

# 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 Ear re-  
stored to its original glory and condition as the  
future inheritance and abode of the redeemed and  
the Kingdom of God, Faith, Repentance, and  
the future Judgment, the Resurrection, Redemption,  
the Prophecies, the Christian Life, and kindred  
Bible subjects.

### Patient Continuance in Well Doing.

BEAR the burden of the present,  
Let the morrow bear its own;  
If the morning sky be pleasant,  
Why the coming night bemoan?  
If the darkened heavens lower,  
Wrap thy cloak around thy form;  
Though the tempest rise in power,  
God is mightier than the storm.  
Steadfast hope and faith unshaken  
Animate the trusting breast;  
Step by step the journey's taken  
Nearer to the land of rest.  
All unseen, the Master walketh  
By the toiling servant's side;  
Comfortable words he talketh,  
While his hands uphold and guide.  
Grief, nor pain, nor any sorrow  
Rends thy breast to him unknown;  
He to-day, and he to-morrow,  
Grace sufficient gives his own.  
Holy strivings nerve and strengthen,  
Long endurance wins the crown;  
When the evening shadows lengthen,  
Thou shalt lay thy burdens down.  
—Bible Herald.

### God's Laws: All Universal.

SERMON BY W. H. EBERT.

THEN Peter opened his mouth, and said,  
Of a truth I perceive God is no respecter of  
person: but in every nation, he that feareth  
him, and worketh righteousness is accepted  
with him,' Acts 10: 34, 35.

We have quoted the above text because it  
at once raises to view and proves the main  
propositions of which we desire to speak in  
this discourse. The fact that there are at the  
present time in the world, hundreds of theo-  
logical opinions preached, and churches or-  
ganized upon them, with contradictions and  
differences in them which are as far apart in  
their bearings as the east is from the west;  
and as they are dangerous to their followers  
we wish to investigate this matter a little, and  
see how far these things can be true. In  
this investigation we hope to follow the 'gold-  
en rule.' We are willing to have the same  
try-rule laid down upon us and what we teach,

that we lay down upon others. All we ask is  
'perfect rules and accurate scribing.' This, we  
believe is the only way in which good work  
can be done. There are those who teach that  
God has ordained and decreed, that a certain  
part of mankind shall be saved, regardless of  
their acts, and that the other part are to be  
damned, regardless of their vices or their vir-  
tues. And that neither party can do anything  
to change such a decree.

And then again, we see another set of peo-  
ple who teach that all will be saved, regard-  
less of their acts or faith in this life. And  
that universal salvation of the whole hu-  
man family, cannot be defeated by any hu-  
man acts of obedience, or of disobedience.  
These doctrines constitute the extremest an-  
tipodes of all theologies.

And whilst there are millions of very zeal-  
ous people in the world who cannot accept  
either of these systems of theology, because  
of their want of reason and proof, yet they  
have moulded for themselves all manner of  
shades and types of doctrines, running nearly  
all the way from one of those extreme  
doctrines to the other. And in most of these  
denominations we may see a very great amount  
of what they denominate religious generosity.  
They will not be so selfish as to conclude, or  
say that they and those of their faith are the  
only ones that will be saved. They all claim  
honesty. And as all claim honesty, throughout  
the entire religious world, when we throw all  
this almost infinite variety of theology into  
the great test of reason, and sound logic, if it  
does not in its aggregation make up univer-  
salism, it is our misfortune to so understand  
it. For, if all the denominations are honest  
in their faiths; and if such honesty is to be  
sufficient to save them, it must follow that all  
will be saved. But, all this kind of teaching  
reminds me of the condition of things in 'Ha-  
fed's Chance World,' where every thing took  
place 'just as it happened.' Men who teach  
that all the different and conflicting religions  
of the day, are each one right and acceptable  
with God because its devotees are zealous and  
honest in their faith, have failed to take les-  
sons from all the laws of God, as seen mani-  
fested in his physical works, with which we  
are associated and have become acquainted.  
In all God's universe of matter the laws  
which govern and obtain therein, are fixed,  
unerring, and unchanging. They are in all  
places, and in all worlds the same. God's  
laws are not only 'perpetual,' but they are al-  
so universal.

Every particle of matter is bound to every  
other particle of matter by the law of affinity,  
or attraction. Not only are all the planets of our  
solar system, which are known to reach out to  
Neptune, which is 3,700,000,000 miles from  
our Sun; but all the fixed stars which are, no  
doubt, so many suns with their attendant  
worlds, are also chained together by this same  
unchanging and unerring law of God. No  
man can change, or suspend any of the laws  
of God's physical universe. These laws re-  
spect, and bear upon all men alike; and that  
too, without respect to time or place. When

men transgress the laws of nature, they are  
sure to receive the penalty. Ignorance, and  
honesty of purpose does not save men when  
they trespass God's natural laws. Taking ar-  
senic through mistake, believing it to be soda,  
does not make soda out of it. Neither does  
the honesty of purpose save it from causing  
death. The same principle proves true in ev-  
ery violation of such laws. There is no re-  
spect of persons with them. Hence, by parti-  
titive reasoning (if we even had no positive  
teaching on the subject,) we must conclude  
that all God's moral laws are as fixed, and as  
unalterable as his natural laws are.

The doctrine of honesty of purpose is just  
as consistent in religious matters, as it is in  
the natural world; and it is no more so. That  
different localities, and different men, need,  
must have, and may have a different religion,  
is simply one of frail human invention. It  
all originates in the self-will of mankind; and  
it will all 'perish with the gain sayings of  
Core.' For God's word is sure and steadfast.  
His moral government is based in his eternal  
righteousness and justice. And love perme-  
ates and is the moving cause in God's moral  
government, just as the law of gravitation  
holds and controls in the physical worlds.  
But on this subject we are not left to grope  
our way guided by human reason alone. For  
the highest possible authority upon the sub-  
ject we now turn to the holy Scriptures.

Jesus, who came to seek and to save that  
which was lost, and whose words shall 'judge  
men in the last day,' John 12: 48, said on this  
subject: 'Enter ye in at the strait gate for  
wide is the gate, and broad is the way, that  
leadeth to destruction, and many there be  
which go in thereat. Because strait is the  
gate and narrow is the way which leadeth  
unto life, and few there be that find it.' Matt.  
7: 13, 14. He then continues right on, and  
declares that none will be saved only those  
who will hear his sayings, and will do them;  
and that to build upon any other foundation  
than his Word, is like building upon the sand.  
False teachers, and false doctrines, and blind-  
ed followers will all perish in the day of  
judgment. Those who are so deceived how-  
ever honest in their faith, and however much  
they may cry 'Lord, Lord,' will in that day be  
told by the Lord himself: 'I never knew you;  
depart from me, ye that work iniquity,' Matt.  
7: 22, 23. However much men may under-  
take to become generous in stretching out  
their systems of religion so as to take in ev-  
ery body, they cannot change, or defeat God's  
plan for saving man. 'And men can lay none  
other foundation than that which is laid, and  
all men had better take heed to themselves  
how they are building thereon.' 1 Cor. 3: 10-15.  
Whatever God has laid down to man as the  
conditions upon which he will save him, they  
are the conditions; and not only are they the  
conditions, but they are the only conditions.  
And not only are they the only conditions, but  
they are the conditions to all men alike, with-  
out respect to person or place. The high, the  
low, the rich, and the poor, in order to be saved,  
must conform to those conditions to the best

of their abilities. There is no escaping this! This is what Peter declares in the text: 'Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.' This is a plain statement; and he here declares several plain facts. He declares it as a truth that God is no respecter of persons. That the obedience necessary to secure favor with God, we must fear him and work righteousness. And it is here also as plainly taught by inference, that those who do not fear God, and do not work righteousness are not accepted with him.

