

Advent and Sabbath Advocate,

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

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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 so
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 Then.

MARY E. WELCH.

ONE by one the days are passing,
One by one the moments fly,
One by one our friends are missing,
Like the flowers that bloom and die.
Fairest hopes, how soon they perish,
Like a mirage fade away,
And the fondest dreams we cherish
Vanish like a summer day.

Oh we look with eyes of wonder
On the beauties of the day,
Can it be just over yonder,
Nothing good can fade away?
Satisfied in his dear likeness
Can it be I shall awake?
Free from all this care and sorrow,
Save me for thy mercy's sake.

Give me help that never faileth,
Give me perfect trust I pray,
Guide me Father, thou unerring,
To the land of perfect day.
Give me patience on the journey,
Teach me charity divine,
Take my trembling heart and keep it,
I am now and ever thine.

Soon I'll see the silver river,
Washing on the golden shore,
Soon I'll be at home forever,
Part with loving friends no more.
Give me courage not to falter,
Give me strength that cannot fail,
Till I reach the golden city
Safe at home within the veil.
Albany, Mo.

The Sabbath.

SERMON BY R. E. CAVINESS.

"ONE man esteemeth one day above another,
another esteemeth every day alike. Let
every man be fully persuaded in his own
mind." Rom. 14: 5.

The text we have under consideration is
one not used in favor of any sabbath, but is
used with the intention of destroying the
Sabbatical institution, as seems to be the ten-
dency of the whole world at present. And
especially is this text relied on by the advo-
cates of no-sabbath theory, and against those
who are keeping the seventh day Sabbath.
This with one other text found in Col. 2: 16

which reads, 'Let no man therefore judge you
in meats, or in drinks, or in respect to holy
days or the new moon or of sabbath days.'
These texts have often been answered and
shown to have reference only to typical sab-
baths, meats and drinks. Now as we find the
subject of meats connected with the sabbaths
here spoken of, we are confident it can have
no reference to God's holy day. As we learn
from the first part of the 14th chapter of
Romans, we can plainly see that the subject
is meats and drinks and typical ordinances,
as also we learn from Col. these were but
shadows of things to come, but the body is of
Christ.

We must therefore conclude that the sub-
ject was meats and drinks and carnal ordina-
nces that were imposed upon the people until
Christ should come. God had a purpose in
separating the Jews from the Gentiles until
the Messiah should be born. But now bring-
ing in all nations under one faith and one
gospel, with their different systems of eating
beasts, clean and unclean, and also of their
own days or sabbatical institutions, allowing,
as plainly taught, their own mind respecting
these things, and will remain so until the
Lord comes.

But it was not the intention of the apostle
in the least, however, to interfere with the
moral law of God or ten commandments in
which we find God's holy Sabbath. And as
the advocates of the no-Sabbath theory is
shown by their works as well as their words
that the Sabbatical institution still remains
unabolished, and while it may be called Je-
wish by some, they show by their works a need
of a rest day. Though they like to judge and
condemn the seventh day Sabbath-keeper and
and say that he is Judaizing, that he does
not believe in Christ, and many other things,
and all because he keeps the seventh day
Sabbath. Yet they will cry out let no man
judge you in respect to these Sabbath days, and
also let every man be persuaded in his own
mind. Now suppose they mean all Sunday
keepers. Why, what consistency, if you can
call it such, They do not like to be judged
themselves, but like very much to judge oth-
ers. Then why do they say, therefore, let
no man judge you, unless they expect to live
it out. But the truth is as we have plainly
seen before, that the subject taught in those
two passages is meats and drinks, and holy
days, and new moon observances, which is
world wide.

We are many times made sorry to see how
men judge and condemn each other upon the
subject of eating, and have allowed themselves
to be narrowed down, or shut out from an in-
vestigation of this subject; because of a pre-
conceived opinion of their own. And this
subject being considered by the apostles and
Holy Ghost, the conclusion was to lay no fur-
ther burdens upon the Gentiles, only that
they should abstain from meats offered to idols
and from blood, and from things strangled.

Any one wishing to settle this question in
his own mind, and to learn what God said
in the beginning, would do well to turn to

the 9th chapter of Gen., and there learn what
God taught Noah, beginning with the second
verse: 'And the fear of you, and the dread of
you, shall be upon every beast of the earth,
and upon all the fishes of the sea; into your
hand are they delivered. Every moving thing
that liveth shall be meat for you, even as the
green herb have I given you all things. But
flesh with the life thereof, which is the blood
thereof shall ye not eat.' Here we find an
exact declaration of the apostles and elders in
Jerusalem as recorded in Acts 15: 28.

But it is not our intention in this short
discourse to enter fully into the subject of eat-
ing, but only to call the attention of the readers
of the sacred word of God to study and be-
lieve what he says and to doubt not, for
doubting is sin. Be honest with yourselves
and seek to say or do nothing for your own
vain glory. But in regard to the Sabbatical
institution which God has established, to de-
stroy it would be to drive nations into hea-
thenism and thus destroy organized society,
laws of God and man, and interrupt the com-
putation of time. How often does God count
in his sacred word by sevens, which is the
number of the days of the week, the seventh
being the last. Without these numbers how
would it be with the appointments of the
days of worship of the churches? And how
many people to-day of the religious denomi-
nations use God's word in talking of the Sab-
bath and would be very unwilling to have it
disregarded? This being true, why not re-
turn to God's holy day, the 7th of the week,
and teach it to your children and to all man-
kind? For it is so plainly taught in God's
word, and is the seventh day of the week.
We are many times compelled with a sad
heart to say, Were it not for the popular
opinion of men and of the influences and
workings of the Man of Sin for many years
in the past, many hearts would return with
rejoicing to God's holy law, and observe the
day he kept holy. But we should learn that
to go with the world is to go against God as
we learn from the teaching of Jesus and the
apostles; and that it is the narrow way that
leads to life and few there be that find it.

Pleasant Plain, Iowa.

Inquire for the Old Paths and Walk Therein.

JULIA LAMB.

"Thus saith the Lord, Stand ye in the way
and ask for the old paths where is the good
way and walk therein, and ye shall find rest
for your souls. But they said we will not
walk therein.' Jer. 6: 16.

It seems that the whole human family are
eager for something new. Knowledge has
increased in almost everything during the
last fifty years. A person living then would
hardly conceive of the rapid march of civili-
zation and science which was then but in its
infancy, has now become more extensive and
generally diffused among all classes. Cause
and effect have been demonstrated when al-
most everything has ceased to be a wonder,

and well the wise man has said, 'There is nothing new under the sun' as what has been is only now reproduced.

But are we a wiser people in regard to things that belong to our eternal welfare? Do our lives correspond to the teaching of the word of God? or have we drifted away from the great truth that we are responsible to God, the Maker of heaven and earth? These are serious questions and of vital importance. God created us and therefore we are responsible to him. He has given to the children of men a perfect law in the ten commandments written by his finger on stone, hence its duration.' But says some, Only nine are now binding; but we read in Eccl. 3: 14, 'I know that whatsoever God doeth it shall be forever, nothing can be put to it or anything taken from it, and God doeth it that men should fear before him.' In view of this we leave the cavalier to judge.

