

# Advent and Sabbath Advocate.

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

VOL. XXII.

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NO. 43

## THE ADVENT & SABBATH ADVOCATE

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

### The Road is Steep.

THE path strewn with flowers,  
The crowd's applause, ambition's visioned joys,  
The couch of ease, and pleasures gilded toys,—  
This portion is not ours.

Like Israel's ancient sage,  
Forth from the world's gay pageantries we go,  
The desert's sterner discipline to know—  
There is our heritage.

Sorrow and toil and pain,—  
These are the portal, and beyond there lies  
The land we see not with our tear-dimmed eyes,  
Where they who serve shall reign.

Ours is the field of strife,—  
The trumpet call, the foe-man's dark array,  
By night the vigil, and the fight by day;  
So we march on to life.

Past many a rocky shore  
Our bark must ride o'er the wild billow's crest,  
Ere in the haven of eternal rest,  
We anchor evermore.

On, on, with tired feet,  
We toil on ice-clad peak and burning plain,  
Till the blest city of our rest we gain,  
And walk the golden street.

When hope is changed to sight,  
Life's darkest sorrows from afar shall seem  
Like the dim phantoms of a troubled dream  
In the full morning light.

---Excelsior

### Covetousness.

SERMON BY E. G. BLACKMON.

MORTIFY therefore your members which  
are upon the earth, fornication, uncleanness,  
inordinate affection, evil concupiscence, and  
covetousness which is idolatry. Col. 3: 5.

This text defines covetousness to be idolatry. And this same apostle has assured us of the fact that no covetous man who is an idolator hath any inheritance in the kingdom of Christ and of God Eph. 5: 5. Mortify means to destroy the organic texture, or vital functions of; to deaden by religious discipline, as the carnal affections, bodily appetites or worldly desires, &c. Webster. Paul explains this in the third verse: 'Set your affections on things above, not on things on the earth.' And our Savior explains it in the

same way. See Matt. 6; 19-21. 'Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also.' If our treasures are upon earth our hearts are there; we are idolators and have no assurance of ever realizing the blessings of heaven.

Covetousness does not consist simply in desiring to have the goods of others. But it consists also in our own selfish desires, in hoarding up our goods. Jesus has given us a striking illustration of this in Luke 21: 15-21. 'And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully. And he thought within himself saying, What shall I do, because I have no room where to bestow my fruits. And he said this will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God.'

Brother and sister, this is a warning to us Where are your treasures to-day? Do you, make God and his cause your foremost object? Do we love God and his good cause above everything else we possess in this world? If not we stand classed—with this rich man. Can we retain our means, and time, from the good cause of our Maker to gratify our own selfish natures, and stand free from covetousness?

We are simply God's stewards; he has entrusted us with means, and we are responsible to him for the use we make of them. It is God that owns all the gold and silver, and the cattle upon a thousand hills. Then all our earthly treasures belong to God, and we can transfer them to heaven by investing them in his cause on the earth. See Luke 12: 33 and 1 Tim. 6: 17-19. This is one of the ways in which we are to honor our creator. See Prov. 3: 9. A woe is pronounced upon those who labor to increase property. See Isa. 5: 8. Such are in great danger of falling away and even denying the Lord God that bought them. See Mark 10: 23-25. Deut. 8: 11, 14, 17. They are without contentment—living in violation of the many plain admonitions of God's holy word—never satisfied with such things as they have, covetous beings, heaping to themselves treasures for the last days. But your gold and silver will canker, and the rust of time shall be a witness against you and eat your flesh as it were fire.' James 5: 3, 'Ye have nourished your hearts as in a day of slaughter.' May God help the brethren and

the writer to shun the evil course of covetousness. It is idolatry.

Covetousness led the prophet Balaam to take the perverse course he did. See Num. 22: 7. 2 Peter 2: 15. It was covetousness that led Judas to betray his Master. Covetousness led Ananias and Saphira to lie against the Holy Ghost. Acts 5: 1-10. Covetousness is one of Satan's strongest weapons. It cuts the affections of the heart loose from heaven. It leads the soul away from God, and his good cause upon earth, away from his required principles of justice that he has made obligatory upon us. It leads to oppression, and will finally lead a soul down to hell. See Matt. 25: 42-46. God's written reproofs against covetousness (breaking the tenth command of the Decalogue) are many, and if we harden our necks against them, we are to be suddenly destroyed and that without remedy. God speaks to the covetous man on this wise: 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?' Luke 12: 20.

Soon, yes very soon, we shall all witness the coming of Jesus in the clouds of heaven to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. It is then that we shall all have to give an account for our stewardship here. Yes, the great judgement day will open up all secret sins. If we are here carrying a covetous heart, it will be known there. All of our evil thoughts will be revealed there, and we shall receive for things done in the body, whether they be good or bad.

When we read of the request that Jesus made of a certain young man, do we, like that young man did, go away from Jesus sorrowful? This language of our Savior is just as applicable to us, as it was to that young man. People talk of hard times, and of oppression. And so we have them. But they are nothing but the fruits, or results of covetousness. Covetousness was to be one of the leading characteristic sins among the professed people in the last days. We read: 'This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors heady, high-minded; lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away.' 2 Tim. 3: 1-5.

Certain it is, that we have reached the fulfillment of the above predictions by the apostle Paul. Brethren, have we only a form of godliness? Are we in line with the above mentioned class? Let us compare ourselves with the rule, teachings of our blessed Master. By their fruits ye shall know them. Matt. 7. Faith without works is dead. They profess to know me, but in works they deny me. Why call ye me Lord, Lord, and do not the things I say. Luke 6: 6. See that ye have and give alms, which wax not old, a treasure in the

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heavens, that faileth not, where no thief approacheth, neither moth corrupteth. ch. 12:33.

Brethren, where are our alms? The Macedonian cry is heard from every quarter. Come over and help us. Shall we respond to these calls? Shall we suffer the minister to have to abandon his field of labor for the want of means to support his family, and thus leave the Devil and his host to crush out the special light and truth for these last days? O, may we all wake up and come up to the help of the Lord and against the mighty, with our money, words and acts, that we may receive from the Lord, the 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord.'  
*Noesho, No.*

Importance of Prophetic Study.

PROF. STANLEY says, 'The Greek preposition *pro*, as compounded in the word prophet, has as is well known, the three fold meaning of 'beforehand,' 'in public,' and 'in behalf of,' or 'for.'

It is possible that all these three meanings may have a place in the word. But the one which unquestionably predominates in its original meaning is the third—'one who speaks for,' or as 'the mouth piece of another—an expounder,' an 'interpreter' of the Divine mind. In this sense, prophetic study would embrace the entire Scriptures; though prophecy as generally understood has the first signification, 'beforehand,' a 'forth-teller,' or 'fore-teller.'

1. We claim that the study of prophecy is a moral obligation, as sacred and comprehensive as the duty to study any portion of the word of God. While 'secret things belong unto God, things that he has revealed belong unto us and our children forever,' Deut. 29:29. Now 'man is to live upon every word that proceedeth out of the mouth of God.' If we search the Scriptures we must study the inspired predictions which form so large and important a part of these sacred writings. All Scripture is given by inspiration of God and is profitable. Is not this practical?—We do well to take heed unto the sure word of prophecy. 2 Pet. 1:19. John says: 'Blessed is he that readeth,' Rev. 1:3.