It is therefore true, that salvation as offered to man is conditional. These conditions establish the boundary line between those who are in favor with God, and those who are not. Individuals are either standing inside of this boundary line, or they are standing outside of it. Each one voluntarily takes his place, and each one must receive his own reward. When we see our fellow man in danger it is not called selfish by any, to give him warning of it, neither should we be called selfish for presenting plainly the foundation whereon all must stand if they expect to be saved; and that all those who will not do this will as surely be lost, for love and duty bind this upon us. To do anything less than this is to handle the word of God deceitfully; but such preaching has never been popular. It is not popular now, nor will it ever become so. For such preaching does not suit the itching ears of a time-serving generation. We must do plain preaching. And before concluding this discourse, we propose with the word of God as our plumb, square, and compass, that we will run the boundary-lines of the side of safety, in the gospel plan of salvation according to the corner-stones, their witness-marks, and the recorded 'Field Notes,' as we find them.

Jesus the Savior said, 'I am come a light into the world, that whosoever believeth on me shall not abide in darkness.' John 12: 46. And he also said, 'The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.' John 5: 28, 29. In this declaration the Savior makes the side of safety to be bounded by doing good. We must follow him a little farther that we may know what he meant by having done good. We turn now to where we hear him asked the very question that we now have before us, 'What good thing shall I do that I may have eternal life?' And he answers that question very directly: 'If thou wilt enter into life, keep the commandments.' Matt. 19: 16, 17. It is here declared by the highest authority, that doing good is *keeping the commandments* and that eternal life depends upon it.

But then, what code of commandments is it that is here alluded to? We will hear the Savior himself answer this; for we hear him asked the question, 'Which?' when Jesus said, 'Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness. Honor thy father and thy mother; and thou shalt love thy neighbor as thyself.' Matt. 19: 18, 19. The Savior here alluded to his Father's law of ten commandments; for he quoted five of them. And he covers the whole of that law by saying, 'And thou shalt love thy neighbor as thyself;' for love is the fulfilling of the law. If we love God we will keep his commandments. John 14: 21-24. The apostle John speaks

very plainly on this subject, for he says, 'And hereby do we know that we love him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him.' 1 John 1: 3, 4. It is a self-evident fact that, if we love our neighbors as we do ourselves, we will not kill them, nor steal from them, nor bear false witness against them; nor will we covet his wife nor anything else that is his.

Proper love to God and to man, directs us in the path of rectitude, for 'love worketh no ill to his neighbor.' And as love is to the moral world what gravity is to the physical, if we have not love as a chain to bind us in our actions, we will fly away from the line of right just as any planet would fly away at a tangent from its regular orbit, if it was freed from the law of gravitation. Thus it is that, 'love worketh no ill to his neighbor; therefore love is the fulfilling of the law.' Rom. 13: 10. And 'perfect love casteth out fear.' 1 John 4: 18. Therefore we can do no better than to adopt the sentiment, and use the words of the wisdom of Solomon: 'Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' Eccl. 12: 13, 14. The only place of safety is that which lies inside of the boundary line described by the commandments of God. For, 'Sin is the violation of the law,' 1 John 3: 4; and 'The wages of sin is death.' Rom. 6: 23. No man can be standing in a justified state before God, whilst he is living in a constant and deliberate violation of God's commandments. It will make no difference what his name is, nor what his zeal has been, neither what may have been his conscientiousness in his acts, if he has been trampling upon God's commandments he is a sinner, and if he dies in this state, he will fail of eternal life. The sinner may be pardoned during his natural life-time, but the law of God makes no provision for any such pardon. But 'God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life.' John 3: 13. Those who have once sinned before God by transgressing his laws, in order to receive pardon therefor, must believe on the only begotten Son of God; and he must repent of his sins, which means nothing less than to *reform* as to cease to do evil and learn to do well. And he must be *immersed* in the name of Jesus Christ for the remission of sins 'Being then made free from sin,' he must walk in newness of life. Rom. 6: 18. The promise of eternal life is made to those that do good, to the patient, and to the faithful. Nothing can be more plainly taught than this is done in the holy Scriptures. The inexorable terms to each and every sinner is faith, repentance, and obedience. They must 'fear God, and work righteousness.' 'God's commandments are his righteousness.' Psa. 139: 172. These principles have ever been true. They are true at this time, and they will ever remain true. They are true to every nation, and they are true to each and every person.

In the last revelation of truths and principles which Jesus the crucified ever made to his people, which was done after the 'new covenant' had been sealed with his blood, and had been in operation for more than 60 years, he continues to reiterate and confirm all that he taught whilst he was here on his mission. In alluding to the life of the righteous he said, 'Here is the patience of the saints: here are they that keep the commandments

of God, and the faith of Jesus.' Rev. 14: 12. The descriptive list is a very plain one. Each and every one may know for himself whether he is on that list. If he is, he is on the side of safety; if he is not, he is standing on the side of condemnation. And as an encouragement to the good, and as a warning to the evil, he continues. 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.' Rev. 22: 15. The associations of the good and the bad are very much mixed up in this world, but it will not be so in the world to come. When Jesus comes he will cause all men to assemble before him; he will then separate the good from the bad, just as a shepherd would divide the goats from his sheep, and that separation will be for eternity. The righteous to live eternally in the kingdom of God, unanoyed by the transgressions of the wicked; whilst the wicked will be destroyed from the presence of the Lord and the glory of his power. So then, let us all fear God, and work righteousness that we may be accepted with him.

Frankton, Ind.

### The Blessed Promise.

MINNIE SHERRILL.

'I WILL come again. John 14: 3.'

This glorious and precious promise, full of hope, life, and joy has echoed and re-echoed down the ages and spanned the cycle of near two thousand years, and as it still floats along on the ceaseless roll of time, it grows clearer and louder as the way marks of that promise rise like the sun beams to herald the dawn of that glorious day. Oh! most glorious day, when Christ the King triumphant on earth shall hold full sway. The way marks that show the fulfilling of this precious promise are clearly defined. We will notice a few of the prominent ones. There shall be 'earthquakes in divers places.' That is, they are to be a distinctive feature of the last days, by reason of their intensity, frequency, and wide area. Scientists who have studied this phenomena of nature, assure us that there has been an alarming increase of earthquakes in the last thirty years, and we know from personal knowledge of the events during this period of time that they have been more destructive of life and property than ever before.

'There shall be wars, and rumors of wars.' Ever since there have been nations, there has been war. Yet never have all nations stood armed and equipped for the battle fray as at the present time. Europe presents one vast military camp. They have, as it were, beaten their plowshares into spears, and their pruning hooks into swords, while scarcely men enough are left to till the soil, and want and destitution stares them in the face.

'For as the days of Noah so shall the coming of the Son of man be: for as the days before the flood they were eating and drinking, &c. Eating and drinking has become a common and favorite pastime with the churches as well as the worldlings; fairs, festivals, concerts, dinners, ice cream, and strawberry festivals are resorted to as a means of raising money to pay the minister's salaries. The smiting fellow servants meet with the disciple of the world and who can discriminate the true Christian? The command is, 'Come out from among them and be ye separate, and I will receive you.'

'Many shall run too and fro, and perfect fulfillment of this prophecy shall be increased.' To fully reflect but a moment upon past mode of travel of all ages and nations, generation after another came away, treading the same old path, dreaming naught of the awakening due time, when thought should earth, as it were, in a moment Nahum's chariots o'er 'continent to ocean should fly, almost in the of an eye. It seems as though about exhausted itself in its communication electricity has things possible even to communicating trains. While the va which dynamite, nitroglycerin combustibles may be used with ent mode of warfare with the past. With the present turbulence, and the vast resources at their command we stand anxiously and wonderingly in asking, 'What next?'

