

Advent and Sabbath Advocate.

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

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THE ADVENT & SABBATH ADVOCATE

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W. C. LONG, Stanberry, Mo.) *General*
JOHN BRANCH, Wayland, Mich.) *Conference*
A. C. LONG, Marion, Iowa.) *Committee.*

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THE ADVOCATE is devoted to the promulgation
of the doctrines of the Second Advent of Christ,
the Signs of the Times, the duty of mankind to
observe the Bible Sabbath (the seventh day of the
week,) together with the other commandments of
God, the Nature of Man, his Unconscious state
in death, the End of the Wicked, the Earth re-
stored to its original glory and condition as the
future inheritance and abode of the redeemed and
the Kingdom of God, Faith, Repentance, the
Future Judgment, the Resurrection, Redemption,
the Prophecies, the Christian Life, and kindred
Bible subjects.

'Everywhere His Glory Shineth.'

MORNING dawns across the mountains;

Sunbeams glance from crag to peak;

Jewels flash in streams and fountains;

List to nature—she doth speak:

God is here,

Thy Maker seek.

Ebb and flow, thou mighty ocean,

Restless is thy surging breast.

Deep and dark in thy commotion,

Canst thou not find perfect rest?

Nay, my child,

God rules each crest.

Storm's artillery shakes the heavens;

Crash on crash the thunder rolls;

Blackest clouds by whirlwinds driven

Flash with lightning 'mid their scrolls.

Tremble not,

For God controls.

In the hushed and holy midnight,

Stand beneath the starlit dome.

In that firmament he dwelleth,

There are many mansions'—Home,

And he calleth,

'Children, come.'

'Everywhere his glory shineth!'

Over mountain, dale, and sea.

Everywhere his love entwined,

Making life so rich, so free.

He d his teaching,

'Follow me.'

In our hearts may love abiding

Make his glory brighter shine.

To our Father all confiding,

We shall grow in faith divine.

Take us, Savior,

Make us thine.

—Selected

Ye Must be Born of Water and of the Spirit.

SERMON BY W. H. EBERT.

'JESUS answered, Verily, verily, I say unto
thee, except a man be born of water and of
the Spirit, he cannot enter into the kingdom
of God.' John 3; 5.

This language, being so frequently quoted,
and, therefore very familiar to all who pay
attention to any of the religions teachers of
our times, it is scarcely necessary for me to
here state that, it is a part of the conversa-
tion, as it is recorded, which took place be-

tween Nicodemus, a ruler of the Jews, as the
inquirer; and Jesus the Christ, as the in-
structor. But, we will here call the attention
of all those who read, and are desirous of
correctly comprehending what it was that
Jesus here intended to teach, to the fact that,
this was about the time that he began to in-
struct concerning the kingdom of God, and
who would be permitted to enter into it.

He had been working miracles, and doing
wonderful works, by which it was manifest
to Nicodemus, and to all others who would
give proper heed, that he was 'a teacher sent
from God,' and that he was therefore capable
of giving correct instructions. And, although
it is not here fully stated, we are justified in
concluding that, Nicodemus in introducing
himself, and the object of his inquiry, called
up the subject of the kingdom of God, he
believing that Jesus was the Messiah, and
was born to possess the kingdom over Israel.
For, we must consider what is here given of
that conversation, as being only the most
important points of it, and that the whole
talk is, here, greatly abridged. For the man-
ner in which Jesus introduces what he here
says to him, logically proves that Nicodemus
had made inquiry on that subject; for it
comes as an answer to a question. And,
then, when he answered Nicodemus, he in-
tended to be understood, although it appears
that Nicodemus at first failed to comprehend
what he intended to teach. But, before the
instructions were concluded, (which includes
within it the 21st verse of the chapter.) there
can be but little doubt that, Nicodemus did
fully understand his meaning; for we find
him, after this, as being one of Christ's most
devoted followers. Jee John 7: 5; 19: 39.

We here take the position, it is true that,
whatever was intended should be understood,
as true to Nicodemus, in reference to this
subject, should be understood at this time, as
the truth of the declarations, as they are re-
corded for us.

Let us then, carefully examine the lan-
guage. The first verse says that Nicodemus
was a man. And, as such, he, as well as all
others, before being men, must have been
born. This, of course, must be what is meant
by 'Being born of the flesh.' And therefore
these are they 'which are flesh.' And it is to
such that Jesus alludes, when he says of the
unregenerate man, 'Ye cannot enter the
kingdom of God, except ye be born again.'
He here declared that man, in his present
state of flesh, and blood, could not enter into
the kingdom of God. And to prove that we
are correct on this point, we need refer only
to what Paul said on this subject, to show
that the apostles so understood him. For
we read: 'Now this I say, brethren, that flesh
and blood cannot inherit the kingdom of
God; neither doth corruption inherit incor-
ruption.' 1 Cor. 15: 50. There are *Two* very
important points here very positively de-
clared; and which are,

1. That, men cannot be in the kingdom
of God, whilst they remain in the flesh.

2. That, corruptible bodies have not inher-
ited, and therefore, do not possess incorrupt-
ible, or immortal souls or entities.

But, 'that which is born of the flesh is
flesh.' And, as the birth of the flesh, was in
the past with Nicodemus, (as it is with every
man,) when Jesus said, 'Ye must be born
again;' he had reference to things to be ac-
complished in the future. And when he
used the word *again*, it had reference to the
fact that, a *birth*, indicates a beginning of
life or existence, as the first birth had done.
Man, to have existence here upon the earth
in the flesh, had to be born according to the
flesh. But, as he cannot enter into the king-
dom of God, while here in the flesh; but, is
doomed to die, and return to dust, it is very
evident that he can never enter upon life
hereafter, until he would be born again. He
must be born from the dead. And as all
men are born firstly of the flesh, into life;
when they would pass through any process,
which would bring them into another con-
dition of life, it would be properly denomi-
nated, 'Being born again.'

Jesus was here teaching that, before the
kingdom of God would be enjoyed by men,
they would have to be raised from the dead.
For not only is this true that, the great propo-
sition as presented in the gospel, as recorded
by John, is that there would be a resurrec-
tion of the dead; but in this conversation
with Nicodemus, Jesus seeing that he was
not properly understood, when he said, 'Ye
must be born again, or ye cannot enter into
the kingdom of God,' he turned immedi-
ately to the resurrection of the dead, in order
that he might be understood. In the 13th
verse he plainly told Nicodemus that, 'No
man hath ascended up to heaven.' And this
should forever settle the false doctrine, that
men go off to heaven at death; or, that they
will ever go up to heaven at all!

He then, in the next verse says, 'And as
Moses lifted up the serpent in the wilderness
even so must the Son of man be lifted up.'
Here, he alluded to a circumstance with
which Nicodemus was familiar, in order to
illustrate to him, that he, the Son of man
would be lifted up, and die upon the cross;
'That whosoever believeth on him should not
perish, but have eternal life.' V. 15. He
then goes right on explaining how *eternal*
life was to be obtained. That it was to be
accomplished through him; and by a resur-
rection of the dead. And he plainly con-
trasts the eternal life or existence to be thus
obtained, with the state of man naturally
after death, as that of having *perished*.

