

Advent and Sabbath Advocate.

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

VOL. XXII.

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NO. 36

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 Ear is 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.

'I Must be There.'

MARY E. WELCH.

I must be there, O solemn thought,
I must be there, by Jesus bought,
I must be there his face to see,
The blessed Lamb of Calvary.
You must be there and see him too,
You must be there, he died for you:
You must be there, you cannot shun
This meeting with the only Son.

I must be there, oh bless the day
When Jesus washed my sins away.
I must be there oh! joy complete,
When I the Son of God shall meet.
You must be there for good or ill,
Remember Christ is pleading still.
Oh! Will you now accept the Son,
And hear the welcome words, 'Well done?'

I must be there, I will be there,
I trust his glories I shall share,
With all the saints I long to sing
The praises of our heavenly King.
We must be there, yes, you and I,
Each knee shall bow and every eye
Shall see the King in beauty come
To gather all his jewels home.

We must be there, oh! haste the day
When God shall wipe our tears away,
When robed in linen clean and white
We'll walk the streets of golden light.
We must be there what'er betide,
And we must face the crucified,
The dear and only Son of God
Who for our sins has shed his blood.

Lift up your eyes, ye pure and free,
Behold, redemption comes for thee.
Rejoice, I say again rejoice,
For soon we'll hear his loving voice,
And when he comes we'll enter in
And share the marriage feast with him.
Oh! all this world would not compare
With just the hope of being there.

Abany, Mo.

Two Classes at the Second Advent.

SERMON BY E. S. SHEFFIELD.

'But ye, brethren, are not in darkness that
that day should overtake you as a thief.' 1
Thess. 5: 4.
As we have stated before that the object
of symbolic prophecy was not to convert the

world, but to enlighten the people of God
respecting passing events, prior to the time
of the kingdom of God, while the world at
large know nothing of the meaning of these
predictions. Hence when the kingdom and
day of the Lord comes, will be overtaken
thereby, as by a thief, i.e. unexpected.

When people start on a long journey they
invariably are deeply interested in regard to
distance to be traveled, and the time likely to
be occupied before they reach their destina-
tion. We find it universally the case, that they
eagerly embrace every opportunity at their
command, to obtain all the information pos-
sible in regard to their journey before they
start, and anything additional while on the
journey. If they expect to travel by land, they
generally purchase a railroad guide which
gives the stations to be passed in successive
order. If by sea, they note with interest ev-
ery port to be passed before reaching their
destination, and when the last station or port
is passed, all are astir with untold interest
awaiting the arrival of the train, or ship as
the case may be, at its destination. And
how this interest and anxiety is intensified is
fully known only to those who have met
with dearest friends under such circumstan-
ces after a period of absence from each other.
What should we think of the affection of
brother, husband, wife or children, that were
not sufficiently interested to be on the wharf,
or at the depot waiting to welcome us on our
arrival? On my arrival at the Santa Barbara
wharf about midnight, my brother, his wife
and daughter were there waiting. What
would have been my feelings if neither of
them had been there? I doubtless should
have thought they were not very anxious to
see me. Even so, if we are indifferent about
the Lord's coming, how can we be said to
love his appearing? and in that case how can
we expect to receive a portion among those
then, who are lovers of the Lord? Paul said
in plain language when he was about to suf-
fer martyrdom, 'From henceforth there is
laid up for me a crown of righteousness which
the Lord the righteous Judge shall give to
me at that day, and not to me only, but to
all them also that love his appearing.' 2
Tim. 4: 8.

Peter addresses his epistle to the strangers
scattered abroad, and after speaking, or rather
writing concerning Jesus Christ and his
appearing he says: 'Whom having not seen
ye love, in whom though now ye see him not,
yet believing, ye rejoice with joy unspeak-
able and full of glory.' Well, if they truly
loved Jesus as represented by Peter, is it not
reasonable to believe that all such would be
glad to see him and to meet him? If we
were informed by some one in whom we
place implicit confidence, that we had a very
wealthy and worthy relative living in a dis-
tant country, and that at some future time
he might be expected to make us a visit
which would also be of great benefit to us, if
we were not found waiting for his arrival,
what would be thought of our pretended love
and regard for him. If we received a mes-
sage from him that he would be here in the
month of December, but to test our affection

he would not tell the day on which he would
come; and therefore we neglected to meet
every incoming train. What would be tho't
and said by our neighbors, and what would be
the thought of our worthy kinsman when he
stepped off the train and found himself un-
sought among strangers? Would he not say,
(and that justly) 'They are not worthy of my
benefits, I will give them to others?' Now
I ask in all candor and kindness, can we love
Jesus and have no desire to see him? Some,
yes, many are saying, 'We want to see him
and are expecting to go to him in heaven
when we die.' But you cannot do that un-
less you disbelieve the statement of Jesus to
the apostles. Are you better than they? Do
you expect to attain to something they could
not? Did not Jesus say to them, 'Ye shall
seek me: and as I said unto the Jews, Whither
I go ye cannot come, so now I say to you.
John 13: 33. Then what hope had they after he
left them? Was it not in this and other
promises? 'I go to prepare a place for you,
and if I go and prepare a place for you I will
come again and receive you unto myself,
that where I am there ye may be also.'

Again, when he left them two bright an-
gels said to them, '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.' Now dear
reader, if you are expecting to go to heaven
at death to see Jesus, you have no other foun-
dation for your hope but tradition, and imag-
ination. Jesus connected all hope beyond
the present life with his second coming, and
the resurrection of the dead; and in accord
with this he says, 'And this is the Father's
will which hath sent me, that of all which he
hath given me, I should lose nothing, but
should raise it up at the last day. And this
is the will of him that sent me, that every
one which seeth the Son, and believeth on
him, may have everlasting life; and I will
raise him up at the last day. . . . Whoso eat-
eth my flesh, and drinketh my blood hath
eternal life, and I will raise him up at the
last day.' John 54: 39, 40, 54.

Here we have three statements in one
chapter of the way eternal life is to be ob-
tained, and in each case it is based on being
raised up by Jesus at the last day, and it is
equally plain that no other method is spoken
of in the Bible for any that die to obtain fu-
ture life. Hence Paul says, 'If there be no
resurrection . . . then they also which are
fallen asleep in Christ are perished.' Jesus
tells us also, there will be some that will never
die, but he does not say that this means a
change from one state of existence to another,
but 'Whosoever liveth and believeth on
me shall never die.' And Paul makes this all
plain, but this point had not always been
plain for he says, 'Behold I show you a mys-
tery. We shall not all sleep, but we shall all
be changed, in a moment, in the twinkling of
an eye, at the last trump; for the trumpet
shall sound, and the dead shall be raised in-
corruptible and we shall be changed.' 1 Cor
15: 51, 52.

Again, he says to believers in another

locality, 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others that have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 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. Then we which are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.' 1 Thess. 4: 13-18. Here we have it all made plain what he meant by 'Whosoever liveth and believeth on me shall never die.' But some may say, the promise of being raised up was to those only who saw him. To such I will say, when he prayed for his disciples he also prayed for all those that should believe on him through their word, their preaching of course, and they were commanded to preach the gospel to every creature, with the assurance that every one that believed it and was baptized should be saved. Have you believed? Do you hope, and expect to be saved? Then you must love Jesus, and how can you love him and not have a longing desire to see him?

