

Advent and Sabbath Advocate.

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

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THE ADVENT & SABBATH ADVOCATE

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

They Pass me by.

MRS. J. C. FIELD.

THEY pass me by,

And why?

Because I look for Jesus from the sky,
As he went up so many years ago,
When his disciples gaz'd with sorrow's eye,
And angels said he should return even so.

Because I think that this long cursed earth
Shall bloom again, as at Creation's dawn,
When Jesus shall remove the curse and death
And reign supreme in Resurrection morn.

Because I keep the Sabbath that he kept,
Reminder of Creation and its God;
Because I think three days and nights he
slept

And not a part of three, beneath the sod.

Because, in fact, I think the Bible means
Just what it says, if but translated right
While our whole heart and understanding
leans,

To work with God with all our human
might.

So let them pass me by who scorn my faith,
Would they could see the truth with will-
ing eye.

But I can only hold my own till death,
Or till my Savior meets me in the sky.

'Twill make amends, 'twill make all sweet
amends

To see his smile though all the world may
sneer,

Tho' much I prize the smile of earthly friends
Far more I prize my Savior's full and clear.

Working Out our Own Salvation.

SERMON BY A. C. LONG.

'WORK out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.' Phil. 2: 12, 13.

I love this text because it has two faces and looks two ways. It also has two sides, an internal and external. They are related as the fountain is to its stream, or as the tree is to its fruit.

1. Internal, 'God works in us.' This language is addressed by the apostle to persons who were then adopted into the family of

God, and as such he informs them that God works in them. This astonishing and amazing doctrine of God, condescending to work in us, is not simply taught by one passage of scripture, but in many, as follows:—

'Being confident in this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ.' Phil. 1: 6. 'Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me.' The Diablot says 'feast with him' instead of sup. 'Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.' John 14: 23. 'In whom also ye are builded together for an habitation of God through the spirit.' Eph. 2: 22. These passages confirm and illustrate the text that God works in us to persuade us to do his will and thus to develop a character in harmony with his own.

The necessity of this will be more apparent when we remember that 'the heart is deceitful above all things and desperately wicked,' and that 'the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be.' Rom. 8: 7. While on the other hand we are assured by the word of the Lord that 'without holiness no man shall see the Lord,' and that only 'the pure in heart shall see God.' From this we learn what we are by nature, and what we must be by divine grace in order to see our Father's face in peace. Our minds being impressed with the necessity of this radical change and transformation, we should pray as David did, 'Create in me a clean heart, O God, and renew a right spirit within me.' Psa 51: 10. To eradicate this carnality and to renew a right spirit within us, is the work of God.

This internal work is beautifully illustrated by our Savior in John 15. 'I am the true vine, and my Father is the husbandman; I am the vine, ye are the branches. He that abideth in me and I in him the same bringeth forth much fruit. Without me ye can do nothing.' This passage teaches our utter and entire dependence on Christ. As a branch must have a living connection with the vine in order to draw its vital fluid from it, so must we have with Christ in order that we may bear fruit to his glory. 'Abide in me and I in you,' implies that Christ is our dwelling place, that we have a close and intimate acquaintance and communion with him, from whom we receive his spirit and power to bear the fruits of the spirit, love, joy, peace, long suffering, meekness, brotherly kindness and charity; and without the impartation of this vital and life-giving force from our Savior, we are unable to bear this fruit.

There are steps which the sinner must take in order to get into this relationship with Christ. This change of condition is represented by the process of grafting, Rom. 11. We are cut out of the wild olive tree and grafted into the tame olive tree. In the process of grafting, the scion always goes thro' a preparation before it is fitted for a place in

the stock. The knife is brought into requisition to properly shape it for a place in the tree. So likewise the sinner must undergo a preparation to fit him for a place in Christ, the true vine. Faith purifies the heart and thus shapes and fits the inside of the scion, while repentance shapes and fits the outside for grafting into the true vine. Baptism places us in Christ, 'for as many as have been baptised into Christ have put on Christ.' After the scion has been placed into the stock by grafting, there is then a union formed between them by which the stock sends the vital fluid into the scion to promote its growth and fruitfulness. So those that are grafted into the true vine form a union with Christ by which they receive the Holy Spirit and divine grace to promote their growth and fruitfulness, and without this connection the scion will perish. The scion, as soon as placed in the stock, if properly done, will at once commence to unite with it by accretion, joining fibre to fibre and bark to bark, until they are strongly knitted and joined together, so that the storms may not break them asunder. So likewise the person baptised into Christ, if properly done, will at once commence to unite and grow up into Christ, the living Head, so that the storms of life will not rend them asunder. Let every Christian see that their conduct is such that there will be no interruption in their communion with Christ, for when this is interrupted then withering and death is the result. In this way God works in us by his grace, word and spirit, to accomplish his purpose. Life is an element of power. In the tree it draws nourishment from the ground, and so changes and transforms it as to become part of itself. In animated creation it also performs a like work. So likewise 'the life of Christ in us,' is a power changing and transforming us into the image of Christ, God thus working in us to will and to do of his good pleasure. It will make us joyful in the house of prayer, and his commandments will be sweeter than honey and the honey comb, and we will delight in the service of the Lord and rejoice in the Holy One of Israel. We then can say that the things of sin we once loved, we now hate, and the things we once hated we now love. This inward life or transforming power is an essential part of true religion, but it is fearfully wanting in these last days. Paul has warned us on this point. 'This know also, that in the last days perilous times shall come. . . . for they shall have a form of godliness but deny the power thereof'—this inward transforming power. Some have never had this work in them because they have never performed their first works. Others have so frequently grieved the Holy Spirit by their sins of omission and commission that their love has waxed cold, and their light has gone out.

2. Having shown that God works in us to will and to do of his good pleasure, in so changing and transforming us, so we can love him with a pure heart fervently, by means of his 'love shed abroad in our hearts by his holy spirit,' we are now ready to invite the reader's attention to the second part of my

text, 'Work out your own salvation with fear and trembling.'

There are two extreme views taken on this work of salvation, and they are alike erroneous. One is that man can do nothing to save himself but must wait until God in his own good time will send down his Spirit and convert and save his elect, while man is unable either to assist or resist this work. The other extreme is that man does all the work, God having performed all of his work 1800 years ago. Both these extremes are to be avoided, and we should always remember that we are 'workers together' with God, and while God works in us, we on our part should work out our salvation with fear and trembling.

In the work of salvation as well as in nature, God has ordained that we should cooperate with him. A man may plow, and plant, and cultivate, yet if God does not give the sunshine, the showers, and the season, all man's labor will be in vain. Again, God may give the season, sunshine and showers, but if man neglects to plant and cultivate he will never reap a harvest. But if God does his part and man his, then there will be a golden harvest. As in nature, so in religion. If we want to reap a golden harvest of eternal life, we must cooperate with God in this work of salvation.

We further observe that this work of salvation is an individual one, for my text says 'work out your own salvation.' Even an inspired apostle could not do this work for the Philippian brethren. Each person must do this work for himself, or else it will remain undone. Peter says, 'Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him.' There is no excuse that will shield us from the neglect of this individual work at the day of judgement. While God is always ready to do his part of the work, yet it is frequently checked, retarded, and dwarfed by man's unfaithfulness to his duty, or by compromising with evil.

About a year ago I passed on the Rock Island road through the town of Lineville. This town received its name by being located on the Iowa and Mo. line. As the State line runs through the center of one of the main streets, the town is built partially in Iowa and partially in Mo. I said to one of the passengers that got on the train there and who took a seat near me, 'You appear to have a nice town here.' 'Yes Sir.' I then said, 'Since prohibition is generally enforced in Iowa, I suppose your town is rather convenient for a certain class who wants their whiskey?' 'Well, yes, it is rather convenient for that class, for since prohibition has taken effect all the saloons and drugstores have moved across the line so that a man can get as much whiskey as he wants by going across the street.' 'Has your population increased lately?' I asked. 'Well, yes, and perhaps part of it is to be attributed to the convenience you speak of.'

