

come at that time. 'Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.' Matt. 21: 43. Many more texts were used to prove that there is a present kingdom and that it existed long before Pentecost. I also proved that Christ was upon the throne of his Father, Rev. 3: 21, ruling conjointly with the Father over the kingdom of grace. This is made clear by reading Zech. 6: 12, 13. 'Behold the man who is the Branch; and he shall grow up out of his place and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.' This kingdom Christ will deliver up at his second coming. 'Then cometh the end when he has delivered up the kingdom to God, even the Father.' 1 Cor. 15: 24. Then he will occupy his own throne and reign forever; for we read, 'He shall reign over the house of Jacob forever, and of his kingdom there shall be no end.'

The position of the two kingdoms routed him. He could not recover himself. He would make a few incoherent statements and call them arguments, but they would melt away under the scorching and brilliant light of the truth, like the dew of the morning. Poor fellow he found it hard work bumping his head against the truth.

I then took up the following texts to show that the everlasting kingdom was not set up on the day of Pentecost, but is future and will be set up when the Lord comes, to which he made no reply. 'Except ye be converted and become as little children ye shall not enter into the kingdom of heaven.' Matt. 18: 3. It is not necessary to be converted to get into the Disciple church, or kingdom, but it is impossible to get into the everlasting kingdom without conversion. 'Again I say unto you that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.' Matt. 19: 24. Now if the church is the kingdom there is a plain contradiction. A rich man has no trouble in entering the church. He is very welcome and can go right into the church, but it will be hard for him to enter the kingdom. 'Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.' 1 Cor. 15: 50. But flesh and blood are baptized into the kingdom of God according to Eld. Shick's teaching.

'Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.' Acts 14: 22. There is no tribulation in entering the church, but the tribulation commences after we are in the church. 'Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?' James 2: 5. Here the everlasting kingdom is a subject of promise to be received in the future.

'For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.' 2 Peter 1: 11. This teaches that we are not yet in the kingdom. 'Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven.' This time has not yet come, hence how appropriate the prayer.

To these texts the Elder made no attempt in the way of a reply. I told him he might as well try to put the sun, moon and stars in his

pocket as to try to harmonize them with his position. He felt his defeat. In my last speech he could not keep quiet but interrupted me time and again. His positions were demolished, exploded, overthrown, exposed, disproved, wiped out and like the chaff of the summer threshing-floor blown away and then buried beyond the possibility of a resurrection.

Thus closed the discussion with the 'Peer of the west.' The one who has held forty discussions and eleven of the number with Adventists. Glad that the power of the truth is so strong that we can defeat him.

Jesus, the Resurrection, the Life, the Truth, and the Way.

G. W. ADMIRE

EVERY word and every act of Jesus during his three years' ministry on the earth was very significant of meaning. The words of Jesus were not thrown in merely to fill up sentences or to make up a volume, but each act, word, promise, declaration, injunction, and warning, was full of importance to the children of men, even to the whole human race, which was utterly and eternally ruined without some remedy provided by which man could be reinstated under the grace of God, and for this purpose the word was made flesh and dwelt among us, John 1: 14; and he declares that all power was given unto him, Matt. 28: 18. Let us bear this in mind.

At the grave of Lazarus we hear him declaring himself to be the life, a very appropriate place to make such a statement, and just the place to demonstrate the truth of it, as the 44th verse of John 11 will show. Jesus said, I am the resurrection and the life. How vast, how comprehensive this declaration! This presupposes death, which is the opposite of life, and also leads us to examine its origin; and in order to do this we must go back to Eden. We find the last, or crowning act of creation, that God formed man or created him in his own image, and gave him dominion over the whole earth. His authority was universal, he had access to all of the beauties and benefits of earth, the then perfect and sinless home of man, with but one single exception, and this was to test him. We do not find man perfect, for if he had been he could not have fallen. We hear Paul speaking of Christ, the second Adam, Heb. 5: 8, 9, and declaring that he became perfect thro' obedience and the things which he suffered. Had the first Adam endured the test of obedience then he would have become perfect also. But alas! he did not get eternal life, which would have completed his perfection, but the opposite, which is death; hence the necessity of life and the resurrection, without which the whole human race would be lost.

So we see that Jesus has proven himself the conqueror of death in at least four instances, the widow's son, Jairus' daughter, Lazarus, and himself when he came forth a glorious conqueror over death and the grave, and through his victory he opened up a way by which the whole human race shall be raised from death and the grave. And so we see the sense in which Jesus is the resurrection and the life; for as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15: 22. O what a glorious office is this! He is the author, or source, or giver of eternal life or salvation to all them that obey him. O what an unspeakable gift—eternal life! and we may possess it through faith and obedience!

Jesus is the light of the world, John 8: 12. The world is represented as being a dark

place without the light of God's prophetic promises, 2 Peter 1: 19. In the very beginning of his ministry he appears as a great light to them that were in darkness, Matt. 4: 16; and again we trace the source of this darkness back to Eden, when the dark cloud and pall of sin through disobedience spread over the moral sky and hid, as it were, the earth from the light of God's face and favor; and then it could be truly said, Darkness covered the earth and gross darkness the people. Not one ray of hope could be seen, and so we behold man in a most deplorable condition, without hope and without God in the world, cheated out of his dominion or possession, under the condemnation and sentence of death. But God, viewing this sad picture and the helpless condition of man, was moved by his infinite love, mercy, and compassion, to devise a plan by which he could be ransomed from death, or thick darkness into which he is plunged by disobedience. For God so loved the world that it led him to make the first promise to man, Gen. 3: 15. This we understand to be the first promise of Christ, or the light of the world. Thus we see that the prophetic promise was the means through which the first glimmering ray of light shone away down through the dim future. The light appears very dim at first, and very distant, barely enough to inspire a little hope. And as time rolled on through age after age man has never lost sight of that light, but it grew brighter as time brought them nearer to it. We come down to the destruction of the Antediluvian age, and there we see that light reflected upon the ark of deliverance which typified the true light. A little further down the stream of time brings us to Abraham's day, and here we begin to discern the prophetic light quite plainly, 'In thy Seed shall all nations of the earth be blessed.' This promise afforded sufficient light in the almost benighted world to enable him to leave his father's house, and follow its rays into a place where God would show him; and the same light guided Isaac and Jacob and the children of Israel, and the holy prophets.