2. The plan of redemption cannot be understood without prophetic study. The first announcement of a Redeemer was prophetic Gen. 3:15. This prophecy is not wholly fulfilled. The unfolding of this germinal truth was by prophecy, Gen. 12:2; 22:18; Isa. 9:6. Without the knowledge of prophecy how could the Jews have known the Messiah? The nation was condemned for not giving heed to their own prophetic writings, Luke 19:41-44. Before the Messiah appeared his forerunner appealed—as did the Savior after his manifestation—to the ancient predictions in justification of his claims. What were the types and shadows before and under the law but prophetic representations of the coming Shiloh and his work? The very commission under which the Christian Church is now laboring is prophetic. All this was pronounced by inspired seers, centuries before the advent: Isa. 52:7; Rom. 10:15; Dan. 12:4. The effusion and operations of the Spirit were subjects of prophecy. Christ calls attention to Joel's prediction, and Peter makes a direct application of it on Pentecost: Luke 24:49; Acts 2:14-16.

3. Without prophecy the church has no future. How can the moral government of God be understood or interpreted without

the knowledge of sacred prophecy? This world is sadly deranged. The tangled skein of human affairs—religiously, educationally, commercially, and politically—can only be unraveled by infinite wisdom, joined by all mighty power. Men will continue to declare that 'the ways of God are not equal,' until Messiah shall 'show in his time who is the blessed and only potentate.' Looking at society from a human standpoint David was perplexed; but on entering the sanctuary all was made plain to him. Prophecy unfolds the sequel by lifting the veil.

4. Who that has any spiritual aspirations can fail to enjoy the study of the Psalms? And these are eminently prophetic, most of them Messianic. The study of no part of these sacred writings is more directly calculated to give reverent and exalted views of God than the prophetic writings. His presence, omniscience, power, goodness, long suffering, faithfulness and impartial justice are unfolded and made luminous by the prophetic teachings. The study of sacred prophecy tends to increase faith, confirm hope, and quicken zeal for God and his cause. What is the inspiring motive that quickens Christian activity in the work of the church to-day? We answer, The hope of the future. 'If in this life only we have hope in Christ we are of all men most miserable.' All objections urged against the study of prophecy, could with equal force be urged against the study of any part of God's Word. The plea that prophecy should not be studied because it is difficult to understand is certainly not honoring God, and is not very creditable to those who make it. That mistakes have been made in prophetic interpretation is admitted. Many of these mistakes are persisted in up to the present time; but in what department of Scripture teachings have there not been mistakes? Every truth in God's Word is in controversy to-day. Shall we neglect these truths because of this?

5. The study of prophecy has had the divine sanction in every age of the church. Peter informs us that the prophets inquired and searched the Scriptures diligently. 1 Pet. 1:10-12. The Scriptures they searched were the prophetic Scriptures. Note the assurance given to Daniel while engaged in prophetic investigation: see Dan. 10:12, 13. At 'the time of the end,' many were to run to and fro, and knowledge would increase.—Dan. 12:4. And speaking of the duty of ministers, Christ says (Matt. 13:52), 'Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.'

6. A knowledge of sacred prophecy is necessary to acquaint the church with her true relation to the past and the future, and her present attitude and duty. How otherwise than by the prophetic Scriptures could the church know what is coming? How could the character and destiny of the organized anti-Christian systems existing in this dispensation be understood unless learned by the prophetic portraiture of them? A perfect system of truth is revealed in these Scriptures, and a knowledge of these sacred writings is necessary to thoroughly furnish the man of God.

7. One of the most unanswerable arguments for the truth of revealed religion is that series of prophecies which is found in the Old and New Testaments. Not one link of the sacred chain had ever been broken. Infidelity has long since realized the strength of this mighty bulwark which Jehovah has raised up for the defense of his people. The apostles and early ministers of Christ used

this weapon with great effectiveness against the unbelieving Jews and philosophic Greeks in urging the claims of Jesus of Nazareth. See Acts 17:1-3.

8. It is natural to inquire what have been the results of faithfully heeding inspired prophecy. Noah saved himself and family from the flood that destroyed the world of the ungodly. Lot escaped the doom of the cities of the plain. Israel triumphantly passed through the Red Sea. Daniel and his faithful Hebrew brethren were saved from the sword. Those heeding Christ's warning, when Jerusalem was destroyed by the Romans, escaped and found a refuge at Pella. On the other hand how sad have been the consequences of disregarding God's warning voice! The antediluvians were destroyed. The Sodomites perished by the overwhelming judgments of God which fell upon the cities of the plain. Pharaoh and his host were drowned in the Red Sea. The houses of Israel were sent into exile. The Jews at the advent suffered judicial blindness, resulting in the rejection of their Messiah. All these were the bitter fruits of ignorance of the revealed purpose of God. We now come to the design of ancient prophecy.

1. Prophecy was designed to be a lamp in a dark place. A lamp does not dispel all the darkness of the night, but gives sufficient light to show the traveller his whereabouts and to keep him in the right path.

2. Prophecy was given to guard the church against deception: 2 Pet. 3:1-5, 16; 1 Tim 4:1; Matt. 24:4.

3. Prophecy is given to the church as a source of comfort during this scene of conflict and toil. Isa. 40:1, 2. This finds a remarkable illustration in our Lord's great prophecy of this age. Matt. 24.

4. Another object of prophecy is to prepare the church and the world for coming events. 'A prudent man foresees the evil and hideth himself,' Prov. 22:3. The king of Babylon was warned by the prophet Daniel. Dan. 2:28. The church before the advent had the light of prophecy. Messiah is the prophet of this dispensation, and it is well that we heed his sayings, Acts 3:25, 24. Without the light of prophecy the church is out on the ocean of time without compass or rudder; but guided by that sure light, the desired haven is reached with certainty.

How should prophecy be studied? Study it as you would any part of the Word of God, with the distinct understanding that this is God's Word, and hence should be studied with reverent faith.

Without the guiding, illuminating presence of the Spirit, prophecy cannot be profitably studied. Therefore a prayerful state of mind should be always cherished, which is ever helpful. This was the secret of Daniel's successful prophetic investigations, Dan. 10:11, 12. The spiritual-mindedness of Simeon and Anna, leading them to love the house of prayer, prepared them to recognize the infant Jesus when brought into the temple. 'Spiritual things are spiritually discerned.'

Prophecy is to be studied as a divine system, the same as sacred history or biography. There are predictions of individuals—as of Cyrus and Christ; predictions of cities—as of Tyre, Babylon and Jerusalem; predictions of kingdoms and empires,—as Israel, Egypt, and the four great Gentile monarchies. Some prophecies can be understood by studying the Scriptures alone; then there are predictions an understanding of which requires a knowledge of profane history.

The most spiritually minded among the saints and the most successful workers in

Christ's cause, have taken you into the vine sanctuary. (are always accomplished study of God's man whose delight and in his law do night.—L. Osler.)

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As we search the that the earth was abode, his home, a all the blessings p record given by the said, let us make m pkeness; and let t the fish of the sea air, and over the eat and over every cre upon the earth!