'That which is born of the flesh is flesh.'
And it having been *begotten of incorruptible*
seed' when death comes, it passes back into
dust, or its original dissolution. And in order
to live again, it '*must be born again*;' which
will be in the resurrection, through the death
and resurrection of the Son of man. Or, it
would remain eternally in death. But, then,
this is not all that Jesus taught Nicodemus.
He not only told him that he 'must be born
again;' but, he reiterates it with an addi-
tional birth, for he says, 'Verily, verily, I say
unto thee, except a man be born of water
and of the Spirit, he cannot enter into the
kingdom of God.' And, we must now ex-
amine this part of our text.

It is just as plainly stated that a man must be born of water, in order to enter the kingdom of God, as it is that he must be born of the Spirit. And, it is performed only in the order in which it is here stated. And which is firstly of water; and, secondly of the Spirit. And, notwithstanding some of the prominent ministers of the Disciple Church, mutilate or behead this text, by placing the being born of the Spirit, before being born of water, which is done in order to twist in their say on the matter, so as to try to get themselves into the kingdom of God, in this life and without a resurrection; we must ever regard it as a gross interpolation of the teachings of Jesus Christ. It is wresting the sacred Scriptures to their own destruction.

The order as laid down by the Son of man must be observed. And, that order is that, man is firstly begotten and born of the flesh; and then, before he can enter into the kingdom of God, he must be begotten by the word of God and born of water, after having died to his past sinful life, by being buried by baptism unto death; just as we read: 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the unrenewal of you flesh, hath he quickened together with him, having forgiven you all trespasses.' Col. 2: 12, 13. And as we again read, as it is, addressed to those who have been baptized, by having been buried, and risen again from a watery grave to walk in newness of life, see Rom. 6. And, then again, 'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren. . . . Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.' 1 Peter 1: 22, 23.

Here we have it made sufficiently plain that the operation of the word of God in being faith in the mind of man, and which leads him to repentance and to be baptized was regarded by the apostles as being born again. And this is just what Jesus meant when he said, 'Except a man be born of water; is otherwise fully proven in the very next verse after the statements made to Nicodemus, for it tells that Jesus was baptizing; (or rather, he was having his disciples do it) and it was done in water too, just as John baptized in Jordan and Enon.

But then, this being born again did not admit those into the everlasting kingdom of God. They were then in the kingdom of the 'patience of the saints,' in which all the Christian graces must be added in order that an admittance may be secured in the everlasting kingdom of our Lord and Savior Jesus Christ.' 2 Peter 1: 5-11. Here it is plainly declared by an apostle that even those who had obtained the like precious faith with them, and had escaped the corruption that is in the world through lust; had not yet entered into the everlasting kingdom of God. No, for the apostle Paul also tells us how this is, for he says, 'If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall we appear with him in glory.' Col. 3: 1-4.

Here we have it plainly taught that man does not possess eternal life here whilst in the flesh, but that it is hid with Christ in God; and that none will appear in glory until

Christ the life giver shall appear. And at that time those who have been born of water, and who have kept the faith, will be born again of the Spirit, and will be admitted into the everlasting kingdom of God which will then be upon the earth. The plan of salvation as proposed to man by which he may be admitted into the everlasting kingdom of God requires him to be born of the flesh, and of the water, and of the Spirit. For men born of the flesh are doomed to a death of that existence. And then when they hear the voice of the Son of God and come forth from their graves, it will not be a second birth to them if they have not been born of water in baptism. And as they are not promised eternal life, nor to be admitted into the everlasting kingdom of God when they thus come forth, it will be to a resurrection of damnation; and which will be the second death. Neglecting to be born of water, as Jesus taught that it absolutely must be done, forfeits eternal life in the kingdom of God. This is what Jesus here taught Nicodemus; or else his teaching in this place stands isolated from anything that we know of his teaching on any other occasion, and which would make his teachings in this place entirely abstract from anything taught by him anywhere else. But that such is not the case, and that we are correct on the subject we will further say, by concluding our argument on that part of the subject, that Jesus opened his ministry by teaching that man must be baptized in water in order to be saved in the kingdom of God, as set forth in the text. And when he closed his ministry here upon earth and after his death, and also after having been brought again from the dead he commanded his chosen apostles to teach the same things, for he said unto them, 'Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.' Mark 16: 15, 16. In this commission to the apostles we find exactly the same elementary principles taught that we do in the text. Jesus began and ended his ministry on earth by teaching that man must be born of water, or to be baptized, in order to be saved and be permitted to finally enter into the kingdom of God.

And that being born of the Spirit will take place at the resurrection of the dead. We will refer all who read, to what Paul said on this subject throughout the entire chapter of 1 Cor. 15. And will in this place make a few extracts from it by way of concluding this discourse. Paul opens that chapter to the brethren at Corinth, reminding them that they had heard the gospel in its original simplicity and purity. And that they had received it and would be saved by it if they would keep in memory those things. He then goes on and explains to them when and how they would be raised from the dead, and how the natural or corrupt body, which he says is of the flesh and blood, shall be changed into spiritual bodies. And with all he declares that if the dead rise not, 'then they which are fallen asleep in Christ are also perished.' There must be a resurrection of the dead or man cannot live again after death. And whilst it is true that all men will be raised from the dead; yet to be raised to a state of immortality and therefore to eternal life, is promised only to the obedient in this life. For the rest of the dead will come forth to a life of mortality as they had before death, just as Adam had life. And their doom will be an everlasting destruction from the presence of the Lord and from the glory of his power.' 2 Thess. 1: 9. And hence it was that Jesus said, 'Verily, verily, I say unto thee,

except a man be born of water and of the Spirit he cannot enter into the kingdom of God.' And so it will be in the end of the gospel dispensation, when the Lord shall come and sit upon the throne of his father David, to reign over his people Israel forever in the kingdom of God.

Frankton, Ind.

Justice and Mercy.

At the village of W—— was the home of a man who was honest in his dealings, but who took no interest in religious things. His business was absorbing; and as the day of rest came he was disinclined for public service, preferring ease and quiet at home, and rather enjoying than otherwise his reputation as an unbeliever. In the midst of external prosperity and apparent health, a fatal disease suddenly appeared. One of his first movements was to send for the minister. 'Now, Mr. F——, if you can help me, I will be glad for I am uncertain as to the future; but I don't want to hear about Jesus Christ.'

The faithful old servant of God quailed at first, but undertook the service upon the basis proposed. 'Well,' he said 'I will talk with you to-night upon the greatness of God.' His watchful hearer agreed to it, and listened attentively while the minister spoke of the wonders of creation, the beauties of nature, the telescope and the microscope. The sick man was profoundly interested throughout the interview, and urged the minister to come on the following evening. As the good man entered the chamber on the following evening, he said, 'I will talk to you to-night about the goodness of God.' His hearer listened attentively, and, as the unnumbered mercies and blessings were made to pass before him, his mind was moved, and he exclaimed, 'It is all true.' And yet the name of Christ had not been alluded to.

At the next interview, the minister said, 'We will talk to-night of the justice of God.' The sick man in his arm-chair trembled with new and strange emotions as the awfulness of this attribute of Jehovah took possession of his mind; and, as the skillful fisher drew the net tighter, his conviction of sin had become a power within him hitherto unknown. At the crisis, when the face of the hearer indicated the alarm of his soul, as his sins stood in awful array before him; the minister arose to take his leave. 'You are not going now Mr. F——, and leave me in this distress—can't you give me some comfort?' 'No,' said the minister kindly, 'I cannot; you have yourself forbidden me doing so.' 'What do you mean, sir?' said the distressed man.

'I mean that He whose name you will not hear, and whose love is so deep, is the only One in heaven or in earth who can comfort and save you.'

