

Advent and Sabbath Advocate.

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

VOL. XXII.

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

Life's Answer.

I KNOW not if the dark or bright
Shall be my lot,
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Thou's heavy chain,
Or day and night my meat be tears,
On bed of pain.

Dear faces may surround my hearth
With smiles and glee,
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raving of the gale
I hear my Lord.

He holds me when the billows smite,
I shall not fall;
If sharp 'tis short, if long 'tis light;
He tempers all.

Safe to the land! safe to the land!
The end is this,
And then with him go hand in hand
Far into bliss.

—Selected.

Present Opportunities.

SERMON BY J. H. NICHOLS.

TEXT. 'Because thou knowest not the time
of thy visitation.' Luke 19: 44.

Situated a short distance east of Jerusa-
lem is the Mount of Olives (or Mt. Olivet),
a place noted in sacred history, and prophecy,
for events and incidents of interest and im-
portance associated therewith. It was, while
seated upon this Mount that the disciples
came to Jesus, asking for information con-
cerning the destruction of Jerusalem, his com-
ing and the end of the world. From this
place he imparted that instruction concerning
these events that is so important to every
child of God, in that it contains facts per-
taining to these things, and signs by which

might be known the nearness of his coming,
and the end of the world. Matt. 24.

From Mt. Olivet Jesus ascended from earth
to heaven, from which place the men of Gal-
ilee stood gazing after him as he went up
and by a cloud was hid from their view, and
to whom the heavenly messenger declared,
'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.' Acts 1; 11,
12. Jesus having taken his departure from
earth to heaven from this place, it is reason-
able to conclude that when he 'comes again'
it will be to the same place. But we are not
left to conjecture that such may be the case
for the Lord, by the prophet, has declared
that it will be so. 'And his feet shall stand
in that day upon the Mt. of Olives, which is
before Jerusalem on the east, and the Mt. of
Olives shall cleave in the midst thereof to-
ward the east and toward the west, and there
shall be a very great valley.' Zec. 14: 4. It
was on the way from this sacred spot to Jeru-
salem that the words of our text came from
the lips of Jesus; words of thrilling interest
to those addressed, and from which we should
take timely warning lest a like calamity be-
fall us. Jesus spake these words to the Jews
as a nation, concerning them as a people, and
the city of Jerusalem.

Following the history of the children of Is-
rael from the time they were called of God
and established as his people, we find that
his goodness and mercy abounded toward
them. So long as the people obeyed him, God
prospered and blessed them. This fact is
clearly set forth in the 32nd chapter of Deut.
where we read concerning them, commencing
at the 7th verse. 'Remember the days of old,
consider the years of many generations; ask
thy Father and he will shew thee; the Elders,
and they will tell thee. When the Most High
divided to the nations their inheritance, when
he separated the sons of Adam, he set the
bounds of the people according to the num-
ber of the children of Israel. For the Lord's
portion is his people, Jacob is the lot of his
inheritance. He found him in a desert land,
and in the waste howling wilderness; he led
him about, he instructed him, he kept him as
the apple of his eye; as an eagle stirreth up
her nest, fluttereth over her young, spreadeth
abroad her wings, taketh them, beareth them
on her wings.'

We cannot conceive of language, or any fig-
ure of speech, by which God could better ex-
press his love and tender care for his chosen
people than that contained in the above quo-
tation; its parallel is only found in the testi-
mony of Jesus concerning Jerusalem to which
we will refer hereafter. 'He kept him as the
apple of his eye.' This one of the most sen-
sitive organs of the human frame, that needs
such careful protection, is used to convey God's
constant care for, and protection over his peo-
ple. 'As the eagle stirreth up her nest,' &c.
'so the Lord did lead him.' It is a well known
habit of the eagle to select a very high place
in which to build its nest and rear its young,
and when the time comes to teach its offspring

to fly and care for itself, destroys the nest and
thus compels the young eagles to put forth
an effort to learn to fly, at the same time
keeps close by, ready with outstretched wings
in case of danger, to bear them up. So the
Lord made the children of Israel to dwell up-
on the high places of the earth, ever near to
help them, and then under the shadow of
the Almighty they could trust. When they
forgot God and lightly esteemed the 'Rock
of their salvation, and sacrificed to devils and
to gods whom they knew not, he abhorred
them, and said 'I will hide my face from them.'

This same idea is contained in 2 Chron. 24th
chapter, where it is recorded of the people
that, 'they left the house of the Lord God of
their fathers, and served groves and idols:
and wrath came upon Judah and Jerusalem
for this their trespass.' Yet he sent prophets
to them to bring them again unto the Lord;
and they testified against them, but they
would not give ear, and the Spirit of God came
upon Zechariah the son of Jehoiada the priest,
which stood above the people, and said unto
them, 'Thus saith the Lord, Why transgress
ye the commandments of the Lord, that ye
cannot prosper? because ye have forsaken the
Lord, he hath also forsaken you.' For this
their disobedience to God, and refusal to hear
him when called upon to repent, they were
delivered into the hand of the Assyrians.
Space forbids in this connection to refer but
in brief to God's visitations of the children of
Israel in mercy, as shown in their deliver-
ance from Egyptian bondage, and the Baby-
lonian captivity, causing Jerusalem to be re-
built and spreading the glory thereof through-
out the land.

When Jesus Christ made his first advent into
the world life was just offered unto the Jews.
'He came unto his own, and his own received
him not.' John 1: 11. Offered himself as
King but was rejected. Luke 19: 38. When
Christ first sent out his twelve disciples to
preach, he commanded them saying, 'Go not
into the way of the Gentiles, and into any
city of the Samaritans enter ye not; but go
rather to the lost sheep of the house of Isra-
el.' Matt. 10: 5, 6. In Acts 13: 46, it is stat-
ed that Paul and Barnabas waxed bold, and
said to the Jews, 'It was necessary that the
word of God should first have been spoken unto
you: but seeing ye put it from you and judge
yourselves unworthy of everlasting life, lo,
we turn to the Gentiles.' All these then, to
them were *present opportunities* to secure
God's favor, and obtain eternal life, but they
hardened their hearts, and stiffened their
necks, and turned a deaf ear to all God's of-
fers of mercy and pleadings with them. In
their self-righteous zeal and arrogant pride,
they disdained the Son of God, the rightful
heir of the throne of David. After all God's
warnings had been unheeded, and his offered
mercies spurned, Jesus with agonizing pity
exclaimed, 'O Jerusalem, Jerusalem, which
killest the prophets, and stonest them that
are sent unto thee; how often would I have
gathered thy children together as a hen doth
gather her brood under her wings, and ye

would not.' Luke 13: 34. What consummate pity was expressed by the Savior in this touching comparison, how oft as a hen gathereth her chickens under her wings, for their protection, 'would I have gathered thy children together, and ye would not.' Now when the storm gathers and burst in fury upon Jerusalem, and the city is laid waste and the people are scattered, who is to blame? Not the Lord surely, but those that refused offered mercy and neglected the opportunity presented to them. In connection with our text we read that Jesus, when he was come near, 'beheld the city and wept over it saying, If thou hadst known, even thou, at least in this thy day the things that belong unto thy peace, but now they are hid from thine eyes.' How deep must have been the grief that caused Jesus to weep as he beheld that doomed city spread out in glory before his eyes. 'If thou hadst known;' why did they not know? Because they refused to be instructed, treated with contempt the message from God, a message belonging to 'thy day' but now they are hid from thine eyes.' 'For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.' This was literally fulfilled when Titus, the Roman general, besieged Jerusalem, and that once beautiful city was laid even with the ground, and the Jews dispersed among the nations of the earth; all because they 'knew not the time of their visitation.' Wilfully ignorant as were the antediluvians when the flood came and took them all away, 'They knew not until the door of the ark was closed and it was then too late to enter in. Why did they not know about the coming flood? God had sent them timely warning; Noah had faithfully proclaimed the message delivered unto him, the people had heard but shut their eyes, rejected it, and were lost! perished!