In the time of Christ he says in answer to the Pharisees, 'The Sabbath was made for man and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath. Christ came to fulfill his Father's law, not to abolish it. Matt. 5: 17, 18, 'Think not that I am come to destroy but to fulfill; for verily I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.' In order to develop a holy character after being renewed or made new through the operation of the holy Spirit that has illuminated our hearts, and having conformed to the requirements of the gospel, we being buried by baptism into the saving name of Christ, Paul says 'let us go on to perfection,' and it is so plain that in order to perfect Christian character, we must willingly obey the perfect holy law of God, the ten commandments. We should remember that God is infinite, therefore we should fear before him; and while he is the dispenser of every needed blessing, man in his unreconciled state will take great pains to get rid of his responsibility to his Maker, and frame excuses to cover his sins showing he will not be subject to his law or government; and so harden their hearts which become so callous that they use the name of God in oaths calling down curses on whatever comes in their mind whether animate or inanimate, in violation of the third commandment, of Ex. 20: 3, which reads, 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.'

Now you will agree that that command is still in force, and he is guilty before God, and the same with the other eight, but when the seventh day Sabbath is brought to mind the majority will not recognize its binding force, but substitute a day that never was sanctified as a rest day; but there are many now turning away from keeping any part of the law, as they say it has ceased by limitation to be binding. And when a law has ceased to be binding there will be no penalty for sin and so men will go on uncontrolled in their desires in which we have a true picture in 2 Tim. 3: 1-5. 'This know that in the last days perilous times shall come; for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, having a form of godliness but denying the power thereof. From such turn away.' Oh! what a sad picture, and how like our own time, just what we might expect if we turn away

from God's perfect law, not liking to retain God in their knowledge, but say unto him depart from us, for we desire not the knowledge of thy ways, God will in time give them up and they like Ephraim are joined to their idols. Ephraim's sins consisted of his worship of strange gods, which is dishonoring his name and as James says, 'For whosoever shall keep the whole law and yet offend in one point he is guilty of all. So speak ye and so do as they that shall be judged by the law of liberty.' David had some experience in his day as he exclaims 'It is time for thee, Lord, to work for they have made void thy law.' For if we are not in strict conformity to the requirements of God's law, we certainly will make a failure and lose eternal life, for we read the summing up the whole duty of man is, 'to fear God and keep his commandments,' for God shall bring every work into judgment with every thing whether it be good or whether it be bad.' God has ever been jealous of his name. Jehovah does not allow the worship of strange gods, for he is God and there is none other. The Creator of heaven and earth will not give glory to another as he is still Creator and only Sovereign of the world.

It seems by the testimony of the prophet Malachi there will come a time or a dividing line. 'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, which is made plain in Psa. 58: 11 so that a man shall say Verily there is a reward for the righteous, verily he is a God that judgeth in the earth.

There is an unusual awakening on the Sabbath, which day is it? We would say to those that are inquiring for the sake of light, that God in the beginning sanctified the seventh day and no other day as the holy Sabbath, because in it he had rested, and having sanctified he commanded man to remember it and keep it holy. And we find no record of his ever having removed the sanctity from that day, or that he ever transferred his blessing from the seventh to the first day of the week. Our obligation to keep that day holy has never been removed. Many object to things old calling them Jewish. Christ that brought salvation was a Jew, and first to Jews was the living oracles given, and when they proved themselves unworthy of eternal life they were cut off from the promises, and the gospel was preached to the Gentiles to take from them a people. The division wall is broken down and all that submit to the requirements of the gospel, whether Jew or Gentile, to keep the commandments of God are accepted of him. Brethren let us perfect holiness in the fear of God.

Denver, Mo.

Communication from Bro Henry L. Lowe.

Dear Brethren: I am now in a community where there is not one Sabbath keeper, and it is strange to me to see all the people going about their work just as though the seventh-day Sabbath that God made at Creation was lost and had passed into oblivion. I now think of Elijah, when he thought that he was the only one that was obeying God at that time; Oh, how it grieves me to think that so many are walking contrary to God's commands. May the Lord give us of his Spirit that we may have the true light of his gospel truths, that we may keep his commandments that we may have right to the Tree of Life, and may enter in through the gates into the City. Rev. 22: 14. Is it not time for us to awak-

when we see all of these things which Jesus spoke of in Matt. 24, coming to pass? It surely is time for us as people professing to keep the commandments of God, to look forward to the next events that are to take place, and to work more earnestly than we ever have in the past. Let us strive to *double our efforts* in word and in deed in this cause that we love so much, that we may have an abundant entrance into his kingdom.

Dear Brethren, there is one thing of great importance neglected, that is the sale of tracts, especially the Bible Student's Assistant. It is a Scripture reference tract treating on the important topics of the Bible necessary for us to heed in these last days. If you have not this tract in your possession, send at once and get it. I could not get along if I did not have this tract, especially when I come in contact with the Christian denomination, [or Campbellites.] They hurl some hard missiles at the Seventh Day Adventists because they have their works and get them terribly mixed up, especially when they speak about the Visions. So you see brethren that this tract is a great aid in studying the subjects of the Bible. Brethren please do not neglect this important matter. If you have children growing up, you need it; if you have no family, you need it when you come in contact with the denominations that do not believe in the sleep of the dead until the second coming of Christ. It is indispensable, I would not undertake to keep the Sabbath and travel among the different sects without this valuable tract, for it points out what the Lord wants us to know and where to find it.

Travelling about in my vocation I meet many different denominations—the Baptist, Methodist, United Brethren, Presbyterian, and the Christian [or Campbellite] churches, and all of them say they have the truth, and are preaching it, but when they come to the point of proving it they fail according to the Bible. In some future time I shall write out an account of my travels among the sects and of their departure from the old way—the way the prophets and the apostles walked in, by keeping the commandments of the Bible. Let us work while it is yet day, for when the night cometh no man can work. May we all work and pray earnestly in this life, and strive to enter into the kingdom of the Lord our God, when his kingdom shall be an everlasting dominion and all the earth shall serve him. Yours in the faith of the soon coming of Christ and the restoration of ancient Israel to the land of Palestine, and other kindred subjects.

Kanawha Station, West Va.

The Hoangho Floods.

MAIL advices do nothing to lessen the magnitude of the calamity in China, caused by the flooding of Hoangho, or Yellow River, on September 27. No catastrophe of modern times has been so appalling in the number of lives lost and the destruction of property—the submerging of the island of Deccan Shah bazpore in 1876, when 300,000 lives went out bearing no comparison to it. The Hoangho at ordinary level, containing nearly five times the water of the Danube, and of almost unequalled swiftness, in times of flood becomes an immense reservoir, a mile wide, seventy feet deep, and 300 miles long. The province of Honan, through which it passes, and which exceeds by 10,000 square miles the area of England and Wales, is flat and low-lying, created by the silt-deposits of the river; and when the later breaks its dykes, it is submerged with inconceivable rapidity

But despite the fact that such catastrophes have repeatedly occurred, the river having cut for itself at least nine new beds, the exceeding fertility of a soil producing two crops a year and yielding more than one hundred fold, has for centuries tempted a teeming population into the lowland. The river always has to be fought, the autumn floods, nine times the regular flow and with a current of twelve miles an hour, submerging the plain to the depth of ten feet; but the Chinese have dyked it, and for twenty centuries Honan has been the garden of the empire. True, at intervals of two hundred years or more the yellow stream defies all efforts to confine it, and sweeps away whole populations; but others follow, the marshes are drained, and the vast plain blossoms as a rose.