Another distinctive sign given the harvest. 'And in the time I will say to the reapers, gather first the tares in bundles and but gather the wheat into me at the present time cannot complete fulfillment of this parable could ever have been look over the vast myriads of tions, and around upon the nations, we see stamped upon a Scarcely can there be found that does not belong to some organizations. We will not First and greatest we have labor in battle array, which monied monopolies against Labor Unions, Anarchism, ism. Engineer's brotherhood, and in fact a every trade, or profession capital and labor; each organ to swell the number of bur by the tare element.

Again as representative portion of the world's population Spiritualism, Atheism, Skepticism, religion, Christian Science to deceive most of the churches, Faith Cureism, Darwinism, Universalism all about to unite brotherhood under the name of Religion of Humanity, enough for all to stand upon The tares are to be bound being rapidly bound? It pass that a man cannot support his family upon some one of the orders to control labor. Those dependent for support naturally to do? Well my brethren, the state of society is but the they read the fifth chapter is vividly portrayed the powers. Capital and Labor instructions as to what in the 7th and 8th verses reu establish your hearts the Lord draweth nigh. standeth before the d tares should be bound are witnessing the dles. Can we doubt ers will gather th barn? Christ says in faithful, 'Because thou

'Many shall run too and fro, and knowledge shall be increased.' To fully realize the perfect fulfillment of this prophecy, we need reflect but a moment upon past history, and call to mind the slow, tedious, and laborious mode of travel of all ages and nations. One generation after another came and passed away, treading the same old beaten track, dreaming naught of the awakening, in God's due time, when thought should girdle the earth, as it were, in a moment of time, and Nahum's chariots o'er continent from ocean to ocean should fly, almost in the twinkling of an eye. It seems as though *genius* had about exhausted itself in inventions. In communication electricity has made all things possible even to communicating with moving trains. While the various ways in which dynamite, nitroglycerine, and other combustibles may be used will place our present mode of warfare with the things of the past. With the present turbulent state of society, and the vast resources of knowledge at their command we stand aghast peering anxiously and wonderingly into the future, asking, 'What next?'

Another distinctive sign given by Christ is the harvest. 'And in the time of the harvest I will say to the reapers, gather ye together first the tares in bundles and burn them; but gather the wheat into my barn.' Who at the present time cannot see a more complete fulfillment of this parable than possibly could ever have been before. As we look over the vast myriads peopling the nations, and around upon the multitudes about us, we see stamped upon *all* organizations. Scarcely can there be found a man or woman that does not belong to some one of the many organizations. We will note a few of these. First and greatest we have Capital and Labor in battle array, which includes all the *monied* monopolies against Knights of Labor, Labor Unions, Anarchism, Socialism, Nihilism, Engineer's brotherhood, Brakeman's brotherhood, and in fact a brotherhood for every trade, or profession connected with capital and labor; each organization helping to swell the number of bundles represented by the tare element.

Again as representatives of a large proportion of the world's population, we have Spiritualism, Atheism, Skepticism, Wisdom religion, Christian Science, (which bids fair to deceive most of the churches,) Rationalism, Faith Cureism, Darwinism, and Universalism all about to unite in a universal brotherhood under the name of 'The True Religion of Humanity,' a platform broad enough for all to stand upon without scruple. The tares are to be bound first. Are they not being rapidly bound? It has come to such a pass that a man cannot get work sufficient to support his family upon unless he belongs to some one of the orders that combine to control labor. Those depending upon daily labor for support naturally ask, 'What are we to do?' Well my brethren, to show you this state of society is but the fulfilling of prophecy read the fifth chapter of James in which is vividly portrayed the two great opposing powers, Capital and Labor. The apostle's instructions as to what we are to do are found in the 7th and 8th verses: 'Be patient, brethren stablish your hearts, for the coming of the Lord draweth nigh. Behold the Judge standeth before the door.' Christ said the tares should be bound in bundles first. We are witnessing the binding of the bundles. Can we doubt that *soon* the reapers will gather the wheat into the barn? Christ says in Rev. 3: 10 unto the faithful, 'Because thou hast kept the word of

my patience, I also will keep thee from the hour of temptation that shall come upon all the world, to try them that dwell upon the earth.' Then two shall be in the field one shall be taken the other left; two shall be grinding at the mill one shall be taken the other left.' Here we have the condition of things described when the reapers shall gather the wheat. Of the two cases cited two are taken to be with Christ, while the others are left to pass through the great hour of temptation. Then shall the command be fulfilled, 'Gather ye my saints together unto me; those that have made a covenant with me by sacrifice.' Psa. 50: 5.

Isaiah tells us plainly how we shall be sheltered and protected from the coming tribulation, and Daniel's time of trouble such as never was, nor ever shall be. He says, 'Come my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself for a little moment, until the indignation be overpast.' Isa. 26: 20. The Psalmist also says, 'In the time of trouble he shall hide me in his pavillion, in the secret of his tabernacle shall he hide me.' 27: 5. 'Thou shalt hide them (the saints) in the secret of thy presence from the pride of man; thou shalt keep them in the secret of thy pavillion from the strife of tongues.' Psa. 31: 20. Paul says, 'we which are alive and remain shall be caught up to meet the Lord in the air.' The descriptions of this stage of the coming are that it will be sudden, like the lightning, like a snare, in such an hour as ye think not, and thief like. As illustrative of this suddenness, we see the fellow servants taken from their daily toil, and the sleeping saint taken from his bed, to be immortalized in glory for ever and ever.

Oh! dear ones of the household of faith, may this be your and my happy lot when Jesus comes, as described by the two angels in Acts 2: 11. 'This same Jesus which ye see go up into heaven shall so come in like manner as ye see him go into heaven.' But when his glorious appearing bursts forth upon the nations of earth, and every eye shall behold him, he shall come and all the saints with him, as beautifully set forth by Zechariah, in the day when he shall stand upon the Mount of Olives. Zech. 14: 5, and 1 Thess. 3: 13.

Centralia, W. Ty.

### Heart Preparation.

The heart makes the preacher. Men of great hearts are great preachers. Men of bad hearts may do a measure of good, but this is rare. The hireling and the stranger may help the sheep at some points, but it is the good Shepherd with the good Shepherd's heart who will bless the sheep and answer the full measure of the Shepherd's place.

We have emphasized sermon preparation until we have lost sight of the important thing to be prepared, the heart. A prepared heart will make a prepared sermon.

Volumes have been written laying down the mechanics and taste of sermon making, until we have become possessed with the idea that this scaffolding is the building.

The young preacher has been taught to lay out all his strength on the form, taste, and beauty of his sermon as a mechanical and intellectual product. We have thereby cultivated a vicious taste among our people and raised the clamor for talent instead of grace, eloquence instead of holiness, rhetoric instead of revelation, reputation and brilliancy instead of holiness. By it we have lost the true idea of preaching, lost preaching power, lost pungent conviction for sin, lost the rich

experience and elevated Christian character, lost the authority over consciences and lives which always results from genuine preaching.

It would not do to say our preachers studied to much. Some of them do not study at all; others do not study enough. Numbers do not study the right way to show themselves workmen approved of God. But our great lack is not in head culture but in heart culture; not knowledge but holiness is our sad and telling defect—not that we know to much but that we do not meditate on God and his Word, and watch and fast and pray enough. The heart is the great hindrance to our preaching—words pregnant with divine truth find in our hearts non conductors; arrested, they fall shorn and powerless.