Besides, there is no hope of salvation for any till he comes in power and great glory to raise the dead, and reign triumphantly over death and every foe. How can it be otherwise then that you love his appearing? Paul said that there were crowns laid up for him and all those also that loved his appearing. Do you want that crown? Then why not want him to come? No one can obtain the crown till he comes, for they are all to be given at that time. James admonishes patience to the coming of the Lord as the husbandman waiteth for the time for fruit. Peter says, 'And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away,' and John after telling of the great things done for the believers by Jesus adds, 'To him be glory and dominion forever and ever, Amen. Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him, Even so, Amen, Rev. 1: 6, 7. This is said in the introduction of the book of symbols, which if understood, reveals transpiring events from that time till the kingdoms of this world become the kingdoms of our Lord and his Christ, and at the end of the book it is written, 'He which testifieth these things saith, Surely I come quickly, Amen.' and John adds, 'Even so, come, Lord Jesus.' This was praying with the spirit and with the understanding, 'Thy kingdom come.' Now, dear reader, do you really desire that kingdom to come? How can you pray thus, and not have a desire for Jesus to come again, as the establishment of the kingdom is the result of his coming with power and great glory? As we have seen, when he comes all kindreds of the earth will wail because of him, yet there will be individuals out of all these kindreds that will not wail, for the prophet declares that at that time death is swallowed up in victory, 'And it shall be said in that day, Lo, this is our God we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.' Isa. 25: 9.

Paul tells a great many times about waiting for Christ. I will refer to but one. 'So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation.' Heb. 8: 28. So then we see when he comes there will be two classes, one will wail with grief and anguish, and want to be hid from his presence, calling to the rocks and mountains to fall on them to hide them from him when seated on his throne.

The other class will give vent to their rejoicings in the ecstasies quoted. To all of this latter class God has sent this and many other messages of information. 'Ye brethren are not in darkness that that day should overtake you as a thief.' Why are they not in darkness? Because they heed the sure word of prophecy which Peter says they have, which is as a light that shineth in a dark place until the day dawn. There are a great many things written for the information of this class, and it is by giving strict attention to these things written that they will not be overtaken by that day as by a thief. Almost the entire chapters of Matt. 24, Mark 13, and Luke 21, are devoted to giving information; first, how the disciples living at the time of the destruction of Jerusalem might have foreknowledge of the event and not be overtaken by the calamity; second, how those living at the time of his second coming might have foreknowledge of the event, and not be overtaken by his coming when not looking for, or expecting it. Some things connected with the destruction of Jerusalem and Christ's second coming are very similar; both events are plainly foretold, but the time by days, or years, could not be calculated because Jesus never did state them in either case. It was by watching the fulfillment of the predictions he gave that they were to know in both cases. There were to be two classes in both cases; one class were to be in ignorance of the event till overtaken by it; and while meditating on the condition of the unbelieving Jews of the time of their calamity it drew tears from the eyes of Jesus; but to his disciples he said: 'When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place;' here he stops in his narration of the events to transpire, to give them a special caution to pay strict attention to what is written in order to be benefited thereby, hence he interpolates, (whoso readeth let him understand.) 'Then let him which is in Judea flee to the mountains.' For whose benefit was this information given? It is self evident that it was intended for believers only, it could not possibly be of any benefit to the class that did not believe him, even so it is now. Jesus said the good news of the kingdom should be preached in all the world for a witness unto all nations then shall the end come. But the scriptures nowhere teach that all will believe this good news; but very pointedly to the contrary; if then some do believe it, there must be two classes again. Of the unbelieving class it is said, when the sign of the son of man makes its appearance: 'Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.' But to the other class it is said: 'When these things begin to come to pass then look up and lift up your heads, for your redemption draweth nigh.' Luke 21: 28. But after giving the signs that precede his coming he closes his remarks with a caution, admonition, and exhortation thus: And take heed to yourselves, lest at any time your

hearts be overcharged with surfeiting, and drunkenness, and that day come upon you unawares; for as a thief shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'

Now, dear reader, if you have looked at these scriptures carefully, I think you cannot fail to see the truthfulness of the statement that I have previously made, that there will be two classes when the Lord comes, one in ignorance of his coming, till suddenly overtaken thereby. The other waiting for and expecting it. One class is overcome with terror and the other with anguish of spirit. The other class give vent to their joy and gladness in songs of praise to Jesus, and shouts of victory, of which the poet gives a vivid idea, thus:

'When his sign shall appear, all the people will mourn,
Who find not in Jesus a Savior and King.
While those who have loved him, surround his bright throne,
And loud with hosannas his praises they sing.

But some, as I did, make light of this testimony and call those that do receive it fools or fanatics, then quote the words of Jesus to prove that all must remain in ignorance of the event until it is suddenly upon them. They will say, 'Did not Jesus say, Of that day and hour knoweth no man, no, not the angels in heaven but my Father only? Did he not also say it should be as it was in the days of Noah, so shall it be when he comes?' Yes, he certainly said all of this, and he said more. He said also, 'No, not even the Son, but the Father only.' Do you believe it was always to be unknown to him until he suddenly found himself on earth again clothed with power? Did you not know there were two classes in the days of Noah? One class did not know the flood was coming because they did not believe the testimony of him that was proclaiming it by his word and work, laboring for one hundred and twenty years to get ready for it. It made no difference though they might call him a fool or insane, he still kept to work.

Again, in the time when Sodom was destroyed, were there not two classes then? How many of those that did not believe, or were in ignorance of the impending calamity escaped, in either of these cases then? Jesus said, 'Likewise also as it was in the days of Lot . . . even thus shall it be when the Son of man is revealed.' What could have been the object of giving the signs to precede the destruction of Jerusalem, and his second coming, but to impart information prior to the event? If in one case why not in the other? He said, When ye see these things begin to come to pass, know ye that the kingdom of God is nigh at hand, in like manner ye know by the budding trees that summer is near. Can we ignore the information given by Jehovah through the prophets, Jesus Christ, and the apostles, and not be guilty of contempt of the high court of heaven in like manner as the wedding guest who failed to put on the garment prepared? Several of the prophets give sketches of events to precede the day of the Lord, while by far the greater part of the book of Daniel is a succession of chains of events reaching down to that time. And as we have before seen, the last book in the Bible is a revelation from the Father to Jesus respecting events to transpire mostly prior to the time when he comes to reign; and he at once imparts the same to the beloved disciple for the benefit of those that should live afterward. Now, dear read-

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er, do you feel that you are one of those not in darkness? If not examine, get the light and thus be ready to welcome your Elder Brother when he comes. Yes, more than a Brother the giver of life everlasting at his coming to all that love his appearing and are found ready to meet him when he comes. Woodward, Iowa.

The Sabbath of Antiquity.

I THINK a mistake has been made in resting the binding authority of the Sabbath on the fourth commandment of the Decalogue; and so encouraging, if not admitting, the claim that this is the origin of the Sabbath. The truth is, the Decalogue only recognized, and put into statute form, the great principles of the divine requirements, and of human action. From the beginning it had been a sin to lie, to steal, to murder, to commit adultery, to blaspheme the Deity, or to worship him through an image. And all these were not merely prohibitions, which God chose to put as limitations about man's conduct toward God, and toward his fellow; they are rooted into the requirements of human life, and so became essential to his well being. They were the laws under which he was constituted, as a rational and accountable being. One of these laws was marriage, another was truthfulness, and yet another was, one day in seven as a rest-day. Now the Sabbath idea is co-ordinate with the idea of marriage, and of the sacredness of human life. And it is to be noted, that each of these appears so soon as the conditions are formed to which those laws can apply.