The veil dropped from the eyes of the blinded man, he listened eagerly to the way of salvation through a crucified Redeemer, joyfully accepted the terms of salvation, and lived for seven months, testifying continually of God's great mercy in saving the chief of sinners.—Mount Vernon.

Be True to God.

Two Kings sat together on their thrones in regal state, 1 Kings xx. 10. They were projecting a most important expedition. But first they concluded to inquire of the Lord as to the probabilities of their success.

The false prophets, falling in with the popular current and not concerning themselves

to be assured of the will and word of the Lord, were sanguine in their predictions that the expeditions would succeed. But the kings did not seem satisfied. They were afraid to trust these popularly seeking prophets.

"There is yet one man," said the king of Israel, "but I hate him; for he doth not prophesy good concerning me, but evil." Nevertheless a messenger was hastened after Micah. They could not safely proceed without hearing his prophecy.

The messenger said to him, "The prophets declare good unto the king with one mouth; let thy word be like theirs, and speak good." What a chance was this to bid for royal favor! What an opportunity for personal popularity! What a dangerous thing to encourage the kings! What an ungracious task to keep up this antagonism to the wishes of those in power!

Who can tell what thoughts and feelings rushed through the mind of the faithful prophet? But if his heart or motive or purpose or faith failed him for one moment, he quickly responded "As the Lord liveth, what the Lord saith unto me, that will I speak." Noble resolution! He kept his word, though for it he was smitten upon the cheek by one of the lying prophets in the presence of the kings, and sent to prison by royal command and fed with the bread and water of affliction.

Disgraced for his fidelity, he still persisted in his unpopular ministry. The bow drawn at a venture in the day of battle vindicated the prophet, and sent the presumptuous king of Israel to render his untimely account to God.

O minister of the living God! Preach only what God bids thee, whether it animates in a prison or in the food of affliction. If God be in it thou shalt be vindicated hereafter if not now. Be not tempted to a temporary popularity. Be true to God and man.—*Christian Standard.*

Making Restitution.

During the last Convention at Northfield, Mr. Moody was speaking upon Prayer, and an incident occurred illustrating his subject, which made a profound impression, and came home to everyone. He said true prayer consisted of ten elements: Adoration, Confession, Restitution, Thanksgiving, Unity or Brotherly Love, the Spirit of Forgiveness, Faith, Asking (with a beggar's impunity, a servant's docility and a friend's confidence), Perseverance, and last, Submission. When he came to the third element, Restitution, a man arose in the audience and cried out:—

"Mr. Moody, let me out in here. I went to Texas five years ago, having cheated my creditors of \$15,000. My wife and I thought we were real smart. We settled in one of the cities, bought a nice house and furnished it tip top, grand piano, Brussels carpets, and my wife thought no end of the lace curtains. But we had hardly got settled down when Mr. Moody came along, and, like others, we followed the crowd of 'professors' and church members. He preached the same sermon we have so far heard to night. The Spirit of God convicted me and my wife both of sin, on this head of Restitution, and we went home perfectly miserable. I said, 'Loo, what are we to do?' 'Do!' says she; 'you know what to do without asking me; repay everybody to the last cent.' No sooner said than done; the house was sold at an auction called right away, and, oh, the joy I had in handing up the silver ware and the china. The piano and all went, but my wife was so

happy at parting with the lace curtains it was really curious. Then we took two little rooms—a bed room and a kitchen, and the only table we had was the one we had used in the kitchen for chopping meat on; but the Lord filled us with himself, and we had peace and joy, because we had pardon and a clean conscience. The dear Lord has blessed me far above my desert and beyond what the devil led me to steal, and we have come back to Texas a fresh baptism of the blessed power which set us free five years ago."

There was hardly a dry eye in the great audience, and to watch Mr. Moody was a study—he did not say a word, but looked over his glasses now on one side, now on the other, and all over the house; then, after the pause had had its effect, he quietly went on with the next head of his discourse.—*Ex.*

Obscurity of Birth.

It is only the shallow minded pretenders who make either distinguished origin a matter of personal merit or, obscure origin a matter of personal reproach. A man who is not ashamed of himself, need not be ashamed of his early condition. It did happen to me to be born in a log cabin, raised among the snow drifts of New Hampshire, at a period so early that when the smoke first rose from its rude chimney and curled over the frozen hills, there was no similar evidence of white man's habitation between it and the settlements on the rivers of Canada. Its remains still exist; I make it an annual visit, I carry my children to it, and teach them the hardships endured by the generations before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the narrations and incidents which mingle with all I know of this private family abode; I weep to think that none who then inhabited it are now among the living; and if ever I fail in affectionate veneration for him who raised it, and defended it against savage violence and destruction, cherished all domestic comforts beneath its roof, and through the fire and blood of seven years' revolutionary war shrunk from no toil, no sacrifice, to serve his country and raise his children to a condition better than his own may my name and the name of my posterity be blotted from the memory of mankind.—*Daniel Webster.*

The Leisure Hour.

SOME of the best work of the world has been done in leisure hours. I was talking to a young man the other day on the subject of memory, and he said to me, 'I have wasted my memory. I have frittered it away.' 'How is that?' I said. 'Well,' he said, 'I had a memory, but was fond of reading newspapers and periodicals of every description, and I presume this class of matter did not improve my leisure hours.' It doesn't make so much difference what you study, so that you bring your faculties under complete control and toil patiently like Daniel Webster.

I remember well a friend of mine, years ago, was elected in the town which I lived, as chairman of the fire department, and one of the first things he did in his leisure was to go along the banks of the stream, and mark all the places available for securing water, so that when a call came, the village lay before him as the palm of my own hand lay before me. He, by the right use of leisure hours, had fitted himself for emergencies.

I close with this instance of Wendell Phillips. It was the starting point of that mag-

nificent character. When he was a boy, fourteen years old, he heard Lyman Beecher preach, and also heard him say, 'You belong to God.' Whereupon he went home and shut himself in his room, he locked the door, threw himself on the floor, and by God's help said, 'O God, I do.' Mind you, that was Wendell Phillips' leisure hour. He went to his room and cast himself before God, and asked God to make him his child. And the secret of his power was that he spent his leisure hours for the honor of his country. Then let us consecrate ourselves to God and our leisure hours will be well spent.—*O. P. Gifford.*

An Easy Place.

MANY people are looking sharp to find easy places. They think their work or their fare is a little harder than that of some one else, and instead of cultivating their strength and becoming masters of their position, they look for an easier place.

The young lady finds her work a weariness, and instead of throwing away her corsets, and taking long breaths, cultivating vigorous health, and fighting her way through the obstacles that surround her, she draws her corset strings an inch tighter, takes a cup of tea, and wishes for an easier job.

A young man finds his work not quite to his liking, and instead of mastering it, and making it a stepping stone from which he can rise to higher positions and better employment, fills his mouth with tobacco, puffs his cigarette, drinks, stimulates, lives on unhealthy food, goes larking about at night when he should be in bed and asleep, and then wants to find an easier place. The best way to find an easier place is to become an abler and stronger man. Hard things are easy to the skilful, and heavy things are light to the strong.

An easy place is a place for an easy man, a man who is of little value and of little use. Success only comes by hard work and hard knocks. The time men spend in wishing and hunting for an easy place, if spent in filling the place he has and running over a little into some other place, would speedily cause his merits to be recognized and place him in a position where he could dictate his terms and choose his work. Many a man, lodging hard work and shirking from dirty work, has missed the chance of success, and condemned himself to drudge his whole life long, when he might, had he been faithful and energetic, careful of his health, and watchful of his habits, in earnest to cultivate every manly virtue, physical, and mental, and moral, might have been a power in the earth, and a controlling influence among those by whom he is surrounded.