Can ambition that lusts after praise and place, preach the gospel of him who made himself of no reputation and took on him the form of a servant? Can the proud, the vain, the egotistical, preach the gospel of him who was meek and lowly? Can the bad tempered, passionate, selfish, hard, worldly man preach the system which teems with long suffering, self denial, tenderness, which imperatively demands separation from enmity and crucifixion to the world? Can the hireling official, heartless, perfunctory, preach the gospel which demands the Shepherd to give his life for the sheep? Can the covetous man, who counts money and salary, preach the gospel till he has gleaned his heart and can say in the spirit of Christ and Paul in the words of Wesley: 'I count it dung and dross; I trample it under my feet; I [yet not I but the grace of God in me] esteem it just as the mire of the streets, I desire it not, I seek it not? God's revelation does not need the light of human genius, the polish and strength of human culture, the brilliancy of human thought, the force of human brains to adorn or enforce it; but it does demand the simplicity, the docility, humility and faith of a child's heart.

Our great need is heart preparation. Luther had the saying 'He who had prayed well had studied well.' We do not say that men are not to think and use their intellects, but he will use his intellect best who cultivates his heart most. We do not say preachers should not be students; but we do say that their great study should be the Bible, and he studies the Bible best who has kept his heart with diligence. We do not say the preacher should not know men, but he will be the greater adept in human nature who has fathomed the depths and intricacies of his own heart. We do say that while the channel of preaching is the mind, its fountain is the heart; you may broaden and deepen the channel, but if you do not look well to the purity and depth of the fountain, you will have a dry or polluted channel. We do say, almost any man of common intelligence has sense enough to preach the gospel, but very few have grace enough to do so. We do say that he who has struggled with his own heart and conquered it, who has taught it humility, faith, love, truth, mercy sympathy, courage;—who can pour the rich treasures of the heart thus trained, through a manly intellect, all surcharged with the power of the gospel on the consciences of his hearers, such an one will be the truest, and most successful preacher in the esteem of his Lord.—*St. Louis Christian Advocate.*

It is not the long prayer, the long testimony that gives evidence of Christianity. The prayer may be simple, the testimony short but if the heart is right, it is acceptable to God. It is the life, not the profession, the actions, not the words, that tell for the glory of God.—*Ex.*

## THE ADVENT &amp; SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Dec. 13, 1887.

A. C. LONG, Editor.

## Sin and its Results.

'Sin is the transgression of the law.' 1 John 3: 4.

Sin is an act committed against the government of God by a responsible person, and an effort on the part of such an individual to overthrow his government. So God, in order to maintain his rightful authority, cannot approve sin in the least, in any of his creatures, and the dreadful consequences of sin must fall upon the sinner. As an instance of God's hatred to sin, look at the direful consequence of the transgression of our first parents in Eden. Before that first act of rebellion there were no battle fields, no cannons thundered forth their missiles of death, no artillery roared or musketry rattled upon the field of battle. Neither was heard the piercing cry, the dying moan, nor the gurgling death rattle in the throat; no darting pains, nor bitter sorrows, nor crushing agonies, nor deep heart aches, were felt then. No sorrowful countenances, nor weeping eyes, nor burning tears were seen there. The earth, pure, bright and beautiful, had just been rolled from the plastic hand of Jehovah. The whole earth, from valley to valley, from hillside to hillside, from mountain top to mountain top, was gilded by the dazzling splendors of the beams of his glory. Then man, pure, sinless, and innocent, was placed in a garden of delight. But he did not remain long in that state of innocence; for he soon not only dared, but actually and wilfully partook of the forbidden fruit. Here is the first sin, the first act of rebellion against the authority of God.

What are the results of this one sin? Man barred from the tree of life, driven from the paradise of God, the earth cursed for man's sake; death, the last enemy, the king of terrors, begins his reign of devastation and destruction in all his hideous forms of cruelty. He is soon seen to enter the first family circle ever formed on earth, and there with dreadful and brutal cruelty, he caused the innocent blood of Abel to flow. From here he extended his dominion over all the earth, and wherever his blow fell upon his victim, piercing cries, weeping eyes and broken hearts, followed his footsteps; destruction and desolation marked his pathway. He makes no distinction; all fall before him—the young and the old, the small and the great, the high and the low, the noble and the ignoble, the weak and the strong, the learned and the unlearned, the wise and the ignorant—all are mown down by this great scythe of destruction. Multiplied millions of the human family have fallen before him. In fact he has mown down generation after generation from Adam to the present, and is now busily engaged in striking down the present generation. One hundred and twenty thousand family circles are broken—and with an average of six persons to the family—we have daily six hundred thousand persons weeping, wailing, and agonizing for their lost loved ones. What a sight is this! How shocking! How horrible! How TERRIBLE! Yet this is the result of but one sin; for by man came sin, and death by sin, so that death passed upon all, Rom. 5: 12. And since such horrible and terrible results have followed on account of the commission of one sin, and since God hates sin now as much

as ever, we therefore ought to be very careful not even to commit one sin; for one sin, unrepented of, will be amply sufficient to forever shut us out from the kingdom of God.

As the results of one sin are so terrible in their nature, it is of the greatest importance that sin be clearly defined. The Scriptures say that 'sin is the transgression of the law,' 1 John 3: 4. 'By the law is the knowledge of sin,' Rom. 3: 20. 'I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet,' Rom. 7: 7. By the above quotations we learn that the law teaches us what is sin in this dispensation. 2nd, The law referred to embraces the command, Thou shalt not covet. 3rd, This law is the ten commandments, and James says, if we violate one of these precepts we are guilty of all.

Every person therefore who is anxious to have a home in the heavenly kingdom, ought to examine himself daily, and carefully see if he is violating any one of those precepts, for sinners cannot inherit the kingdom of God. But God designs that sin, sinners, and these results of sin, shall have an end. Only the pure in heart shall live eternally. Will we be among that number? Will we be immortalized in that day? Will we receive a crown of unfading glory? Shall we be made equal to the angels in heaven? Shall we have our robes washed and made white in the blood of the Lamb? Shall we stand within the gates of the New Jerusalem, and walk its gold paved streets? Shall God wipe away all tears from our eyes?

Yes, these blessings will come upon the righteous. These blessings are for all who obey him; for all who will deny themselves and take up their cross daily and follow him; for all who are purified and are zealous of good works; for all who are cleansed by the precious blood of Jesus. Yes, these will be saved in that blessed and bright morn. Dear reader, may you and I be numbered among that blest company.

## The Proper Observance of the Sabbath.

W. C. LONG.

How to keep the Sabbath is an important question, and one that should be fully explained by those who teach the Word. Sabbath desecration is in the ranks of Sabbath keepers—too much keeping Sabbath as we used to Sunday. God requires strict obedience. Take the case of Lot's wife. The command was not to look back in fleeing from the doomed city. Perhaps she had no desire to go back but just to take one last look at her old home, the home she had decorated with her own hands; and then, too, she was leaving part of her family behind her. But no matter how extenuating the circumstances may have been, she was severely punished. The two priests of the Lord who were commanded by the Lord to offer up fire, is another fearful example of partial obedience to God's commands. See Leviticus 10: 1, 2. 'And Nadab and Abihu, the sons of Aaron took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord which he commanded them not. And there went out fire from the Lord and devoured them.' 'No use to be so particular,' 'Don't make any difference,' 'A little variation will make no difference,' was not allowed in these cases, but strict obedience was required. God is unchangeable. His laws stand fast forever. He has brought terrible judgments on the people for the violation of the Sabbath. Hear what Nehemiah

has said, 'Then I contended with the nobles of Judah, and said unto them. What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.' Nehemiah 13: 17, 18.

