

Advent and Sabbath Advocate.

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

VOL. XXII.

Marion, Iowa, 3rd-day of the Week, Dec. 27, 1887.

NO. 38

THE ADVENT & SABBATH ADVOCATE

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

W. C. LONG, Stanberry, Mo. } General
JOHN BRANCH, Wavland, Mich. } Conference
A. C. LONG, Marion, Iowa. } Committee.

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

Address 'Sabbath Advocate,' Marion, Iowa.
Remittances made payable to A. C. Long.

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.

When?

O Savior, must it be
That sin shall always last?
Shall this earth's future be
As wicked as its past?
Doth not the Bible say,
The just secure shall stand,
While wicked men shall be cut off
And rooted from the land?
That there shall be 'no more curse,'
And 'all the earth shall be
Filled with the glory of the Lord
As waters fill the sea?'
When shall the new age dawn,
And peace on earth shall dwell,
When deserts shall like Eden bloom?
Doth not the good book tell?
O Lord, when wilt thou make
The earth thy dwelling place,
When 'sun and moon shall be ashamed'
Before thy glorious face?
Is Daniel's book unsealed,
And is the time at hand
When thou shalt set thy kingdom up
Which evermore shall stand?
O, 'what shall be the the signs'
When all these things shall be?
And have those signs yet come to pass,
Like buds upon the tree?
How long, O Lord, how long
Shall that blest hour delay?
Fly swiftly round, ye wheels of time,
And bring the crowning day.

—H. H. Snow

'Occupy Till I Come.'

WHEN the parable from which these words
are taken (Luke 19: 11-27) was spoken, the
disciples of Jesus were in constant expecta-
tion that their Master was about to manifest
his Messianic glory, and set up his kingdom
in power. Particularly was this so since he
was going up into Jerusalem to finish the
work of his mission, and they understood that
events of very great importance were soon to
take place. Our Lord intended to teach them
by this parable that the kingdom of his power
and glory was not immediately to appear.
In the first place, the nobleman went away.

By this term he meant himself. But as the Son
of man, the incarnate Redeemer, he left the
world and went back to heaven.

He went into 'a far country.' In some respects
heaven may be very near to us. When we
mount up on the wings of faith to enter within
the veil, we may seem almost in heaven itself,
and Jesus is preciously near. But ordinarily
the place of Christ's heavenly abode is very
far removed from the earth. When he bade
farewell to his disciples on Olivet it was into
a very distant country that he went, beyond
the shining hosts of heaven, to the land far,
far away.

He went 'to receive for himself a kingdom.'
The kingdom was not yet established; it was
then only in process of preparation. That
process was to go on for many a century,
through bloody struggles and persistent efforts.
And during all this time of preparation
Jesus waits in patience, with his Father. But
he is not indifferent. He takes an active inter-
est in all the work. From his throne in glory
he listens to all the cries and prayers of his
people, and administers comfort and strength
by the Holy Spirit. By their efforts, accom-
panied by the Holy Spirit, he is gathering
his subjects, one by one, out of every kindred
and nation of the whole earth, that his king-
dom may be furnished with citizens. This
explains his delay. Jesus waits and delays
his coronation day in order to save sinners and
gather them into his kingdom. For this the
desire of his expectant Church carries through
all these ages; and for this reason too we do
not yet see the sign of the Son of man in the
heavens, nor hear the tramp of God. He is
waiting upon the world in mercy.
But by-and-by he will receive the kingdom.
Then the crown will be put upon the brow of
Jesus whom God 'hath appointed heir of all
things.' He will then take to himself his
great power and reign for ever. To him every
knee shall bow and every tongue confess.
Even those now in rebellion against him shall
own his authority and acknowledge his right
to rule. And when that time arrives he will
come again.

He has gone 'to receive for himself a king-
dom and to return.' His absence is after all
only temporary. He will stay away till the
time appointed by his Father, and then he
will come back and the whole earth will be
filled with the brightness of his presence.
Then the kingdom of heaven will appear on
earth, and his people will be manifested as
sons of God. The completed work of re-
demption will then be seen by the whole uni-
verse, in the great multitude which no man
can number, who have been washed from their
sins in the blood of the Lamb, and made to
reign as princes with him in his kingdom.

But during this time of waiting he has given
all his earthly treasures into the custody
of his earthly servants. He has given them
these goods not only to keep, but to use. His
command in respect to them is, 'Occupy till
I come,' literally, 'make merchandise of these
goods. The meaning is,—Go into business,
and make gain with this capital. Ours is no

day-dreaming, star-gazing business. Our oc-
cupation while we wait and watch for the Mas-
ter is to use in active, diligent business the
Lord's capital, in the Lord's work, till he
come. What then is involved in this?

1. That the whole work of Christ in the
world, both at home and abroad, is devolved
upon his people; and his people includes each
one of us individually. Everything done in
the world to advance the kingdom and hasten
its coming is to be done through the agency
of the disciples of Christ. While a divine
power—the power of the Holy Ghost—is neces-
sary to touch the hearts of men and turn
them to repentance, yet that very power is
exerted through human agents as the medi-
ums of blessings to the world. The Word
of God, which is the good seed of the king-
dom, must be preached, taught, or in some
way communicated to men by men. Thus
only is Jesus heralded to the world as the
Saviour of men and the coming King of glory.

To evangelize the whole world is the duty
of the whole Church. But as a part of the
universal Church it is our duty to do what
we can to send the gospel to heathen lands.
This is the duty of each individual member.
He is one of the units which make up the
whole Church, and as such it is a duty to take
a personal and active interest in its whole
work. Each one is a member, not only of the
church where he lives, but of the church
throughout the world. Its mission is his mis-
sion, and its duty is his duty. Suppose every
Christian should say, as so many do say, 'I
have all I can do to look after the work at
home; to take care of the heathen at my own
doors,' what would then become of the evan-
gelization of the world? 'Not interested' did
you say? Not interested in the souls for
whom Jesus died! When he humbled him-
self to bleed on Calvary, not just merely to
save you, but to save others as well, not in-
terested in it? Why this is the very case of
the servant who hid his Lord's money in a
napkin. 'Occupy, Occupy till I come,' and
this command comes to every member of
Christ's universal Church, and has respect to
his whole work in the world.

2. But if this command requires us to be
interested in the Lord's cause in all lands, it
particularly requires us to be interested at
home. This is the place of our immediate
and personal effort, and here, if anywhere,
we shall make our personal influence felt.
It is here that we shall 'shine as lights in the
world,' if we shine at all. Here where we live,
we are directly responsible for the salvation
of souls. Unless the saving power of the Holy
Spirit comes to these perishing ones in our
own neighborhood through the local church,
it will reach very few indeed. Did religion
ever make much progress in a place where
there is no living Church of Jesus Christ, no
living, active Christians, and no spiritual pres-
entation of the truth? And what would be
the prospect of religion in our own place if
all the Christian people were removed, all
preaching suspended, and all means of reli-
gious culture discontinued? Poor indeed! This

then, is the business to which the people of Christ are primarily appointed in their own locality,—to be a channel of blessing to lost souls. Is your church, dear reader, such a church as this? Is it fulfilling its great occupation as a church of Jesus Christ in being a medium of the Holy Spirit for the saving of souls?

3. And still further, this business is a matter of personal responsibility on the part of each member. Each one is responsible, to some extent, for the progress of religion in the place where God in his providence has cast his lot. He has here an occupation, as a servant of his absent Lord, to work for the extension of his kingdom. Be it much or little he can do, he is to be engaged in that business. Each true disciple has entrusted to him some of the Master's capital, which he is bound to use. Each one has some ability to do something,—if not a great thing, then a little thing,—for Jesus. Some influence, some testimony, some active support to the means of grace, and some encouragement and help to those engaged in efforts for the salvation of souls,—these things every member of the church can give. To neglect these things is to neglect our Lord's occupation and to hide the pound he has given us in a napkin. "Till I come."