It has been said that history in a measure repeats itself. May it not soon prove true of the present age, or Gentile world? The times of the Gentiles as foretold by the Savior, will soon be fulfilled. The warning message is being sounded; mercy is offered. The soon coming of the Lord in majesty to judge the world and establish his kingdom is being proclaimed, but like the people in the days of Noah before the flood; like the Jews in the days of Christ, we fear the people now are turning a deaf ear, and shutting their eyes to the truth, and like them will know not their opportunity until it is too late! *Too late* to prepare for the coming of the Lord. Too late to secure eternal life. That which is true of nations, is likewise true of churches, nay, verily, is true of individuals. As a people, present opportunities are presented to us. God has given unto us precious truths, which if obeyed will secure eternal life. If we hide our light under a bushel, or do not put forth an effort to let it shine, I fear God will hide his face from us and we will be rejected, and all because we knew not the time of our visitation.

As individuals, present opportunities present themselves to us, not only to make our own calling and election sure, but to help carry the truth to others. What are we doing? How are we improving those opportunities? Jesus will soon come again to the Mt. of Olives; his voice will be heard again on that same spot. Will it say to us, dear reader,

'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?' Or will we be heard to exclaim, 'The harvest is past, the summer is ended and we are not saved.' Which will it be? Amen.

Waterville, Kan.

National Reform—A New Hypothesis.

New to many who neglect future history as revealed in the prophetic word, and who make no proper distinction between the church, the world, and the kingdom. There is a class of scriptures which seems to be entirely and studiously overlooked by those who are at the front in the discussion of this subject; and hence they are continually setting before the church and the world a false hope. If these scriptures were received in the fullness of their teaching, a new face would be given to the subject, and these apostles of reform would then go forth in the spirit and power of Jonah and John the Baptist to the nations of to day.

The controversy seems to bring on the question: 'What is Christ's present relation to the kingdoms of the world? Is he now *de facto* king of nations, or is what he said true? 'My kingdom is not of this world'—i. e. not of the present order of things—which, in another place, is called 'the present evil world'?

Now, there are many Christians just simple enough to believe this particular scripture, and, consequently, that this world will be wicked as long as it lasts, or until 'the dispensation of the fullness of times.' 'Earth's foundations are all gone out, of course;' and so they will remain until the government shall revert to Him whose right it is. This evidently has not taken place. But this is just the point in the controversy.

Does Christ not say, 'All power is given unto me in Heaven and in earth'? Yes; but this does not prove that he has entered upon this all power. David was anointed king long before he took the throne, and he is a very vivid type of Christ. From eternity Christ was prophet, Priest, and King, yet he did not literally exercise the office of prophet until he was made flesh and dwelt among us, and later still he exercised literally the office of priest when he entered into Heaven itself with his own blood, where he ever liveth to make intercessions for us. But never yet has he literally exercised the kingly office, although born to this end.

We meet still another objection: 'Does he not rule and defend the church, restrain and conquer all his and her enemies? Yes; but this does not necessarily imply kingship. The father of a family does all this according to his measure, and yet he is not king in any correct sense. But this is the very way in which Christ exercises authority over the church. 'He is the head of the body, the church.' 'We are members of his body, of his flesh, and of his bones.'

It is a far closer relationship Christ sustains to the church than that of king; he is absolutely one with it. The church is part of the government; so that when he judges and reigns, she shall judge and reign with him. Now, his present relation to the state or Gentile supremacy must also be settled by the infallible word.

1. It is absolutely certain that he will reign. All the kingdoms of the world are to become one kingdom in his hand; and this, when it takes place, will be a literal fulfillment of of ancient prophecies. Daniel, in vision, saw one like the Son of man come to the Ancient of Days and receive the dominion. He also saw

him begin the exercise of his authority over Gentile powers, under the figure of the little stone. Isaiah (9:5) sings of him as though the first and only child ever born to Israel, and he says 'the government shall be upon his shoulder;' not a government—all government—shall be upon his shoulder. Just as surely as God hath spoken, and as Christ hath literally exercised the offices of prophet and priest, so surely will he, without a rival, exercise the office of king.

2. Both Scripture and the present rate of the world agree in declaring that Christ has not yet entered upon his kingly office. Nothing can be plainer than that his kingly prerogatives over the nations *are held in abeyance*.

1 As to Scripture teaching: 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' Psa. 110: 1. This is the position which Christ now occupies and will occupy until he receives the kingdom. I am aware that National Reformers will claim that the work of subduing enemies is gradual—has been and is now going on by means of the gospel. We do not deny that the gospel is a subduing and restraining power in the world; but Scripture reveals another method God has of reaching enemies, viz., the judicial or punitive; and, clearly, this is the method referred to here, and also in the second Psalm; and many other places. To speak of those who are brought under the saving power of the gospel as being made the footstool of Christ, or being broken with a rod of iron, is utterly repugnant to all Scripture and to those who have known the manner of the Father's love. The gospel does not make men bite the dust, but 'lifts the beggar from the dunghill and sets him among princes.' With this agrees also Rev. 3: 31, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' Not till he takes his own throne will he exercise the kingly office. We are not left in doubt as to what and where his own throne is: 'And the Lord God shall give unto him the throne of his father David.' Luke 1: 32. This of course is yet future, and agrees well with 1 Tim. 6: 15: 'Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords.' When man's day of shameful failure has come to an end, then the Lord's day of glorious triumph will begin. It will require no argument then to convince men that Jesus reigns. He will show it, for it will be the time of his manifestation. For this time of his glorious appearing every believer ought to be waiting, even as also the creation waiteth for the revealing of the sons of God.' Rom. 8: 19, Revised Version. There can, therefore, be no complete or permanent national reform until his times.

The only hope for distressed nations is the dethronement of Satan by the Lord from Heaven in flaming fire. When he who has gone into the far country receives the kingdom the proclamation will follow, as thunder follows lightning: 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.'

2 The state of the world in the past and present gives an emphatic denial to the idea that Jesus is reigning. He is waiting and we are waiting with him, and this is the 'patience of Christ.' Saul is still on the throne, although our David has been anointed. There is not a Government on earth that believes or acknowledges that Jesus is King; there exists no such thing as a Christian nation. The most that can be said of the best

of them is, Christian would be thought of the President whose edged nor obeyed t be branded as an snatched from his think of Christ, w Counselor, the nig Father, the Prince executive in such r ens the world to- the darkness of th til he is chained Gentile governme to-day, part of thi is not in it.

Now if Christ, tered upon his h with his constitut of them? Only work as Prophe same principle, with his kingly holy, just, and g The truth is powers that be in grace because and, until it is Acts 15: 14. W conclusion that reins into his o the Prince of th his own times.

Are you

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2. Are y Are you n your pres burden to duties wh doing tha Even if y there are form. T filled by week. I bringer o box whic of love's

of them is, Christianized civilization. What would be thought of the Czar, the Queen, or the President whose subjects neither acknowledged nor obeyed them? Such an one would be branded as an imbecile, and the reins snatched from his hand. It is irreverent to think of Christ, whose name is 'Wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace,' as the present executive in such maladministration as blackens the world to-day. Satan is the ruler of the darkness of this world (and will be until he is chained and sealed in the pit); and Gentile government always has been, and is to-day, part of this darkness because Christ is not in it.