In Jeremiah 17: 27 we read, 'But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palace of Jerusalem, and it shall not be quenched.' There is no doubt but the people spoken of were strong believers in the Sabbath and doubtless rendered partial obedience, but for their digression terrible judgments were brought upon them. We claim that the 56th and 58th chapters of Isa. are highly prophetic and reach down to the present time. In the 13th verse of the 58th chapter, we have Sabbath restrictions clearly defined. Here we are told what we are to do. We are to take our feet off the Sabbath, and 'call it a delight.' How much of the Sabbath are we to call a delight? The morning hours? or the portion we spend in meeting? or the last part of the Sabbath? The Scripture says, 'From even unto even, shall ye celebrate your Sabbath.' We should delight when the Sabbath comes, rejoice in the Lord during the sacred hours, and be glad at each weekly recurrence. But the sister who said, 'How long the Sabbath does seem, and how lonesome I do get,' represents a large number of professing Sabbath keepers. 'Not doing their own ways, nor finding their own pleasure.' How often do we see the brethren do upon the Sabbath that which is forbidden above? Doing things upon the Sabbath which should have been done the day before in preparing for the Sabbath,—such as greasing the wagon before going to meeting, fixing the harness, blacking boots, shaving the face and going through a general scrubbing up, which is all right if done upon the right day, and all wrong if done upon the Sabbath. Getting mail upon the Sabbath, going visiting, looking up our stock, hiring laborers, all of which appear to be contrary to proper Sabbath observance.

Then we 'are not to speak our own words' upon the Sabbath. We are forbidden upon the Sabbath to lay out our plans and make our calculations for the coming week. Our words must be well chosen and our mind taken up with heavenly things, and the entire day thus occupied will furnish us spiritual food which will strengthen us and fully establish us in the divine life.

If our thoughts are directed in the right channel, our words will be well regulated 'out of the abundance of the heart the mouth speaketh.' Like the two brothers in the church who had gone to meeting. One said to the other, 'If this was not the Sabbath how would you trade horses?' thus giving expression to the thoughts of the mind. Dear brethren, I am satisfied that a reform is highly necessary with us as a people upon this point. I am fearful that God's blessing is withheld from us on this account. We do not come up to the work of the Lord in this particular as we should. God has a blessing for his people when they properly observe his holy day, for he says, if we do as above stated, 'Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.' v. 14. God told his people anciently that if they

would keep his holy day that their city should stand forever, and upon the other day they violated the Sabbath he would bear burdens into the city on the Sabbath, and God did as he said he would destroy their city. May we commend the Sabbath when it commenced is at even, and keep it till the close of the next day, and may God's blessing be upon us.

Stanberry, Mo.

## An Open Letter to Eld. D. M. C.

DEAR BROTHER: As the following is my motto, I claim the right of calling my brethren who are striving to love God, regardless of sects or isms. No party, to no sect confined, This home, my brethren all man-kind; Let do good, be just and fair with God's word, though every ism f being the sentiment of my heart. I several of your articles in the Advocate, without prejudice, but led to rejoice and to be glad, to want pity. I have felt to rejoice to see thoroughly open, to the falsity of M visions, the doctrine of Sunday k ing the mark of the beast; and S observance being the seal of God, movement being the fulfillment o angels message, &c. These being theories, and built upon a sandy f it is all right they should be ex brought to naught. But while I a joice in this direction, I am le greater degree of wonder, how yo God's plain declaration that is as firm as creation, which was reiterat der tones on Sinai twenty-five hu afterwards; and then confirmed i it with his own finger on tables o an everlasting covenant. We co the days of Christ and the apost them observing the same by pre ample. The son of God declares not to destroy the law, but to ma make it honorable. John tells u soever saith I know him, and k commandments is a liar and the in him. Again we read, 'Until earth pass, one jot nor tittle sha pass from the law until all be fu We read in James, 'For wh keep the whole law and yet o point he is guilty of all. For n not commit adultery, said also [and he that said do not kill, sa the seventh day is the Sabbath thy God, in it thou shalt not do Now if thou [Bro C,] commit no if thou kill [or break the Sabb a transgressor of the law.' Again, 'Let us hear the con whole matter; 'Fear God and k mandments for this is the whole How sorry I was to find in argument, that the Sabbath law signed for a little handful of J in no wise binding upon us. J that we are at just as much lib als, kill, commit adultery, st e part of the Sinai law was s distinction made in it, and th it to be a perfect law, c But you affirm that it is possible, even for the Jews correctly in their scattered con But we like to be as accom

would keep his holy day that their city should stand forever, and upon the other hand if they violated the Sabbath he would destroy their city. They did violate the Sabbath by bearing burdens into the city on that day and God did as he said he would; he destroyed their city. May we commence to keep the Sabbath when it commences, which is at even, and keep it till the close of its sacred hours and may God's blessing rest upon us.

Stanberry, Mo.

An Open Letter to Eld. D. M. Canright.

DEAR BROTHER: As the following lines are my motto, I claim the right of calling all, my brethren who are striving to love and serve God, regardless of sects or isms. Bound to no party, to no sect confined, This world my home, my brethren all man-kind; Love truth do good, be just and fair with all, Exalt God's word, though every ism fall. This being the sentiment of my heart. I have read several of your articles in the *Christian Advocate*, without prejudice, but have been led to rejoice and to be glad, to wander and to pity. I have felt to rejoice to see your eye's thoroughly open, to the falsity of Mrs. Whites, visions, the doctrine of Sunday keeping being the mark of the beast; and Seventh day observance being the seal of God, the Advent movement being the fulfillment of the third angels message, &c. These being man made theories, and built upon a sandy foundation, it is all right they should be exposed, and brought to naught. But while I am led to rejoice in this direction, I am led to a still greater degree of wonder, how you can reject God's plain declaration that is as old and as firm as creation, which was reiterated in thunder tones on Sinai twenty-five hundred years afterwards; and then confirmed it by writing it with his own finger on tables of stone, for an everlasting covenant. We come down to the days of Christ and the apostles and find them observing the same by precept and example. The son of God declares that he came not to destroy the law, but to magnify it and make it honorable. John tells us that whosoever saith I know him, and keeps not his commandments is a liar and the truth is not in him. Again we read, 'Until heaven and earth pass, one jot nor tittle shall in no wise pass from the law until all be fulfilled.'

We read in James, 'For whosoever shall keep the whole law and yet offend in one point he is guilty of all. For he that said do not commit adultery, said also do not kill,' [and he that said do not kill, said also that the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work &c. Now if thou [Bro C,] commit no adultery, yet if thou kill [or break the Sabbath] thou art a transgressor of the law.'

Again, 'Let us hear the conclusion of the whole matter; Fear God and keep his commandments for this is the whole duty of man.'

How sorry I was to find in your Sunday argument, that the Sabbath law was only designed for a little handful of Jews, and was in no wise binding upon us. Just as well say that we are at just as much liberty to worship idols, kill, commit adultery, steal and lie. If one part of the Sinai law was simply designed for the Jews, then all was for there was no distinction made in it, and the Psalmist declares it to be a perfect law, converting the soul. But you affirm that it is imperfect, and impossible, even for the Jews to observe it correctly in their scattered condition.

But we like to be as accommodating as pos-

sible; so for the argument sake we will admit the Sinai law to be Jewish; and you and I Gentiles without God, and without hope in the world, are reckoned as the wild olive tree; while they, the Jews are reckoned as the tame olive tree; here then we gladly accept God's plan of being grafted into the tame olive tree.

Through this plan, and our faith in Christ is our only hope of salvation; how inconsistent then to trample under foot the law that governs the Jewish family, whose branches were broken off that we might be grafted in. As much as to say we Gentiles are more highly favored than you Jews. But right here we are admonished, not to be high minded, but to fear, for if God spared not the natural branches, take heed lest he spare not thee. Now Bro. C, is there any way to avoid the conclusion that in order to be saved, we must be grafted into the tame olive tree, and when grafted in is there any hope of salvation except by being governed by the same law and observing the same commands that they observe.