Blessed words of comfort and hope to the faithful servant! Jesus, his Lord, is coming again, and all the toil and suffering will be forgotten amid the glories of the kingdom. The most that he has been able to do for his Lord will seem small indeed, in comparison with the exceeding great reward.

Rev. H. W. Congdon.

Seeking for Truth.

E. G. BLACKMON.

WITH continued love and good feeling toward Bro. Lamb, I offer a few more criticisms on his position of the first resurrection and one thousand year's reign of Rev. 20: 4-6. I know that I want the truth on this subject as well as on all other subjects; but I must confess that Bro. L's position appears gloomy to me. He claims that I put a wrong construction on Eph. 2: 25, and Col. 2: 13. I might have misrepresented his position in one respect, in that I did not learn till after I had sent my article off, that he held to the idea that all regenerated beings from the ministry of Christ down to the present time, have realized, or passed through the first resurrection; please excuse me. But this makes his position look darker than ever, for the very language of the text in Rev. 20: 4-6 proves beyond all controversy that all (not part) of those who have part in the first resurrection, shall live and reign with Christ, (not a few years), but a thousand years. Let us read? "Blessed and holy is he that hath part in the first resurrection: on such, the second death hath no power; but they (not part of them) shall be priests of God and of Christ, and shall reign with him a thousand years. Who is it that hath the promise of reigning with Christ a thousand years? The answer is, those that have part in the first resurrection. How many have part in the first resurrection? The answer is, all true christians, from Christ down to the present time. But all true christians have never yet lived and reigned with Christ a thousand years. Therefore we conclude that his position is wrong on this subject.

How does Bro. L. know that the true christian lived and reigned with Christ any more during the years between 793 and 1733?

than they always had before that time, or since? Where is your proof, Bro? Did not Christ promise to be with his people always, even to the end of the world? Matt. 28: 20. Was he with his people any more during your located one thousand years, than he had been before that time, or since? If so, where is the proof? And how do you know that between 793 and 1733, constituted the one thousand years mentioned in Rev. 20. It looks to me to be about all guess work. As for my part I think the people of God, came almost as near having to reign with the wicked powers of earth during that time as they ever had before. Bro. L. claims the term "the rest of the dead," in Rev. 20: 5, means the true christian, i.e. those who have part in the first resurrection, and live and reign with Christ one thousand years. What! live and reign with Christ one thousand years; and yet dead and lived not again until the one thousand years were finished, all mean the same thing, and have reference to the same identical class? I cannot understand language in this way, please compare Rev. 20 with Isa. 24, 20-23, which we believe to be a parallel testimony on the same point, compare the whole chapters.

Now I do think that his position on the first resurrection and reign of one thousand years involves a conclusion at variance with the terms of the very text on which it is based; for certain it is, if he is right in his position as to what constituted the first resurrection, namely: that it means conversion from a dead state of sin to a life of holiness, follows as an inevitable conclusion that the term (the rest of the dead) Rev. 20: 5, must mean those who are yet dead in their sins—unconverted, or unresurrected as you have it. And as the text says "the rest of the dead lived not again until the one thousand years were finished," we draw our unequivocal conclusion this once more, if his position is right on the first resurrection and reign, that there could not have been any more conversions, or revivals from the dead during your located one thousand years. Thus it is, that the door of mercy was closed during that period.

Eph. 2: 1-5, and Col. 2: 13, says nothing about the first resurrection at all. How he can see the first resurrection taught in these texts is a matter that I cannot solve. These texts simply show that these brethren had been converted—made free from their sins through the blood of Christ. But the term resurrection means more than this; it signifies a raising again from the dead—a taking back of life &c. The Apostle Paul tells us of just this kind of a resurrection in 1st. Thes. 4: 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first." He goes on to tell us that the living righteous will be changed at that time &c. We learn from this that the first resurrection takes place when Jesus comes, and of those that have part in it. How long before the rest of the dead, i.e. the wicked dead are resurrected? The same inspiration that penned the above language, after speaking of those who have part in this first resurrection, says: "But the rest of the dead lived not again until the one thousand years were finished," see Rev. 20: 4-6.

Because the sixth verse states that the righteous shall be priests of God and of Christ, is no evidence that the one thousand years must take place before Christ comes; for we learn that there is to be kings and priests in the new earth, after the people of God are redeemed; see Isa. 66: 21-24, also, Rev. 5: 8-10, and ch. 21-24. Let us read the

fourth verse of Rev. 20: "And I saw thrones and they that sat upon them, and judgement was given unto them, and I saw the souls (persons) of them that were beheaded (martyred) for the witness of Jesus, and for the word of God, and which had not worshiped the beast neither had received his mark upon their foreheads, or in their hands; and they (not part of them), lived and reigned with Christ (not a few days) but one thousand years." The above language proves to a certainty that, that very class who was beheaded for the witness of Jesus and for the word of God, lived, or will live and reign with Christ the whole of the one thousand years. If it don't then I confess that I do not understand the common terms of the English language.

Bro. L's position makes Charlemagne, the angel of Rev. 20: 1, that came down from heaven; and Paganism the Devil which he bound. But we are not quite certain that Paganism was entirely restricted—bound for one thousand years in the sense of not deceiving the nations. But suppose that it was, did not Charlemagne, this angel, turn loose another devil equally as bad to deceive and persecute the people of God and the nations when he favored or turned loose Papalism? I think so. Don't it look like binding one devil, and turning loose another? Bro. Lamb refers us to the French Convention, which done away with the Christian, (papal religion) and substitutes in its stead reason, and says: "This personates Satan (Paganism), loosed out of his prison. Now I will say that I prefer sound and logical reasoning every time to that of papal dogmas. But which has been the greatest deceiving and persecuting power, the pagans or papal power? In conclusion I wish to say that I am not writing for the purpose of controversy, but for the sake of finding truth. And may God bless us with an investigating spirit, and with a spirit of love for his good cause and people, is my prayer.

Neosho, Mo.

Force of Habit.

BY JULIA LAMB.

In bringing up my family I have often noticed the force of habit that actuated my children, for when I would smile in approbation how soon the sunshine would flit over every countenance and all was cheerful; and how often I thought when the sky was covered with dark clouds the effect on all would naturally be of the same nature, and when there was a rift in the clouds and the bright sun would shine forth lighting up the landscape, how soon it would dispel all sadness and gloom, causing joy and gladness not only in our own hearts, but all nature would catch the bright gleams of sunshine. And I have often thought we could learn a lesson from joyous childhood, as their notes of gladness would be caught up by their playmates, and merry laughter would cheer the way-worn traveler that for a while he would forget life's burdens and live over for a while childhood's happy days. I have often thought that when the Savior said to the disciples, "Ye are the light of the world," that they had been despondent amid the persecutions that surrounded them, that he might have pointed to the glorious orb of day shining in all its splendor teaching them that as the sun they too were the light of the world. What would the world be without the sun to illumine all nature, and what would it have been if the Sun of righteousness had never shed his beams in our hearts. Let us all live near to

Christ, who
that glorio
lower of C
ties there a
giver, that

Who can
so joyous.
whistle be
ably think
be a man
in his min
as to do a
his paren
and study
benefit his
to do good
ones whos
and drive
jowing the
little dest
to seek a n
the associ
they will
where the
take of th
of drinkin
will not h
the law w
and justic

But the
as parents
stances pl
they them
is not eve
more nobl
soon see th
The child
older, au
we only n
versation
we must g
nent for c

Now for
icle we w
boy that h
beautiful t
to town a
to his mot
to town;
cause if I
never har
little boy
member
in the wa
he will n

Can a
child the
Oh! thos
York
poverty
pity t
have see
for, and
and I
charged
teach t
aren.

ward th
and the
ers cou
ing the
teach t
has ma
he has
py wor
ed wit
in the
good a
word.
your c
or sha
and le
fered

Christ, who is the light of the world, and may that glorious light beam forth from every follower of Christ, that others may see the beauties there are in Christ the Light and the Life-giver, that they may enjoy true happiness.

