

Advent and Sabbath Advocate.

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

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THE ADVENT & SABBATH ADVOCATE

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

The Sabbath Day.

EG BLACKMON.

A DAY of rest our God did make
To mark the end of every week;
The seventh day by God was blest,
Because upon it he did rest.

He made it for the race of man,
For every nation in the land
He wrote it with his law on stone
So that it may forever stand.

The prophets all this day did keep,
The seventh day of every week;
This is the way our fathers trod,
It is the way to serv^e our God.

Our Savior too this day did keep,
His Father's law he did not break.
He taught us how to follow him
And shun the wicked paths of sin.

Oh sinner, Jesus speaks to thee,
Take up your cross and follow me,
And I will save you from all sin
If now the work you will begin.

You have no right to call me Lord,
And disobey my holy word;
To break the law it is a sin
And death will be your final end.

Neosho, Mo.

The Home of The Saved.

SERMON BY W. C. LONG.

"AND the kingdom and dominion, and the
greatness of the kingdom under the whole
heavens, shall be given to the people of the
saints of the most High, whose kingdom is
an everlasting kingdom, and all dominions
shall serve and obey him." Dan. 7:27.

The kingdom and dominion has not yet
passed into the hands of Christ and his
people. Satan by usurpation has control
of the promised possession. Paul says, 'Ye
were sealed with the Holy Spirit of promise,
which is the earnest of our inheritance until
the redemption of the purchased possession'
Eph. 1:13,14. The possession mentioned in the
text is spoken of as having been purchased
and will be redeemed. What is the possession
to be redeemed? Why says one, heaven.
Will the meek inherit heaven? The Saviour
says they will inherit the earth. Heaven

has not passed from the hands of the origin-
al possessor, and this would have to be so if
it is to be redeemed. This earth is the prom-
ised possession that is to be redeemed.

The earth was given to man, for we read,
'The heavens even the heavens are the Lord's,
but the earth hath he given to the children
of men.' But he lost the dominion God
gave him. How true this is in the fall of
man. He was tempted and over come by
Satan and thus brought into bondage to him.
For Peter says, 'For of whom a man is over
come, of the same is he brought into bond-
age.' Luke's testimony is clear, the devil
said unto Christ, when he had showed him
all the kingdoms of the world 'All this will
I give thee and the glory of them, for it is
delivered unto me and to whomsoever I
will I give it' Luke 4:6. But some are
ready to say that this is only the words of
Satan. Yes, and it may be true for all that.
The devil can tell the truths and undoubtedly
has in this case. Christ's temptation was
a real one, but if Satan did not possess what
he promised the Saviour, then the tempta-
tion was not real and, Luke, 4:6, is unex-
plainable.

Yes, Satan by intrigue has usurped the
dominion which was given to man. He is
called in the New Testament the god of this
world. But his lease will run out, and then
Christ as the rightful claimant with his peo-
ple, will possess it as promised in Micah, 4:8.
'Thou, O, tower of the flock, the stronghold
of the daughter of Zion, unto thee shall it
come, even the first dominion.'

That this kingdom and dominion will be
on the earth is clearly demonstrated by an
abundance of Scripture. In Daniel's vision
of the great image, the stone which repre-
sentes the kingdom is to become a great
mountain and fill the whole Earth, also in
the 44 verse. 'And in the days of these
kings, [or ten kingdoms] 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.' The setting up of
the kingdom on the earth will be a violent
process, the demolition of the kingdom and
governments of the earth will take place in
in close proximity to the establishment of
the kingdom. Of Christ it is said 'He will be
King over all the earth.' David says, 'But
the meek shall inherit the earth and shall
delight themselves in the abundance of
peace.' Ps. 37:11. A peaceful time is com-
ing to the righteous, when the promised in-
heritance is revealed as Peter says 'in the
last times.

The language of the Saviour is still appro-
priate 'Thy kingdom come thy will be done
in earth as it is done in heaven' How mis-
leading a doctrine that teaches a sky king-
dom. Nowhere is it taught in the Bible, no
not in a single place. It is a fabrication of
the human mind. No, the first dominion
has not yet come to the daughter of Zion.
The will of God is not being done on earth
as it is done in heaven. The preparation
which is going on for the establishment of
the kingdom is not fully completed. The

little flock has not yet received the king-
dom, we are still heirs of the kingdom. The
abundant entrance of God's people into the
everlasting kingdom of our Lord and Sav-
iour Jesus Christ has not yet taken place.

We believe however, that we are living on
the very threshold of the fulfillment of my
text. The times are portentous, near even
at the door is the coming of Christ and the
establishment of the everlasting kingdom.
That these events occur in close proximity
no one who takes the Bible for his guide can
successfully deny. Paul believed and taught
that they were closely connected. To Tim-
othy he said, 'I charge thee therefore, before
God and the Lord Jesus Christ, who shall
judge the quick and the dead at his appear-
ing and kingdom' 2 Tim. 4:1. Then by a
copulative conjunction the two events are
united together; when the Lord comes the
kingdom comes.

Two passages of scripture recorded by
Matthew and Luke teach the same grand
truth. Matthew records the words of Christ
in his 24th chapter which gives a clear ex-
planation of the Lord's coming. After the
signs in the sun, moon and stars are given,
then comes the parable of the fig tree, 'when
his branch is yet tender and putteth forth
leaves, ye know that summer is nigh.' So
likewise ye when ye shall see all these things,
know that it, or he is near, even at the door.'
Luke recording the same thing says, 'Behold
the fig tree and all the trees.' When they
now shoot forth, ye see and know of your own
selves that summer is nigh at hand.' So like-
wise ye, when ye see these things come to
pass, know ye that the kingdom of God is
nigh at hand, Luke, 21:29,30. What Mat-
thew meant by saying that he is near, Luke
meant by saying the kingdom of God is near.
Both events occur together, and not a thou-
sand years apart.

The saints do not go to heaven at the
second coming of Christ and remain there
one thousand years as some teach. No, the
kingdom is set up when the Lord comes and
that is the time when the saints enter the
kingdom; this is made very plain by the Sav-
iour.

'When the Son of man shall come in his
glory, and all the holy angels with him then
shall he sit upon the throne of his glory and
before him shall be gathered all nations, and
he shall separate them one from another, as
a shepherd divideth his sheep from the
goats; and shall set the sheep on his right
hand, and the goats on the left. Then shall
the King say unto them on his right hand
come, ye blessed of my Father inherit the
kingdom prepared for you from the founda-
tion of the world.' Matt. 25:31,32,33,34.