Again, the heading of your article struck me with astonishment. 'Seventh Day Adventism Renounced.' Had it read the errors of Adventism renounced, then all would have been right so far. But as it stands, it says to the world without farther reading, Eld. C. has given up that the Lord Jesus is ever again coming to this earth. Have you come to this conclusion, or was this heading so arranged as to please the eye and ear of those who have no personal Christ and an immaterial heaven beyond the bounds of time and space, where the immaterial spirits of the righteous are now praising God; and the wicked writhing in torment in a bottomless hell, some at least six thousand years before they are judged; when we fall in line with such heathenish dogmas, pleasing the world the flesh and the devil, no matter how many honors we may win, how much wealth we may gain, or how much ease we may gratify, it will avail nothing in securing to us eternal life. My early experience was like yours, with the so called orthodox people. But through the blessing of God and the help of Adventists, I learned from the inspired word that I was not by nature immortal, and that I should neither go to hell [a place of torment] nor heaven until after I was judged. That if I was truly converted, believing in Christ, was baptized and fully obeyed God, at the resurrection I should become immortal; and have a home on the earth made new, but if I failed in one point, even the breaking of one command I become guilty of all, or a transgressor of the law, and should only be resurrected to be destroyed root and branch. The many errors that Adventists have mixed up with these great truths I have thrown to the wind, and have tried with God's help to step forward into the light, instead of stepping backward into the darkness; and still hope and pray that I may continue to grow in grace and knowledge.

Now Bro. C. do not think I regard myself all good and you all bad; far from that, I simply think you have made a great mistake in the course you have pursued. What would you and I say of Martin Luther, after God gave him special light, and he abandoned many of the errors of Popery upon discovering that the devil was getting a foothold in his church, should coolly advertise Lutheranism denounced, and he step back into the Catholic Church and go to preaching for them? We would say as Peter did, 2 Pet. 2: 21, 22 'For it would have been better for them not

to have known the way of righteousness, than after they have known it to turn away from the holy commandment delivered unto them. But it is happened unto them according to the proverb, the dog has returned to his own vomit, and the sow that was washed to her wallowing in the mire.

Now Bro. Canright, though I may have been plain in speech yet it has been with the best of feeling; knowing that I am liable to err. But you and I will be without excuse in the day of God; certainly he has delivered to us at least one talent, and if we step back in the darkness and hide our Lord's money, when the nobleman shall return we shall hear the sentence; take from him the one talent and give it to him that hath ten, and cast the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. Dear Bro., in the name of our kind heavenly Father I beg of you to weigh well the course you are pursuing; and think how small and short the honors of this world are in comparison with the honor of God and all the good of a never ending eternity. Yours in love hoping that when our Lord shall return he may say to us, well done good and faithful servants, thou hast been faithful over a few things I will make thee ruler over many.

J. S. FISHER.

Wayland, Mich.

LETTER DEPARTMENT.

From J. H. and Lucy Perry.

DEAR BROTHERS: It has been nearly two years since we first had the pleasure of reading the *ADVOCATE*. Sister Mary Hutchins was staying with us when she received three numbers of the *ADVOCATE* and you may be sure we had quite a Jubilee over them, we sat up until nearly midnight and read them all through, and we conclude we cannot do without it as we never hear any preaching at all; for what others call preaching is no preaching to us. If I were able I would like to have some of our brothers come and spend a few months with us. I must tell you of an old man who walked eight miles to see us to learn why we kept the seventh day Sabbath. He remained a night and two days with us and went home to keep the Sabbath. We furnish him with all the reading matter we can, so I send you one dollar and ten cents for which you may send me the *ADVOCATE* and the tract called the *Saint's Inheritance*. Direct to J. H. Perry, Walnut Grove, Etowah Co., Ala. I therefore bid you God speed in all your labors till the Lord comes which I hope will not be long. Your most humble brother and sister.

Walnut Grove Alabama.

From Bro. James Prather.

BROTHER LONG, and Brethren and Sisters in Christ: As I love to read the *ADVOCATE*, and the letters from the brothers and sisters are very interesting to me and my two sisters at home, I thought I would write a short letter to let you know that we are still strong in the faith, and to thank the good brethren for sending me the *ADVOCATE* as I am not able to pay for it. I can do nothing more than thank them for their kindness. I never have the pleasure of attending any meetings of like faith except camp-meetings. I was there two days and had the pleasure of seeing one of my sisters baptised. Brethren and sisters pray for us that we may not be denied the pleasure of meeting in the earth made new.

Albany, Mo.

When Jesus Comes.

MARY A. ADAMS.

O happy day, when Jesus comes To wake the sleeping dead; The faithful ones shall then arise From out their narrow bed. As we the earthly image bore, We also then will bear The heavenly image like our Lord, And all his glory share.

O happy thought, when Jesus comes To reign on earth as King; When we shall see and know him too, His glorious praises sing; We then if faithful will be clothed With immortality. All sin and sorrow passed away, From earthly sorrow free.

When Jesus comes all will be peace, Our land be purified; No trace of sin, and we shall dwell With Christ the crucified. We'll not be subject to decay In that fair Eden home, Eternal beauties we shall see, And sickness never come.

O happy hour when Jesus comes, And may we all rejoice To know that Satan's power will cease, No longer then destroy. With icy hand relentless as The cold and silent grave; But Christ the Lord himself will come With mighty arm to save.

The ransomed ones will then be free, And death shall be destroyed, And heaven's high arches shall resound With praises to the Lord. O then take courage and press on, For victory is in store; When Jesus comes, our Savior, King, To reign forevermore.

A Misnomer.

E. S. SHEFFIELD.

In the Inter Ocean of Nov. 22nd, 1887 the following is found under the heading of the Sunday School. 'Jesus and the Sabbath,' the subject of the lesson for the week. Again there is a lapse from the chronological order, the lesson going back to a short time before the Sermon on the Mount. [It seems to me quite doubtful about this occurrence being before the Sermon on the Mount.] There is great interest just now in the discussion of the Sabbath question, good and godly men differing among themselves in this interpretation of what is permissible, and it is helpful to have Christ's own voice on the matter. The text is as follows: Matt. 12: 1-14, commit verses 20: 1-3.

At that season Jesus went on the Sabbath day through the cornfields; and his disciples were an hungered, and began to pluck the ears of corn and to eat. But the Pharisees when they saw it said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath. But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day. And when he was departed thence, he went into their synagogue: and

behold, there was a man which had his hand withered. And they asked him saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand And he stretched it forth and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him. Golden Text: It is lawful to do good on the Sabbath day. Matt. 12: 12.

The Pharisees were watching for some cause to accuse Jesus and seized upon the fact of his disciples having plucked and eaten corn on the Sabbath: not because they had taken the corn but because they had done labor in so doing. The religion of the Pharisees was formal and slavish, Jesus shows them one that is spiritual and free. He answered them by quoting from the Old Testament a parallel instance, the application of which they were forced to admit. They had overlaid the law with all sorts of burdensome restrictions, and Christ shows them the folly of these. "The Son of man is Lord of the Sabbath" or, as Mark puts it, "The Sabbath is made for man, and not man for the Sabbath." Man's good is the end sought, the Sabbath and other ordinances are only means to that end. Christ encourages no low estimate of the Sabbath day, he only insists that doing good can not possibly be desecration.

We agree most heartily with the last statement, as well as all the statements made in the foregoing lesson. But how any one can endorse this lesson, and by virtue of the information received there from observe the first day of the week as the Sabbath, is indeed wonderful! No sane person will ever try to prove that the plucking and eating of the corn, or the healing of the withered hand took place on the first day of the week; all will readily admit that it took place on the seventh day, as no other day of the week had at that time been called by that name, with this exception, that several annual feast days were on certain days of the month irrespective of the day of the week and were called sabbaths. Of course these had nothing to do with the weekly Sabbath. But if any have doubts about the day on which these events occurred, they are all certainly swept away by the first text quoted in Scripture; Illustrated Reading, after the narration being Ex. 20: 1-11. 'And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor

thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.'