Who can but love happy childhood, so free, so joyous. How I like the boy that loves to whistle be he ever so poorly clad; he probably thinks of the bright days when he will be a man with plans well laid, and resolves in his mind that he will never stoop so low as to do a mean act, but will try to honor his parents, strive to gain useful knowledge, and study to be an honor to society and to benefit his fellowmen. May it be our motto to do good to others. How I pity the little ones whose parents and friends always frown and drive them from their presence not allowing them in their best rooms for fear of a little dust, and it would be natural for them to seek a more congenial place, for we all love the association of friends. It is often the case they will seek other places of amusement where there are strong temptations to partake of the social glass and acquire the habit of drinking and carousing; and soon they will not hesitate to commit crimes for which the law would lay upon them its strong hand and justice be dealt out to its fullest extent.

But the youth are not so much to blame as parents and guardians who in many instances place in their hands vile reading, and they themselves read and repeat that which is not even fit to think of. O that there were more noble men and women, then we would soon see the effect it would have on our youth. The children are imitators of those that are older, and it is by precept and example we only must hope to succeed. Let all conversation be pure, avoid all slang words, for we must give an account in the day of judgment for every idle word.

Now for the truth of the heading of this article we will give one illustration of a little boy that had lived in the country among the beautiful things of nature, but at last moved to town and coming home from school said to his mother, 'Mother I am sorry we moved to town;' the mother inquired why so? 'Because if I had never heard swear I would never have thought swear.' It was my own little boy and what a lesson to mothers! Remember the wise man said, 'Bring up a child in the way he should go and when he is old he will not depart from it.'

Can any mother have so little love for her child that she thrusts them aside uncared for? Oh! those waifs I once saw in the city of New York called the Five Points, such squalid poverty, such unshapen humanity, how we pitied them. Then in our own towns we have seen little ones unloved and uncared for, and there are many such in other places; and I never thought it strange that Paul charged the aged women that they should teach the young mothers to love their children. Be kind tender hearted and loving toward the children that God has given you, and they will love you in return. If mothers could only realize the importance of giving their children early religious training, and teach them to love the beautiful things God has made, and instil in their minds the care he has for his creatures, how much more happy would they be with good desires implanted within their hearts, like sowing good seed in the hearts they will strive to imitate the good and find pleasure in the study of God's word. Christian mothers, can you say to your children, Follow me as I follow Christ, or shall you follow the fashions of the world and lead your children to love the gaities offered them, and at last have them tell you

that they are lost through your influence? You will look back at the golden opportunities you can never recall, forever lost! lost! Would it not have been better to have taught them that 'the fear of the Lord is the beginning of wisdom? Be patient with them if you would have them patient. I admit your patience will be tried in the cares of life, but remember the patience and loving kindness of your heavenly Father toward you, and it will be required of you in the day of judgment how you trained your children. We have need of much firmness in teaching them their duty first to God, and then to their parents and fellow-men. Remember the time is nigh when we will stand before the Judge of the whole earth. May the parents that God has entrusted the little ones to answer in that day, 'Here are we and the children thou hast given us.' I send these lines praying for the blessing of God to rest upon all that shall read these truths that are dedicated in love to both parents and children
Denver, Mo.

Practical Christianity.

We would not give a cent for a man's Christianity unless it enters into the very vitals of his every day walk and conversation, into all his business dealing. Away with skim-coated, galvanized Christianity. A sign up to serve God, and all the while carrying on the business of the devil. Bantering with the devil, and all the while a name to serve God. Oh! these Balaams who want to do as God say's, and at the same time dicker for the devil's dimes are numerous now-a-days.

'Ye cannot serve God and mammon.' Do you hear it? Do you believe it? You cannot split your covetous soul in two, and palm off half on to Christ, if the devil will put up with the other half. Come now, let us get down to facts; you have been looking at the froth long enough. 'What is a man profited, if he shall gain the whole world, and lose his own soul?'

Think of the bargain you are making and its results. The trouble with Esau was, he let his appetite run away with him; he must have that savory pottage or die. Nonsense! he could have lived without it if he had only thought so. Fatal mistake! In a few minutes the pottage is gone—and his birthright too! In a few hours the exhilarating effect of the pottage has passed away, and the tide of remorse at the thought of the lost birthright sets in, which no grief assuages, nor tears reverse! Alas! How many Esaus there are in these days, who sell out mother, home, heaven, and honor, as cheap as dirt.

Look here, brother, do you entertain the mistaken idea that Christianity consists in an assent to the claims of Christ under the 'soft impeachment' of some popular revivalist, while you may keep on cheating folks as usual, thinking now to atone for it by dividing the spoil with the church? God does not command all men everywhere to assent to Christianity. He commands them to repent of their sins. And that does not mean to whine and whimper about it and keep on as usual. It means stop it.

I read of some who come to Christ with the noble inquiry, 'Behold, we have forsaken all, and followed thee; what shall we have therefore? Now that was a fair trade and an honest question; and Christ gave it a square answer, satisfaction. But if men were to honestly state their case to Christ to-day, many of them, they would say, 'Lord, we have left no-

thing; what shall we have therefore?' I think I hear the answer, 'Nothing.'

Christianity means, brother, a quitting of something here for something else to be obtained hereafter. The man who does not choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season is not going far on this line. He must make the desperate choice and follow it up. He must get so anchored with hope on to the powers of the world to come, that he can say to the worlds pleasure, 'You are no good; you may just be done and gone, for all of me.'

Ah! these folks who will make a trade for religion just for present inducement, most always go back on the bargain sooner or later. But that fellow who has got his faith's eyes rubbed open until he can see into another world—my soul! how he does cling on to the chariot, if she does go over rough places! When you come to look around and count noses, he is there!—C. E. Copp.

We Must Have a Standard.

THE whole tendency of the times is to make us act by the standard of what others do. If they play cards, we play cards. If they dance, we dance. If they read certain styles of books, we read them. We throw over the walls of our character the tangled plumb-line of our lives and reject the infallible test which Amos saw. Amos 7: 8.

The question for me should not be what you think is right, but what God thinks is right. This perpetual reference to the behavior of others, as though it decided anything but human fallibility, is a mistake as wide as the world. There are 10,000 plumb-lines in use, but only one is true and exact, and that is the line of God's eternal right.

There is a mighty attempt being made to reconstruct and fix up the ten commandments. So many they seem too rigid. The tower of Pisa leans over about thirteen feet from the perpendicular; . . . why not have the ten granite blocks of Sinai set a little aslant? Why not have the pillars of truth a leaning tower? My friends, we must have a standard; shall it be God's or man's?—T. De Witt Talmage's Sunday Sermon.

That's it exactly; why not put first-day in the fourth granite block of Sinai, instead of the seventh? Most people do, even Dr. Talmage. The perpendicular is, 'The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work.' What does it read when 'according to the tendency of the times,' it is 'set a little aslant?'—Sabbath Recorder.

FRUITFULNESS is an evidence of Christian vitality. When the seed of the kingdom has been sown in the heart, it will bring forth fruit in their life. The Psalmist represents the good man as bringing forth fruit in his season. And Christ ordained that his disciples should bring forth fruit and that their fruit should remain. The apostle Paul assures us that the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance. Wherever these fruits are found, they afford evidence of the indwelling life and power of godliness in the soul, and they will manifest themselves by good works in the life. Where there is no Christian fruit, there is no Christian life.—Methodist Recorder.