In the above scripture we have it positive-
ly declared. First, when Christ comes he
will occupy his own throne, secondly, then,
(and not a thousand years afterwards) will
the saints enter the kingdom. The theory
of going to heaven for our inheritance or for
a part of it is a myth. How positive the
scriptures are in declaring that the earth in its
renewed state will be the home of the saints,
and that we will not go to heaven. 'No man
hath ascended up to heaven, but he that come

down from heaven even the Son of man which is in heaven. John. 3: 13. Little children yet a little while I am with you, ye shall see me; and as I said unto the Jews, whither I go, ye cannot come; so now I say to you.' John. 13: 33.

Here the disciples are told that they could not go to heaven. Prov. 10: 30 we are told the righteous shall never be removed from the earth. 'The righteous shall never be removed; but the wicked shall not inherit the earth' remove them to heaven one thousand years and the above language is untrue. Behold I come quickly and my reward is with me, to give every man according as his works shall be.' Rev. 22: 12. Thus we read that all our reward will be on the earth. The Lord will come, the kingdom and dominion will come, the holy city will come down from God out of heaven. Our reward will be brought to us, the tabernacle of God will be here. Then we read that there will be no more death, nor sorrow, nor crying, nor pain. And that God shall wipe away all tears from the eyes of his people, then the kingdom will have come and the will of God be done here as in heaven. That time will soon come in all its splendor and loveliness. May we be ready, and in the mean while continue to pray 'Thy kingdom come thy will be done in earth as it is in heaven.' *Stanberry Mo.*

'Go Back and Get Some More.'

A FRIEND writes, 'I am a believer in special providences, as I have seen them illustrated in various instances.'

I was going one day to call at the house of a poor widow on some errand, and just as I was starting a strong impression came in my mind to take them some food, and as I had just been baking some gingerbread, I thought I would take a large slice to each one. I wrapped it up and started again, when something seemed to say to me, 'Go back and get some more.' I stopped for I knew the voice; but I did not want to go back, being in a hurry. But after a moment's thought I went back and got a good supply of food, and went on my way. When I arrived at the place and gave them what I had brought, the daughter said, 'Oh, what a mercy. We had not anything in the house to eat to-day. We were just getting ready to go out and try and get something.'

'It is more blessed to give than to receive; but how often we miss the blessing because we do not know and heed the voice that speaks to us.—*Sel.*

Luck or Pluck—Which?

No doubt there is an element of luck in life. The world calls it luck, religious people call it Providence; call it what you will, it exists. But luck without pluck is of no use to any one, while pluck without luck has won many a great victory. The tide which, taken at its flow, leads on to fortune, is useless if one has no muscle with which to handle the oars. Opportunity is no opportunity except for him who knows how to seize it. Lord Erskine had a grand chance when he was called on unexpectedly to plead the cause of a client as junior barrister before the full bench, but his chance would have been of no use to him if he had not possessed the courage to take the advantage of it. David had the opportunity of his life time when he came to camp and found the whole army quaking for fear of the challenges of the giant; but if a brave heart had not beat within his bosom, and he had not by long practice acquired rare skill

with the sling, the opportunity would have been naught, and David unknown. Men are like horses: some can be driven only by whip and spur, others have the whip and spur within them, and travel on the impulse of their own mettle. On the neck of the young man, says an Eastern proverb which Emerson quotes, 'sparkles no gem so gracious as enterprise.' Energy of will, says Smiles, 'self originating force, is the soul of every great character; where it is, there is life; where it is not, there is faintness, hopelessness, and despondency; and he quotes the proverb, 'The strong man and the water fall channel their own path.' Energy is another way of spelling pluck.

Success is something done. It is won, therefore, by doing something. Neither dawdlers nor dreamers achieve success. It is easy to build air castles, but they are comfortless abodes in cold weather. There are persons who have wonderful vigor until the time of action comes; then, like Bob Acre's courage, it oozes out at their finger ends. To hear them talk, you would imagine they were full of force, but they never set it to work. Their mouth is a safety valve, and it is set to so low a head of steam none is left to drive the machinery of life. It is not enough to be the architect of one's own fortunes; one must also be the brick layer and the hod carrier, and put the fortune up layer by layer with painstaking and patience.

Neither do the dawdlers win success. Opportunity escapes them while they are thinking whether they will lay hold of it or not. We live in an age of steam and electricity; to live in such an age one must work like steam and think like lightning. There are some very good men lie in bed in the morning thinking about getting up so long that they do not get to work until their more energetic and prosperous neighbors have half their chores done. Life in America starts with the promptness and runs with the celerity of a railroad train. It is necessary to get to the station on time. Some very good folks always get there in time to see the train moving off. An ancient parable illustrates the fate that overtakes one who is both dreamer and dawdler: A young man in his slumber beheld an entrancing vision and white robed angel of light who beckoned him to follow her. He waited, simply delighting himself in the beauty of the apparition. It grew more and more distinct; just as it was fading from his vision, he sprang to his feet and cried out, 'Who art thou?' 'Opportunity,' came back to him, as the voice of an echo, from the now unseen angel, opportunity once neglected, never to return.' Pluck neglects no opportunity. It knocks at every closed door, and enters every open one.—*Christian Union.*

The Young Man.

HE had every earthly advantage, yet a fatal lack. Great possessions, yet sorrowful.

Here is a young man with warm blood, high rank, riches, courtly manners, unspotted morality, but not at rest, not assured of eternal life. That is to high to rest even on such foundations. He is earnest, no infidel, not even a Sadducee; but his lofty heart has said to him, 'Something thou lackest.'

Jesus saw him, and loved him even as he was, and tried to raise him. By what means? By the same that he raised Abram and others; namely, obedience and self-sacrifice.

Christ was looking for a Paul even then. This young man had some qualities to make one. Would he submit to the discipline

necessary to the undreamed of greatness? He who asked of Abram his all, asked of this one his all. Abram's all was vastly harder to give up. But it was done, and grandeur followed. In this case it was not given, and oblivion rolled over the beautiful character, lifted a moment into sight.

The offered surrender was not accepted in one case, might have been it the other. And if it had been, he would have received a hundred fold here, and the eternal life hereafter (v. 29). Does the child get more or less by giving up his will, being obedient to the laws of the house, instead of sulking, being obstinate, and always antagonistic to every good?

The young man's soul approved the condition Christ laid down; he did not resent it, but went away sorrowful.

Is this demand 'sell all' universal? No, there would be no one to buy. The universal demand is to be ready to give up what one loves best. God could give up his dearly beloved Son. So could Abram. Peter gave up his boats and the storms his rugged nature loved, and every one must be able to give up whatever God asks. Just here, thousands stumble. They are ready to give up all but one thing—pride of intellect, unbelief, vocation in life, anything but to be a minister or a missionary. And the test comes just on that one crucial point, that citadel of obstinacy. But Christ, who had given up the wealth and fealty of the universe in his sublime service, saw its result on himself, and say to men 'follow me'—follow, not only on earth, but to and in the highest heaven. Suffer with me, and we will be glorified together. And the suffering is not worthy to be compared with the glory.—*Bishop Warren.*

Sensitiveness.

