

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 Promises, the Christian Life, and kindred
Bible subjects.

The Church and the World.

MARY E. WELSH.

'The church and the world walked far apart,
On the changing shores of time;
The world was singing a giddy song,
And the church a hymn sublime.'

But now they go it hand in hand,
And enjoy themselves the while;
And when the church commits a sin,
The world will slyly smile.

You go to the concert, show or fair;
To the billiard table or ball,
You find a part of the church is there,
She takes no active part or share,
But her presence sanctions all.

She will tell you she goes to see old friends;
And fix it up most fair;
But I say, dear church, be not deceived;
The half you say is not believed;
The world knows why you're there.

The world will smile on the church to-day,
And to-morrow will laugh it to scorn;
And farther and farther she drifteth away;
Till on the morn of the judgment day
Her garments are tattered and torn.

Oh, church, with your guilty conscience come,
And lay your burden down;
And follow the straight and narrow way
That leads to the bright and perfect day,
To the blissful words, 'well done.'
Albany, Mo.

A Disquisition on The Symbols of Chap- ters 12 and 13 of Revelation.

E. S. SHEPHERD.

As the greater part of Revelation is a pre-
diction of events to transpire on the earth,
given by the use of symbols that are gener-
ally left unexplained, it is not a matter of
surprise that there are various and conflict-
ing opinions respecting their meaning. The
only explanation to the greater part is by ap-
plication of events in history, since the book
was written. But I think with some others,
apart of these two chapters are furnished
with a key by the explanation of the angel
to Daniel of his vision of the 'four beasts of
the seventh chapter of this book. And al-
though there does not appear to be anything

in Daniel, to throw any light on the woman
and child of the twelfth chapter; yet as far
as I know, students of prophecy gen-
erally concur in opinion, that she symbolized
the true church of God; and her child
caught up to God, Jesus Christ. One thing
is certain, other parts of this book as well as
other books of the Bible predict he shall
have, and exercise that power over the na-
tions of earth.

In the symbols of the dragon and the
two succeeding beasts we find quite a num-
ber of heads and horns, but no clue is here given
of the meaning of horns, head, or beasts. But
we turn back to the book of Daniel, we can
see them as representatives of nations, or
governments. Of the four beasts it is said:
'These great beasts which are four, are four
kings which shall arise out of the earth.' The
expression kings, and kingdoms, are used
quite frequently for the same nation inter-
changeable. The ten horns on the fourth
beast, it is said, are ten kings, (i. e. king-
doms) that shall rise out of this kingdom.
And we find the third beast of this series,
(the symbol of Grecia) with four heads.
And as we have another symbol of Grecia
in the goat of the eighth chapter which shows
the nation divided into four parts, as explain-
ed by the four horns that came up in the place
of, or instead of the one, we think it shows
the four heads of the first symbol are the
four governments, or nations, as the result
of the division of the Grecian empire.

Thus we see they are all used as symbols
of nations, or governments: we conclude
then, this is the purpose of figures when
used in the book of Revelation, when they
are unexplained. The first in the series of
of chapters 12 and 13, the red dragon was by
the apostles seen in heaven, as well as the
woman, but it is generally conceded they were
emblems of events that transpired on earth;
and the dragon was a symbol of the Roman
empire under pagan rule, corresponding to
the fourth beast of Daniel 7th, before the de-
velopment of the little horn. They are al-
ike in this respect, each has ten horns, and
while in Daniel it is stated the horns are ten
kings that shall arise out of this (fourth)
kingdom, John says upon the seven heads
were crowns, but on the succeeding beast
crowns were seen also upon the horns, show-
ing them all to be emblems of kingly govern-
ments. If Jesus Christ was the man child
sought to be devoured by the dragon and
was caught up to God and his throne, then
it is conclusive that the dragon was pagan
Rome, as it was then supremé among the
nations of earth.

We now pass on to the first beast of the
next chapter. This was composed of parts
of the four beasts of chapter 7 of Daniel,
as it had the horns of the fourth, the body of
the third, and the feet of the second, and
the mouth of the first; and as the four had
seven heads this had the same number; and
as the dragon gave up his seat, and au-
thority to the beast: if the dragon was pagan
Rome, this beast must succeed the pagan
form of government.

In Paul's time there was a power in exist-

ence that hindered the development of a
succeeding power which Paul calls the man
of sin, whom the Lord shall consume with
the spirit of his mouth and shall destroy
with the brightness of his coming. By far
the greater part of careful students of prophe-
cy are agreed that Paul's man of sin and
Daniels little horn of chapter 7, are identical,
and some also the first beast of Rev. 13. We
will notice some points of identity, in the
following order.

First, the little horn shall speak great
words against the Most High, wear out the
saints, making war with them, shall think to
change times and laws, and shall be success-
ful for a time, times and the dividing of
times, before judgments sits upon him; from
which time his power shall be on the wane.
Yet he shall not lose all his power till the
time when the saints take the kingdom at
which time he is destroyed with the beast.

Second, Paul's man of sin, opposeth and
exalteth himself above all that is called
God or that is worshiped, and continues to
exist till he is destroyed at the coming of
the Lord.

Third, the beast opens his mouth in blas-
phemy against God: to blaspheme his name,
and his tabernacle, and them that dwell in
heaven, he makes war with the saints and
overcomes them, is successful forty two
months, receives a wound in the head, after
which he continues in a passive condition
till his final destruction in the battle with
the Lamb. To show the identity of the little
horn and the beast more clearly we will
place them in contrast.

The little horn, speaks great words against
the Most High, makes war with the saints
and prevails against them, and is success-
ful for a time times and dividing of times,
until the judgment sits upon him, from
which time his dominion is taken away and
consumed unto the end.

While the beast opens his mouth in blas-
phemy against God, makes war with the
saints and overcomes them, continues in
power forty and two months, and he receiv-
es a deadly wound in his head, after which he
seems feeble having lost his supremacy and
is a passive observer.

Do not each of these fill up the measure
in full of Paul's man of sin? And is not
every trait and point named in the little
horn presented also in the history of the
beast? It certainly seems so. What then
can be the meaning of the second beast seen
by the Revelator in the 13 chapter? This has
been a puzzling problem to many students
of prophecy, and until within a few years past
has been universally applied to the papacy
or to the Roman ecclesiastical powers,
during the papal supremacy, and making
the first beast the symbol of one, and the
second beast the symbol of the second. But
to my mind, this application does violence
to the order of the arrangement in the sym-
bols as they are seen coming into existence
and power in successive order. First, the
dragon is the controlling power, but the
length of time is not given; then the beast
succeeds to power and continues in the ex-

ercise thereof forty and two months. And at some period in history one of his heads is wounded to death. It seems reasonable that this should occur at the last end of the 42 months, thus terminating his supremacy. It is worthy of note here, that no act of his is recorded after he received the wound, but is simply a passive observer of the wonders wrought by the horned beast.