Let us examine this. Man comes into this world alone. At first he has no companion; but he has tasks assigned him, which are to occupy his mind, and on which he must expend physical strength. 'And the Lord God took the man and put him into the garden of Eden to dress it and to keep it.' Now the law of adequate rest arises out of this condition of labor. And that law is given. It is the Sabbath law. Indeed, already it had been established as one of the requirements of action. A period of activity is to be followed by a pause, a rest. And so we are told God himself 'rested on the seventh day from all his work which he had made.' And he went further, 'God blessed the seventh day and sanctified it; because that in it he had rested from all his work, which God created and made.' There is a depth of mystery in this fact of God resting at the close of creation, which has not been revealed to us. And in the explanations and enforcement of the fourth commandment at Sinai, we have these additional words, 'on the seventh day he rested and was refreshed.' Who can tell what is meant by this expression, 'God was refreshed?' Exodus 31: 17. Man was made in the image of God; may we venture to say, that one feature of that image is the capacity to be refreshed by rest, after activity?

But man was not long alone in Eden. 'A helpmeet for him' was appointed. This new condition required another law—and the law of marriage was given. And the requirement of that law is stated: 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.' Still further on in man's history, a human life is taken. Abel is killed. This is a new state of things. What shall be done about it? A law confronts this and assigns a punishment to the murderer Cain. 'A fugitive and a vagabond shalt thou

be in the earth.' And so these primal laws about marriage and murder, arose out of the conditions of human life; and they have continued in all the generations since. Men have disregarded them, but they have not been wholly effaced.

And so the Sabbath law holds a similar position. It is one of the primal laws. It even antedates marriage. And now a question arises: Was a day of rest recognized in the youth of the human race, while as yet the traditions of Adam were only a few centuries old? The silence in the book of Genesis regarding the observance of the Sabbath has led to the inference, that the day was never held as sacred. But the light thrown upon those early ages by modern discoveries in Assyrian and old Chaldean lore has disclosed the fact that the Sabbath had its place for many centuries after the fall of man. These clay tablets, some of which may be seen in the Metropolitan Museum of Art in New York City, covered with that strange cuneiform character, have been translated; and they tell us of a people called the 'Accadians,' or 'Mountaineers,' who came down toward the mouth of the Euphrates. They were already an organized nation, possessing a peculiar form of writing, and a systematized legislation and religion. These were conquered by Nimrod. They were probably the first people that consolidated themselves into a nation. Their writings are not preserved; but on these clay tablets are found extracts from their records and their traditions. And we find that the seventh day, by a tradition handed down from Eden, was holy at that early age, and was honored by a cessation of all work on it. A series of tablets on the creation have been translated, and one of them thus describes the divisions of time:

'The moon he appointed to rule the night, And to wander through the night, until the dawn of day.

Every month, without fail he made holy assembly days

In the beginning of the month, at the rising of night,

It shot forth its horns to illuminate the heavens. On the seventh day he appointed a holy day, And to cease from all business he commanded.'

Such was the tradition respecting the Sabbath. But was any respect given to this tradition? Was the Sabbath observed? Here the Assyrian tablets give us welcome information. Some 2,200 years before Christ a race inhabited that region who were given to reading and writing. There were large libraries located at different points, and voluminous records were made of all occurrences. These records described with minute particularity the manners and customs, the civil and religious regulations, and the laws of those early ages; and we learn that the seventh day was known and observed as a day of rest. In 1869 the eminent Assyriologist, George Smith, discovered a religious calendar of the Assyrians in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked as days on which no work should be undertaken.

Other tablets, referring to the Sabbath, have been discovered and translated. On them the day itself has almost the same name, as we have received from the Hebrews—it is called *Sabbatu*. It is spoken of as a 'day of repose of the heart,' a 'day of joy.' Its observance was enforced by law. Regulations as to this observance are laid down; and they are such as these: It was a day 'when the shepherd of men must not eat meat; must not change the garments of his body; when white robes are

not worn; when sacrifice is not offered; when the king must not go out in a chariot, and must not exercise justice wearing the insignia of his power; when the general must not give any commands for the stationing of his troops.' (Lenormant's *Beginnings of History*, pp. 248 and 249, American Edition.) What precisely all these specifications denote we may never learn; but certainly they signify that on this *Sabbatu* certain things were omitted which could be done on other days.

Now this was the Sabbath law under which Abraham grew up, because Ur of the Chaldees was in this same region. A sad degeneracy from the pure monotheism of the fathers already had shown itself, yet he would hear the seventh day spoken of as a 'day of rest for the heart.' He was accustomed to weekly assemblies for public worship, to hymns of adoration, and to prayer; although much of this was rendered to idols. The Sabbath was also an institution in the home of the emigrants at Haran; and when Abraham journeyed on to Canaan, the seventh day was still observed as holy. Under this Sabbath influence Isaac grew up, and so he trained his two boys to observe the day. Jacob continued the same in his large family, and when that family went to Egypt they did not leave the Sabbath in Canaan. It was handed on through following generations. For we find this fact in the sixteenth chapter of Exodus, that before the children of Israel came to Sinai, when as yet they were in the wilderness between Elim and Sinai, the manna was given to them, and respecting it they were told that they must gather on the sixth day so much as would be needed to last through the morrow, because none would be bestowed on the seventh day. And the reason given was: 'To-morrow is the rest of the holy Sabbath unto the Lord.' This expression is repeated several times, and finally in these words: 'The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.' This was no new thing, and when the fourth commandment was formulated, the time-honored regulations for the observance of that day were incorporated into it. The people were as familiar with its requirements as they were with those of the other precepts of the Decalogue.

And so we conclude that the Sabbath has existed from the beginning. But as the true knowledge of God was displaced by the false, to that degree did the observance of the Sabbath wane, until it finally disappeared in the depths of a degrading idolatry. Yet I believe no Sabbath has come and gone since man was created, but that somewhere precious souls have kept it holy unto the Lord.—GEORGE S. MOTT, D. D., in *Observer*.

How much more good we might do, especially in recommending entire satisfaction, if we would carefully observe the divine suggestion 1 Tim. 4: 12, and be an example not only in word, in conversation (in life), in faith and in purity, but also in charity and in spirit. The spirit and charity of perfect love is the very thing most needed, the thing which ought not to be, but seems to be the hardest to exemplify, the thing which will throw a charm over all the sterner virtues. We may be hard, exacting, censorious, almost fierce and furious, in preaching the most amiable of all doctrines and experiences.—*Ed.*

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Dec. 6, 1887.

A. C. LONG, Editor.

Going Forward.

WHEN the children of Israel had departed from Egypt and were encamped by the Red Sea, with mountains upon either side and the sea in front of them, they saw the war chariots of the Egyptians approaching in their rear. This raised a consternation in the camp for the Israelites, encamped as they were with their women and children, were in no condition to receive the attack of an enemy. In this dangerous and trying position they reproached Moses for taking them out of Egypt. Moses like a true child of God, and knowing from whence his strength came, took the matter to the Lord. The Lord said unto him, 'Speak unto the children of Israel that they go forward.' As the Red Sea was directly in their front, this command to go forward was of little comfort to them for they saw no way of escape, yet their salvation depended upon obedience to this command. Consequently they struck their tents and marched down to the brink of the Red Sea. To all human appearances their deliverance was impossible and their destruction inevitable; for with mountains on either side of them, the Red Sea in front, and the war chariots of Egypt charging them in the rear, every avenue of escape seemed to be cut off. At this frightful and terrible crisis when all hearts were fainting, Moses in obedience to the command of God stretched his rod over the sea and it immediately parted asunder and stood as ice walls upon either side of them, and the children of Israel marched through the sea on dry ground, and thus were delivered from their enemies by the hand of God. This was a great deliverance wrought by the direct power of God, yet it depended somewhat on the obedience of the people. Had the Israelites refused to obey the command to go forward, they would have perished in the camp and no deliverance would have been offered them.