Now if Christ, as is claimed, has really entered upon his kingly office, why find fault with his constitutions and his administration of them? Only infidels find fault with his work as Prophet and as Priest; and on the same principle, only infidels can find fault with his kingly work, for all must be alike holy, just, and good.

The truth is that God hath ordained the powers that be, and is dealing with them in grace because of the presence of the church, and until it is fully gathered. Rom. 11: 25; Acts 15: 14. We are, therefore, forced to the conclusion that Christ has not yet taken the reins into his own mighty hands, but is still the Prince of the kings of the earth, awaiting his own times.—*Rev. J. B. Galloway.*

Are you Doing Your Part?

You have a part to do in life. Are you doing it? These elements which form your body have been put together for a purpose. There is not one of the atoms which make up your material frame which could not be of use somewhere else in the universe. They have been wrought into flesh and blood, into muscle and nerve, for your use. They have been loaned to you. You hold them in trust. Are you making good use of them? Are you putting this borrowed capital to a better use than a dog or a horse would put it to? You are a human being, with a human soul and human opportunities. Are you doing your part?

1. Are you doing your part just where you are? A man's first opportunity in life is in the sphere in which he is born. Nature launched him on the world. Others have come here before him. It is a poor little waif that does not find any other bark to take it in tow. The place for a human being to do his part is just in that place where nature has started him. As you are born for a part, be sure that a part is born for you. Begin where you find yourself. Your life has not been made merely to absorb; it is made to radiate. You have a part to do and a part to be. What you do, will depend somewhat on what you are; and what you are, depends somewhat on what you do. Are you doing your part in the very sphere in which you live?

2. Are you doing your part in the home? Are you making it brighter, more cheerful by your presence; or is your life there only a burden to others? Do you take up there the duties which come to you, or is somebody else doing that which you ought to do yourself? Even if your house is filled with servants, there are little offices which only you can perform. The duties of home cannot all be fulfilled by paid help, at so many dollars a week. If you are not a hewer of wood, a bringer of water, you may open the alabaster box which fills the house with the perfume of love's precious ointment.

3. Are you doing your part at your daily work? Do you put your conscience into it, or is it simply eye service? There is hardly a store or factory in which there are not men who get others to earn their wages for them. They are dexterous in shirking. There are men who are paid for ten hours work, who practically work only eight. If they were paid for eight, they would contrive to work only six. They never give full measure.

4. Are you doing your part in the church? There is one part, at least, that you can fill. You can support it by your presence. It should be to you a source of inspiration. It is one of the channels through which you may work. It opens your life on its universal side. It blinds you with the past, and takes toll of your life for the future. Are you doing your part in the church to keep it a live, active influence for humanity, or are you turning over to the minister, the sexton, and the choir the personal influence which belongs to you, content to pay your pledges long after they are due?

5. Are you doing your part in the great work of humanity? Not, are you doing somebody else's part, but not doing your own part? Society is a great organism. The perfection of the whole, depends on the perfection of the parts. Are you a hindrance or a help, a blessing or a curse, to the world in which you live? Are you one of those whose self-indulgence adds to the world's sorrow, or are you doing something to lighten the world's pain? Do you know what your part is? Be sure, if you seek it, you will find it. The life that seeks some object of interest, labor, duty, love outside of self, can never fail to find it. To do your part is to live your part. There is no way in which your life can be better fulfilled than doing the duties which throng around you.—*Christian Register.*

Sabbath Sickness.

This malady may be said to be well-nigh epidemic with the people who live on the low grounds of spiritual declension. In any part of the country, and any season of the year, those regions are exceedingly malarious. The deleterious miasma of the swamps are nowhere more manifest than in the seductive, infectious effluvia arising from spiritual wastes.

Sabbath sickness, as a distinct ailment, is almost wholly confined to low spiritual grounds where the decomposition of the rank weeds of worldliness and religious neglect is constantly going on. It is excessively unhealthy in all such regions. The peculiar diseases common in these infected places are Sabbath rheumatism, Sabbath head ache, Sabbath indigestion, Sabbath dizziness of the brain, owing to over exercise in the whirl of business, Sabbath lameness, painful tenderness of corns on Sabbath, weakness of eyes, etc. These are but a few of the Sabbath ailments in localities where marked spiritual declension prevails.

It is easier to diagnose a case of Sabbath sickness than it is to prescribe an effectual remedy. However, for the benefit of those who would like to guard against the insidious effects of such an affliction, we would say that the general symptoms are, very frequent absence from church, especially if the weather is unfavorable, complaints that the sermon is too long, the house is kept too warm or too cold, or it is not properly cared for by the sexton, with all sorts of hypocritical excuses far absence, when the pastor calls to

inquire as to the cause which detain his people from the house of God.

How sad it is that so many people who who are able to do six full days' hard work during the week, are so ill on Sabbath! then how strange it is that people who are so ill on Sabbath, are so well and vigorous and active in worldly things all the rest of the week!

The very nature of the disease suggests the remedy. Let us have more religion, more personal piety, more secret prayer, more family alters, more reading of God's word, more religion in business, more joy in God's service, more daily and more hearty communion with God and his Son, Jesus Christ, and there will be less Sabbath sickness.—*Telescope.*

How to Destroy the Bible.

FIRST, you must get rid of the copies in all the languages—there are 160,000,000 copies' say, of the Old and New Testaments in one book and portions of the book; you must have all these piled together into a pyramidal mass, and reduced to ashes, before you can say you have destroyed the Bible. Then go to the libraries of the world, and when you have selected every book that contains a reference to the Old and New Testaments, you must eliminate from every book all such passages; and until you have so treated every book of poetry and prose, exercising all ideas of grandure purity and tenderness and beauty for the knowledge and power of which the poets and prose writers were indebted to the Bible,—until you have taken all these from between the bindings, and turned them into ashes, leaving the emasculated fragments behind, not until then have you destroyed the Bible. Have you done it then?

Once more. Go to the courts of law, and having sought out the pandects and codes, you must master every principle of law, and study what it may have derived from the Old and New Testaments, and have all such passages removed from the code of jurisprudence. You must then go through the galleries of art through-out the world, and you must slash and daub over and obliterate the achievements that the genius of the artist has produced—not until then have you destroyed the Bible. Have you done it then?

What next?—You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters—not until then have you destroyed the Bible. Then you must visit the baptisteries of the churches and from the baptismal roll you must erase all Christian names;—such names as John and Mary;—for they suggest the Scriptures, and the register is stamped with the Bible. Have you done it then?—No, there is one copy of the Bible still living; it is the cemetery of the Christian. The cemeteries, while they exist, are Bibles; and to suppress the book, to let not a trace of it be discovered, you must pass from grave stone to grave-stone, and with mallet and chisel cut out every name that is biblical, and every inspiring passage of Scripture graven thereon. To destroy the Bible, you must blot from the memory of every Christian its promises and comforts. Not until you have done all this, can you destroy the Bible.—*Dr. Guard.*

CHEERFUL submission to the ills of life is a Christian duty, which, faithfully performed diminishes the weight of the burden one is called to bear. It is better, therefore, to say Thy will be done, than to plead with latent rebelliousness for their removal.—*Ex.*

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Dec. 20, 1887.

A. C. LONG, Editor.

The Thousand Years' Reign.