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Christ's cause, have been and are devoted students of sacred prophecy. Such studies take you into the most holy place of the divine sanctuary. Great spiritual awakenings are always accompanied by earnest, prayerful study of God's Word. "Blessed is the man whose delight is in the law of Jehovah, and in his law doth he meditate day and night."—*L. Osler, in Messiah's Herald.*

**The New Earth.**

As we search the sacred volume, we learn that the earth was made for man, to be his abode, his home, and for his enjoyment was all the blessings placed thereon. Read the record given by the man of God; "And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

As we listen to these words our mind is carried back through the buried centuries, till we behold earth, fresh from the hand of her maker, robed in Edenic beauty. How sublimely grand the scene? The land decked with its thousand trees and flowers, with foliage rare, and odors sweetly scented the breeze, the "living creatures" roaming peacefully o'er the verdant fields, and man, pure and innocent, to have dominion over them all. God looking upon his works saw that they were good, and very good.

But the picture changes. The tempter comes, man yields. Mark the shameful fall. Fair earth is blighted by the curse, and thorn and thistle spring up among the flowers fair. The grim visage of death the once innocent pair must now gaze upon. Onward from that moment, through nearly sixty long centuries, earth's bosom has felt the tramp of one vast funeral procession, and the victims of the relentless foe, sleep in the dark, ha-dean valley.

But, thank heaven, God is not frustrated in his plan. The earth shall yet be man's abode, and the race thereon as pure and holy as when man first stood before his Maker. The first promise of deliverance to the fallen seemed shrouded in mist. But as the ages roll, the light shines more brightly, and we here more plainly the voice of God speaking by his prophets.

The Psalmist breaks forth in majestic strains. Hear him speak: "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "For yet a little while and the wicked shall not be; ye that shall diligently consider his place, and it shall not be. But the meek shall inherit the earth and delight themselves in the abundance of peace."

As these sayings roll along the ages, we here them echoed by our Savior in that glorious sermon on the Mount. Listen and catch the words as they fall from the lips of the holy Son of God. "Blessed are the meek for they shall inherit the earth." But shall this old earth, blighted and stained by sin, be the final home of the meek ones of God? Ah, no. With all its turmoil and strife, how could they delight themselves in the abundance of peace?

We view once more the sacred page, and here the prophet Isaiah as moved by the Holy Spirit, he utters these profound words: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come to mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." More than sev-

en centuries pass, and then we hear the Apostle Peter sounding forth the same grand theme. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Turn once more to the holy page, and hear those sublime words which come from the pen of the beloved John, when on that far off isle, and wraped in vision bright. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven say, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 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."

O, how blessed to contemplate; but what must it be to be there. No more will the fond mother's cheek be stained with tears, as she weeps over the fair form that has been torn from her embrace. None shall slowly follow their loved ones to see them received by the cold lap of earth. Death shall have done its last work. The vast procession shall have ceased its solemn march.

The saints made immortal shall forever bask in the light of God's eternal day, and enjoy the presence of him who redeemed them with his own precious blood. O, dear one out of Christ, I pray delay not, but seek the favor of God while yet you may. Be not among those of whom the Psalmist said, "they shall be cut off," but among those "who shall enter through the 'pearly gates,' and enjoy the earth made new and glorious."—*James H. Ames.*

**The Argument of Prayer.**

THE following is a touching and remarkable testimony to the efficacy of fervent prayer when prompted in the heart by the Holy Spirit of God:—

"I am—nearing the sunset," said the venerable speaker. "A long life has been passed, and as I look back upon the route over which I have traveled, I can say it has been a land of deserts and of pits—a land of drought and of the shadow of death, which has brought to me a thirst which only the water of life could quench. My childhood was spent in a prayerless home, my manhood was given to the study of those books which were the principal ones in my father's library, as far back as I can remember. Of a studious nature, I read them carefully, and sought to satisfy the demand of the soul in the reasonings of Tom Paine, Voltaire, and Rosseau. They did not satisfy. Later I studied A. J. Davis, and in Spiritualism found only a temporary relief. Comte and Darwin were favorite authors, and their arguments were perfectly familiar to me. I read the Bible only to misinterpret its teachings, was ever ready to dispute with Christians, and prided myself on my power to puzzle them with my atheistical doctrines. "One evening a neighbor, a devout Christ-

ian woman, came in, and I at once beset her with my favorite topic, seeking to undermine her faith and trust. She made but little reply, and after a few moments surprised me with the singular remark, "Father L—, hadn't we better pray?" and before I was aware of it I was on my knees, listening to a most wondrous prayer. She seemed to be before the open doors of heaven, leading me, a wayworn pilgrim, to its very gates. She prayed as the birds sing, and with holy earnestness asked that light might flash into my darkened soul. Rising, she quickly bade me good-night and left. Then the Holy Spirit took possession of my heart. The Christian boldness, united to a womanly modesty and simplicity, the peaceful joy which irradiated her countenance, compelled me to ask, "What is the cause of such serene joy?"

"I had seen Christians die in triumphant peace, and the question came up, "What gives them this trust, and what sustains them in an hour when they stand on the confines of the other life?" That night I prayed and no light came to me. I read the Bible, but it was a sealed book. My skepticism and infidelity were so dark and dreary, and the long-wasted, worse than useless life stood out in such appalling contrast with the life of my little friend, who seemed to live in an atmosphere of joy and song, that again I prayed and begged for light, and at last my prayers were answered, and for a year I have rejoiced in Christ as my Savior, my Redeemer. My wife has become a Christian, and joy and sunshine, and prayer and peace are abiding guests in my home."—*Sel.*

**The Resurrection Body.**

THE heathen world sighed out their up-braidings, emptiness and despair. The flowers, said they, die by the chill of winter, but spring's warm breath brings them to life again. The day declined into darkness and night, but rose again into full day; suns set but rose again full orb'd out of the eclipse of their setting; that moons waned, but waxed into fullness and brightness again; but their loved ones left them, eclipsed and lost in the darkness of death, but no spring, no morn, no rising ever brought them again.

Christianity hushes these sighs, fills this emptiness, lifts this despair. She lights the darkness of the grave with the morning star of hope, and sheds the lustre of the resurrection day upon the night of the tomb. Faith asks of unbelief, of doubt and despair: Why should it be thought a thing incredible with you that God should raise the dead? Is anything too hard for God? She declares, All that sleep in the graves shall hear the voice of the Son of God, and shall come forth.

Faith puts the brightness of an immortal hope amid our graveyard griefs; writes on every tombstone, "I am the resurrection and the life; calls aloud to every mourner, "Thy dead shall live; awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Christianity is not agnosticism, but faith, assurance, knowledge; not negative, but positive. I believe in the resurrection of the body, is a fundamental and enduring item of her creed.

The same body which is put in the grave will come out again. This is necessary to a resurrection. It is not an evolution, not a new creation, but a resurrection—a standing out and up into life again. The same body in form, substance, identity, but wonderfully changed.—*Sel.*

## ADVENT &amp; SABBATH ADVOCATE.

"The Entrance of thy Words giveth Light."

Marion, Ia. Tuesday, Jan. 31, 1888.

A. C. LONG, Editor.

## The Promised Gathering of Literal Israel.

In our last article we spoke of the return of literal Israel to their own land. In connection with that we wish to say that the Bible seems to teach two gatherings, one preliminary before the second advent, which we believe is now taking place in Jerusalem; the second, or great gathering, will be after the advent, and after the Lord has purged out the rebels from his people as the following teaches.