WE have heard people talk about their sensitiveness sometimes as though it was a particularly meritorious quality, something to be proud of, indeed, until we have longed to undeceive them; for by sensitiveness they meant only that they were extremely quick to take offence, and uncommonly apt to fancy hidden meanings where none existed.

Such sensitiveness has other names, not quite so flattering to its possessors, such as touchiness, suspicious temper, and even self-conceit. Few people are more uncomfortable in every-day life than those sensitive ones; and too often they exhaust the patience and alienate the love of their best friends.

To be explaining or smoothing over is a wearisome task; and when we must stop to measure our words and adjust our phrases continually, the constraint becomes irritating as well as tiresome, and we feel like the Rhode Island women who used to say of her son, 'I don't know what to do with my Sammy; he is so sensible I don't know what on earth to do with him.'

A little good, wholesome self-restraint and homely common sense would greatly improve these 'sensible' people, who seem to think the world revolves around them, and that everybody is thinking of them, or speaking of them, or intruding on them. When they learn the lesson of their littleness, and find how small a place they occupy in the universe, they will be less self-conceited, and much more peaceable and comfortable.

—*Boston Christian.*

God demands the supreme place in every heart, and he has an infinite right to it.

Human mind recognizing ion against the ages, and the darkest expect obedience world, we have the church obedient to their

As a holy of obedient s they are to be dren. And dren always, resented as t him as her h is terribly m obedience to history of th of sympathy haps, that all that people s direct result

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Obedience.

Human nature rebels at the thought of recognizing or obeying any power. Rebellion against God has been the constant sin of the ages, and God has classed this sin with the darkest on record. While we are not to expect obedience on the part of the wicked world, we have every reason to suppose that the church of God are to be perfectly obedient to their divine Lord.

As a holy nation, they are to be a nation of obedient subjects. As a divine family, they are to be followers of God as dear children. And dear children are obedient children always. As a body the church is represented as the bride of Christ, recognizing him as her head. The history of the Hebrews is terribly marred by the record of their disobedience to God. And when reading the history of their sufferings, and our feelings of sympathy are stirred, we may forget, perhaps, that all the afflictive judgments which that people suffered, came upon them as a direct result of disobeying God.

God as the Father of his people, is 'too wise to err, and too good to do wrong.' And all the disciplinary experience through which we, his children, pass is for the purpose of preparing us for life eternal. 'We have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.' Heb. 12: 9-10.

Now in the light of this passage who can not see that to obey God is to escape the rod of chastening; for God is more merciful than our natural fathers, and they would not chasten their children unnecessarily. Not that a person because a Christian, is going to escape the ordinary experience of suffering incident to this state of things, but we are speaking of afflictive judgments. There can be but little doubt that in many cases, when God has undertaken to get the individual through to the kingdom, he has been compelled to strip them of property because of this idolatrous attachment to it.

Doubtless there will be many in the kingdom, who will praise God that he spoiled their idols in this world—although the wreck of them was a cause of bitter grief at the time. How important that the things of this world, however precious to us, be held subject to the will of our Father? God is willing that his people should have the good things of the life, if they can have them without being spoiled by them. I have been made thankful many times that some can; but we have seen more cases of backsliding and disobedience on account of prosperity than any other cause.

There are but comparatively few that God can trust with much earthly prosperity; they will not mind the Lord. It is doubtless true that if both sides of the experience of God's people were written up, we should see the result of a curious blending of virtues and faults, and perhaps those who shine brightest as Christians have passed through the most crucial tests. Christian character is forged in the fire and on the anvil of practical experience, of self denial, cross-bearing, self crucifixion, and the mortification of the members which are upon the earth. Col. 3: 5.

We know of no better test of one's Christianity, than the degree of the spirit of obedience possessed. In vain we tune the sweetest songs, and talk the prettiest things, and repeat eloquent prayers, if the spirit is in us,

which worketh in the children of disobedience. Eph. 2: 2. We are pained in our retina in spirit only. Those whose names shine brightest, and whose memory is sweetest to the church are those who have been most obedient to God. Perfect godliness would be perfect obedience. It was told Saul, that to obey is better than to sacrifice, and to hearken than the fat of rams. It is well for us to remember that God is not going to fill his kingdom up with people that will not mind him here, but those who have the spirit of obedience.—G. H. Wallace.

Trusting in Jesus.

MARGARET PRESTON.

'Blessed is the man that maketh the Lord his trust.'

David trusted in the Lord and was delivered from all his enemies. He says 'I waited patiently for the Lord and he inclined unto me and heard my cry, he brought me up also out of an horrible pit, and out of the miry clay, and set my feet upon a rock and established my goings.' This rock David meant was Christ, for Christ compares himself to a stone. He says, 'The stone that the builders rejected has become the head of the corner.' David also says, 'Trust in the Lord and do good so shalt thou dwell in the land and verily thou shalt be fed. Delight thyself also in the Lord and he shall give thee the desire of thine heart. Commit thy way unto the Lord; trust also in him and he shall bring it to pass.

David undoubtedly realized God's power in saving him from his enemies, he put his whole trust in God. How many of us can say with David that the Lord is our strength in the time of trouble, and feel fully confident that he will deliver us from the wicked. When persecution seemed heavy upon us, and our enemies seemed to overpower us, have we not felt like David in praying to the Lord to let our enemies be ashamed suddenly, he says that the false witnesses did rise up, they laid to my charge things that I knew not, let not them that are mine enemies wrongfully rejoice over me, neither let them wink with the eye that hate me without a cause, let them be ashamed and brought to confusion together that rejoice at mine hurt; let them be clothed with shame and dishonor that magnify themselves against me. I will say dear readers, have you committed your way unto the Lord, are you trusting in Jesus? If not, go to him now; now is the accepted time, now is the day of salvation.

Chlo. Iowa.

The Riches of Christ.

Some of the riches of Christ are to be seen in his forgiving mercy and in his pardoning power. Of course it is only he who feels that 'the wages of sin is death,' that the soul that sinneth it shall die; 'that sin when it is finished bringeth forth death,' that will appreciate the declaration, that with Christ there is mercy and pardon; It is only he who has been lost that can thoroughly appreciate the blessedness of being found; it is only he who has been condemned to death, that can really feel the blessedness of pardon; so it is really only he who has felt the awfulness of the consequences of sin, that can fully appreciate the declaration that with Christ there is forgiving mercy and pardoning power.