In September, when the river was at its highest, the dykes gave way for a distance of 1,200 yards, and a mighty flood, having for its center a stream of ten feet deep, thirty miles wide, and a current of twenty miles an hour, began pouring over the populous province. There was no escape from such a deluge, for the current was swifter than a horse could gallop and over a territory of ten thousand square miles the relentless waters have for more than two months been pouring steadily on. Three thousand villages and at least 3,000,000 people have it estimated, been engulfed, or perished of starvation; and there is fair reason to believe that the correct estimate would increase it to twice that number. Happily, the work of relief has been promptly begun, the Peking government having contributed largely from its treasury, and, more important still, ordered the immediate repair of the dykes under military discipline. That any permanent protection against a recurrence of the disaster will be found, however, there is little hope, though the Yellow River will doubtless be confined for another generation, and the plain of Honan again become a fruitful garden. Were a channel cut for the stream from the mountains to the ocean, or a vast reservoir constructed midway for its overflow, further catastrophe might be averted; but the government lacks at once the will and the strength for such an effort, and will be content to secure safety for its own brief day.—*The Interior.*

Noah's Carpenters.

'HENRY,' asked the elder of the younger brother, 'do you know what become of Noah's carpenters?'

'Noah's carpenters! exclaimed Henry; I didn't know that Noah had any carpenters.'

'Certainly there must have been many ship-carpenters at work for a long time, to have constructed such a vessel. What became of them, think you, when all the foundations of the great deep were broken up, and the windows of heaven were opened?'

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive; of those who contribute to promote the spiritual good of others, and aid in the upbuilding of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath School children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or to aid the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible classes and Sunday Schools, who point their pupils to the Lamb of God, but do not lead the way, are like guide boards that tell the road, but are not

travelers on it? or like Noah's carpenters, who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrine of the Gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Wealthy and liberal, but unconverted, men who help to build churches, and sustain the institutions of the Gospel, but who 'will not come unto Christ, that they may have life,' are hewing the timbers and driving the nails of the ark which they are too proud or too careless to enter.

Moralists who attend church, and support the ministry, but who do not receive into their hearts the Gospel they thus sustain, are like Noah's carpenters.—*Sel.*

Cannot Surrender.

'TOWARD the sunset of that long, bloody day, when the scarred veterans of fifty fights were summoned to lay down their arms, they cried out, 'The Old Guards can die, but they cannot surrender.'

That was sublime heroism for Napoleon and France. But from the stake and the gibbet, from the cackling faggot and the gleaming guillotine, from the dungeon and rack, for twelve hundred and sixty years of bloody martyrdom comes to us the cry, 'The soldiers of the cross can die, but they cannot surrender.' That is heroism for truth and God.

Again the times that 'try men's souls' are upon us. But it is not now the sword dripping with the blood of the church. Not now the deathly grip of the Inquisition. No more tortures and beheading, but a smiling, beguiling, flattering foe; but none the less relentless and destructive. The blandishments and fascinations of the world have slain more Christians than the cruel tortures of Rome. The seductive arts of gay and frivolous society are more fatal than the Papal thumbscrew.

Real heroism is demanded now for those who mean to stand for the truth and Christ. Ordinary Christian courage is everywhere giving way before the terrible presence of compromise. Only Spartan fortitude will stand the test of these troublous times. Every disciple of Christ, who would endure to the end, must make the words of the Old Guards his motto: 'We can die, but we cannot surrender.'

Union—often another name for amalgamation—is a cunning snare of Satan just now. Error is ready to strike hands with truth on some middle ground; as though there were a middle ground between the true and the false. Satan is willing to take passage on the Ship of Zion, if she will carry her colors at half-mast. False union is concealed surrender.

The apostolic church went down in the Constantinian compromise, Protestant Christendom is sinking into the arms of modern intellectualism, secularism, Spiritualism and Romanism. He who will defend primitive doctrine and godliness in times needs the courage of a martyr. No compromise, no surrender, must be the battle cry.—*World's Crisis.*

No man can be alone. If he is truly pious, Jesus dwells in his bosom; if an unconverted character, the devil reigns in his heart.

Heart Work.

There is no power like heart power. He whose heart is enlisted in behalf of a truth or of a cause, will carry others with him as he urges its claim on their hearts, as no advocacy of it by the most brilliant and finished oratory of one who lacks this heart power could compass. There are arts and graces of successful advocacy which ought not to be neglected by one who is set to interest others in a truth or a cause for which he stands; but there is no art like heart, and there is no grace of style or manner like the grace of loving earnestness. He who would interest others in any direction must first be himself interested in that direction. He who would show earnestness, must first have earnestness to show. This is a principle which is applicable alike in every sphere of endeavor with others, from the sphere of professional advocacy to the sphere of individual effort with souls. If you want to have power to convince others of the importance of any truth which you think he ought to hold dear, you must first be so full of that truth in its preciousness, that it is dear to your own heart beyond expression. Then, and not before, what you do say in its behalf will have added force through the pressure of your inevitable reserve of deep feeling concerning its importance. If you have not this element of power, you would do well to set yourself to gain it by becoming newly interested in the truth itself, apart from any thought of its advocacy before others.—*S. S. Times.*

Prevailing Prayer.

Oh! brethren, prayer is not an apostrophe to woods, and wilds, and waters. It is not a moan cast forth into the viewless winds, or a bootless behest expended on a passing cloud. It is not a plaintive cry directed to an empty echo, that can send back nothing but another cry. Prayer is a living heart that speaks in a living ear—the ear of the living God.

Take heed that nothing comes between you and the hours devoted to God. Think of Daniel, prime minister of Persia, with the affairs of one hundred and twenty provinces resting on his mind, yet finding time to go into his chamber three times a day, that he might pray and give thanks to God. Think of Alfred, with the cares of a monarchy; of Luther, buffeted by the storms of Papal wrath; of Thornton, encompassed by a thousand mercantile engagements, yet never allowing the hurry of business to intrude on their regular hours of devotion. Think of the whole vast multitude of servants, and disciples, and witnesses for God, whose life have been spent in earnest, fervent, importunate prayer.

To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former. But successful prayer corresponds to the latter. God's people frequently lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ any means of furthering it, beyond the presenting of it. The whole of prayer does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go; as Jacob did not! I have been struck with the manner in which petitions are usually concluded—'And your petitioners will ever pray.' So 'men ought always to pray to God and never faint.' Payson says, 'The promise of God is not to the act, but to the habit of prayer.'—*Selected.*

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Ia. Tuesday, Feb. 21, 1888.

A. C. LONG, Editor.

The Eradication of Sin.

'EVERY plant which my heavenly Father hath not planted, shall be rooted up.' Matt. 15: 13.

This is a grand and glorious promise. Its accomplishment is certain. The Christian can rest securely on this. He can endure many wrongs, oppressions, trials and vexations with patience, being fully assured that they are only for a time, and that in the near future sin, with its results and consequences, will be eradicated from the universe. This promise of our Savior is like water to a thirsty soul, and like bread to famine-stricken family. In the terrible conflict with sin, it inspires hope and courage in every fainting heart.