WE have received the following request from a reader of the ADVOCATE:

Dear Editor: As I am a reader of your valuable paper, I will ask you to explain through its columns the one thousand years' reign of the righteous with Christ of Revelation 20. Also another question: Does not Christ set up his kingdom on earth at his coming as he says, 'The righteous shall never be removed.' Prov. 10: 30. I hope I will hear from you through your paper.

In compliance with the above request, we wish to say that we do not believe that the thousand years' reign mentioned in Rev. 20 is in the past, neither do we believe that the earth is utterly desolate and the saints taken somewhere else during that period of time; but we do believe that the thousand years' reign of the saints is yet in the future and to take place on the earth, commencing at the second advent of Christ. While we may not be able to explain this reign fully as it is yet in the future, and to be disclosed to the saints by Christ's personal presence during that period, yet there are some outlines given to us in the scriptures which we now wish to examine. This period of a thousand years is mentioned nowhere else in the scriptures except in Rev. 20, although Peter may have alluded to it in his second Epistle 3: 8. This period of time is mentioned six times in this chapter; and we shall now proceed to examine them in the order in which they are found.

'And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon that old serpent which is the Devil and Satan, and bound him a thousand years.' Rev. 20: 1, 2.

This angel or messenger that came down from heaven we understand to be Christ at his second advent; for it is he that is to bind the strong man, to bruise the serpent's head, to destroy the works of the Devil, and finally to destroy the Devil himself. Heb. 2: 14. I do not understand that the dragon in this passage means simply a restraining of paganism, for the scriptures themselves define this term by calling it the old Serpent, having reference doubtless to the serpent that beguiled Adam and Eve in Eden. This term is further explained by adding the words Devil and Satan which to my mind identifies him as the Chief of the fallen angels. This great adversary has manifested himself through paganism as well as through every other false system of religion. This personage is bound that he should deceive the nations no more till the thousand years should be fulfilled. It is evident from this that there will be nations on the earth during these thousand years capable of being deceived. Consequently the earth will not be desolate during that period.

'And they lived and reigned with Christ a thousand years.' These persons are the martyrs and with them is included also the saints of God, for when Christ comes all that sleep in him shall be made alive. These persons have been raised from the dead and are to reign with Christ a thousand years. But we ask, Where are they to reign? Some say, Beyond the bounds of time and space. Others

say, In heaven above. But what do the scriptures say? 'Thou hast made us unto our God kings and priests and we shall reign on the earth.' Rev. 5: 10. Here we are plainly told that the saints shall reign on the earth; and we shall stand by this text until we are shown a passage that teaches their reign elsewhere, and then shall conclude that they will reign in two different places.

'But the rest of the dead lived not again until the thousand years were finished,' verse 5. This teaches that the first resurrection, or the resurrection of the righteous has already taken place, and that the rest of the dead, which are the wicked, will not be raised until the close of the thousand years. Those that have part in the first resurrection are blessed and holy, while those that have part in the second resurrection are under the penalty of the second death in the lake of fire.

'And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth.' v. 7. Satan being loosed from his prison, returns to his old trade, that of deceiving the nations of the earth, but his career is a short one, for soon his army is destroyed by fire from heaven and he cast into the lake of fire which will finally destroy him, as it is a figure of destruction.

We have now quoted all the passages that speak of the thousand years, in order that the reader may have them before him. There are many questions that might be asked concerning these passages which would be difficult to answer. But as we believe this prophecy is to be fulfilled after the second advent of our Savior, much that is now difficult will then be revealed unto us by our King and Savior.

There are three positions taken by the religious world on this passage of scripture.

1. That the thousand years' reign of the saints and the binding of Satan, is in the past.

2. That the binding of Satan consists in destroying every living person from off the earth, so that he will have none to deceive, and taking the saints to reign in heaven during that time.

3. That this reign of the saints takes place on the earth commencing at the second advent of Christ, and also that Satan is bound at that time.

As to the first position, that the binding of Satan and the reign of the saints with Christ is in the past, is to my mind wholly untenable. In fact, to simply state the position is to refute it. As to the second, that the saints are transported to heaven and the Devil bound that he may deceive the nations no more, by killing the nations and permitting him to roam as he pleases all over this earth, is to my mind not only unscriptural, but absurd and ridiculous. As to the third position, that Satan is bound and the reign of the saints with Christ will take place on the earth commencing at the second advent, is not only scriptural, but reasonable as well. For how could we reign with Christ before the time to reign? We are told, 'If we suffer with him we shall also reign with him,' but the time for the saints to reign is not until after the resurrection. This leads us to the second question, namely, the establishment of the kingdom on the earth; but as this article is already lengthy we will defer this answer until next week.

This thousand year period is a fruitful field to the speculative mind, and many are the fine theories that have been invented concerning

it. Some of which wrest the Scripture like some of old to their own destruction. Some see in it Universalism; others Restorationism, &c.; but the Bible teaches nothing of the kind. While it will be the golden age of this world, yet the language of our Savior will be true in that age as well as in all other ages, namely, 'Broad is the way that leads to destruction and many walk therein, while narrow is the way that leads to life and few there be that find it.' Any theory that is in opposition to this plain statement of our Savior is manifestly wrong; and it would be well here to heed the admonition of Ezekiel to the false prophets:—'Because with lies ye have made the heart of the righteous sad whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way by promising him life,' or another opportunity. Ezek. 13: 22. Any doctrine that relaxes vigilance or activity on the part of God's children, or encourages the wicked to wait for a better opportunity to obey in the future, is of the Devil and not of God; and should be renounced at once. To-day is the day of our salvation, and it must be worked out now, for those that go down to the pit can't hope for God's truth. Isa. 38: 18. And farther we are admonished to work while it is called to-day, for soon the night comes wherein no man can work.

The nations that will live on the earth during the thousand year period, will enjoy a far greater degree of light and knowledge concerning God and his plans and purposes than have been enjoyed in any past age; for the record says that the knowledge of the Lord shall cover the earth as the waters do the sea, and that all shall know him from the least to the greatest. In consideration of this and also that no temptation will assail the people there, as the great Tempter will be bound, many persons have concluded that their opportunities to gain eternal life will be much better in that age than in ours; and as God is no respecter of persons he will give all the race of Adam in the future ages as fair and as equal an opportunity to gain eternal life as those in the thousand years. This position has a show of wisdom. But the fallacy in this consists in jumping to the conclusion that the nations during the thousand year period obtain eternal life without being tempted or tried. This is not the case for the record says that Satan is loosed for a little season and goes out to deceive the nations which are in the four quarters of the earth. These nations, although taught during the thousand years in the ways of the Lord, are yet mortal, and are to be tested before they receive eternal life. And no doubt the temptations that will assail them during that little season will be proportionate in severity to the light they have enjoyed. And the record shows that many of them will fail to stand the test and consequently will be led to destruction, proving the statement of our Savior true, that narrow is the way that leads to life and few there be that find it.

It is an established principle in God's government to test his people before giving them the inestimable gift of eternal life. It is evident that the angels were all tested and tried and some of them sinned and thus failed to pass the test. Adam and Eve were tested in Eden. If these tests, trials, and temptations are not necessary in the plan of God, why did he place the tree of knowledge of good and evil in the garden of Eden? On that supposition he had better withheld the tree, and thus prevented sin and its terrible consequences from coming into the world. But

God's plan was right, and to test his people before giving eternal life. He tested the angels, Abraham, Isaac, Jacob, Moses, and even our Savior, and is to test the mortal nation and will test the mortal nation of the thousand years. No one can receive eternal life without the cross. This fact is highly important, not be overlooked in the plan. It is no royal way to life, only the cross, and that is the temptation. But we have to be tested. God will not allow us to be what we are able to bear if we us therefore remember that faith is more precious than gold, and that after we are tried we shall receive the crown of life that fadeth not away.