I have since observed that this illustrates the condition of many Christians. They have started on their religious journey, but as they want to take in both God and mammon, they settle in the town of Lineville so as to be conveniently located to take in the pleasures of sin as well as the good of religion. We have many Lineville Christians who have started to obey the Lord, but their appetites and desires are on things across the line. Such persons are grieving God's Spirit and they must move out of Lineville or God will forsake them. We cannot serve God and mammon. This blending of Christianity

and the world is the crying sin of this age. It weakens, paralyzes, and dwarfs the life of Christ in us. Let us therefore work out our salvation with fear and trembling, for it is God that worketh in us to will and to do of his good pleasure.

Baptists Read This.

WE have wondered a thousand times why men eminent for both learning and piety should pass encomiums on death. There is not in all the Bible a sentiment or word connected with the subject of death that justifies such a course. From the very beginning of Genesis to the very end of Revelation, whenever and wherever death is spoken of, it is always mentioned as the enemy (not the friend) of our race. It is the terrible, yet just, judgment on man for disobedience: 'In the day thou eatest thereof thou shalt surely die.' Gen. 2: 17. 'The end of those things is death.' Rom. 6: 21. 'Sin, when it is finished, bringeth forth death.' Jas. 1: 15.

Christ voluntarily came under the curse of the law, 'that through death he might destroy him that had the power of death, that is the devil. Heb. 2: 14. 'The last enemy that shall be destroyed is death.' 1 Cor. 15: 26. 'Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' Rom 5: 12.

These texts present death fairly to the mind of the reader as our enemy; and in no sense, nor under any circumstances whatever, can it be justly said that death is our friend. Death kills indiscriminately, and without the least show of mercy, all who by sin are placed under his power; and were there no antidote, the killing would simply be eternal both in its nature and duration. Life, in no form, nor at any time, would come again after death. But our rejoicing before God is he hath prepared an antidote, in the resurrection. 'For since by man came death, by man came also the resurrection of the dead.' For as in Adam all die, even so in Christ shall all be made alive.' 1 Cor. 15: 21, 22. 'Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live.' John 11: 23, 25. 'The hour is coming in the which all that are in the graves shall hear his voice and shall come forth.' John 5: 28, 29. Jesus says, 'I am the resurrection and the life.' And herein lies the crowning excellence of our hope as believers: Christ, the Resurrection, Christ, the life. Death, by God's appointment, destroys all men. Christ, by his divine power, brings all to life again. In bringing death into the world, the devil acted a conspicuous part. In bringing the dead up from the 'enemy's land,' Christ is the glorious actor. No future life, only through the resurrection; and no resurrection, only through the power of Jesus Christ, seems to be the doctrine of the apostles.

On the occasions of preaching funeral sermons, it is announced from the sacred desk ten times, perhaps, that death takes good men to heaven, where it is once said that the resurrection will bring them up from their graves. Thus we rob Christ of the glory due to him, and give it to the devil. If any doubt this, we simply say, 'To the law and to the testimony.' Death places all its victims in the grave; none in heaven. 'Men and brethren,

let me freely speak unto you of the patriarch David, that he is both dead and buried, . . . David is not ascended into the heavens.' Acts 2: 29-30.

We cannot understand why, as an orthodox Christian, we must believe that dead men, who the Bible asserts are both dead and buried are now in heaven. But the glorious and heaven honored doctrine of the resurrection, for the preaching of which the apostles suffered more persecutions than for any other sentiment uttered by them, will make all right. 'For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.' 1 Thess. 4: 15-16. Now you will see if the Scripture teaches that the general judgment will find millions sleeping the sleep of death, and that the mighty power of God will be more gloriously displayed in their triumphant and glorious resurrection from the dead. Then will the countless millions of the redeemed be 'satisfied,' in the language of David, 'when they awake with his likeness.' And then will they sing the song, 'O death, where is thy sting, O grave, where is thy victory.'

We give to death the credit for nothing but killing men. Right here his power ends. In this respect he is styled the 'King of Terrors.' We give to our glorious Redeemer all the honor and glory of our resurrection from the dead. If there be no resurrection, 'they which are fallen asleep in Christ are perished.' 1 Cor. 15: 18. But now is Christ risen from the dead, and become the first fruits of them that slept.—Bible Echo.

Individual Duty.

OUR own personal duty may sometimes be indicated by the neglects of other people. If certain things must be done at once, and if those who might properly be charged with such matters, neglect their duty, then others may, by the necessities of the case, be compelled to do what, under other circumstances, would not be required of them. Hence individuals may sometimes be required to do work which properly belongs to communities; and a few are often burdened to make up for the neglects of the many.

Of old the apostles were 'sent forth by the Holy Ghost' as missionaries and heralds of the gospel, but they were also sent forth by the church, who 'fasted and prayed,' and 'laid their hands on them,' and 'sent them away.' Acts 13: 3, 4.

The sending forth of these persons was not a mere form. They went with the sanction, and doubtless with the support of those who sent them. When an army or a fleet is sent forth by a government, it is understood that they are not only commissioned and approved but supported and provided for. So when the Holy Ghost sends men forth, they go sustained and provided for by special benefits and blessings from on high; and when the church at Antioch sent men forth, we have no reason to doubt that their passage money was paid, and all necessary provision made for the journey which they were undertaking. The church perceived and sanctioned the call of God, and, working with the Holy Ghost, sent the apostles forth to do the Master's will. The church was therefore the first missionary organization, and the missionaries sent forth

by them, returned to and triumphs of their

In modern times, in reporting the mission of the church to support supporting and content. There are apparent and also some disarranges removes the work from churches, in so far as the interest which they had in the work which churches falls into the organization, the day to lose their interest for to exercise their function to apathy, merely themselves. And thus inactive, individuals saved, must recur to undertake personally belongs to the church.

The apostle John had a certain disciple named Diotrephes, who lived in a place where under the will of our loved the pre-eminent ter his own fashion faithful brethren, church those disciples fellowship for the order these circumstances stood faithful among the apostle John was faithfully whatsoever ren and to stranger ness to thy charity thou bring forward godly sort, thou s for his name's sake nothing of the Gen to receive such, the ers to the truth. but Diotrephes, who among them, receive I come I will receive doeth, prating against and not content himself receive them that would, church.' 3 John

Here, as the church ing its proper work and domination commended for work which properly doing it worthily.

Wherever Diotrephes ing is done but k Everything must and any man who tion must be rejected by this domineer who would receive der whose ministry may have been ened and built u being put out of tical tyrants as on the fruits of abuse the true are fleeing and

When under neglect their p bow at the dicta heritage, it may individual Christi serve the Lord, the house, to

by them, returned to report to them the trials and triumphs of their journey.

In modern times, instead of the church supporting the missionaries, it is more usual for the church to support a society,—the society supporting and controlling the missionaries. There are apparent advantages in this plan, and also some disadvantages. In so far as it removes the work from the supervision of the churches, in so far it naturally detracts from the interest which they would feel in a work in which they had more direct concern. When the work which was originally done by churches falls into the hands of some exterior organization, the danger is that churches will lose their interest for lack of opportunity to exercise their functions, and sink back into apathy, merely laboring to take care of themselves. And when churches become thus inactive, individuals who are themselves saved, must recur to first principles, and undertake personally the work which properly belongs to the church as a whole.

The apostle John wrote an epistle to a certain disciple named Gaius, who, it seems, lived in a place where the church had fallen under the will of one Diotrephes, a man who loved the pre-eminence, and ruled matters after his own fashion, rejecting apostles and faithful brethren, and casting out of the church those disciples who received and had fellowship for the true servants of God. Under these circumstances Gaius seems to have stood faithful among the faithless, and to him the apostle John wrote: 'Beloved, thou dost faithfully whatsoever thou dost to the brethren and to strangers, which have borne witness to thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow helpers to the truth. I wrote unto the church: but Diotrephes, who loveth the pre-eminence among them, receiveth us not. Wherefore if I come I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.' 3 John 5:10.