The circumstances that gave rise to this language of our Savior were somewhat peculiar. The Pharisees had accused his disciples for violating the tradition of the Elders by neglecting to wash their hands before their meals. Jesus informs them that they also are transgressors, not simply of the tradition of men but of that which is of far greater importance, the commandments of God. He then informs them that their worship of God is in vain as long as they teach for doctrine the traditions and commandments of men, and also that their traditions had made void the commandments of God, and consequently they were calling upon God with their lips, while their heart was far from him. His disciples afterwards informs Jesus that the Pharisees had taken offense at his words. He then says to them: 'Every plant which my heavenly Father hath not planted, shall be rooted up.'

This teaches that there are some things in this world that God has not planted, that he is not responsible for the present state of affairs, but permits in his wisdom sin and righteousness, good and evil, light and darkness to dwell and mingle together. But he also assures us that he will in time exterminate and eradicate all evil from the universe. But until that time there will be opposing forces, a deadly conflict between two antagonistic elements, one seeking to overmaster the other.

God has projected a plan to take out a people for his name, and the dual element largely predominates in it. We have two Adams, one the progenitor of the race, the other the Lord from heaven, the progenitor of an immortal race. Two lives, the present and the future; two classes of men, righteous and wicked; two resurrections, the first and the second—a resurrection of the just and unjust; two deaths, the first and the second, one appointed for all, the other only for the wicked; two worlds, the present and the world to come; two advents, the first and the second; two kingdoms, one of darkness and the other of light. Some of these elements are in conflict while others blend together. God is at work and so is the Devil. God's people, not being their own, but having been purchased by the precious blood of Jesus, are giving their services to aid in his cause, and are marching under the white banner of God's word; while Satan and his army are marching under the black flag of destruction and death.

As to the final result of this conflict there can be no question. God has sent this consoling promise all along the ages to his oppressed people, of his final purpose to eradi-

cate evil. Even in Eden after the transgression and yet before their expulsion from the garden, God promised that the seed of the woman should crush the serpent's head, which is in other words the extermination of evil. The Lord declared the same to Moses on the mount, 'As I live all the earth shall be filled with my glory.' Num. 14: 21. The sweet singer of Israel rejoiced in this same truth.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity for they shall soon be cut down like the grass, and wither as the green herb. Cease from anger and forsake wrath; fret not thyself in any wise to do evil. For evil doers shall be cut off; but those that wait upon the Lord shall inherit the earth; for yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth and shall delight themselves in the abundance of peace.' Ps. 37: 1-11.

David rejoiced in the fact that God's purpose and government would triumph over all opposition; and that though the wicked might prosper and flourish like a green bay tree, yet they would soon be brought to naught, and perish as the grass.

Isaiah the prophet was enraptured at the spirit of revelation flashed upon his mind the glorious scenes of the future, and he spake in the following glowing strain.

'The desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice with joy and singing. Strengthen ye the weak hands, and confirm the feeble knees, say to them of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you; for the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads and they shall obtain joy and gladness, and sorrow and sighing shall flee away.' Isa. 35: 1-10.

Malachi saw the process of this eradication of evil as follows:—'For behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' 4: 1.

Paul speaks of the last enemy being destroyed, and Peter speaks of a new heaven and a new earth wherein dwelleth righteousness, while the closing part of Revelation declares that all things shall be made new, that there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things have passed away.

In fact this grand truth of the final triumph of God's will on earth, and the eradication of every evil, and the grand restitution from the fall of our first parents, has been prophesied of by the mouth of all the holy prophets since the world began. Dear brethren, seeing we are looking for such things, what manner of persons ought we to be in all holy conversation and godliness.

Pentecost, Which Day of the Week Was It?

DANIEL W. LAMB.

Pentecost was the fiftieth day counted from a certain day during the feast of the Passover. What day of the week did this count begin? In Lev. 23: 5 we read, 'In the fourteenth day of the first month, at even, is the Lord's Passover.' At even, at the going down of the Sun, see Dent. 16: 6 which is

the beginning of the fourth day of the first month Bible time. 'And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord, seven days ye must eat unleavened bread; in the first day ye shall have a holy convocation, ye shall do no servile work therein,' Lev. 23: 6-7.

Thus we find that the fifteenth day of the first month was a sabbath day every year without regard to the weekly cycle, but governed by the month, or moon. 'And ye shall count unto you from the morrow after the sabbath from the day that ye brought the sheaf of the wave offering seven sabbaths shall be complete, even unto the morrow after the seventh sabbath shall ye number fifty days, and ye shall offer a meat offering unto the Lord,' Lev. 23: 15-16. The Sabbath here spoken of being the fifteenth day of the first month, it follows that the day from which to count is the sixteenth day of the first month, see Dent. 16: 9. 'Seven weeks shalt thou number unto thee, begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.'

Now as the Passover was a type of the sacrifice of Christ see 1 Cor. 5: 7. So this putting the sickle to the corn must signify the cutting off rather than the resurrection of Christ from which to count these seven weeks. These days then must be counted from the sixteenth day of the first month, to wit, the day after the Passover sabbath, which I will now proceed to show happened on Friday in the year of the crucifixion.

In Luke 27, the two disciples who went to Emmaus on the first day of the week see in verse 21. 'And beside all this to day is the third day since these things were done' the last of which things were the sealing of the stone and setting of the watch which was done on the Passover sabbath, or the day after the crucifixion, see Matt. 27: 62-65. Now if we count back from the first day of the week we find Thursday to be the day when the last of these things were done consequently Friday the sixteenth day of the first month must be the day from which to count the seven weeks to Pentecost.

Now according to the best light obtainable upon that subject the crucifixion was in A. D. 31. In that year the moon full Tuesday March 27, at one o'clock and 41 min. a. m. Roman time. The time then for eating the Passover was after sundown of that day at the beginning of Wednesday March 28, the fourteenth day of the first month, Bible time, and the day of the crucifixion. Thursday, March 29th, the day from which to count the seven weeks which brings us to Friday, May 18th to the 49 days and Saturday, May 19th, the fiftieth day, or Pentecost, on the Sabbath day.

NOTE—The count is made from the close, and not from the beginning of the 16 of Nisan, or March, 30, the word (from) forbids the counting of that day as one of the fifty. Denver, Worth Co., Mo.

This Glorious Gospel of Christ.

THE gospel of Christ is salvation to the world. Man is a religious being. He cannot be perfectly developed without adherence to some religion. Hence the more civilized or enlightened a nation may be, the more attention is paid to religion, as is shown by the gods of Egypt, Syria, Hindostan, China, Greece and Rome. That man's religion has at times degenerated into superstition is no argument against religion itself, any more than a monarchical government with a tyrant at its head proves that mankind should have no government, when every observant mind

knows that best blessing kind can no nations have their mylts numerous g alters an l sa a supreme r mankind at all the ruler er. Hence ment scriptu to distinguis ed forever.