But every Christian knows what this means to his soul. He has felt the blessedness of the pardon of sin. And he knows

that it is through Christ's merits alone that he has been made partaker of this blessedness. And since all are sinners and justly under the condemnation of death, and since everyone sooner or later becomes conscious of this fact, let it be told to the sinner that Christ is rich in forgiving mercy and in pardoning power. What would not the condemned criminal give, if in his power to save himself from the gallows? I can imagine him saying, if the world were his, 'Here take it, and let me live!' But what would such a pardon be when compared to that which Christ offers the sinner? The former could merely free the poor criminal from a particular mode of death, which he must nevertheless soon meet in another form, while the latter frees from eternal death and insures eternal life. If the former in the eyes of the criminal, is worth a world, what should measure the value of the latter in the eyes of the sinner. The riches of Christ's pardoning grace are beyond all comprehension. The love that planned and executed it is infinite. No wonder Paul calls it unsearchable riches.

But sometimes the poor sinner when he becomes conscious of the real nature of sin, imagines that God will not forgive and pardon him, for he deems his sins too great. But God stands ready and able to pardon even the chief of sinners, if he will repent and seek pardon. Paul said that he, the chief of sinners, had found mercy. It has been suggested that God offers pardon most freely where needed most. The first place he sent the apostles to preach forgiveness of sin was to Jerusalem, to the home of his cruel murderers. Christ is not merely willing to save, but he yearns to save. He has no pleasure in him that dieth, but he would that all should come to him and live.

God has sent his Son into the world to seek his erring children and to tell them that he still loves them, and to tell them that he has no pleasure in their ruin, but he wants them to believe in his dear Son and be saved. Jesus came to seek and to save the lost. He came fully commissioned to offer pardon to all who on him will believe. . . . There can be no question whether Christ will forgive and pardon the repenting sinner. The mother may forget the child she bore, but it is not possible for Christ to reject the seeking penitent. The promise of pardon is given in almost every chapter of God's word. It is its central theme. It is its warp and woof. 'God so loved the world, etc.' 'Come unto me, all ye that are weary and heavy laden,' etc. 'The Spirit and the bride say, Come,' etc. His riches of pardoning grace are sufficient for all. 'Ho, everyone that thirsteth,' 'whoever will may come,'—Rev. Samuel Schwarz, in Lutheran Observer.

God Hears and Helps.

Mr. Moody, who has a plain, blunt way of putting things, in an address on prayer at the Northfield Convention in August, thus happily hit those who entertain the idea that God is so bound by natural laws that he is not specially moved by our prayers, but the petitioner is the one who is affected beneficially: 'Keep on knocking; seeking it will do you good; it is healthy exercise,' say some. Think of me at midnight, answering a neighbor's knock at the door for bread, sticking my head out of the window and shouting: 'The house is wound up like a watch; I cannot break these laws controlling it; but keep on knocking, it will do you good!' The absurdity of the act on the part of the man is so apparent, that its lesson for good should not be lost.

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Ia, Tuesday, Mar. 6, 1888.

A. C. LONG, Editor.

The Ten Virgins.

A brother requests us to give an explanation of the parable of the ten virgins, recorded in Matt. 25th chapter. This is a very beautiful parable drawn from an eastern marriage, and represents the final union of Christ and his people, and the importance of being in a state of readiness when the Bridegroom comes.

There is to be a great marriage. The virgins go forth to meet the bridegroom; and while the bridegroom tarries, they slumber and sleep. At midnight the cry is heard 'Behold the bridegroom cometh.' These virgins prepare themselves to meet him; but some of them have no oil for their lamps, and while they that were ready went into the marriage and the door was shut. Afterwards the others come and ask for admittance but they are refused. Our Savior then adds the words of warning, 'Watch therefore for ye know neither the day, nor the hour wherein the Son of man cometh.'

In this parable, the bridegroom represents Christ, and the virgins represent his followers at the time of his second advent. That this parable has its fulfillment at a certain period of time just prior to the second advent, is evident from its commencement, and also from its close. Its commencement is as follows: 'Then shall the kingdom be likened unto ten virgins which took their lamps and went forth to meet the bridegroom.' The conjunctive adverb 'then,' limits the application of this parable to a certain time. The *Emphatic Diaglott* renders it as follows: 'The kingdom of the heavens, at that time, may be compared to ten virgins.' This evidence is sufficient to show that this parable has its application just before the second advent of Christ.

This is further confirmed by taking into consideration the subject matter treated of by our Savior, when this parable was uttered. He was at that time instructing them in the signs that would usher in the second advent. This parable, then, of the virgins going forth to meet the bridegroom must find its fulfillment in a class of people that expect, and prepare themselves for the second coming of Christ.

The first part of this parable was evidently fulfilled in the Advent movement of Wm. Miller from 1837 to 1844, when the virgins went forth to meet the bridegroom. This movement stirred the world on this subject. Many scoffers arose fulfilling the words of Peter, saying, 'Where is the promise of his coming?' As John the Baptist proclaimed the first advent, in the spirit and power of Elijah; so Wm. Miller and his followers proclaimed his second advent with the same spirit and power. As a special proclamation ushered in the first advent, so, likewise a special proclamation will usher in the second advent.

The lamps in the parable evidently refer to God's word; for it is said to be 'a lamp to our feet and a light to our pathway.'

The oil spoken of has reference to the Holy Spirit by which the love of God is shed abroad in our hearts, and by means of which we can receive grace to serve God acceptably. Heb. 12 : 28. The foolish virgins lacked this grace and consequently were unprepared for the marriage.

We are now in the 'tarrying time' of this parable which will reach down to the midnight cry. During this time the virgins are slumbering. To slumber is 'to be in a light sleep, to doze—Webster. While some are in a light sleep, dozing, partially awake, others are in a profound sleep on this subject. Hence the appropriateness of the exhortation 'Let us not sleep as do others, but let us watch and be sober.' It is now high time to awake out of sleep, for now is our salvation nearer than when we believed. We are now in the night time of this world. And prophecy is as a light that shineth in a dark place, until the day-dawn and the day-star arise. The night is far spent and the day is at hand, let us cast off the works of darkness and put on the armor of light. This may be another reason why the virgins are represented as dozing and sleeping. It is the natural inclination of all to go to sleep at night. But we should not give way to our feelings in this respect, but throw off the stupor by activity in the Master's cause.

The midnight cry, 'Behold the Bridegroom cometh,' is yet in the future, but this will be given right in connection with the advent. For when the cry is raised it is then too late to prepare for the Bridegroom, as is evident from the action of the foolish virgins; for although they made an effort to prepare, yet they were too late. Then, he that is filthy, will be filthy still, and he that is holy will be holy still. Jesus closes this parable with the following warning: 'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' Matt. 25 : 13.

The application of this parable to the Advent movement is evident to my mind. Now as Adventists who have gone forth to meet the returning Bridegroom, let us see to it that we are not of the foolish virgins; but that we have the love of God burning warm in our hearts, and grace whereby we may serve God acceptably. This being imparted to us by his Holy Spirit whereby we are sealed unto the redemption of the purchased possession.