What the world needs to-day is not men who are looking out for easy jobs, but men who are so strong and vigorous and courageous that they are ready for anything that comes to hand, and able to accomplish what they undertake. These are the men who conquer and control circumstances, who win the prizes in the race of life, and who can choose their occupations, dictate their compensation, and finally become the masterful leaders, the equals of the great, and patterns to those around them.—*The Christian.*

It is not the men who make the greatest display in public and do the greatest amount of fine talking that do the most good; it is the quiet, earnest, faithful, persevering workers that accomplish most for God and humanity. It is workers that the world needs. Christ waits to see earthly love for him proved by diligent, obedient and faithful work in lowly as well as lofty places.—*Ex.*

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Jan. 23, 1888.

A. C. LONG, Editor.

The Thousand Years' Reign.

We have received the following from a subscriber of the ADVOCATE.

Dear Editor: There are fourteen Sabbath keepers in this neighborhood. Some of us are very much interested in your two articles on the thousand years' reign. I believe I understand your position best; some of the brethren think I am mistaken. I want you to answer the following questions through the ADVOCATE, and make it as plain as you can so we can all understand it.

1. Will Christ destroy all the wicked nations which are on the earth when he comes to set up his kingdom?
2. If Christ sets up his kingdom on this earth among the wicked nations will he convert them during the thousand years?
3. If these nations are to be taught during the thousand years, who will teach them?
4. Will those wicked people who live on the earth during the thousand years die when they get old, or will they live until they are converted and then made immortal?
5. What nations are those in Rev. 20: 3? Do not the words in this verse 11 "Set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled," prove that Satan had deceived them again at the end of the thousand years? Yours in the love of the truth.

H. H. C. Q. JAMES.

When requested we are always glad to give what information we can on any Bible subject, and consequently shall respond to the above as best we can. But before entering upon an answer to the questions allow me to say, that while we believe that the general outline of the thousand years' reign is given in the Scriptures, yet it is reasonable to believe that the details and the minutia of it will not be revealed until at or during the establishment of the kingdom, at the second Advent. This being the case it is not well to be too positive as to what will or will not take place during the future age. With this understanding we will attempt to answer these questions as best we can, in harmony with the Bible.

In reference to the first question, whether Christ will destroy all the wicked nations when he comes to set up his kingdom, we shall answer in the affirmative. Paul makes this matter clear as follows: 'And to you who are troubled [shall] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' 2 Thess. 1: 7-9.

This passage teaches that all persons that reject the gospel and will not acknowledge God, will be destroyed at the second advent. The Bible further teaches that the man of sin and all other governments in opposition to God's will, will likewise be destroyed at that same time. In fact 'the slain of the Lord shall be many, and few men left.' Isa. 24: 6. The destruction of men at the second advent will be great and those that remain will be few in comparison to those that are destroyed.

That we may not be misunderstood we wish to say that when Christ comes, the dead in Christ will be raised immortal, the living righteous changed to immortality and all caught up, or away to meet the Lord in the air; and this company will descend upon the mount of Olives and the mountain shall cleave asunder and a great plain shall be made. Zec. 14: 4. The New Jerusalem will then descend upon this plain prepared for it. This great city will be the home of the saints, and the mansions in it, the ones spoken of by our Savior in John 14, and these are also the chambers that the prophet Isaiah speaks of when he says, 'Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.' Isa. 26: 20.

The kingdom proper will be organized and established in the New Jerusalem in Palestine, for it is said they shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom, while the dominion and the greatness (territory) of the kingdom will in a short time extend over all the earth.

Having now shown that the righteous will be immortalized at the second advent, the wicked who reject God and his gospel destroyed at that time, we are now ready to speak of a third class whom we designated in our former article by the term 'mortal nations,' and which was misunderstood by some. This third class is composed principally of Jews, and some heathen. Those Jews who are keeping God's commandments and are sincerely worshipping him in their synagogues, looking for the Messiah to come, will escape the destruction that will fall upon the ungodly. As so the heathen who are obeying the law written on their hearts, will be spared from the destruction. This third class will constitute the mortal nations on the earth during the thousand years' reign of the saints.

We shall now present some Scripture evidence for this position. In Rev. 20: 3 we read that Satan is bound that he may deceive the nations no more until the thousand years are finished. What nations are these? Not the immortalized saints, for as soon as they are immortalized they are beyond the power of temptation from Satan. Neither are they the wicked that have rejected God and his gospel, for they were destroyed at the binding of Satan. As these nations are not the saints, neither the wicked, they must belong to the third class described above, and which we denominated in our former article as mortal nations. These same nations are tempted by Satan at the close of the thousand years.

We shall now quote another text that has its application in this same Millennial Age. 'And it shall come to pass in the last days that the mountain, [government] of the Lord's house shall be established in the top of the mountains [governments] and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall

they learn war any more.' Isa. 2: 2-4.

In Micah 4: 1 we have almost the same language used, with this addition, 'For the mouth of the Lord hath spoken it.' This is security for its accomplishment. This prophecy cannot have its application in any past age, for there never has been a time when 'nations have learned war no more.' Neither can this refer to the immortal saints, for they are to beat their swords into plowshares and their spears into pruning-hooks which would be entirely inconsistent for immortalized saints.

These nations must therefore compose the third class spoken of above; and to show this is the case the prophet Micah continues; 'In that day, saith the Lord, I will assemble her that halteth and will gather her that is driven out, and her that I have afflicted. And I will make her sword into plowshares, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth even forever.' 4: 6, 7. This text clearly shows that it is the Jews that will be gathered and that the Lord will reign over them in mount Zion.

As this part of the subject will require considerable space to present it, we will treat it in the next paper.

Pentecost.

We have been requested to explain upon what day of the week the feast of Pentecost occurred. It did not occur regularly on any specific day of the week, but as it was a yearly feast it was movable in reference to the days of the week, like Christmas, New Years, or the Fourth of July, which all occur on different days of the week from year to year. Pentecost is from a Greek word signifying fifty, and was fifty days from the Passover sabbath, or seven weeks from the 16th of Nisan. See Lev. 23: 9-21, Num. 28: 26.

The first Pentecost after the resurrection and ascension of Christ occurred either on Friday or the Sabbath. For Christ was evidently crucified on Wednesday; on the next day, Thursday, was the Passover sabbath, and to count fifty days from the morrow after, would be to count from Friday; then the fiftieth day would be on Friday. But the record says, 'When the day of Pentecost was fully come,' Acts 2: 1, would imply that the period was entirely filled up so that it might have reached as far as the Sabbath. Again we are told in Num. 28: 26, 'After your weeks be out ye shall have a holy convocation.' This also would throw it on the Sabbath. And how appropriate it would be for God to pour out his Holy Spirit on his own Holy Sabbath, when there was a sweet sacredness in the very atmosphere of the day and place where it occurred. Yet we acknowledge that a strict counting of the time would bring it on Friday, the sixth day of the week. Of one thing we feel confident, and that is, that it did not occur on the first day of the week, as some claim.

The Religious Authority.

THE great questions of life relate to the existence, character, government and providence of God, and to man considered as the creature of his power and subject to his law. What one shall eat and drink, and wherewithal he shall be clothed, where and how long he shall live, what shall be his position among men, whether he shall die rich or poor, known or unknown to fame—all these questions are of but trifling importance when compared with the questions that relate to God, and what man is in his relation to God,

and what awaits him in this earthly scene. What are his attributes? What is the human race? Has government over men requirements? Is the law for sinners? and if so secured? What is the law? and what are these the supreme law? These are the questions that relate to every one of them.

