

# 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. 44

## 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  
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.

### Now and Afterward.

Now, the sowing and the weeping,  
Working hard and waiting long;  
Afterward the golden reaping,  
Harvest home and grateful song.

Now, the pruned, sharp, unspiring,  
Scattered blossom, bleeding shoot;  
Afterward the plenteous bearing  
Of the Master's pleasant fruit.

Now, the long and toilsome duty,  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King.

—Selected.

### The Discussion.

W. C. LONG.

I WILL give a brief synopsis of the discus-  
sion held with Eld. P. W. Shick at Cresco,  
Kansas, which continued six days, upon the  
following subjects: The seventh day, the first  
day, and the everlasting kingdom. On the  
Sabbath question I presented those clear and  
conclusive arguments with which the most of  
the readers of the ADVOCATE are familiar—  
that the Sabbath was instituted at creation,  
made for man, embodied in the law of ten  
commandments, which is unrepeatable and  
that it was observed by the prophets, by  
Christ and the apostles.

Eld. Shick admitted the institution of the  
Sabbath at creation, but claimed that it was  
not given to man till the giving of the law at  
Sinai, and that the law of ten com-  
mandments did not exist before that time. He  
then took the position that God never gave  
commandments until they were violated, and  
gave as an instance Cain who was not told not  
to kill until he had killed.

Of course the fallacy of such unscriptural  
positions was easily shown. What an illogical  
distinction! The Sabbath made at creation,  
made, as the Savior says, for man, and as the  
original his it made for the man and not given  
to him! Not given to man at all for twen-  
ty-five hundred years! If such was the case  
with the Sabbath, it must have been so with the

woman. She was made at creation—made for  
man but according to the Eld's mode of rea-  
soning was not given to him for twenty-five  
hundred years.

Then forgetting what he had said about the  
Sabbath not being binding till Sinai he quoted  
from the 16th of Exodus, which relates  
two events which occurred at least thirty  
days before the law was given in his decalogue  
form, to prove that we must not go out of our  
houses upon the Sabbath day. If the Sab-  
bath was binding and observed thirty days  
before the commandments were written upon  
stone, might it not have been observed one  
hundred days before? One year before? Fifty  
years before? One hundred years before?  
One thousand years before? Two thousand  
years before? yes, from the time it was made  
at the close of the creative week. This was  
the strong implication which we drew from  
many texts, which the Eld. could not overthrow.

After proving from the Scriptures that the  
Sabbath was observed from the beginning, I  
called up a venerable witness from his side of  
the house, Alex. Campbell, the founder of his  
church, and one whom Eld. Shick endorses.  
He says: 'The Sabbath was observed from  
Abraham's time, nay from the creation.' 'Ev-  
idences of Christianity,' p. 302, 303. How to  
keep from striking his father in the face and  
to bring harmony out of his contradictory posi-  
tions was an effort that must have been pain-  
ful to observe by his brethren. He appeared  
to be trying to ride two horses at the same time.

I then showed that the principles of the  
ten commandments were known before the  
law was written upon the two tables of stone.  
The testimony is abundant. Men are declared  
to have been wicked, sinful and corrupt be-  
fore Moses' time. Cain was wicked and slew  
his brother. Gen. 4: 8. John says, Cain was  
of that wicked one the Devil. 1 John 3: 12.  
But who is of the Devil? 'He that committeth  
sin,' verse 8. Well, what is sin? 'Sin is the  
transgression of the law,' verse 4. Therefore  
God's law which says thou shalt not kill was  
binding on man as early as Cain's day and  
time, and he did violate the law by killing  
his brother.

Of the Antediluvians it was said that they  
were so wicked that God destroyed them  
from off the face of the earth. Gen. 5: 5-7.  
Could they have been wicked and sinners if  
there were no moral law to conform to? They  
could not, for 'where no law is there is no  
transgression.' 'Sin is not imputed where  
there is no law.' Abraham obeyed the com-  
mandments. See Gen. 26: 5. After bringing  
forward many texts to show that the law ex-  
isted before Moses and since that time, and  
that it was designed for all people and for ev-  
ery age, Eld. S. made but a feeble reply,  
then struck out with the howl—no law, Christ  
then struck out with the howl—no law, Christ  
the end of the law, ministration of death, we  
are not under the law &c.

I then took up the two laws and showed  
that the moral law grew out of the nature of  
things, and is founded in the attributes of  
God and the nature of man. The cere-  
monial law never would have existed had not

man fallen. It was a law of ceremonies by  
which man could return to the favor of God.  
First law, or law of ten commandments, was  
written under the new covenant or dispensa-  
tion, in the hearts of his people. Jer. 31: 31-34,  
Heb. 8: 10. Second law, or ceremonial law,  
was not written anywhere in the new cove-  
nant, but was to be blotted out and nailed to  
the cross. Col. 2: 14. First law was declared  
by God, Deut. 4: 12, 13, second law was de-  
clared by Moses, Deut. 1: 5.

First law was written by God, Ex. 31: 18.  
Second law was written by Moses, Deut. 31: 9.

First law was written on stone, Deut. 4: 13.  
Second law written in a book, Deut. 31: 34.  
First law was placed in the ark, Deut. 10: 5.  
Second law was placed in the side of the ark,  
Deut. 31: 26. First law is perfect. Ps. 19: 7.  
Second law made nothing perfect, Heb. 7: 19.  
First law is declared to be good just and ho-  
ly. Neh. 9: 13, Rom. 7: 2. Second law is de-  
clared not good. Ezek. 20: 25. First law  
Christ did not abolish or destroy. Matt. 5: 17.  
Second law he abolished. Eph. 2: 15.

First law is to endure while heaven and  
earth shall stand. Matt. 5: 18. Second law  
passed away when the seed came. Gal. 3: 19.  
First law is the law of liberty. James 2: 12. Sec-  
ond law is a yoke of bondage. Gal. 5: 1. First  
law if we observe we will be justified. Rom. 2:  
13. Second law if we claim to be justified  
by it we are fallen from grace. Gal. 5: 4. First  
law is not abolished by faith. Rom. 3: 31. Sec-  
ond law was abolished by faith. Eph. 2: 15.  
It is not presumable that a law could be abol-  
ished and not abolished at the same time.  
First law the apostles delighted in, Rom. 7:  
22. Second law was a yoke which could not  
be borne. Acts 15: 10. First law is spiritual,  
Rom. 7: 14. Second law is carnal. Heb. 7: 16.  
First law is holy just and good, Rom. 7: 12.  
Second law is declared to be the enmity that  
was against us, contrary to us, Col. 2: 14. If  
one and one make two, just so certain there  
are two laws. Just as certain as there is a  
difference between the Road law and the  
School law, between a steam engine and a  
wheelbarrow, between a month and a century,  
between white and black, just so certain is  
there a difference between God's law and the  
law of Moses.

To all this the Elder made no attempt in  
the way of a reply. Some twenty-five proof  
texts of mine on this point alone, he passed  
by. These texts left his Antinomian position  
dead, yes, twice dead and plucked up by the  
roots. Having shown that the Bible was  
against him, I took up the literature of his  
own church and proved that he was terribly  
out of harmony with it.