In the foregoing we have the first given scripture reference to the subject at issue. This proves that the Sabbath is the seventh day, and also that it is impossible to transfer it to any other day, till the testimony of God respecting it is turned into a lie; because the 'for' and 'wherefore' of Jehovah apply to what occurred on the seventh day in contradistinction from what occurred on the other six days of the creation week, and because of what did occur, the blessing was placed upon it, and it was hallowed, or sanctified.

We are next referred to Jer. 17: 19 27. This does not tell us what day is the Sabbath only as it is the day commanded to be hallowed by the great Creator, the command being given to their father's; and now a message is sent to the inhabitants of Jerusalem, that if they would diligently harken to the Lord to bring in no burden on the Sabbath day, but hallow the Sabbath day to do no work therein, then the promise was, it should remain forever, while on the other hand if they continued to disregard the Sabbath the city should be destroyed. Next we are referred to Nehemiah 13: 15 22. This scripture does not inform us what day of the week the Sabbath is, but treats of it as something known and well understood, but being disregarded by some of the Jews after their return from the Babylonish captivity, for which they are reproved, and finally the gates of the city were ordered closed till it was passed. Does any one have any doubts respecting which day of the week these gates remained closed? We are now referred to Isa. 56: 1 8. This is a promise to all both Jews and Gentiles that will take hold of God's covenant by keeping the Sabbath from polluting it, and keeping from doing any evil when the salvation of God is near to come and his righteousness to be revealed. And lastly we are referred to Isa. 58: 3 14. This chapter is mostly an exhortation on humility, justice and mercy, concluding with a great promise to those turning away their feet from the Sabbath, from doing their pleasure on God's holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing their own ways, nor finding their own pleasure, nor speaking their own words. But not one of these scriptures referred to as illustrative of the text in Matthew 12, define the Sabbath except the first one, namely Ex. 20; then whenever and wherever we read about the Sabbath it is just what that scripture declares it to be, nothing more or less. Then I would ask what is there in all this 'Sunday school lesson' about keeping Sunday any more than Wednesday or either of the other four working days? Is it not a misnomer then to call it a Sunday School Lesson? On the other hand, it is a very instructive and comprehensive Sabbath Lesson, and very appropriate for a Sabbath School. By this lesson we have a definite reason for the origin of the Sabbath, and if the reason for its creation ever was, because God himself had rested upon it, is it not just as impossible to remove or change the reason, as to undo the work of creation. The time is coming and that soon, when God will be honored by all flesh observing the Sabbath; so says Isa. 66: 23. Then let us honor him by observing all of his commandments now.

Woodward, Iowa.

Marvel Not.

MARY A. ADAMS.

'MARVEL not my brethren, if the world ha... you.' 1 John 3: 13.

Oh, how many trials, temptations, and afflictions beset our path, and though we feel as though the world hath no allurements, yet we are compelled by circumstances to mingle more or less with the world unless we make hermits of ourselves. To the sensitive hermit is just a little trying to our feelings to a friend scorn us, relatives forsake us, neighbors ridicule us, because we are humbly trying to serve God by obeying his laws. They call us Advents sneeringly, forgetting 'salvation is of Jews.' They call us Advents sneeringly, remembering not that the Christian's hope is Christ's second coming, for '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.' They call us absurd, because we believe 'the dead know not anything,' getting to study the Bible which saith, 'ye go unto one place; all are of the dust, and shall turn to the dust again.' They even call us infidels, because we believe the Bible which saith, 'the dust will be resurrected, knowing that if there be no resurrection of the dead, then Christ be not risen: and if Christ be not risen, then is our preaching vain, and your faith also vain. Yea, and we are found false witnesses of God; because we have testified that he raised up Christ, whom he raised not up if so be the dead rise not.' 1 Cor. 15: 13-15.

Marvel not, neither be discouraged. The apostles believed this doctrine and preached it, and were despised and persecuted for it. Paul firmly believed it; and regarding the resurrection of the dead, he spake so clearly that there is no misunderstanding the language. Listen to him: 'But some man will say, are the dead raised up and with what body do they come—so also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power. It is sown a natural body; and as we bear the image of the earthy, we shall also bear the image of the heavenly.' When the last trump: for the trumpet shall sound, and the dead shall be raised incorruptly. The Scriptures are full of the blessed promises of the resurrection of the dead. What encouragement, brethren, to know that 'But when ye when men shall revile you, and persecute you, and shall say all manner of untruth against you falsely for my sake. Rejoice, and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets before you.'

Christ called his disciples the salt of the earth, the light of the world; he tells us 'As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments ye shall abide in my love, even as I have kept the Father's commandments, and abide in his love.' He also says, 'And ye shall be hated of all men for my sake.' If the disciples were hated, persecuted, reviled, and Christ was hated by the world, because we are hated by the world, because we are not knowing that our redemption draweth nigh, what manner of love the Father

## Marvel Not.

MARY A. ADAMS.

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bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is.' 'And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.' If we have the Spirit, the desire to keep his commandments and do keep them, may we not then hope we are God's children and he will be our Father? Oh, how full of cheering, encouraging promises is the holy word of God, and may we search diligently, ever trusting in his promises for he will surely reward the faithful. 'Marvel not my brethren, if the world hate you,' it hated Christ who suffered and died that we might live. The narrow way is the right way and they have light who walk in it; the true light of God.

Bald Knob, Ark.

## 'Spared Not.'

It is a solemn fact: but there is such a thing with God as not sparing. There is justice in God's nature, and in certain circumstances that justice must be manifested. A careful analysis will show that the manifestations of mercy and the manifestations of justice, as recorded in Scripture, are well balanced. Sin is a fact, and God must deal with it. He deals with it in two ways only,—he forgives it, or he punishes it: he acquits the repenting sinner in mercy, or spares him, not in judgment. The phrase, 'spared not,' is a graphic way of expressing the actual infliction of suffering, or judgment; and the scriptures record several instances when God actually 'spared not,' or when he did let his hand smite the object of his penal justice. Taking these instances in the order of time, we find the following:—

1. *Spared not the angles.* Original sin is not human, but angelic. The devil and his angels were sinners before Adam was created. The Scriptures do not wait to satisfy morbid curiosity as to how angels sinned without a tempter; or how man sinned by means of a tempter; but they record two solemn facts, namely, that angels sinned, and God spared them not. Thus the apostle Peter expressed it: 'For, if God spared not the angels when they sinned' but cast them down to hell, and committed them to pits of darkness to be reserved unto judgment.' 2 Pet. 5: 4' R. V. This the first manifestation of penal justice' the first infliction of punishment in the universe of God so far as we know, and that too without an offer of mercy. How dreadful for sinners to trifle with sin with such a single instance before them of 'judgment without mercy!'

2. *Spared not the old world.* Again the same apostle writes, 'And spared not the ancient world, but preserved Noah . . . when he brought a flood upon the world of the ungodly.' Such was God's answer to human corruption. The moment came when the lawless corruption could not be allowed to go on any farther. 'The end of all flesh' had come before God. The Spirit ceased to strive. The testimony of Enoch and Noah was disregarded; and so the judgment day was disregarded; and so the judgment day arrived. By a desolating deluge, God 'took them all away,' and cleansed the earth. Thus we see that God has already judged men as well as angels. And something similar to the flood judgment will happen again for, 'as it was in the day of Noah' so shall it be in the day when the Son of man shall

be revealed.' A startling comparison! A sad and solemn terminus to an age characterized by the free offer of remission of sins and eternal life.