PRAYER is the perpetual cement that will hold you fast to the underlying Rock of Ages

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Dec. 27, 1887.

A. C. LONG, Editor.

The Establishment of God's Kingdom.

As we attempted in last week's paper to answer a question for a reader of the *Advocate*, we shall now attempt to answer his second, concerning the establishment of the kingdom. In no question have the people of God a greater interest than in this. It was the burden of the preaching of John the Baptist, of Christ, the apostles, the disciples; and it should be the burden of the preaching of today, and is, wherever the injunction to preach the Word is obeyed.

In the investigation of this question we shall consider,

1. The place, or territory of the kingdom.
2. The time of its establishment.

As my opinion on this subject, as well as on all other religious subjects, is of no consequence only as it is supported by God's word, we, therefore, turn to it as final authority on this subject. What saith the Scriptures, shall be our motto on all religious subjects.

In reference to the place or territory of this kingdom, the first passage of scripture that comes to my mind is found in the Lord's prayer, which, though oft repeated, is little understood. 'Thy kingdom come thy will be done in earth, as it is done in heaven.' Matt. 6: 10. This passage clearly teaches that the place or territory of the kingdom is the earth. We shall now quote several more passages to the same import.

'And the Lord shall be King over all the earth; in that day shall there be one Lord and his name one.' Zech. 14: 1. 'And the stone that smote the image became a great mountain and filled the whole earth.' Dan 2: 35. This stone is explained in the 44th verse as representing the kingdom of God. The song of the redeemed is, 'Thou hast made us unto our God kings and priests and we shall reign on the earth.' Rev. 5: 10. 'There were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.' Rev. 11: 15. 'The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Dan. 7: 27.

The above passages of scripture are ample in number, and explicit in statement to prove that the place or territory of the kingdom is the earth.

Having then clearly settled the place, we next inquire as to the time of the establishment of this kingdom. On this point there are various opinions, some claim that it has been set up in the past, while some others claim that it will not be established on its territory until the close of the thousand years.

But we have not time or space to investigate these different claims in this article. Suffice it to say, that if the kingdom has been set up in the past, the Lord's prayer, which he taught his disciples and which is daily repeated by millions of the religious world, is entirely out of date, for how can we consistently pray, 'thy kingdom come' when it has already been here for the last eighteen hundred years. Besides, James tells us that those that are rich in faith are heirs of the prom-

ised kingdom; and Peter exhorts the brethren to add to their faith, virtue, knowledge, temperance, godliness and charity; and assures them that if they do these things, they shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. All these scriptures teach that the kingdom is yet future. Equally inconsistent is it for those to repeat the Lord's prayer, 'thy kingdom come,' while they do not believe that it will come until a thousand years after their deliverance and reward. For this prayer evidently teaches that deliverance and reward will not be given to God's people until this kingdom comes.

As we have now shown that the kingdom has not been set up in the past, and that it will not be in the end of the thousand years; we shall now prove by the Scriptures that the kingdom of God will be set up on the earth at the second advent of Christ. In proof of this we present the language of our Savior: 'When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; . . . and then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Matt. 25: 31, 34. This text clearly teaches that the saints enter the kingdom at the second advent.

Paul teaches the same in his charge to Timothy. 'I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom.' 2: Tim. 4: 1. In this Paul teaches that the kingdom comes when Christ comes. And further we are told in Rev. 11: 15 that the time when the kingdoms of this world become the kingdom of our Lord is at the resurrection of the righteous. At this time the saints shall reign on earth, Rev. 5: 10 when the Nobleman returns from the far country having received the kingdom. And Daniel says, 'In the days of these kings, [the ten kingdoms of Western Rome], shall the God of heaven set up a kingdom which shall never be destroyed, and it shall stand forever.' Dan. 2: 44.

This kingdom could not be set up before these kingdoms existed, or a thousand years after they are all destroyed, but will take place when the King comes with royal authority to reign over the nations of the earth. Many more passages of scripture might be quoted to support the proposition, but these are sufficient to clearly teach that the kingdom will be established on the earth at the second advent of Christ.

In the meanwhile it is our duty to add to our faith all the heavenly graces, that we may have an abundant entrance into it at his coming; and may we daily pray with the spirit and with the understanding, 'Thy kingdom come thy will be done in earth as it is done in heaven.' And now is the time for us to learn to do his will; for our Savior has warned us that not every one that says Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

From The Field.

In company with Bro. Wells, held a twelve day meeting at Allerton, Iowa; commenced Nov. 18th. The prominent features of our faith were presented, and a favorable impression was made upon many. Were told that what we taught was Bible; but that it never would be popular. Think a few will obey. During the first part of the present month. I

have visited several churches in the Missouri Conference. Sabbath and Sunday, Dec. 10th and 12th met with the brethren at the Howell school house, Gentry County. Had real good meetings. Found the brethren firm and faithful in the cause. My next meeting was with the Pleasant Valley church, Harrison County. This Church has been much weakened by removals. Quite a number having gone west in search of cheap lands. All of those remaining entered heartily into the plan, recommended at the Annual Conference, to pay as much into the cause as we pay in taxes, and pledged accordingly. Held one meeting with the Denver church. Preached in the Christian church-house to a good audience. This church has also been greatly reduced in numbers by the brethren moving away. Found the few remaining strong in the Lord. The prospect for additions to the church in a protracted effort is good.

W. C. LONG.

Stanberry, Mo. Dec. 15.

Report of Labor in Michigan.

DEAR Brothers and Sisters: Thinking perhaps some of you might be pleased to hear from an old man striving for a home among the sanctified, I take this opportunity to pen you a few brief lines. About the last of October myself and wife went to the town of Home in Newaygo Co., and commenced meetings in the Whipple school house, but did not continue there long, and removed to the Jackson school house. We continued there a few days, and then went to a private house by request of Lewis Inman, who made it as comfortable for all as possible. After a few meetings the interest began, and a goodly number manifested a desire to become the children of God. We continued this meeting about two weeks and then returned home.

After remaining at home three weeks we went back to commence the meeting again. We continued this meeting about ten days with a good interest. During our last stay there were a few more added to the number of Sabbath keepers. Three were immersed into the all saving name of Jesus, and others are now ready to be baptized.

During these meetings fourteen have taken a firm stand on the Lord's side. We drew up a covenant and the members all signed it, making twenty-two in all. At the close of these meetings we felt that the interest had just begun and would have continued longer, but we contemplated holding a meeting in Alleyton, Newaygo Co., which meeting we expect to commence in a few days. We receive calls from different parts of the field to come and labor and can but feel to ask God for strength to labor in his vineyard. Brethren, time is short, but though I am an old man, now in my 74th year, yet I feel just as much interest as ever. I would rather wear out than rust out. My God hasten the time when all will feel more interest is my prayer. Pray for us that we fail not.

From your brother in Christ,

GILBERT CRANMER.

White Cloud, Mich.

Eternal Life.

1. What is eternal life? To this question there is but one answer, that is, life which lasts eternally. Some very excellent Christian people have become dreadfully befogged in their notions of what eternal life is. They seem to have no difficulty in understanding what life is, but when the question of eternal life is propounded, that means, not the

fact of life

py condition
God, wh
life, but if
sociated w
tell or eve
fact that e
promise is
suppose th
condition.eternal lif
mains a fa
may be, d
simple
happy can
have life
whatever
the same
brought u2. Up
tained?
tion of th
saying th
that thro
John 3:1
sal salva
the light
dogma of
the sour
while na
dencies
inherent.But w
question
intellig
for them
life to yo
upon yo
Acts 17:
confessio
And thi
help of
deportun
tions bro
forgive s
grace to3. W
the Lord
have be
we have
by inhe
ancesto
receive
God.
Christ
as well
but Ac
ty.To t
nal h
never
they
ness,
and c
'Heprov
that
imp
The
you
not
not
and
givI
life
tex
the
wa
ho
ed
no
th

fact of life perpetuated eternally, but a happy condition.