In the foregoing contrast of the beast and the little horn it seems plain the two symbols mean one and the same. In the religious Encyclopedia, under the head of 'Anti-christ' Newton Brown says, 'In the book of Daniel it is foretold that the anti-christian powers should exercise dominion until a time, and times and a dividing of times, Dan. 7, 25. This expression is generally admitted to denote twelve hundred and sixty years. Mr. Keith has made it appear certain that the supremacy of the pope was complete as early as A. D. 533, the year that the Institutes of Justinian were published. And it is a remarkable fact, that the dominion of the papacy in that very kingdom which had been its chief stay for ages, was destroyed and disannulled by an act of the French assembly in the year 1793, just twelve hundred and sixty years from its establishment. Every thing now in the state of the world betokens a speedy overthrow of the Mohammedan and Papal powers, both of which have been already greatly weakened.'

I find this book bears date of 1835, and if true at that time how intensified now? And how unwittingly he testified to the near coming of the Lord in his last paragraph of 'betokened speedy overthrow' of the papal powers as his final end which Paul declares will be by the brightness of Christ's coming.

If Mr. Keith is right, and from the best information I can obtain, I think he is, then we must expect the papacy to be on the wane from about 1793. But we are informed by historians that the decrees of Justinian was not put in force until 533, five years after they were enacted, and in 1798 just 1260 years after, the pope was taken prisoner carried to France, where he died in exile a prisoner of war. We think this shows the end of the 42 months and the time of making the wound in one of the heads of the beast, i. e. the reigning one. But the deadly wound was to be healed, was not this done when at the downfall of Napoleon, at the so called holy Alliance the nations of Europe re-established the papacy? John saw the beast was to go into captivity, at least this was the faith of the saints who lived during his cruel rule, and they patiently waited for it. And this brings us in order to the last symbol of the apostle in this chain, and he calls it *another beast*. This alone would seem to convey the mind away from the locality of the first; and besides this, while he saw the first rise up out of the sea, this last he saw coming up out of the earth.

(Continued.)

Prayer.

E. G. MOSELEY,

PRAYER is the life of the Christian. Without it we cannot long retain the loving favor of our heavenly Father, or keep the straight and narrow way that leads to life. Some have thought the apostle Paul a little stringent when he wrote 'Pray without ceasing.' I don't understand that to pray without ceasing necessarily means to pray every moment, but we should never cease to pray while life lasts. Historians tell us the last act of that great apostle's life, before

laying his head upon the block of the executioner, was to kneel and pray. Stephen prayed while being stoned to death. Jesus prayed upon the cross, 'Father forgive them they know not what they do.' If we take him for our pattern we will not neglect this important duty, for it was his custom to pray often. Going out upon a lonely mountain he would there pour out his soul in secret prayer to his Father in heaven who delivered him from temptation. For it is written that he was in all points tempted like as we are, yet without sin. Seeing then that we have a great high Priest that is passed into the heavens, Jesus the son of God, who can be touched with the feeling of our infirmity; let us therefore come boldly to a throne of grace that we may obtain mercy, and find grace to help in time of need.'

When Ezra had gathered his company together to return to Jerusalem from Babylon he proclaimed a fast. For as he ingeniously confesses, 'I was ashamed to ask a band of soldiers and horsemen to help us against the enemy by the way, because we had spoken to the king, saying, the hand of our God is upon all them for good that seek him. But his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us Ezra 8: 22. They were not disappointed, for after a journey of five months they arrived at Jerusalem in safety. A great many professing Christians are quite as ready to boast of the power and favor of God as Ezra was, but if put to the test as he was they would take the band of soldiers instead of relying solely upon God. Brethren these things ought not so to be. Like Paul we ought to be able to say, 'we trust in the living God who is the Savior of all men, and especially of all that believe.'

Scranton, Iowa.

The Measuring Rod Applied.

Let us measure your duty in giving. What shall we be the measuring rod?

1. Your capacity: 'She hath done what she could.'
2. Your opportunity: 'As you have opportunity do good unto all men.'
3. Your convictions: 'That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.'
4. The necessity of others: 'If a brother or sister be naked or destitute of daily food,' etc.
5. The providence: 'Let every man lay by him in store, as God hath prospered him.'
6. Symmetry of character: 'Abound in this grace also.'
7. Your own happiness: 'It is more blessed to give than to receive.'
8. God's glory: 'Honor God with your substance.'—Sol.

A Blessing or a Curse.

Two Scotchmen emigrated in the early days to California. Each thought to take with them some memorial of their beloved country. The one of them, an enthusiastic lover of Scotland took with him a thistle, the national emblem. The other took a small swarm of honey bees. Years have passed away. The Pacific Coast is, on the one hand, cursed with the Scotch thistle, which the farmers find it impossible to exterminate; on the other hand, the forests and fields are fragrant and laden with the sweetness of honey, which was and is still one of the blessings of the western slope of the Rocky Mountains.

Even so does every Christian carry with him some thistles plucked from the old man, or honey from the new man, with which to bless or curse men according as he makes choice for God. How precious is our influence; how we should watch and guard it.—*Words and Weapons.*

Chinese Rendering of 'Amen.'

'My heart wishes it to be exactly so.' is the Chinese rendering of 'Amen.' The value of this definition is that it is not a mere lip repetition of this blessed old Hebrew word, but a whole souled, whole-hearted desire for the triumph of that which is good. Is there not danger that our 'Amen's' shall become a mere habit, a mere head and lip endorsement of the truth, while the heart is not in it? Let us be sure that in everything excellent that is presented to us, we can say of a verity, 'Amen, my heart wishes it to be exactly so.'—*Herald of Holiness.*

Alone With God.

How many instances in the Bible which show that the one who prevails in prayer is the one who is alone with God as he prays! Moses is by himself beside the bush in the wilderness. Gideon and Jephthah are by themselves when commissioned to save Israel. Abraham leaves Sarah behind when he pleads with God for Sodom. Joshua is alone when the Lord comes to him as an armed man. One John is alone in the wilderness; another John is by himself in Patmos, when nearest God. It is when alone under the fig-tree in prayer that Jesus sees Nathaniel. All religious biography, our own closest communion and success with God, show what Christ means when, as if it were the only way to pray, he says, 'And thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.'—Sol.