Here, as the church was hindered from doing its proper work by the mal-administration and domination of Diotrephes, Gaius was commended for personally taking up the work which properly belonged to them, and doing it worthily.

Wherever Diotrephes has dominion, nothing is done but by his direction or approval. Everything must be hammered on his anvil; and any man who will not bow to his dictation must be rejected, as was the apostle John by this domineering ruler; and even those who would receive the servants of God under whose ministry in years gone by they may have been converted, baptized, strengthened and built up, dare not do it for fear of being put out of the church by such ecclesiastical tyrants as Diotrephes, who largely live on the fruits of other people's labors, and abuse the true shepherds, whose flocks they are fleecing and devouring.

When under such evil guidance, churches neglect their proper work, and cringe and bow at the dictation of these 'lords over God's heritage,' it may become the duty of the individual Christians like Gaius, who know and serve the Lord, to go back to the church in the house, to wait upon that Master who

meets with two or three, and thus seek to learn their own duty and do their own work as in the sight of God whom they serve. Instead of supporting Diotrephes in his tyranny and exclusiveness, or in his pomp and will-worship, they are to look after those servants of God whom he rejects and casts out, and help forward after a godly sort, those who really have the work of God at heart, and who, turning away from men who have the form of godliness while 'denying the power thereof,' go forth 'taking nothing of the Gentiles,' but seeking to win the perishing and bring home the lost.

If Diotrephes rules the church, men of God must stand free in the Lord. If he rejects God's servants, they must receive them in the Savior's name; and if he looks after his own gain, and neglects the Lord's great work, they are to help those who go into all the world and preach the gospel to every creature, thus bearing one another's burdens, and so fulfilling the law of Christ.

They may not always be able to correct abuses, or right wrongs. The apostles themselves could not do this. But they may leave them alone, and proceed to do their own personal work, as indicated by the providence of God and the movings of his spirit; and with God's blessing Gideon's barley cake may demolish the tents of Midian; David's smooth stone may lay Goliath low, and a single faithful witness and worker for God may accomplish more than hundreds of men who are led and ruled by the worldly and the designing, and who sometimes serve the devil when they think they are serving the Lord.

Men who stand aloof from human dictation, and take their orders direct from the throne of God through his Word and his Spirit, will often be reproached for their isolation, and charged with being outsiders, and belonging to nobody. But of old, whoever visited God's Tabernacle, must first go forth 'without the camp.' Elijah stood alone as a prophet of the Lord on Carmel. Paul saw the time when all Asia turned away from him; and when he faced Nero all men forsook him. But one man who does right, stands for God, and witnesses for his name, may accomplish more alone, than ten thousand men who do not know enough to go alone, who require to be led by others, and who are often led astray. One man like John Bunyan, not accepting deliverance at the price of ceasing to preach, but declaring that rather than do it, he would stay in jail till the moss grew over his eyebrows, if God spared his poor life so long, could sit down behind iron gratings and write a book which has perhaps had a wider circulation, and accomplished more for good, than the entire religious literature of his time. Great men are small in Satan's hands: small instruments are great when wielded by the Almighty.—The Armory.

Preaching the Kingdom.

ONLY a very small proportion of the prophecies is taken up in delineating the sufferings of Christ, but a very large proportion is taken up in delineating the glory and blessedness of his reign. Why should we reverse this order in our preaching? Why should we dwell chiefly on the Savior's humiliation, and but seldom speak of his exaltation as king? Let it not be thought for a moment that we undervalue his work at his first advent; for without his death, without the great sacrifice for sin, and his being raised up again, there could be no forgiveness of sin, no resurrection of

the dead, no future kingdom, no future glory. The glorious kingdom will be the result of his submission to the death of the cross. Without the latter, the former could not be. Throughout eternity we shall have cause to give thanks to God that Jesus became the propitiation for our sins; but while we dwell upon this, and show the value and preciousness of this, let us follow the examples of the sacred writers in dwelling chiefly on that which is accomplished and secured for us by the atonement. When upon the cross Christ poured out his soul unto death, he sealed the covenant; but when he comes again and reigns as King, the blessings of the covenant will be bestowed and enjoyed.

The humiliation, the sufferings, and the death of Jesus are made far more prominent than his future exaltation and glory and triumph as King. Yet the sufferings of Jesus were a means to an end. The end—the great end—to be reached, therefore, by his submission to the death of the cross, should have the first place in our teaching. We do not preach half the glad tidings, if we keep back the doctrine of the kingdom. It is only when the kingdom is established, and the holy ones his blood-bought and blood-washed people, are united with him in the rulership, that his soul will be satisfied. It is only then that the ardent desires and longings of believers will be completely realized. It is not till then that the eternal purpose of God is developed and perfected.

It is not until the second advent that salvation, in the fullest sense of the word, will be completed. The work accomplished on the cross and by the resurrection of Jesus, and by his intercession as our Advocate, will be consummated at his coming again. The work of this age is the work of preparation for the next. The resurrection of the saints does not take place, and consequently their reward is not given, till the parousia of Jesus. The restoration of Israel is not accomplished, and through them wonderful blessings are not given to the nations, till the second advent. The great and perfect salvation, the complete deliverance is to be realized at the ushering in of the Millennial day. The superstructure is begun, and is being reared on a firm basis, but the finishing, the crowning is when Jesus comes again. Those, therefore, who do not preach the second advent, do not preach more than half the gospel. They withhold from the people a large proportion of the glad tidings.

Some dwell so exclusively on the blessings to be enjoyed now and the happiness and glory of the separate state, or unclothed state, that they do nothing like justice to the great work of redemption. Redemption includes the resurrection of the body, the restoration of the Davidic kingdom, the restoration of all things, the co-heirship of the saints with Christ, and their ruling with him over the nations. These things are almost generally passed over in silence; they receive but little attention. Though much is made of them in the Word, but little is made of them in many books and sermons. Indeed, some dwell so largely on the disembodied soul being crowned and glorified and rewarded immediately after death, that it seems to us they must undervalue the resurrection. But it should be remembered that Paul teaches that the crown is given at the appearing of Jesus; and John teaches that when Jesus comes again, he brings the reward with him. Salvation, therefore, is not full and complete till the second advent, and the kingdom is set up, and the Eden-like restoration is realized.

The multitude of Christians now pray, 'Thy kingdom come,' without understanding the meaning of the prayer, or what is implied in the language. It was not so with the early Christians. They understood in a measure its wonderful comprehensiveness, and hence they realized the power and blessedness of it. Their souls were fired with the very thought of coming kingdom. Their hope, the longing of their heart was for the coming again of Jesus. It was this thought that made them endure patiently the sufferings to which they were subjected for righteousness' sake. There is no subject in the whole Scriptures so grand, so wonderful, so glorious, so animating, and so encouraging as the kingdom, and we only want to have a Scriptural view of it, and realize its power and influence, to use this petition with earnestness.—SILAS HENN.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, June 28th, 1887.

JACOB BRINKERHOFF, Editor.

The Rainbow Angel. Rev. 10.

(Continued.)