'As I live saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather ye out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I plead with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn and they shall not enter into the land of Israel: and ye shall know that I am the Lord.' Ezek. 20: 33-38.

We here give another passage in harmony with the above.

'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.' Jer. 31: 10-12.

From this passage we learn that the same Israel that was scattered from one end of the earth to the other, will be gathered. This cannot refer to spiritual Israel as God never scattered them. We will hear from this same prophet again.

'Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me forever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, and I will not turn away from them, to do them good; but I will put my fear in their hearts, and they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith the Lord; Like as I have brought this great evil upon this people, so will I bring upon them all the good that I have promised them.

This passage teaches that this same people that were scattered and driven out will

be gathered into their own land, and be obedient unto the Lord. And as God has severely punished them as a nation for their sinfulness, so will he also bless them as a nation when they turn and accept Christ as the Messiah. We shall here introduce more evidence on this subject.

'And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy on them.' Jer. 33: 19-26.

This passage of scripture not only teaches that the purpose of God concerning David is more sure of its accomplishment than the recurrence of day and night, or the seasons of the year; but it also teaches that a kingly seed from David would reign over the lineal descendants of Abraham. This was promised also to Christ and his disciples.

The angel said unto Mary 'Thou shalt bring forth a son and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.' Luke 1: 32, 33.

When Peter asked the Savior what he should have for following him he replied, 'Verily I say unto you that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones judging [ruling] the twelve tribes of Israel.' Matt. 19: 28. 'If we suffer with him we shall also reign with him,' says the apostle. 'If the suffering is literal, why not the reigning?'

'Again, 'He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron.' Rev. 2: 26. This text teaches that the overcomers will not reign over each other, but over the nations of the earth, the mortal nations that are left on the earth during the thousand years. The Revelator sees this scene: and I saw thrones and they sat upon them, and judgment [ruling power] was given unto them. . . and they lived and reigned with Christ a thousand years.' Rev. 20: 4. These passages teach that the immortal saints, with Christ at their head, will rule over the left of the nations during the thousand years. And as the saints are to be priests as well as kings, and as a priest is a religious teacher, they will teach those nations during the thousand years. This is also in harmony with Isa. 2: 3, where 'the nations say to each other, 'Come ye, and let us go up to the mountain of the Lord, to the house or the God of Jacob, and he will

teach us of his ways and we will walk in his paths.' We have now answered at some length the first, second and third questions together, as they were somewhat connected in thought. In our next we shall proceed to answer briefly the remaining questions.

## The Time of Trouble.

Among the events which will occur at the advent of Christ is that of a time of trouble, and several questions of importance arise in consideration of the subject.

First, when will it begin? Some have claimed that it would begin some time before the advent of Christ, and that in the midst of the trouble and general confusion, the Lord would come, and thus end it by destroying his enemies. The author of this begs leave to differ from the view, because prophecy shows that the time of trouble and the day of the Lord are the same time, and that the first event which begins that day is the sign of the Son of man, and the personal, visible advent of Christ; hence, it that is true, the other view is not correct.

In the prophecy of the 24th chapter of Matthew, we are shown a period of religious persecution of the saints, and at its close a list of physical signs in the heavens above us which continue during 'the time of the end.' The last sign is called the sign of 'the Son of man; where does it appear? In heaven. Now note that when the sign of the Son of man has appeared, then, not before then, begins the time of trouble, and the context shows the fact that they, the world, shall see the Son of man coming in the clouds of heaven.

1 Thess. 5 shows that the day of the Lord comes upon the world as a thief in the night, and that to at the time when the day begins, though there be many elements and circumstances in their midst causing apprehension, the world will be saying because outward circumstances indicate it to them, 'Peace and safety.'

Now that the beginning of the day of the Lord and the personal advent of the Lord are at the same time, please notice this, that the day of the Lord cometh as a thief upon the world, 1 Thess. 5: 2; and that the Lord himself cometh as a thief also. Rev. 16: 15. Elsewhere in the Scriptures the same day is called the day of the Lord, the day of Christ, the day of his appearing, etc.

But that I may more clearly show the fact that the personal advent of Christ begins the time of trouble and is the cause of it, let me call your attention to the book of Revelation. In Revelation 16 we have brought to view the seven plagues, or vials of wrath. During the first six of them, enough is said to show that under their experience men affected thereby have an opportunity to repent. The closing events of the sixth vial show that the unclean spirits are at work, which prepares those who are under their influence for the battle of the great day. Two events occur as the last ones under the sixth vial, namely, the personal advent of Christ, Rev. 16: 15, and the gathering of them, the world, into a place called Armageddon. But don't forget this, that Christ comes before the gathering or battle occurs; then the seventh vial is poured out upon the whole ungodly world. The word air is that of a symbol denoting a universal element, the spirit of this world in which men of the world strive. Note that the storm, political, ecclesiastical, and financial, occurs after Christ has come. Rev. 16: 15-21.

Again in Rev. 19: 11-17 we have brought to view the coming of Christ in power (upon

a horse, royalty in with his saints. The who this person is, is God.' See John 1: 'the faithful and true the King of kings see Rev. 17: 14, I Tin to be Christ himself this world, and his s

Now so surely as I personal coming of C just so surely does th for the supper of the fowls which fly in the given until after the more then, I pass this Matt. 25: 31, 32, we 1 Son of man cometh in on the throne of his ing of the world before aration occur.

Second question. V of the trouble in the personal advent of C beginning of the day of gins the trouble amo his friends; and as he decide and separate, world, the leading and will be against the Hence, we read in E will be a gathering on and dispossessed wter he has come; but i phat, the battle will be foes of God and of Ch each other, until the truction.

Says the prophet, 'B clouds; and all kindre the exception of the ru of him.' Rev. 1: 7. I to prove that the tr Lord comes, and that trouble will be beca garbling the conflictin religious and anti reli cial, political and anti bor,—all are seconda to the leading cause the advent of Christ.

But when that ev world would seek t Christ, no doubt the disposition will be will be against his I in reading Rev. 16: its go to the kings them for the battle mark, while every teaches them that p ue without interrup King of kings is the think you, will the and robs (thief) th will. Will not th trouble be at first than from earthly tainly. Please rea and critically.

Third, Where w time of trouble? N thought of anxiet be they wherever Lord comes at th then they (saints) Lord during that of it, that is, the t me with modest; this item, if it First of all the p splendor, royalty gels occurs; and

a horse, royalty in power) and great glory with his saints. That we may not mistake who this person is, he is named 'the Word of God.' See John 1: 1, 2, 14; 1 John 1: 1-3; 'the faithful and true witness,' see Rev. 3: 14; 'the King of kings and Lord of lords,' see Rev. 17: 14, 1 Tim. 6: 14, 15, showing him to be Christ himself, after he has come to this world, and his saints with him.

Now so surely as Rev. 19: 11-17 shows the personal coming of Christ to judge this world, just so surely does the time of trouble follow; for the supper of the great God given to the fowls which fly in the midst of heaven is not given until after the personal advent. Once more then, I pass this item to the next. In Matt. 25: 31, 32, we find that not until the Son of man cometh in his glory and is seated on the throne of his glory, does the gathering of the world before him and the final separation occur.