If we never had a twinge of bodily pain, we should be unable to sympathize with those who are in pain. If we never knew sorrow in our own experience, we could not enter understandingly into the feelings of those who are in sorrow. Let us, therefore, accept our experiences of pain and of sorrow as helps to us in our privilege and duty of helping others. It is because God would make us helpers to others, and would help others through us, that he permits us to suffer and to endure in fitness for this ministry to them. Hence we have reason to be grateful for those very experiences which it is hardest for us to welcome or to bear.—S. S. Times.

It is when we have been unmistakably wronged that we have an opportunity to show a Christian spirit. So long as others treat us with fairness, with kindness and with courtesy, it is not easy for us to show a spirit of forbearance, of charity, or of commendable gentleness. Even a godless heathen would not be likely to resent an affront which he had not received. A Christian's best opportunity of showing that he is a Christian is when he is under some gross provocation to bear himself in an unchristian manner.—S. S. Times.

To repress a hard answer, to confess a fault to stop, whether right or wrong, in the midst of self defence, in gentle submission—these sometimes require as great a struggle as for life and death, but these three efforts are the golden threads with which domestic happiness is woven.—Ez

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What They Read.

THE Public Library board met in regular monthly session last evening. Several bills were allowed, but no other business of importance was transacted.

In pursuance of directions given by the president, the Librarian has been keeping a record of the number and classes of books issued. Last evening she made her reports of November, December and January, as follows:

Whole number issued, 7,973; fiction, 7,138 biography 131; essays and miscellaneous, 152; poetry and dram., 105; science and art, 61; religious, 40; German literature, 40; political economy, 12.—*Dawville Commercial.*

Meditation.

MEDITATION is a serious, devout, contemplation of divine things. It pre-supposes quiet and solitude, and such meditation is at once a means of grace and a Christian duty. It is something that no one can get along as well without as with. Dr. Bonar says, 'In order to grow much in grace we must be much alone. It is not in society, not even in Christian society, that souls grow more vigorously.' In one single quiet hour it will certainly make more progress than in days of company with others. There is always danger of losing all sense of value of familiar things by neglecting to consider their merit and their importance to ourselves. Many wonder why the Bible seems so uninteresting to them and why they cannot throw themselves into it as they can into other books. It would be more wonderful if they could get interested in it, reading it as many do or taking it up at long intervals. If you treat any other book in that way it will be dry. Perhaps you can read it by chapters, with no sense of its connection, or perhaps you read a few verses in a cursory way. All readers of the Bible should take the advice that Abbe Wenckman gave to a young sculptor when he sent him to the Apollo Belvedere as the most perfect specimen of art 'Go and study it, and if you see no great beauty in it to captivate you, study it again; go until you feel its beauty, for be assured it is there.' So readers of the Bible should study it well, and if they do not at once realize its beauty they should go again and again, pray over it, study it, meditate upon it until you feel it and then it will impress its lineaments upon your soul and become the model of your daily walk and conversation.—*Christian at work.*

No one can ever be harmed so grievously by wrong doing, as the wrong-doer himself is thereby wronged. If only we could see the harm which has come, by his wrong doing, to him who has wronged us most grievously, we should so be moved with pity toward him that our cry in his behalf would be, "Father forgive him, as freely as I do." It is only our blindness to the injury which results to him who injures another, that can make us unfeeling toward such a one in the light of God's truth concerning the consequences of evil to the evil-doer.—*S. S. Times.*

Bible Prayer.

ALPHABETICALLY ARRANGED BY SYLVIA T. MOORE.

Accept, I beseech thee, the freewill offering of my mouth, O Lord, and teach me thy judgments.

Be surety for thy servant for good: let not the proud oppress me.

Cast me not off in the time of old age, forsake me not when my strength faileth.

Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me and save me.

Evening and morning and at noon I will pray and cry aloud: and he shall hear my voice.

For the Lord will not cast off his people, neither will he forsake his inheritance.

Give us help from trouble: for vain is the help of man.

Hear my prayer, O Lord, and let my cry come unto thee.

I will keep thy statutes, oh, forsake me not utterly.

Judge me, oh my God, and plead my cause against an ungodly nation, oh, deliver me from the deceitful and unjust man.

Keep me as the apple of thine eye, hide me under the shadow of thy wings.

Lead me oh Lord in thy righteousness, because of mine enemies: make thy ways straight before my face.

Make me to go in the path of thy commandments for there do I delight.

Nevertheless I am continually with thee thou hast holden me by thy right hand.

O Lord, God of hosts how long wilt thou be angry against the prayers of thy people?

Preserve me O God for in thee do I put my trust.

Quicken me after thy loving kindness so shall I keep the testimonies of thy mouth.

Restore unto me the joys of thy salvation and uphold me with thy free spirit.

So will I have wherewith to answer him that reproacheth me for I trust in thy word.

Thy testimonies that thou hast commanded are righteous and very faithful.

Uphold me according unto thy word that I may live, and let me not be ashamed of my hope.

Verily there is a reward of the righteous: verily he is a God that judgeth the earth.

Who will bring me into the strong City, let all those that seek thee rejoice and be glad in thee.

Xalted be thou oh God above the heavens, thy glory above all the earth.

Yet a little while, and he that shall come will come, and will not tarry. O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth.

Zion the city of our God, thy children shall appear before thy face.

Petaluma, Cal.

One of the Lords Evergreens.

'His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper.'—Psalm 1.

The result of meditation on God's word is that the righteous man becomes like a tree, not growing wild, but planted beside streams or channels of water, firmly fixed, and always supplied with moisture, even in times of drought. 'Planted'—For he did not by chance find himself where he is, but was placed there by the God and Father of our Lord Jesus Christ; therefore his posterity is sure. He is not like the Pharisees who, having planted themselves, were offended at the Lord, and caused him to say: 'Every plant which my heavenly Father hath not planted shall be rooted up.' For by no philosophy, intellectual conviction, or bigoted prejudice, can man be saved; but only by the entrance

of the Spirit of God testifying Jesus.

The tree referred to is probably the palm, and the comparison is then very beautiful; for the palm flourishes amid the very sands of the deserts, and yet cannot thrive unless it has access to fresh springs of water. And this it usually procures by striking its roots so deeply into the earth that its supplies are unaffected by ordinary contingencies. As Thomson says: 'It does not rejoice over much in winter's copious rain, nor does it droop under the drought and burning sun of summer. Neither heavy weights,' he adds, 'which men place upon its head, nor the importunate urgency of the wind, can weight it aside from perfect uprightness.' And it is in reference to this latter quality that we find the beloved in the Song of Solomon saying: 'How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm tree.' Hence, too, the name Tamar, or date-palm, was given to female children, in fond hope that their strength and slender forms might rival the tree.