Elder Shick positively denied the two law  
position, claiming that there was no distinc-  
tion between the ten commandment law and  
the ceremonial laws. Now let me quote from  
their Sunday School works published in St.  
Louis, Mo., from Standard Bible Lesson  
Quarterly, page 129. 'No reader of the Pen-  
tateuch can fail to mark the fact that a special  
importance belonged to the command-  
ments. They were spoken directly by the

voice of God . . . while the other precepts bearing on things civil and ceremonial were communicated through Moses.' Eld. Shick claimed that Moses' wrote the ten commandments on the tables of stone and denied their durability. I quote again from Standard Bible Lesson Quarterly page 129. 'They were written on two tables of stone by the finger of God, thus indicating that they were designed for permanence.' Eld. Shick claimed that the law of which the Sabbath is a part was repealed at the cross. Now listen to a reading from another Sunday School work of his church. Christian Sunday School Teacher. p. 183. 'The divine law has never been repealed. The Decalogue is the basis of human law,—"common law," the world over.' A Campbell says: 'The moral law is unrepealed.' Christian System p. 43. Eld. Shick repeatedly said that if there is a Sabbath binding upon us it is the seventh day; and claimed that we are not now under the law of which the Sabbath is a part. Again we quote from the Christian Sunday School Teacher p. 183. 'The first table of the law, which came before us last Sunday, defines our duties to God; the second table defines our duties to each other. Both must be kept.'

'God speaks and I must hear;  
God calls I must obey;  
Him must I serve and him alone,  
All idols passed away.  
His name I must revere,  
And never lightly speak;  
His holy day I must observe  
The best of all the week.'

Christian Sunday School Teacher, p. 178.

Eld. Shick claimed that the Sabbath was commemorative of the deliverance of the Jews from bondage and that it was to remind them of their bondage. Again not only is the Bible against him but his church literature also. Standard Bible Lesson Quarterly, p. 133. 'To the Jews, the seventh day was a Sabbath, or rest, reminding them of God's rest from the work of creation.' Thus he was like the horse in the mire; the more he tried to extricate himself from the sad dilemma only plunged him in deeper. Truly error is crooked.

In coming to the New testament I showed that Christ kept the Sabbath, Luke 4: 16. That he told the young man to keep the commandments, Matt. 19: 17. Also that he enjoined it upon his followers in the most positive manner; 'Pray that your flight be not in the winter, neither on the Sabbath day,' Matt. 24: 20.

In his zeal to oppose the truth he took the position that Christ and the apostles violated the Sabbath while passing through the cornfield on the Sabbath and plucking the ears of corn. In my reply I called the attention of the audience to the Elder's position, that the law expired at the cross and was binding up to that time, and whoever violated it was a sinner. Therefore if Christ violated the Sabbath before it was done away he was a sinner. That made an ugly gap in his position: he did not refer to it again. On Matt. 24: 20, he took the position that the reason why the followers of Christ were told to pray that their flight might not be in the winter, neither on the Sabbath day was because the gates around the walls of Jerusalem would be closed upon that day, and they could not make their escape. I called his attention to the language of Christ, 'Then let them which be in Judea flee into the mountains. Was there a wall and gates around Judea? Most certainly not.

His next argument was that when Christ

used the language he was in the city. In turning to the 3rd verse of the chapter we are told that he was on the mount of Olives. Was the mount of Olives in Jerusalem? Of course he could not say it was. On Mark 2: 27, he took the position that the Sabbath was made for man in contradistinction to the animals and if as I argued it meant all mankind then it did not include the women and he strongly maintained that the women were not included in the text. Of course we all know that our animals are not to be worked upon the Sabbath. And as the expression not including the women I replied by using his mode of reasoning, that women were not required to be baptised because we read that he that believeth and is baptised shall be saved. His reply was that if he could not find where women were baptised he would not baptise one for his right arm, and then turned to me and said, 'Can you Sir, find where the women kept the Sabbath?' Most certainly I could and turned to Luke 23: 56. 'And they [the women] prepared spices and ointments, and rested the Sabbath day according to the commandment. In arguing the abolition of the law the Elder took the position that there was no law for 50 days this side of the cross and that it was the same back under the type when the children of Israel came out of bondage. In my reply I stated that we repeatedly charged it upon that theory that they were without law for at least fifty days, and that it was an outgrowth of that theory, and he was a man willing to admit it. The conclusion then was inevitable according to the Elder's position that the man an family in the past has been without law 100 days putting the two fifties together.

Well, where there is no law there is no transgression, so says Paul, also sin is not imputed where there is no law; consequently according to his position all drunkards and adulterers and murderers who died during that time went straight off to heaven! Universalism for 100 days at least. He then said that he did not mean that, and the people did not know what to do during those fifty days. I replied that they most certainly did for they had Christ with them for forty days speaking of the things pertaining to the kingdom of God, hence they knew what to do. He then disowned that statement and said he meant that they were without a remedy for sin during those fifty days. Astounding! The last position worse than either of the others. In his first position he had all saved during those fifty days and in his last position has all lost. For if there was no remedy for sin those who were bitten must die; eternal salvation is the result of one position and eternal damnation the result of the other.

Elder Shick spoke flippantly of his new law. I asked him time and again to tell when it was given, where it was given, who gave it, how many precepts it has, which is the first, which is the second, how it differs from the old, what is its penalty, upon whom is it binding? These questions bothered him. When asked to show the first three commandments, he referred to 1 Cor. 8: 6. 'But to us there is but one God.' This he called the first commandment. This is a sample of his effort. How unsatisfactory it must have been to him? How much plainer is the Sabbath referred to numbers of times in the New Testament.

I then took up the testimony in the Acts of the apostles to show that they kept the Sabbath. Luke in recording the Acts of the apostles calls the seventh day the Sabbath, and this he did many years this side of the cross. Here are the texts I used, Acts 1:

14, 27, 42, 44; 16: 13; 17: 2; 18: 4; 28: 17. In this last text Paul tells the chief of the Jews that he had done nothing against the custom of the fathers. The fathers referred to were Jews and kept the Sabbath. If Paul did nothing against their customs he kept the Sabbath also. His main argument in reply. ing to these texts was that every time Paul preached on the Sabbath the Jews kicked up a fuss. Each however, is not the case, I called his attention to several times that Paul preached upon the Sabbath and there was no trouble. One instance where the women assembled upon the Sabbath by the river side and Paul preached to them. The Elder then said he meant that Paul never preached in the synagogue on the Sabbath, but what the Jews kicked up a fuss. I then called his attention to Acts, 13: 42. No trouble at all on that occasion. Thus it seemed that contradictions appeared in almost every position and confusion sized upon his theories like a horrid nightmare.

My argument on the resurrection of Christ, being in the end of the Sabbath was almost entirely ignored; he could do nothing with it. In showing who changed the Sabbath, that it was done by the Catholics, and after reading from their works the Elder surprised his audience by admitting it and by making the statement that all who kept Sunday had the mark of the beast. Of course such a statement did not fall pleasantly upon the ears of Sunday-keepers, and some repulsed the idea bitterly. After I had repeated his statement several times he got worried over it and said he did not say that all who kept Sunday had the mark of the beast but all who called it the Sabbath. His last statement was broader than the first. His first statement applied only to those who kept Sunday and the last one to those who called it the Sabbath. There are many persons who call the first day the Sabbath and yet do not keep it. He challenged me to show the Sabbath in the new covenant. I presented Heb. 4: 9. There remains a rest, or a Sabbath to the people of God. It was easily shown that this was the seventh day. Three rests spoken of in the chapter; one rest under Joshua, the seventh day rest, and the future rest. The rest under Joshua has passed—the future rest has not yet come to us. Well, Paul says one rest remains; which rest is it? Why the Sabbath rest. 'And he that is entered into his rest he has also ceased from his works as God did from his.' How did God do? He stopped laboring; so must we if we want to be good Sabbath keepers.