This is a most beautiful parable, Christ united forever with his people under the figure of a marriage. All sumptuously entertained at the marriage feast. This is principally a feast of association. What a grand feast it will be to associate with Abraham, Isaac, Jacob, Enoch, Noah, Moses, David, Daniel and our Savior; to learn more of their lives and experiences, and to enjoy the blessings of an immortal life. Are we ready for that event?

'ARE you ready for the Bridegroom when he comes, when he comes?
Are you ready for the Bridegroom when he comes, when he comes?
Behold, he cometh! behold, he cometh!
Be robed and ready, for the Bridegroom comes.
Have your lamps trimmed and burning when he comes, when he comes;
Have your lamps trimmed and burning when he comes, when he comes;
He quickly cometh! he quickly cometh!
O Soul! be ready when the Bridegroom comes.
We will chant alleluias when he comes, when he comes;
We will chant alleluias when he comes, when he comes.
Lo! now he cometh! Lo! now he cometh!
'Sing alleluia! for the Bridegroom comes.'

Follow the Divine Pattern.

R. E. CAVINESS.

DEAR EDITOR OF THE ADVOCATE: Allow me a space in your columns to pen a few thoughts, if possible, for the benefit of the dear brethren.

As I am sitting to-day in my cottage home, my Bible in hand, my eyes fall upon these words from the second chapter of Phil., 4th and 5th verses: 'Look not every man on his own things, but every man also on the things of others; let this mind be in you which was also in Christ Jesus.' And while I am thinking of these words and the care and thought of Jesus for suffering humanity, and what he endured for their sake, the scoffs and scorns of a people so dear to him, and as I look from my window and see a busy, sinful, suffering humanity, how can I train my mind to the same care and the same love for them that he had? How can I look over their faults; their hard speeches toward me which they sometimes use, and pray for them and plead as he did when they were nailing him to the cross, saying 'Father forgive them; they know not what they do.'

Oh! how can I cease to look upon myself and my own things, and not upon the things of others? How can I remember to-day suffering, ignorant humanity? How can my mind grasp their careless indifference to God and his truth? How can I weigh the worth of eternal life they are about to lose? How can I remember, that what God has said that will he do, and that alone can he do, for it is impossible for him to lie.

They must come to him to be saved. 'Not everyone that saith unto him 'Lord Lord,' can enter the kingdom, but he that doeth the will of my Father who is in heaven, saith Jesus. This being true, how necessary that we plead with our neighbors and friends to get them to do the will of God. But yet how often we feel like scolding them for their wicked and ungodly ways. The facts are that they are not near to us as they were to Jesus, Our sympathy and feelings are not like his, he did not rest day nor night, so great was his care for them, and many times as he would look upon them tears would start from his eyes; yes says John, 'Jesus wept.'

We realize more fully that we are living in the last days, when men are lovers of themselves, and this spirit gets hold of the people of God, and we see it increasing. How shall we get rid of it? I know of but one way and that is to apply ourselves to the text found in Eph. 5: 4. Wherefore he saith, 'Awake thou that sleepest, and arise from the dead and Christ shall give thee light' or as we read in the 16th verse, 'redeeming the time for the days are evil.' And to meditate upon their final destiny, the reward of God's people as well as the doom of his enemies; to think of the joy and happiness of God's servant, and the weeping and mourning of his enemies when it will only be too late, too late; when the decree shall have gone forth: 'He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still.' Then shall we be brought to see what we have omitted for the good of others; then shall we see what we have left undone that we might have done.

We are aware that we have many things to hinder, the apostle Paul could say: Satan doth hinder me, and we can look at his record of imprisonment and stripes and can see his hindrance. But my brethren do these things hinder us? Did he not request his brethren to be a follower of him, as he was a follower of Christ? Are we willing to give all we have and are, for the sake of suffering humanity? If not, the time will come when we will wish we had. My prayer is, that God may help us, one and all to see these things now, for our work will soon be done. Yours in hope.

In the second of Peter, our Lord living stone,' 'Unbelieving men claim, and reject disciples have so have come to him upon him—a spirit for us God dwel fulness, so does h built upon him. and each individ Jesus Christ, is ti and the individua foundation. We, share in him the has bestowed up which believe he; gin has it, 'an hor

For this beauti debted to Isaiah 2 of him as both fo while the apostle corner-stone; but, truths in his mind a corner-stone w which it springs. Christ give us a b he is to us. The which the bairlin stone is that wh the foundation, an two walls, and un which the materia together and made tecture we see th both in fact and b

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He is both th substance of ou finished work, a we build our liv present with us, not in vain. Be Therefore the I now live in th the son of God, self for me.'

As to the fo 'He is a tried st for us, taking o submitting hin man was subje himself equal t eousness of A divine human every assault t tried by the la both toward G both toward G by Satan, and ing him at e with every fee ed sinfully to ed in all point successfully e curse of the l out upon him from the cross penalty. He

The Foundation and Corner.

y cottage fall upon r of Phil., man on o on the e in you d while I euro and unity, and scoffs and and as I busy, sin-train my love for over their ne which hem and ling him ve them; n myself e things -day suf-can my ce to God e worth of low can I that will it is in- d. 'Not re Lord,' loeth the en, saith sary that riends to t yet how for their s are that to Jesus, like his, great was os as he tart from ? living in of them- the peo-g. How one way the text he saith, ise from light' or ning the ward of 'his ene-ness of mourn- be too all have him be him be let him brought good of ave left things to : Satan his rec- can see to these nest his he was to give offering ne when hat God e things . Yours

is the second chapter of the first epistle of Peter, our Lord Jesus Christ is called 'a tried stone,' 'chosen of God and precious.' Unbelieving men have, indeed, disallowed his name, and rejected him; but the believing disciples have seen in him a divine Savior, who came to him, and are builded together upon him—a spiritual dwelling-place for God. For as God dwelt in Jesus Christ in all his righteousness, so does he also dwell in us who are united upon him. The relation of the church, and each individual believer in the church, to Jesus Christ, is that of the edifice as a whole, and the individual stones in particular, to the foundation. We, then, who are in Christ, share in him the honor and glory that God has bestowed upon him. 'Unto you therefore which believe he is precious;' or, as the margin has it, 'an honor.' 1 Peter 2: 7.

For this beautiful figure the apostle is indebted to Isaiah 28: 16. The prophet speaks of him as both foundation and corner-stone, while the apostle speaks of him only as the corner-stone; but, doubtless, he carries both truths in his mind, as it is impossible to have a corner-stone without a foundation from which it springs. These two designations of Christ give us a beautiful conception of what he is to us. The foundation stone is that on which the building rests, while the corner-stone is that which rises or springs from the foundation, and lies at the corner of the two walls, and unites them, being that into which the material of the building is knitted together and made strong. In modern architecture we see this ancient device retained, both in fact and by way of ornament.