Now all these particulars may find their correspondencies in the righteous man. He can flourish and support his spiritual life even in the midst of a world which lieth in the wicked one, but he can do so only if the power of the Spirit of God flows into him. Then nothing can stay his supplies: though his flesh and his heart fail. God will prove the strength of his heart and his portion for ever, will guide him with his counsel now, and afterwards receive him to glory.

In the parallel passage of Jeremiah this point of unfailling supply is emphasized: 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.' Jer. 17: 7-8. The last clause is very striking. When affliction is pressing upon himself or upon those who are connected with him, in times of public calamity, or, far worse, of public defection from the faith, though he may no longer be refreshed by the communion of saints, nevertheless the Spirit of God is ever with him. He can still speak a word to the weary, the faint, and despairing can still show to the world around him that God is faithful, by remaining

'Calm amid tumultuous motion,

Knowing that his Lord is nigh.'

But the righteous man is also a tree 'that bringeth forth fruit in its season. That is, he performs the work which God has set before him in its proper time. We should take heed that we keep to the work which God has appointed for us. It is monstrous if the fig tree bring forth grapes, and so it is if we attempt that service for which God has not appointed us. Timothy was exhorted to stir up the gift that was in him: for there are diversities of gifts, distributed with wondrous design, and God will have every man to exercise his own. If the body of Christ is to continue in well-being, the foot must not strive to do the work of the hand, nor the hand that of the eye. The Son of man has given authority to his servants, and to every man his work, 'For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' But God has fore ordained the time as well as the work. And this is also communicated to the righteous man by the Holy Spirit; so that he may be likened to the men of Issachar who came to David, and 'which were men that had understanding of the times, to know what Israel ought to do.'—*G. H. Pember, M.A.*

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Ia. Tuesday, Mar. 13, 1883.

A. C. LONG, Editor.

The time for the annual celebration of the Lords supper for this year will be Monday evening March 26th. Let this matter be attended to. If we love him we will love to commemorate his suffering and death until he comes. And what is more appropriate than to celebrate this event at the time of the year when it occurred. Let each one examine himself, says the apostle. It is a time for self-examination. It is proper to partake of the emblems where two or three can meet together for that purpose in his name, and the Lord has promised to be with us by his spirit; and will soon be with us personally to inaugurate the reign of heaven on earth.

SISTER PRICE in her letter in this paper refers to my article written several weeks ago on the return of the Jews, in which I state that there will be two gatherings, one preliminary before the Advent, and the other, the great gathering after the Advent; and as I gave the quotation for the last gathering I will now give a few passages for the first as requested. The first text that I will refer to is the language of Christ in predicting the destruction of Jerusalem and then adds 'Behold your house is left unto you desolate, for I say unto you, ye shall not see me henceforth until ye shall say blessed is he that cometh in the name of the Lord.' Matt 23.38-39. This passage teaches that there will be representatives of the Jewish nation at Jerusalem at the second Advent who will accept of him, and give him a reception. We now present another passage:

'The Lord shall save [restore] the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.' (Zech. 12: 5-14.)

We learn from this passage that the tribe of Judah will be restored to their own land before the others; and while in that land the second Advent takes place, and they look upon him whom they as a nation, pierced. And they shall mourn for him as one

mourns for his only son. The spirit of grace and supplication will be poured upon them and at that time a fountain shall be opened to the house of David for sin and uncleanness. Although this fountain has been opened long since for sin and uncleanness by the blood of Christ, yet it is now opened to their view, for previous to this they were blinded until the fullness of the Gentiles become in Rom. 11: 25.

We shall now present a prophecy written about 2,500 years ago, that is being literally fulfilled in our day. (Jer. 32: 42-45.)

For thus saith the Lord: 'Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

And fields shall be bought in this land whereof ye say, it is desolate without man or beast; it is given into the hand of the Chaldeans.

Man shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valleys, and in the south; for I will cause their captivity to return, saith the Lord.

This day is this scriptures fulfilled in our ears. The following item is given in confirmation of this prophecy.

'Jews longing for home. From Odessa I hear that early last month 800 educated and well-to-do people left for the Holy Land. All the inns are full of emigrants to Palestine. Forty thousand from the above town alone wish to go; these are facts. Those who have been to the Holy Land expressly to report have returned with favorable accounts. Mr. Oliphant can confirm this. Mr. Rosenfield, of Odessa, went last week to Jerusalem to establish a bank there, with a capital of 600,000 roubles. A university at Jaffa is also projected. One hundred and fifty men have just left Odessa, by steamer, with plenty of money, to establish a colony in the Holy Land, most of them being country-people quite distinct from the specimens of the lower orders seen at Lemburg, not being mean, ignorant, and uncivilized. One thousand young men, who have finished their university course, are preparing to leave Odessa for Palestine.

There are to day in Palestine about 40,000 Jews nearly the same number that returned from the Babylonian captivity. A sufficient number are there to fulfill the prophecy, so that the second Advent may take place at any time, as far as this prophecy is concerned. For the great gathering of this people is after the Advent as we have shown.

A Review and Discussion.

J. W. OSBORN.

At Bro. Canaday's request, we commenced meetings west of Albany and soon met with public opposition by Eld. Rhodes, Baptist. After his third public attack, we met for regular discussion of the Sabbath question. He affirmed that the New Testament scriptures taught that the first day of the week was the Christian Sabbath, and should be observed as such. I denied.

I affirmed that the Scriptures taught that the seventh day was the Sabbath of the Lord, and should be observed by Christians in this dispensation. He denied. At the close of the first half hour's speech each, he thought that closed for that night. I expected double that time. The next night the literary of

which he was an active member, held the house and the third night their prayer meeting. Then extreme muddy roads all somewhat confused the arrangements, but we met next day and each one presented his claim for about one hour and then we closed indefinitely. During the review and discussion the following positions were presented by him:

- 1st. Christ is the supreme Law-giver.
- 2d. The ten commandments was the old covenant.
- 3d. No promise of eternal life under the old covenant.
- 4th. In John 15: 14-15, Christ called his disciples friends and not servants, because they were free from the seventh day Sabbath.
- 5th. A change of the law. Heb. 7: 12.
- 6th. The old law not for us. Acts, 15.
- 7th. Christ arose from the dead on the first day.
- 8th. Meeting with his disciples, and they met to break bread, on the first day.
- 9th. The expression, Lord's supper, 1. Cor. 11, and Lord's day, in Rev. 1: 10, refers to the first day of the week.