A PECULIAR feature of the angel message of Rev. 10 is the open book. That open book represents the Bible given to the people for them to read for themselves, and obtain its consolations and promises direct from Christ and from the Father, instead of through a priesthood who gave to the people only such portions of it as suited themselves, and put their own interpretation upon what they gave the people. We need not refer to history to prove this, for it is generally known that the Roman Catholic people are not allowed by their priests to read the Bible, and are taught that they could not understand it if they did read it. Not until some time after Martin Luther, the Great Reformer, entered the convent at Erfurth, did he possess a copy of the holy Scriptures; he had to read the one fastened to a chain in the convent, or the one in the university. Early in the history of the Reformation the people were taught that the language of the Scriptures was plain enough for their understanding and its consolations were for their comfort; and within five years after the Reformation broke out Luther produced a translation of the Scriptures in the German language and scattered it among the common people. The reformed faith spread as the gospel had never before done, except perhaps as it had by the apostles immediately following the day of Pentecost. In a very short space of time all the countries of Europe had caught the spirit of the Reformation, so that Protestantism was found in every nation, kindred, tongue, and people, as said in ch. 14: 6, and in thirteen years from the Reformation's outbreak the judgment upon the corrupt church power of Rome had begun to take away its dominion, and the German confederation separated itself from the domination of Rome. Switzerland had its own Reformation under Zwingle and threw off the papal yoke, about the same time that the separation of the German States occurred. Not more than four years elapsed ere the king of England declared his country free from papal jurisdiction, and himself the head of the reformed church in his kingdom, and thus we see how suddenly and thoroughly God's judgment had come upon that power and took away its dominion, and political

avengement answered to the symbolism of Rev. 6: 10, 11.

The angel is represented as being clothed with a cloud, symbolizing its heavenly character and protection, in connection with the rainbow; there is no rainbow where there is no cloud. Could there be a more beautiful description of this revival of Christianity, when its leading doctrine was justification by faith in Christ, than was symbolized by a rainbow arching over the head of the representative angel? A rainbow is a glorious thing; it is constructed of light, exhibiting all its colors, and was a symbol of peace and prosperity from the first. The gospel again given to the people, and their rejoicing in Christ and pardon through him, was truly a halo of glory such as must have rejoiced the court of heaven. As the appearance of the rainbow after a storm causes joy of heart and betokens a brighter prospect, so the Reformation after the long dark cloud of papal superstition, corruption, and tyranny began to break away, gladdened many hearts and gave an impetus to divine truth, so the Sun of Righteousness could shine forth again after its season of long obscurity.

These features would be enough to identify the angel of Rev. 10, and the harmony of this application with the angel messages of Rev. 14: 6-12 is readily seen by comparison, a part of which has already been shown. How applicable is the second of the messages! The Roman hierarchy could not be denounced and a reform called for, nor the people of God asked to leave her communion, without her being accused and condemned. In several parts of Revelation is this church called Babylon. She is particularly called Babylon in ch. 17: 'Mystery, Babylon the Great, Mother of harlots and abominations of the earth. Drunken with the blood of the saints and of the martyrs of Jesus.' This was accusation enough and sufficient reason for forsaking her and forming a separate communion. The proclamation of ch. 14: 8 is that Babylon is fallen because she has made all nations drunk of the wine of the wrath of her fornication. This figurative language represents that all the nations were departed from God through the following of her ways. This same thing is also expressed in ch. 18, and it is there stated that another voice from heaven said, 'Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues.' Rev. 14: 9-12 synchronizes with this proclamation and call to separateness, pronouncing the woe upon those who now worship the beast, the Roman government, and his image, the papacy. The contrast is now drawn. Instead of the worship, homage, or adoration, that has been paid to Rome's priesthood, give the same to God. Antichrist had claimed and received it, now worship God and look to Christ for justification and absolution. And in contrast to this idolatrous veneration a people is developed who keep the commandments of God. They had really worshiped idols by worshiping the pope, and by following the practice of papacy in worshiping saints, images, and pictures, and praying to dead saints, as their mediator or intercessor with God. Here was a direct violation of one of the commandments; besides by the granting of indulgences in sin the pope and his legates permitted the breaking of any of the commandments the individual desired; and farther down in the history of the church a part of the Protestant people turn from observing the pope's Sunday to keeping the Sabbath of the Lord our God. The papal church had so far departed from primitive Christianity and from the

worship of God that the Protestant Reformers were appropriately specified as keeping the commandments of God and the faith of Jesus, Rev. 14: 12.

The next feature of this message or proclamation is concerning time, the representative angel crying with a loud voice that time should be no longer.' To help us to understand this time message we will look at other renderings. Benjamin Wilson, in Emphatic Diaglott, adds the word delayed, thus—that 'the time should be no longer delayed.' Looking at the Variorum, Student's Bible, reference is made to several commentators, who give the word 'delay' for 'time'; thus, 'There shall be delay no longer.' These commentators are Bleek, Davidson, DeWette, Alford, Dusterdeick, Ewald, and Wordsworth. Then there had something been delayed which should be no longer delayed. Whatever is referred to should now be brought about, and the declaration of it is made certain by the most positive affirmation, the eternal God and Creator being called on as witness. What was there here that had been delayed? Long had the servants of God cried to him for deliverance. As soon as a devoted child of God had dared to raise his voice in protest against the usurpations or tyranny of the reigning priest hood, or by act had shown it in refusing to bow to image or picture, he was apprehended and his blood was shed for the testimony he held. Small bodies of the dissenters in different places had become martyrs to the truth, and their attempts to reform the church had been all in vain. The large body of the Waldenses, who had for two centuries escaped martyrdom in the valleys of Piedmont, were almost entirely annihilated by the soldiers of Rome, or of France, who were under direction of the Pope, and their voices were hushed before the German Reformation broke out. These Waldenses were dissenters from Rome's communion and practice, and called on the lay members to forsake Babylon. Just 100 years before Luther abjured Papacy, the voices of John Huss of Bohemia, and Jerome of Prague were hushed at the stake, and their witness was lost, except that it had its influence and the fire of devotion to the cross of Christ smouldered for a fresh outbreak. These events show that the church was travailing for a deliverance from oppression and for the light of heaven to shine into her communion again. These unsuccessful efforts show a delay in the breaking of the power of Rome from off the necks of the people, and coincides with the language of ch. 6: 10, 11, that the church should wait yet for a little season, until the time should be fully ripe for her avengement upon her persecutors. Now, when the proclamation of ch. 10 is made, the vengeance and reformation should be delayed no longer, and as far as one event of earth avenges an earthly wrong, it was had. Rome not only lost spiritual jurisdiction over multitudes of people but lost control over large estate and treasure, and in a comparatively short space of time. We often speak of the German Reformation without thinking of its magnitude. The proclamation was made by the strongest asseveration possible that it should be no longer delayed, and it came with power and might.

(Concluded in next number.)

Inordinate Love of Self.

If we would make advancement in the divine life, we must properly guide our affections so that they will not be unduly set upon objects that should occupy a minor place in

our thoughts. The word of gradation for our affections, follows God's order finds himself; seeking as earnest salvation of his fellowmen cure his own; looking up less love than any other only as the mammon of be made to fill its subordi thoughts, and to be used to advance the cause of O

That this state of thing among the professed pe last days is evident from en of them by the apost 1-5. It is true that he be with the statement that 'but lovers of what? 'I selves.' And this mordi think the root from whi enumerates grow. Let Why covet the things love. 'Boasters.' Those opinion of their own q will naturally seek to m others. 'Proud.' Pri ability, of caste in soc thinking of self 'more to think,' and not think as God hath dealt to e of faith.' 'Blaspheme the culmination of that leads a man finally to the Spirit of God and as the spirit and work 12: 22, 23. 'Disobedi child disobeys his par more of his own opin does of his parents, or 'Unthankful.' Why th when self is all in all pursue the course p will be more or less i and deed.

'Without natural from modern familie and sympathy is lar more regard for self of the family. In fault-finding, murr fretfulness, is the o morning until late state of things can sidering that each has rights and p sacredly regard. study to relieve th administer to thei happy.

'Truce breakers a certain profess his neighbor a su requested paym him upon a certa received it. He opportunity to l than he was pa thus breaking th his neighbor. leads men to c some one else f 'Incontinent, fi are good.' The of self, which l nal propensitie upon all who c of things. Tho ing the opposi are a constant ease-seeking despise them

our thoughts. The word of God establishes a gradation for our affections, and the man who follows God's order finds himself in the love of God supremely; loving his neighbor as himself; seeking as earnestly to promote the salvation of his fellowmen as he does to procure his own; looking upon property with less love than any other object, viewing it only as the mammon of unrighteousness, to be made to fill its subordinate place in our thoughts, and to be used especially in helping to advance the cause of Christ in the earth.

