent minister of the gospel. Thousands of ministers and Christians love him as a brother in the Lord. He belongs no more to that family where ignorance and vice prevail. But he belongs to the household of faith—to the family of God. He knows that even now he is a joint heir with Christ to an inheritance incorruptible and undefiled. No men on earth are so rich in friends as those who have forsaken all human ties for the sake of Christ. God loves them; Christ loves them; all the good people on earth love them; the angels in heaven love them. They are happy now in the knowledge that since they belong to Christ, the King of kings, all things are theirs; and that he who is Lord of the world will make all things work together for their good.

In the reign of Charles I., a nobleman, who belonged to the Protestant party, was convicted of treason, deprived of all his estates, and cast into prison. There he began to study the Bible and became a Christian. A friend came to condole him on his fallen fortunes. But the imprisoned earl said: 'No, congratulate me! I am a thousand times richer than before. Here in the dungeon I have come in possession of such wealth and honor as I have never even dreamed of.' The visitor thought that he was crazy. But he had found the pearl of great price; he had become rich toward God. That full enjoyment of spiritual good he probably would not have experienced had he not been deprived of worldly good. His seeming loss, therefore was great gain.

If, then, God rewards so bountifully those who make sacrifices for his sake, why are not all Christians happy? The answer is easy—they don't forsake anybody or anything to follow Christ. They stumble after him, carrying all of the world that they can carry in their arms. They want the rewards of the service without its toil and self denial—the harvest without sowing the seed. No wonder they are disappointed. But it is as true now as in apostolic times that for all cheerful, loving sacrifices in his cause Christ will repay us a hundred fold, even in this present time. If we do not live to reap all the blessed results, they will be the priceless heritage of our children.—Selected.



Pardon and Peace.

I HAVE read in the holy volume, and O, how my longings burn!  
That the Lord who ascended to heaven shall so at last return.  
I am growing old in the body, but the heart is always young,  
Contented to live for ever the ransomed souls among.  
Yet I feel a strange desire, before these life-throbs cease,  
To see the face of the Savior and the first of the years of peace.  
I know he will come, for he promised by the word of his wonderful name.  
Will he come with the crown upon him, with the chariot wheels of flame?  
Will he come in his wonderful glory, with the ransomed souls beside,  
With them by the glory crowned who were once by suffering tried?  
Will he come in the clouds of heaven, the legions of angels around?  
Shall they that sleep in Jesus come forth from the depths profound?  
Will he come in his perfect beauty? Will he come by his own dear name?  
Will he come in his terrible terror, with the flash of the sword of flame?  
Shall they who have loved him know him, and they who have trusted see?  
And O, at his glorious coming shall the just made perfect be?  
I look to the silent heavens; to call I do not dare  
Lest I be one of the rabble whose sins have pierced him there.  
If I be one who pierced him with the spears of my scarlet sins,  
O, how shall I dare to meet him when the reign of peace begins!  
Am I one of the mocking rabble that platted the thorny crown,  
Again on Calvary crying, 'O thou, from the cross come down?'  
But I remember his promise, though the temple's veil be rent;  
I shall go like the mourning Marys to the tomb at the dawn content.  
They see the Savior who have touched his garment's hem,  
And I can wait, all faithful, till he comes as he came to them;  
And I hear a whisper saying, 'O son, let longing cease;  
Better the moment of pardon than the thousand years of peace!'—Sel.

The Signs of the End of This Age.

CHARLES LEE.

THE Great Prophet of the New Dispensation has told his followers to watch for the signs of the Lord's coming and of the consummation of this age. In the chain of circumstances that he presented to his disciples in answer to their inquiries concerning his second advent, etc., we find the significant parable of the Ten Virgins. That parable may be said to constitute a prophetic key by which other prophetic portions of the Scriptures, given to disclose the mysteries of our time and to bring to light the wonderful work of God in the near future, may be unfolded.

The parable presents to us a religious movement divided up into two special acts, with a space of time for rest between the two acts. And each one of these features—the first act, the time of rest, and the second or conclusive act, constitutes signs of the age, and the speedy advent of Christ.