Hear the prophet Isaiah break forth in his beautiful language in his 53rd chapter; also 9: 6. So by this time the light is so distinct that there need be no mistaking it. It has developed into form and character, or the prophetic word or light made flesh. So we have followed the light from Eden to Bethlehem, where it bursts forth with such resplendent glory and sheds such a halo of light that even the messengers of light could descend to this once benighted world and sing Glory to God in the highest; peace on earth and good will to men. And as we follow him by the light of his blessed word and examples, they lead him to Calvary and behold him stretched upon a Roman cross, and hear him cry, 'My God, my God, why hast thou forsaken me?' when it would seem that all the luminaries of heaven had gone out, and the light of the world was extinguished for three dreadful hours. Was the sable curtain drawn between heaven and earth indicative of three days in which the world would be without its great light? We see his disciples as they witness his burial, it would seem that in that tomb every bright prospect, every promise, every hope of the future was being sealed up, and that total darkness would prevail again. But lo! in the end of the Sabbath what do we hear? Behold, there was a great earthquake, for an angel of the Lord had descended, the seal of death and the grave had been burst asunder, its victim had broken its bands and come forth a triumphant conqueror of death and the grave.

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Thus the light of the world again breaks forth in all his refulgent splendor and glory of his power. He is the Sun of righteousness, and as the sun is the great center of the solar system around which all the planets revolve, just so the name of Jesus stands out pre-eminent. He is the great center around which all the truths of the Bible cluster, in him all the promises of God center, 'for there is none other name under heaven given among men whereby we can be saved.' He is the resurrection and the life; He is the truth; He is the light and the way.

Dear reader, are you walking in this light? If not, don't you want to be guided into its unerring paths? There is no danger of falling so long as we keep our eyes fixed upon Jesus. There is no other way. He is the only living way. Then believe on him, submit to his requirements, and walk in his example. He says, 'Learn of me.' We must heed his teaching, but we must reject the doctrine and teaching of men.

Now just one more thought, that one thing that constitutes Jesus the true light of the world was that he had the law of his Father written in his heart. The Psalmist said, 'The entrance of thy word giveth light.' Ps. 119: 130. Also 'Thy word is a lamp to my feet and a light to my path.' Jesus is the word, the very embodiment of God's law, the ten commandments, the very center of God's prophetic word—all of God's promises center in him. He is the great headlight. God's law is the lamp in his heart Ps. 40:8, throwing its rays upon either side and casting its light far ahead upon the strait and narrow track thro' this dark world from Eden lost to Eden restored. Then let us all be sure that we have a through ticket on this train, and it will soon land us safe in the kingdom of God, for which we hope and pray.

Fairfield, Neb.

Is Jesus Coming Back?

DAVID OGLESBEE.

Yes, he is coming soon. Now listen to what the angel says: 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus [not another.] which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven,' Acts 1: 11. Here is the promise that he is coming back to this earth again. What for? To reign as king of the world. Now let me say to one and all, there has never been a time when all nations were preparing for battle as they are at the present. What for? To be king of the world. But the Savior is coming soon to reign on the earth as king himself, and he has warned us just the same as he warned the children of Israel of the destruction of Jerusalem. Here is the warning he gave them: 'When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, whose readeth let him understand, Matt. 24: 15. Now don't you think it would be foolish for them to say they couldn't understand when that would take place? But pray ye that your flight be not in the winter, neither on the Sabbath day, v. 29. Now those that did not read did not understand when the time came for them to leave the city that their lives might be saved. Why? Because they did not believe what the Savior had told them.

Now, he has told us in like manner to watch. What for? For the signs that he would hang in heaven to show how near the time of his second coming is. Now what are the signs that we are to look for? The sun was to be darkened, and the moon shall not

give her light, and the stars shall fall, Matt. 24: 26. Well, these don't tell how soon he is to come, but there is one that does.

Now turn with me to Luke 21:25, and read. 'And upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming on the earth. Only one more sign, and that is, for the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud, with power and great glory. Now right here I want to ask one and all, is not distress of nations now on the earth? and is not perplexity? and are not men's hearts failing them for fear now? And it is going to get worse instead of better. Now, these are the signs just prior to his coming. O yes, he wanted them to pray, and he wants us brethren to watch, and pray Thy kingdom come, thy will be done in earth as it is in heaven. When these things begin to come to pass then look up [not down], and lift up your heads, for your redemption draweth nigh.

Now let me say that the day of judgment is nigh, and you and I will have to give an account of our talents, whether it be one, or five, or ten. O, I can hear some say already, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed. O what an awful thing to fall into the hands of the living God.

When the Son of man shall come in his glory and all the angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. What a grand sight that will be! And he shall separate them one from another. Fathers and mothers, take a good look at your children now, and see whether they will stand on the right or on the left; for those that stand on the left are goats, those that backbite and are sooth sayers, and those that rob God. But to those on the right side the King says, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Yours in hope of eternal life when Jesus comes.

Bishop, Kansas.

Waiting.

'AND there was a man in Jerusalem whose name was Simeon; and the same was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.' Luke 2: 25.

Beautiful! solemn! grand! A devout, God-fearing, majestic old man, inspired by sublime faith, amid the gloom of prevailing unbelief keeping vigil at the altars of God—'waiting for the consolation of Israel;' waiting for the consummation of his hope.

The most wonderful event in the history of man—perhaps the most wonderful in the annals of the universe—was imminent. The hour of the world's hope was ready to strike. Divine prediction was rounding into exact fulfillment. The dispensation of four millenniums had run its course and was about to end amid mighty displays of heavenly grandeur. A new order of divine administration was waiting to come in.

The heathen world was bewildered by false philosophy. Israel dazzled by national ambition for political aggrandizement, was blinded to the real character and kingdom of the promised Messiah. There was general expectation of some great change, but the crudest and most confused notions prevailed as to what the change would be.

But the presence of that old man in the

temple was clear as the light of God. It had been divinely shown in that the Messianic promise would be gloriously fulfilled before death should close his eyes, already dimmed with age. He was only waiting. Waiting not in mist and doubt, but patiently, serenely, confidently waiting to see the Lord's Christ ere he should wrap the mantle of his fourscore years about him and lie down in the repose of the tomb. Nor was his trusting heart deceived nor his anxious eyes long denied the object of their vigils. At the appointed time, when the travail of the ages was at its crisis, the crowning blessedness was given. Steadfast, tireless faith was honored. Weary footsteps broke the silence of the inner temple. With a quick glance the venerable watcher saw and knew the immaculate babe, and filled with rapture of contentment, he was ready to depart.