Rev. 1: 10, teaches that there is a Lord's day or Sabbath day in the new covenant. Elder S. made one attempt to apply this text to Sunday but having failed he gave it up. He claimed that *kuriakos* meant pertaining to the Lord—the Messiah's day. I replied that I could admit all he claimed and still it applied to the seventh day. The seventh day is the Lord's day—the Messiah's day, Mark 2: 28. 'The Son of man is Lord also of the Sabbath,' Matt. 12: 8. 'The Son of man is Lord even of the Sabbath day.' He made a weak stand on Col. 3: 14. How easily our opponents can be driven from this text. This text does not apply to the ten commandments nor the Sabbath of the Lord. The law of which he is talking about Paul says is a shadow of good things to come. The law of ten commandments is not a shadow law, neither is it against a Christian, nor is it the hand writing of ordinances, neither is anything in the ten commandments about meat or drink, or new moons, but all these things unmistakably point to the typical law. The sabbath days spoken of were the Jewish sab-

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bath days which in Hosea 2: 11 it is declared they shall cease.

1 Then presented fifty one facts for seventh day observance which he could do nothing with, also thirty four facts against Sunday sacredness as follows:

- 1 The great God rested on the seventh day.
- 2 God was the first Sabbath-keeper.
- 3 The Creator has blessed the seventh day.
- 4 The Lord has sanctified the seventh day.
- 5 There is no record that God has ever removed his blessing or sanctification from it.
- 6 It was made the Sabbath day in the garden of Eden.
- 7 It was made before the fall of man, hence it was not a type.
- 8 It was made for man.
- 9 It was a memorial of creation.
- 10 The word Sabbath means rest. The Creator rested, or sabbatized, on the seventh day; therefore the Sabbath of the Lord is the day on which the Lord rested. Hence the seventh, and no other day of the week, is still the rest day, or Sabbath of the Lord our God.
- 11 It was made 2300 years before there was a Jew; hence it was not Jewish.
- 12 It was given to the head of the human race.
- 13 Hence through him as the representative to all nations.
- 14 It was a part of God's law before Sinai.
- 15 It was commanded by God's voice from heaven.
- 16 That command was written by the finger of God.
- 17 It was engraven in stone.
- 18 God placed it in the moral law.
- 19 It was deposited in the ark.
- 20 God forbade work upon it, even in the most hurrying times.
- 21 God promised that Jerusalem should stand forever if they would keep his Sabbath.
- 22 He destroyed Jerusalem for its violation.
- 23 He sent the Jews into captivity for breaking it.
- 24 He promised a blessing on all the Gentiles who keep it.
- 25 God has promised to bless any man who will keep it.
- 26 The Lord requires his people to call it honorable.
- 27 It was a sign between God and his people.
- 28 God's sign or memorial is to stand throughout coming generations.
- 29 The Patriarchs kept it.
- 30 All the holy prophets kept it, as all admit.
- 31 The Son of God kept it.
- 32 He was its Lord, that is, to honor and protect it.
- 33 He vindicated it as a merciful institution.
- 34 He recognized the law of the Sabbath in the New Testament.
- 35 He taught how it should be kept.
- 36 He taught his disciples that it would exist at least forty years after the resurrection.
- 37 The holy women kept it after the crucifixion.
- 38 The Holy Spirit called it the Sabbath day, twenty two years after the resurrection.
- 39 Paul called it the Sabbath-day in A. D. 45.
- 40 The Gentile converts called it the Sabbath.
- 41 Luke called it the Sabbath day.
- 42 In the great Christian council at Jerusalem, A. D. 51, the apostle James called it the Sabbath day.
- 43 It is called the Lord's day.
- 44 Paul held a prayer-meeting upon it.
- 45 He read the Scriptures upon it.
- 46 He preached upon it at least eighty-four times.

47 It is mentioned in the New Testament fifty-nine times, always with respect as the Sabbath day.

48 It is not once said that the Sabbath is abolished or done away.

49 God has never told us to work seven days.

50 He has never given any man permission to work upon it.

51 It will be kept eternally in the new earth.

FACTS ON FIRST DAY

1 The first thing recorded in the Bible is work done by the Creator on the first day of the week.

2 God commands us to work upon it.

3 It is classed with the working days.

4 God never rested upon it.

5 Christ did not keep it during his whole life.

6 The apostles worked upon it during the same time.

7 Christ never rested upon it.

8 There is no record that the apostles ever rested upon it.

9 God never blessed it.

10 Christ never blessed it.

11 It was never blessed by any divine authority.

12 It was never sanctified.

13 No law was ever given to keep it; hence it is no sin nor transgression to work upon it.

14 The New Testament nowhere forbids work to be done upon it.

15 No penalty is given for its violation.

16 No blessing is promised for its observance.

17 It is never called the Christian Sabbath.

18 It is never called the Sabbath day at all.

19 It is never called the Lord's day.

20 It is not called a rest day.

21 No sacred title whatever is attached to it.

22 It is simply called 'first day of the week.'

23 Jesus never mentioned it in any way.

24 It is never said that the Sabbath was changed from the seventh to the first day.

25 If you keep it 'who hath required this at your hands?'

26 Paul required Christians to do secular work on the first day.

27 Only one religious meeting upon that day is recorded.

28 And this was only a night meeting.

29 It is not said that the disciples ever had a meeting on it before.

30 It is not intimated that they ever did afterward.

31 It is not said that it was their custom to meet on that day.

32 There is no requirement to meet and break bread on that day.

33 There is only one case where it was done.

34 That was done in the night, after midnight.

In my next will give a brief outline of the discussion of the kingdom question.

The Great Kingdoms.

The first universal empire or kingdom upon the earth, wherein one king or other acknowledged monarch claimed the supremacy over all the nations upon it, had its rise after the Deluge, perhaps about one hundred and fifty years; and, as the Deluge occurred in the year of the world 1,656, the rise of the first great monarchy dates A. M. 1,800, or in the year B. C. 2,200 or thereabouts.

Nimrod, who was a grandson to Ham, being a son of Cush (see Gen. 10: 6-8), laid the foundation of the Babylonish Empire (see Gen. 10: 10), and although the histories of that empire speak of it sometimes as the Assyrian monarchy, and sometimes as the

Chaldean kingdom, it was, nevertheless, the Babylonish kingdom from the time of its formation under Nimrod until its final overthrow under the reign of Belshazzar, the grandson of the great king Nebuchadnezzar. Therefore the entire continuance of the Babylonish monarchy was about 1,665 years. For it fell B. C. about 535 years. This was a wonderfully great kingdom. It was the richest and grandest kingdom ever organized by men, and reached its extreme height of earthly glory under the reign of Nebuchadnezzar, whose whole reign continued about forty-five years. It would be useless to undertake to speak of the earthly grandeur of this vast and also mighty empire in the short space of one column in any paper, hence we will not dwell on this point, nor will we here undertake to rehearse the magnificence of the great city of Babylon, which has perhaps never been equalled for its great and mighty walls, its brazen gates, its wonderful streets, its artificial gardens, its grand palaces and its richly finished temples of worship. Being situated upon the bank of the great river Euphrates, the river running through its midst; located in the Eden of the earth, and having the commerce of the world, it has never been excelled by any earthly metropolis. But with all this long standing prominence and glory as a kingdom, and with all this splendor and seeming strength, this kingdom and city were doomed to their speedy and complete overthrow and destruction.

The history of ancient Babylon furnishes an excellent lesson as to what will ever be the consequences to nations, and also to individuals, for indulging in haughty arrogance and reveling in debasing debaucheries. Pride and excess nearly always precede a noted fall, and so it was with the Babylonish empire and city, and it required but one night for them to accomplish it.