1. THE FIRST ACT. The parable being an answer to the question, 'What shall be the sign of thy presence and of the consummation of that age?' it is necessary in order to comprehend the meaning of the Lord to keep that question in mind. The answer is direct and

pointed. 'Then [at that time,] shall the kingdom of heaven [the heavenly work among men to develop the kingdom of God,] be likened [comparable,] unto ten virgins, which took their lamps, and went forth to meet the Bridegroom.' This parable plainly marks the beginning of what in Dan. 12: 4, 9, is called 'The time of the end.' The expression, 'The time of end,' denotes a special time set apart for the development of the end of this age. It does not, for instance, end like a common year, but there is an extra and special period added to the age for its final consummation. In this special period the mysteries of both God and Satan will develop like the field of the harvest. It may also be said that there was a special time added to the age of the Jews—about forty years elapsed between the crucifixion and the overthrow of Jerusalem.

The first act presented in the parable brings to view the commencement of 'the time of the end.' Let us ask, When in the light of prophecy had we any reason to expect the end of this age? At the ending of the 2300 days of Dan. 7: 14. And they ended? In the fall of 1844. How was that epoch specified? By a religious movement in the earth corresponding with the description of the first act in the said parable. At that time virgins went forth to meet the Bridegroom. The original word translated 'went forth' is 'ex-*elthou*,' to go out—it signifies to leave the home and go out on the road. The movement in question is thus a movement *out* from the general homes and occupations of men in order to become transported to other homes and occupations. The shadow of such a movement is seen in the movement of Israel from Egypt, or in the movement of John the Baptist and the apostolic church. It indicates a disposing of the things of this world in faith to gain the world to come, like the bride leaving her former home for the home of her husband. Did what is called the 'Advent Movement of 1840-4' bring that result? Yes, the world and the Christian spectators of that movement say it did, and those in the movement that thus expressed their faith were ridiculed for so doing. There is nothing more convincing to our mind that that movement was of God than just that particular feature. From the book of God we learn that when and wherever the power of faith has been presented in the earth, it has been by individuals or classes of people separated from the world. Abraham, a stranger in the promised land, is declared the father of the children of faith. The forerunner of Messiah was a man of the deserts from his childhood up to his mission, Luke 1: 80. Christ had less of a home than the birds and the foxes. The apostolic church sold all their possessions, and the writer of the letter to the Hebrews says, 'For they that say such things [confess and in deeds manifest to be pilgrims and strangers on the earth,] declare plainly that they seek a country,' etc. Heb. 11: 13-16. Satan, being the god of this world, does not lead people in that direction—it would be contrary to his interest. His influential power over the human family lies in the institutions of clay and stone, there he commands, Worship me, and I will give it to you. But God's work goes outside of that, and connects the believer's heart with a kingdom not seen.

Thus we see that the advent movement in question corresponds with the description of the first part of the parable that points out the beginning of the 'time of the end,' and the going out of the virgins to meet the Bridegroom. It stands yet as a great sign of the consummation of the age.

2. THE TARRYING TIME. 'While the Bridegroom tarried, they all slumbered and slept.' Here is a certain period noted in the prophecies as the 'tarrying time.' The following texts plainly show that the prophetic development, that will finally bring in the end of the age, will tarry for some time. 'For the vision is yet for an appointed time, but at the end [of that appointed time,] it shall speak, and not lie; though it tarry [during the appointed or tarrying time,] wait for it; because it will surely come, it will not tarry,' fail. Hab. 2: 3. 'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? 2 Peter 3: 3, 4. See also Ezek. 12: 12-28; 2 Thess. 6: 3; Heb. 10: 36, 37; James 5: 7.

The prophetic fulfillment that will bring in the great change of time and the kingdom of God was due at the end of the 2300 years, but here God adds a tarrying time for a special purpose. This time covers the same period as the 'time of the end.' And it is undoubtedly of that time the Lord speaks in Dan. 12: 12, 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' By comparing the 1335 days with the 1290 of the eleventh verse some light is thrown on the length of the tarrying time.

Christ marks this time in the parable as a time of sleepiness. The virgins '*all slumbered and slept.*' What does he mean by that? We are told in Rev. 19: 10 that the 'Testimony of Jesus is the spirit of prophecy.' The expression 'the spirit of prophecy' means, of course, the spiritual development of the prophecies—in other words, all the prophecies develop in and by Christ through the work of the Spirit into a living, moveable, an eternal work, corresponding with the description found in the prophecies. The testimony of Christ—his life and teaching—is the means given us whereby we may comprehend that wonderful and glorious work of the Spirit in Christ Jesus. Hence it is necessary that we become thoroughly acquainted with all his testimonies so to be able to bind them together into one chain.