Time's strange history has worn its tangled way down through the ages, till once more a grand prophetic expectation thrills the hearts and brightens the eyes of weary watchers—watchers for the consummation of the later and grander promise—grand because inclusive of all the glory of the first: 'And unto them that look for him shall he appear the second time without sin unto salvation.'

Prophecy fulfilled determines the proper attitude of the saints. We are standing amidst the latest tokens of the coming kingdom. All things attest the end at hand. Ominous and more ominous still, day by day, the thickening portents attest the approaching doom. These are the hours of peril when the friends of God have supreme need to patiently wait and prayerfully watch.

The waiting has been sad and long, and must be well nigh ended. The extreme darkness which betokens the 'break of day' already enwraps the world. The cup of sin is full to the brim. The prophetic word touches the latest niches of fulfillment. Here and there a Simeon and Anna may be found waiting in silent awe to catch glimpses of the flashing glory of the King's chariot wheels. Above the Babel voices of worldly pride and pomp and pleasure is heard the cry of weary longing: 'Come Lord Jesus, and come quickly.'

Let all who hope to enter in to the marriage awake and trim afresh their flickering lamps. Between the midnight call and the closing of the doors there will be no time to secure the lacking oil. Let those who keep the altars of the Lord's house see that the vestal fires burn not too low. Let those who hold the keys of knowledge unlock with careful hand the treasury of truth. This is no hour for fictions or fancies or vagaries. This is the watching time, the waiting hour. Next comes the blushing dawn of day. Already the Orient is aglow with the brightness of ripened promise. The thin curtains which veil our High Priest from our longing eyes tremble as with the breath of God.

'Awake thy slumbering virgins,
Send forth the solemn cry,
Let all the saints repeat it—
The Bridegroom draweth nigh.

Let all our lamps be burning,
Our loins well girded be,
Each eager heart expecting
With joy thy face to see.'

—World's Crisis.

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 by the practice and experience of them.—E

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Ia. Tuesday, Feb. 14, 1888.

A. C. LONG, Editor.

Adoption.

'Ye have received the Spirit of adoption whereby we cry Abba Father.' Rom. 8: 15.

Adoption has reference to a family relationship. To adopt a child is to take another and make it ours by a process of law. The race of Adam have forsaken their Father, thrown of their parental restraint, and run off from home. In this respect they have acted like many unruly children, not knowing what was for their good. The Scriptures represent the race as having forsaken the fountain of living waters, and as being strangers and foreigners, without God and without hope in the world, being the children of wrath even as others.

Being in this strange and alienated condition, God invites us on certain conditions to be adopted into his family, and become his children. This plan of adoption into the heavenly family was secured to us through the work of Christ. Paul in his letter to the Galatians instructs us on this point. 'When the fullness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' 4: 5, 6.

This passage teaches that the sacrifice of Christ secures to mankind the offer and privilege of adoption into the family of God, and further, that those Galatians that had accepted of the gospel were then adopted sons of God. It is by adoption that we become the sons of God in this life. John says, 'now are we the sons of God.' 3: 2. 'As many as received him to them gave he power to become the sons of God, even to them who believe on his name.' John 1: 13. In view of this we have the following invitation, 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty.' 2 Cor. 6: 17, 18. The privileges of God's children are many and great. 'If we are children,' says Paul, 'then heirs; heirs of God and joint-heirs with Christ to an inheritance incorruptible and that fadeth not away.'

To many orphans it would be regarded a great privilege to be adopted into such wealthy families as the Goulds, Vanderbilts, Astors or the Rothschilds. But this is nothing in comparison with the children of the King of kings and Lord of lords. A case of an adoption that is said to have occurred in Chicago will illustrate this point. A wealthy lady was going along the street on a cold winter's day, when she saw a little girl apparently about ten years of age, very scantily and shabbily dressed, sitting, or rather crouching, on the doorsteps of a house on the sunny side of the street trying to get warm, though shivering with the cold; when the following conversation took place: 'Why don't you go in the house and get warm?' said the lady. 'They won't let me in,' said the little girl. 'Is this not your home?' 'No ma'am.' 'Where is your home?' asked the lady. 'I have none,' was the reply. 'Where is your mother?' 'She is

dead,' she died a month ago.' Where is your father?' 'I don't know, he is run off.' 'Where do you sleep?' 'Sometimes at the police station, and in the lumber yard, and sometimes people let me in their houses.' Are you hungry?' 'Yes ma'am I haven't had anything to eat to-day.' 'Would you go home with me?' 'Yes ma'am, I would go anywhere to get warm and get something to eat.' So the good lady took the little girl home with her. After she had warmed herself by a cheerful fire in the elegant mansion, the lady ordered her servant to wash the little girl and put other clothes on her and give her something to eat. This being done the little orphan appeared bright and intelligent. The lady kept her for some, and the little girl was delighted with her home. One day the lady asked her if she would like to be adopted as her child. To this she readily consented after having the word adopted explained to her. She told the little girl that she then would have a home with an abundance of everything that was good for her, but that she would expect her to be good, obedient and teachable, that she must attend school and not run on the streets as she formerly did. The little girl having readily consented to these terms, was adopted as a child of the wealthy lady.

Like the little girl, mankind were strangers and foreigners without God and without hope in the world, destitute and forsaken. But God sent his Son after these perishing mortals to offer them a beautiful home, to satiate their hunger with the bread of life; to wash them in his own blood from the filth of sin, to clothe them with the garments of salvation; to have God as their Father and Christ as their Elder Brother, and thus be adopted into the heavenly family. The terms of adoption are easily complied with. Faith and obedience is what he requires of us. Faith, repentance and baptism are the terms of adoption, for as many of you as have been baptized into Christ have put on Christ.

Many of us having complied with these terms are adopted into his family and are now the sons of God. We are now under God's training and discipline. We can say with David, 'The Lord is my shepherd I shall not want; he leadeth me beside the still waters, he maketh me to lie down in green pastures; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.' We have a kind and rich Father, all the gold and the silver and 'the cattle upon a thousand hills are his,' and we being his children are heirs of God and joint-heirs with Christ to an inheritance that is incorruptible, undefiled, and that fadeth not away.'