We will here retrace a little and refer briefly to the circumstance, that it was in the early part of the reign of Nebuchadnezzar that the city of Jerusalem was besieged by him, and was taken, at which time a great many of the Jews or Hebrew people were seized and carried to Babylon as captives or slaves, in which captivity they remained seventy years. The temple of Jerusalem was also destroyed by Nebuchadnezzar, and thousands of its silver cups and golden vessels were carried to Babylon and kept in the possession of the king in his temple of idolatry. Among the captives was one named Daniel, to whom the king became very much attached. He adopted him as his own domestic waiter. Daniel was greatly favored by the king, and his name was changed to Belteshazzar. Daniel, or Belteshazzar, grew up into a very great and good man. He became a prophet in the hands of the living God, and not only interpreted the king's visions and dreams, but had wonderful visions of his own which God revealed to him. These are recorded in the book of Daniel, as found in the Bible. Nebuchadnezzar's dream, as found in the second chapter of that book, respecting the great image, and the visions which Daniel himself had, as recorded in the seventh chapter of the book of Daniel, were both prophetic, giving the histories of the other great universal monarchies which succeed it, and which since then have been so completely fulfilled in the rise and fall of the four great universal empires. We will introduce these visions in the presentation of what we have yet to say upon the subject under consideration.—Dr. W. H. EBERT, in *Frankton Entertprisc*.

## ADVENT &amp; SABBATH ADVOCATE.

"The Entrance of thy Words giveth Light."

Marion, Ia. Tuesday, Feb. 7, 1888.

A. C. LONG, Editor.

## The Promised Gathering of Literal Israel.

THE next question to be answered is, 'Will the mortal people that live on the earth during the thousand years die when they get old, or will they live until they are converted and then be made immortal?'

As the tree of life will be there, and as the leaves are for the healing of the mortal nations, it appears evident to my mind from several passages of scripture, that the lives of the obedient in that age, will in length surpass that of the Antediluvians, and will be perpetuated through the thousand years. But should any of them sin their life will be shortened, and perhaps immediately cut off. But even the obedient of these mortal people will not be made immortal until they have passed through the period of trial at the close of the thousand years, when Satan is loosed and goes out to deceive the nations that are in the four quarters of the earth. Rev. 20: 8. This is their time of trial. God will have a tried people, and those that prove faithful during that season of trial will be made immortal, and those that are deceived will be destroyed.

As we have said before, it is a principle in God's government to fully test his people, before investing them with the unspeakable gift of immortality; so he tests them, as he is now testing us, and has tested all mankind in the past. As we have answered the last question in connection with this, we shall pass it by for the present.

In order that we may not be misunderstood, we wish here to state a distinction between national promises and individual promises. An individual promise is applicable to each individual of the race of Adam. For instance, this promise, 'God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life.' This is an individual promise on conditions and applicable to each individual of the race.

On the other hand, a national promise does not take hold of all the individuals of the nation, but of the greater portion of them as they exist at the time of its fulfillment. To illustrate this take the national promise that God gave to Abraham.

And God spake on this wise to him, That his seed should sojourn in a strange land, and that they should bring them into bondage and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge saith God, and after that they shall come forth and serve me in this place.' (Palestine) Acts 7: 6, 7; Gen. 15: 13.

This promise was fulfilled to them as a nation, but not as individuals. For the individuals that went down into Egypt never were brought out of it, but died in the land; and only two out of the vast multitude that left Egypt over twenty years of age, were permitted to enter Palestine. The same is true concerning the Babylonian captivity. God by his prophet declared that he would carry Israel captive into Babylon for seventy years, and that afterward would bring them again into their own land. This was fulfilled nationally, but not individually as but few of the in-

dividuals that went into Babylon ever returned to their own land.

So likewise we have shown in this article that the Jews as a nation will return to their land. This does not teach that every individual that ever belonged to the nation will be resurrected and return to their own land, but only a large portion of those that are living at that time. National promises and judgments must be executed while the nation exists; and God has wonderfully preserved the Jewish nation in order to carry out the counsels of his own mind. God has declared his purpose through his prophet. 'Though I will make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.' Jer. 30: 11.

This scripture is this day fulfilled before our eyes. Where are the Babylonians, the Medes, and the Persians? As nations they cannot be found. But the Jew is everywhere. He is to-day a standing miracle of the inspiration of the Scriptures. Let us in the language of another sketch the wonderful career of this strange people. Thirty-six hundred years ago, 'they saw the proud Egyptian parish in the waters of the Red Sea; they heard the fall of great Babylon's power; they witnessed the rains of the Syro-Macedonian conquests. And now they have outlived the Cæsars, and outlived the dark ages. They have been through all civilizations, shared in all convulsions, and have kept pace with the entire progress of discovery and art. And here they stand to-day as distinct as ever, occupying no country of their own, scattered through all countries, identical in their immemorial physiognomy, earth's men of destiny, before the venerableness of whose pedigree the proudest escutcheons of mankind are but as trifles of yesterday. But have they suffered severely? One convulsive groan of agony breathing through eighteen centuries, and heard in every land but our own. At the siege of Jerusalem by Titus, besides the tens of thousands led into captivity, it was as if in a single action of a great war the slain on one side should amount to 1,300,000; and when, the remaining Jews having been expelled from their country, they attempted, sixty years afterward, to return a half a million more were slaughtered. For centuries they were forbidden on pain of death even to set foot in Jerusalem. Under King John of England, 1,500 were massacred at York in one day. Under Ferdinand and Isabella 800,000 by a single decree, were forced out to sea in boats, and the most of them perished in the waves. They have been fined and fleeced by almost every government known to history. They have been banished from place to place; banished and recalled, and banished again. By the Code of Justinian, they were incapable of executing wills, or testifying in courts of justice, of having social and public worship. The Koran of Mahomet stigmatized them as wild dogs; the Romish Church excommunicated anyone who held intercourse with them; the Greek Church uttered anathemas still more severe. They have been forced to dissemble to save their lives, and in Spain and Portugal have even become bishops, and have governed in convents. In the prophetic words of the old Testament, they have been a 'reproach and a proverb, a taunt and a curse;' they have been "taken up in the lips of talkers," and have been "an infamy of the people;" and the general estimation of them has ripened into the intense contempt of that dramatic conception

—Shylock, the Jew of Venice. And now in this nineteenth century they are a suffering people still, but still as indissoluble as ever.

But now all this is not according to the established course of nations. The northern tribes came into Southern Europe, and are now not at all distinguishable. No Englishman can say that he derives from the Britons and not from the Romans, or from the Saxons and not from the Normans. On the contrary a Jew is a Jew still. Even our own appropriating country, which denationalizes Germans, Irish, French Spaniards, Finns, Swedes, has left untouched this wondrous people. Here they are holding fast to that one tell-tale face, keeping up the sacred learning of their traditions, self-conscious in their isolation, irrepressible in their love of Jerusalem, sublime in their singular patriotism, evermore looking and longing for their Messiah with the same intense individuality as when, lord of the soil, he plucked his fruit from the trees of Judea. And, what is more, these world-wanderers of the centuries, these tribes of the weary foot, have not only survived, but have now risen again as an element of power among mankind. The Jew is the banker of the world; he is amongst the foremost, whether in science, or literature, or government. In witchery of song unsurpassed, he enchants the world with some of the sweetest music it ever heard. Surely, he is the standing miracle of the world's current history; the bush of Moses, ever burning, yet never consumed; an ocular demonstration of how God may energize the secret springs of a people's life, yet without disturbing individual freedom or social characteristics; an unanswering refutation of that godless philosophy which would turn the Almighty out of his own universe. And for what have they thus been borne in the hands of God all along the ages? Beyond a peradventure, if so literally have been fulfilled the prophecies which foretold their sufferings and their preservation, equally sure are the predicted grandeur's of their future.