A Good Resolution

M. A. BRANCH

DEPART from me ye evil doers, keep the commandments of my Father: 119: 115.

Dear Brethren, readers of the ADVOCATE, My mind has been upon this subject for some time, and I know of no words that will express my thoughts better than writing to the ADVOCATE. In these last days of peril, we need firmness and the language of the Bible. We must be almost constantly on our guard. We must know that we are doing the will of God. Let people say what they will, we must see people that profess to love God, but who trample his commandments under their feet. The language of David comes to my mind:—'Horror hath taken hold of me, because I have forsaken the law of my God; the wicked that forsake the law shall be made as the wicked, and so shall their transgression of the law be made manifest. We were walking in the order of the law, and we loved the law, and we loved our prayer is that the Lord will bring them back to the law, and show them the error of their ways. We have grown cold and we are beginning to creep in (which is nothing) and begin finding fault with the law, and it is so easy to find fault with that which is not faulty; but we must be from being Christ-like. We must not make excuses when we begin to sin. We must bring arguments that seem to be the earnest follower of Christ, and bring as proof.

A minister told me that God commanded the law to the first chapter of the Bible, and that out how many generations up to the birth of Christ on the thousand; that him that God's law was written on his heart, and that bath was done away a long time ago. Last till Christ was crucified, all the rest is foolishness. There is no argument in the direction, and besides, I think they would know long after the Sabbath if God's law had not been written on their hearts, they would not have died for it. God was not given the law; then shouldn't we be so careless of our own welfare to still keep

God's plan was right, and that plan was to test his people before giving them eternal life. He tested the angels, our first parents, Abraham, Isaac, Jacob, Moses, David, Daniel, and even our Savior, and is now testing us, and will test the mortal nations at the close of the thousand years. No one will ever receive eternal life without these tests and trials. This fact is highly important and should not be overlooked in the plan of God. There is no royal way to life, only by the way of the cross, and that is the way of trial and temptation. But we have this assurance that God will not allow us to be tempted above what we are able to bear if we obey him. Let us therefore remember that the trial of our faith is more precious than gold that perishes, and that after we are tried we shall receive the crown of life that fadeth not away.

A Good Resolution.

M. A. BRANCH.

DEPART from me ye evil doers; for I will keep the commandments of my God. Ps. 119: 115.

Dear Brethren, readers of the *ADVOCATE* My mind has been upon this subject for some time, and I know of no way of getting my thoughts before the brethren and sisters better than writing to the *ADVOCATE*. In these last days of peril, we need a great deal of firmness and the language of our text should be almost constantly on our lips, and let the world know that we are determined to obey God let people say what they will. When I see people that profess to love the Lord, trample his commandments under their feet, the language of David comes to my mind. 'Horror hath taken hold upon me because of the wicked that forsake thy law.' David calls them wicked, and so they are, for sin is the transgression of the law. But when they were walking in the ordinances of God we learned to love them with a love that is not of this world, and we love them still; and our prayer is that the Lord would pity them and show them the error of their ways and bring them back to the fold again. Some have grown cold and allowed jealousy to creep in (which is nothing but covetousness) and begin finding fault one with another; and it is so easy to find fault, for who is there that is not faulty; but a fault finder is far from being Christ-like. Oh how easy to find excuses when we begin to grow cold; and arguments that seem like foolishness to an earnest follower of Christ is all they can bring as proof.

A minister told me but a short time ago that God commanded his covenant to a thousand generations, and he said by turning to the first chapter of Matthew I could find out how many generations had been fulfilled up to the birth of Christ; only a small start on the thousand; that was proof enough for him that God's law was perpetual. In less than two months he claimed that the Sabbath was done away and was only given to last till Christ was crucified. But this like all the rest is foolishness, no argument at all. There is no argument in all the Bible in that direction, and besides, if they would stop and think they would know better, for the Savior had not been promised to the world till long after the Sabbath had been given, and if God's law had not been broken the Savior would not have died on the cross. The law of God was not given to last only till the crucifixion; but Christ died to heal a broken law; then shouldn't we love him, and how can we be so careless and indifferent to our own welfare to still keep trampling his law

under our feet. Remember the price has been paid once for all, and now it rests with us whether we are counted with the transgressors or not.

Then again, they tell us that the Sabbath was a part of the first covenant, and consequently passed away when Christ died. If we should admit this what would it amount to? it would not make a Sabbath of Sunday. Oh how foolish to think of such a thing when there is not even a hint in all God's holy Word of such a thing. If this was the case it would not strengthen the Sunday sabbath any, for the Sabbath was not mentioned at all in the new covenant, and if the new covenant came in force as soon as the Savior was dead he should have arranged that matter before his death, it was too late to do that afterward. And we have the proof on this point in the Savior's prayer to his Father just before his death he says, 'I have finished the work thou hast given me to do, and I have given unto them the words which thou gavest me, and they have received them; but not one word about the first day of the week, and just before he gave up the ghost he said it is finished, and bowed his head and died. After this he had no power to change what had been done, although he says all power in heaven and earth is given to me, he had not the power to undo what he had already done. But I will go no further with this as it is only an air castle anyway, for the Bible is entirely silent on the subject.

But as to Sunday being the Sabbath, I just want to mention that a little. I will not ask for any proof, I will not be so inconsistent as to ask for something that does not exist, nor ever did. We have already stated that there was no commandment for it from our Savior and consequently the apostles had no authority to teach it; they would have been imposters if they had, but they did not teach it by precept or example, nor is there a hint in all God's holy word about Sunday being the Sabbath, or being set apart for any religious use? or sacred purpose, except as a day of business it was never used as a day of prayer or a feast day, no sacred title given to it, never called holy or anything said about it that would lead a candid mind in that direction. There is no record that the Savior ever mentioned the day at all; then why will people that profess to be followers of Christ ever try to back up such a theory, if it is of the world. Oh brethren, beware of the doctrines of the world, they will lead you away from Christ into by and forbidden paths, even into Satan's snares and when once caught it is hard to get loose, there is little hope. Let us turn to the Lord and with David say, I have seen an end of all perfection; but thy commandment is exceeding broad: oh how I love thy law, it is my meditation all the day. Thy word is a lamp unto my feet and a light unto my path. Depart from me ye evil doers, for I will keep the commandments of my God: it is time for the Lord to work for they have made void thy law.' Oh! dear brethren and sisters, let us be firm and steadfast in the Lord. Let us pray for strength and let us use what strength we have; use a good deal of common sense, that will help wonderfully and we will be able to overcome and be saved at last in God's kingdom.

White Cloud, Mich.

HE who really fights sin always strikes his own faults, first.

THE surest way to provide for temporal or spiritual future is to do the work of to-day quietly, cheerfully and hopefully.

Report of Labor.

WENT to Grant City, Mo., Dec. 9th, having postponed our regular time of meeting one week on account of the sickness of father James who was very sick at that time, but is now as we learn very much improved. We commenced meeting on the 10th, and continued until the 13th. Our meetings were well attended considering the roads and darkness of the nights. We were made to rejoice in our work by three additions to the Church of God. Two followed the good Lord in baptism, one, a young man from the Baptist church, saw fit to unite with the people here in keeping all the commands of God, the fourth with the rest. We trust he will be a pillar in the church in doing good. As we see how much good is needed in the glorious cause of God to bring men back to God's commandments and a preparation for the second advent, it is truly time that every servant of God should be at work, for the cause demands it, and souls are perishing all around us for the bread of life. I believe this is one reason why Paul instructed us to exhort one another and so much the more as we see the day approaching. We can truly see the day approaching, and very fast at that. Soon it will be too late, and then we will lay our armor, by and take a crown of life. Who will be faithful unto the end? Yours in hope. R. E. CAVINESS.