The judgment of the field of nature, from God, is not ad these questions. is theistic in the sense of God, and in that of pressive thoughts in all its operations up it stops short of the go far enough to fit isly itself. It does to answer its own v contained in the B fact. There is not proceeds upon the tents are the disco placed there by re the Bible in regard of this. 'Thus saith which it puts upon of the New Testam ment contains the men of God spake Holy Spirit;' that in divers manners the fathers by the writings composi given by inspirati the law and the came from God an thority, and are n reason. The gosp the New Testamen the Son of God; a began to be spoke was confirmed un him, God also be with signs and w and gifts of the I own will.' . . . to be the word c such. . . .

The one thing book is to read possible, and, heart, to bow t lute authority speaks. Chief- ablest judges as he sat on t of the United Constitution 'supreme law never disput ever raised i ing and app Constitution change it at in like man by every o thor. Thi the 'supre question a Faith is ation. H and accep to be tru good auth reason n more rea

what waits him when he retires from this earthly scene. Who is God? What are his attributes? What are his feelings toward the human race? Has he established a moral government over men? and if so what are his requirements? Is there forgiveness with God for sinners? and if so in what way may it be secured? What is man as the subject of his law? and what are his duties to God? . . . These are the supreme questions, and so appear to every one who properly considers them.

The judgment of the race is, and ever has been, that mere reason exercising itself upon the field of nature, without any special help from God, is not adequate to the solution of these questions. . . . The human mind is theistic in the sense of operating toward God, and in that of being loaded with impressive thoughts in regard to him; but in all its operations upon a purely natural basis it stops short of the final mark. It does not go far enough to find a resting place and satisfy itself. It does not get God near enough to answer its own wants. . . . The religion contained in the Bible adjusts itself to this fact. There is not a word in that book that proceeds upon the hypothesis that its contents are the discoveries of reason, or were placed there by reason. The assumption of the Bible in regard to itself is just the reverse of this. 'Thus saith the Lord' is the label which it puts upon its contents. The theory of the New Testament is that the Old Testament contains the oracles of God; that holy men of God spake as they were moved by the Holy Spirit; that 'God, at sundry times and in divers manners spake in time past unto the fathers by the prophets; that the sacred writings composing the Old Testament were given by inspiration of God; in a word, that the law and the prophets and the psalms came from God and are stamped with his authority, and are not the creations of human reason. The gospel of Christ, according to the New Testament, is 'the glorious gospel of the Son of God;' and this gospel 'at the first began to be spoken by the Lord himself, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will.' . . . The Bible, in short, assumes to be the word of God, and speaks to men as such.

The one thing then to be done with the book is to read it. To understand it as far as possible, and, alike with the head and the heart, to bow to it as an ultimate and absolute authority on all the subjects of which it speaks. Chief Justice Marshall was one of the ablest judges this country ever produced; and as he sat on the bench of the Supreme Court of the United States, and held the Federal Constitution in his hands, he treated it as the 'supreme law of the land.' Its authority he never disputed; and the only questions he ever raised in regard to it related to its meaning and application. He did not make that Constitution, and it was not his prerogative to change it, and it was his duty to obey it. And in like manner should the Bible be treated by every one who believes God to be its author. This faith, by its very terms, makes it the 'supreme law;' and there is to be no question as to the truth of its teaching.

Faith is not to be disputing its own affirmation. Having affirmed it is to stand there and accept as true what the Bible declares to be true. . . . God himself is always good authority for whatever he affirms; and reason never rises higher, and never acts more reasonably than when it simply be-

lieves God. The question is not whether it can explain everything, or answer all possible objections, but whether the Bible puts its immature upon a fact or a doctrine. This attitude of mind toward the Bible as the supreme and final authority on all matters relating to religion, intensified and wrought into the very warp and woof of the soul, and thus as a felt reality, is an indispensable condition of the power of the Bible to control thought, to sanctify the life, and impart comfort to the heart. We must believe with unhesitating confidence, believe right on, believe always, and believe forever, or we shall know but little of this power. Those who know this power are not the disputatious cavilers, not the self-wise doubters asking more questions than they can answer, and not the open and undisguised infidels, but the simple minded children of faith who have acquired the happy and hallowed art of being content with what the Bible says, and to whom a single promise in that book is worth more than all the speculations of the wisest men who have ever lived. . . . These are the happy men, the happy Christians, who, whether they are scholars or not, know how to believe, and in this sense are the children of Abraham. This great secret of the Lord is with them and in them. . . . Reason is not, but God is, their supreme and sovereign guide. His authority in the book divine settles all questions for them. Here they rest, and here they find peace and comfort as no where else.—*Samuel T. Spear, in Independent.*

Energy.

It is astonishing how much may be accomplished in self culture by the energetic and the persevering, who are careful to avail themselves of opportunities, and use up the fragments of spare time which the idle permit to run to waste. Thus Ferguson learned astronomy from the heavens while wrapped in a sheepskin on the Highland hills; thus Drew studied the highest philosophy in the intervals of cobbling shoes; thus Miller taught himself geology while working as a day laborer in a quarry. By bringing their mind to bear upon knowledge in its various aspects, and carefully using up the very odds and ends of their time, men such as these, in the very humblest circumstances, reached the highest culture, and acquired honorable distinction among their fellow men. It was one of the characteristic expressions of Chatterton, that God had sent his creatures into the world with arms long enough to reach anything, if they chose to be at the trouble.—*Christian Press.*

A Strong Church.

'Is it a strong congregation?' asked a man, respecting a body of worshippers.
'Yes,' was the reply.
'How many members are there?'
'Seventy-six.'
'Seventy six! Are they so very wealthy?'
'No; they are poor.'
'How, then, do you say it is a strong church?' 'Because,' said the gentleman, 'they are earnest, devoted, at peace, loving each other and striving to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members.'

If it be painful to bleed it is worse to wither. Let me be pruned, that I may grow, rather than cut up to burn.

LITTLE Alice, not three years old, came running into the room where her mother was sewing, and throwing her little head into her mother's lap, said, 'Mamma, I don't want God everywhere; I don't want God everywhere.' Her mother suspected that she had been in some mischief; so she went into the other room and found the little girl had been doing wrong, had been disobedient. Is it not true that disobedient children, whether large or small ones, do not like to have God everywhere? Dear children, may we all ever remember that 'Thou, God, seeest me.'—*New Mexico Methodist.*

CHRYSOSTOM: beautifully says, for our comfort: 'I have a pledge from Christ—have his note of hand—which is my support, my refuge in heaven; and though the world should rage, to this security I cling.' How reads it? 'Lo, I am with you always, even unto the end of the world.' If Christ be with me what shall I fear? If he is mine all the powers of earth to me are nothing more than a spider's web.

'It is a poor relief from sorrow to fly to the distractions of the world; as well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seek a resting-place on its topmost wave, as the child of sorrow seek a place of repose amid the bustling cares and intoxicating pleasures of earth and time.'

THE man who is merciful to those in misery and suffering is blessed, for he shall receive mercy, not only from men but from God. Showing mercy to others shows that we have already received a part of God's truth.

FROM THE FIELD.

'Lift up your eyes, and look on the fields for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.'—*John 4: 35.*

Missouri and Kansas.