Holding before our minds the development of Christ himself as the representative of faith, we find that there was a counteraction in the Jewish church that at the same time developed the power that brought Christ to the cross—the spirit of Antichrist worked parallel with the Spirit of Christ. So now during the gradual development of the prophetic word pertaining to the time of the end. At the time of the second act spoken of in the parable, the antichristian influences are about equal with the prophetic power to be revealed in order to balance the progress of special cleansing that awaits the people of God. The tarrying time seems to be set apart for the development of just that particular additional antichristian influence. If we notice another testimony of Christ we will there find reason for thus believing.

In Matt. 13: 24-30, we find another parable presenting to us the 'time of the end' under the figure of a special seeding, growing, and harvest time. The time elapsing between the special seeding time and the harvest is, like in the parable of the ten virgins, marked as a time of sleep. '*But while men slept.*' This time of sleep, we think, is the very same time that in Matt. 25: 5, is referred to as the tarrying time. It covers the same period. That tarrying time develops the foolish virgins. How? 'While men [they—the virgins seeded in the prophetic field of the Lord to ripen for the coming harvest,] slept, his [the Lord's,] enemy came and sowed tares among the wheat, and went his way.'

The word 'tares,' is in the original and signifies false wheat. The Lord says, 'When the blade was sprung forth the fruit [ear,] the tares also.' That proves the work during the sleepy time in a field of the Lord to develop a false harvest he does it so cunningly that it does not appear before the field is at the harvest. The harvest time is the midnight cry, 'Behold the Bridegroom; go ye out to meet him, tares or foolish virgins, contemptible power of the enemy, are distinguished the true seed by a covering of which develops them and separates them from the position and work of faith.

By returning to the position of the Advent people in the movement when they literally went out to meet the Bridegroom, and comparing it with the position many have taken during the tarrying time, it is easily understood in what manner the enemy has brought about the field of the Lord. If we do the work of the Lord we find that we go outside of the inventions of the power and influence—in other words, of what makes up the kingdom of God. Look over the Advent field of the world covering the earth. We find not only a special harvest there has been a special harvest in the field for the last 25 years, but as possible under the institution of the stone, where they are made to unite their means and bodily strength uniting themselves with a power that in the light of the work to the kingdom of this world up of the tower of Babel has drawn their attention and consumed their means. A great sign of the

3. THE CONCLUSIVE ACT. The harvest is changing off the sickle of the Lord is put to rest, the midnight cry begins to increase in strength and to stir all over the world in the ripened elements—the antichristian—are in the midst of a war takes place in the body in line where they are the living influence of the world-wise virgins take possession of the world and the things of the world, the foolish, who have been induced to believe that the Christ and Belial (Belshazzar of Babel,) can be separated from Israel around the globe by their own hands, stand in the opposing work of the Lord to set up his everlasting kingdom on earth. (Conclude)

LETTER D

From Sister

DEAR Brothers and Sisters, I have written a few lines through the ADVOCATE, and I hope to be as strong in the faith as I am to-day. For I have called heresy so worse than heresy, believing all that the law and the promise of faith in the promise of the Lord will save to the world, and come to him through



The word 'tares, is in the original 'zizania' and signifies false wheat. The testimony says, 'When the blade was sprung up, and brought forth the fruit [ear,] then appeared the tares also.' That proves that Satan is at work during the sleepy time in the prophetic field of the Lord to develop a false seed, and he does it so cunningly that his work does not appear before the field is about ready for the harvest. The harvest time comes with the midnight cry, 'Behold the Bridegroom cometh; go ye out to meet him!' Then the tares or foolish virgins, controlled by the power of the enemy, are distinguished from the true seed by a covering of darkness that develops them and separates them from the position and work of faith.

By returning to the position taken by the Advent people in the movement of 1840-4, when they literally went out to meet the Bridegroom, and comparing it with the position many have taken during the tarrying time, it is easily understood how or in what manner the enemy has brought his seed in the field of the Lord. If we carefully follow the work of the Lord we find it in all ages to go outside of the inventions creating human power and influence—in other words, outside of what makes up the kingdoms of the world. Look over the Advent field, and what do we find? We find not only a general influence of the world covering the Advent people, but there has been a *special movement* on that field for the last 25 years to draw as many as possible under the institutions of clay and stone, where they are made to sacrifice both their means and bodily strength, and thus uniting themselves with soul and body to a power that in the light of Scripture belongs to the kingdom of this world. It is a building up of the tower of Babal that has attracted their attention and consumed their faith and means. A great sign of the end of this age.