As to the first: *Christ the supreme Law-giver*; I read the same prophecy to which he referred, from Deut. 18:18—'The Lord said he would put his words in his (Christ's) mouth, and he shall speak unto them all that I shall command him'. In harmony with this prophecy, when Christ, this prophet, is teaching in John 14: 24 he says, 'the word which you hear is not mine, but the Father's which sent me' ver. 31; 'and as the Father gave me commands, even so I do.' The prophecy says, 'he is to be like unto Moses; Moses received laws and commands from God and gave or spake them to the people.

In Isa. 33:22, we read 'The Lord is our law-giver, (marginal, statute-maker) The Lord is our king' Jas. 4:12 says there is one law-giver who is able to save and destroy.' Christ says, Matt. 10: 23, 'Fear him which is able to destroy both soul and body in hell.' Thus whilst we are not to question our Savior's authority and teaching as superior to Moses, yet we know he was subject to his Father's will and commandments, and speaketh the words of God. John 3: 34.

As to the ten commandments being the old or first covenant and God's law abolished by Christ, I replied: From more than seventy covenants of the Bible, two of them were classed together as first and second; new and old. In Heb. 9: 18 we learn that the first covenant was also dedicated with blood; and Exo. 24:8, where the first covenant was dedicated we learn that it was not the ten words or ten commandments, but that covenant, or agreement was made with the Lord and Israel concerning all these words.

Again our Bro. would have us believe, in the new covenant God's law was left out, and when we sin our transgressions are against Christ. Then I ask, why repent towards God, as it is our duty to do? Acts 20: 21. The fact is, the Lord by the prophet Jer. 31: 31-33 says of his new covenant people, that he will put his law in their inward parts and write it in their hearts and he will be their God and they shall be his people.

Position 3d. No promise of eternal life under the old covenant. Dan. 12: 2 explains: 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life.'

Position 4th. John 15: 14-15 gives no change of the Sabbath nor release from the seventh day Sabbath. Christ says in the same verse he calls them friends, that he had made known to them all that he had heard of his Father.

Position 5th. Chapter is a count the change from that sprang from the power of an the heavens, and to offer up daily the priests before cessity of the Priesthood.)

Position 6th. portance of circ of Moses and wh guess the phras We know howe of God, for Pan at Jerusalem sp ion is nothing a but the keepin God. 1. Cor. 7:

Position 7th. the first day of 28: 1-4 says: ' Marys went to great earthquak from heaven at the door and th dead men; and he was risen. at sundown Sa hours before th first day of th when they we Luke 24: 1; Je end of, or 'lat Union and Re to see the sept quaked; It was displayed our became lifeles no earthquake ing like dead the stone was had been emp our Savior wi with Matt. E a day corresp 'when 'the eve body.' Matt. 2 believing Jew three days an filled, Matt. 1 if he was bur in the end of evening. It w night; anothe preparation of Sunday morn nights and on Sunday, one 'early while rise' as whok days and two says it was th fore the sabb same event: passover,' pr and we have tion of the p was Wednes over sabbath day was a h difficulty in ha of three day; I; that he ro before sund ing back to night; to Th nights; and days and th

Position 5th. Change of the law. Heb. 7th chapter is a comment on the priesthood, and the change from the tribe of Levi to Christ that sprang from Juda and made a priest by the power of an endless life, and higher than the heavens, unchangeable, that needeth not to offer up daily sacrifice for his own sins, as the priests before him did, and hence the necessity of the change of the law (of the Priesthood.)

Position 6th. Acts 15 explains the unimportance of circumcision according to the law of Moses and whatever other features we might guess the phrase 'law of Moses' to embrace. We know however, it did not embrace the law of God, for Paul who figured in this council at Jerusalem speaks out plainly: 'Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God. 1. Cor. 7: 19.

Position 7th. Christ arose from the dead on the first day of the week. Not so; for Matt. 28: 1-4 says: 'In the end of the Sabbath' the Marys went to the sepulchre and there was a great earthquake and the angel came down from heaven and rolled back the stone from the door and the guard or keepers became as dead men; and the angel told the women that he was risen. The Sabbath ends, (Bible time) at sundown Saturday evening. This was 12 hours before their visit about sunrise on the first day of the week, or Sunday morning when they went to anoint him, Mark 16: 1-2; Luke 24: 1; John 20: 1. The visit was in the end of, or late on the Sabbath day. (Bible Union and Revised version;) when they went to see the sepulchre. It was then the earth quaked; it was then the angel from heaven displayed omnipotent power and the guard became lifeless; not so in the morning visit, no earthquake; nothing of the guard becoming like dead men. And when they got there the stone was already rolled away. The tomb had been empty twelve hours. They all say our Savior was not there, no contradiction with Matt. His resurrection near the close of a day corresponds with the time of his burial, when 'the even was come Joseph begged his body.' Matt. 27: 57; his own words to the unbelieving Jews that he should be in the tomb three days and three nights was literally fulfilled, Matt. 12: 40. Questions: One may say, if he was buried Friday evening and raised in the end of the Sabbath or late on Saturday evening. It would only be one day and one night; another says 'buried Friday evening, preparation of the weekly Sabbath, and raised Sunday morning, which would be only two nights and one day, or to reckon Friday and Sunday, one nearly gone, the other just come, 'early while it was yet dark, or 'about sunrise' as whole days, would only make three days and two nights; wrong yet, Mark 15: 42 says it was the preparation, i. e. the day before the sabbath.' John 19: 14 says of the same event: 'It was the preparation of the passover,' put the two statements together and we have him buried late on the preparation of the passover sabbath, which that year was Wednesday, Thursday being the passover sabbath, or as John says, that sabbath day was a high day.' This removes all difficulty in harmonizing our Savior's prophecy of three days and three nights with Matt. 28: 1; that he rose late on the Sabbath, or just before sundown Saturday evening. Counting back to Friday evening; one day and one night; to Thursday evening, two days and two nights; and to Wednesday evening, three full days and three full nights. There is no room

for the Pharisees to doubt his true Messiahship by falling short of the prophecy.

Again Eld. Rhodes thought Luke 24: 13-21 was proof that he rose early the first day of the week and that would make all of the Evangelists harmonize but Matthew, and that difference was but little; twelve hours, in some conditions of life seem but a moment, but in adversity and affliction, as a mother robbed of her innocent son by a blood-thirsty mob, who the next day after burial placed a strong guard at the sepulchre to keep his disciples away, twelve hours would appear very long.