God has also given us the Spirit of adoption whereby we cry, Abba, Father. By the transforming power of this Spirit we can truly call him our Father. The little girl, no doubt, possessed much the same spirit and disposition after her adoption as she had before. The lady was unable to change that disposition and transfuse her own into the child. But God not only adopts us, but gives us the Spirit of adoption by which we are transformed into the likeness and image of our Savior and by means of which we can truly say Abba, Father. Let us therefore seek after more of this spirit of adoption. It is the same Spirit by which we are sealed until the redemption of the purchased possession.

After being adopted, like the little girl, we enter the school of Christ to be trained and developed for usefulness. This may require hard labor and may not be always congenial to our feelings, yet our Father knows what

we need. As the provisions for this family are abundant the Lord sends to invite others to share its privileges and bounties, and as the time for this adoption will soon close how important to press the invitation upon the minds of the people.

This adoption that takes place here will reach its full completeness at the resurrection of the saints, the redemption of our bodies, Rom. 8: 23; for being born from the dead, we are then born the children of God, being the children of the resurrection, and shall then be equal unto the angels and shall die no more. Let us consider the dignity of this sonship and live worthy of it.

The Truth Spreading, or Conditional Immortality.

The following article is taken from the *Chicago Daily Herald*.

A telegraphic item from London, printed in the Chicago papers of last Wednesday, has attracted much attention among clergy and laymen in this city. The dispatch was as follows:

LONDON, England, Jan. 17.—A number of teachers have been expelled from Spurgeon's Sunday school because they refuse to believe in the doctrine of eternal torture. The superintendent of the school advertises for teachers from publishers for new hymn books for use in the school. It is stipulated that the hymns must contain pure and unadulterated gospel teaching.

The pastors and members of several Chicago churches are interested in this, because denial of the old doctrine of eternal torture is not only making rapid headway among Chicago church members but a number of clergymen, deacons, and laymen of regular orthodox churches have organized themselves into a society for the propagation of theology which promises a greater revolution than the church has seen since the days of Martin Luther. This society is called the Conditional Immortality Association, and it holds bi-monthly meetings in the Methodist Church block. Among its members, who, in the ordinary course of events, may expect to be 'disciplined' by the orthodox congregation to which they belong, even if they escape expulsion and excommunication, are Rev. Calvin S. Blackwell, Rev. Joseph D. Wilson, Eld. J. F. Wilcox, Thomas Wilson, of Murder, Lase & Co., several Baptist deacons. Professor Charles Gardner, Hebrew and Greek scholar, formerly with the Chicago University, Creeves Jewell, of Evanston, Rev. H. V. Reed, Rev. F. W. Fish, Rev. Joseph Travis, of Evanston, and many others, some of them 'pillars in the church.' Indeed, Rev. Mr. Goss' Chicago Avenue Church has already expelled one of its communicants on account of his advocacy of the new idea, and Mr. Goss has requested the officers of the Conditional Immortality Association to refrain from sending to his parishioners any more of their heretical documents. The Conditional Immortality Association was organized last September, but its new idea is already finding so many adherents, and its doctrines are so startling and revolutionary, that the churches are becoming somewhat exercised over the matter, and disciplinary and repressive measures of a vigorous sort, such as that rock-rooted teacher of orthodoxy, Spurgeon, has just indulged in, may now be looked for here in Chicago.

The new idea which the Conditional Immortality Association of Chicago was organized to propagate is a startling one. Ninety-nine men out of a hundred, it may be safely assumed, believe that all human beings pos-

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ness an immortal soul; that after the death of the body the soul will live on forever, either in eternal bliss in heaven or in endless torture in hell. But here comes this Conditional Immortality Association; composed of pastors and communicants of orthodox churches, declaring that this is not true; that the world has been laboring under a gigantic delusion; that for fifteen centuries the church has been teaching error; that all men do not possess immortal souls; that there is no such thing as natural immortality; that immortality can be gained only by fitting one's self for it, or, in other words, by seeking and finding Christ; that immortality, rather than a natural attribute, is a super-natural gift, God's unspeakable gift to those of his children who prove themselves worthy of it; that upon those who do not become worthy of this unspeakable gift, upon those who refuse the eternal life, God inflicts capital punishment; this meaning destruction of the individual soul, annihilation, absolute death. This is a rapid but fair summary of the new idea. Of course, it abolishes the hell which Spurgeon and many other leaders cling to so tenaciously. According to the new doctrine, not only is there no literal hell, but there is no 'eternal conscious misery,' as the more delicate of the torture believers now express it. It is blasphemous to ascribe to God a purpose to plunge mortal souls into an endless torture. It is remarkable, the new teachers say, how a man can be so wicked in this life that justice would demand his eternal torture in a 'fire which never cools yet never consumes,' or even how he could deserve to have his soul dwell forever in a state of agony, if the hell-fire which Spurgeon delights to paint be deemed but a symbol of suffering. God's punishment for the wicked is capital punishment—death of the soul. The choice a man has to make, then, is not between heaven and hell for his soul, but between heaven and annihilation.

'Does not this destroy the scheme of reward and punishment on which the Christian religion is built?' asked the Herald investigator of a prominent business man, who is an earnest worker for the new idea.

'Not at all,' replied he. 'Is not this unspeakable gift of immortality reward enough to strive for? Is not the loss of it punishment enough to fear? Let me use a business, worldly illustration. Suppose I were to say to you that if you would live a pure and honest life for five years—the conditions I imposed being only such as would bring you contentment and happiness during that period—I would then give you a million dollars. Would you not strive to win that great prize? Would it not be constantly in your mind as an incentive to right living? Of course it would. And on the other hand, suppose that by some wrongful act of yours, or many wrongful acts, amounting together to per- verseness and wickedness, you were to lose this great prize, with no hope of regaining it? Would not that loss be sufficient punishment for you? You would think so. Yet what comparison can be made between a million dollars and an eternal life of joy? The one is only a means to temporary pleasure; the other the unspeakable gift of a bliss that shall never end. This unspeakable gift God is eager to give to all who seek it and strive for it. Spurn it and your punishment is—destruction.'

'Modern preachers do not preach literal hell, do they?'