The above incident beautifully illustrates the duty of the child of God in reference to God's commands. 'Go forward' should be the watchword of every child of God. At times the Christian is apparently hemmed in on all sides by insurmountable obstacles; with mountains of difficulty on either side, and seas of trouble in front, and the enemy of all righteousness pressing him hard in the rear. Under such circumstances our only way of escape is to obey God and trust him for deliverance.

As children of God we are commanded to grow in grace and the knowledge of our Lord and Savior Jesus Christ; while those that are newly converted to the Lord are exhorted by the apostle Peter, that as new-born babes, desire the sincere milk of the word that ye may grow thereby. The apostle John writes unto little children because their sins are forgiven them: 'unto young men because they have overcome the wicked one: and unto the fathers because they had known him that was from the beginning.' We are further commanded by the apostle to add to our faith virtue, and to virtue knowledge, temperance, patience, godliness, brotherly kindness, and charity. All these scriptures teach that the children of God should go forward, advance to higher attainments and broader views in

the Christian life. To remain idle or to stand still is to invite destruction on our own head.

The Scriptures recognize various degrees of faith. Some of little faith, weak in the faith, strong in the faith, rich in faith, and of great faith; and the Lord has made rich provisions for us to become strong in the Lord and in the power of his might if we will only obey the command to Israel—speak unto them that they go forward. Many of us have made advancements in the Christian life by obeying the above command. When the light of God's law, like the pillar of light to ancient Israel, led us to reject the traditions of men and to see the light of God's holy Sabbath, we took advance steps in our Christian warfare and turned our feet unto God's commandments. The difficulties at that time were somewhat similar to those that surrounded the Israelites by the Red Sea, mountains of difficulties upon either side, seas of trouble in front, while the enemy in the rear was trying to drag us back to the Egyptian midnight of sin. But by God's grace we were enabled to go forward in obedience to this truth and to call the Sabbath a delight, the holy of the Lord honorable.

So likewise we obeyed the divine command to go forward when we were convinced that immortality is to be given through the second Adam, and not through the first; and through the second birth, and not through the first; and as the wicked have no interest in the atonement of Christ, they will never possess immortality, and consequently will never be able to suffer eternal torment. We also went forward in embracing the doctrine of the second advent, signs of the times, saints inheritance, and the glorious doctrine of the soon coming kingdom which opened up the Bible as a new book to us.

Having taken these advance steps and standing to-day on this vantage ground, let us hold the fort and press on to victory. Let us not be like some of the Israelites who loathed angels' food, while they longed for the onions, leeks, and flesh-pots of Egypt. Let us not sell our birthright for a mess of pottage, nor look back after we have put our hands to the plow; but let us say with Moses of old, 'We are journeying unto the place of which the Lord said, I will give it you: come thou with us and we will do thee good; for the Lord has spoken good concerning Israel.' And with courage and fortitude, let us say with Joshua and Caleb, 'Let us go up at once and possess the land, for we are well able to overcome it.' Already the gray pencilings of the morning are shooting up their rays of light above the eastern horizon, and the Sun of righteousness will soon usher in the coming day of glory. Take courage brethren, a few more storms may roll over our heads and then will dawn the eternal day of peace to the faithful.

Chastisement of the Lord.

JOHN BRANCH.

'Now no chastening for the present seemeth to be joyous but grievous, nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby.' Heb. 12: 11.

The above text has its application no doubt among the people of God, and how true the words, 'No chastening for the present seemeth to be joyous but grievous. Some times we are chastened of the Lord and do not receive it as such, and would complain that our lot was hard, and I have even heard the Lord called a hard master for allowing us to

be so afflicted. But we know how easy it is for humanity to justify themselves, not willing to admit that we are in fault, and these sorrows of ours are chastisements from the Lord for those whom the Lord loveth he chasteneth, v. 6. And then we are told that if we endure chastening, God dealeth with us as with sons.' For what son is he whom the Father chasteneth not, verse 7: hence we take it for granted that if we receive chastening from the Lord it is evident that the Lord loves us, but if we are without chastisement whereof all are partakers, then we are not sons. How many there are who when suffering chastisement from the Lord try to throw the burden off by divesting themselves of all blame. Even that one, though his sins be covered from human eyes, suspects that all know their guilt, and such a one is apt to tell his folly to others and try to seek refuge at the hand of those who are sympathizing with him, because they themselves suffered chastening from the Lord, but this never relieves them. In some way God brings them where they bear their own guilt and reproach, and how true it is, the Father knows just what is best for his children. And when he sees them willing to be filled with hatred, envy, and malice, he sometimes allows even the brightest light to become darkness, and afflicts them with a broken heart. If one is a fault finder God will answer him with his own faults, and the more he seeks to throw off his faults and justify himself the plainer others can see his guilt, and the heavier God lets the chastening hand rest upon him. Sometimes he allows us to go so far that a humble confession is necessary in order that we may be reconciled to God or our brother. And then I have seen those who felt that they had been wronged by a brother, and that brother would make all the confession necessary, and yet the trouble could not be healed which of itself would show evidence that the one claiming to be injured was not right with God's children. When disobedient they must suffer until their disobedience rests upon their own heads, and as an earthly parent would bring up the child in the way he should go by chastening him until he obeys, so God will chasten us until we obey or until we fully rebel, until we produce the fruit of righteousness which is right doing, or until we delight in that which is vile and evil.

It sometimes requires much chastening to bring our children where they will obey us, and when they fully yield their love is stronger for their parents; and just so with God and his children. but we are too apt to take chastening from God as though it came from men. God tells us to remember the Sabbath day, and in fact all of the commandments, and if we should break the commandments of God wilfully we would be law-breakers, and hence sinners, and as such would be disobedient children subject to chastisement.

If we, as children of God should obey the charge given to Timothy to rebuke and reprove, we would be told to look at our own sins and being unwilling to receive such a reproof for their sins, and charge us as being in the fault. You see our text says no chastening for the present seemeth to be joyous but grievous. I feel that we as Christians should carry out more fully the charge given to Timothy to reprove and rebuke; we are told that if our brother errs from the truth, let him that is most spiritual restore him, that is go and tell him his fault; but we are too apt to tell his fault to others and poison their minds which is worse. We as Adventists should be sharply rebuked for our loose way

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of doing business, and try and get a better system of work. We are too loose in Sabbath observance. I felt rebuked not long ago by a friend telling me that our children did not keep the Sabbath as they ought to keep it. Why did I feel this? Because it is true.

Dear brethren, shall we profit by these chastenings? they are from the Lord, and although we are unwilling to be told of our wrongs, yet we should be willing to examine ourselves, and if wrong recover ourselves from that wrong; and if we are not in fault it will help us to be on our guard. It is an old saying, Reprove a wise man and he will be the wiser, but reprove a fool and he will rage. It is easy to tell how a person stands, for if we cannot endure chastisement we do not yield the peaceable fruits of righteousness, but can only behold the faults of others, and how we will try to magnify the faults of others until a mole hill is magnified into a mountain. But you will remember that this is the first step towards turning back into the world. The nearer we live to God the less we can see of our brother's faults, and the plainer we can see our own; but then chastisement is for our good if we will receive it as such, but if we will not receive chastening from the Lord he will finally give us over to our own ways; hence it is quite important that we take chastisement from the Lord patiently and profit by it. The reason why God chastens us is because he loves us. He has called us to be sons; he gives us many titles which of themselves are tokens of love, he calls us a peculiar people, his children, yes, his obedient children, jewels, and compares us to gold and Mount Zion which cannot be moved. All these are manifest tokens of his love towards us; then ought we not as sons be subject to him and receive such chastening without murmuring? How many are there of us that do not deserve chastening? We may safely say not one. I would to God that we could feel our need of him and his mercy, yea of his loving kindness in that while we were far away he called after us to bring us into his fold; and even is not satisfied with bringing us into the fold, but deals with us as sons, chastens us for our faults, shows us our sins, and asks us to repent and turn to him. I feel admonished now in the close of this short article, and am willing to try and put forth greater efforts to overcome. May I have a hearty response from all lovers of the truth to step out anew and live for the Lord; let us try to do something this Conference year towards building up Zion; and God will help us to overcome every foe. We will be able to snatch as it were brands from the burning. Come brethren, yes, sisters too, and join your hearts and efforts in this blessed work; friends are dying all around us and how little we are doing to save them. Will we help with our prayers and our means is the great question? May the blessed Father help us to make one more struggle in his cause is my sincere prayer. From your brother in Christ.