God, who cannot lie, has promised eternal life, but if there were no other promises associated with the promise of life, who could tell or even conjecture its condition? The fact that eternal life is the subject of divine promise is all that would lead a person to suppose that it is to be attended by a happy condition. While it is a fact those who have eternal life will be eternally happy, it remains a fact that the condition, whatever it may be, does not define the fact of life. The simple truth is, before we can enter upon a happy career in the world to come, we must have life which will be eternal. Otherwise, whatever the condition and environments, the same fear of death will exist which has brought us into bondage here. Heb. 2:15.

2. Upon what condition is eternal life obtained? We waive all argument of the question of the salvation of the irresponsibles, by saying that Jesus Christ came into the world that through him the world might be saved, John 3:17; and all that can prevent universal salvation is *actual, personal* sin against the light of life. God has spoiled the old dogma of responsibility for inherent sin, by the sour grape figure of Ezekiel 18. In fact, while natures and dispositions of sinful tendencies may be inherited, no such thing as inherent sin exists.

But we are considering this part of the question for the benefit of those who by age, intelligence, and privilege, are responsible for themselves to God. The gift of eternal life to you, my dear friends, depends first, upon your faith in Jesus Christ, John 3:16. Acts 17:31, Rom. 5:1. Second, upon your confession of your sins to God, 1 John 1:9. And third, upon your maintaining, by the help of God's grace, a consistent Christian deportment. Ephes. 4. These three conditions briefly outline our part. It is God's to forgive sins, cleanse the heart, and cause grace to triumph unto eternal life. Rom. 5:21.

3. When will eternal life be received by the Lord's people? How many times we have been told by sincere Christians that we have it already; some claiming possession by inheritance from our poor old bankrupt ancestor, Adam; others supposing that they received it at the time of their conversion to God. To the first we say, that in Jesus Christ is life, and he is the life of the world, as well as its light upon the subject of life; but Adam is dead, as are most of his posterity.

To the second class we say that when eternal life is imparted to the church, they will never become the subjects for funerals, but they will be like angels in point of deathlessness; but it will require resurrection power and change to make them thus, 1 John 5:12: 'He that hath the Son hath life,' does not prove present possession of life, but rather that it has been secured to us in him, to be imparted to us at his coming. Col. 3:3, 1 Thess. 4:13-18. This, my dear brother, is your treasure which is laid up in heaven: not to be given to you when you die; it was not given to you at conversion, but it is yours, and if you do not forfeit it by sin, it will be given you by the Lord when he comes.

The idea of present possession of eternal life is completely ruined by the numerous texts which, like that in 1 Tim. 6:12, exhort the church, even as good people as Timothy was, to 'Fight the good fight of faith, and lay hold on eternal life, which had been deposited in Christ for them, but which they had not received and could not until he who is their life and our life shall appear. Col. 3:3. This is one thing which makes scripturally

instructed Christians anxious for the Life giver to come back to his purchased inheritance. The Christian dead are in their graves; and if Jesus does not come, the Christian living must follow them thither. And while anxiety and opposition will not change the divine appointment of the day of his coming, Christians cannot help feeling glad that this awful drama of sin and suffering is soon, yes, thank God, very soon to terminate, and the 'hope of eternal life' to be realized.—G. H. Wallace.

The History of the Jewish Nation.

THE history of the Jewish nation cannot be written alone. It entwines with the history of all other nations; rather, it is the central axis, around which all other history revolves. Indeed, most of the nations of antiquity are only seen at all by the light which flashes from the cloudy pillar which guided the course of the chosen people of the Lord. To write the history of this nation, we must write the history of all nations and of all lands. We shall find the history of this race touching these ancient memories which otherwise had faded from human recollection. The dwellers in Mesopotamia; the kings of Sodom and Gomorrah; the founders of Nineveh; the long forgotten government of the Hittites; the Assyrians; the Babylonian, Persian, Grecian, and the Roman empires, are all seen most clearly in their connection with this strange and mysterious people. And since the days of their dispersion, we find them in every quarter of the globe; in all the kingdoms of Europe; in the depths of Asia; in the heart of Africa; separated from all, hated and despised by all; and yet surviving hate and persecution, exile, and oppression; and still dwelling in the presence of their enemies, an anvil which destroys the hammers which smite it; a burning bush which stands unconsumed amid the flames.

Forty, perhaps fifty, centuries rest upon this venerable contemporary of Egypt, Chaldea, and Troy. The Hebrew defied the Pharaohs; with the sword of Gideon he smote the Midianite, in Jephthah, the children of Ammon. The purple chariot bands of Assyria went back from his gates humbled and diminished: Babylon, indeed, tore him from his ancient seats, and led him into captivity by strange waters, but not long. He saw the Hellenic flower bud, bloom, and wither upon the soil of Greece. He saw the wolf of Rome, suckled upon the banks of the Tiber, and prowl, ravenous for dominion, to the ends of the earth until paralysis and death laid hold upon its savage sinews. In every kingdom of the modern world there has been a Jewish element. There are Hebrew clans in China; on the steppes of ancient Asia; in the desert wastes of Africa. The most powerful race have not been able to assimilate them,—the bitterest persecution so far from exterminating them, has not eradicated a single characteristic. In mental and moral traits, in form and feature even, the Jew of to day is the same as when Jerusalem was the peer of Tyre and Babylon. In the greedy energy of the Jewish trader smoulders something of the old fire of the Maccabees. Abraham and Mordecai stand out upon the sculptures of Nineveh, marked by the same eye and beard, and the same nose and jaw by which we just now recognized their descendants.—*The story of the Jews*, pp. 4, 5.

Giving The Best.

LET us not be content in serving the Lord a little, with giving him the odds and ends of

life, the cold crumbs and broken fragments, as it were, that fall from life's table. Thousands of people are perfectly willing to be Christians if their discipleship will not interfere in the slightest degree with anything else that they wish to be or do. In fact, their sole purpose seems to be to solve the problem how to grasp the world with one hand and to keep hold of heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in their garner. 'A starless crown and a third-rate harp in heaven,' they seem to say, 'are good enough for me, if I can only keep from getting shut out forever.'

Such service is little better than no service. In fact, we are not sure that it is considered service at all. If we read our Lord's life correctly, he would not have allowed such people to count themselves among his disciples. If there was one thing about which he was emphatic, it was that if any one would follow him, he must leave all. If any one would be his disciple he must take up his cross. What sublime courage it took for a friendless young man, as he appeared to be, to turn away the rich young ruler from his standard, when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked one thing, because he would not give up all for Christ! His demands are just as imperative now; he asks our all and our best or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes itself that thinks it can make a compromise with Christ, and give him anything less than all it is or hopes to be.—*Golden Rule*.

Sugar-Coated Religion.

BUNYAN speaks of religion as going in 'silver slippers.' In these times, to make it popular, it is sugar coated. Its hard doctrines are smoothed down, Old fashioned Bible orthodoxy is largely modified. The Slough of Despond is filled up, or bridged over. Saints and sinners mingle in free converse, and who are the saints and who are the sinners it were not easy to tell. The more 'jolly' the minister, the more popular.

Since the time that Bunyan's Pilgrim traveled the road to the celestial city, matters have greatly improved. Were he to travel it again, he would not recognize it as the same. It is by no means the rough and perilous road that it was in his day. There are now no foes to be met, no battles to be fought, no chained lions even to frighten the traveler. And, instead of trudging along afoot, staff in hand, at a slow and weary pace, he may speed his way in the cars, and Pullman cars, too, supplied with all desirable comforts.