Second question. What will be the nature of the trouble in the day of God? As the personal advent of Christ occurs at the beginning of the day of God, that of itself begins the trouble among those who are not his friends; and as he comes to judge, first, decide and separate, second, to execute the world, the leading animosity causing trouble will be against the Lord and his chosen. Hence, we read in Rev. 19: 19 that there will be a gathering on the part of this rejected and dispossessed world against Christ after he has come; but as it was with Jehoshaphat, the battle will be the Lord's, and the foes of God and of Christ will turn against each other, until the result will be destruction.

Says the prophet, 'Behold, he cometh with clouds; and all kindreds of the earth [saints, the exception of the rule] shall wail because of him.' Rev. 1: 7. I need not quote more to prove that the trouble begins when the Lord comes, and that the leading cause of trouble will be because he has come. Regarding the conflicting elements of the world, religious and anti religious, social and anti social, political and anti political, capital and labor,—all are secondary, but not unimportant to the leading cause of trouble then; i. e., the advent of Christ.

But when that event occurs, and a united world would seek to avenge itself against Christ, no doubt the next outgrowth of that disposition will be that every man's hand will be against his brother. Did you notice in reading Rev. 16: 14 that the unclean spirits go to the kings of this world, preparing them for the battle of the great day. Now mark, while every phase of untrue spiritism teaches them that present rulers will continue without interruption, yet the advent of the King of kings is then right upon them. What think you, will they be angry when he comes and robs (thief) them of their royalty? They will. Will not the beginning of political trouble be at first from this source rather than from earthly king against king? Certainly. Please read Rev. 16: 14, 15, carefully and critically.

Third, Where will the saints be during the time of trouble? No one of course has any thought of anxiety as to their safety then, be they wherever they may be; but if the Lord comes at the beginning of the trouble then they (saints) will certainly be with the Lord during that time from beginning to end of it, that is, the time of trouble. But allow me with modesty to express my view of this item, if it varies a little from yours. First of all the personal advent of Christ in splendor, royalty, and visibility, with his angels occurs; and as the royal train approach-

es this world, the dead saints, made alive, and the living, rise to meet him in the air, and with him return to this world; and in the language of Enoch, the seventh from Adam, 'Behold, the Lord cometh to this world with his myriads of saints to execute judgment upon all.' Jude 14.

The theory is advanced by many, that the saints are in Isaiah's chambers during the time of trouble; I believe it to be true; but I fail to find any Scripture indicating that the chambers are in mid air during the day of God. 'Where, then, are they in your opinion met with a supposed difficulty in regard to this view, because I am told that the earth will be (the exterior) on fire; hence, to be in a safe place, they say the saints with Christ must remain in the air.

Beloved brethren, the identical prophecy in which you read that this earth is to be burned, also declares that the very heavens (atmospheric) will also be on fire where the saints meet Christ; so that so far as personal safety from the fires of the last day is concerned, the saints would be as safe on the earth as they would be in the air. The author believes Isaiah's chambers to be here on the earth after Christ and his saints have returned to the earth, and have judged this world.

While Christ remains in heaven he is upon the throne of grace, at the right hand of God, with his Father upon his throne. Heb. 4: 11-16. When the Father sends his Son to this world, then it occurs that Christ will sit upon his own throne, and all of his saints (overcomers) with him; first, in judgment, decisive and executive; and second, in undisputed possession of this world as their home, under the desirable dominion of the Prince of peace, and forever.—*World's Crisis*.

#### Divine Guidance.

The great Author of the universe, in his infinite love and wisdom, has given to his erring children an infallible guide for every condition in life, and we do well if we take heed thereto. 'Tis true that the Bible does not always give a rule for every course of action, nevertheless the Scriptures are more explicit even about details than most people think. In fact there are not many important affairs in life for which a clear direction may not be found in God's book. There are two ways in which he reveals his will to us; first, through the Scriptures of the divine truth; second, through the inward impressions of the Holy Spirit on our minds and hearts. The Scriptures come first, and if we are in doubt in regard to any subject or line of duty, let us first consult his Word, and see if there is any law there to direct us. A great many fatal mistakes are made in this matter of guidance, by overlooking this simple rule. If our heavenly Father has written out for us a plain direction about anything, it is our bounden duty to search out and obey the Scripture rule.

For instance, do we feel that some one has done us an injury, and the thought keeps rankling in our hearts until a spirit of rebellion is manifest. Then take the subject of avenging injuries, and we will find complete direction in Matt. 5: 39-48, Rom. 12: 19-21. Take the matter of forgiving one another, and we have Mark. 11: 25, 26, Eph. 4: 32. Take the matter of conversation, and we have Eph. 4: 29. Paul, also, in his address to his Philippian brethren speaks in this wise: 'Let your conversation become the gospel of Christ.' Again, take the matter of conformity to the world, and we have

Rom. 12: 2, and 1 John 2: 15-17. Take the matter of dress, and we have 1 Peter. 3: 3, 4, and 1 Tim. 2: 9. Again, in the matter of anxieties, we have minute directions in Matt. 6: 25-34, and Phil. 4: 6, 7.

Do we feel our judgment is faulty and we need wisdom from on high to direct us, then let us turn to James 1: 5, 6, which reads: 'If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not.' There are many clear promises in regard to God's willingness to guide and direct, not only by his Word, but by his Holy Spirit. Take for instance John. 10: 3, 4, or John 14: 23. 'But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'

With such passages as these, and many more we might give would time and space permit, we must believe that divine guidance is promised us, and our faith must confidently look for and expect it. This is essential, for in James 1: 6, 7, we are exhorted to 'ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven by the wind and tossed, For let not that man think that he shall receive anything of the Lord.' These examples show how very full and practical the Bible guidance is, and how willing the Good Shepherd is to lead us beside the still waters, and into green pastures, if we will only submit to the gospel requirements, and be governed by his holy will.—*Mrs. M. E. Orr*.

#### Infidelity.

The fact is, that about all the brain and business genius is on the side of religion. Infidelity is incipient insanity. All infidels are cranks. Many of them talk brightly, but you soon find that in their mental machinery there is a screw loose. When they are not lecturing against Christianity they are sitting in barrooms squirting tobacco juice, and when they get mad swear till the place is sulphurous. They only talk to keep their courage up, and at last will be like the infidel who begged to be buried with his wife and daughter, and when asked why he wanted such burial, replied: 'If there be a resurrection of the good as some folks say there will be, my Christian wife and daughter will somehow get me up and take me along with them.'

Men may pretend to despise religion, but they are rank hypocrites. The sea captain was right when he came up to the village on the sea coast, and insisted on paying ten dollars to the church although he did not attend himself. When asked his reason, he said that he had been in the habit of carrying cargoes of oysters and clams from that place, and he found since the church was built the people were more honest than they used to be, for before the church was built he often found the load when he came to count it a thousand clams short. Yes, Godliness is profitable for both worlds. Most of the great honest worldly successes are by those who reverence God and the Bible.—*Talmage*.

CHRIST's lowly and quiet workers unconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work. All day long they toil. They drop gentle words from their lips, and scatter little seeds of kindness about them; and tomorrow flowers of God spring up in the dusty streets of earth, and along the hard path of toil on which their feet tread.—*Ed.*

## The One Talent.

In a napkin smooth and white,  
Hidden from all mortal sight,  
My one talent lies to-night.

Mine to hoard, or mine to use,  
Mine to keep, or mine to lose,  
May I not do what I choose?