'Some of them do. Take Spurgeon for instance. I have heard Spurgeon, who is one of the leading divines of the world, preach

in this strain: "See the poor wretch in the flames. See how his tongue hangs from between his blistered lips. How it excoiates and burns the roof of his mouth. Behold him crying for a drop of water. The wretch in hell shall look up there on the throne of God, and on it shall be written 'Forever.' When the damned jingle the burning irons of their torments they shall say 'forever.'" That is Spurgeon, and Spurgeon is almost as was Isaac Ambrose when he talked of the 'damned being packed in hell like brick in a kiln, and be so bound that they cannot move a limb nor even the eyelid. And now while thus fixed the Almighty shall blow the fires of hell through them forever.' But I admit that these horrible pictures of hades are not painted in the pulpit as often as formerly. Literal hell has been generally abandoned. It is not much talked about in the pulpit. It is a matter which ministers like to let alone. At the same time eternal punishment is taught by orthodoxy. They cannot get away from it entirely. They must have some sort of a hell. And, though they call it a symbol of anguish, mental torture, eternal conscious misery, or what they like, it is a hell just the same. We claim that this notion of hell, that all men have immortal souls, and that in the nature of things the majority of them must fail to reach heaven and consequently doomed to endless torment, is largely responsible for the rise of infidelity and materialism in the world. The doctrine of eternal conscious misery, along with universal immortality, is a most horrible one. It is something incredible, ghastly. The rational mind naturally rejects teachings which ask it to believe in the eternal torture of men who do not happen to believe just as some other men believe, of uneducated and half-civilized men, of whole races of benighted beings, of children and insane persons. Why, only the other day a young man was to see us; carefully reared in a good Christian family, he early became horrified by the idea of an eternity of torture, which he feared he might not escape. As a mere boy he began to think, and what was the result? Infidelity, agnosticism.'

'You teach that man is immortal only on certain conditions?'

'Precisely. We maintain that when God made man he made him capable of immortality on the fulfillment of certain conditions. Immortality is a gift of grace, not a natural endowment to be inherited by natural means. No man will live forever on account of any intrinsic qualities which he has, but on account of a vital faith, by means of which the true Christian is brought into union with the Source and Giver of all life. The goddess die. Let me tell you that the doctrine of eternal torture is not upheld by the Bible properly translated. Nor is there in the Bible from one end to the other a single verse or line which can be held to warrant a belief in universal immortality. The doctrine and the very name of the natural immortality of the soul are unknown to the Bible. What the Bible does teach is that 'in me is the life'; 'they that put their trust in him shall live forever'; 'thou shalt surely die'; 'the lamp of the wicked shall be put out'; 'the soul that sinneth, it shall die'; 'the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' The Bible is full of this. It does not teach natural immortality, or immortality save through Christ. For the sinning soul it prescribes, not eternal misery, but death, destruction, annihilation, God's capital punishment.'

'Is not this a new doctrine?'

'No, it is as old as the Bible itself. It is as old as Christ. Not a word or hint of natural immortality can be found in the writings of the earlier fathers. They uniformly speak of immortality and eternal life as the gift of God to the redeemed, while the wicked are doomed to everlasting destruction. It was not until after Platonism had been engrafted upon the religion of Christ in the second century that we find any other doctrine. This is not the faith that was delivered to the saints, and it is high time Christians return to the simple faith of the gospel as taught by the Master himself.'

'Is there no resurrection for unbelievers?'

'Natural death is the fate of all men, good and bad, believers and unbelievers. The Scriptures assure us that 'as in Adam all die, so in Christ shall all be made alive.' 'It is appointed unto men—all men—once to die, but after that the judgment.' Had it not been for God's purpose of salvation, through his Son, this death would have been the final end of all men. But the gospel reveals to us a resurrection from the dead, and another life—a second life—for all who shall be fitted to enjoy it. For all who have no fitness for this immortal life there is a second death, from which there is no resurrection. This second death is destruction—annihilation.'

'And what is the object of your Association?'

'It is to bring the church back to first principles. We have not started a new sect and do not intend to. We retain our places in our old churches, and expect to remain in them. We have merely formed a society for the purpose of propagating this one idea—fitness and faith the conditions of immortality; for all others death, and not eternal conscious suffering. I do not think our churches will expel us for teaching this, or that teachers will be discharged from American Sunday schools for refusing to teach the children that there is an eternity of torture staring them in the face.'

Still there is no telling what will happen.

Where is the Sin?

The command to keep Sunday as the Lord's day, or Christian Sabbath, has its existence alone in tradition. The masses of Protestant Christians believed it to be their duty to observe Sunday either as the Sabbath or as a festival day. They believe that Christ commanded it, but they have never been able to show the time when it was commanded, the place where it was given, nor the circumstances under which it was published, nor has the precept requiring it ever been shown from the Bible. Yet do they talk about the sin of labor or secular business, on Sunday. None dare deny that God blessed the seventh day, and sanctified it; that he declared it to be the Sabbath of the Lord God, and commanded that no servile work shall be done in it. This tradition of Sunday makes void this commandment of Jehovah, and makes it a sin to transgress a law that has no other existence than man's devising; and makes it a matter of indifference to reject the spoken and recorded precept of God, if it does not really make it a sin to obey the precept. 'Should we obey God or man?'—*Sabbath Outpost*.

The Sabbath question is one not simply of days, but a question of Christianity itself. The struggle is a struggle for the integrity of the law of God. It is a struggle for loyalty to God against a spirit of lawlessness, or, as already said, a struggle for Christianity. Christ died to vindicate law, and to save men from its condemnation. Within the measure of our ability, this, too, is our work.—*A. H. Lewis*.

Our Field is the World.

Our field is the world, let us forth to the sowing,
O'er valley and mountain, o'er desert and plain,
Beside the still waters, thro' cool meadows flowing
O'er regions unblest by the dew and the rain;
Let us scatter the seed tho' in sorrow and weeping,
Tho' fields should be verdureless, wintry, and
[bare ;

The Lord of the harvest hath still in his keeping
Each seed as it falls, and will keep it with care.

Our field is the world, let us forth to the reaping,
The long day is waning, the eve draweth nigh;
Now omens of storm up the heavens are creeping,
The sigh of the tempest is heard in the sky;
The work-hour is brief, but the rest is forever;
Then stay not for weariness, languor, or pain,
But forth to the reaping, with earnest endeavor,
And gather with gladness the sheaves that remain.

Our field is the world; let us forth to the gleaning.
The store may be small that our labors reward,
Yet One from the height of his glory is leaning,
Attent to behold what we do for the Lord;
Where, happily, some reaper has passed on with
singing,

O'erladen with sheaves for the garner above,
May yet be a handful that waits for our bringing,
To crown with completeness the stores of his
love.