Wayland, Mich.

'Current Religious Perils.'

At the suggestion of Joseph Cook, the noted lecturer, Dr. A. J. Gordon, President of the Boston Monday Lecturership, sent a request to some twenty-five of the distinguished ministers in the United States, asking them to state in what consists 'the chief current religious perils.' Their answers afford matter of special interest to those who are watching 'the signs of the times.' I will give a fragment of their responses.

Edward A. Park, D. D., Andover, Mass., says: 'We are now in imminent peril of representing the divine law as antiquated, as too severe.' Again he says: 'There is reason to fear that the churches at the present day will take more interest in the ferns and the smilax and the calla lilies and the red roses which adorn the outside of the pulpit, than in any discourses which are from the inside of it on the extensive prevalence and intrinsic baseness of iniquity.'

Herrick Johnson, D. D. Chicago: 'The chief current religious peril is the material prosperity of the Church of God.' 'Self-indulgence is begotten of this increase of gain.' 'Self-indulgence eats out the spirit of self denial.' 'A worldly, prosperous church is thus in imminent peril of being struck through with worldly mindedness.' 'It is yet to be seen whether the church can get rich and keep her riches, and keep her Lord. Thus far in history she has gone down before this peril. She is face to face with the peril to day. It is instant, imminent, chief of all.'

Josiah Strong, D. D., New York: In pulpit ministrations the preaching of the divine law and its sanctions has been largely excluded; and the conscience of this generation is therefore, weak and uneducated. In evidence witness the character of the conversions now. Rarely do we see profound conviction of sin such as was common under the preaching of Nettleton and Kirk and Finny.' 'The popular demand to day is for a religion destitute of deep conviction and of stern duties; a religion of mere sentiment; one which shall never make the ears tingle with rebuke, but speak only loving words concerning love. The popular God to day is a sentimental God.'

F. D. Huntington, S. T. D., Syracuse, N. Y., calls the present state of the churches, 'distracted Christendom.' He then speaks of the present 'peril of lawlessness.' He says: 'Defiance of authority is popular. Sympathy goes out to men and women arrested or punished. In institutions of every sort, there is impatience of control.'

William Crosswell Doane, L. L. D., Albany N. Y.: 'Worldliness in the church . . . has gradually wiped out the old lines of distinction between those who do and those who do not profess and call themselves Christians, so that only exceptionally . . . can any body tell the difference between the child of God and the godless.'

S. C. Bartlet, D. D., President Dartmouth College, says: 'The Christian religion now is encountering many forms of opposition from without, differing from those of former days. . . Its chief perils, in my judgment, comes from within the nominal church; and they may be summed up in one central danger, namely, a growing tendency to substitute a man made scheme for the God given religion.'

A. Hovey, D. D., Newton Theological Seminary: 'In every age of the world, clear-sighted men have seen a crisis; but in no age since the time of Christ has so much been at stake as now.'

Prof. I. E. Dwinell, Pacific Theological Seminary, Cal.: 'The distance between church life and worldly life in respect to amusements, fashion, luxury, is growing less. The church is going out into the world, and the world is going over into the church. The standard for entering, and the standard for living afterwards, are lower.'

John E. Todd, D. D., New Haven, Ct.: 'The gulf between the church and the masses is widening day by day.'

These testimonies correspond with the Bible description of the last days; but not

with the human doctrine that the world is about to be converted to Christ, thus introducing the temporal millennium. The testimonies of all these twenty-five able men go to prove the prophecy of Paul true in 2 Tim. 3: 1-5, 13, where he says: 'This know also, that in the last days perilous times shall come; and then goes on to make twenty specifications of wickedness that would be prominent, in the last days,' all of which are now attracting the special attention of the people. Thus the Scripture prophetic statements are proved to be true by actual observation, and the united testimony of these able men, though they may not yet see the fact that the coming of Christ is imminent.—*World's Crisis*.

Educating Children.

WHEN Moses, the great law-giver of Israel, would impress the commandments of Jehovah upon that people, he says, 'These words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children.'

That is, whet, or sharpen it upon them. In whetting an article, you turn the thing wheted on this side and on that side, and often repeat the strokes; and so in teaching children, the mind is affected, not by the violence, but by the frequency of the impression. The minds of children, like narrow necked bottles, must be filled slowly drop by drop. Special care must be taken to make things plain unto them, and to make the instruction as much as can be, not a task or burden, but easy and pleasant. Children are half taught when they are reconciled to instruction.

War a Good Warfare.

THE true attitude of the Church of Christ is not the attitude of despair, but of confidence and joyful hope. They are not fighting a losing battle, and they should be bold in God and confident of victory. While they are not to be rash, neither are they to be cowardly. And though they may some times impose passive resistance to the blind fury of their foes, yet the proper type of the church is not the turtle drawing its self into its shell and hiding there from every assault, but the good soldier, marching to battle, and drawing his sword to fight a good fight and overcome his enemies. The man who is valiant for the truth is not merely to guard his own frontiers, he is to go out and assail his enemies. It is not enough for him to hold the fort, it is his business to win victories, make captives, and to be more than a conqueror through Him that hath loved and chosen his people, and called them to be good soldiers in the fight of faith.

HOLD UP YOUR LIGHT.—During a voyage to India, I sat one dark evening in my cabin feeling unwell. Suddenly the cry of 'Man overboard!' made me spring to my feet. I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. 'What can I do?' I asked myself; and unhooking my lamp I held it near the top of my cabin, and close to my bull's eye window, that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, 'It's all right, he's safe;' upon which I put my little lamp in its place. The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light that shone upon him that the knotted rope could be thrown so as to reach him.—*Western Christian Advocate*.

THE ADVENT & SABBATH ADVOCATE

Asleep in Jesus.

MARY E. WELCH.

'BLESSED are the dead that die in the Lord.'

Asleep in Jesus, blessed sleep,
No more to watch, no more to weep.
No more to feel the pangs of pain,
Asleep till Jesus comes again.
And when the trump of God shall sound
To set his sleeping captives free,
The loved and lost will then be found
Washed in the blood of Calvary.

Take courage then, my sister dear,
And let the words of Jesus cheer,
For every one reward shall see
According as his work shall be.
The dead in Christ shall then arise
Rejoicing in salvation free,
The Lord descending from the skies
Will bring a sure reward to thee.

Remember sister while you weep,
'He giveth his beloved sleep.'
Lift up your eyes and look on high,
Behold redemption draweth nigh.
O grave where is thy victory!
O monster death where is thy sting!
The conquering blood of Calvary
Will cause the captives thus to sing.

The cruel monster marches on
And leaves us oft to weep alone.
But soon the conquering King shall come
And call our loved and lost ones home.
Then trust the Lord whose precious blood
Was shed that we may live again;
We know the precious Lamb of God
Could not have shed his blood in vain.