3. *Spared not the natural branches.* That means Israel. In Rom. 11: 20-22, we read, be not high-minded, but fear; for if God spared not the natural branches, neither will he spare you [the Gentiles] If God gave Israel many privileges, he also gave her much correction and severe chastisement. There was rich mercy, but also unsparing judgment. He 'spared not the natural branches' in the wilderness, for their carcasses fell there. He spared them not when they were carried away captive to Babylon. And he spared them not when the Roman power destroyed their place and nation, and scattered them to the ends of the earth. And now this is our day. The Jew knew not his day of visitation; do we know ours? Do the nations know that this is day of mercy and privilege? Have the Gentiles acted more wisely with regard to God's grace than the Jews did with regard to his law? If not, the sentence has gone forth, and what happened before will happen again. He spared not the natural branches, neither will he spare thee. Thou also shalt be cut off. Unspeakably solemn reflection! God help us to remember that this age is our day of favor!

4. *Spared not his only Son.* 'He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?' Rom. 8: 32, Here is the foundation for God's action and our faith. Once admit that Christ pledged himself to be the Mediator, the Redeemer, the Surety, the sacrifice, and what follows? It follows that God could not spare him. Not one iota can be subtracted from the suffering from sin. When God made his 'soul an offering for sin,' when the Lord laid on him the iniquity of us all: when he was wounded, bruised, smitten, and afflicted, not a drop could be taken from that 'cup.' God spared him not. Such was the cost of our salvation. In Christ God 'found a ransom,' and now he can say, 'Deliver from going down to the pit.' On the ground of this 'ransom for many' Matt. 20: 28, God will, in the day when he makes up his jewels, spare them as a man spares his son who serves him. And on the ground of that 'ransom for all' 1 Tim. 2: 6, God will not spare, in the day of judgment, those who reject it. These 'spared nots' are given as examples of time judgment for our warning; and in the face of these awful inflictions, it is sheer trifling to deny the final and eternal destruction of the wicked.—*Messenger of Peace.*

## OBITUARY NOTICES.

LIKE a shock of corn fully ripe James Moore of Petaluma, California, at the age of 75 years was gathered to his fathers. At peace with all the world, he died as he had lived, in the hope of the gospel and the resurrection unto life eternal of the just at the coming of Christ. The blessed apostle was told to record, 'Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors and their works do follow them.'

He leaves a wife and many friends here, and a host of relatives and friends East to mourn that in this life they shall see his face no more. Although we sorely miss our brother, yet we do not mourn as those without hope, for we believe as our brother did that at the return of our Lord his people will be ransomed from the power of the grave.

M. E. EASTMAN.

EDITORIAL NOTES.

THE dollar receipted in ADVOCATE No. 34 for Gen. Con., should have been credited to S. A. McConnell.

THE tract entitled *The Soul*; its Scriptural meaning and use of the term, is out of print. Should any of our readers have any on hand and will send a few copies to J. W. Cordill, Lake City, Minn., for distribution, they will be thankfully received.

IT is with a sad heart that we record the obituary notice of Bro. Moore of Petaluma, Cal., in this paper. Eleven years ago we formed his acquaintance in Cal. He was a staunch and bold advocate of the Sabbath and other doctrines we hold as a people. We learned to love him for his sterling integrity and Christian fortitude manifested in his character. He was benevolent and liberal with his means in supporting the truth. From a private letter received from his wife, Sister Moore, we learn that he bore his sufferings patiently, and 'died praising God for the blessed hope of the resurrection and a home in the kingdom.' Truly this is not only a blessed hope but a sustaining and a comforting one to every child of God. Sister Moore has our warmest sympathy in her sad bereavement.

THE Methodist clergyman of Chicago are arranging to send a copy of resolutions, read at the Evangelical Alliance last week, to every minister in the United States. They are by these asked to make an appeal to the people for assistance in this attempt to abolish Sunday labor. The things aimed at are Sunday newspapers, carrying mails on Sunday, running rail trains, operating telegraph wires and holding of military reviews.—*Witness*.

Sunday is weighed in the balances and is found wanting. It is not of God's planting, and consequently must be rooted up. The only true Sabbath reform is based on the fourth precept of the Decalogue. And until the religious world will recognize this fact, the resolutions of their ministers will be passed by unheeded.

BRO. JOHN BRANCH writes as follows: Dear Brothers and Sisters, I am happy to tell you that the good work is still moving in Michigan, and some are being added to the church. I had the privilege of attending a protracted meeting in the town of Salem, Allegan Co., conducted by Bro. Thomas Howe which has every appearance of being a grand success. The interest is good and quite a number have already acknowledged the truth, and some have already commenced to obey. May the Lord bless Bro. Howe in his effort to do good Brethren, pray for him; and I would ask others of our Michigan ministers to commence meetings. Let us try and do some thing this year in this good work. I am yours for the truth.

A half-hearted service in religion is neither acceptable to God nor satisfying to the soul. It prevents a person from enjoying the pleasures of the world, but it does not secure the spiritual pleasures which true religion impart. If a man would be truly happy, he must be wholly on the Lord's side, and serve him with all his heart.—*Methodist Recorder*.

WHAT the Scripture forbids, avoid; what it affirms, believe; what it commands, do; what it reproves, amend. As many as walk by this rule, peace on them, and on the Israel of God.—*Thomas Adams*.

ITEMS OF INTEREST.

THE death-rate of the world is about 67 per minute, or 97,000 per day; while the birth-rate is 79 per minute,—100,500 per day.

A MOVEMENT is started to urge before the next Congress a bill prohibiting the importation of liquor into States that have passed prohibitory laws.

THE Supreme Court of the United States in several test cases has declared the prohibitory law of Kansas valid. This is a great victory for prohibition.

A TREMENDOUS flow of natural gas was struck Tuesday at Xenia, near Wabash, Ind. A blaze 60 feet high was issuing from a 3-inch pipe all night and the people were highly elated.

THE total loss by fire in this country during November was \$16,003,975, an increase of \$6,000,000 over the same month last year. These figures are the heaviest for any November since the Boston fire.

MATHEW BIRD, 11 years old, died Friday night at Philadelphia from smoking cigarettes. While walking on stilts he became dizzy and fell, was picked up in a stupified condition, and never recovered. He smoked more than a half-dozen cigarettes each day.

THE following resolutions were recently passed by the faculty of the Illinois College, Jacksonville: 'The faculty of Illinois College satisfied that the use of tobacco by students is detrimental to their physical health and intellectual vigor, and that the practice of smoking in public is especially to be deplored, because of the example and the warrant it affords to those not already addicted to the habit, earnestly request the students of this institution to refrain from such use, and especially while on the college grounds or in the public parts of the college building.'

Report of Labor.

DEAR ADVOCATE: It has been a long time since I have written anything for your columns; this morning finds my heart filled with joy and abounding in the work of the Lord. I have been engaged in presenting the glorious truths of the gospel in my immediate neighborhood. Four have accepted the truth in the past few days, and are keeping all the commands of God the fourth included. One of those which accepted the truth I wish to mention, viz. old brother I. F. Emry, formerly of the Missionary Baptist church. He belonged to that church for about forty years. Others are almost persuaded to come out on the whole truth; my wife and mother-in-law are keeping the Sabbath with me, which gives me more joy than all else. I am going to organize some churches soon, I shall wait a few days on brother W. C. Long as I am expecting him. My labors have been blessed in other places, but time forbids a report of them at present. I have all reason to think that a great work will be done here within the next two months. May the good Lord encourage the work that many sheaves may be gathered for the gems of his coming kingdom.

J. C. KERNS.

Received on Subscription for Advocate

Sylvia T Moore \$2, J H Perry \$1, Mrs E Wolverton \$1, James H Jenkins \$1 50, E S Sheffield for L L Sheffield \$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 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 B 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.

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*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.

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*Mrs White's Visions and the Seventh Day Adventists,* by Jacob Brinkerhoff, 16 pages 3 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.

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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.

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