3. THE CONCLUSIVE ACT. The time of the harvest is changing off the tarrying time. The sickle of the Lord is put into the field. The midnight cry begins to sound—it continues to increase in strength and power. A general stir all over the world is realized, and now the ripened elements—the Christian and the antichristian—are in the balances. A spiritual war takes place in order to place everybody in line where they really belong. Under the living influence of the Spirit of God the wise virgins take position outside of the world and the things created by men. But the foolish, who have gradually been influenced to believe that an accord between Christ and Belial (Belus, the god of the tower of Babel,) can be established, they, like Israel around the golden calf—the work of their own hands, stand united with the world in the opposing work to that of Christ, who comes to destroy the works of men in order to set up his everlasting kingdom on the earth. (Concluded in next number.)

#### LETTER DEPARTMENT.

From Sister Mary E. Welch.

DEAR Brothers and Sisters in Christ. I will write a few lines through our beloved paper, the ADVOCATE, and I hope they may find you all as strong in the faith and as happy in the hope of the soon coming King and kingdom as I am to-day. For after the way which they call heresy so worship I the God of my fathers, believing all things which are written in the law and the prophets, and having perfect faith in the promise of God that he is able and will save to the uttermost all them that come to him through Christ, and live in obe-

dience to his holy commandments. I think Sister Adams is right in saying we cannot be too strict in keeping the Sabbath. I do not think we can be too strict in keeping any of God's laws, for if they are written in our hearts, as they surely should be, just a wish may break the law, and our delight should be in keeping them to the letter, for we are told that to break the least one of the commandments is to be guilty of all. Dear Brothers and Sisters, I do not want to be judged by a broken law. You saw by Bro. W. C. Long reports what a good meeting we had here. We have had to go through with much opposition, but, thank the Lord! we are holding the fort, and by the grace of God we are still able to come up with our armor as firmly girded as ever, 'for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.' 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' And I think when people stand up and argue that the law of God is done away, as I have heard it done here in the pulpit lately, that it is time we put on the whole armor of God, that we may be able to stand; and I am very thankful that we have a high priest who can be touched with a feeling of our infirmities; and if we confess our sins (transgression of the law, one who is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

I often wonder why it is that people of other churches seem to hate us with such a bitter hatred when I remember that we are all children of the same kind Father: it seems so strange that we be at war with each other. If we would all keep the commandments of God and the faith of Jesus as we should there would be no trouble among us; and if we would take the Bible as it reads, and not pay so much attention to what somebody says about things they cant understand, and try to fix up so nobody else can understand, it would be much better. Brothers and Sisters, let us lay aside every thing that has the appearance of evil, 'gird up the loins of our minds, be patient, and hope to the end, for we believe that he who is the author and finisher of our faith will soon come and will give us a crown that fadeth not away, even eternal life.

Albany, Mo.

From Bro. J. D. Munger.

DEAR EDITOR: As I read the letters in the last ADVOCATE I thought I would pen a few lines. My health is so poor that my mind is not in a condition to write much; although if God has given me but one talent, I feel it my duty to use that one. I have not signed my name to any church roll, yet I feel that God has been merciful to me and will forgive all my sins, if I ask him in Jesus' name. I know that Jesus has died for the whole world if they will accept him as their sacrifice; so I feel that he has died for unworthy me. O, I rejoice in all his promises, when I read: 'He that overcometh shall inherit all things,' 'Blessed are the meek for they shall inherit the earth.' 'Blessed are ye when men shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven.' O what precious promises right from the Son of God.

Brothers and sisters, when I see such precious promises set forth in the Bible it makes my heart rejoice, and I cannot help saying, 'Come, Lord Jesus.' Take courage, dear Editor, the time will come when you shall lay your burdens down, and you shall have eternal rest. My health is very poor, and I am not free from pain or distress in my lungs day or night. When I read Rev. 21: 4, 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away,' it gives me courage, and I long for that time to come.

Hoping to meet you in the earth made new, I remain yours in Christ.

Freeland, Mich.

From Bro. M. W. Platt.