But, alas, the end! It were well to consider that. Will all these pilgrims arrive at last at the "city that hath foundations"? Is the road that they are traveling the right and the safe road? Will they awake at last and find themselves in Heaven? Will their religion stand the test of the great trying day? When the great separation shall then be made, will all these easy-going pilgrims be found to have traveled the way that leadeth unto everlasting life? The Savior teaches that that way is a way of repentance, of faith, of self denial, of humility, of renunciation of the world, and of holy living. He also teaches that many at last will find themselves to have been mistaken. He says: "Many will say to me in that day, Lord, Lord." "And then will I profess unto them, I never knew you; depart from me."—*New York Observer*.

THE ADVENT & SABBATH ADVOCATE

Here And There

In the land 'beyond the river,
Where immortal life shall bloom,
We shall meet for aye and ever,
Those now sleeping in the tomb.

Cherished forms in death reposing,
Hands that clasped our own in love,
Eyes that beamed with fond affection,
Filled with light from heaven above.

Voices oft our own hearts thrilling,
Like the music of the blest,
Shall with holy raptures greet us
In the everlasting rest.

Touch of lip and hand shall greet us,
Smile of eye, and voice of song,
Friends we loved here there shall meet us—
Friends still midst the mighty throng.

—Selected.

The Open Latch.

A poor widow lived in a Highland glen. Her only daughter had wandered from her into one of the cities of Scotland, and was there leading a life of sin. The mother went after her lost one; the daughter relented, and was returning to her home. But temptation assailed her by the way, and she went back to her old haunts. The desolate mother went back to her cottage alone; and yet she was not alone, for she called on the widow's God. He was entreated of her. As she sat one sleepless night, watching the decaying embers of her scanty fire, she heard a foot fall on the floor. She turned at the sound. It was her repentant child.

The first glad surprise and full confession over—'How came it, mother,' said the daughter, 'that at this dead and lonely hour I found the latch of the cottage open?'

'That latch has never been shut, day or night, since you left me,' was the mother's reply. 'I feared that if you came, and found it shut, you might have turned away forever. A mother's forgiveness, a mother's welcome, were expressed in that open latch.'

This touching incident illustrates the Gospel of the grace of God. We are his lost ones. The offspring of fallen parents, and born into the world with sinful hearts, we go astray from the cradle. We have all wandered from him, our God. We must be brought back. Unless we return, we perish. But save for the work of the Lord Jesus, our guilt would have prevented such return. The lesson of the entire law of Moses—a lesson taught by God himself for fifteen hundred years—was, that no unclean creature might by any means come near to him. Sin is our uncleanness, and that sin, if not put away, would have proved a shut latch,—a latch which we never could have opened, though we had spent our strength on it forever.

'Now once, in the end of the world,' we read, 'hath he [Christ] appeared to put away sin by the sacrifice of himself.' Heb. 9: 26. And his mission accomplished its object; a sacrifice so costly was not offered in vain. Whereas sin once stood as a barrier between sinful man and his God, that barrier is there no longer. We are all invited to draw near; the fact of being sinners is no hinderance in our path. Sin has been judged: and in the precious blood of its atoning sacrifice, there is forgiveness for all sin. That blood was, moreover, the fulfillment of all righteousness—the blood of obedience unto death, Phil. 2: 8. And through that perfect righteousness—the righteousness of God, wrought out in the flesh of man, there is acceptance with God for all men. The word of the blessed gospel is thus a word of universal invitation. It

proclaims an open latch; and that whosoever will, may enter in.

We often hear it said, 'Let us go to the Savior, and ask him to put away our sin.' The widow's child did not stand without crying, 'Mother, unlatch the door.' A mother's love had done that while she was far away. She found the door unfastened and went freely forward. Sin is atoned for. It is no longer a barrier in man's way to God. Before our repentance, before our prayers, before we had a being, the mighty work was done. 'When Jesus had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost.' John 19: 30. Let us pass in, then, through the unfastened door. 'Having boldness to enter into the holiest by the blood of Jesus, let us draw near.' Heb. 10: 19. Let us seek the Lord while he may be found; 'let us call upon him while he is near.' Isa. 55: 6. It is our wisdom, yea our eternal life.

We have another reason for this 'boldness.' When the repentant wanderer passed thro' the unfastened door, she found a mother behind it. And we find a Father behind the cross of Christ. The cross is the way to the Father. How beautifully is this expressed in the words, 'to enter into the holiest!' The holiest in the Jewish tabernacle was the nearest possible approach to God. The outer court was near; the holy place was nearer. But the holiest was his very presence. The ark of his covenant, the mercy seat, his glory, were all there. To enter into the holiest now, is not therefore to come to God as a Master; neither is it to come to him as a Friend. Both are near, but there is a nearer. It is to come as Jesus himself came, 'crying, Abba, Father.' Gal. 4: 6. To make us partakers of this, his own blessedness, the Son of God laid down his precious life. He would have us draw near, as he drew near, and call upon God as he called upon him—'My Father,' he says, and your Father; my God, and your God.' John 20: 17.

Again, the unlatched door revealed the mother's heart. It was the expression of its undiminished love—of its warm and abundant welcome. And the cross of Christ, in like manner, has laid bare before us the heart of the blessed God. We have spoken of the latch which Jesus opened. It cost him his life to open it. He 'put away sin by the sacrifice of himself.' And he who thus loved us and gave himself for us, is 'the image of the invisible God.' Col. 1: 15. He is invisible; 'No man hath seen God at any time,' 1 John 4: 12. But let us not think that on this account he cannot be known. It is to sense only he is invisible; faith plainly sees him. The putting away of sin that we might not die, the giving the Son of his love to die in our stead, reveal the Father's heart. We may well have boldness to go to him. If in times past we have broken his laws, despised his warnings, or grieved his Spirit, or if we have forgotten him for the world, and preferred its short lived gains to his holy service, let us go to him, saying, 'Father, we have sinned.' And if we distrust these slippery hearts, knowing too well that they 'go aside like a deceitful bow,' let us not therefore despair. There is yet hope for the future, for he will be our help. Only let us seek that help, saying, each one for himself, 'My Father, be thou my guide.'

But some will say, 'Tell us of our duties; it is enough if we discharge them; we need not to be told of a Savior's cross.' Our duty toward God, as we are truly taught, 'is to believe in him—to love him with all our hearts—to put our whole trust in him—to honor

his holy name, and to serve him truly all the days of our life.' Our duty towards our neighbor is to love him as ourselves, and to do to all men as we would they should do unto us. But how are these duties to be discharged? The very first of them is to believe in God. We cannot believe in him unless we know him. And he is revealed in the cross of the Lord Jesus. We are also to put, not our trust only but our whole trust in him. And it is impossible for a sinner to do this, save through the blood of the atonement. We are to honor his holy name. That name—Our Father—is made known by the cross. It, and it alone, inspires the love of children, and without such love there is no true service either to God or man. What then becomes of duty, if we hide the glories of Calvary?

Let the widow's child teach us one other lesson. She did not say while in the great city, 'I will abide here, and do my duty;' conscience told her, 'Your first duty is to go home.' And she obeyed its voice. Once there all was right. A mother's loving smile encouraged her; she returned that love by her daily affectionate ministry: she smoothed that injured parent's way to a better and happier world. Our first duty, in like manner, is to go home. Let us wander no longer from the blessed God; let us know him as a Father; let us believe in his forgiving love. All else will then be right with us, as respects both God and man. We shall do God's will as his dear children; we shall seek man's welfare with the affectionate solicitude of brethren. Such a heart and mind is entrance into the holiest now—the blessed preparation for abode in the holiest above—the presence of God forever.

Every type is inferior to its antitype: no parable is able to set forth the fulness of God. The parent's door was unfastened but the prodigal child was far away; she could not deal with the alienated, wicked heart. The heavenly Father, whose offspring we are, and who has unfastened his door that we may return and live, 'is not far from any one of us.' 'In him we live, and move, and have our being.' Acts 17: 27, 28. He can speak to us; he can deal with our hearts; he can bring us back to himself at any time.