As also w living God, wood and st and ears he Hence Paul, the gods of lawgivers an and venerab assembl, w nificant and world, draws ny gods to Standing wh before defend of atheism, w ed in glowing of Hellenic fi this wonderf their objects ion to an alte unknown God 'ye worship in you.' And of did Parthenon nerva and N Olympus, with the grand de that made th seeing that h dwelleth, not is be served needed anytl to all life br

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knows that a good government is the next best blessing to a good religion that mankind can possess. All the more enlightened nations have shown by their sacred literature, their myths and fables, as well as by their numerous gods and temples, their priests alters and sacrifices, reaching out after God, a supreme ruler of the universe, to whom all mankind are accountable, and under whom all the rulers of earth hold control and power. Hence God is often called in Old Testament scripture God of gods and Lord of lords, to distinguish him as one God over all, blessed forever.

As also we find him often spoken of as the living God, to distinguish him from gods of wood and stone which 'having eyes see not, and ears hear not, neither do they understand. Hence Paul, standing on Mars' Hill amid the gods of Greece, in the presence of her lawgivers and orators, where the most solemn and venerable court of justice was wont to assemble, who upheld one of the most magnificent and elaborate polytheism in the world, draws their attention from these many gods to the one living and true God. Standing where Socrates had stood 400 years before defending himself against the charge of atheism, where Demosthenes had pleaded in glowing strains of eloquence in behalf of Hellenic freedom as opposed to despotism, this wonderful Saul of Tarsus, alluding to their objects of worship, draws their attention to an altar with the inscription, 'To the unknown God.' 'Whom therefore,' said Paul, 'ye worship in ignorance, him declare I unto you.' And observing around him the splendid Parthenon and temples dedicated to Minerva and Neptune, Thesus, Jupiter and Olympus, with innumerable others, he makes the grand declaration 'Acts 17:24' 'The God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made of hands, neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life breath and all things.'

The religion of Christ is one universal religion. Other religions are circumscribed, have sprung up for a time, and are suited only to certain localities and peoples. But Christianity is adapted to all races of men, in all latitudes of the earth; 'good tidings of great joy, which shall be to all people' that dwell upon the earth in all epochs of time. Other religions become effete. The religion of Christ goes on conquering and to conquer. Rich and poor, weak and mighty, learned and ignorant, are alike blessed, elevated, and saved by it. Hence Paul, who was fully conversant with the Jewish religion, and had come in contact with the sacred literature and worship of the most enlightened nations of the age in which he lived, declared in Rom. 1:16, 'I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.' In Christ was life. He is the Prince of life, and the life was the light of men. 'John 1:9' enlightening their dark and benighted minds, leading them out from superstition and idolatry into the glorious light of the gospel. Christ is the way, and the only way that leads unto life. All other ways enter the broad way that leads to death. He came that they might have life, and have it more abundantly.' John 10:10. 'His word is life.' 'The words that I speak unto you, they are spirit, and they are life.' John 6:63. Thus in the gospel there is a fullness of life; it vivifies, it generates, it develops, it widens, it broadens, it reaches out from

east to west, from pole to pole, wherever men dwell, and adapts itself to their circumstances. Men's hearts bow to its requirements; they yearn for its rest and enjoyments. Well did Christ say to the toiling millions, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest'—Sweet rest in Jesus here and an eternal rest in the everlasting kingdom.

Other religions held some important truth. There was an evident reaching out after God in all the heathen worshippers, whether exhibited in the savage prostrating himself before his oiled stone, or worshipping his Letic, or more civilized men in their elegant temples and before their gorgeous shrines, or others burning cakes to the queen of heaven and worshipping the sun, moon and stars, or the followers of Zoroaster and the Zeud Avesta paying their devotions to fire, as a symbol of something higher and better. Men thus wandering in ignorance, vice and superstition were through all these ceremonies reaching after God, if haply they they might find him.' The religion of Christ is reaching after God and finding him. It satisfies the hungry soul with the assurance that 'in him we live move and have our being.' The gospel of Christ is the fullness of truth, not merely holding a great truth, or detached portions of truth, but truth itself.

—By Ruth M. Rowell.

FROM THE FIELD.

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

Missouri.

VISIT AMONG THE CHURCHES: Left home Jan. the 22nd, 1888, arrived at Bro. Leard's the 25th. Found Bro. Leard in poor health but up and able to go around, and just as willing and anxious to give a reason for his hope as ever. But here I will state that I had taken cold and it went to my lungs, and my lungs were so sore that it was painful for me to talk. As we could not get a house to hold meetings in I put my time in visiting among the brethren. Bro. Leard visited with me at old father Long's and we found them in usual health. Mother Long especially is enjoying good health for one of her age. Although she is in a manner blind, she seems reconciled to her condition. Father Long was very much rejoiced to meet with us once more. Here we had a season of prayer in which we all enjoyed much, and felt that the Lord was blessing us. We then visited Bro. and Sr. Hayes. They were in usual health and also glad to see us. Here we had a long talk on the things concerning the kingdom and another season of prayer.

Monday morning started for DeKalb Co., and arrived at Bro. Herald's that afternoon, and gave out an appointment for meetings to commence on the next Thursday night, but it commenced thawing and raining and the roads were so bad, and the nights dark and foggy that the people could not travel, and all we could do was to visit. I visited all of the brethren but one family which lived at Mayesville. Found the brethren all well, although there is considerable sickness around them in their neighborhoods. The brethren at Mt. Hope have employed Bro. W. C. Long to preach for them once a month for twelve months. I think that the interest is good here in this vicinity and think Bro. Long will add to their numbers.

From here I went to Stanberry, found sis-

ter W. C. Long at home, but Bro. Long was in Indiana preaching. From here I went to Bro. J. W. Osborn's. Bro. Osborn has been preaching east of Albany. He is reviewing a Baptist minister on the Sabbath question. From here I returned home after being out nearly three weeks. I find that the winter is not the best time to work in our Sabbath schools as they are nearly all closed unless it be in towns, and we have but few schools in towns. I have obtained four subscribers for our papers, two for the ADVOCATE, and two for the MISSIONARY. Ever remaining in the blessed hope.

JASPER MOORE.

Nebraska.

AFTER closing our meetings at Doniphan, Bro. Admire and myself went to Fairfield to spend a few days with our friends before going to Bro. Brown's where I had sent an appointment, starting the second Sunday in January in company with Bro. Admire. We went as far as Bro. and Sr. Barackman's, stayed all night, and found them strong in the faith. But they being aged were not able to go with us to attend our meetings. May the Lord bless them in their old age is my prayer. Started Monday morning for Bro. Brown's in Adams Co., arriving there about noon and found them all well and strong in the faith. It being too late to circulate an appointment that evening, we deferred it till next day. We preached to fair audiences and continued our meetings the balance of the week with the audience increasing till the last night, when the house was packed. All seemed to pay strict attention to the word spoken. We used great plainness of speech as Paul admonishes us to do, and thereby made many friends. Some of the most worldly were the first to ask us home with them, and we were kindly cared for. It reminded us of the Savior's language when he said, Ye which have left all and followed me, shall have an hundred fold now in this time, houses and brethren, and sisters and mothers and children and lands with persecution. But we had to close our meetings, for our appointment was out for Jewell Co., Kansas, whither we went after the storm was over.