Written by request for sister L. A. McConnell
on the death of her son, and our brother, R. H.
Freeman.

Albany, Mo.

The Turbulence of These Times.

FROM that ill fated moment when sin struck our world unto this hour there has been no peace, no rest. The first sight of blood, wantonly shed, inflamed the darkest passions of the pit. That first and fatal blow dealt by man, upon his unoffending brother, made a race of murderers. And from generation to generation the crimson tide has surged on, gathering volume and force day by day. If at times there has seemed to be some partial abatement, a momentary lull, even then the powers and purposes of evil were silently reinforcing themselves for fresh outbreaks in new and more hideous forms. All the restraints of God and goodness have proved unavailing to stay the dismal tread of crime.

The terrible period of the inquisition, dripping with the blood of martyrs, at the very center and heart of the Christian age, and the indescribable horrors of the Commune, just at the moment when civilization was putting on its golden pinions, show how deadly and incurable is the contagion of wickedness.

And now, just at the time when Christendom has taught us to look for the dawn of the long desired millennium day that would hush all sounds of strife, and sheathe in the scabbard of universal love and peace the swords of all the world, what do we see? What are we witnessing? What new horrors are these which make us hold our breath in an agony of doubt whether the throne of darkness is about to crush out altogether the little good yet left among men, and engulf our whole fabric of civilization and religion in anarchism and blood?

As if to inaugurate a new era of crime on a gigantic scale, surpassing the terrors of all past time, the blood-red demons of the old world have been congregating on our shores maturing their infernal plans, perfecting

their instruments of death, and organizing their demoniacal forces, until suddenly there breaks on us a shock of terror which nearly dazes both the people and the government.

But whoever will take the trouble to look into the Holy Oracles will be able to discover without a doubt what all this means. We, as a people have been crying for half a century in the ears of the nations drunk with love of power, and the great Christian church, blinded by the glittering pomp of worldly aggrandizement, that God's Word solemnly points out that the period immediately preceding the advent of the Redeemer will be signalized by peculiar and frightful perils, arising from a sudden and unparalleled increase of crime, all the elements of evil being set in motion as by some new and terrific inspiration, the devil girding himself for the final conflicts, knowing that his time is short. But while a few hundred thousand believers of the Bible, scattered through all lands, have been giving the warning ordained of God for these times, the mad nations have rushed on in their wild strife for mastery, and the unheeding church has smiled in derision; and mean-time the ill-concealed red hand of socialism and anarchism has been busy, under the very shadows of our temple of worship, both perfecting its forces to shiver into atoms both thrones and alters. Who, with the Scriptures before him, can fail to know that our world is in the preliminary pangs of final dissolution.

The most startling feature of all is the morbid sympathy with the most revolting deeds of wickedness, which is manifesting its self on all hands. The recent execution of four anarchial murderers was the signal for open demonstrations of sympathy with the atrocious criminals in hundreds of communities where there had never been a suspicion of any taint of Socialism; thus revealing the latent disposition to lawlessness and violence, which needs only to be ignited by some sudden motive of appeal, to burst forth like released volcanic fires. Petitions for the pardon of the Haymarket Square murderers were poured upon Governor Oglesby, bearing the names of hundreds of thousands of persons, among them many of the respectable and influential. Whether those reputable petitioners were moved by false sympathy for the condemned, or by fear of the revolutionary classes, the lesson is alike startling. In one case shows the fearful contagion of evil; and in the other case it reveals the monstrous proportions to which revolutionary tendencies have already attained.

Appalled by the infuriated turbulence of our times, well may we anxiously inquire one of another, What is to be the end of these things? If we close the Bible and scan the future in the light of the past only, the conclusion is natural and irresistible that violence, revolution and disruption await all forms of government. What with the bloody recklessness of the anarchists, the jesuitical designs of the Romanists, and the corrupt pandering of politics to both, nothing can reasonably be expected but a constant increase of crime until everything that is good and pure and righteous shall be swallowed up in universal chaos, all lands running blood and smoking like a world-wide volcano, society and the human race coming to utter extinction in fratricidal strife.

But if we open the Bible and search with care, we shall see that the Lord Almighty has set bounds to evil doers and to evil itself, and although 'wicked men and seducers

shall wax worse and worse' for a time, there are limits set to them as the threatening sea. God has said to them, 'Thus far shalt thou come, and no farther.' The same inspired predictions that warn us of the bloody and oppressive dominance of Rome, and of all the turbulent elements which produce the terrific perils of the last days, rise across their ruinous tracks like a wall of fire, over which they cannot leap, and through which they cannot break.

The original anarchists tried their skill and strength against the society of the throne, and against the throne itself; but they were cast down to hell. The antediluvian corruptionists were cut off by the death enveloping-flood. When their wickedness had reached its limited height, God took the matter into his own hands, and, after delivering righteous Noah and his family, destroyed them all. When Sodom had filled its measures of loathsome criminality, Jehovah interposed and sent consuming fires from heaven. So shall it be in the end of this world.

To just what extent the rioters and destructionists of these last days may be allowed to go we do not know, but we do know that God has not delegated to them the power to annihilate society, destroy the race and close up human history. That prerogative the Almighty has kept in his own hands. The Stone cut out of the mountain without hands will grind the earthly governments and powers to powder, and not the anarchists. 'For this they wilfully forget, that there were heavens of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved unto the day of judgment and destruction of ungodly men.' 2 Pet. 3: 5-7. And the destruction of the heavens and earth or this physical system, and of 'ungodly, men,' will occur at the same time and by the same means—God himself will destroy both it and them by fire, kindled by his own word of judgment.

Herein is comfort for the saints; however tempestuous the coming days may be, and however fiercely the destructive fiends and force may go on, our Father's finger is on the valves, and he will cover his own with his feathers and deliver them unscarred in due time from all the troubles that await the wicked. When the present and ever-increasing perils shall have reached their appointed bounds, the Lion of the tribe of Judah will appear on the field and scatter all his foes, and, delivering the righteous, he will destroy them that destroy the earth. Be patient, brethren, 'for the coming of the Lord draweth nigh.—World's Crisis.

DON'T be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against sharp corners and disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it; but you are to take your part of the trouble and bear it bravely. You will be sure to have burdens laid upon you that belong to other people, unless you are a shirker yourself; but don't grumble. If the work needs doing, and you can do it, never mind about that one who ought to have done it and didn't. Those workers who fill up the gaps and smooth away the rough spots, and finish up jobs that others leave undone—they are the true peacemakers, and worth a whole regiment of growlers.—Ex

LETTER D
From Sister

DEAR Brothers although I have never loved to read the time to time in the see the articles on plan for raising more cause. When the I with thy substance of thine increase, so with plenty, &c.

In King Hezekiah altars of idolatry, ordered the payment in so abundantly teen officers to dis ferings. See 2 Ch 31st chapter and the every work that h the house of God commandments to with all his heart, 32nd chapter and verse. 'And Heze riches, and honor, uries for silver, an stones, and for sh pleasant jewels. crease of corn, and for all manner of folds] for flocks. ded him cities and herds in abundance very much.'

And in the 3rd for yourself of the those that pay t cursed with a cur paying their tithe have his own, if v will take it from we will not recei Jesus told them i pay their tithes There is also ple the New and Old sect. Need we b money into his mand in the Bibl ings go with it the old Bible t came, he blessed al as well as spi children of Isra statutes and con sickness away fr 23: 25. In the 58 shall spring fort call and the Lor and he will say Lord shall guide thy souls in th enumerate all hi

I tell you bro our God, if we c He gave me my was a poor help fection, and wh am strong. Wh the cares of this to him my health There are so people that ne from a Bible-s it is almost ext er once thinki ng for his caus day is the Lord do not believe to do with as th

LETTER DEPARTMENT.