Our field is the world; whether sowing or reaping,
Or gleaning the handfuls that others have passed
Or waiting the growth of the seed that with
weeping

On rocky and desolate plains we have cast.
Yet each for his toiling, and each for his mourning,
Shall sometime rejoice when the harvest is won,
And know, in the flush of eternity's morning,
That the toil, the reward, and the glory are one.
—Advocate and Guardian.

The Great Kingdoms.

BY DR. W. H. EBERT.

In referring to the book of Daniel in this treatise on the rise and fall of the great kingdoms, as we will now do, we must here say that we could not make the full quotations therefrom just as it there reads, for we could not have the space for so doing; but will undertake to give some of the direct expressions as we find them, hoping that all the readers of these articles will take up their Bibles and carefully read all the book of Daniel, and especially the second and the seventh chapters of that book, and also the twelfth, for it is a wonderfully interesting book.

In the second chapter of Daniel we read that in the second year of the reign of Nebuchadnezzar he had some wonderful dreams, and one of them was of 'a great image,' and which, as Daniel showed the king, was a metallic image and 'terrible in its form.' And that 'its head was of fine gold, his breast and arms were of silver, his belly and his thighs were of brass, his legs of iron, his feet part of iron and part of clay.' And it is here stated that Nebuchadnezzar looked on and contemplated this great image, until he 'saw that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.'

And then Daniel proceeds to tell the king the interpretation of the dream or vision. Daniel tells him that the four grand divisions of the image, as marked by the different kind of metals, denoted four great kingdoms which should be upon the earth, including Nebuchadnezzar's, which should be the greatest, was represented by the head of gold. And that there should arise after him and his kingdom yet three other kingdoms, but different from his. And that the last one of these kingdoms, although to be 'as strong as iron,' as represented by the iron legs of the image, would finally become divided, and

therefore be as weak as represented by being part of iron and part of clay, as seen in the feet of the image. And then Daniel tells him that when this last, or fourth kingdom, shall reach this divided and weakened state, being divided into ten kingdoms, 'In these days shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.' And Daniel tells Nebuchadnezzar that 'God hath made this known to the king, and that the dream is certain and that the interpretation thereof is sure.'

According to this vision and its interpretation, there was yet to arise or be upon the earth yet after the then existing kingdom, four other kingdoms, and there were to be no more than four. And we here desire to call the attention of every reader to the fact that this vision was made to Nebuchadnezzar, and the interpretation thereof given according to accepted chronology, in the second year of his reign and B. C. about six hundred years, and also at the time when the Babylonish empire was at the zenith of glory, and when there was nothing of an earthly character indicating its overthrow. For it was at that time fitly represented by the 'head of gold.' And he continued to reign about forty years, at which time he was succeeded by his personal heirs to the throne of Babylon.

And it was after very short reigns of three others of his heirs, that his grandson Belshazzar came upon the throne, and under whose reign the kingdom came to an end. This Belshazzar reigned about eighteen years, showing that the kingdom of Babylon continued as such some sixty five years. Yet, after Nebuchadnezzar's very wonderful dream, and which vision was about two thousand and five hundred years ago, this same Daniel was yet living, and he and his Hebrew brethren were yet in their Babylonian captivity.

And it was in the first year of the reign of Belshazzar that Daniel had a wonderful vision, as recorded in the seventh chapter; and as it was a revelation to Daniel of the same things which were revealed to Nebuchadnezzar by the metallic image, although done in different symbols, we will in this place refer also to it, that we may have them both before us as we proceed to examine history, that we may determine more easily whether or not there was anything in all their visions, and whether there could possibly be anything in them that might be very interesting to us at the present time. The seventh chapter of Daniel tells us that Daniel had a vision in the first year of the reign of Belshazzar, king of Babylon, and that he saw four beasts come up, and they were diverse one from another. The first was like a lion; the second was like a bear; the third was like a leopard; and the fourth beast was dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns.

And that he saw 'another little horn come up, before which three of the first horns were plucked up by the roots.' And that 'in this horn were eyes like the eyes of a man and a mouth speaking great things.' And Daniel beheld until these three first beasts had their dominion taken away, and until the fourth 'great and terrible beast was slain, his body destroyed and given to the burning flame.'

He then saw 'one like the Son of man come in the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'

And it was made known to Daniel, as may be seen in the seventeenth and twenty third verses, that these four beasts symbolized four great kingdoms which should arise out of the earth. And that the fourth beast, with its ten horns, represented the fourth kingdom which should be upon the earth; and that the ten horns out of this kingdom were ten kingdoms which should arise out of this fourth great kingdom.

That the little horn denoted another power that should arise in the midst of the ten kingdoms. 'And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.'

But that this 'fourth kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' See Dan, ch. 7.

Now, having presented as far as we here can, both these great symbolic visions, which have now stood on record for nearly 2,500 years as the history of the great kingdoms, written in advance of the facts and by the spirit of prophecy, we will now proceed to ascertain about how far it has been fulfilled.

(continued.)

The Church's Need.

JULIA LAMB.

THE great need of the church to day is to be filled with the Holy Spirit and to have it in our hearts to warm or quicken us, for we are always complaining of our lack of energy in the cause of Christ. Why live so far from the sun light when by holy living we can always feel its life giving, animating warmth? How different our hearts would pulsate and how would our whole being cry out, 'O magnify the Lord with me, and let us exalt his name together.' David understood the blessing of being filled with the Spirit, and he cries out, 'O, taste and see that the Lord is good. Blessed is the man that trusteth in thee!'

Cannot we look back to the time when the Holy Spirit so filled our hearts that when we met to worship God it seemed to so nerve us to our duty, and we felt such joy that the sorrows of life were forgotten, and we felt and said to each other as David, 'I will bless the Lord at all times; his praise shall continually be in my mouth.' Have we forgotten our vows, for surely God has not forgotten us. Nay, verily, for he says, 'Cast thy burden on the Lord and he will sustain thee; he will never suffer the righteous to be moved.' 'The Lord is righteous in all his ways and holy in all his works.' The Lord is nigh to all them that call upon him in truth. The Lord preserveth them that love him, but all the wicked will he destroy.

With what courage should we go forward in our Christian duties, seeking to be filled with the Spirit. I have often thought of the excuses many have for withdrawing from the church of God, and the greatest objection is, there is no spirituality.