Arrived at Bro. Scott's and found him and family well. The next day we went to Bro. Peters' and commenced meetings in his school house that evening with a fair audience, spoke twice and gave out meeting for the next night, but went back to find a large stage put up to practice for an exhibition, but through the kindness of a friend we preached in a hall that night. This closed our meetings here, but they closed with good interest and we expect to hold some meetings there again in the future. From here we went to the Pavonia school house and met the brethren at that place, and held two meetings. One at the school house and one at Bro. Childs', after which we visited the brethren at their homes, and found them all strong in the faith.

We returned the first of the week to Bro. Peters' where we learned that Bro. Scott desired us to hold meetings. We complied and spoke to them from our chart on the two laws, and the gospel to a good audience, which seemed to be satisfied. Next night spoke on the Signs of the Times and Restitution Age about two hours to a few hearers who seemed to be interested. This closed our meetings and we started home to Nebraska meditating on the cause of Christ and the condition of the world. Oh! brethren let us be sober lest that day come upon us as a thief in the night. Pray for me that I may be strong in the faith. Your Brother in hope of eternal life.

JOHN SPERRY.

The Judgment Hymn.

SURELY at the appointed time,
The Son of God in glory,
Shall come to judge the human kind,
The sinful and the holy.
Then shall the scoffing throng expire,
When all things are dissolved by fire,
As Peter has predicted.

We then shall hear the trumpet sound
Through all the vast creation,
Then those that sleep beneath the ground,
Of every tribe and nation,
Shall waken at the trumpet's voice,
The saints with gladness shall rejoice,
The living be translated.

The awful book of God behold!
Wherein all acts are written;
All human deeds it shall unfold,
No crimes can there be hidden.
Oh! woe to him that mocked at God,
He then shall reap his sad reward,
And be to darkness driven.

Oh! in that awful day, my Lord,
Vouchsafe me thy salvation;
Within thy book my name record,
With saints of every nation.
Thou hast my sinful burden borne,
Thou hast my deadly foes o'erthrown,
In thee I trust completely.

Appear my Intercessor there,
That, free from condemnation;
I, with thy blessed ones, may share
Thy holy habitation,
There grant that by thy sacred side,
In endless peace I may abide,
In full, complete salvation.

O Jesus Christ, thou tarriest long,
Thy children's hearts are failing;
For enemies both fierce and strong,
Thy flock are now assailing.
Oh! come thy people to protect—
Come and avenge thine own elect,
And from all evil free them.

Selected by N. A. WELLS.

The Bible Versus Christian Science.

MINNIE SHEERILL.

'Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber,' John, 10: 1.

In these times we see the special force, and illustration of this scripture given by our Savior. Christian Science, which has sprung into existence in this country within the last score of years, verifies in every particular the class represented by the Lord Jesus. Christ says I am the door, and also explains and makes the entrance into that door so plain that none need err nor mistake the way of gaining admittance into the true fold. This way is made plain through the one Lord, one faith, and one baptism. Christian Science professes a belief in God and Christ; yet ignores the way of salvation through the one Lord, one faith, and one baptism as marked out by the gospel, and is striving to gain admittance, or climb up some other way than the one designed by God.

This class of scientific Christians claim a full belief in the Bible. I will notice some positions of their faith which I think are entirely the reverse of what the Bible teaches. We will first take disease which Christian Science says 'exists only in thought, since matter has no life, disease is not a reality, but an illusion, or in other words imaginary.' But as we turn to our standard (the Bible) for authority, we find that Paul in Rom. 5: 12 declares: 'wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men.' Thus we find that disease and death were in the forbidden fruit, and was partaken of through disobedience in Eden, and has in it wasting, and

death-dealin ravages upon humanity, reduce a man's life from a little less than a thousand years to the infantile age of three score years and ten. 'Again if disease is only a myth, or a creature of the imagination, how will Christian Science explain disease of infants and children incapable of imagination. Or if, assume tell us that it is only ignorance, it does not help the case, but shows that we have a double portion of evil disease, and ignorance also.

Again we are told by this class 'that the word sin is a term created by theologians, and that Christian Science does not recognize the definition of Theology, but hold that strictly speaking, there is no sin. It is not necessary to admit that any man intends to go astray; and what is called sin exists only in thought which has become inverted.'

To show how easily trail man may be mistaken let us turn to Gen. 4: 7, where God said to Cain 'and if thou doest not well, sin lieth at the door.' Hence we see the term sin first used by God, instead of Theologians. By denying the existence of sin they ignore entirely the history of evil which has run parallel with good down through all ages of the world's history to the present time, greatly in excess, and largely predominating over all good.

In the light of the plain teachings of the gospel, we see church members forsaking their faith, and going into 'fellowship with the Infidels and the Spiritualists, still further verifying inspiration, which says, 'how the spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils.'

To prove the true source of this doctrine, and to show that the Devil or Satan whom Christ called the Father of lies, promulgated this doctrine in the garden of Eden, let us compare the teachings of this Satanic Majesty with that of Christian Science. In Gen. 3: 4 the Serpent said unto the woman, 'Ye shall not surely die.' In *Essentials of Mental Healing*, (Page 84) we find the following language:

'Scientific Christianity announces in unmistakable accents the joyful doctrine of eternal life. There is but one life. The real man cannot die, and the man of the inverted senses will at length be transformed in the image and likeness of the ever living perfect One. As we become restored to health and soundness, we outgrow the gross notion that man is mortal, and put on the true immortality day by day. The true gospel of the resurrection is not the resumption of animal life after a human body has been laid away for ages in the sleep of death. As we rise out of the darkness and death of finite thought, we take on spiritual life and knowledge which are eternal: a change brought about, not by the decease of the body, but by justification of thought. Our resurrection day is the time when we ascend into the sunlight of eternal harmony. There is no death; what seems so is transition.'

Here we find Christian Science six thousand years after Satan told man that he should not die, teaching exactly the same doctrine in opposition to what God said.

In Gen. 3: 5, Satan says, 'for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. This is truly a great promise, and it seems that Satan intended to teach man that by disobedience he would become equal to God. In *Essentials of Mental Healing* (Page 33) the subject of man is considered, and we find the following

statement: 'four hundred years before the advent of Christ, Empedocles, the celebrated Greek philosopher in his ecstasy at the contemplation of 'Nature and the Principles of Things' exclaimed 'I am God!' and a modern sage has written: 'The Currents of universal Being circulate through me! I am part and particle of God.' It was no spirit of boastful arrogance that prompted such startling utterances from human life. They contain a deep truth, and point significantly to some elemental secret or fact of being which the material thought of the present age seems to have lost sight of.' By this last comparison we see how plainly its teachings accord with Satan's, 'ye shall become as gods.' But Christian Science teaches there is no such being as Satan. Paul taught that Satan is the prince of the power of the air. Eph. 2: 2, and Peter in his exhortation to the elders said 'be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour.' 1 Pet. 5: 8.

It is with deep regret that we see so many good people ensnared in this net the latest device of Satan so craftily set for the unwary, who do not know that it is Satan that has power over disease, and all death dealing forces as taught by Christ, and Paul in Luke 13: 16, and Heb. 2: 14. But Paul says it is no marvel for Satan is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, 2 Cor. 11: 14-15. May we not rightly say that such teachers are a part (at least) of that company that will soon be saying 'Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils and done many wonderful works. But the answer from the Lord Jesus is, I never knew you. Depart from me ye workers of iniquity. Matt. 7: 22-23.