From Sister Mary McConnell.

DEAR Brothers and Sisters in Christ: Although I have never seen very many of you, I love to read the letters that appear from time to time in the *ADVOCATE*. I am glad to see the articles on the tenth system; God's plan for raising money for the support of his cause. When the Bible says honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy barns be fill'd with plenty, &c. I believe it means some thing.

In king Hezekiah's reign, he destroyed the altars of idolatry, restored the religion, and ordered the payment of tithes which came in so abundantly that he appointed seven teen officers to dispose of the tithes and offerings. See 2 Chron. 28: 31; and in the 31st chapter and the 21st verse it says, 'And every work that he began in the service of the house of God and in the law and in the commandments to seek his God he did it with all his heart, and prospered.' And the 32nd chapter and from the 27th to the 30th verse. 'And Hezekiah had exceeding great riches, and honor, and he made himself treasuries for silver, and for gold, and for precious stones, and for shields, and for all manner of pleasant jewels. Storehouses also for the increase of corn, and wine, and oil, and stalls for all manner of beasts, and cotes [or sheep folds] for flocks. And moreover he provided him cities and possessions of flocks and herds in abundance for God had given him very much.'

And in the 3rd chapter of Malachi just read for yourself of the rich blessings promised to those that pay their tithes; and they were cursed with a curse for robbing God in not paying their tithes. I believe the Lord will have his own, if we do not give it to him he will take it from us in some way, and then we will not receive the promised blessings. Jesus told them in plain words they ought to pay their tithes. Matt. 23: 25; Luke 11: 42. There is also plenty more evidence in both the New and Old Testaments to the same effect. Need we be afraid to pay the Lord's money into his treasury? Is there a command in the Bible that more promised blessings go with it than this one has? In the old Bible times when God's blessings came, he blessed very bountifully in temporal as well as spiritual things. He told the children of Israel if they would keep his statutes and commandments, he would take sickness away from the midst of them. Ex. 23: 25. In the 58th chapter of Isa. 'Thy health shall spring forth speedily. Then shalt thou call and the Lord shall answer, thou shalt cry and he will say, Here I am &c. And the Lord shall guide thee continually and satisfy thy souls in the drought, &c. Who could enumerate all his promised blessings?

I tell you brothers and sisters, this Lord is our God, if we only trust him and serve him. He gave me my health and strength when I was a poor helpless cripple from spinal affection, and when I serve him as I ought I am strong. When I grow careless and allow the cares of this life to crowd out the duties to him my health fails.

There are so many good honest Christian people that never look at the tenth system from a Bible standpoint. Why, they think it is almost extortion, something awful; never once thinking it is God's plan for providing for his cause, just as much as the seventh day is the Lord's Sabbath. Some will say, I do not believe in giving to some association to do with as they think best; but will give

where I think it is needed and where it will do the most good. Who would say that a small school district could be run successfully in that kind of way. That was not the way they did in Christ's time, because the widow's mite and the rich man's abundance were all cast into the same treasury. Oh! will the names of my unconverted husband, son, and brother ever be written in the Lamb's book of life? or will Jesus come and say, Depart from me I never knew you? There are many others that are almost as near to me as my own kindred that I would be glad to see in the ark of safety. Truly the harvest is ripe but the laborers are few. Ah, who knows the heart aches for these loved ones, so careless and unconcerned, as those who have it to bear? I know full well there is many an aching heart that would join me in this cry for loved ones out of the fold. Then let us give to the Lord's cause as he has directed us, and our prayers will be answered, and our loved ones will be brought into the ark of safety,

Hartford, Mich.

From Sister S. E. Price.

DEAR Brothers and Sisters in the Lord: Once more I will try to encourage you by telling you that we have not lost our interest in the truth, and the blessed hope of a home in the kingdom of God. We were sorry to read Bro. Brinkerhoff's farewell, but we realize that he needs rest, and therefore, although we grieved to part with him who had so faithfully performed his duty as local Editor and manager of our esteemed paper; we felt glad to see him have rest and be released from the close care of the office, and feel sure that one that loves the work of the Master as his work proves he does, will be useful in the Lord, and still bless us in some way to the glory of God. But while we were loth to part with Bro. Brinkerhoff, our hearts were made glad to find by the next No. of the *ADVOCATE* that the Lord still has those in his service who are willing to take the responsibility of editorship although all must know that with our poverty and neglect that it certainly does not pay financially and cannot at all times be a pleasant situation. Let us, as children of the great King, do all we can with our feeble prayers and meagre means to help Bro. Long to send the paper out without embarrassment and not have to ask for help as often as Bro. B. did. Surely we must confess that we sorely neglected Bro. Jacob, but we cannot make amends for this by neglecting Bro. Long, for two wrongs never make one right. Few of us would be willing to do without our much loved *ADVOCATE*; and we all desire that it should be well filled with good spiritual food. This calls for much fervency and not a little zeal. May God help us to lend our energies to the work, and give us a self-sacrificing spirit that we may put our hand to the plough and help push the work that the cause may move forward and the truth be spread, and not go crippling along begging its way like a poor orphan child without friends and without a home or a place to be welcome. We think perhaps we have means enough on hand to bear the expense of having the truth preached here, and would be glad if some of the laborers of the Lord's harvest would come and stay long enough to fully present the truth to all wishing to know the right way of the Lord. We rather hoped as Bro. A. C. Long seemed nearest us to get his labor, but as he is engaged now we cannot expect him and must look elsewhere.

There is another sister here that has lately come out on the Sabbath, and I never tried to help her for I thought she cared for little but formal religion, but she is in earnest now, so we see those we least expect are often the chosen of the Lord. An S. D. Adventist in Indiana sent her reading matter, which caused her to read and study for herself; but they are just now introducing her to the visions by sending her (I think) *Experience and Views*. There is another S. D. Adventist sister living about two or three miles from here, but we seldom see her. There was an S. D. Adventist sister called on us Sabbath, November 5th, and left some tracts; she was visiting here and heard of us and hunted us up. Well, my letter is long, so I will close by asking an interest in your prayers for us and our children, that we may gain a home in the soon coming kingdom. Your sister in the Lord.

Danville, Ill.

From Bro. Henry L. Lowe.

DEAR Brethren: Some time has passed since I wrote to you, but have had the pleasure of hearing from the brethren through the *ADVOCATE*, which I think is as good a paper as ever I read in the way of giving light on Bible truths; and am trying to get subscribers for it. Some parties have promised me to subscribe soon. I have also commenced the paying of tithes and think there are some others here that will commence paying soon. I shall send my tithes just as fast as I get the amount of one dollar. I see in reading the *ADVOCATE* that there are some preachers who have received \$35 and paid into the cause \$90. This is doing something for the cause. Now brethren, this is what I conclude, that if we have five cents of the Lord's money let us lay it over, or lay it by until we get a dollar, then let us send it in to the storehouse spoken of in Mal. 3: 8. Some say they think paying of tithes in the Old Scriptures is all right, but in the teachings of Christ they cannot find it. But let us search the scriptures for in them ye think ye have eternal life and they are they that testify of me. John 5: 39. We read in Matt. 23: 23, where Christ is speaking to the scribes and Pharisees, 'Ye pay tithes of mint and cummin and anise, and have left the weightier matters of the law, judgment, mercy, and faith.' Now listen to what the Savior says. 'These ought ye to have done.' What ought they to have done? Why, pay tithes of mint and anise &c. Now study this and see if Christ did not teach paying of tithes, and he says, 'and not leave the others undone;' which was either the law or the paying of tithes; for he says you should have done these, which I think means the law and judgment &c., and not leave the other undone, which I think has reference to the paying of tithes. But brethren, it is useless to say any more on this subject only suffice it to say, we will support the gospel of our Savior Jesus Christ, and let us work to this end and the Lord will wonderfully bless us, and will prosper us in this world's goods and have something to give to the cause. The reason we believe this is because Mal. 3: 10 says so. Read it and see if the Lord does not promise if we bring all our tithes into the storehouse, that the Lord will not pour out a blessing that we shall not be able to contain it. May the Lord bless us all is my prayer, and save us in his kingdom. Your brother.