Now, in the first place, if we have put on Christ it is our duty to be filled with the Spirit.

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it, or have the Spirit of Christ, and that spirit will beget in us a love to keep all of God's commandments. The church of God, or the household of faith, can only be saved by the one name, that of Jesus, in whose merits alone we can ever plead. This gives the Christian confidence in the hope of eternal life, and it must be by patient continuance in well doing that we hope to overcome.

Let us remember that there are many allurements to turn us aside from the pathway marked out in the word of truth. We often look back to 1844 when a zealous people that loved and proclaimed Christ's soon coming in all the earnestness and enthusiasm the event would naturally inspire in a Christian hoping for eternal life, which is promised at his return. I still believe there are those now living, looking for that blessed hope in earnest, as God has always had a people to proclaim present truth, and they are always of the same spirit. God's order has never changed, for he that believeth on the Son hath life (eternal life,) in prospect when Christ comes to bring that reward with him to bestow on them who by patient continuance in well doing seek for glory and immortality.

It would seem enough to stimulate to action those that have put on Christ, while to another class who will not comply with the terms of the gospel, indignation and wrath, which is sure to be visited on them for their disobedience. For whosoever committeth sin thus transgresseth also the law, for sin is the transgression of the law; for this is his commandment that we should believe on his Son Jesus Christ, and love one another as he gave us commandment, and he that keepeth his commandment dwelleth in him and he in him; and hereby we know that he abideth in us by the spirit which he has given us, which is the spirit of truth which dwelleth in us, which the world cannot receive, because they know him not who has promised the comforter, which was to abide and comfort his disciples during his long absence, in view of which our sorrow is turned into joy in contemplation of the glory that is in reservation for them that are sanctified through the truth, and to read the prayer of the Savior for those that believe on his word; and not only for his disciples to whom he addressed the words, but to all them that are perfected through the belief in his word. And now he addresses his Father, "O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them and I in them." John 17.

Yours in the blessed hope.

Denver, Mo.

That old adage is a good one. 'Do not dig up more snakes than you can kill,' and it has a pointed application to preaching. Be chary of the doubts you inject into your hearers' minds—dogmatize the truth, do not quibble over the inexplicable.

LETTER DEPARTMENT.

From Sister Mary A. Adams.

BRO. LONG and Brothers and Sisters of the ADVOCATE: I feel prompted to write a few lines to express my thoughts and my appreciation of our paper, how much I prize it, and such a help! Bro. Long, I wish to thank you yourself for your piece on 'the Thousand Years Reign,' it is so plain. I never could just understand how it was, so clearly before. My heart rejoices at the good news of so many

coming into the light of God's truth. It is cheering, and I feel to go on perseveringly resolving to overcome and be victorious with the help of my blessed Savior. Joyful moments! Let us toil on, striving for the victory. Dear brothers and sisters, let us earnestly contend for the faith once delivered unto the saints. I ask an interest in your prayers that I may prove faithful. I love to read the letters from the household of faith; it is encouraging to know they are all striving for the kingdom. May we go on our way rejoicing. My greatest desire is to meet you all there, and all of God's chosen ones.

Your Sister in love of the truth.

Bald Knob, Ark.

From Bro. James H. Perry.

BRO. A. C. LONG: As I am now living on borrowed time, having lived eight years over my three score and ten, I feel that I want to say something; but as old age is gradually mowing us down mentally and physically, therefore it renders me incapable of writing anything for publication. But I am now going to break the ice, which no other one has ever done, so far as my knowledge extends. We read in Rev. 20 where Satan went up on the breadth of the earth and compassed the camp of the saints and the beloved city, whose number is as the sand of the sea. I don't understand Satan's number equal to the grains of sand on the sea, but as the sand of the sea is innumerable so Satan's multitude shall be innumerable also. So now I ask a question, What people is it that swells Satan's number so that it is as the sand of the sea. Well, the question answers itself, it is the transgressors. Then is it possible that Satan can muster such a vast multitude out side of the numerous creeds and sects who claim to be Christians and followers of the Lord?

But now let us turn back a little and see. We read that the wages of sin is death, and also that sin is the transgression of the law, and the apostle James says, although we keep the whole law and yet offend in one point we are guilty of all. Well then sin is the transgression of the law, will God save transgressors, or can he do it? Now then if all transgressors will be punished with everlasting destruction, please tell me where all the Sunday-keepers will be throughout all the world? In my judgment these are the ones who swell Satan's number to be as the sand of the sea. But some say that God will not punish them for so small an offense as keeping Sunday. Then I ask, how small was the offense in Moses that he was not allowed to enter the promised land?

Again, some plead ignorance and say they were brought up to keep Sunday, and they believe it right because their parents taught them so. But God will not take such excuses, for when they are taught better they do not change their course. Others claim innocence because they cannot read. If all such excuses are sufficient to let them into the kingdom of Christ I, for one, cannot believe it.

Walnut Grove, Ala.

From Bro. M. P. Chaplin.

BELOVED, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once for all delivered unto the saints, Jude 3. There is a sermon in this passage. How needful to take heed to what

we hear and read! If we would be profited by what we read we ought to understand the subject matter, for it is written, 'Whoso readeth let him understand,' Matt. 24: 15, so that we can treasure it up in good and honest hearts. We are learners, and we want the truth, for it is more precious than gold, and so live by every word that proceedeth out of the mouth of God. Grow in grace and in the knowledge of the truth, so be the Lord's freemen. To the brethren and sisters I would say. Buy the truth and sell it not, for it is more precious than rubies. Yea, gold is poor, the Indies want wealth to buy. But it's offered free, a bestowment, a gratuity, and there is salvation in it. Yours in the faith.

Pierceton, Ind.

From Bro. V. M. Gray.

DEAR BRO. LONG: Enclosed find five dollars which you will place to my credit. I like our paper very much, hope it will be better sustained. I have never lost my interest in those great and grand truths which make us a peculiar people; hope to remain in the love of the truth till the Lord comes. I am endeavoring to live a consistent Christian, with this earnest desire to be found with the armor on when Jesus comes. Love to all the brethren everywhere, especially at Marion. I love to hear of the advancement of the truth and the spread of the gospel of the kingdom of God.

Plainville, Kansas.

From Bro. J. H. Ayrbart.