It would be difficult for us to conceive of anything more comforting than this view of Christ. We are not alone permitted to build upon him, as our righteousness, but also to build into him as our life. Strong not only on the Lord, but strong in the Lord. There is not only that which he has done for us in the way of bringing in a righteousness on which we may rest, but there is also that which he is for us. He is our hope and our life.

He is both the object of our faith and the substance of our faith. We look back on his finished work, and know that we are justified; we build our lives daily into him who is ever present with us, and know that our labor is not in vain. Because he lives, we live also. Therefore the apostle says: 'The life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me.'

As to the foundation, Isaiah tells us that 'He is a tried stone;' that is, when he appeared for us, taking our place under the law, and submitting himself to all the trials to which man was subjected at the beginning, he proved himself equal to every test. The human righteousness of Adam failed under trial. The divine human righteousness of Christ resisted every assault that was made upon it. He was tried by the law, and met its every demand, both toward God and man. He was assaulted both toward God and man. He was assaulted by Satan, and warded off every attack, beating him at every point. He was touched with every feeling of infirmity, and yet yielded sinfully to none of them. He was tempted in all points, like we are, and yet resisted successfully every temptation. When the curse of the law, due to sinners, was poured out upon him, he endured it, nor shrank from the cross on which he paid the dreadful penalty. He was numbered with transgress-

ors, and was made a spectacle to men and angels; and yet, for our sakes, he despised the shame. He was delivered over to death, and yet he rose triumphant from the grave, having secured by this victory the keys of death and the under world. God having taken him back into Heaven in our nature, in which he was tried, now sets him forth as the foundation upon which sinners may build.

When Paul saw this tried foundation, he abandoned the shattered foundation of human righteousness, which he had zealously sought to repair, upon which he had hitherto been building, and flung it from him in disgust and contempt, and flew to the tried stone and henceforth built thereon. He thereafter based all his teaching upon this sublime truth: 'Other foundation can no man lay than that is laid, which is Jesus Christ,' and declares that he that builds thereon shall be saved. Over and again the Scriptures give us this assurance. What can a sinner want more? God has laid in Zion the foundation and corner-stone. He has bidden us to build thereon, giving us assurance that, so building, we shall never be confounded, but shall be as Mount Zion, which cannot be moved. —Independent.

The Gospel of Jesus Christ.

The gospel is called 'good news.' It is the best of news. The human mind cannot conceive of better intelligence than the gospel brings. It is just what man wants. He is sick; the gospel proclaims health. He is dying; the gospel proclaims life. He is sinful; the gospel reveals holiness. He is mortal; the gospel brings immortality to light. How our race should shout for joy over such glad news! Suppose that the gospel came to us with temporal dominion and power for all who embrace it. Would that be better than the revelation of thrones and crowns in that eternal world? Suppose the gospel to supply gold and silver to repletion for all believers! Would that be better than the true riches which it supplies in unlimited quantities forever more? Suppose the gospel to be laden with all forms of pleasure; suppose its primary purpose to be to make people merry and gleeful as long as they live! Would that be better than the solid satisfaction the religious life affords here and the endless rapture it guarantees hereafter?

How could the gospel be better than it is? Study the question until the truth burns in your heart that this gospel of Holy Writ to your heart that this gospel of Holy Writ is the sweetest, richest, most gladsome and most glorious intelligence that could reach the ear and heart of dying man. To live for the ear and heart of dying man. To live for ever! To be kings and priests unto God! To be no more sick, or sinful, or tempest tossed, or weary, or harrassed by pain or evil! To be filled and thrilled with blessedness! To be with Christ and God! . . . To be no more out forever! To be perpetually entertained with new themes for investigation, new services of delight, new discoveries of capacity for joy, and new realizations of the endlessness of God's resources for of the endlessness of God's resources for heavenly bliss! This is our future! It is the future which the gospel reveals. It is the future which the gospel secures. It is the future which we cannot have without the gospel.—Sel.

The Watchword of the Age.

JOHN MILNE, a minister for twenty-four years in Perth, and for more than four years a missionary in Calcutta, wrote:

'Looking back on the New Testament Revivals I think I see a watchword on each: First, 'The kingdom of God is at hand'; Second, 'The resurrection of the Lord'; Third, 'Justification by faith'; Fourth, 'Regeneration by the Spirit'; Fifth, 'the power of prayer.' What if the next watchword should be a return to the first one, 'The Lord is at hand! the time is short! . . . Thus the Lord may shake the world, and beat out of it what remains of the fullness of the Gentiles.

Nature and grace cry for the glorified Christ to complete his work,—to rectify disorders. All proclaims and demands his return, but the unsanctified heart of men. There alone, no voice is heard to welcome the mighty stranger. . . . We marvel that he tarrieth so long. . . . I think that the Lord Jesus will come and put all to right'. That is my only hope for a sinful distracted world.—H. Bonar

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.

NEAR BUFFALO:—I held a review a week ago last Sunday with Eld. Hutchison of the Christian (Campbellite) church on the Sabbath and law. Stated that I would preach at night. I invited Eld. Hutchison to come and I would divide time with him. Brethren and friends prevailed on him to accept. I have preached with Bro. Hutchison at different times, he often spoke to me of Eld. Steinypher for not offering me liberty in his meeting, but when Eld. Hutchison came to abolish the law and Sabbath, I asked permission to speak at the close of the sermon, but he would not allow me the liberty. So I waited until he dismissed, and then called the house to order. The people were anxious for the review, voices were heard 'Review him, we will stay till morning; we are not tired'

The proposition was, Resolved, That there were two laws in the Jewish dispensation. I affirmed, Bro. H. denied. I was successful in proving my proposition. Bro. H. admitted his own defeat, by saying that the reason the law which Moses wrote was put in the side of the ark, was because the tables of stone on which God wrote his law, were so large that there was no room in the ark for the law which Moses wrote, therefore it was put in the side of the ark. Everyone that I have talked with or heard from admits Bro. H.'s defeat except one. The truth evidently has gained friends in this encounter. May the Lord help them to reduce it to practice.

J. C. KERNS.

No man is indispensable to any thing but to his own duty. When a great man dies, it is commonly said that his place cannot be filled—nor can it be. But it is as true of the little man as of the great man, of the obscure man as of the famous man, that when he dies, his place, his work, in one sense, dies with him, even though, in another sense, it out lives him. Every man, therefore, is indispensable: and no man is indispensable. It is every man's duty to consider himself so far indispensable to God's work that, if he neglects his part in it, that work will lack through his neglect. It is every man's duty to consider himself not so indispensable to God's work that the work will suffer if God chooses to shift his place in it, or to remove him from it altogether.—S. S. Times.

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ment with the other nine. Pray for me that I may be an overcomer and meet you in the new or renewed earth where there will be no more parting.