That this state of things would not exist among the professed people of God in the last days is evident from the description given of them by the apostle Paul in 2 Tim. 3: 1-5. It is true that he begins his description with the statement that 'men shall be lovers,' but lovers of what? 'Lovers of their own selves.' And this inordinate love of self is I think the root from which the other sins he enumerates grow. Let us see. 'Covetous.' Why covet the things belonging to others? To appropriate it to self, whom they so dearly love. 'Boasters.' Those who have an exalted opinion of their own qualities and abilities, will naturally seek to make a display of it to others. 'Proud.' Pride of appearance, of ability, of caste in society, all spring from thinking of self 'more highly than we ought to think,' and not thinking 'soberly according as God hath dealt to every one the measure of faith.' 'Blasphemers.' Blasphemy is but the culmination of that pride of opinion which leads a man finally to sit in judgment upon the Spirit of God and its work, denouncing it as the spirit and work of the devil. See Matt. 12: 22, 23. 'Disobedient to parents.' The child disobeys his parents because he thinks more of his own opinions and ways than he does of his parents, or their counsel or advice. 'Unthankful.' Why thank anybody for favors when self is all in all? 'Unholy.' Those who pursue the course prompted by selfishness will be more or less impure in thought, word and deed.

'Without natural affection.' The absence from modern families of close bonds of love and sympathy is largely the result of having more regard for self than for other members of the family. In such families bickering, fault-finding, murmuring, complaining, and fretfulness, is the order of the day from early morning until late hours at night. A better state of things can be brought about by considering that each member of the household has rights and privileges which we must sacredly regard. Each should make it their study to relieve the cares of the other, and administer to their comfort, then all are made happy.

'Truce breakers,' or bargain breakers. Like a certain professor of religion who was owing his neighbor a sum of money. The neighbor requested payment. He promised to pay him upon a certain day, provided he himself received it. He did receive it, but having an opportunity to let it out at larger interest than he was paying on the debt, he did so, thus breaking the bargain he had made with his neighbor. 'False accusers.' Self-love leads men to clear themselves and blame some one else for everything that goes wrong. 'Incontinent, fierce, despisers of those that are good.' These sins grow out of their love of self, which leads them to gratify their carnal propensities, and to wreak their vengeance upon all who oppose their peculiar notions of things. Those who are truly good are taking the opposite course from this. Their lives are a constant reproof to those self-loving, ease-seeking souls, and in their hearts they despise them and speak evil of them. 'Trait-

ors.' Men turn traitors to erry out their own selfish ends. 'Heady, high-minded.' All can see that this pride and determination to have their own way is the result of inordinate self-love.

'Lovers of pleasure more than lovers of God.' Then they do love God some? Yes, but the love pleasure more. They love pleasure more than they do God because supreme love for God would lead them to a life of self denial. But they love themselves inordinately, and therefore seek worldly and forbidden pleasure instead of humbling themselves before God, and bearing the cross of Christ. That such persons though 'having a form of godhness,' would 'deny the power thereof,' is not at all surprising. Happy the person who fully heeds the solemn injunction of the apostle, 'From such turn away.'

The query may arise as to why last-day professors of godhness are left to thus go on and dishonor their profession? I think our Savior has given us an admonition concerning these times, which will save all who heed it from falling into a sad plight. It may be found in Luke 21: 34, and reads: 'And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' Men allow themselves to become overcharged with earth's cares, and do not take time to frequently examine their own hearts, to see if their affections and desires are all right and well pleasing to the Lord.

No progress can be made in the service of God without taking time for self examination. Many know that they are making no progress, but they do not understand the reason why. They realize that they are hindered in the work of God, but they know not by what, and they never will know until they carefully and prayerfully examine themselves in the light of the word God. This self-examination must be entered upon with a desire to know the worst, and with a determination to right whatever we find to be wrong. But with the mass of professed Christians in these times business cares occupy the mind from early dawn until late hours at night, and only a few faint efforts are made to seek the Lord, and little or no self examination. To pass carelessly on in this way is to come up to the day of God unprepared. May our Lord help such of this class as may read these lines to arouse to that condition where it will be more than their meat and drink, more than their worldly cares to do the will of their heavenly Father.

The condition of many professors of religion in the last days is again illustrated by the teachings of our Lord in the fourteenth chapter of St. Luke, where we find the parable of the supper. Concerning those who were invited we read: 'They all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.' As we go among those to whom the supper message has been preached, it would probably be difficult to find any who will plead these excuses in so many words, but actions speak much louder than words. We see many of them pursuing their worldly cares early and late, through thick and thin, rain or shine. All sorts of weather finds them at their post in their worldly affairs; but they have no time for sacred devotion, for self-examination. They hastily breathe out

a few faint petitions at the family altar, and then rush into their business pursuits. Not having taken time to read the word of God, their mind is unfruitful through the day except with worldly cares. At evening perhaps there may be an assembling of the saints. If they do not neglect it entirely 'as the manner of some is,' they have no exhortation to present there, but their testimony (if testimony they bear) is like the lamentation of some anciently: 'My leanness! my leanness! woe unto me.'

These persons are excusing themselves from preparing for the marriage supper of the Lamb by burying themselves with worldly cares. Will not this course, if pursued to the end, result in their exclusion from the marriage feast? May the Lord arouse us to a true sense of these things before it is too late to rid ourselves of the last vestige of that selfishness which is the most prominent characteristic of these days of abounding iniquity. This inordinate love of self unfits men for present happiness and present usefulness, as well as for admission into the kingdom of God.—C. H. SWEET, in *World's Crisis*.

From the Field.

AFTER closing my meeting at Cresco, Kan., and bidding the brethren good by, I started for Pool's Prairie. The second day I arrived at Bro. Blackmon's where I tarried two days. On account of rain held but one meeting. Glad to find Bro. Blackmon and family still deeply interested in the work.

Sabbath, June 11th, met with the brethren at their place of worship. Spoke two times. Gave an invitation for persons to accept Christ. Two came forward. Sunday morning met at half past nine, and administered the ordinance of baptism. The remainder of the day was spent in listening to a Baptist minister oppose the truth. How beautiful the truth appears when it is assailed. He labored hard and manifested some ingenuity in fighting against God's law and Sabbath. Yet contradictions appeared in almost every position taken, and confusion seized upon his theories like a horrid nightmare. Brother Blackmon invited him to engage in a discussion but he refused. Bro. Blackmon then announced a meeting for the next Sunday at which time he would review what had been said. Glad to find the church in real good condition. A good interesting Sabbath School is kept up and deep interest in the cause is manifested.

My next appointment was with the brethren near Lamar, Barton Co. Here I remained two days, and spoke twice to fair audiences. This church has been weakened by death and removals. Found Bro. Millard and family rejoicing in the truth and looking forward to their eternal inheritance.

W. C. LONG.

June 20th, 1887.

SPIRITUAL FULLNESS.—The soul experiencing heavenly illumination is for the time being satiated with spiritual fatness; but except it daily feasts at the table of the Lord it will become lean again. William Bridge, the grand, suffering, spiritually powerful old Puritan preacher says, 'The fullness of the earth can never satisfy the soul. Take one of these meeting houses: though the place be full of stools, or full of air, yet we say the church is empty, because though it be full, yet it is not full of that for which it was made, full of people. So take a man that hath all the fullness of the earth, he is said to be empty, because his heart is not full of that for which it is made, and that is Christ.'—*Sel.*

'Jesus, Lover of my Soul.'

HYMN AND RECITATION.