DEAR Brothers and Sisters in Christ: This is the first time my name ever appeared in the ADVOCATE to let you know that I am trying to live a Christian under difficult circumstances. I never heard Advent preaching in my life, as there is no one of the faith but myself within thirty miles of here as I know of. Like a great many others, the ADVOCATE is all the preaching I have. I would like for some preaching brother to come to this part of God's moral vineyard. I think some good might be done. I ask an interest in your prayers that we may be found watching, when Christ comes, and all meet where there shall be no more death, neither sorrow nor pain. O brothers and sisters, what a happy place that will be! I love to read all the letters from the brothers and sisters; it does me so much good, and it gives me encouragement. May God help us all to be faithful to the end and at the coming of Christ we shall receive our prize in rest in him forever. Then what victory, what glory! O wont that be joyful, to meet to part no more! Pray for me that I may be found faithful. From your Bro. in Christ.

Oak, Neb.

From Sister Emma A. Pence.

DEAR Brothers and Sisters: I love so much to read the cheering letters in the ADVOCATE, that I am often wondering if any one would care or be benefitted by mine. I love God and am trying to keep all the commandments. It seems as if there was a crisis pending in the political world, and we may safely infer it to be the great and glorious event that we are looking and longing for, the second coming of Christ. Oh, what a grand consummation! And are we as a church ready? or are we as individuals ready? I feel for one to be unworthy, but glad, oh so glad, that he is coming, and that I am interested and striving to be found on his side.

There is a thirst and greed after gain among men of the world at the present time, that I think I never saw equaled, showing that Jesus himself will soon overturn the tables of the money changers, and purify the earth for his followers. In closing, I wish to say again, that I am glad that I am on the Lord's side, and I ask an interest in your prayers that I may prove faithful. I appreciate the ADVOCATE very much; as we have no preaching here it take the place of it, and helps me in my study of the Scriptures.

Your sister in Christ.

Sheridan, Kansas.

Cold prayers are like arrows without heads; swords without edges, birds without wings; they pierce not, they cut not, they fly not up to heaven. Those prayers that have on heavenly fire in them always freeze before they reach as high as heaven; but fervent prayer is very prevalent with God.—Spuegort



## THE ADVENT &amp; SABBATH ADVOCATE

BRO. NICHOLLS' sermon on the Saints' Inheritance this week is specially good. The restitution of the earth and the re-instating of man in a pure estate, free from sin and infirmity, are subjects in which we take especial interest.

IN the sermon on the Second Coming of Christ how truly the minister says that the subject has no end. It is well presented. The subject has a very large place in the plan and purpose of God with man in the world and in his salvation.

BRO. LEE'S article on the Ten Virgins will be read with much interest. To many of us who do not regard the 2300 years as ending in 1844 the application of the parable is just the same. It is very important to us that we be ready to enter in to the marriage supper of the Lamb when he comes to the wedding. The tarrying time will soon be over, when Christ will come and no longer tarry.

BRO. R. V. LYON reports as follows:—I reached home last evening after an absence of 11 days with the church of God in Darlington, Ont. Our chapel was well filled, some coming 8 miles, some 5 miles, who had never heard us but once, nor any one else on the gospel; I had great freedom in preaching what I believe, and the best of attention, and truth took effect. Last First day I immersed four, one male, a school-teacher, whose father is a Methodist preacher, and three females, the youngest 23 years old. With this people I commenced to labor 28 years ago; this visit among them has been the best of all. Whilst with them this time I attended a silver wedding of a couple I immersed years ago. Between 50 and 60 were present; I gave them a speech adapted to the occasion. Fraternally, *Suspension Bridge, N. Y., June 8.*

At a temperance meeting in Blenheim Hall, London, all the speakers were police men, who were unanimous in asserting that they could perform their duties better without strong drink. It was stated that there are now between 2,000 and 3,000 total abstainers in the police force.

THERE is a vast distinction between the Church for the times and the Church of the times. The former is a compass; the latter a weather vane. The former is a Church of reality, the latter the Church of fashion. The former sets its own impress on the world; the latter takes its impress from the world.—*Joseph Cook.*

THE French project of fertilizing the African deserts by means of artesian wells is reported to be working admirably. On a tract of 25,000 acres of worthless land granted by the Bey of Tunis, an area of 375 acres is already under successful cultivation through the aid of the first well, and two other wells are in progress, which are expected to irrigate 7,500 acres.