But let us not take leave of our subject without making application of these two thoughts. First, it will be, as we have seen, their own true faith in the blood of Christ that shall open to them the gold n gates of their millennial nationality. On what a flood of illustration is thus brought to our own hearts the exact truth of that scripture, "He that believeth shall be saved, he that believeth not shall be damned." Have we now that faith?

Secondly, pray for the peace of Jerusalem. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"—life from the dead in the resurrection bodies of the saints, since then shall occur the first resurrection, and life from the dead in the spiritual quickening of the nation. Oh, this restoration of Israel is the very center of God's gracious purpose concerning the world. "For Zion's sake will he not hold his peace, and for Jerusalem's sake he will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Therefore, "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the earth."

If we are content to walk on quietly or to wait in the path of duty, God will reveal his will to us when he thinks it good for us to know it. Till that time 'patience is to have her perfect work.'—Ez.

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FROM THE FIELD.

"THE UP-ROOTERS, and look on the fields for the wheat, and bind the wheat into bundles, and the tares into bundles, and gathereth fruit unto the barn."—John 4: 35.

Michigan.

**WHITE CLOUD:** My dear Brethren scattered abroad, greeting: Thinking you would like to hear from me again, I now resume my pen to write. I stated in my last report I purposed going to Alleyton: I went accordingly, spoke a few times. Three decided to keep the Sabbath and its kindred truths the best they could. I found a large portion of the town to be Catholics. They would not attend and some could not attend. Others said if they were on a farm where they would not be dependent upon others for labor, they would embrace the truth. We thought the prospect was not sufficient for us to spend any more time there at present, so we turned our face toward the North, and went to the place where we labored the fore part of the winter.

We were aware many of them needed discipline, accordingly we spent some over two weeks we trust to good advantage, and left them in good working order. There are several others in that vicinity that would be glad to live the truth if circumstances were not against them. We are now at home taking a little rest. I would say to the readers of the *ADVOCATE* I have been an Advent for 13 years and never saw the signs so clearly developed as I do now, and never felt more determined to stand at my post than I do now.

ELD. G. CRANMER.

Missouri.

**POOLS PRAIRIE:** Have just returned home from a three day's meeting held on Pools Prairie. Found one new family who had commenced to keep the Sabbath since my last monthly meeting at this place. And one more came forward to unite with the church, and will be baptised at our next meeting which will be at Lone Dove, McDonald Co. Although the weather was very unfavorable, yet we had an excellent meeting—one of the best I ever attended at this place. The brethren all seemed to enjoy a good measure of the Spirit of God, which caused love and words of sympathy to pour forth from heart to heart. We are not discouraged. Brethren pray for the success of the truth everywhere.

E. G. BLAKEMAN.

**NEAR ALBANY:** Dear Brother Long: I closed meeting east of Albany Sunday night with a crowded house. Preached to them on the Sabbath question. I return the second Sunday of this month and reply to Rhodes Baptist who opposed us, and continue the Sabbath investigation at 11 o'clock a. m. and 7 p. m. I had good liberty, am encouraged in the work and think in one more year I can give much of my time to the ministry.

J. W. OSBORN.

By Their Faults ye shall Know Them.

**DR. ALLEN'S** story of the ignorant preacher who exhorted his hearers with great earnestness upon the subject of 'spurious days shall be familiar to us all. He only blundered in one word, and blundered upon a word. How often we come across some blunderer into truth. A few days ago, during family prayer, a child had to read Matt. 7: 20, and read it, 'By their faults ye shall know them.' Did he not blunder upon an unhappy

truth? Do we not too often know each other by the characteristic faults, rather than by the equally characteristic virtues?

Oliver Cromwell said to the portrait painter, 'Paint me as I am, warts and all.' But even Oliver Cromwell would hardly wish to be known as the man with the warts. Any one who knew the sturdy, honest and indomitable will of the great protector could easily pass by the warts as of no consequence in the make up of the man. They were blemishes, but not predominant characteristics.

Neighbor A. is a good husband, father, and citizen, and better than all, because including all, a good Christian; but he has one fault—in prayer-meeting he makes very long prayers. A stranger comes along and in the course of conversation asks you what kind of a man neighbor A. is. Not only Christian charity but common honesty would require that we should say all the good we can so easily say, and withhold the one fault which perhaps annoys us. Yet how many would forget the excellence of character, and simply remember the one weakness which is so apparent. Evidently they read this verse like the little boy, 'By their faults ye shall know them.'

There is a partial eclipse of the sun. You say to a little child, 'Is that the sun?' He says 'Yes.' 'But how do you know that it is the sun?' 'I know it by the dark mark upon it.' In reality the brightness and glory were the fruits to be recognized, the partial eclipse was exceptional. But that child knew it by its faults.

Illustrations might be multiplied, but the plain, practical question is, How are we knowing our friends and relatives—our fellow Christians—by their fruits or by their faults?—*Christian Advocate*.

Where Are the Nine.

AN exchange says: 'It is surprising how few members are active in maintaining the services of the ordinary church. In a church of one hundred members, seventy-five could be picked out whose death would not put a check to any other department of the work. On the other hand the death of a selected ten would break up the prayer-meeting, the Sunday-school and the finances. How the idlers can be contented with themselves we do not understand.'

Strange as this may seem, it is nothing new. We remember of the ten lepers whom Jesus cleansed only one turned back to thank him for it, and he was a Samaritan. Jesus expressed his sorrow at their ingratitude in words which ought to pierce every indifferent soul: 'Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger?' Is this a true picture of the church? Is it so that only one in ten of those who have felt the power of the Lord in their hearts is earnestly engaged in his service? My brother, are you that one? Or are you one of the nine who, having received the mercy of God, are going indifferently and thanklessly on in your way? Let us not say that, since it has always been true that only about one in ten has been actively and earnestly engaged in the Lord's service, therefore it must always be so. If it has been and still is so, it is contrary to the will and purpose of Jesus, and might better be changed at once. Let every one of us resolve that, if we have hitherto been one of the nine, we will no longer train in that company, but will be one of the ten who were not only cleansed, but who returned to give God the glory. Gratitude to

God for his mercy to us demands this; the magnitude of the work which God gives us to do calls loudly upon us for it; loyalty to our Christian vows should hold us joyfully to this spirit of consecration. Any man bearing the name of a Christian ought to be cast down to the depths of humiliation in his own soul, if it can be truthfully said of him that the largest place he fills in the church is on its list of members. In the public service of God on the Sabbath, in the prayer-meeting, in the Bible-school, in the general religious atmosphere of his own home and the community, in works of mercy and deeds of love, in the counsels of those who plan and pray for the spread of the gospel in all the world, in every movement for social, moral and religious reforms, in the contribution box representing the backbone of all progressive work, in some or all of these places and ways there is certainly room for every consecrated, earnest Christian worker to make himself felt; and every Christian should aim to be such a Christian.—*Sabbath Recorder*.

THE shortest and surest way to live with honor in the world is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves in the practice and experience of them.—*Ex*.

PEOPLE seldom improve when they have no better model than themselves to copy after.

LETTER DEPARTMENT.

From Bro. J. H. Nichols.

**DEAR BRO. LONG:** It may be that you wonder why you do not get any report from me. Impaired health and a lack of means have prevented me from laboring in the ministry since Conference. For some time my health was so poor that I was not able to do any thing, and when feeling better so that I might have ventured out to preach the truth, there was not any money in the Conference Treasury to defray my expenses: so I have been compelled to remain at home.

But notwithstanding this I am as deeply interested in the work as ever; and although I may have, for the present, to retire from public labor, if it is the Lord's will I must acquiesce thereto, and patiently wait for the coming of the Lord to reward his servants. Verily we are living in the perils of the last days, iniquity abounds, even among the professed people of God, and I would almost feel discouraged were it not for the fact that this, among other things, is a sign that we are nearing the coming of the Lord, and that the judgment of the great day is near at hand.