The sepulchre being high, no wonder late on the Sabbath they walked out to see the sepulchre as doubtless his last dying words to his own mother 'Woman behold thy son' resounded in sorrowing throbs not only from his own mother he loved, but also from his aunt Mary by her side. If this watch placed at the sepulchre and the Governor's seal to the stone that day, are reckoned as the last of the things concerning Jesus, Luke 24: 19, and verse 14 says, they talked of all these things which had happened. A beautiful harmony is had with the statement in verse 21 'to day is the third day since these things were done.'

Position 8th. We only have an account of one religious meeting in the New Testament scriptures Acts 20: 7 on the first day of the week and that was a night meeting, a farewell meeting of Paul and about twenty years after Christ had left the earth and gone to heaven. No command to meet on that day or to rest on that day, and if we follow that example strictly we would meet on what is called Saturday night, as that night is of the first day, (Bible time) see Gen. 'The evening and the morning were the first day,' and likewise each following day of the week. In *Mc Garvey's* comments on Acts 20: 7, p. 242, he says, 'I conclude, that the brethren met on the night after the Jewish Sabbath which was still observed as a day of rest by all of them who were Jews, or Jewish proselytes, and considering this the beginning of the first day of the week, &c. Hear him again on p. 246. It must, in candor be admitted that there is no express statement in the New Testament that the disciples broke the loaf every Lord's day; neither is it stated that they met every Lord's day.' Again on p. 247 he says: 'but it is still made a question whether in the absence of an express commandment this example is binding upon us.' In *Buck's Theological Dictionary*, p. 537 he says: 'It must be confessed that there is no law in the New Testament concerning the first day of the week. *Smith's Bible Dictionary*, p. 486 gives two columns to prove the first day is Lord's day, but then admits the following: 'Scripture says very little concerning it, and taken separately, perhaps, and even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution or even apostolic practice.' Again 'It was recognized by Constantine in his celebrated edict (Mar. 7: 321) as the venerable day of the sun—*sun not Son*, the immaculate. *Webster*.—p. 1326: 'Sunday so called, because this day was anciently dedicated to the sun or to its worship.' Smith continues, 'The terms of the document are these, let all judges and all city people and all tradesmen rest upon the venerable day of the sun; but let those residing in the country freely and with full liberty attend to the culture of their fields. Since it frequently happens that no other day is so fit for the sowing

of grain or the planting of vines; hence the favorable time should not be allowed to pass lest the provisions of heaven be lost.'

Smith drops down to the fourth century where a heathen emperor professes Christianity from policy and gets his law of sabbatizing on first day and that law was for his heathen subjects as much as the Christian. But the country people were to continue their work freely, with full liberty.

A. Campbell on the change of the Sabbath, p. 44 *Christian Baptist*, vol. 1. says: 'But, say some it was changed from the seventh to the first day,—Where? When? By whom? No man can tell. No, it never was changed, nor could it be unless creation was to be gone through with again; for the reason assigned must be changed before the observance, or respect to the reason can be changed. It is all old wives fable to talk of the change of the Sabbath from the seventh to the first day. If it be changed it was that august personage changed it, who changed times and laws; *ex officio*—I think his name is Doctor Antichrist.'

Says one: 'With no hint of the change of the Sabbath from the seventh to the first day in the Bible, whence the change of practice by so many and them not know the reason.'

The sequel is, the union of church and state in the fourth century. At Constantine's order, the council of Nice assembled A. D. 325, and he ejects into the Christian religion, Sunday as their Sabbath, which only needed the sanction of the church to become its law. Its ecclesiastical councils imparted to this heathen day of worshiping the sun, all the sanctimony its bishops in long robes could impart. The church assumes regal authority for they claim God gave all his authority to Christ and Christ to Peter, and the Pope of Rome are his vicegerents and they have the right to change divine law and that is the supreme law, they claim to have changed the Sabbath to the first day. In the Eucharist they now withhold the wine from these laity and the priest only, partakes of it. They suppress free investigation and reading of the Bible, made many innovations of Bible doctrine and religion; and it is only back to about our third great grand mother when most of our ancestors were of this Roman-Catholic church, and Luther and others protested against some of her doctrines and little by little the darkness of past ages is expelled and God's word—a lamp to our feet and a light to our pathway, is understood more and more. But alas! The tradition of the Elders; the religious impressions at the family altar; the belief that father, mother, or our preacher was right, stick to us closer than a brother, hence, by traditions, are the transgressions of God's commandments. Matt. 15: 3.

Many, very many like our fathers before us, accept the first day Sabbath without question or investigation, I ask you to search the Scriptures for truth; and to all that wish to sabbatize on the day Christ arose from the dead, keep the seventh day Sabbath. If you wish a likeness of your Sabbath-keeping to God's, the seventh day is the model. Heb. 4. If you wish to be spiritually minded on the Lord's day like John. Rev. 1: 10. The Sabbath is his holy day. Isa. 5: 8-13; and if you wish not to sin, keep the whole law. Jas 2: 10. If you wish to be like the saints. Rev. 14: 12. keep the commandments of God, and faith of Jesus.

In my next I will give some of the reasons why I affirmed the seventh day was the Sabbath of the Lord and should be observed by Christians in this dispensation.

Fear Not.

'Fear not, for I have redeemed thee.'—Is. 43: 1.

Deeper, Father, grow the shadows,
Darker still the night comes on;
Every human help departing,
Now I look to thee alone.

Hopes that I had fondly cherished,
Thou hast laid in ruin low—
Props on which I leaned have fallen me,
Like a broken reed I bow.

Father, wilt thou surely lead me
Through these days of fear and gloom?
May I know that Thou wilt keep me,
Till I reach my heavenly home?

Over all the distant moorland,
Stretching dark and cold away,
Say, my Father wilt Thou lead me?
Shall I never lose my way?

Hark! I hear a voice of cheering,
Sounding through the gathering night—
'Fear not, for I have redeemed thee—
I will be thy Guide and Light.

'Only follow where I call thee:
Let no fear turn thee aside—
Not a foe shall dare to harm thee
While I am thy constant Guide.'

Father, full of all compassion,
I will take Thee at Thy word,
Meeting danger and temptation,
In the strength of Christ my Lord.

—Tract Journal.

The Great Kingdoms.

[Continued]

W. H. EBERT.

THE MEDO-PERSIAN empire, as one of the universal kingdoms, began at the time of the fall of the City of Babylon, at which time the Babylonish empire ended; and as we have already said, was before Christ 538 years. Cyrus, who was then the great general, and as the head of the Medo Persian army, placed his uncle Darius upon the throne over the Medes, whilst Cyrus' father Cambyses, was upon the throne of Persia. But, these kings both dying about two years thereafter, Cyrus became the sole king of the whole empire.