Kanawha Station, W. Va.

'WHERE is my boy and where is my girl to night?' should oftener be asked by parents
—Chicago Inter-Ocean.

EDITORIAL NOTES.

ANY person receiving the ADVOCATE with out subscribing for it, will know that it has been sent to you by a friend with a desire that you read it carefully; and we would be pleased to have you subscribe for it when it ceases its regular visits.

IN the last ADVOCATE, in the close of Bro. Ball's article, the word rebaptism should occur instead of baptism.

SINCE taking up this work, we have received many warm congratulations from brethren in different places. Accept our thanks for the same; and we hope for a continuance of your sympathy and support in this work.

ALL money in payment on subscription to the Sabbath School MISSIONARY, should be sent to A. C Long, Marion, Iowa. The MISSIONARY will be sent to all new subscribers at 35 cts in advance. Send us a new subscription and help us along.

IN this paper we have an excellent sermon by Bro. Sheffield, also good articles by Bro. Branch and others. The poetry of sister Welch is especially good. Do not fail to read carefully Current Religious Perils. It is a warning to the wise; and also read Antiquity of the Sabbath, although written by an observer of the first day, it unmistakably teaches the antiquity and the universality of the seventh day Sabbath. In fact this reform on the Sabbath is simply reducing to practice the teaching of all the larger denominations since the time of the Reformation.

From Sister Harriet Walker.

DEAR Brothers and Sisters: The letters are always so cheering to me that I thought I would write one for our paper too. This is the Sabbath, and how good it is to have a whole day for Bible and ADVOCATE reading. The past week's labor has seemed lighter than usual, because we had the privilege of meeting with the brethren last Sabbath at Wayland. We took part in the Sabbath school exercises, after which we listened to an excellent sermon by Bro. John Branch, from Heb. 12th chapter and 11th verse. Many words were spoken that were instructive, and good food for thought. The testimonies were cheering, and altogether it was good to be there. We would like so well to meet there every Sabbath, but the distance, 12 miles, is too far. We feel truly thankful for what we do enjoy, and so many never have a chance of meeting with those of like precious faith. I feel strengthened to go on, and ask an interest in the prayers of God's people to be found doing my whole duty, and at last have a home with you all in the everlasting kingdom. Your sister in Christ.

Burnips Corners, Mich.

OUR religion must be one of heart and life if it fulfils its whole design and accomplishes the great end of its author. It is not something that is simply to add to our personal enjoyment, but is intended to fit us for duty, teaching us to find our greatest happiness along that pathway marked by the foot-prints of our divine Master.—Ez.

IF God has chosen your way, depend upon it, it is the best that could be chosen; it may be rough, but it is right; it may be tedious, but it is safe.

ITEMS OF INTEREST.

THE missionary work of the Religious Tract Society of London is carried on in 186 different languages.

A BLOCK of tenement houses which will accommodate twelve families has just been completed on Mount Tabor in Palestine.

THERE are now Young Men's Christian Associations at Jerusalem, Beyrout, Damascus, Jaffa, and Nazareth.

A HEAVY frost fell at Tampa, Fla, Sunday night, and thin ice formed on open water. This is supposed to have killed all remaining germs of yellow fever, and the people are all jubilant in consequence.

A prominent Chicago man says, it is safe to say that the cost to the people of Cook county, in one way or another, of the bomb thrown in the Haymarket on the night of May 4, 1886, will be not less than \$100,000.

A LEASE of 999 years, made in the days of King Alfred, has just expired in England. The land was leased by the Church to the Crown, and reverts now to the Church of England after a millennium of years a striking illustration of the stability of the law in that little isle.

THURSDAY night Nov. 9, St. Louis had 26 fires in 15 hours, with a loss of \$250,000. On Sunday the Four Courts' building was discovered to be afire. Almost all these fires were the work of incendiaries, who are making reprisals for the hanging of the four Anarchist leaders.

THE REV. JACOB FRESHMAN, of New York has just returned from Chicago, where he has recently established a branch of his Christian Hebrew work. While in that city he addressed large audiences in the various evangelical churches. A converted Hebrew now a student in a theological seminary in Chicago but who formerly attended Mr Freshman's services in New York, will conduct this new mission.

A SCHEME which has been afoot two years, and now seems likely to be realized, is the holding of a grand Catholic congress of lay and clerical delegates from all English speaking countries in the world, in London next summer. Three main topics for discussion have been suggested; namely, the attitude of the Catholic Church toward education in general, the possibility of arranging for greater co-operation by the laity in church work, and the further diffusion of Catholic literature among the masses.

To say that the same law runs through the kingdoms of nature and of grace, is simply to say that God is the lawgiver for both of those kingdoms. He who ordained, for the natural world, that whatsoever a man soweth that shall he also reap, ordained the same principle for the moral world. And thus it is that there is sure to be a correspondence between the disclosures of science and of revelation.—S. S. Times.

MARRIED:—At the residence of the bride's parents in Salem, Allegan Co., Mich., Mr. Dwight C. Wheelock, and Miss Jennie Walker, December 24, 1887, by Eld. John C. Branch.

Received on Subscription for Advocate

W H Ebert \$2, Anna Strand \$2, M L Ebert \$4.40. Gen. Conf. fund, E G Walter \$2.25. Iowa Conf. fund, Joseph Walter \$2.25.

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 Sabbath Defended, by A F Dugger. 14 p. 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, 28 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, 43 pages, 9 cents.
Thoughts on the First Day of the Week, 15 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.
The Change of the Sabbath, Who Authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.
No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.
What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S.E. Brinkerhoff. 8 pp. 2 cts.
The Kingdom of Heaven upon the Earth, its 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.
The second coming of Christ, Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.
The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp. 2 cts.
Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.
The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, 8 pages, 2 cents.
The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.
Moody's Sermon on the Second coming of Christ 8 pages, price 2 cents.
Faith, Repentance, and Baptism, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.
The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction, by W C Long. 16 pages, price 4 cts, 40 cts per dozen.
Materialism, by Jacob Brinkerhoff,—1 cent.
The Two-Horned Beast of Rev. xiii., showing its application to the Papacy, by A C Long, 24 pages—price 5 cents, 50 cts per dozen.
The Three Angels' Messages of Revelation xiv 12 pages, 3 cts, by A C Long.
Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 2 cts.
Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs E G White, by C De Vos. 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.
Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.
Mrs White's Visions, a candid Examination by A H Cleaves, price 8 cts, 75 cts per dozen.
God's Law Perpetual: Its eternal obligations, by W H Ebert: 16 pages; single copies 4 cts, 40 cts per dozen.
The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.
The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15 cts.
Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.
The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff —32 pages,—price 9 cents.

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in death, the End of the

to it original glory

future inheritance and abode

the Kingdom of God, the

future Judgment, the Resur-

rection, the Prophecies, the Christ-

and other subjects.

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