'JESUS, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll—
While the tempest still is nigh:
Carelessly a little child,
In the sunshine, at her play,
Lisping sang, and sweetly smiled
On a joyous April day;
Sang with laughter light and droll—
Sang with mirth in each blue eye:
'Jesus, lover of my soul,
Let me to thy bosom fly.'

'Hide me, O, my Savior hide,
Till the storms of life is past;
Safe into the haven guide—
O, receive my soul at last;
Mused a maiden, in her bower,
With a soul that knew no care,
Waiting for the wedding hour,
And the bridegroom's coming there;
Mused with heart by grief untried,
Mused with no regretful past:
'Safe into the haven guide—
O, receive my soul at last.'

'Other refuge have I none;
Hangs my helpless soul on thee;
Leave, ah! leave me not alone—
Still support and comfort me;
Moaned a mother as she bowed
O'er her baby, as it lay
Wrapped within its snowy shroud,
On a dreary autumn day;
Moaned of hopes forever flown—
Moaned of eyes that could not see;
'Leave, ah! leave me not alone;
Still support and comfort me.'

'All my trust on thee is stayed;
All my help from thee I bring;
'Cover my defenceless head
With the shadow of thy wing.'
Faint and weary is the race,
In death's winter evening gray,
With a sweet, angelic face,
Dreamed a woman. Far away,
As the feeble twilight fled
Angels seemed with her to sing:
'Cover my defenseless head
With the shadow of thy wing.'

'Jesus, lover of my soul,
Let me to thy bosom fly;
While the billows near me roll;
While the tempest still is nigh.'
Ah! how soon our hopes decay;
We must suffer and endure;
Strive and struggle as we may,
Life is short and death is sure.
We may hear the anthem roll
Through the starry realms on high:
'Jesus, lover of my soul,
Let me to thy bosom fly.'

—Selected by C. DEVOS.

Christian Liberty.

S. E. PRICE.

'Now upon the first of the week let every one of you lay by him in store, as God hath prospered him,' 1 Cor. 16: 2. Dear Brethren and Sisters, I wonder how many of us heed the admonition of the apostle in this. I fear many of us do not, for if we did our means would have been ready, and when Bro. Long made known to us the indebtedness of the ADVOCATE and solicited the \$1.00 it would have been forth coming; but instead of that we see No's. 9, 10, and 11, have passed and less than \$20 have been sent in. Brethren, this had not ought to be. It surely is not well pleasing in the eyes of our heavenly Father, who giveth us all things liberally, and has given us a rule to pay our just dues to him and live by it. Neither can it be pleasing to him who has said, 'Render therefore unto Cesar the things that are Cesar's and unto God the things that are God's. We all render to Cesar (pay our taxes,) without

grumbling, but when God's share comes we too often excuse ourselves with the plea of poverty.

I know Paul designed this first day fund to be raised for the poor saints at Jerusalem, but that a part of it was used to spread the gospel is evident to my mind. In 2 Cor. 10: 15, 16, Paul says, 'But having hope when your faith is increased that we shall be enlarged by you according to our rule [see 1 Cor. 16 12,] abundantly. To preach the gospel in the regions beyond you, and not to boast in another man's line, made ready to our hand.' Now it seems plain to me that Paul expected by this rule of saving, to preach in new fields. In 2 Cor. 11: 8 he says, 'I robbed other churches [not brethren], taking wages of them to do your work.' No doubt that Paul felt that this was hardly right, but felt sure as he said before that when their faith was increased they would by their liberality send the truth to regions beyond them; and we can reasonably hope that Paul was not disappointed, for in 2 Cor. 9: 2 he says he had boasted of them to the Macedonians, and their zeal had provoked many.

Yet he was a little uneasy for fear they might not be ready, and they of Macedonia might come with him and find them unprepared. Verse 4, 'Lest we [not ye] should be ashamed.' Now I have wondered if Bro. Jacob was not often ashamed of us as he read the proof sheet, and saw what must go out to the world of a people who profess to believe in a prayer hearing and a prayer answering God, that cares for the wants of those that trust in him, and believe he will soon send forth his Son Jesus to restore all things, where we will all have a home in the earth made new, and be fed with the bread of heaven and clothed with the robes of righteousness. If he is not I fear Christ and the angels are. Solemn thought; what will be our fate if Jesus should be ashamed of us in the great day of reckoning. But on the contrary what a happy state will be ours, and how small will seem the wants of earth, if we can have it said to us, 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.'

But how are we to know how much the Lord has prospered us? If we only give that we do not need we could not support one minister, for we always need all we have and the millionaire feels just as you do, my poor brother, about this matter. Now we must have some rule to go by. Paul says that they should give 'every man as he had purposed in his heart, not grudgingly, or of necessity, and to have it ready that it might appear to be a bounty, and not of covetousness. Now, when we have to see so many notices in the paper for means, I sometimes fear we are too covetous, and that will be set down to us in that way in the great book of heaven.

I can see but one true rule by which we can go, and that is the old tithing system. I may be wrong but Christ said in regard to this, 'This ought ye to have done and not to have left the other undone,' Matt 23: 23, so while we keep the commandments we should do this also; that is, pay tithe of mint and anise and cummin; or in other words, if our income is small to remember to give the Lord his portion. I presume that many of us feel that our income is so small that we ought to be excused, and the Lord will not expect it of us. But Paul says in this same 9th chapter that God is able to make all grace abound toward us, and having all sufficiency in all things, may abound to every good work, as it is written, 'He hath dis-

persed abroad, he hath given to the poor, his righteousness remaineth forever. And David said, 'I once was young and now I am old, and yet have I never seen the righteous forsaken, nor his seed begging bread.' So if we can get our righteousness established we will be sure of our bread, and shall never starve.

But let us see if the poor did not help in Christ's day, Matt. 12: 42-44. 'And there came a certain poor widow and she threw in two mites which make a farthing. And he called unto him his disciples and saith unto them, Verily I say unto you that this poor widow cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.' Now it seems curious that this widow would not have excused herself, if it were such a light matter; but she did not and why? More than likely she felt it a debt that she owed to the Lord; and that it was as just to pay him a debt as it would be to her fellow being; and being of honest heart, and trusting in the Lord, she could not call it her own, and did not wish to retain it. Now I wonder how many of us would trust in God as did this exemplary widow! To all such he says, 'Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over. Though we may not get the running over in this life, we do not need it, unless it would be to help on with some good work, or feed the hungry.

But we must quote Paul again. I think he must have believed greatly in liberality, for he said so much about it. He says that each can give as he purposeth in his own mind. 'But this I say, he that soweth sparingly shall also reap sparingly, and he which soweth bountifully shall also reap bountifully. Now it matters not whether we think Paul referred to temporal or spiritual blessings; whether in this world or in that which is to come, the blessing is there just the same, and few of us would forego our spiritual blessings or give up our hope of the world to come for the sake of comfort, even in the extreme. But I feel to trust that our blessings in time will be just as great, and we will have more satisfaction, more spiritual comfort too, and our hope of the kingdom can not be less, 'for where our treasure is there our heart will be also.'

I would say here, that I have to some extent tried the tithing system for the past two and a half years, or more, and for one I can say that I feel blessed in it, and the closer I live to it the more I feel blessed in it; and I am sure the Lord meant what he said when he said, Bring the tithes unto the storehouse of the Lord, and he would shower a blessing on us; for although we were always plain liver, yet we have as much to eat or wear, and as good a house to live in as we ever had when we could hardly get means to pay for our paper (the ADVOCATE); and then when a dollar is called for it is often on hand, and we never miss it. Perhaps when Christ wanted to feed the five thousand with the few loaves and small fishes, the apostles thought it rather hard that they should take of their rations that they had brought, most likely to do them while they were to remain in the wilderness. It would not be nearly enough to satisfy such a crowd in the wilderness any way. They could not realize that by the blessing of God they would have more left than they had before Christ blessed and brake but undoubtedly they did. And if the widow who fed Elijah had been so faltering and faithless as we are, she would have solilo-

quized about this way; 'Well you are a good old prophet, fed, but then it seems that it and my oil and meal are just as those in the land that than I. You had better go there.' But she took God as she was commanded, and so doing. So will we be if the same trust. Solomon says 'There is that scattereth and there is that withholdeth, yet tendeth to poverty; less to multiply texts on from beginning to end the promises and blessings to the not only to the poor, but the gospel. See 2 Cor. 9: other places. I think the should live of the gospel, fters the seed as does the fear my article is becoming is a great and glorious sub business and our religion ery day lives. Hoping I mful every day, I will close ers. Your sister in Christ Danville Ill.