Cyrus reigned about seven years. And while there were many very great and interesting events connected with the history of that empire, and its several reigning kings which continued a little more than 200 years. We shall not allude in this place to but two of them, and which we believe to be of the most importance in this brief essay. The first of these, is thus stated by the prophet Ezra: 'Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah (see Jer. 25: 12, and 29: 10) might be fulfilled. The Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing saying; Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; (here it may be seen that this was a universal empire,) and he hath charged me to build him a house at Jerusalem, which is in Judah.' Ezra 1: 1, 2. And, then, we read right on where Cyrus filled out all the specifications necessary to that decree as he recorded it. And had been foretold by Isaiah ch 44: 27, 28, he being a prophet, had foreseen this event B. C. 712 years, and therefore about 175 years before Cyrus made this decree. How could he thus so specifically set forth not only the name of Cyrus; and allude to the drying up the river, Euphrates; but, to his making so important a recorded decree, and, that too, nearly at the end of the seventy years of this captivity of the He-

brew people, unless it had been made known to him by the living God of the universe. Here is one of the very intricate *Gordian knots* of the Bible, of which it has many that infidel writers cannot solve so as to satisfy themselves, much less others.

And, then again we read, that the prophet Daniel had another very great vision in the first year of Darius, and therefore it was two years before Cyrus made the decree, as here set forth, in which it was shown him, as we may read in Dan. 9: 25—27, that from the going forth of that commandment, to 'Restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks.' 'And after three score and two weeks shall the Messiah be cut off.' And as it is plainly seen, in reading all that Daniel herein was told, that this was then given as the *key* or *starting point* of the 2300 days, (years,) as had been previously given him, in the 8th. ch. 13, 14: in which the 2300 years were to reach to the end of time, and to the cleansing of the sanctuary. It at once becomes apparent to every one who will carefully read, that this is one of the most interesting dates of history that we may contemplate. For, according to well authorized Bible chronology, the commandment to rebuild Jerusalem, in accordance with the decree made by Cyrus, was issued by Artaxerxes, in the seventh year of his reign, and which was 454 years before the year as marked at this time A. D. 1. And then if we add the 483 years (69 weeks) to this 454 years B. C. we find that it carries us down to A. D. 27. And, as the Messiah was born about three years before A. D. 1, he was to be 'cut off' after the 69 weeks, so it was fulfilled.

And, then, as the remaining one week of the 70 weeks, was *cut off* from the 69 weeks, and which was to be fulfilled by the Prince and his people to come and destroy the city and the sanctuary. (Jerusalem and the temple which contained the sanctuary) and were to take up that week in 'Confirming the covenant;' which was to fully establish the declared covenant that God had made, concerning Jerusalem and, his people Israel, that they should fall. This was all 'completely fulfilled by Titus and his army. And it was done and 'confirmed,' when the 'Jews' were taken and carried 'captive among all nations,' and which was consummated perhaps about A. D. 78 or 79. and, which ended the seventy weeks. And, then, as the remaining part of the 2300 years, which is 1810 years, was to constitute the 'times of the Gentiles,' if we add this 1810 to A. D. 78 or 79, we find that the period of 2300 years end about at the present time, or within a very few years at the most.

And, the other important event to which we alluded was, that Cyrus did not occupy the city of Babylon as his seat of government, but, he removed the throne to Shushan Elam, and made it the metropolis of Persia. And it was this act that so soon humbled this city and brought about its complete destruction, as the prophets had foretold.

But the Medo-Persian empire which had been symbolized by the 'silver arms,' and breast of the image,' and by the 'bear,' and also by the 'ram,' was destined to fall, and be succeeded by another 'great kingdom,' which should bear rule over all the earth, as symbolized by the 'brass' the 'leopard' and the 'goat.' Alexander the great, of Macedon, who was well symbolized by the 'he-goat' of Dan. 8: 5, made war upon the Persian powers, and he took the kingdom from them, their king Darius Codomanons or Darius III, falling a victim to cruel treachery and death

at the hands of some of his own soldiers, as he was fleeing from Alexander, after the battle of Arbela, which decided the fate of the Medo-Persian empire. And, which placed Alexander upon the throne of the third empire 'which was to bear rule over all the earth.' And which took place B. C. 331. was one of the most absolute monarchies that was ever upon the earth.

(continued)

Did Not Know it Was There.

A WELL-TO-DO deacon in Connecticut was one morning accosted by his pastor, who said, 'Poor Widow Green's wood is out. Can you not take her a cord?'

'Well,' answered the deacon, 'I have the wood and I have the team; but who is to pay me for it?'

The pastor, somewhat vexed, replied, 'I will pay you for it, on the condition that you read the first three verses of the forty-first Psalm before you go to bed to night.'

The deacon consented, delivered the wood, and at night opened the word of God and read the passage: 'Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing thou wilt make all his bed in his sickness.'

A few days afterward the pastor met him again, 'How much do I owe you, deacon, for that cord of wood?'

'Oh!' said the now enlightened man, 'do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants.'—Sel.

LETTER DEPARTMENT.

From May VanHorn.

TO THE ADVOCATE, and its readers. As I have never written for the paper I thought I would do so. I have read the letters from different ones, telling of God's love and goodness to them, and it does me so much good to read their cheering words. Although we have many trials and conflicts to encounter day by day, we should press onward and upward all the time, thinking of the promise he has given us of a home in his everlasting kingdom. How many of us can look back on the old year without the memory of some departed one, or some sad hour? It is one year tomorrow since I had the trial of seeing a dear sister borne away from me to be laid in the cold silent grave. Oh! it almost breaks my heart to think of it, she was a dear sister and a true Christian. Her smiles and cheering words and ready hands always made home so happy. And you can imagine the darkness and gloom upon our home; but there is one consolation, we have the privilege of living so, when we do meet we will never part, and I am striving for that grand privilege. Pray for me that I may prove faithful and have a home in heaven.

There's a land that is fairer than day,
And by faith we may see it afar;
Where the Savior waits over the way,
To prepare us a dwelling place there.

Marion Iowa.

From Bro. Nathan H. Cranmer.