I am well pleased with the *ADVOCATE* and pray God to bless you in your new field of labor. Soon, if faithful, we shall meet where there will be no care, nor toil, nor disappointment, but all will be peace and assurance forever! May the time soon come, is my desire and prayer.

Waterville, Kansas.

SISTER E. G. WALTER OF MINN. WRITES AS FOLLOWS:—

We can do but little for the cause, but we are glad to do that little. Myself and husband and Addie L. Marine compose our family. We are getting to be quite feeble. We rejoice when we read of the prosperity of the cause. O may the grace of God fall in abundant showers upon all the fields of labor, and may the Spirit from on high be poured upon Abram's scattered seed, until they shall confess Mary's Son.

### The Morning Cometh.

BRIEFLY gleams the golden morning,  
Swiftly speeds the coming day;  
Hasten, Lord, the promised dawning—  
Let thy kingdom come we pray.

Tarrying for the wondrous vision  
Soon to burst upon our sight;  
List'ning for the songs elysian  
Of the seraphs robed in white.

Looking for our heavenly Lover,  
Longing for our Bridegroom Friend;  
Gladly soon we shall pass over  
And our joys will never end.

Hail! bright day of Zion's glory,  
Day of hope, and dawn of rest;  
Watchman, tell the wondrous story,  
Bear the news from east to west.

Pilgrims, lift your voices clearer,  
Louder yet in songs of praise,  
For the time is drawing nearer,  
Crowned with wealth of gladsome days.

We shall rest beside the river  
Flowing from the throne above;  
Deathless we shall bask forever  
In the sunshine of his love.

Heaven and earth in endless union  
Alleluia soon shall sing,  
Praising him in sweet communion—  
Christ the Lord, of Kings the King.

—Lucy D. Harrington.

### God's Love in Our Redemption.

JACOB BRINKERHOFF.

'For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life,' John 3: 16.'

The first thing that engages our attention is the fact of God's love to the world, that has ever been manifest. He loved the man he made, and he gave the man and the woman every thing that they could wish for their happiness and enjoyment. A delightful habitation was given them, he talked with them, communed with them, and placed them under conditions by which they might enjoy those blessings forever. Read the account though meagre, and imagine the scene.

By the 'world' in this passage, we understand the people comprising the organized society of the intelligent beings of the habitable creation, to whom God's love is shown in their creation and surroundings, and as brought to view in the text, 'by the gift of his only begotten Son; his well beloved.'

The gift of the Son of God was for the benefit of man, whom God loved. He gave his Son to be man's ransom from death, the ransom from the penalty which man receives for sin, gave him to enter the death state, as a purchase price to redeem the victim of sin from its penalty. The Son of God became our Savior, for this purpose came into the world, himself loved the world of mankind, became our Elder Brother, our Advocate, High Priest, and as our Sacrifice has made the offering; the Holy Spirit and the Word are calling us to come to him, and through him, to receive pardon for transgression and receive the gift of immortality.

The text states the reason of and the need of this: that man was in danger of perishing, and if such calamity could be averted some method must be devised by him who has the overruling of all things, who is Supreme, and this we call the plan of salvation. We readily understand what is meant by the term 'perish,' in our text, for the sentence pronounced upon the guilty pair was that 'Thou shalt return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return,' Gen., 3: 19. Paul

speaks of the same and says: 'The wages of sin is death,' and 'Sin is the transgression of the law,' therefore we are led to see the importance and the import of law; in Adam and Eve's case the law was concerning eating the forbidden fruit, a mere prohibition to prove their obedience, or whether they would prefer the natural desires of their heart or appetites, and risk the consequences of the threatened penalty.

Webster's definition of perish, is 'to be destroyed; to go to destruction; to pass away; to come to nothing; to be blotted out from existence; to be lost; to lose life; to de cease.' Such was the case of man without the intervention of a redeemer, without the benefit of the plan of salvation. Without Jesus and his salvation the death into which man enters would be eternal. The saying would then be true, that Death is an eternal sleep. The death state synchronizes with the Savior's statement, 'What is a man profited if he gain the whole world and lose his own soul,' as stated by Matthew, or as stated by Luke, 'if he lose himself, or be a castaway.' Jesus declares himself the resurrection and the life, and through him we have the promise of another and a better life than this. He is the way out of the death state, as is testified by John the Baptist, 'He that believeth on the Son hath everlasting life' hath it now by faith; shall have it in reality by a reviving from the dead. Then shall it be verified that by believing on the only begotten Son of God man may not perish, but have everlasting life. Now is the time to believe; to exercise the faith; then is the time of fruition, to have the everlasting life when Jesus comes and brings the resurrection.

Not only is Jesus our Savior in redeeming us from death, but also that in and through him we have pardon for our sins, which have brought us under the death penalty. When man had broken the divine prohibition, and by partaking of the forbidden fruit had brought upon himself the threatened penalty, justice required the execution of the penalty, demanded the sentence of death to be inflicted, and man must and did enter into the death state; and were it not for the plan of salvation devised for his ransom the execution of the sentence would bring an eternal oblivion to the transgressor. But Mercy cried for pity, for pardon of the guilty transgressor, and that the penalty might be stayed, or reversed, justice required that it should not be stayed, and is satisfied in the death penalty being carried out. No substitute is had, for then would not the guilty have to meet it. But after Justice is satisfied, then Mercy pleads for a reversal of the sentence, and the plan of salvation is laid for the relieve of the victim. Love also intercedes for the being whom the Creator had made for his glory and pleasure, whom he had loved and given such great blessings and privileges unto, and joined with Mercy in the plea to save him. In these attributes of Love and Mercy, the plan of salvation was laid, and the promise was made of a Savior to come, dimly expressed in the meagre record of the early history, that 'the Seed of the woman should bruise the Serpents head,' and we see the sacrifices and offerings observed by the first family of man, which pointed forward to the True Sacrifice which could take away sins and make an actual atonement for sin; and by the pardon of sin and the reversal of the penalty man might not perish but have everlasting life.

The text implies a contrast, that they who do not believe, shall perish; they shall not

have everlasting life; they do not come into the plan of salvation.

God gave his only begotten Son; gave him to be a ransom for man out of the death state. As saith the prophet, Hosea, 'I will ransom, them from the power of the grave; I will redeem them from death; O death, I will be thy plague. O grave, I will be thy destruction.' And the apostle Paul closes his memorable sermon on the resurrection with this quotation from Hosea, 'The Lord laid help on one that is mighty, and through him hath wrought salvation. 'The Lord laid on him the iniquity of us all.' He bore our sins upon the tree.' 'By his stripes we are healed.' 'It pleased the Lord to bruise him.' 'He was wounded for our transgressions.' And when the Son of God was born into the world and entered upon his mission, he is represented as saying, 'I come to do thy will, O God. A body for sacrifice hast thou fitted me.'