Why Were the Comm

MARY ADELAID

WHY were the comm cause of disobedience. Di man's besetting sin ever transgressed in the garde dience has been rewarded of God in many ways. stroyed because of it. W destroyed because of it chosen people were di ered to Moses the ten graved on two tables of ineffaceable, as a consta duty to him and to eac were they to be obser children of Israel shall observe the Sabbath th tions for a perpetual co a sign between me and el forever: for in six heaven and earth, an he rested and was ref

There are several po call attention. 1st, G the Sabbath; 2nd, he 'throughout their gen them what for, 'for It was also given as the children of Israel fications reach all th of time. Perpetual ing and forever, thro sequently as long as sibility of their being given. Let us notice therein. Implicit c ance of God's comm ply ask them to obe to obey by an impe

Was there any in ward for obedience utes, and keep my them; then I will son, and the land and the trees of th fruit.' Lev. 26: 34. ment as a reward ye will not hearke all (not part,) my ye break my cov unto you; I will e ror, consumption,

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quized about this way; 'Well, Elijah, I know you are a good old prophet and ought to be fed, but then it seems that it will never rain, and my oil and meal are just out, and there are those in the land that are much abler than I. You had better go and get bread there.' But she took God at his word, did as she was commanded, and was blessed in so doing. So will we be if we will exercise the same trust. Solomon says, Prov. 11: 24, 'There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, yet tendeth to poverty.' But it is useless to multiply texts on this subject, for from beginning to end the Bible abounds in promises and blessings to the cheerful giver; not only to the poor, but for the support of the gospel. See 2 Cor. 9: 12, 13, and many other places. I think the publishing work should live of the gospel, for it as truly scatters the seed as does the minister. But I fear my article is becoming tedious; but this is a great and glorious subject; it brings our business and our religion together in our every day lives. Hoping I may live more faithful every day, I will close asking your prayers. Your sister in Christ.

Danville Ill.

Why Were the Commandments Given.

MARY ADELAIDE ADAMS.

WHY were the commandments given? Because of disobedience. Disobedience has been man's besetting sin ever since Adam and Eve transgressed in the garden of Eden. Disobedience has been rewarded by the judgments of God in many ways. The earth was destroyed because of it. Whole cities have been destroyed because of it, and because God's chosen people were disobedient God delivered to Moses the ten commandments engraved on two tables of stone, indestructible, ineffaceable, as a constant reminder of their duty to him and to each other. How long were they to be observed? 'Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. (why?) It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the SEVENTH day he rested and was refreshed.' Ex. 31: 15-17.

There are several points to which I wish to call attention. 1st, God tells them to 'keep the Sabbath'; 2nd, he tells them how long, 'throughout their generations'; 3rd, he tells them what for, 'for a perpetual covenant.' It was also given as 'a sign between me and the children of Israel forever.' These specifications reach all the way down to the end of time. Perpetual is defined as never ceasing and forever, through endless ages, consequently as long as life lasts there is no possibility of their being less binding than when given. Let us notice the obligation contained therein. Implicit obedience, a strict observance of God's commands. God did not simply ask them to obey, but commanded them to obey by an imperative 'thou shalt.'

Was there any inducement given as a reward for obedience? 'If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.' Lev. 26: 34. Was there any punishment as a reward for disobedience? 'But if ye will not hearken unto me, and will not do all (not part,) my commandments, but that ye break my covenant; I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that

shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.' Lev. 26: 14-19. Please read the remainder of the chapter and see the retribution meted out for disobedience.

There are two important facts here to be remembered. Important, because it plainly shows they were to exist, and always. In Ex. 20, we have a record that God gave Moses the ten commandments, and in Ex. 32, when Moses delayed coming down from the mount, the children of Israel under the supervision of Aaron made a 'molten calf,' and they worshiped it, and God's wrath was kindled, and Moses was angry with them, and broke the tables of stone. Again God engraved on tables of stone the ten commandments, and an ark was made to keep them in, and the punishment for disobedience was very great. These things all transpired 1491 years before Christ. We are living 1887 years after Christ. Are the ten commandments still binding? This seems like superfluous language after reading so much plain scripture, but popular theology walks up and boldly declares 'they are not binding now, this is the Christian dispensation.' Let me ask right here Were there no Christians in the patriarchal days when father Abraham offered his son Isaac upon the altar of sacrifice? Oh that we did have such pure unselfish devotion to God now as then!

Which are we to believe; theology or the Bible? The Bible says they were a perpetual covenant and sign which should last forever. Theology says they are done away; nailed to the cross, &c. But let us see what Christ says in his memorable sermon on the mount. 'Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Does not this verify what God said? Does it not harmonize? John, the revelator says, 'And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' Rev. 22: 19. Theologians cannot 'add unto' and make for themselves a code of laws to suit their convenience or 'take from,' and remove one of the ten commandments without suffering the penalty recorded by John, and Christ says, 'one jot or one tittle shall in no wise pass from the law till all be fulfilled.' This language is explicit enough for those who truly and earnestly try to worship God. The Bible student will readily see that God's holy law is just as binding to day as when first given on Mount Sinai. The popular theologian has no time to study the Bible. His time is like the minister's who had 'so many theological works to read he did not have time to read the Bible.' Oh that they would do as Moses said to the Israelites after they had worshiped the 'molten calf'; 'Consecrate yourselves to-day to the Lord.' What an ingathering into the fold there would be! With Christ as our 'Chief Shepherd' we could go on our way rejoicing. If they would take the Bible as a guide and Christ for example, there would be no quibbling about the commandments. Christ kept the commandments, and surely the servant is not greater than his Lord. The

day is far spent and the night of death will soon come, when repentance will be too late, too late!

God gave the ten commandments and they were not to be lightly esteemed. God is infinitely perfect, and he could not give us an imperfect law to keep, and if the law which is perfect could be done away what is given in its place? If there is no law there is no sin, for how could we sin if we had nothing to transgress? Why will man make void the law and teach men so? There is surely as much need of the law of ten commandments now as then, for man is as disobedient now as then. God knew when he gave them on Mount Sinai they were needed as a perpetual covenant, and it is a sign to-day between God and his people, for if there is true religion in the world it is found among those who keep all and do all God's commandments, and those who love him will keep them; they are not grievous.

LETTER DEPARTMENT.

From Sister Phebe Wilkinson.

DEAR BROTHERS and Sisters scattered abroad, greeting: As it has been some time since I have written anything for our much loved paper; and as I always like to read the cheering letters from brethren and sisters, and thinking some one might like to hear from me, and feeling it a duty as well as a privilege. I sit down this pleasant Sabbath to write. I am still striving to be an overcomer, and keep all the commandments of God. Although I many times feel my weakness and unworthiness, yet my desires and determinations are to be an overcomer. I ask an interest in the prayers of all, that I may prove faithful.

From your sister in hope of eternal life when Jesus comes.

Freeland, Mich.

From Sister J. C. Field.

DEAR FRIENDS OF THE ADVOCATE: I will just say that I am still holding fast to our faith, as I read it in the Bible, and I love to read all the articles in the ADVOCATE. It seems as though it is unusually good of late, and I pray it may do much good, but it is hard to get people to read it, so hard to get their attention. How I wish our doctrine could be set forth here by some of our preaching brethren. How I did wish Bro. Brinkerhoff could take us in on his visit. Pray God we may be faithful, and all meet at last to spend an eternity of bliss. In hope your sister.