SINCE my last report of meetings I have held meetings in three different localities. From the 21st of Dec. to the 27th assisted Bro. Wells in a meeting at Maple Grove in De Kalb Co., Mo. Three accepted of the truth. Two were immersed by Bro. Wells and united with the Mt. Hope church. A good interest was manifested throughout the meeting.

Dec. 30th arrived at Cresco, Elk Co., Kansas, and found the church alive and ready for meetings. Meeting commenced the same evening and continued for six days, when Eld. P. W. Shick arrived, and six days were spent in discussing the Sabbath, Sunday, and kingdom questions, which will be reported in due time. The discussion passed off pleasantly; and the truth has been fully established in the minds of many. One man who has considerable experience as a public speaker, came to me at the close of the discussion and said that every position was sustained, and that he felt it his duty to cast his influence with us as a people and to help along the cause of truth.

My next meeting was at the Pleasant Hill School house in Gentry Co., Mo.; continued over the 3rd Sabbath and Sunday. The weather was extremely cold, the thermometer registering 12 to 30 below zero. Our audiences were not large, but think some good was done. My next appointment is with the Mt. Hope church, and from there I go to Walkerton, Ind. Pray for the success of the cause.

W. C. LONA.

While We Have Time.

While we have time, let us do good to all men,
Lives too short for folding idle hands.
Too short for selfish loitering on the way, when
The Master says: Obey my just commands,
Go forth, do good. Dear Lord, we only pray thee,
Show us the way: do thou with us abide,
We hear so much of Cain, we fain would say, 'We
Are not our brother's keeper.—Be our guide
While we have time.

While we have time, Behold there cometh night
Wherein no man can work, e'en now 'tis noon,
Perhaps, long past the freshness of early daylight
The Master of the vineyard may come soon.
So all we stand idle all the day while they faint
For want of help.—The children of our King?
Dark gleaners for the Prince of evil may faint
The sheaves that we should to our Master bring.
While we have time.

While we have time; we grow so soon away,
The shadows lengthen when our noon is past,
Thy 'loving-kindness' made our morn so cheery,
We shiver in the chilling evening blast.
Without thy 'peace' that crowns our sleep with
blessing,
And lays us safely at the Master's feet,
When he has gleaned. Dear Lord the time is
pressing.

And we ere night would reach the mercy seat
While we have time.
—Selected by POLLY P. COOPER.

The Narrow Way.

MARY A. ADAMS.

ENTER ye in at the strait gate: for wide is
the gate, and broad is the way that leadeth to
destruction, and many there be which go in
thereat. Because strait is the gate, and nar-
row is the way which leadeth unto life, and
few there be that find it.' Matt. 7: 13, 14.

Christ in his memorable sermon on the
Mount very plainly marks out the true Chris-
tian rule of action. We need not be deceived
though the way is narrow, it is plain and if
we truly and earnestly desire to follow in the
footsteps of our Savior we will have no diffi-
culty.

If we are going on a long journey by rail,
we will procure a guide-book and will follow
its directions closely. If we are going from
New York to San Francisco, there is a direct
route though the track is narrow it is the
right one and we will not be landed in New
Orleans, if we follow our guide-book. In our
journey of life we have a most reliable guide-
book—the holy Bible. There are way-marks
all the way through. If we study it closely
we will know the rules and laws laid down for
our instruction. The ten commandments were
given and was to be a permanent law; it was
given for the disobedient. The Christian
must be obedient and there are given for his
help also other laws, but they coincide with the
commandments.

There is a vast difference between the nar-
row way and the broad road; the one leadeth
unto life the other unto destruction. There
are but a few walking in the narrow way
but the broad way is thronged. Christ tells us
wherein we need not be deceived, and bids us
'Beware of false prophets which come in
sheep's clothing.' How can we beware when
they seem so earnest, preaching from the same
Bible we believe in? 'Ye shall know them
by their fruits. Do men gather grapes of
thorns, or figs of thistles?' 'Wherefore by
their fruits ye shall know them. Not every
one that saith unto me, Lord, Lord, shall
enter into the kingdom of heaven, but he that
doeth the will of my Father which is in hea-
ven.' What is the Father's will? The same law
that Christ came not to destroy. The same
law that 'till heaven and earth pass, one jot
or one tittle shall in no wise pass from the

law till all be fulfilled.' He that entereth not
by the door into the sheepfold, but climbeth
up some other way, the same is a thief and
a robber.' Though they may say, Lord, Lord,
have we not prophesied in thy name? and in
thy name have cast out devils? and then will
I profess unto them, I never knew you: de-
part from me ye that work iniquity.

One great thing characteristic of the 'nar-
row way' is to come out and be separate from
the world, having no fellowship with the un-
fruitful works of darkness, but 'proving what
is acceptable unto the Lord,' by obedience to
the law he hath given us. Paul says to the
Corinthian brethren, 'And what agreement
hath the temple of God, with idols? For ye
are the temple of God as God hath said, I will
dwell in them, and I will be their God, and
they shall be my people. Wherefore come
out from among them and be ye separate,
and touch not the unclean thing; and I will
receive you and be a father unto you, and
ye shall be my sons and daughters, saith the
Lord Almighty.' 2 Cor. 6: 16-18.

What language need be plainer than this
to show us our individual duty as Christians?
If we would walk in the narrow way we must
have faith, be humble, meek, kindly affec-
tioned one to another, abhorring that which is
evil, and cleave to that which is good. Not
slothful in business, fervent in spirit; serving
the Lord; rejoicing in hope; patient in tribula-
tion; continuing instant in prayer; recom-
pense to no man evil for evil; provide things
honest in the sight of all men, avenging not
yourselves for Vengeance is mine, I will re-
pay saith the Lord.' Be not overcome of evil,
but overcome evil with good. For all things,
hold fast that which is good. Abstain from
all appearance of evil. Faithful is he that
calleth you. Eye hath not seen, nor ear
heard, neither have entered into the heart of
man, the things which God hath prepared for
them that love him.

Oh! may we wisely choose the 'narrow way'
and walk therein. 'For it is impossible for
those who were once enlightened, and have
tasted of the heavenly gift, and were made
partakers of the Holy Ghost [Spirit], and
have tasted the good word of God, and the
powers of the world to come, if they shall
fall away to renew them again to repentance;
seeing they crucify to themselves the Son of
God afresh, and put him to an open shame.'
Heb. 5: 4-6.

O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.

That will not murmur nor complain
Beneath the chastening rod,
But, in the hour of grief and pain,
Will lean upon its God.

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

That bears unmoved the world's dark frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's art beguile.

A faith that keeps the narrow way
Till life's last hour is fled,
And with a pure and heavenly ray,
Light's up a dying bed!

Lord, give us such a faith as this,
And then, whatever may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home.

Bald Knob, Ark.

The happiness of love is in action; its test
is what one is willing to do for others.

On Good Listening.

WE are willing to grant, if you insist on it,
that there is not much good preaching; but
we beg leave to remark that the proportion of
good preachers is quite as great as the pro-
portion of good listeners. It is evident that
each will help the other. One great point of
excellence in a preacher, especially to the rest-
less hearers of the present day, will be that
he is easy to listen to. There is no desire in
this article to lessen the preacher's responsi-
bility in this respect. Let all preachers strive
to be so clear, so sprightly, so earnest and
magnetic that men may hear with ease and
pleasure and profit; nay, let them solemnly
strive so to speak, in love of their hearers and
in the fear of God, that men cannot choose
but hear. Meantime, the hearers have also a
great responsibility.