Ah! the gift was only lent,  
With the Giver's known intent  
That it should be wisely spent.

And I know he will demand  
Every farthing at my hand,  
When I in his presence stand.

What will be my grief and shame,  
When I hear my humble name,  
And can not repay his claim?

Some will doubt what they hold;  
Others add to it ten-fold,  
And pay back in shining gold.

Lord, oh, teach me what to do!  
Make me faithful, make me true,  
And the sacred trust renew.

Help me, ere too late it be,  
Something now to do for thee;—  
Thou who hast done all for me!

—Selected.

## The Great Kingdoms.

We take the following articles under this title from the *Frankton Enterprise*, written by Bro. W. H. Ebert of Indiana.

EDITOR ENTERPRISE: Believing that it would be not only beneficial, but also of interest to the readers of your paper to see at least a few things said on the subject of the universal kingdoms of this earth, and feeling like writing a few thoughts on the outlines of such history, I will here offer you this article for use in your columns. Will undertake to furnish you a few articles in weekly succession upon the subject to which this is the introduction.

History may be properly spoken of under different grand divisions or heads. We have what is denominated profane history, and also sacred history. Then again we have in the holy Bible what those accept it call prophetic history, which is the writings of inspired men. Profane and Sacred histories, in the general sense, are for the purpose of making the reader acquainted with such things as are in the past, and some times very nearly up to the present. But it is the province of prophetic history to begin exactly where those other histories leave off.

Prophecy is nothing more nor less than the history of such things, written in advance of the facts, and we must not understand that such things come true just because they have been so written, for this is not the case in reference to the prophecies or the divine revelations. Such things as God has made known to the sons of men, through men whom he chose as his agencies for that purpose, and whom he called prophets, are such things as were going to come to pass in the course of human events or according to his divine purpose. Thus it is true that prophecy is history written in advance of the events. And, as it is true that man of himself, has not the means nor the ability to foretell future events with accuracy and certainty, when events come true as they had been foretold it stamps the authority of such prophecy as having been divinely inspired by the true and the living God of the universe. It is true that many assume to themselves the ability to foretell events—to tell when there will be rain or storm, and to tell people's fortunes, etc., but outside of the little chance there is for their guessing such things correctly, the whole of

it has always been and ever must prove itself to be nothing but a pretentious deception.

In undertaking to present a few thoughts upon the subject under consideration, which is 'The Universal Empires of this Earth,' we propose to do so not only as profane and sacred history speak of them in a brief way, just as they have arisen and also fell, but as they had been spoken of by the holy prophets of God hundreds and even thousands of years in advance of very many of such facts, as history now records them. To this end we shall lean upon the Bible as our authority, for we regard it a very good source to rely upon and draw from. But in presenting the Bible as containing prophecies and divine revelation to man, many of which have been strictly and literally fulfilled (and some others are at this time fulfilling) we do not wish to be understood as saying that the whole of the Bible is made up of prophecies, for a large share of it is entirely historical, much of it is the history of very wicked men and people. And, whilst we accept it, as we do all truthful histories, as giving a knowledge of the manners of men and the condition of society farther back than we can have any other reliable record, we do not hold it all as being prophetic, neither would we so introduce it. Neither shall we need to refer in this connection to many of the prophecies of that book, but we shall take the privilege of using the book of Daniel the prophet to compare what he said prophetically upon the rise and fall of the great monarchies or kingdoms of this earth, as was shown to him in some of his visions. And also, as some of the same things were shown to John in the last revelation of things which were 'yet to come to pass,' we may also have occasion to quote from what he saw and wrote on the rise and fall of these kingdoms. In thus presenting what we may say on this subject to those who may choose or chance to read the same, we must also be permitted to say there are two very important considerations involved in this subject: Firstly, when it is seen that prophecies which were made and written thousands of years in advance have been literally and completely fulfilled, it forever puts to silence the mouth of infidelity in reference to the truth of the holy Scriptures. Secondly, it must appear true to every thinking mind that God had an important object in view in thus revealing to man the great chain of the most important of earthly events, even the rise and fall of all its extensive monarchies or kingdoms, and the object was of vast importance or it would never have been so made known. Hence it must also appear to be true that each one of these great events was to stand as a guide-post to those who would heed them, to tell them just where they were in the history of time. If so, hence the importance of reading the prophecies and of examining history, that we may be prepared for the next grand scene, on the chart of earth's history. For this is just what is meant where we read: 'But the wicked shall do wickedly and none of the wicked shall understand.' Dan. 12: 10. It is to this Jesus alluded when he said, in reference to the writings of Daniel: 'Whoso readeth let him understand.' Matt. 24: 15. It is wisdom, therefore, for men to not only read but to try to understand what they read.

(Continued.)

ALL the little vexations of life have their use as a part of our moral discipline. They afford the best trial of character.—*Ex.*

## Dark Forebodings.

THERE is no disguising the matter, that whatever may be the condition of things in America, the state of Europe is sad and unsettled. The wolf of want is at the door of tens of thousands, while in political matters there is the unrest of the sea and dreaded earthquake throes, which at any time may send the tidal waves of war over all the land.

A telegram to one of our dailies, dated London, Dec. 31, says: 'With the exception of the *Pall Mall Gazette* all the London dailies and weeklies insist that the year ends in general gloom. The *Spectator* declares that there is now less reason than ever for believing that peace on the Continent is possible. The *Saturday Review* generally commends the German policy, and says that Germany and Austria have been studiously peaceable for twelve years past, men while suffering constant menace from Russia. The *Review* sees a single tangible peaceful glimmer in the decision of the Czar to permit the publishing of the forged documents in Berlin.'

The London *Christian Commonwealth* of Dec. 29 says:—'The people are suffering. Where vast sums are hoarded some petty schemes for employing a few hundreds are being languidly formulated. The complacency with which the grandees of palace or mansion house can look on while Christmas is being celebrated with starvation by hundreds of thousands is saddening. The people have been willing enough to cry, God save the Queen! This was the jubilee shout of 1887. Now let the cry be also heard—God save the people!'

The London *Christian Herald* of Dec. 28, says: 'Lord Salisbury forcibly referred, in his speech at Derby on Dec. 19, to the menacing war clouds in Europe, and the necessity of England being prepared for coming conflicts, and also to the ruin staring farmers in the face from the importation of cheap corn from foreign countries. He said:—'In sad and sober truth, it is impossible that the vast European armaments, constantly growing, can continue to watch each other without creating some well-founded solicitude in those to whom the peace of Europe is a matter of the deepest interest. These great, heavy, overcharged clouds, charged with the electricity of war, near each other come closer and closer. Who is he who shall be bold enough to prophecy that any time the thundering clap shall not ensue? I say that the mere existence of these growing armaments is a steady and constant danger, and that he would be a bold man who would extend his prophecies to many years from this time. I believe that more intensely than ever the rulers, all rulers, of Europe at this time are deeply anxious for peace. But there are great waves of popular sentiment sweeping over the nations of Europe, and no man knows what impulse they may give to the councils of the rulers whom they seem to obey, but whom they in reality govern: I wish to draw a moral for ourselves. In past times danger announced itself afar. If there was a prospect of war there was a preliminary diplomatic trouble which gave ample opportunity for preparation. That state of things has passed away. If the thunder-clap of war should ever break, it would give you no warning, and if by any toward chance you should be involved in it, your fate will depend upon the preparation you have made in time of peace.'