Now as we have traced the course of this class under the guidance of Satan (as an angel of light) to their final rejection, we will next notice why Christ does not own them. The reason we find in 2 Thes. 2: 10-11 'because they received not the love of the truth that they might be saved; and for this cause God shall send them strong delusions that they should believe a lie.' Now as this delusion comes from God because they received not the truth, all the efforts of man will avail nothing in removing it. Neither could any host but the Lord of hosts have turned Pharaoh back from following Israel. Rev. 13: 8 teaches that the time is to be when all that dwell upon the earth will be deceived whose names are not written in the Lamb's book of life. The lines for Christ, and for antichrist are being distinctly drawn, and every day we see men and women deciding where they will stand. Ultimately, there will be but the two classes, and to show the exceedingly great majority of antichrist's followers we have only to refer to Mark 13: 32, where Christ says 'if it were possible they (the deceivers) would deceive even the elect. All have taken sides with antichrist (for he that is not for me is against me said Christ) excepting the elect, the remnant, the little flock who only remain on the side of Christ. Need we wonder then that in his teachings he asked if when he came he should find faith on the earth? The narrow way is the only way for those who have the light that shineth more and more unto the perfect day to abide in. And to adhere to Paul's exhortation to remain steadfast unmovable always abounding in the work of the Lord, and though an angel from heaven should preach any gospel than what we have received from the Lord Jesus Christ let him be accused.

Centralia, Washington Ter.

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LETTER DEPARTMENT.

From Bro. Samuel Moore.

DEAR EDITOR, and Brothers and Sisters: As to-day is the Sabbath I thought I would write a short letter to the ADVOCATE. Altho' this is my first attempt to do so, yet I felt it my duty to write. It does me good to read the cheering letters which the ADVOCATE brings every week. I wish the paper was full of them. They are about the first that I read. I feel thankful to our heavenly Father that we have such a good paper.

I am glad I can say this morning, that I am still trying to serve the Lord and keep all of his commandments. I do not feel like turning back in this cold world. No, not at all, but my determination is to ever press forward until I gain the kingdom.

Brothers and sisters, let us ever press forward and live consistent Christian lives, then when our Savior shall come, we will be accounted worthy to live with him eternally. We are not holding any meetings here at Pleasant Valley this winter, as the weather has been so cold and stormy, and so many have gone West to seek new homes. We hear from them often. They say they will be back with us this summer or fall, or as soon as they can prove up on their claims. Then we can have Sabbath-school and meeting again. It is very lonesome without Sabbath-school. I think they who have the privilege of attending one ought to feel thankful for the opportunity. We read of so many that have no Sabbath keepers near them and how lonesome they must feel when the Sabbath comes around.

O brothers and sisters, let us do all we can for the advancement of the truth. There is a great work to do and if it is not done pretty soon it will be too late. If we cannot preach or talk, let us help with our means. When I look back and see that I have done so little for the cause I almost feel ashamed of myself. I intend to do more in the future than I have. I have adopted the tithing system and intend to keep it up. Now brothers and sisters, I ask an interest in all your prayers that I and my companion may meet you all in the new earth, where there will be no more parting. As ever your brother.

Allendale, Mo.

From Sister Lucy Blackmon.

DEAR Brothers and Sisters of the ADVOCATE: This is Sabbath morning, and as I feel lonesome and sad, I thought I would try to write a few lines. Our son has taken a trip to Vernon Co., has been gone twelve days, and we have not heard from him since he left home. I looked for him home last night but he did not come. Next Sabbath and Sunday is our regular meeting at Lone Dove, Mo. There is one to be immersed and we hope to have a good meeting. We have not got our ADVOCATE this week, and we feel lost without it on the Sabbath when we do not get it. The paper seems too small. I wish it was twice as large as it is. I love to read the good sermons letters and articles so much; they are cheering to me to see love flow from heart to heart, and to know that so many are laying up their treasures in heaven where moth nor rust cannot corrupt and where thieves cannot break through and steal.

On the other hand it grieves my heart to see others laying up their treasures on this earth only to be burned up as the chaff. Where our treasure is there will our heart be also. I want to have my heart placed upon our

heavenly Father, and have my feet placed on a solid foundation, so that I may be prepared to meet our Lord when he comes and calls for his children, and have a home on the new earth. Oh! is not that a home worth seeking? where all will be peace and harmony, no sickness, no sorrow trouble or pain, will be felt or feared there. Oh! happy home.

'O how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With crowns on our heads and with palms in
our hands,
To meet one another again,
I desire an interest in your prayers.
Neosho, Mo.

From Bro N. A. Wells.

DEAR BRO LONG. It has been a long time since I have written to the ADVOCATE, and I have often been urged by different ones to write, but it seemed best I should not do so. We read that out of the abundance of the heart the mouth speaketh; and my heart has been so full of sorrow and sadness, that it seemed to me I could do nothing but cast a gloom over others, hence I have remained silent. Very few have any idea what a lonely year I have spent. Just one year ago tomorrow night the grim monster entered my home, and took her who was dearer to me than life. Only those who have passed through the trial can realize what it is. At every turn I see something that reminds me of the departed one, Oh! why must such things be? Why must families be broken up? Why must my little motherless child be separated from me; The answer comes; because our first parents disobeyed God's command. If this be so, it certainly behooves us to obey now, lest we lose eternal life, and so lose all. I have thought much on the piece in the last ADVOCATE, 'Thy brother shall rise again.' What consolation in the thought; that those who believe in Christ 'though he were dead, yet shall he live again.' Oh! for that day to come, when we shall clasp glad hands on that radiant shore, where there will be no more death, no more pain, no more tears or sorrow.

How many instead of looking for that time to receive the reward, expect to go to Heaven at death, without being able to point to one text in all the Bible, that says such is the case. We often say why is this? I think it is plain, that teachers and parents are responsible for this delusion. We are raised up to believe so, every one around us believe so, and we accept it without a word of scripture to support our belief.

I was reading after a Methodist minister the other day, on the transfiguration, and he said among other things, that it proved the concious state of the dead, because Moses and Elias were there. One had been dead about 1,500 years and the other 900, when all Bible readers know that Elias did not die. Yet I dare say the most who read his article said, yes, that shows that the dead are concious. For my part I had rather have the Bible, the word of God, than the bare asser-tion of any man, I care not how smart or learned he may be.

I do feel to praise the Lord for the precious promise we have in his word, and one prominent one, the resurrection of the dead. I have many dear ones now sleeping in the dust, and I long for the trumpet to sound that shall awaken them. God grant that I may be prepared for that day.

I am trying to labor some in the Lord's vineyard, but as I am situated I cannot do much. Have with Bro W. C. Long held three protracted meetings, some have accepted the truth and we hope and pray more

good has been accomplished than we have seen. Pray for me dear brothers and sisters that I may be able to bear my burden, heavy though it be, and that I with you may meet the sleeping ones in the kingdom of God. Your Bro N. Christ.

Mayesville Mo.

From Sister Mattie Lowe.