Again, in her first effort with her child, the poor widow was unsuccessful. She recovered her for a time only; temptation prevailed, and she was gone. It is not so with those whom God brings home; no enemy shall ever snatch them from his watchful care. 'I give unto my sheep eternal life,' is the word of our Lord and Savior; 'no man is able to pluck them out of my Father's hand.' John 10: 28, 29. We have again his word, 'This is life eternal, that they might know thee.' John 27: 3. To be led to God as a Father through the open door of Calvary, is to find the blessing, 'even life for evermore.' Psa. 133: 3.

Be it your prayer and mine then, beloved reader, that he may thus speak to us, thus deal with our hearts, thus seal us as his own. 'If we being evil, know how to give good gifts unto our children, how much more shall our heavenly Father give the Holy Spirit to them that ask him!'—*W. M. Tait, M. A.*

RIGHT dreads not the scrutiny of the investigator. Truth can stand the noonday brightness. The Bible can endure the electric flash. The friends of Jesus need not fear when the citadel of their faith is stormed. Christianity is invincible. The severest tests and most hostile criticism only bring into bolder relief its verity, its beauty and its excellence.—*Ex.*

Comm

DEAR BR
finds me re
the comma
fired Edito
inexperien
and only a
the Advoca
mons to ma
Canada an
been its pa
ty watched
day it not
mons, but
truth, repo
the scatter
of our bret
paying the

The 1st
ed for fast
our cause.
bath in Ja
subscription
months.
will be do
a new sub
but others
ten fold.

Brothers
Have we
to advance
the Lord v
rejoice in
vants ans
per above
not do for
We are wo
not shrink
might be

In no be
than in t
MISSIONAR
published
are incons
and a hin
'Blessed is
way of si
'Add to y
perance, p
ness and
armor.'

Thus o
stand, an
news of t
sermons
by doub
le it, the
financia
could
and the
The mi
work v
hearts
rether.

Man
able in
True, l
becaus
cumbe
churc
our re
Christ
can w
fort?

that a
ing th
Th
pay
more
the g
waiti
The
tian

Communication From Bro. Osborn.

DEAR Brethren and Sisters: The present finds me resting on the Sabbath according to the commandment, with thoughts of our retired Editor, and Bro. Long now at the helm, inexperienced, with a scattered brotherhood, and only about 400 paying subscribers for the ADVOCATE that carries its weekly sermons to many States of our Union, and some to Canada and England. For many years I have been its patron and friend; and with anxiety watched its course and improvement. To-day it not only comes with gems of Bible truth, reports from the field, and letters from the scattered family. I wonder how many of our brethren can do without it, or neglect paying the printer.

The 1st Sabbath in December was appointed for fasting and prayer for the success of our cause. I suggest that on the first Sabbath in January we pray that the ADVOCATE subscription be doubled within the next six months. If we will unite in this prayer, it will be done. Some might not be able to get a new subscriber, or double his subscription; but others can quadruple or increase theirs ten fold.

Brothers and sisters, is this our prayer? Have we drank of the Spirit of doing more to advance the free gospel this year? If so the Lord will be pleased, and humanity will rejoice in a Savior's love when we his servants answer this prayer, and place our paper above pecuniary want. The Lord will not do for us what we can do for ourselves. We are workers together with him and should not shrink from duty, though the Red Sea might be in front.

In no better way can we publish the truth than in the support of the ADVOCATE and MISSIONARY. True we may have the gospel published to the world, but if our daily lives are inconsistent, we are stumbling blocks, and a hindrance. The sacred Word says, 'Blessed is the man that standeth not in the way of sinners.' 'Let your light so shine; 'Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity;' and 'put on the whole armor.'

Thus equipped we are ourselves able to stand, and may successfully preach the good news of the coming kingdom to others. The sermons in the ADVOCATE ought to be read by double its subscribers. If we would double it, the publishing interest would be beyond financial embarrassment, the present Editor could use a part of his time in the ministry and the whole line would be strengthened. The ministers using their time entirely in the work would have a better support, many hearts lighter, and we could rejoice altogether.

Many think they will help financially when able in the future, but too hard times now. True, but notwithstanding the times press us, because we have allowed ourselves to be encumbered with debt; yet each moment the church bell strikes the signal of death; daily our relatives and neighbors are rejecting Christ through ignorance or lack of faith; can we be at ease and content without an effort? shall we hold up the ministers hands that are in the field all of their time, by giving them an assurance of a support?

The resolution requesting the brethren to pay equal to their taxes was intended to more evenly distribute the burden of having the gospel preached, believing so many were waiting for more favorable times to help. The mover of the resolution thinks our Christian cause may be supported in various ways.

1. Visiting the widows and orphans in their affliction with bread or money.
2. Money to home minister, or tract society.
3. Money to ADVOCATE or MISSIONARY.
4. Money to State or General Conference fund.
5. Time in preaching the word.
6. Expense of renting or building churches.

If for these several items of expense the amount is less than your tax, we in counseling the wants of the cause and the importance of maintaining it, requested you to help more as soon as practical.

In Mo., the Lord willing, we should have some missionary and tent labor done the coming year. Consulting Bro Moore we desire that W. C. Long be sustained as much as practical for missionary work. We wish to know the amounts of your pledges and donations to the tent and missionary funds that we may judiciously use it to the best advantage. Send pledges or donations to Jerry Davidson Treas., Grant City, Mo., or to W. C. Long to be paid by August 15th:

Stanberry, Mo.

LETTER DEPARTMENT.

From Sister E. G. Moseley.

DEAR Brothers and Sisters: I have taken great pleasure in reading your letters, sermons, and exhortations in the ADVOCATE, and have often thought of writing for the paper, but as often put it off with the thought that there were many others who had more time or ability; but I begin to fear that our heavenly Father is not as ready to excuse us for neglecting anything we can do in his service, as we are to excuse ourselves. And who is it that can not write a cheering letter that will be read by hundreds of brethren, many of whom are debarred from meeting with those of like faith. We often call to mind those cheering words of the prophet Malachi, 'Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine saith the Lord of hosts in that day when I shall make up my jewels; I will spare them as a man spareth his own son that serveth him.' Paul in his letter to the Hebrews has expressed a similar thought in less beautiful language. 'Exhort one another daily while it is called to day, lest any of you be hardened through the deceitfulness of sin; for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.'

Dear reader, if you are one of those that fear the Lord and love his law, let us hear from you through the paper if we may not speak face to face. We are not always aware of our influence over others, neither can we always foresee the result of our actions. It was but a small flickering lamp that the sail or held up to his window, and he could not see any good it was doing, yet it saved a life. Who cannot do as much! And who has not cause to fear that through his neglect some one may be lost.

The great need of the hour is work! earnest work! or we will fall asleep. In the language of the apostle Paul, 'Let us not sleep as do others, but watch and be sober.' Don't waste time looking about for some great work to do, but like the sailor take hold of the work nearest your hand, trusting that you may at least save one soul from perishing. Speak often to those you meet of the Lord and his precious promises to those who love him. Support the paper and write to cheer

and encourage those you may never see in this life, hoping to meet them in the kingdom of God. Finally may we all 'hold the beginning of our confidence steadfast unto the end,' is the prayer of your unworthy sister.

Scranton, Iowa.

From Sister Hattie Green.

DEAR Brothers and Sisters: I will try to write a few lines for the letter department. I am trying to serve the Lord in my most humble way, but fear that I do not live as near to him as it is my privilege, but hope that God will forgive me for the past, and I will try to serve him better henceforth. I often feel sad to think that I cannot do more for the Master when he is so good to me; but God knows my will is good. I love to read the letters in our much loved paper. Please remember your unworthy sister.