Delphos, Iowa.

Abide With Me.

DEAR Lord, abide with me,
Sad is the way;
Yet through the dark I see
The dawn of day.
Each path has thorns, 'tis said,
But thorns crowned my King's head;
Thy path I choose to tread,
Abide with me.
Dear Lord, abide with me,
Strengthen my heart;
While working here for thee
Thy love impart,
Thy will to me make known;
Oh! leave me not alone
Now make me all thine own,
Abide with me.

Selected by POLLY P. COOPER.

The Honored And Rejected Book.

The wisecracks in the church laugh with infidelity at the story of Jonah and the great fish; but Jesus declares that it is true (Matt. 12: 40). They think it impossible that Sodom and Gomorrah could have been destroyed by a storm of fire and brimstone; but Jesus declares that it is true (Luke 17: 29-32). They refuse to receive as credible the history of Elijah and Elisha; but Jesus declares that it is true (Luke 4: 25-27). They inform us that Abraham is a myth; but Jesus declares that he was born and existed (Luke 13: 16, 28; John 7: 39, 58). They regard the account of the creation of man and woman, and of Able's death, as innocent nursery tales designed to point a moral; but Jesus declares they are narratives of facts (Matt. 19: 4, 5; 23: 35). They assure us that Leviticus and Deuteronomy were not written until the times of Josiah and Ezra; but Jesus, quoting from both of them, declares that they were written by Moses (Matt. 8: 4; 19: 7, 8).

THE way to gain a good reputation is to endeavor to be what you desire to appear.

'TAKE heed,' said Christ, 'that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.' God will not accept service done for worldly honor.—*Esa.*

THE ADVENT & SABBATH ADVOCATE

Trust.

Why fret thee, soul,
For things beyond thy small control?
Do but thy part, and thou shalt see
Heaven will have charge of these and thee.
Sow thou the seed, and wait in peace
The Lord's increase.

Canst thou divine
The miracle of shower and shine?
The marvel of recurrent spring
That from the thorn can roses bring?
The ebb and flow of the tides that keep
Time through thy sleep?

Not one of these
But balks thee with its mysteries!
Give, then, thy labor to an end
Thou canst not clearly comprehend,
Content that God, who knoweth best,
Shall do the rest.

—S. S. Times.

Death, And its Only Relief.

W. A. EBERT.

How dreadful is that monster Death, that howls in our midst in the dead hour of the night, as well as in the day of the brightest sunshine; seeking whom he may devour; bringing sudden desolation to the homes of the happy, as well as forever withering the discouraged. It comes in and demands its right first of everything else, many times as surprising as a peal of thunder from a clear sky. Language fails as a descriptive, to its full meaning. Men shudder within them at the idea of death: they avoid it, turn from it, and console themselves with the thought of a long life. They in rational moments will choose in preference of death, to live forever isolated. Of all the words that are now used in the different vocabularies, there is none that equals in definition, or is so repulsive as the word death. We even see the animals terrified at its approach. Then we ask, What is death? We go to the dictionary and receive a very limited answer—'The extinction of life.' We turn to the Bible where we find a record of its origin, as well as its true meaning. God, the supreme Being, the maker of all things, actuated through a magnificent love voluntarily created man in his own image, out of the dust of the earth, breathing into his nostrils the breath of life, and he became a living soul. Gen. 1: 26, 27. And God surrounded him with everything according to his design, and knowledge for the full development and perpetuity of his life. But ere long, through disobedience to his Maker he entailed upon himself, and all his posterity the *woeful thing, death*. God said unto him, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken, for dust thou art and unto dust shalt thou return.' Gen. 3: 17-19.

So reader, here is the death sentence, and how dreadful it is. Are we ready for the event? to moulder back to mother dust, to have the same relationship to life that the thickest darkness has to the voluminous light? 'The dead know not anything.' Eccl. 9: 5. 'For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.' Isa. 38: 18. 'What profit is there in my blood, when I go down to the pit? shall the dead praise thee? shall it declare thy truth?' Psa. 30: 9.

'The dead praise not the Lord, neither any that go down to silence,' 115: 17. 'For in death there is no remembrance of thee,' 6: 5.

Then we find that that great monster Death, which is devastating the earth of its inhabitants, the rich, the poor, the high, the low, at the rate of 70 per minute, is only in literal fulfillment of God's word. Gen. 2: 17, 'For in the day that thou eatest thereof thou shalt surely die,' which he explains to be a return to dust; also in accordance with Rom. 5: 12. 'Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men. For in Adam all die; for since by man came death.' 1 Cor. 15: 21, 22. We see it with a strong arm laying hold of our friends, our kindred, our children, our companions. Knowing that we too will soon be victimized by its coils, and soon reduced to such a ghastly and repulsive condition, we are compelled with an aching and a bleeding heart to ask, Is there no relief? We go to the infidel and find none, only bitter discouragement, no hope—all is dark.

Finding no relief of the world we go to the Christian, and there meet with a sympathizing heart and the encouraging words, 'The hour is coming in 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. One ray of light beams forth, and it penetrates our entire being. With untold joy and anxiety we inquire, Where is the authority? 'And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Savior, which is Christ the Lord.' Luke 1: 10, 11. 'For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in the present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority.' Titus 2: 14-15. Acts 2: 24-26; 32, 36, 'Ye men of Israel hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate council and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. This Jesus hath God raised up, whereof we all are witnesses; therefore let all the house of Israel know assuredly, that God has made this same Jesus whom ye have crucified, both Lord and Christ.' 'And he became the first fruits of them that slept.' 1 Cor. 15: 20, 22, 'And by whom is the resurrection of the dead?' 'For as in Adam all die, even so in Christ shall all be made alive.'

Then we have the great God of the universe, again extending to man the hand of mercy and love, through the willing sacrifice of his only Son, that we may yet see the beauty of life and through it, and the love of God, be prompted to come to him and live forever and ever. And we here, in the knowledge and mercy offered for our redemption, say unto you, 'That likewise joy shall be in heaven over one sinner that repenteth,

more than over ninety and nine just persons that need no repentance.' Luke 15: 7. I ask will it pay to give ourselves as a living sacrifice to God and be perpetuated throughout eternity? when on the other hand we know that death must soon overtake us, and on the morning of the resurrection be raised and doomed to eternal death, having Christ suffer and die in vain for us? Matt. 26: 46; Dan. 12: 2. We are all in the great prison house, and the death sentence is passed, and the second pending conditionally—Christ the door-keeper, and by obedience to him we are forever redeemed from that dark dungeon. Otherwise, the great door again closes upon us forever with these words, 'Depart from me ye that work iniquity, I never knew you.' The door keeper is unbribable, and has no respect of persons, therefore we are compelled to face the choice we make. And we should each of us look at it from a rational standpoint and act accordingly.