Sacketts Harbor, N. Y.

From Sister Rosa E. Harroun.

BRO. BRINKERHOFF: I will try and write another letter for our dear paper, and send you one dollar to help you some. I work out and get \$2 by the week, and would like to send you more but cannot now, but hope I will soon. I was going home this afternoon and one of our neighbors said to me, 'What are you going home to-day for, this is not Sunday?' My reply was, 'This is the Sabbath day; he did not say a word, but went on to work. We are scoffed at for keeping the Sabbath, but we do not care about that. The people here call Sabbath keepers, Christ killers. Brothers and sisters, pray for them for they do not know what they are talking about. They do not like to hear the truth preached to them. We loan them the ADVOCATE to read, and they find truth in it which they make fun of.'

I will close, by asking you all to remember me in your prayers, looking for the blessed hope, your sister in Christ.

Perceval, Iowa.

THE ADVENT & SABBATH ADVOCATE

Truth is often more clearly seen when contrasted with error. We love to see truth advancing, and displacing error. In a selected article in this paper, on preaching the kingdom, from an English writer, it is readily seen that while he entertains the correct view of the kingdom to come, and the advent, he retains the former view of the separate existence of the disembodied state. Even he can see how the popular view throws out the truth on the coming and kingdom, which he would consider of the highest importance. Let truth always predominate, until all error is eradicated.

A JUBILEE was held in England's capital on the 50th anniversary of Queen Victoria's reign; held on the day when she entered upon her fifty-first year of government, now 68 years old. It was made a grand display. Her large family and descendants, representing nearly every country of Europe, composed a part of the grand procession, and with their splendid insignia of royalty added greatly to the splendor of the occasion. But few earthly sovereigns have held the reins of government so long as Victoria, the only other reigning monarch older in years, at present, being William of Prussia. Were all regents as highly respected by their people as Victoria is, the world would be in a far happier condition, notwithstanding there is misery enough otherwise.

THE CROWN Prince of Germany, successor to the throne, is dangerously ill, and his decease may be looked for at an early day.

BISHOP BOWMAN says: 'I have been twice through Maine lately. I was in such towns where you would most likely find evasions of the prohibitory law—Portland, Bangor, and others. I don't care what the enemies of prohibition say. To my observation, and from all that I heard and experienced in Maine—more than that—prohibition is a decided success. Drunkenness and rowdyism, with all their attendant disgrace, are nowhere visible. I found this, too, to be the case in Kansas. Iowa is a little different. In the country prohibition prevails. In the larger cities the foreign element seems to defy the law in many instances. This difficulty is being surmounted and prohibition will yet triumph.'

Coming as a thief.

I ASSERT positively that Christ will come again to set up his kingdom upon earth; and that whether the day be near or far off, it will take the church and the world exceedingly by surprise. It will come on men suddenly. It will not have been talked over, prepared for, and looked forward to by everybody. It will awaken men's mind like the cry of fire at midnight. It will startle men's hearts like a trumpet blow at their bedside in their first sleep. Like Pharaoh and his host in the Red Sea, they will know nothing till the waters are upon them. Before they can recover their breath and know where they are, they shall find that the Lord is come.

'I suspect there is a common notion floating in men's minds that the present order of things will not end quite so suddenly. I suspect men cling to the idea that there will be a kind of Saturday night to the world—a time when all will know the day of the Lord is near; a time when all will be able to cleanse their consciences, look out their wed-

ding garments, shake off their earthly business, and prepare to meet their God. If any reader of this address has got such a notion into his head, I charge him to give it up forever. If anything is clear in unfulfilled prophecy which destroys the certainty of its being sudden,—whether by interposing a vast number of events as yet to happen, or by placing the millennium between ourselves and the advent, any such view appears to my mind to carry a fatal defeat. Everything which is written in Scripture about it, confirms the truth, that Christ's second coming will be sudden. 'As a snare shall it come,' says one place. 'As a thief in the night,' says another. 'As the lighting,' says a third. In such an hour as ye think not,' says a fourth. 'When they shall say peace and safety,' says a fifth. 'Think how little the world at this moment is prepared for such an event. Look at the towns and cities of the earth, and think of them. Mark how most men are entirely absorbed in the things of time and sense, and utterly engrossed with the business of their callings. Banks, counting-houses, markets, politics, law, commerce, pleasure, and dissipation,—each and all are drinking up the hearts and souls of thousands, and thrusting out the things of God. Think what a fearful shock the sudden stoppage of all these things would be—the sudden stoppage which there will be in the day of Christ's appearing. If only one great house of business stops payment now, it makes a great sensation. What then shall be the crash when the whole machine of worldly affairs shall stand still at once! From money-making and earthly scheming, from racing after riches and wrangling about trifles, to be stopped in the midst of it all, how tremendous the change! Yet, remember, all this shall one day be.'—J. C. RYLE.

OF what use are Flowers? They gratify in some measure man's instinctive love for the beautiful. They are emblems of the resurrection. What were winter without spring as its successor? Death without a resurrection. What were spring without flowers? A resurrection without life.

APPOINTMENTS

No preventing providence, I will hold meetings as follows:

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.

Received on Subscription for Advocate

Eliza Fellows \$2, Mary A Wilmoth \$1, H A Millard \$3, M E Stafford \$1, Phebe Wilkinson \$1, Lucy A Rima \$2, Maranda Johnson \$1.50, Geo E Stevenson \$2, K F Moore \$2.50, for N Robinson \$1.50, Mrs S A Gilbert \$1, for Mrs Byar \$1, Almon Hall \$1.

To pay indebtedness for publishing.—Rosa E Harroun \$1, Lucy A Rima \$1, Gen. Conf. fund, Eliza Fellows \$1.

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 bath, showing that 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, 9 cents.

Thoughts on the First Day of the Week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

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

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

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The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The Rich Man and Lazarus,—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

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The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.

Sodom: Another Opportunity, by Wm Glenn Moncrieff. A refutation of the doctrine of the restoration of Sodom and nearly or quite the rest of the wicked world. Price 25 cents.

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The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

Advent a

"Thy Word is"

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

We Wait.

MRS. J. C. FIELD.

In eager weariness we wait
For triumph of the Truth,
O Father, make the crooked straight
And all rough places smooth.

We lose our path, we feel the thorn
The sharp stones cut our feet,
Night closes in, we look for morn
When light shall be complete.

No more to stumble, weak and ill
Along a troublous way,
No more to climb life's hard up-
No need to watch and pray.

All past the fear, the guilt, the sin
Sin puts upon us now,
With life secure in Jesus name,
How blest to him we'll bow.

How our glad powers shall fill
Untrammelled, deathless, free,
And all combine, in sinless strife,
Dear Christ, to honor thee.

Of Christ and His Kingdom

SERMON BY W. H. EBERT

'WHEN they therefore were come they asked of him saying, Lord, at this time restore again the kingdom unto us? And he said unto them, ye know the times and the seasons, the Father hath put in his own power, ye shall receive power after the Ghost is come upon you, and I will send down upon you my gifts, and I will put my Spirit upon you, and I will cause my signs and wonders to be done in you, and I will send you forth into all the earth, and in Samaria and in Judea, and in Samaria and in the most part of the earth. And he said unto them, while I was received up out of your sight, ye looked steadfastly toward heaven, and behold two men stood by you in white apparel; which also said unto you, Galilee, why stand ye gazing on the earth? this same Jesus which is taken up into heaven, shall so come again as ye have seen him go into heaven. Acts 1: 6-11.

The above short but very interesting account of this meeting, becomes of the utmost degree, when we consider that it was the last interview which our Lord had on earth with his chosen ap-