## Russia in Central Asia.

The interminable Central Asian trouble between England and Russia, though settled already more than once, is again pushing itself into notice. On the remote Afghan frontiers, far from the British telegraphs and railroads, and hardly accessible except by way of the Caspian Sea and the Russian railway to

the Oxus, events may long occur before they are known to the world, but such intelligence as reaches civilization serves to indicate a degree of friction which may have more than a local interest. It is asserted that the Russians are intriguing among the Afghan tribes, and fostering a movement for the restoration of Ayoub Khan, who was driven from the throne by the British, in favor of the present Ameer. The Ghilzais, one of the powerful Afghan tribes, is in revolt, and has undoubtedly won considerable successes over the forces of the Ameer. What is of still more significance, it is stated that the Russian and British commission for running the frontier line between Afghanistan and the Russian dominions have come to a positive disagreement, discontinued their work, at least for the time, and separated in a manner by no means amicable. Taking these facts in connection with the declaration of Katkoff, the leader of the Old Russian party, that England would have soon occupation enough in Central Asia, there are some grounds for apprehension. There can hardly be a doubt that the Russians are determined to push their border south, at least to Herat, a purpose that will be resisted by all the force of Great Britain. As the Ameer is under British protection, his dominions are virtually British possessions.—*Christian Evangelist of May 12.*

## APPOINTMENTS

No preventing providence, I will hold meetings as follows:

At Republic City, Kansas, as brother Harris may arrange, June 18 and 19th.

Bishop, Jewell Co., June 25th and 26th.

Warwick, July 2nd and 3rd. Our Quarterly meeting will be held at the latter place.

J. H. NICHOLS.

## Quarterly Conference.

THERE will be a Quarterly Conference meeting of the Church of God held in Warwick, Republic Co., Kansas, no preventing providence, commencing on Friday (at the commencement of the Sabbath) evening, July 1st, and continuing over First day. Warwick is located at the terminus of the Central Branch R. R., running through Republic Co, Kansas, and one mile from Hardy, on the B. & M. R. R. in Nebraska. Come and enjoy this meeting with us. W. R. SCOTT, Sec, per J. H. NICHOLS, Pres.

PROVIDENCE permitting, there will be a Quarterly meeting of the Church of God in Michigan, held at Lacota, commencing Friday evening June 24th, and continue over Sabbath and first day. Lacota is situated on the Kalamazoo and South Haven rail road, three miles west of Grand Junction, where the Chicago and West Michigan R. R. crosses, which will make it convenient for those coming from North or South, East or West. We expect a good meeting at this place, and hope to see a large gathering of the brethren and sisters. Let us come praying for God's blessing upon us, and we certainly will not be disappointed. We hope the preaching brethren will make an effort to come and help to make a good meeting. Would like to have the Ex. Committee present to make some future arrangements. Subscriptions for the ADVOCATE will be received at this meeting. Yours in the blessed hope.

J. C. BRANCH,  
J. HOGBOOM,  
C. E. FIELDS.)  
Ex. Com.

## Received on Subscription for Advocate

Frank Broderick \$2, J W Erwin \$2, Mrs Moses McConnell \$2, Thomas Armstrong \$1.50, Emma A Pence \$2, D W Randall \$2, E D White \$2, W T Drummond 50 cts, S B Mahurin \$1.50, James Greening \$1.50, Robert Canaday \$1, S A Moore \$2, D P Moore \$4, R E Caviness \$2.50, Augusta A Thompson \$2, Jasper Ogle \$2, J W Osborn \$4, W A Combest \$2, James Poff \$2, James B Denham \$2, J W Osborn for J L Logan \$1.50.

Donation, Frank Broderick \$1, C DeVos \$3. To pay indebtedness on publishing, Emma A Pence, J D Munger, O A and E A Phillips, Robert Webb, S A Moore, Jasper Ogle, J W Osborn, \$1 each.

On Iowa Conf. fund, L L Sheffield \$3.30.

## Books and Tracts for Sale at this Office

*The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

*The Seventh-Day Sabbath*,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

*The 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.

*Review of J M Stephenson on the Sabbath Question and Two Laws*: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

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The Change of the Sabbath, Who Authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

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The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

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VOL. XXII.

THE ADVENT &amp; SABBATH

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A. C. LONG, Marion,TERMS.—Two dollars p  
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THE ADVOCATE is devoted of the doctrines of the Sec the Signs of the Times, th observe the Bible Sabbath week,) together with the God, the Nature of Man, in death, the End of the stored to its original glory future inheritance and ab the Kingdom of God, the future Judgment, the Res the Prophecies, the Christ Bible subjects.

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