DEAR Brothers and Sisters of the ADVOCATE: After having read so many letters from the dear sisters scattered abroad, I thought I would write one for our much loved paper hoping what is written may be a little encouragement to some; for the letters from the brothers and sisters are always very cheering to me, especially those from the sisters. It shows that they are trying to live up to the standard of God's word; and also are helping our dear Editor to keep the paper up by sending good soul-inspiring letters for its pages. We ought to feel so thankful that we have a paper that will harmonize with the Bible, and a paper that gives us so much light on God's word, and that without any discord among brethren. Oh Brothers and Sisters! Let us help with our letters and with our means to keep the paper up. Let us pray to God earnestly that he will fill our hearts with love for his truth, and that he will incline our hearts to work for him while it is day; for soon the time will come when we will have to render an account to the Lord for the deeds done in the body, whether they be good or evil. May the Lord help us all to not be found wanting before him.

I have been keeping the Sabbath nearly three years, and oh, I do feel so thankful to the Lord that he led me in the way of his commandments. I am striving to live a Christian through the weakness of the flesh. I have none to oppose me, as my husband, mother, and brothers and sisters, excepting one, are all keeping the Sabbath. I have one brother living in the city that the truth has had no effect on yet, and one brother that is keeping the Sabbath but has never fulfilled the other requirements of the law. We should have been Seventh day Adventists to day only for the Visions, and I do trust and pray that the Conference of the Church of God will send us a preacher next summer; there could be a strong church built up here if it only had Christ as its foundation.

Brothers and Sisters pray for us isolated ones that we may never turn back, but press on to the mark of the high calling. Satan is cunning and has set a great many snares round about the Christian, but thanks to our heavenly Father, Christ is our refuge; and my prayer is that we may all seek him earnestly and ask him to help us to overcome the sin of our nature. From your sister in hope of eternal life.

Kanawha Station, West Va.

OBITUARY NOTICES.

DIED, at Beckwith, Iowa, in the eighty first year of his age, Bro. F. P. James, Feb. 11th. Father James, as he was usually called, was taken down with inflammatory rheumatism Nov. 22nd, this, in connection with a tumor in his stomach gave him excruciating pain and he suffered extremely, yet he bore it with Christian fortitude and patience. He died as he lived in hope of an immortal life at the Second Advent. He has long been an exemplary Christian, being a strict observer of the Lord's Sabbath for the last twenty eight years. On his death bed he charged his children and grand children to obey the Lord by observing the Lord's Sabbath. He rests in peace. — EBER DAVISON.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, Feb. 21, 1888.

EDITORIAL NOTES.

BRO W. C. LONG who has been holding a profitable meeting with the Church at Walkerton, Indiana, called on us on his return home last week, but as his family was sick, his call was very brief. We were glad to see him, and bid him God's speed in the Lord's cause. He is much encouraged in the work, and is constantly laboring to prepare a people for the soon coming kingdom of our Lord and Savior. A firm belief in the soon coming Bridegroom, and the establishment of his kingdom on the earth has filled his heart with a holy enthusiasm in this work. We are also glad to learn that the brethren generally are being awakened up to a sense of their duty. May the good work go on until a flame of holy zeal will be kindled in every heart for the prosperity of the work.

It is with a sad heart that we print in this paper the notice of the death of Bro. F. P. James of Beckwith, Iowa, yet we sorrow in hope of eternal life. Bro. James was a man of sterling integrity, scrupulously honest in all his dealings, and especially prompt in the fulfillment of his promises. He feared and revered God above all things, and consequently he came to his grave in a full age, like a shock of corn cometh in his season. His sleep will be short; Soon the Life-giver will deliver him from the dominion of death to an immortal life in the everlasting kingdom. His friends have our warmest sympathy in their bereavement.

ITEMS OF INTEREST.

SUITS are now pending against nearly every saloon in the city of Dubuque, Iowa.

THE January fire loss in the United States aggregated \$16,040,000 against \$11,500,000 in 1887.

THE largest university is Oxford, in England. It consists of twenty-one colleges and five halls.

FIFTY SEVEN petitions have already been introduced in Congress this session asking for temperance legislation.

A CHICAGO stock company is being formed to remove Libby Prison to that city, to stock it with war relics and open it as a museum.

THE Trustees of Adelbert College, Cleveland, Ohio, decided to refuse admission to women after the close of the present year.

THE *Christian at Work* says that in a certain area in New York City having a population of 360,000 souls there are 3,018 saloons and only thirty-one Protestant churches.

ONE of the latest inventions, is that of a match which may be used over and over again an indefinite number of times, the wood being soaked, it is claimed with a peculiar chemical solution.

A WEALTHY Jewish Baron of England, has donated £2,000,000 sterling, or \$10,000,000 to found schools for Jewish children in Russia. This is the largest donation for benevolent purposes on record, during the present generation.

It is stated in a cable dispatch that a new beer hall opposite the Reichstag, in Berlin, greatly interferes with legislation. It is said to be impossible to keep anything like a majority of the members in the chamber.

AMONG the numerous topics covering the entire range of woman's work, to be considered at the International Council of Women, which will meet in Washington in March, is 'Woman's Relation to Politics.' Miss Willard has been asked to open the discussion, and it promises to be one of the most interesting subjects discussed, as just the relation woman holds to politics is a much debated question.

THE New York *Observer* says the situation in which the families of the striking miners of Shenandoah, Penn., are now placed, is harrowing in the extreme. From reports which come from that region, it seems that the horrors of the American army at Valley Forge are more than re-enacted in the region of the great strike. The miners stubbornly refuse to yield, and the president of the company refuses to refer the difficulty to a committee of arbitration, affirming that there is nothing to arbitrate.

AN explosion of the Dumont Powder Works, at Wapwallopen, Pa., Friday forenoon, blew four men to pieces and injured forty others, a dozen of whom are not expected to recover. Nearly every building in the place was wrecked, and for miles around the effect of the detonation was felt. Chimneys fell from houses at Nanticoke and Wanamic, and general consternation prevailed. Almost every window in Shickshinny was smashed, and citizens were thrown to the ground by the shock.

A conference to consider the opening of Indian Territory to settlement, will be held at Kansas City on Wednesday next. About 1,000 delegates are expected to be present from every state and Territory west of the Mississippi River, as well as several Eastern States. The opposition to the scheme will come mostly from the humanitarian societies of Boston and Philadelphia, and the five tribes of Indians which at present virtually control the affairs of the Territory. There are in the Territory 75,000 Indians, of whom 50,000 are civilized.

Notice.

FOR an inducement to get new subscribers for the *ADVOCATE* we make the following offer:

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

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

APPOINTMENTS

NOTHING preventing, I will preach at Mt. Hope, DeKalb County, Missouri Sabbath and Sunday, February 25th and 26th.

At Cresco, Elk County, Kansas, the first Sunday in April. Meetings will commence with the Sabbath, Friday evening, March 30th. W. C. LONG.

Received on Subscription for Advocate

A E Poole \$1, M J Mullett \$2.50 for John Farmer \$1.50, A S and S E Price Gen. Con. fund \$5, M C Chaplin Gen. Con. fund \$1, Eber Davison \$3.50 for Iowa Con. fund \$1, Emma C Adams 25 cts.

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

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

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

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

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

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

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

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

The Kingdom of Heaven upon the Earth, Its 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 cts.

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.

Materalism, by Jacob Brinkerhoff,—1 cent.

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

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

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

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

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

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

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

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

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

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

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



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