Consider then some of the reasons why you
should listen well.

1. For your own sake. The Savior spoke
the parable of the sower for the express pur-
pose of showing that the same word of the
gospel will produce no effect, a slight or tem-
porary effect, or a good effect in various de-
grees, exactly as it is properly heard; and his
own application of the parable is, 'Take heed
therefore how ye hear.' The best preacher
in the world, even Paul, even Jesus, has often
been heard to no profit; and the very poorest
preacher, provided he gives some grains of
real gospel truth, may be so well heard as to
do real good. Remember, O hearer, that this
man in his weakness is trying to preach to us
God's word of salvation. We shall not an-
swer for his speaking. But we shall assured-
ly answer for our hearing.

2. For the preacher's sake. Demosthenes
is reported to have said that eloquence resides
as much in the ear as in the tongue. It is a
great truth, and well might have been uttered
by the greatest of orators. O, what a com-
fort it is to preach when all the people listen
with all their hearts! Even a few very good
listeners greatly help the preacher; even one
who listens with full sympathy may some-
times have a sermon that would otherwise
have utterly failed. And alas, even a few con-
spicuously bad listeners may render the speak-
er's task almost hopeless. When a new pas-
tor is coming, or a visiting minister, people
often wonder how they will like his preach-
ing; it rarely occurs to them as a matter of
interest, how he will like their listening. They
ask one another afterwards, 'How did you
like him?' Right seldom do they ask, 'How do
you suppose he liked us?' Let us always try
to listen so well as to help the preacher.

3. For the sake of others. Few things are
more promptly contagious than good or bad
listening. One very bad listener will often
annoy and hinder a large section of the con-
gregation. And it is beautiful to observe how
one deeply earnest listener will be gradually
felt, more and more, in gently widening cir-
cles, by those around. Many people find it
very hard to listen to preaching. They may
be in bad health and low spirits, or consumed
with cares. They may be sadly indifferent to
the greatest thoughts and the highest things.
If you listen well that will make it a little
easier for them to do likewise; and how could
you render them a greater kindness?

4. For Christ's own sake. He sends his
servants to speak in his name the gospel of
his salvation. He lays it as a burden of re-
sponsibility on their hearts that they must
preach, in love to men and in love to him. If
they bring the real gospel, and are at all in

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earnest, he speaks through them; and we should receive what they say, as being not simply the words of a fellow-man who seeks our good, but as in a just sense the word of God. Surely he deserves to be heard.

Good friend, suppose you lay to heart these reasons for listening well. Some other day we may try to indicate in what consists good listening.—*John A. Broadus, D. D.*

A Scientist's Convictions.

THERE is a light 'that lighteth every man that cometh into the world,' an inward voice that testifies to the conscience the truth of God, and his eternal power and Godhead. Against this voice men can close their hearts and resist its utterances, until they lose their power. But this does not prove that God has never spoken to them, nor that they have had no convictions of the truth.

Perhaps no one has more carefully traced out the evidences of design, contrivance and skill in nature, than the late Charles Darwin; and yet the facts he ascertained contradicted his theories which he held, and his convictions at times almost overpowered the fancies which he promulgated.

In a Glasgow lecture the Duke of Argyll said: 'In the last year of his life Mr. Darwin did me the honor of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of conversation I said it was impossible to look at the processes of nature which he had observed, without seeing that they were the effect and expression of mind. I shall never forget Mr. Darwin's answer. He looked at me hard, and said: "Well, it often comes over me with overpowering force, but at other times (and he shook his head) it seems to go away."'

'It seems to go away.' Light rejected becomes darkness, and conviction resisted leaves the soul unconvinced and hardened in unbelief. 'If the light that is in you become darkness, how great is that darkness.'—*Sel.*

The Jews of To-day.

THERE are now about 7,000,000 Jews in the world, which is, curiously enough, about the same number there were in Palestine in the time of Christ. These are variously distributed. About 60,000 each in Great Britain, Holland, and France; 500,000 in Germany; about 250,000 in America, and as many more in Turkey. All together make only a little more than 1,000,000 as against 5,000,000 in Russia and Poland.

The Israelite is particularly healthy. He can live in all climates and all latitudes. He increases much faster than Christian races, and it is estimated that the death rate among them is only eighty-nine in every 100,000, while that of Christians is 143. This and their great longevity is attributed by themselves to the strict sanitary regulations of the Mosaic code; and the desuetude of religious fervor in great cities is much deplored as a certain loss to race vitality.

They are most law-abiding citizens. The mayor of New York testified a short time ago, that, although they formed ten per cent. of the population of that city, they contributed less than one per cent. to the criminal classes. And it must be remembered, in this connection, how large a proportion of the Hebrews in that city belong to the cheap trading population. They are almost never in prisons; they are never intemperate, and they are phenom-

enally chaste. Indeed, for this last virtue they are celebrated the world over. Their family life is very beautiful. Even among the poorest and lowest of them, his family and his religion make the whole horizon of the Israelite. It is difficult for us to realize how these two things are interwoven,—how really God and the Jew are familiar friends and all the incidents of his daily life take on a religious aspect. For centuries the Jew has had no country, but his hearth and his altar have had double devotion.

He has the peculiar domestic virtues of hospitality and charity. It is still common, in many communities, for the head of the household to invite the poor and the stranger to his own fireside and table, for the Friday night feast and the Sabbath rejoicing. This public charity is on a most generous scale. Vast institutions and bountiful associations for the care of the unfortunate go hand in hand with the wise efforts toward teaching self-help, such as training-schools for servants, technical and mechanical schools, and kindergartens.

The alleged peculiar adaptation to trade among the Hebrews, is said, by them who know them best, to be simply the result of the long persecution which forbade them every other resource, and at the same time, both by law and privilege, fostered among them the business of money-lending. In this way they lost skill and practice at other arts and the score of trades and handicrafts mentioned by a German writer as flourishing in Bible times, have altogether disappeared. Thus a talent lying close to their own qualities was cultivated and transmitted, until they have become the typical money-getters of the world, and have added the general dislike of that craft to their other hatreds.—*Anna Dawes.*

LETTER DEPARTMENT.

From Sister Mary Gillespie.

DEAR Brothers and Sisters and readers of the ADVOCATE: I have been thinking of writing to our much beloved paper, but have been pressed back with the thought that I was not capable of writing. But as I believe in the soon coming of Christ, what is done must be done quickly. As I love to hear from the brothers and sisters, I thought it might be possible some one would like to hear from me. I stand firm in the faith of our Lord Jesus Christ. I was raised by Methodist parents, but never made any profession until about ten months ago, when I became interested about my own soul's salvation; and when I began to read my Bible, found that it read entirely different from what I thought, and from what I had been taught. And I thank the Lord that my feet have been taken out of the miry clay and placed on a solid foundation, although I am almost forsaken by the dearest ties this world can afford. But blessed be God, Jesus says, My grace is sufficient, I will not leave nor forsake thee. O what a precious consolation this is to me, to know that I have such a friend in every time of need. Pray for me that I may hold out faithful, and meet you all in that great day when the Lord shall appear.

Albany, Mo.

From Sister Sarah A. Yale.

DEAR Brothers and Sisters: As I so much love to read the letters in the ADVOCATE, I thought some one might be benefited by one

from me. I can say I am still on the Lord's side, and hope and trust I shall ever be found there. The ADVOCATE is all the preaching I have now. I love it, I could hardly do without it. I herein send one dollar to pay on my subscription. I wish I could send more but cannot at the present; may the Lord be with and bless those who are trying so hard to scatter the good news over the land. Pray for me brothers and sisters, that I may ever hold out faithful, and at last gain a home in the earth made new.