He gave his Son to be a propitiation for our sins. To propitiate is to appease, to reconcile. The scriptures tell us that God is angry with the wicked every day. His anger is but his justice in carrying out the penalties of violated law. His anger also partakes of sorrow for the rebellion of man from the law and favor of God, which brought the deserved penalty. His anger represents also the necessity of the penalty being executed upon the guilty, which could neither be averted or reprieved without a pardon; pardon implies an intercessor, a mediator, an advocate, somebody to intercede. This has Jesus done for us, and the base or groundwork on which the intercession is made, is that of his own offering and the sacrifice of his own life and blood. 'Without the shedding of blood there is no remission,' and by the offering of himself he has purchased our pardon. In his divine teaching he says, 'I lay down my life for the sheep,' meaning his disciples. For his enemies, who took his life, he prays, 'Father forgive them, for they know not what they do.' Paul writes 'For yet when we were without strength, Christ died for the ungodly;' while we were yet sinners Christ died for us.' With this sacrifice and offering the propitiations was made. The propitiation made implies that the offering is accepted; and the Father, for his sake, pardons our iniquities, justifies us from our sins and from the penalty and is willing to grant the reprieve. Thus Paul again writes, that Christ died for our sins, and that he was buried and rose again from the dead; he became the first fruits of them that slept. And as 'Jesus died and rose again, even so them also which sleep in Jesus will God bring with him' from the dead. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, and so shall we ever be with the Lord.' Blessed assurance! Blessed promise! Grand consummation! When the outcome of the plan of salvation shall result in the raising of the dead, the translation of the saints, and a glorious immortality in the kingdom of heaven.

God gave his only begotten Son. The being who became our Savior, was divine. He must be of the same nature as the Being who begat him—holy, divine. On the Divinity of Christ is predicated the meritorious atonement of Christ. The Scriptures represent the Sons of God in three different aspects. First, by creation, as Adam and we his descendants; his only begotten Son, Jesus the Christ, who became our Savior and Redeemer; sons by adoption, we the created

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The text el have everlast How dear to short, full of is undefinab which actuab les it to per and by whic Our first par ness, which t and in the re of God shall a glorified sp ings of the k will not only from the dea that would h have enjoye Creator. This is all

sons, fallen by sin and mortal in nature, redeemed and restored by Christ, and adopted into the family of God, with Christ the Head and our Elder Brother. Our Savior was both divine and human, we may say the two natures were blended together. Being human, by being born of a human mother, he was able to experience our feeble and human nature, and knew how to sympathize with us and pity us in our distresses. To become our Deliverer it was necessary for him to take our place, and so the prophet says of him, 'He carried our sorrows bore our griefs and poured out his soul unto death.' But death could not hold him, he triumphed over death and the grave, rose a conqueror, and as he was raised from the dead to die no more, so shall all they who sleep in him arise to immortality and enjoy the blessings of a glorious eternity.

Our text informs us that that which is required on our part to secure this blissful eternity and the everlasting life, is to believe on the Son of God. He said once to the Jews that this is the work of God, that ye should believe on him whom God hath sent. To believe is to have faith; and 'without faith it is impossible to please God,' for they who come to God must believe that he is, and that he is a rewarder of those who diligently seek him. We are seriously enjoined to seek first the kingdom of God and its righteousness, and this comes through faith in the Son of God. Paul defines faith to be 'the substance of things hoped for, the evidence of things not seen; that is, a belief well founded. Jesus says, 'Him that cometh to me I will in no wise cast out.' We must exercise faith also in the promise contained in our text, that whosoever believeth on God's only begotten Son, shall have everlasting life.' In the apostolic history we learn that the apostles went forth preaching, 'Believe on the Lord Jesus Christ and thou shalt be saved.' Their commission was to go and preach salvation by believing on the merits and intercession of the Son of God with his Father, and being baptized; a zeal of faith; an evidence to the world, to God, and to the heavenly host, that they had taken on them the Christian profession, and were now the disciples of the Lamb of God. Faith, repentance and baptism, are accompaniments of each other, all requisites in the plan of salvation. In repentance we turn to God from our former course, of sin, and keep his laws, which were given for the regulation of our lives and conduct, and here is seen the importance of obedience to God's holy and perpetual law, the violation of which would bring us under fresh condemnation, and cause us to lose our justification before God which we have by faith in Christ.

The text closes with the reward of faith, to have everlasting life. How great the boon! How dear to us is our present life! though short, full of sorrow, and human frailty. Life is undefinable except it be that principle which actuates the human system and enables it to perform the functions of its being, and by which we may enjoy our faculties. Our first parents were given life and happiness, which they might have enjoyed forever; and in the resurrection state, when the saints of God shall come forth immortal, it will be a glorified spiritual state, to enjoy the blessings of the kingdom of God without end. It will not only be a reprieve and a ransom from the dead state, but a restoration to all that would have been the lot of Adam had he enjoyed had he remained faithful to his Creator.

This is all promised us through the love

that God has for us. He so loved the world that he provided a way by which our salvation and redemption might be brought about. He loved man in the first place; he loved him after he had fallen, and in love he offers us eternal blessings through the exercise of our faith. The blessings in store for us are through love for us. Divine love pervades all, and his love for the redeemed host will be manifested throughout the glorious kingdom of heaven.

Whosoever believeth shall not perish but have everlasting life. Whosoever shows us the doctrine of free grace; shows us that the grace of God is free for all. Were not man a free moral agent, free to use his faculties and his will as he chooses, he could not be held responsible for his actions. The fact of Adam's being called to account for his conduct shows his free agency in the matter of committing sin or in rendering obedience to God. He sinned of his free will and so must man of his free will accept the offered mercy and pardon, and its consequent reward. The Scriptures assure us that in the matter of salvation God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. The Savior is calling to you to come; the Bride is saying come; and he that heareth is saying come, and take of the water of life freely. Jesus Christ came to call sinners to repentance. We all have sinned and come short of the glory of God. None should say they are not good enough to come to Christ. He calls us to come to him and live. Isa. 55. To come with our sins and lay our burdens down at his feet and be saved.

All this should prompt our love to him, and prompt us to devote our lives to his service. We can best manifest that love by our obedience. The beloved apostle writes that this is the love of God that we keep his commandments.

*Marion, Iowa.*

#### LETTER DEPARTMENT.

From Sister Sophia Cranmer.

DEAR Brethren and Sisters and readers of the ADVOCATE: Though I do not feel that I can write to edify my brethren, yet I wish to say that I believe we are living in the most perilous age the world ever knew. Never since I became an Adventist did I realize the coming of the Lord so near at hand as now. It almost seems to me that every day I can see the fields growing whiter and still whiter for the great harvest. I see the fulfillment of the prophecies and the signs that Jesus gave, most of them in the past, and then the description that Paul gives of the last days which taken altogether, make me feel with the apostle that knowing the time, it is high time that we wake out of sleep, for now is our salvation nearer than when we first believed.

I think there never was a time when the love of, or desire for gain was so great as today. It seems to be the ruling passion of the age, and what helps to make it more perilous we see the same spirit creeping into the church, while at the same time we are faithfully warned not to be overcharged with the cares of this life lest that day come upon us unawares.

O my brethren is it not time that we cut loose from the world, and come out and take a bold stand for the truth? There are trials just ahead that will require much of the grace of God to enable us to stand. I have in my

possession extracts of speeches made by what is called the National Reform Party and also by ministers of the different denominations, stating that a religious amendment to the Constitution they must and will have. And boldly state that Sunday-keeping must be established by law. Though they may never gain their point, yet to me it looks like a fulfillment of prophecy, and if so, then brethren where are we? I wish my brethren could all have the papers to read. God being my helper the remainder of my life shall be given to him. May God help his people to awake out of sleep is my prayer.

*White Cloud, Mich.*

From Sister Sylvia Field.

DEAR BROTHERS AND SISTERS: It has been some time since I have written for our much loved paper, thinking a few words from me might encourage some one, as well as the cheering letters do me many times. The first thing I look for is the welcome letters from different ones, many of whom I never saw here; but when we hear from them and know they are striving for the same home, we can feel they are our brother or sister in the blessed hope, and all belong to the same family. I can tell you truly that I never felt more like working with my whole heart in the work than I do now, for I do feel that time is short that we have to work.