We see one arraigned before our country's tribunal, and is condemned to die at a certain date; though it does not add too, or diminish the sentence that was passed upon him and all mankind, by the high tribunal of heaven, 'to dust shalt thou return,' yet we see all eyes turned with anxiety toward him, watching the day of his execution and manner of address, at the same time apparently dead to the fact of being under the same sentence ourselves, and ere the time arrives may have passed over the shores of time. Through a long duration, man has become careless concerning his most sacred interest—preparation for death. 'For God so loved the world that he gave his Son, that whosoever believeth in him should not perish, but have everlasting life. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life' And Christ at the passover, in the hour of death, took bread and blessed it and break and gave it to the disciples, and said, 'Take, eat, this is my body. And he took the cup and gave thanks, and gave it to them' saying, 'Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.' Matt. 25: 28. 'And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground, saying, Father if thou be willing, remove this cup from me; nevertheless, not my will but thine be done.' Luke 22: 42-44. Then in John 19: 30 he exclaims, 'It is finished! and he bowed his head and gave up the ghost.' This, my dear reader, completes the plan of our redemption and salvation, as well as the sufferings of that dear one on Calvary, who is now seated at the right hand of God. And are we humbling ourselves to this mighty hand of God, that he may exalt us in due time? Casting all our care upon him for he careth for us? Loving him because he first loved us?

The good news of salvation comforts the bereaved, relieves the forlorn, and stimulates the oppressed. It comforted John in prison to know, 'The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.' It is the stimulant that prompted all the worthies, amid all persecutions, to stand as great pillars through all the different ages, that the glad tidings of a Savior, and a resurrection might be shouted even to the youngest child of Adam's posterity. 'How shall we escape if we neglect so great salvation; which first began to be spoken by the Lord, and was con-

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Heb. 2: 3. 'They that
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Dundee, Ind.

Gathered

The Psalmist David
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43: 2 Kings 20:

firmly unto us by them that heard him.'
 Heb. 2: 3. 'They that are without hope are
 of all men most miserable.' 1 Cor. 15: 19.
 Then my dying reader, by way of conclusion
 and exhortation, we heartily 'commend you
 to God and to the word of his grace [Christ],
 which is able to build you up, and to give
 you an inheritance among all them which
 are sanctified, both now and forever. Amen.'
Dundee, Ind.

Gathered Thoughts.

THE Psalmist David in one of his beautiful
 songs breaks out in this language, 'As the
 mountains are round about Jerusalem, so
 the Lord is round about his people from
 henceforth even forever.' The mountains
 were round about the Holy City; they might
 be forgotten, but they were always there.
 They might be hidden by the darkness, yet
 still they kept their places. Changes came.
 Kings were crowned and passed away, peace
 and war followed in succession, yet there
 those mountains stood, proving the great
 truth that we are ever in the presence of
 God, although we may not fully realize it.
 Adam and Eve could not hide from his pres-
 ence in the garden of Eden, and David says:
 'Whither shall I flee from thy presence? If
 I take the wings of the morning and hide in
 the uttermost parts of the earth, there shall
 thy hand lead me and thy right hand guide
 me.' We read that he that keepeth Israel
 will neither slumber nor sleep. In the busy
 scenes of the day and silent watches of the
 night alike his eye is ever over us, and in the
 long, dark, stormy night of life when death
 forces open the door of our homes and takes
 a loved one, in the midst of our sorrow and
 affliction and loneliness, this thought should
 bring comfort to our hearts, that God is here,
 his eye sees and his heart pities. Then when
 sickness is in our homes and we are worn
 and weary, let us try to remember that God
 never sleeps, but as the mountains are round
 about Jerusalem, so the Lord is round about
 his people from henceforth even forever.

'Oh, for a faith that will not shrink,
 Though pressed by many a foe;
 That will not tremble on the brink
 Of poverty or woe.

That will not murmur or complain,
 Beneath the chastening rod,
 But in the hour of grief or pain,
 Can lean upon our God.'

POLLY P. COOPER.

Marion, Iowa.

Bible Reading.

MATTHEW ELLIOTT.

1. WHAT is the soul? Gen. 2: 7. 1 Cor. 15: 5.
2. We learn from these texts that the first man was a soul, and from Lev. 5: 14; 6: 2-5, that a soul can sin by lying to his neighbor, can take things by violence, swear falsely, &c.
3. How many souls went with Jacob into Egypt? Gen. 46: 27.
4. Where did these souls come from? Gen. 46: 26; Ex. 1: 5. We have now learned the origin of the soul. We see that God made Adam the first man, or soul, and as all his offspring are souls, we have learned where the soul came from.
5. Where does the soul go to? Gen. 3: 19; Job 21: 23-26, 35.
6. Shall a man, or soul live again? Job 14: 14.
7. Where does the man, or soul wait for his change? Job 17: 13.
8. What is the condition of the dead while waiting for their change? 1 Kings 2: 10; 11: 43; 2 Kings 20: 21; Job 14: 12; Dan. 12: 2;

- 2; 1 Cor. 15: 6, 20; 1 Thess. 4: 13-15.
9. Where will God redeem the soul from? Ps. 49: 15. Then their soul sleeps in the grave.
10. When will he redeem the soul? 1 Thess. 4: 16; Ex. 37: 12-13. Then God will redeem the soul from the grave at the resurrection.

Wall, Mo.

LETTER DEPARTMENT.

From Bro. Mathias G. Pfaff.

DEAR Brothers and Sisters: I am thankful that the ADVOCATE comes to me so regularly; it is all the preaching I have on account of my hearing. I am very thankful to you for sending it to me so regularly when I am unable to recompense you. I hope that you will be recompensed at the resurrection of the just. Please send the paper to Lincoln, Lincoln Co., Kansas, in place of Herman. I made the change from the country to town. I would like to hear from some of the members at Pleasant Valley, Harrison Co., Mo. My family and I are trying to keep the commandments of God and the faith of Jesus. We have no Sabbath keepers here. I want the brothers and sisters to pray for us that we may meet you on the other side of Jordan where there will be no more parting forever. May God bless all the brothers and sisters scattered throughout the world. I hope to do a little for the paper before I leave this world. I am now in my 86th year and I am as well as when I left Mo., but not quite as strong. My wife is in her 76th year, and she is pretty well. I will be thankful when you send me the paper as I love to read it. I remember you in my prayers, and remain your brother in Christ.

Lincoln, Kan.

From Sister Sarah E. Bledsoe.

DEAR Brothers and Sisters scattered abroad: This Sabbath morning I will write a few lines to the paper as I like to read your letters so well. We have moved to Seneca, Kan., from White Cloud, and we like it much better here. I am still striving to live in the light and truth of the Bible, and to keep all of God's commandments and teach my children to keep them also. I have many things to contend with. Although my husband is honest and good at heart, he will not keep the Sabbath. He thinks it may be right, but he is like many others, unwilling to keep it. We have several churches here, but not a Sabbath keeper except myself. I would be glad if some of the ministerial brethren would come here and preach. I fear Bro. Nichols felt ill-treated when he came to our house at White Cloud, but I hope not. I like the tracts Bro. Nichols sent me. I hope to be baptised in the near future into the all saving name of Jesus. I will close by asking an inteeast in your prayer that I may live faithful unto the end.

Seneca, Kan.

OBITUARY NOTICES.