DEAR BRO. LONG: I thought I would write a few lines to the ADVOCATE, the little messenger that carries so much truth to its many readers, and explains to the wanderer the way of salvation. It is all the preacher we have here, of our faith, though it is a weekly one and is gladly received, as its sermons inspire the soul with new thought. The letters are encouraging to the lonely ones who are laboring to enter into that rest that remains for the people of God. Yes, dear brethren and sisters, that rest is in store for all the obedient ones who are keeping the commandments of God and have the faith of Jesus. O blessed thought! of entering into a rest that is so free from toil and care, with all the pains and aches forever gone. I long for that day, and by the assisting grace of God I shall obtain it. for the longer I keep his commandments the more I delight in them and the stronger grows my faith. God has done much for unworthy me, blessed be the name of the Lord! Yours in hope.

Dedham, Iowa.

From Sister Addie Marine.

DEAR EDITOR and Brethren and Sisters of the ADVOCATE: This is the Sabbath and I will improve the time by writing a few lines to you for the first time. As I have no church privilege I will send my testimony for Jesus to the brethren and sisters through the paper. It is now over two years since I confessed Jesus before men and commenced to walk in his precepts, and I can say that I love the Lord and love to keep his commandments; they are not grievous to me. I have taken the ADVOCATE some over one year, and feel like I could not do without it. I love to read all the letters and the precious truths its columns contain. I think it is the best religious paper I ever read. I will close by asking an interest in your prayers that I may be found faithful when Jesus comes to claim his own.

Your Sister in hope.

Fillmore, Minn.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, Feb. 14, 1888.

EDITORIAL NOTES.

THE discussion on the kingdom as given on the first page of this paper, will be found very interesting, and quite ably presents the invulnerableness of our position in contrast with error on that subject. We have printed extra copies which we will sell for three cents single or twenty-five cents per dozen.

We have regretted that the print on the ADVOCATE and MISSIONARY has been somewhat poor at times, which no doubt our readers have observed, but having purchased a supply of fresh ink and a new ink roller, and having tried them on the last paper with satisfaction, I think we can promise our readers a better print hereafter. We contemplate important improvements in the future, as our time and means will permit.

As the first quarter of the Conference year closed with the last paper, it is proper that I should state to the brethren the financial condition of the papers of the Conference; and therefore say, I have examined the books and papers and find that the subscriptions for the ADVOCATE and donations to the General Conference for publishing the papers is \$187.65, and the subscriptions and donations to the MISSIONARY amount to \$35.39, making a total of \$223.04 leaving a deficiency of \$52 for the quarter.

I. N. KRAMER *Treas. of Gen. Con.*

THE Report of the Treasurer shows a small indebtedness at the end of the first quarter. But the back subscriptions on the papers amount to more than three times that amount. Let this come in, and then at the end of the next quarter all indebtedness will be removed.

THE Letter Department has been well represented for several weeks, and we have a number left over for other papers. They show an awakening interest in the work, for which we feel thankful, and hope the good work will go on until the bride is made ready for the returning Bridegroom.

ITEMS OF INTEREST.

THE Belgic, the fourth successive steamer from China with small-pox on board, was quarantined Thursday at San Francisco.

FIFTEEN car loads of cattle and hogs were frozen to death near Palmyra, N. Y., and several car loads of stock perished at other points.

JOHN HOESCH, aged twenty-eight, was declared to be a lunatic in court at Louisville Ky., Tuesday, caused by excessive smoking of cigarettes.

HENRY TIERNEY, a 70-year-old miser living at Lincoln, Ill., was found dead in his bed Friday morning, leaving \$25,000 worth of property behind him.

LANSING, Mich., gave a majority of 369 for prohibition at the local option election Tuesday. The majority in the whole of Ingham County reaches about 3,000.

A TEACHER named George Patrick and five pupils perished in a school district forty miles north of Mandan, D. T., during the late, terrible storm. They were imprisoned by the storm for four days, and when help came all had died of hunger and cold.

AT Otisville, Mich., on Thursday last, a mad dog ran through the streets and bit several persons, who are now being carefully attended by physicians.

SINCE the beginning of the Reading strike nineteen of the forty-three furnaces in the district have gone out of blast, and others will close down this week.

THE latest advices relative to the great flood in China lead to the belief that it is the greatest calamity that has visited this earth since the flood. The lives lost are now numbered by millions.

CRUDE petroleum was discovered near Carmi, Ill., January 25. The oil gushed from the earth at the rate of 80 barrels an hour, and is pronounced equal to the best.

ANDREW J. STEWART, an agent of the Mormons in Utah, has just secured from the Mexican government the grant of 1,250 acres of land for a grand colonization scheme the Mormons are getting up.

THE appeal to the County Clerk of the mother of a girl who was married to a Chinaman, asking that no more licenses be granted for such marriages, leads to the discovery that forty-six white girls have been regularly married to Chinamen in Chicago. The men are said to attend Sunday-school, and are decent and respectable.

AN appeal for moral and financial aid for 60,000 miners and railroad men now on strike against the Philadelphia and Reading Railroad Company, has been addressed to all bodies of organized labor in this country. It has been issued by the Executive Committee of the strikers, and is exhaustive in its treatment of the causes and primary progress of the strike.

A RIOT of large proportions took place Feb. 3rd, in the city of Shenandoah, Pa., in consequence of the attempted working of the collieries in that place and West Shenandoah, by men taken to supply the place of the striking miners. The workmen were attacked by a mob of strikers on leaving work in the afternoon, and six policemen who attempted to quell the disturbance were roughly handled. Several shots were fired, and three or four persons were wounded. The mob wrecked the two magistrate offices in the place with stones, and held possession of the town till late in the evening, when they dispersed.

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

James Overstreet \$2, James K Rogers \$1.50 for Mary L Rogers \$1.50, T H Little \$2, James Peirce \$2, Phillip Dodge 30 cents, Foster Keyth 50 cents, G T Rogers \$2, Matilda Whistler \$3 and in send ADVOCATE to the poor \$2.75, Mrs J C Field to send ADVOCATE to the poor \$1, Mattie E Shultz \$2, Amzy Williams \$1.50.

On Iowa Conference fund W W Sheffield \$5.

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, 23 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

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

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

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

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

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

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

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

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

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

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

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, 3 pages, 2 cents.

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

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

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

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

Materialism, by Jacob Brinkerhoff, 1 cent.

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

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

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

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

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

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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 1—32 pages,—price 9 cents.

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