Sunset, Tex.

From Sister Sarah A. Leach.

DEAR Brothers and sisters in the Lord: We love to hear of your spiritual welfare and read your cheering testimonies from time to time through the ADVOCATE which encourages us to press on in the Christian race, that we may gain a home in God's everlasting kingdom. For we believe that Jesus is soon coming to gather his children all home, and O brothers and sisters will we all be there to sit down at the marriage supper of the Lamb, and forever dwell with Jesus? Who does not long to be there where all tears shall be wiped away! O let us prove faithful for we are now on probation and we must square our lives by the Bible, and be humble followers of Jesus and live up to God's saving truths, and let our light shine that others may see our good works and be led to glorify our Father in heaven. Surely we are living in perilous times, and in the sitting time, when we are to be tried. I sometimes wonder who is going to stand when we see some departing from the faith. But we have all got to stand or fall for ourselves. We must work out our own salvation with fear and trembling. Then dear brothers and sisters let us not get weary in well doing, for we shall reap life everlasting if we faint not.

We are exhorted to speak often to one another, and so much the more as we see the day approaching. Surely we can see the signs fulfilling that tell us that day is near; then let us be found ready watching and praying for the kingdom to come, and God's will to be done on earth as it is in heaven. What a happy change that will be, if we are only ready for that glorious event, to have an abundant entrance into God's everlasting kingdom.

But how painful it is to hear of some departing from the faith, and those we have learned to love. But brothers and sisters these things ought not to discourage us, for we read that in the last days some shall depart from the faith giving heed to seducing spirits and doctrines of men. We can only pity them but where are our ministers that claim to be called of God to preach, that they are not looking after the flock. The Savior told Peter to feed his lambs, and the flock is still hungering and thirsting after righteousness. What are we doing to win souls to Christ? We must not get discouraged or lukewarm, for that is a dangerous position to be in. We are commanded to be as lively stones in the house of God. There is no standing still in this work, for God wants workers in his vineyard and truly the harvest is great but the laborers are few.

Last Sabbath we had a good Sabbath-school and meeting. Bro. Howe spoke from Heb. 2:3, 'How shall we escape if we neglect so great salvation.' After Bro. Howe spoke Bro. Levi Watkins followed right along with the word in which I stir up your pure minds by way of remembrance of these things. In the evening Bro. Watkins spoke on the law and Sabbath question, showing that the ten commandments were still binding. He had plenty Bible truth and made the Word so plain that we could not see how any one could get away from keeping the seventh day Sabbath. Then Bro. Howe was ready with the word of God to confirm what had already been said,

and he spoke loud and fast, and I tell you, brothers and sisters, we had a good meeting. We felt it was good to be there. Quite a number took part in the meeting which was encouraging. Bro. Watkins has gone to help Bro. Howe in a series of meetings and we trust the Lord will bless them in their labors. We were glad to see an article from Bro. Brinkerhoff. Bro. Long, I send you one more subscriber for the ADVOCATE, which makes just one dozen subscribers I have got to take the ADVOCATE. We had it sent to one brother and sister until it amounted up to nine dollars. Then they commenced to keep the Sabbath and paid us all up for it. O how much I would love to meet with that brother and sister. But the time is coming when we shall all meet to part no more. From your sister in Christ.

Lacota, Mich.

From Sister Mary M. Oglesbee.

To the Editor and BROTHERS and SISTERS scattered abroad: I thought I would try to write a few lines for our much loved paper, which I like to read, and especially the good testimonies of the brothers and sisters. It is encouraging to me to hear the name of the Lord praised. Our meetings at this place have not been kept up as they should have been. We have a work to do, and if we fail we fail in the cause of God, for he has said in his sacred word, 'He that is ashamed of me and my word him will I deny,' and he said also 'Whatsoever ye do, do it heartily as unto the Lord, and not unto men.' He asks us to ever look to him for our assistance and he will help us in time of need; but how often we neglect looking unto him, the author and finisher of our faith. I think sometimes that we are so prone to evil; such weak worms of the dust that he must be very bearing to save such sinful creatures as we are. He says we must let our conversation be without covetousness and be content with such things as we have, for he hath said 'I will never leave thee nor forsake thee' so that we may boldly say 'The Lord is my helper and I will not fear what man shall do unto me.' That is just what I want—the Lord for my helper, to carry me through this world so that I may have a home in the earth made new.

I am striving for a home in the kingdom, for I know it is worth striving after. I just think sometimes how terrible it will be to fall into the hands of the living God unprepared. I have friends and relatives that will fall that way if they do not repent. It makes me feel sad to think about it. They will laugh and scorn at us commandment-keepers. The blessed Jesus says to look unto him and not unto men. What a glorious thought. James 1:2, says 'Count it all joy when such things come and when ye fall into temptation knowing this that the trying of your faith worketh patience. Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him.' Brothers and sisters, let us all be faithful in all of God's commands, that we may have that crown to wear. I do feel so unworthy to come before him, but I do know he is merciful, so let us all try to live in harmony with what he has said. I know we have trials, and troubles in this world to endure, for this is a troublesome world, but let us live so that we may all meet in the earth made new, where trials and troubles will be no more, and where pain, sickness and sor-

row are felt and feared no more, but all will be joy and peace.

Bishop, Kansas.

From Sister Margaret Preston.

DEAR BROTHERS and SISTERS, and readers of the ADVOCATE: By the will of God I have once more the privilege of writing to you. It has been some time since I last visited with you through the ADVOCATE. It has been a year I think. But I have not forgotten you I have thought of you daily in my prayers. I have asked our heavenly Father each day to be with the brothers and sisters in their lonely condition to comfort them, and keep and guide us in the way of all truth, and to be with the aged ones who believe, and are trusting in God's promises, knowing that their time is short in this life. May they grow strong in faith as life closes, that they may say with David 'for thou God hast proved us thou hast tried us as silver is tried' Ps. 66: 19 'unless thy law had been my delight I should then have perished in mine affliction' Ps. 119: 92.

I will say to you dear brothers and sisters, it has been a year last month since death entered my home and took from me my three small children in one short week, and I have only two left and the world with its temptations is trying hard to get them from me. My husband does not help me, and I am alone trying to keep God's commandments. In God have I put my trust. I will not fear what man shall do unto me Ps. 56: 11 'Evening, morning and at noon will I pray and cry aloud and he shall hear my voice' Ps. 55: 17 I can say with David 'the troubles of thy heart are enlarged. O bring thou me out of my distress' Ps. 25: 17. Then David again to comfort us says, 'Wait on the Lord, be of good courage and he shall strengthen thine heart. Wait I say on the Lord' Ps. 27: 14. That dear brethren is all the comfort I have, and what a great comfort it is to be found trusting in Jesus. I know that he will give me the desire of my heart. I can say that he has and will again answer my prayers. May the Lord remember you all, and if it is his will, I shall visit you again. Yours in hope.