We are having splendid Sabbath School and prayer meetings here at Hartford this winter. And although we miss our preaching this winter, as it has been about three months since Bro. Lemuel Branch has been here of account of stormy weather, yet there seems to be a growing interest, and we are praying for the time to come when some of God's servants may be sent here to try again to gather in a few sheaves for that day when he shall say, Come, ye blessed, sit on my right hand. I do want a seat on his right hand, and I am bound, come what will, to double my pace in this Christian warfare, and pray daily for wisdom to know what the Lord would have me do.

Dear Sisters, one and all, we can do more than we think if we but try in the strength of our Master. Let us save a few pennies now and then, send and get a few tracts, send them by mail to our friends, and visit our neighbors and friends near home; let us have more courage and ask them to read them. I have tried this with our papers, the ADVOCATE and MISSIONARY, and they were well pleased and promised to read them. Who knows but that it may be as bread cast upon the waters gathered after many days. We can only do our duty and pray the Father for the good to come, for we know what the apostle has said, Paul may plant and Apollos may water, but God must give the increase. I mourn many times because we are not able to help the cause more with our means, but the Lord knows it all, and I am so thankful that he will judge in righteousness. Let us do all we can to make it interesting for our new Editor, as he has told us, by our prayers, and with our bounties, as well as our letters.

I am so glad that dear old Father Cranmer is able this winter to labor for the Lord and that he is blessing his efforts; for, as he has written, many have come out on the Lord's side. As he has been such an old soldier I pray that his last days may be his best days, and that he may have many stars in his crown of rejoicing.

*Hartford, Mich.*

## ADVENT &amp; SABBATH ADVOCATE.

Marion, Iowa, Feb. 7, 1888.

## EDITORIAL NOTES.

We present to our readers this week a synopsis of the Discussion on the Sabbath question held at Cresco, Kansas. Although somewhat lengthy we concluded it would be better to present it in one paper. It is well presented, deeply interesting, and shows the strength of our position on the Sabbath when contrasted with the commandments and the traditions of men. After reading it hand it to your neighbors to read. We publish a number of extra copies which we will sell at three cents per copy single, or twenty five cents per dozen.

No doubt many of our readers will be pleased to see in this week's paper an article from Bro. Jacob Brinkerhoff, our former Editor. We hope to be favored with articles from his pen from time to time.

We close our remarks on the questions of Bro. James in this number. We have presented but a tithe of the evidence on this subject of the thousand years' reign of the saints on the earth. Much more might be given and if the Lord will permit, we expect to present the subject more systematically from the standpoint of the kingdom sometime in the future. We have not written these articles on the thousand years to awaken controversy or speculation among the brethren, but to answer questions from a candid inquirer. And I can assure him that as a people we generally hold to the view presented in these articles, yet there are a few among us that hold other views. In our next we shall present a more practical subject.

## ITEMS OF INTEREST.

WELL DEFINED shocks of earthquake were felt throughout Rhode Island Monday morning.

The first ten and one half miles of the Panama Canal is declared open for navigation.

C. C. BRADLEY, a vagrant, was sold under the law, for a term of six months, to William McClanahan of Milan, Mo., for 35 cents.

A low estimate puts the number of persons supplied by all the forms of employment furnished by electricity at 5,000,000.

ALL the prisoners in the jail at Bryan, Tex., escaped Sunday night, but one returned Tuesday, saying it was too cold in the woods.

CHILI papers are almost unanimous in the opinion that the characteristics of the cholera, which has been raging there are of the deadliest type known to science.

The population of Chicago has increased from 1882 to 1887 about 25 per cent. The consumption of beer has increased 97 per cent, and arrests have increased 88 per cent.

The Quakers have a farm of 720 acres of land near Wabash, Ill., in a high state of cultivation, on which nearly one hundred young Indians are receiving a Christian education.

From Galveston, Wednesday, there were shipped to Zanzibar, Africa, ten tons of superior Texas cotton seed. An experienced planter was also sent to instruct the natives in the cultivation of the cotton plant.

A gang of boys, aged from 12 to 16, were arrested at Lafayette, Ind., Wednesday, for

committing numerous robberies, and they confess to belonging to an organized gang for that purpose.

A BILL conferring suffrage on women has passed both Houses of the Washington Territory Legislature by a decided majority. There is considerable popular opposition to the measure, and it is a question whether it will receive the sanction of Governor Semple.

It is stated that there is neither coal nor wood at Corona and Twin Brooks, Dakota, that there is no coal at Wilmott, and that the supply is very scant at Milbank, Dakota. Grocers at the latter place are out of sugar, and consumers of tea and coffee anxiously await the lifting of the snow blockade.

It is alleged that half the citizens of Bainbridge, have been involved in coal thefts of a singular character. A minister, the city marshal, a hotel proprietor, and twelve prominent citizens have been arrested, and many other persons will be locked up. Although coal is universally used in Bainbridge, not a car load has been billed to a resident this winter.

A gentleman in England has started an 'Industrial Inebriate Home,' to be a refuge for the drink-smitten who desire to reform.' He provides 'cheerful, healthful, constant occupation,' with plain food and daily religious exercises. Meantime he makes no charges, the labor being in some degree a return for the benefits received.

THE petitions for the protection of women, which the National Women's Christian Temperance Union set in motion about a year ago, have been called in, and yesterday were forwarded to Washington. They form a line 630 feet long, and contain nearly 15,000 signatures. Mrs. Ada Bittenbender, who is now in Washington in the interests of the W. C. T. U., will arrange for their presentation to Congress.

A LITTLE to the southeast of the Garden of Gethsemane, between the two roads which lead southward, the Emperor of Russia and his brothers are building a small, but beautiful and costly church as a memorial of their mother. It is decidedly Muscovite in style, embracing seven towers and terminating in onion shaped cupolas. When finished the structure will form a peculiar and striking feature in the scenery of the Kedron Valley.

THE Protestant Methodist Church of Canton, Kansas, lately erected a handsome new church building, and invited the Rev. Anna H. Shaw, of Boston, National Superintendent of the W. C. T. U., to dedicate it. This she did, preaching a grand sermon after having raised \$500, the amount of the church debt. This is believed to be the first orthodox church ever dedicated by a woman.

THE severity of the weather about the middle of last month seems almost unprecedented. The loss of human life in Dakota, Minnesota and adjoining states is known to be over 200, and the loss of stock it is impossible now to estimate. The unusual cold was felt throughout the entire country. Even on the Pacific Coast 'the oldest inhabitants' never saw such severe frosts, which have caused anxiety and perhaps loss upon the part of orange growers in Southern California. And reports from Europe show that severe cold has been experienced there.

## Received on Subscription for Advocate

James Long \$2, J. H. Ayerhart \$2, Temple Leach 50 cts., Henry Vandear 50 cts., Stephen D. Munroe \$1, M. P. Chaplin \$1, M. J. Certan \$1, V. M. Gray \$5, M. M. Anderson \$2, J. E. Ennis \$2. Don. From a friend \$5, Mrs. E. G. Walter \$1.

## Books and Tracts for Sale at this Office

*The Bible Student's Assistant*: a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

*The Seventh-Day Sabbath*.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

*The Bible Sabbath Defended*, by A. F. Dugger. 140 pages Price 25 cents.

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

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

The Changed Ordinance, by I. N. Kramer, 15 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, 15 pages, by A. F. Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

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

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

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The Rich Man and Lazarus,—by W. C. Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

The second coming of Christ, Showing it to be literal and personal, by J. Brinkerhoff, 8 p. 2 cts.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp. 2 cts.

Where are the Dead?—Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

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

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

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

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

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

Materialism, by Jacob Brinkerhoff, 1 cent.

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

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

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

Marks or Ellipses—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs. E. G. White, by C. De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.

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

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

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

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

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

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

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

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