The London *Christian* of Jan. 6, says:—'The New Year opens upon "a world out of

breath," and ominous the social, political. The general feeling, none the less intense poctancy. At home widespread distress i towns, and the labor ly for solution. Am on one hand the most ism, on another a ten safe anchorage of the of Nonconformity. Sabbath-breaking and the physical and mor tion. Abroad, there and mutual suspicion armed camp, and the ing at the leash. N reigneth." The Chris eye over the troubled remember that kings and individuals, peace and distress, are but wise hands of Him wh according to the cona Messiah's Herald.

## Thy Brother Sh

When I was in this had a brother to whom tached. I have five s, but there was one to me. He was born a death of my father, and the family. He was a promise. When he wa a run of typhoid fever t lid, and I think there is one in the family who is weak. I have set a past midnight trying to Christ, and he has disenviety of Christ until it break my heart. Whe year, I said, 'God help that brother until I get of God.' I remember I had been preaching a I asked those interests that brother, to my del rest. If any of you ha years to win a brother, ing to Christ at last, yo of the joy that was in year we worked togeth God blessed him wond young men of the te after we had held s year together, one day him, and my brother

I was a thousand n and when the dispatc brother was gone. thousand miles to l tell you the comfort I 'Thy brother shall n my soul through an not have surrendered could have given me day was beautiful o the cemetery. It s the voice of the Son the graveyard as it r cemetery at Bethany the depths of my s rise again.' We con in weakness, but he and the natural bod ual body. He shall Dear friends, thin Author of life, com you in all your trou

breath," and ominous clouds are gathering on the social, political, and religious horizons. The general feeling, unspoken it may be, but none the less intense, is one of unrest and expectancy. At home we are face to face with widespread distress in London and our large towns, and the labor problem is crying loudly for solution. Among the churches we see on one hand the most unblushing sacerdotalism, on another a tendency to drift from the safe anchorage of the old Scriptural doctrines of Nonconformity. Intemperance, impurity, Sabbath-breaking and gambling, are sapping the physical and moral sturdiness of the nation. Abroad, there are uncertainty, intrigue, and mutual suspicion; the Continent is a vast armed camp, and the "dogs of war" are straining at the leash. Nevertheless, "the Lord reigneth." The Christian, casting an anxious eye over the troubled waters, will thankfully remember that kings and statesmen, nations, and individuals, peace and war, prosperity and distress, are but instruments in the all-wise hands of Him who "worketh all things according to the counsel of his own will."—*Messiah's Herald.*

**Thy Brother Shall Rise Again.**

WHEN I was in this city eight years ago I had a brother to whom I was very much attached. I have five brothers, or did have six, but there was one who was doubly dear to me. He was born a few weeks after the death of my father, and was the Benjamin of the family. He was a young man of great promise. When he was seventeen he had a run of typhoid fever that left him an invalid, and I think there is always more love for one in the family who is unfortunate—who is weak. I have set up many a time till past midnight trying to win that brother to Christ, and he has discussed against the divinity of Christ until it seemed as if it would break my heart. When I returned home last year, I said, "God helping me, I will not leave that brother until I get him into the church of God." I remember on Sunday afternoon I had been preaching about Christ, and when I asked those interested in Christ to rise, that brother, to my delight, rose among the rest. If any of you have worked for fourteen years to win a brother, and you see him coming to Christ at last, you will know something of the joy that was in my heart. For one year we worked together when we could, and God blessed him wonderfully. Many of the young men of the town were reached, and after we had held sweet intercourse for a year together, one day in the field death met him, and my brother was no more.

I was a thousand miles away at the time, and when the dispatch reached me that my brother was gone. I had to travel that thousand miles to bury him, and I cannot tell you the comfort I got from this thought, "Thy brother shall rise again." It thrilled my soul through and through, and I would not have surrendered that one text if you could have given me the whole world. The day was beautiful on which we laid him in the cemetery. It seemed as if I could hear the voice of the Son of God ringing through the graveyard as it rang through that little cemetery at Bethany, and it went down into the depths of my soul—"Thy brother shall rise again." We committed him to the tomb in weakness, but he shall be raised in power, and the natural body shall become a spiritual body. He shall come forth again.

Dear friends, think of Christ who is the Author of life, coming and wanting to help you in all your troubles, sorrows and afflictions.

Many have lost loved ones, but Christ shall bring them with him, and if you will only trust you will find comfort and rest in him, and you will rejoice in him for ever more.

We want to ask you if you do not want Christ to help you and bless you? The hour is coming when you will need him. You may say, "I can get on without Christ and his sympathy and aid." Listen; the hour is coming to you as it came to Martha and Mary, when you will need him! Oh, how you will need him, though you now say you can get on without him? Listen, and do not forget that this day a stranger told you that the hour is coming when you will need Jesus Christ. God makes no mistakes. He would never have sent Jesus Christ into the world if the world hadn't needed him. Now that God has given him let us take him; let us make him ours. Let us believe on him, and adopt him as our Savior, and he will adopt us as his children. Let us take him to be our Comforter, our Resurrection, our all in all, and if you will come to him, he will put his loving arms around you; he will hold and keep you, and never leave you nor forsake you.—*D. L. Moody.*

THE Pagans had their gods, as Papists have their saints; Paganism had expiations for the dead, so has Rome. Paganism had its purgatory with material fire, Rome has the same; Paganism had her vestal virgins, Rome has her nuns; Paganism had its penitents, Rome has saints for every street of the town and corner of the country. What can saints do? Mediate is the answer.—*Fulton.*

For there is one God, and one Mediator between God and man, the man Christ Jesus.—*Bible.*

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*Rev. John Hall.*

**LETTER DEPARTMENT.**

**From Sister Catherine A. Baker.**

DEAR Brothers and Sisters scattered abroad: I am still looking and longing for my Savior to come to set up his kingdom on the earth, to raise our dear ones that sleep in the grave, and change us that are waiting, from mortality to immortality. Is not this a glorious thought that we can live with our blessed Jesus that has died for us. How can we praise him enough for that blessed promise that we can dwell with all the just that have suffered for his dear name? Now let us all be faithful a little longer, for we know the signs have most all been fulfilled. This generation shall not pass till all be fulfilled. It makes my heart ache to see how careless those around us are, about what is for their best interest, striving to gain so much of this world that they have got to leave so soon, and not laying up any treasure in heaven. I have not had the privilege of going to an Advent meeting since I came from Allegan. But I have the Bible and Advocate for which I thank my heavenly Father. I am not discouraged in trying to serve my Father but have much to thank him for. I have good health and good children, and think I shall never suffer for the want of a home. From your sister in hope of eternal life when Jesus comes.—*Prairieville, Mich.*

**From Sister Ella C. Bollinger.**

DEAR Bro. Long and readers of the Advocate: I have just finished reading the letters in our paper, and although I am not personally acquainted with any that have written in the last number, yet I feel that they are near and dear to me. And feel that they have left the world and are trying to live godly lives that they may have a right to the tree of life, which our dear Father has promised to those who love and keep his commandments. When I read the letters of those that I have been acquainted with so long, I feel to rejoice that they are still walking in that straight and narrow way that leads to life eternal.