Maysville, Mo.

From Bro. Wm. Gardner.

DEAR EDITOR: We appreciate the ADVOCATE very highly, and it is all the preaching we have. We are the only Sabbath keepers near here. We have been Sabbath-keepers for fourteen years, and we are striving for a home in the everlasting kingdom which we think is in the near future. I have a large family and it takes all I can make to support them these hard times, and I am not able to labor hard on account of sunstroke I received some twenty years ago. Yours in hope of a home in the earth made new.

Millford, Mo.

Bro. NICHOLS of La Porte City writes as follows:

Bro. A. C. Long: I am still on the Lords side, and although isolated, I am still striving to let my light shine; and my daily prayer is that God will give me grace to run manfully the Christian race, that I may at last be permitted to have a home in his everlasting kingdom.

JOHN NICHOLS.

Reconciliation.

I WAS struck with a story of two men who used to give exhortations at meetings, who had fallen out with each other; and one of their brethren who, grieved to think two servants of God should be at difference with each other, went to reconcile them. He called upon the first and said: 'John, I am sorry to find you and James have quarreled. It seems a great pity, and it brings much dishonor on the church of God.' 'Ah,' said John, 'I am very grieved too, and what grieves me most is that I am the sole cause of it. It was only because I spoke so bitterly that James took offense.' 'Ah, ah,' said the good man, 'we will soon settle this difficulty then,' and away he went to James. 'James, I am very sorry that you and John cannot agree.' 'Yes,' he said, 'it is a sad thing we don't; we ought to do so, for we are brethren, but what troubles me most is that it is all my fault. If I had not taken notice of a little word John said, there would have been an end to it.' The matter, of course, was soon rectified. You see there was at the bottom a true friendship between them, so that the little difficulty was soon settled.—Selected.

GREAT peace have they which love thy law, and nothing shall offend them. Take heed, young people who profess holiness, and yet get offended and irritated at this and at that.

EDITORIAL NOTES.

BRO. W. H. Ebert of Frankton, Indiana, is a member of our General Conference, and has received Ministerial Credentials. He is a man of ability and experience in preaching the truth. Should any of our brethren in that part of the country desire preaching, please write to him at Frankton, Madison Co., Indiana.

We are standing upon the threshold of a new year. The record of the old year with its faults, mistakes, trials and labors, is made up. It will meet us in the judgment. What the new year will bring to us we know not. Life is uncertain while death is certain. This may be our last year to labor; and whether it is or not we should labor as though it were our last. The guiding hand of the great Shepherd will lead us, if we will submit to his requirements, into green pastures and beside the still waters. Let us trust him in the dark as well as in the light.

We have a number of good letters, articles, and reports in this paper which are encouraging to the Christian. They all breathe a fervent spirit of consecration, devotion, and earnest labor in the Master's service. For the last month this spirit has prevailed, there is an onward movement, and I trust that every individual in the ranks will catch the spirit and move forward. Do not fail to read and heed the communication from Bro. Osborn in this paper. His suggestion is a good one.

And as an additional inducement to get new subscribers for the ADVOCATE we make the following offer.

1. To any one doubling his subscription, or having two copies of the ADVOCATE sent to the same address we will send them for three dollars a year.

2. Any one sending us the name of a new yearly subscriber with the money (\$1.50) will receive his own paper at \$1.50 per year. This offer is good till the first of April next. It is the intention of the Conference to reduce the price of the paper as soon as the subscription list will permit. Let all lend a helping hand in this matter and thus let the light shine to others.

Notice to the Brethren of the Michigan Conference.

As we have adopted the plan of paying to the Lord's cause the amount which equals our tax, and as the first quarter has nearly expired, we will appoint the first Sunday in January 1888 for a quarterly business meeting, in which each church will hold its own business meeting. Isolated members should make an effort to meet with some church, and leave their quarterly dues in the Lord's treasury. Those who cannot do so can send the same to Bro. A. E. Case, of Hartford, Mich., who will forward you a receipt for the same. Come brethren, let us throw our efforts together in this direction and see what we can do for this Conference year. The deacons and elders should be especially interested in this meeting and see that it is well understood. There should be at least a quarter of the amount paid in to the treasury at this meeting to assist in the spreading of the gospel. Any other church business can be done at this meeting. The first Sunday in each quarter should be the time for the quarterly business meeting. Hoping to hear many favorable reports from the different churches, I still remain your Brother in Christ.

JOHN C. BRANCH.

ITEMS OF INTEREST.

OVER one hundred towns in Ohio have voted 'no license' under the Dow law, which has a local option clause attached to it.

THE heaviest snowstorm in the memory of the oldest inhabitant is reported throughout Western Texas, four to six inches having fallen in some places.

THE Fishery Commission at Washington has adjourned, to meet again January 4. A serious hitch is said to have occurred, and the adjournment was had to enable the Canadian Government to consider Mr. Bayard's proposals.

LEPROSY in its most loathsome form has appeared among some of the Norwegian settlers in Northern Minnesota. The doctors in the vicinity have found it impossible to arrest the disease, though it has not spread to any considerable extent. The outbreak is ascribed to a too exclusive diet of fish.

THE Evangelical Alliance suggests the following topics for the week of prayer which begins Sunday, Jan. 1, 1888: Sunday, Sermons from Select Texts; Monday, Thanksgiving for the Goodness of God; Tuesday, Confession of Vices Prevalent Throughout Christendom; Wednesday, Prayers for Families and Schools; Thursday, Prayer for the Church of God; Friday, Prayer for Missions; Saturday, Prayer for Nations.

THE Supreme Court of Missouri has reversed the decision of the lower court annulling the local option law, and has established the validity of that law, which is now in force in thirty-four of the one hundred and fifteen counties, and in eleven towns and cities of that State. Twenty counties and thirteen cities have been waiting for this decision before holding their elections. These will now doubtless proceed to business. Thus in spite of defeats and hindrances the good cause is marching on to victory.

CHING CHOW and ten other populous cities in the Province of Honan, China, were destroyed on the night of Sept. 28 last, by the bursting of the banks of the Yellow River, a former rich plain of great extent being now ten to thirty feet under water. Thousands of lives were lost, and millions of people are reported naked, and starving. The catastrophe is said to be the most appalling occurrence of modern times.

EUROPE is now involved in another war scare. Russia is concentrating troops on the Austrian frontier, and Austria and Germany are preparing to meet any aggressive movement more than half-way. Russia explains her action by pointing out that she has fewer strategic railways than her neighbors, and could not, therefore, concentrate so promptly in case of war; but it is well known that there is no danger of war unless she begins it. Germany and Austria are both strongly averse to fighting, and neither is at present seeking any addition of territory. They dare not, however, allow Russia to outstrip them in preparedness for an emergency, knowing well that the ancient and invariable policy of Russia is to prepare for war in time of peace with the intention of going to war whenever a favorable opportunity offers. The only hope of a despotic government in Europe to-day is to keep its subjects in a constant state of patriotic excitement.

Received on Subscription for Advocate

H E Moseley \$2, Daniel Tiffany \$2, Sarah Myers \$2, Mary E Welch \$2, Wm Kelley \$1, C W Manson \$1. Don. Mrs B M Tiffany \$1, J H Ayrhart \$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 Bible Sabbath Defended, by A F Dugger, 140 pages Price 25 cents.

The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent.

Sabbath Desecration—8 pages, 2 cents, by S 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, 28 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen.

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

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 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 Prophetess, Mrs E G White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

Mrs White's Visions, a candid Examination by A H Cleaves, price 8 cts, 75 cts per dozen.

God's Law Perpetual: Its eternal obligations, by W H Ebert: 16 pages; single copies 4 cts, 40 cts per dozen.

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

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15 cts.

Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

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