Clio, Iowa.

OBITUARY NOTICES.

DIED:—of cancer, at Marshall, Lyons Co., Minn., Jan. 20, A. D. 1888. Sister Calista P. Lemunyon aged, 55 years 7 months and 6 ds. Sister Lemunyon embraced the Sabbath in 1881, under the labors of Eld. John Branch in Bloomingdale, Michigan. She was formerly a Methodist by profession. She leaves a husband and eight children to mourn her loss.

Mother's gone where all are going.

Death is swift upon our track,
And the loss we feel for mother
Points our minds in memory back.

Once we gathered 'round her hearth stone,
Once to her our prayers we said;
But alas, those days are ended,
Mother's numbered with the dead.

Ah, yes, well do we remember
In our childhood's happy hours,
Of a mother's loving kindness,
As we roamed amid the flowers.

But our childhood days are ended;
Time has wrought a wondrous change;
And the fond caress of mother,
We may not receive again.

Brother, sister, here is warning,
Mother's gone on just before;
Shall we now prepare to meet her
On that happy, deathless shore?

ELD. JOHN H. BUSH.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, Mar. 6, 1888.

EDITORIAL NOTES.

The extra numbers of the *Advocate* containing the discussion, are exhausted. The last orders which we received, we were unable to fill, but have sent in lieu of the discussion, tracts on the same subject, which was the best we could do under the circumstances.

The *Advocate* was not published last week, for two reasons: First, the Conference permits us to omit two numbers of the *Advocate* in the year; second, death, 'the last enemy,' entered our household last week and took from us our babe. He has cruelly robbed us of our treasure, and thrown a dark shadow over our lives; yet we look to Christ the life giver to restore it to us, for he has said of such is the kingdom of heaven; and the promise is that it will come again from the land of the enemy. It had been quite unwell and feeble for some months, yet its sudden death came upon us unexpectedly. Words of comfort were spoken to us by Bro. I. N. Kramer and the church have our thanks for their assistance in this sad hour of our bereavement. Providence permitting, the *Advocate* will be sent out on time hereafter.

ITEMS OF INTEREST.

BOLIVIA, with 500,000 square miles, and 2,000,000 inhabitants, is without a single Protestant missionary.

At Clinton, Iowa, \$800 worth of beer and malt was seized at the Lauer brewery and placed in charge of a custodian.

The great Reading strike of coal miners has been brought to an end by the order of National Master Lewis, directing the men to resume work. The question of wages remains to be settled.

The monthly statement of the Reading Rail Road shows a decrease in the net earnings for January of \$822,000 over the same month in 1887, caused by the strike.

BREWERS, liquor dealers and saloon keepers Dubuque, Iowa, Wednesday incorporated the Dubuque Personal Liberty Association to fight the prohibitory license law.

The 'Evangelical Union,' which has been established in Germany for the purpose of resisting encroachments of the Romish Church, already numbers 2,000 clerical and 8,000 lay members.

RUSSIA is apprehensive of a Chinese invasion of her Asiatic possessions in the event of an European war. And reports from China state that war-like preparations are being made.

SENATOR Chase has introduced in the Senate, and Mr Hemphill in the house, a bill prohibiting the selling or giving away of tobacco in the District of Columbia to persons under 16 years of age, under a penalty of thirty days imprisonment or \$25 fine.

ADJUTANT GENERAL VANCE notified Governor Oglesby Tuesday that thirty seven persons had been killed at Mount Vernon by the cyclone and that eighty were wounded, twenty of whom are in a serious condition.

EXCESSIVE cigarette smoking killed James Copley, a Cleveland, Ohio bar tender, Friday. He smoked a hundred cigarettes daily at times, inhaling the smoke, and a post mor-

tem showed that his body was saturated with nicotine.

For 3,000 years there was but three versions of the Scriptures in existence. The Bible is now printed in 350 tongues; and up to 1880 the number printed and distributed was 160,000,000. It is now accessible to nine tenths of the people on the globe.

From reliable statistics it is learned that the amount of beer consumed in Chicago last year was 1,674,146 barrels. The brewers received for this \$6 per barrel or \$10,044,876. The saloon-keeper sells it so as to realize \$24 a barrel, making the total cost to the consumers over \$40,000,000.

STATISTICS show the number of churches in the United States to be 132,000; of ministers, 92,000; and of church members, 19,000,000. The Methodists have 41,271 churches; the Baptists, 37,150; the Presbyterians, 11,783; the Catholics, 6,241; the Lutherians, 6,130; the Congregationalists, 3,335; the Episcopalians, 3,100.

A MAMMOTH railroad scheme is being devised by capitalists, which contemplates the extension of the Minneapolis and Pacific Railroad to Bismark, D. T., the construction of a road thence to Victoria, B. C., and from this point up the coast to Behring's Straits, a distance of 1,100 miles, thence across to Asia, to Irkutsk, Siberia, to which place a railroad already reaches from Peking, China. The entire distance from St. Paul to Peking by this route will be 5,1269 miles.

EX-INDIAN Commissioner Hiram Price stated before the Senate committee, when the necessity of appointing a commission of inquiry concerning the liquor traffic was being argued, that the official report showed that among the 200,000 Indians living under a prohibitory law, the deaths from violence in one year are less than one eighth as numerous as those among the 200,000 civilized saloon patronizing inhabitants of Washington.

A dispatch dated London, Feb. 15, says: Snowstorms prevail on the continent. In some parts of Switzerland the snow is seven metres deep, and numerous avalanches have occurred, attended by loss of life. One outlet of the St. Gothard Railway tunnel was blocked by snow, a train was detained inside the tunnel for an hour. The channel of the River Ache, at Gastein Austria, has been filled with snow by an avalanche, which also destroyed several houses. Similar accidents have occurred in the Kotteshach and Schwaiz valleys, in Tyrol, and elsewhere.

APPOINTMENTS

Nothing preventing, I will commence a meeting near Buffalo, Dallas County, Missouri, on Friday evening before the second Sunday in March, as Bro. J. C. Kerns may arrange.

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

Jane L. F. Wells 50 cts, John Oliphant 25 cts, Emma A. Pence Gen. Con. \$2, Jacob Brinkerhoff \$2.12, James Armstrong \$1.50, James Armstrong for Mrs. V. A. Whetlock \$1.50, for H. C. Wilson 25 cts, for Cubberson Primmer 25 cts, for H. Mitchell 25 cts, for A. Boyer 25 cts, O. J. Todd \$2, Nathan Davis \$2.75, Mary J. Certain \$1.

Books and Tracts for Sale at this Office

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatharian 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 Dissolution—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, 29 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. A. 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 from 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 Location 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 texts many that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

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

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

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

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