Buckhart, Mo.

From Sister M. E. Albright.

DEAR Brothers and Sisters of the ADVOCATE: I will for the first time attempt to write a few lines hoping that it may encourage some one; for Oh! how many letters have I read from the dear brethren and sisters that have encouraged me in my Christian warfare. Today is the Sabbath and how it makes my heart ache to see so many who claim to be so pure, violating God's holy Sabbath. We are the only Sabbath-keepers in the neighborhood. How thankful I am to my heavenly Father that he ever gave me a willing heart to accept him. The way grows brighter and brighter and I know if I am only faithful a little while longer that I shall have a home with the redeemed, where there shall be no more sorrow and all tears be wiped away. Oh! not that be a happy place? I feel like doubling my diligence and doing more for my Master than ever before, and I know we cannot do too much. If we are doing his will he will continually bless us; I can truly say the Lord has blessed me more in the past three months than in all the four years I have been serving him, and the reason of this is because I have given myself up wholly to do his will, and to work for him let come what will. We thought we would be able to pay up for our paper this fall but our crops were almost a failure. I guess you will have to stop sending it, for it is impossible for us to pay it now. But we hope we will be able to subscribe for it again and to pay the past subscription. It seems like parting with a near and dear friend, for I do love to read the letters and the sermons, and I love to read it from beginning to end. It helps me to understand the Bible so much better. I will close by asking a deep interest in your prayers. Your unworthy sister striving for a home in God's everlasting kingdom.

Laota, Mich.

OBITUARY NOTICES.

DIED:—At Cresco, Elk Co., Kansas, Aug. 2, 1887, of typhoid fever, sister Hannah Preston, daughter of Bro. and Sister Wm. Preston; aged 20 years, 2 months, and 12 days.

Sister Hannah Preston made a profession of religion and was baptised by the writer some five years ago, and united with the Pleasant Valley Church, in Harrison Co., Mo., after which she removed with her parents to Elk Co., Kansas, where to the time of her death, she lived a consistent Christian life. How applicable the Scripture, 'Her sun went down while it was yet day.' Words of comfort were spoken by the writer in the Christian Church, to a large audience, Jan. 1, 1888, from the following words: 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.' Rev. 21: 4.

W. C. LONG.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, Jan. 24, 1888.

EDITORIAL NOTES.

WE are glad to see the letters in the *ADVOCATE* breathe forth such a pure spirit of consecration to God. Sister Albright states that she has enjoyed more of God's love in the last few months than in the previous four years, because she has submitted her will to the Lord. This is the secret of Christian enjoyment. Many want to compromise with the Lord by giving up some sins but retain others. But this will not do. God demands the whole heart, and when a full surrender is made to him he rewards us by giving us his love and grace.

THE reports concerning the terrible storm that visited the north-western States last week show a fearful record of the loss of life and terrible suffering endured by many. The thermometer marked thirty-four below at this place. It has been the most terrible storm experienced for years. All this makes us long for the land where suffering, storms, and death shall not enter, neither shall the inhabitants say I am sick, but the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away.

WE are glad to learn from the letters that the *ADVOCATE* is so highly appreciated. It is an evidence to us that the paper is fulfilling its mission by visiting the afflicted, feeding the sheep of the Lord with the bread of life, encouraging the weak, lifting up the downcast, preaching the gospel to the poor, and warning the sinner of his coming doom. We shall labor to improve the paper from week to week, and in this we ask your assistance by writing good cheering letters and articles and sustaining it by your means. The paper will go free to the worthy poor, who are entirely unable to pay anything for it.

ITEMS OF INTEREST.

DURING the year 1887 there were landed at Castle Garden 371,619 immigrants.

THE snowfall Thursday was so heavy at Superior, Wis. that some of the inhabitants had to tunnel out of their dwellings.

A SHARP earthquake shock was felt Thursday morning, at Ottawa, Ont. which was severe enough to smash crockery in many houses.

COPIOUS showers have recently visited every portion of California. Thus far this season the rainfall for the state has been above the average.

THE New Year was ushered in by violent storms which have increased in severity up to the middle of the month, being the most severe for years.

IN a recent storm on the Oregon coast, the waves dashed over Tillamook lighthouse, 190 feet above the sea level. The glass in tower was broken.

IT is reported that the temperature at Winnipeg, Tuesday night, was fifty degrees below zero. A man named McDonald was frozen to death in bed.

THREE children of John Denlinger, Garrison, Neb. were lost on their way home from school Thursday. One was frozen to death, but the others may recover.

THE Free Church of Italy has secured a prominent convert from the Church of Rome in the person of Signor Silva, a Capuchin monk, and a very popular preacher.

THIRTEEN business places, including a bank and newspaper office, at Paw Paw, Mich. were destroyed by fire Friday morning. The loss is \$72,000 with insurance of about \$30,000.

A SWINE plague prevails in the south of France. Thirty thousand animals have died in Marseilles district within a month. Prof. Cornil, of Paris, has gone to study the pestilence.

MRS. MARGARET TOODY, of Mineral Point Wis., will be 105 years old in four months. She is described as a vigorous old woman, able to read without glasses, and not looking to be over sixty years old.

EARTHQUAKE shocks were felt Thursday morning at Columbia, Charleston, Charlotte, and Summerville, S. C. Loud detonations accompanied the vibration at Columbia, and people rushed wildly into the street.

THE double strike on the Reading Railroad and in the Pennsylvania mines has assumed great proportions, and the coal output is inadequate to supply the cities, towns, and industrial establishments in the Schuylkill Valley alone. No prospect yet appears for any settlement.

THE St. Paul *Pioneer Press* prints the names of twenty-eight alien landholders in individuals and syndicates—who own, in the aggregate, 20,747,000 acres in this country. A single company own 4,500,000 acres in New Mexico. This is a great and growing evil.

THE Pall Mall Gazette comes forward with the suggestion that the London city churches be thrown open this winter to the poor, as temporary asylums, the reason given being that they are so little used, even on Sundays, that it is rarer to meet a man who has been inside one than a man who has been in Australia.

THE Boston Herald sent to the various pastors of the city, asking them if they were in favor of abolishing Santa Claus, in favor of keeping him as he is, or in favor of telling the truth about him. The ninety five replies received are classified as follows: For abolishing Santa Claus 41; for keeping him as he is 36; for telling the truth about him 18.

Notice.

FOR an 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 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.

APPOINTMENTS

NOTHING preventing will commence meeting at Walkerton, Ind., Friday night before the 5th Sunday in Jan., as Bro. Richmond may arrange. W. C. LONG.

Received on Subscription for Advocate

E F Yale \$1, J T Cronk \$2, J M Black \$2, Andrew Sperry \$1, W A Ebert for Mary E Kellogg \$1.65.

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 H 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, 25 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 hierarchy 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 text money that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, 8 pages, 2 cents.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

Moody's Sermon on the Second coming of Christ. 8 pages, price 2 cents.

Faith, Repentance, and Baptism, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.

The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction, by W C Long, 16 pages, price 4 cts, 40 cts per dozen.

Materialism, by Jacob Brinkerhoff, —1 cent.

The Two Horned Beast of Rev. xiii., showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

The Three Angels' Messages of Revelation xiv 12 pages, 3 cts, by A C Long.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 2 cts.

Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their 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. 48 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.