When our dear paper comes I always read the letters first, and look to see if any have written from Stanberry. You no doubt will wonder why, and I will tell you. In the first place it was there I was led to see the truth, and for some years (although we held our meetings part of the time in an old meat shop) the little flock of about twenty members felt that the Lord was with each and every one of us.

But time has brought changes. Some have been laid to rest, others have moved away, and a few remain there yet. I am glad the church there to day is in a flourishing condition, and so many new members in the past year have been added to it. Oh! how I would love to meet them in their Sabbath schools, and prayer meetings, and listen to those good sermons again. It was food for the hungry indeed, and will always be a bright spot in my memory. But I am alone now, yet not alone either, for I feel that our heavenly Father is with us.

Every Sabbath my dear old mother, myself and three little children, spend the day in reading God's word and singing songs of praise. My husband being a Methodist (and the best I ever knew) does not object to my Sabbath keeping, but is willing that I should keep it, and also willing to help support the cause. There are no Sabbath keeps in this part of the State. I did hear of one a few weeks ago, but have not been able to find out where her home is. A friend of mine had been attending meetings at the Disciple church in Hopkins, and the minister said he was going to preach Bible that night, and was afraid the people would find some fault with him; and although he did not wish to hurt any one's feelings, still he felt it his duty to preach the truth. He then spoke of the Sabbath and said no where in the Bible could it be found that the first day of the week was a Sabbath or was ever kept as a sacred day in ancient times, but that Saturday was the seventh day and also the Sabbath and should be kept at the present time. He also spoke of a class that was keeping that day, but were very few in number. When he gave the invitation one lady went forward and said she was one of that small number of Sabbath keepers of whom he had just spoken, and was glad to know there were others there that believed the same as she did. I just thought if all ministers would preach for God in place of for money, what good could be accomplished.

I think in all churches there are those who would love to keep God's law, if they only knew how, and may we as his children each and every one of us try this year to enlighten those in darkness, both with our influence and our money. Enclosed find \$5.00 to pay for Advocate another year, and the remainder to be used wherever you think it will do the most good. May the Lord bless and watch over us all until he sends his Son to claim us as his own, is the prayer of your sister in Christ.  
*Hopkins, Mo.*

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## ADVENT &amp; SABBATH ADVOCATE.

Marion, Iowa, Jan, 31, 1888.

## EDITORIAL NOTES.

A REPORT of the discussion will appear in next week's paper.

DURING the last week eighteen new subscribers were received for the *ADVOCATE* and *MISSIONARY*. This is very good for one week. Glad that the brethren and sisters are taking such an earnest hold of the work to move it on. We rejoice in it as the work of the Lord, and not as ours. We are all laborers together in this work. We are not our own but have been purchased by the precious blood of Christ. Our service belongs to the Lord. We are laborers together with him.

Of the many good articles in the *ADVOCATE* this week, we wish to call special attention to some of them. The first is the sermon by Bro. Blackmon on covetousness. This is a timely and appropriate discourse. As covetousness is one of the prominent sins of the last days, I trust that each one of us may examine himself in reference to it. Do not fail to read it carefully. We also call attention to sister Bollinger's letter, especially the account of the Disciple minister preaching in favor of the Lord's Sabbath in Hopkins, Mo. We are glad to find a few who have courage enough to express their convictions on this subject, that Saturday is the true Bible Sabbath and should be observed by all Christian people. This doubtless is the private conviction of not less than a half million people in the United States. And should all give expression to their convictions in word and action, what a turning to the Lord there would be. This incident should encourage us to continue to sow beside all waters. God's word will not return unto him void, but will accomplish that whereunto he has sent it.

The article 'Thy brother shall rise again,' by D. L. Moody the great evangelist, shows that our view of the resurrection gave him great comfort in his sad bereavement, while the immortality of the soul though held by him was not even mentioned as a source of comfort. The traditions of men disappear in the face of an overwhelming disaster while the word of God stands forth in bold relief.

The article from the *Frankton Enterprise* shows that W. H. Ebert is doing a good work in calling attention to the coming and kingdom of our Lord Jesus Christ. Let us work while it is called to day for soon the night cometh wherein no man can work.

## ITEMS OF INTEREST.

A ST PAUL paper states that 225 persons perished in the recent blizzard.

THERE are 20,000 white men and women in the United States that are opium smokers.

THE constitutional prohibition amendments were passed in Massachusetts Senate Thursday, 25 to 8.

AMERICANS spent last year \$5,000,000 for ostrich feathers alone, and Christians spent their share.

LAST year there was expended in building homes in Chicago \$19,778,100, while \$37,000,000 was expended in liquor.

DEEP snow in the Michigan woods has interfered with lumbering operations, and many mills have shut down.

THREE shocks of earthquake were felt at Newburyport, Mass., Sunday, about mid night. Houses four miles from the town were violently shaken.

THIRTY thousand persons in Montenegro have been deprived of food by floods. The Czar has sent a ship load of corn from Odessa to relieve the distress.

TEN counties in Michigan have voted under local option law, and every one has been carried for prohibition. In the end people generally get what they want.

A MENINGITIS epidemic is depopulating Asheville, N. C. at the rate of a dozen deaths a day, all attempts to check it proving futile. Many inhabitants are leaving town.

DR PETAVEL-OLLIFFE, professor of theology in Geneva, has attracted much attention by the delivery of a series of lectures announcing his adherence to the doctrine of conditional immortality.

LAST year no less than 123 persons were lynched in this country. Texas heads the list with fifteen lynchings, and Mississippi comes next with fourteen. Eighty of the victims were Negroes.

MANUFACTURING interests in the United States suffer an annual loss by fire of about \$50,000,000, or 60 cents for every \$100 invested. The loss by strikes is about three fourths as much.

ANOTHER massacre of native Christians has occurred in the Province of Fo Kien China. Twenty churches, it is stated, were burned, but no estimate is given of the number of persons killed.

BRADSTREET'S JOURNAL states that there were 884 strikes during 1887, involving 340,000 persons, and twenty lockouts of 46,000 employes. But 40 per cent of the strikers succeeded in gaining their point.

It is an interesting and suggestive fact that Kansas, with 100,000 more population than Texas, has one penitentiary with 995 prisoners, while Texas has two large prisons with 3,000 convicts. Kansas has prohibition; Texas has not.

THE Mexican Government has granted the right of way to a San Francisco capitalist for a railroad to commence at Tepic, State of Jalisco, and run north west, touching a number of important cities and connecting with the Southern Pacific Railroad at Yuma. The road will pass through some of the richest mining country in the world, and is to be built by a combination of American and European capital.

## 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.

Received on Subscription for *Advocate*

Walfrid Ericson \$1.00, Jacob Rauch \$1.65, Ella C Bollinger \$4, for Gen. Conf fund \$1, James Lowe and wife \$1.00, tithe \$5.00, Henry L Lowe \$1.00, Catharine A Baker \$2.00, W E Field \$1.50.

## 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 Evidence 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, 1 pages, 1 cent.

*Sabbath Desecration*—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

*The Time of Christ's Resurrection*, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 23 pages, Price 5 cents, 50 cts per dozen.

*The Changed Ordinance*, by I N Kramer, 18 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples showing that there is no evidence in them for a change of the Sabbath.

*Review of J M Stephenson on the Sabbath Question and Two Laws*; a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 35 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.

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*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 Wick ed*, 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 of 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 15 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.

Adv

VOL. XXII.

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