EDITOR OF THE ADVOCATE: I feel it a painful duty to write an obituary notice of the death of my dear father, John N. Sloan. He died of a cancer Nov. 23, 1887, aged 62 years, 6 months, and 8 days. Father has been a Sabbath-keeper since about 13 years ago, at which time we were privileged to hear Bro. W. C. Long, and Bro. A. C. Leard, spreading the glorious Sabbath truth, the good news of the kingdom and other Bible truths. We

then lived in Sullivan Co., Mo., near the Holiday school house. We moved here to Jasper, Ark., in the fall of 84. It is a sad thing to part with a kind loving father, more so than any one can realize that has not had the same trial to pass through. But while it was hard for us to part with father, it is a relief to us to know that his pain and suffering are over; for he suffered day and night for the last five months before he died. His sufferings were so intense during the last three months that he realized he had to go and longed and prayed for the time when his sufferings would end. He shouted praises to God as long as he could, and even after he could hardly speak. He died, thank God, in the full triumph of living faith. O, brothers and sisters, what a glorious hope it is that I expect to meet with my dear father in the blessed kingdom where parting is no more. My father was among the few that longed and loved to see our blessed Savior coming to make up his jewels. He longed to live to see his blessed coming. He earnestly entreated all who visited him in his sickness to keep all the law and commands of God, so they would meet in the coming kingdom. Among them were some of my sisters who were not yet obeying these truths, but promised that they would. Pray for us all that we may so live that we will meet our dear father to part no more. Words of comfort were spoken by Bro. W. O. Munroe from many passages of scripture, which proved the glorious hope of a resurrection to life eternal to them that sleep in Jesus.

'Asleep in Jesus, blessed sleep;
 From which none ever wake to weep.
 A calm and undisturbed repose,
 Unbroken by the last of foes.'

Your brother in hope of eternal life.

A. B. SLOAN.

Jasper, Ark.

DIED:—Near Hamburg, Iowa, Dec. 4th, 1887; of typhoid fever, Eugene H., son of B. F. and Hannah Harroun, aged 32 years, 9 months and 16 days, after an illness of about four weeks. He leaves a wife and children to mourn his loss. Bro. H. was a member of the Free Methodist church, a devout Christian, a good husband, and a kind father. He had a host of friends who sympathize with the bereaved family. His remains were interred in the Hamburg cemetery. He died with the hope that Christ would soon come and raise the dead, and then he would meet his friends where parting would be no more. Ere life departed he asked for a song, and we sung 'Im redeemed by the blood of the Lamb.' He helped to sing as far as he had strength, and I was led to think with what peace a Christian dies. Words of comfort were spoken by the writer from a text selected by the deceased's mother, found in 2 Tim. 4: 6-8. 'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only but unto all them also that love his appearing.' We showed that the dead know not anything, therefore felt no pain; that death was an enemy and Christ would destroy both death and the grave at his appearing and kingdom. And at that time there would be no more death and we would be permitted to walk the gold paved streets of the New Jerusalem.

ZELOTES BLACK.

Denver, Mo.

EDITORIAL NOTES.

As inquiry has been made concerning the tracts published at this Office, I wish to say that they belong to Bro. Brinkerhoff, but we have made arrangements with him to sell them on commission. So please send in your orders.

We are glad to print in this paper a letter from father Pfaff of Kansas. He was among the first to embrace the Sabbath under our labors sixteen years ago. We rejoice more however over the fact that he is still keeping the commandments of God. May the Lord bless him abundantly in his old age. I wish him would like to see some letters from others of the Pleasant Valley Church of Mo.

As the old year draws to a close we should remember to settle up old accounts, so that we can commence the new year with a clean record. In looking over the subscription list of the ADVOCATE and MISSIONARY I find several hundred dollars delinquency which the Conference needs in order to properly carry on the work. This is all in small sums and widely scattered. When you settle up your other accounts don't forget this.

The mission of this paper, the ADVENT AND SABBATH ADVOCATE, as its name implies, is to advocate and herald the doctrine of the second advent of Christ, and to prepare a people for that event by turning them to God's commandments. Its work will not be done until that event takes place. And by the assistance of God's grace and strength, we expect it to continue its weekly visits until its work is done. We shall labor that its leaves may be for the healing of the nations, and for the comforting of God's people in the perils of these last days. We ask for the assistance and hearty co operation of God's children in this good and blessed work.

I HAVE been requested to harmonize Gen. 46: 27 with 1 Kings 17: 22. They read as follows: 'And the sons of Joseph which were born him in Egypt were two souls; all the souls of the house of Jacob which came into Egypt were three score and ten.' 'And the soul of the child came into him again, and he revived.' The word soul primarily means person, but like all other words it may have a secondary or metaphorical meaning. In the first passage it means person, in the second it means life. The original word *nehphesh* translated soul is also rendered person twenty nine times in the Old Testament. It is also translated life 118 times. Its first use is in Gen. 1: 'Let the waters bring forth abundantly the moving creatures that hath life' (margin, soul). In this passage the fish of the sea are represented as having soul or life. So when the soul or life came again into the child, he revived. But it does not mean an immortal soul here any more than it does when applied to the fish, for immortality is something to seek after. Rom. 2: 7, and will be obtained only by the righteous at the resurrection.

If we are to 'covet earnestly the best gifts, we ought certainly to covet the gift of doing our duty to God and man every day quietly, patiently, believingly, in the fear of God and of him only.—Ex.

The true Christian may doubt his own ability, but he cannot doubt God's. He may say with Paul, 'I am less than the least,' but he must also add, 'I can do all things in him that strengtheneth me.—Ex.

ITEMS OF INTEREST.

MASSACHUSETTS drink bill last year was \$37,000,000.

It is said since prohibition has been enforced in Kansas, church membership has increased from 19 to 40 per cent.

THE jury in the case of John Arensdorf, on trial at Sioux City for the murder of the Rev. Dr Haddock, returned a verdict of not guilty.

A German paper is authority for the statement that at Vienna last year no less than three hundred and sixty-three Jews became Christians.

THE last of the illegal breweries in Sioux City, Iowa, closed Wednesday, owing to the late decision of the Supreme Court upholding the constitutionality of the prohibitory law.

In Lutheran Sweden 98 out of every 100 of the people can read and write. In Roman Catholic Italy, Austria, France, and Spain only 25 out of every 100 can read or write. Comment is unnecessary.

Shall women be admitted as lay delegates? is a question that will come before the next General Conference of the Methodist Episcopal Church. Mrs Angie Newman has been chosen a delegate by the Cincinnati Conference, and several Western Conferences have elected women as alternates.

THE Independent finds that there are about one thousand unemployed Congregational ministers in the United States, or one fourth of the entire ministerial force of Congregationalism in this country, while there are hundreds of pastorless churches in new England, and asks, Why not get these needy churches and needy ministers together?

Gov. Gordon, of Georgia, is reported as giving a good account of prohibition in his State. He said that in 100 counties out of 137 it had been tried through local option, and not one county had gone back on its action. The result was good. Trade has not been diverted from Atlanta and other cities, as was feared, and the Negroes had particularly been benefited.

THE Presbyterian Witness says: 'News comes from ice-bound Siberia of a gospel movement essentially the same as that of Rabinowitz. The leader is Scheinmann, a Polish Jew, who twenty years ago, through independent thought came to the conclusion that the Messiah, the Son of David, was the true Savior. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he labored, almost unheeded, to awaken faith in his fellow-exiles. Among the uncalled-for mail matter which he found at Tomsk, where he was engaged in business, was a pamphlet by Rabinowitz, with whom he at once communicated. He has been very busy disseminating his views through pamphlets called 'The Voice of one Crying in the Wilderness.' Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews. It is said that fully 30,000 copies have been thus used.'

LIFE is so short we cannot know everything. There are but few things we need to know; but let us know them well. People who know every thing, do nothing.—Talmage.

Received on Subscription for Advocate J W Trunick \$2, Don. \$2.50, Hattie Green 10 cts.

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, 18 pages, price 4 cents single copy, 40 cts per dozen.

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

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

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

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

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

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 3 cts.

Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophets, 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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