BRO. LONG and those of like precious faith: I thought some would like to hear from me

once more. The Lord has been good to me all along this ragged pathway. His mercy endureth forever. I thank him for the Sabbath day, for it reminds me of the final rest that awaits the children of God in that promised home with Jesus. This world is growing cold and lonely, no bright sunshine to cheer us on the way, but what we draw from the great fountain of light. The Savior said to us, 'Ye are the light of the world, a city set on a hill that can not be hid.' How faithful we should be, that others might catch a glimpse of light to direct some lonely traveler on the way. Jesus also said he that continues faithful to the end, the same shall be saved. It rejoices me to hear that the cause is steadily moving onward. May God wake up his waiting people to a sensibility that time is growing short and what is done must be done in haste. This age will soon close and man will be brought to the bar of God to answer to all his evil works. Can we sit and hold our peace while men are rushing wildly on without once stopping to think what the end will be. But they that have found refuge in the fold of Jesus will find peace in him forever. The signs are fast passing by and all the good we do, must be done quickly. I long to see the day when the heavens will hold our blessed Master no longer; when he will come with all the holy angels to gather all his jewels to dwell with him for evermore; where death will be blotted out forever, and no one will say, I am sick; where the glory of the Lord will fill the earth as the waters of the sea. Can we not rejoice in the promises God has given to poor mortals like us? My we all be faithful that we may have a right to the tree of life and enter the city of light.

Bloomington, Mich.

From Sister Harriet Cranmer.

DEAR BROTHERS and SISTERS: As this is the Sabbath of the Lord I thought I would write a few lines for our much loved paper, the ADVOCATE. I wish to tell you we should be very much lost without it to read on the Sabbath day. My husband is confined to the house most of the time, we can not get to meeting very often and as we are very poor in this world's goods, we have much reason to thank our kind editor for sending us the paper. We hope through the goodness of the Lord we may be able to pay for it yet, and perhaps more. Brothers and sisters I am striving to do my Master's will and all the good I can. I am weak and sinful at most, but am still striving at home with my blessed Savior when he comes. Oh! pray for me, dear brothers and sisters, that I may hold out faithful, and not you all where we shall part no more. You Sister in hope of eternal life when the Life ever comes.

Bloomington, Mich.

From Sister Amanda J. Hayes

DEAR BROTHERS and SISTERS? As I am not tired of reading letters from different ones that are trying to gain a home in God's everlasting kingdom, I thought I would try and pen a few words on paper, as we can't all meet together here. This has been a very lonesome winter to me. I feel sometimes as though we are almost forsaken by all the brethren and don't have meeting any more only when W. C. Long and A. C. Long comes to see their parents. I do wish it was so we could have regular meeting, and interesting Sabbath School. It seems to be natural for children to want to go some place

an rest-days, let it be Sabbath or Sunday; and I can't understand that it is right for parents to allow their children to go visiting, or to any place of amusement on the Sabbath. In fact I don't see any good in attending worldly amusements on any day, and if there is no good to be done, there surely is some harm.

O, I often think of the wickedness there is in this world to draw children's minds off from right. Surely the time has come that parents ought to be daily searching the scriptures to know how to live and how to instruct their children in the right way. Dear brothers and sisters in Christ, I ask an interest in your prayers that I may always be found faithful, and meet you all in that everlasting kingdom where parting will be no more.

Winston Mo.

From Sister S. E. Price.

DEAR BROTHERS and SISTERS in the Lord: We feel desirous to again let you know that we are still interested in the truth, and feel an interest in the good cause. We feel glad to read the encouraging communications from the household of faith, especially the communications from the laborers in the Lord's vineyard.

Although we have not had the privilege of hearing one of our ministers speak since Bro Long was here over two years ago, yet the cause is one, and when we read of additions to different churches we know that others are especially blessed, and it cheers us on our journey. We hope the Lord will send one of his laborers here when it is the best time, that is, when it will do the most good. We could have had the service of Bro. Long this spring, but we feared it would not be well to have the truth presented just at the beginning of the busy season. But we hope that he or some other of the ministers will give us their labor this fall, and we will try to remunerate them as far as possible. We have but a faint idea of what the expense will be in a place like this. Of course we expect no accommodations free. But while we wait, we ask the prayers of all that a good work may be done here; for it is disagreeable to see the perversions of the scripture at the revivals going on now. Persons of good sense and reason know that it is not right, but cannot tell where or how to remedy it. And among this class it is making far more infidels than it is Christians. We greatly desire to see how much good can be done here by a protracted effort.

In our weakness we try to do them some good by passing books and papers around, but it seems to me this does not take hold as would preaching. We feel sure the Lord will soon come and we would like to see all the honest have a chance to know and get ready, for that glorious day.

The Editor's article on the return of the Jews gave me some new light on the subject for I could not see if the Jews were all to be gathered, how it could be so, as I had thought or as we all thought. But he seems to think there would be two gatherings, he gave several texts for the last gathering, but none for the former which would accommodate me considerable and might others.

We live at the south west corner of the fair ground and would be glad if any of the brethren came near here to have a visit from them. Sister Griffin died of dropsy of the heart since I last wrote, she was an exemplary Christian and a strong S. D. A. I desire an interest in the prayers of the faithful that I may be an example a credit and a help

to the cause of truth, and be ready to meet the Lord with joy when he comes. Your sister in Christ.

Danville Ill.

From Sister Vena Holcomb.

DEAR BRO. LONG and BROTHERS and SISTERS of the ADVOCATE: As it has been a long time since I wrote for our paper; I thought I would write a few lines to let you know that I am still on the Lord's side and ever intend to stay there with his assisting grace. I have thought of writing a letter for the paper ever since the meeting in Allerton, but have neglected it until now. We think there was some good done in that place, as some have said that they believe that the seventh day is the right day to keep; but it is hard to give up the Sunday and keep Saturday.

A physician living in Allerton told my husband that Bro. Long and Wells had done some good, for since they left, the Christian minister had been preaching the whole Bible. The people of that place said that our ministers did not stay long enough, they thought there might have been good done there if they had stayed longer. Well the good seed was sown, perhaps some fell on good ground. I ask an interest in your prayers, that I with you all, may meet in the kingdom of God. From your sister in Christ,

Clio, Iowa.

From Sister Jane Moore.

DEAR BRO. LONG, and Readers of the ADVOCATE: I never have written for any paper, but always look the first thing for something from those that I know. I thought I would write a few lines. I was born and brought up under Methodist preaching, and Methodist parents; converted when about 32 years of age; tried to live up to all the light I had, but Oh, imperfect. About 17 years ago, Bro. Strong came and brought the truth on the Sabbath and sleep of the dead.—Praise God for Bible truths. Since then how much plainer the Bible reads, take it as a whole. It says we should grow in grace and in knowledge of the truth. When first converted we are pure as little children, but we are to grow up into Christ in all things. Now if we are striving to do his will in all things, we will take his word as our every day counselor and say: Thy will not mine be done. His word and his Spirit agree, and his word says: Be ye one, even as I and my Father are one. Now if the children of God would let isms alone, and be united in trying to save souls, and let the light of Bible truths shine out before them, the honest in heart would take hold of them and we would do grand work that would stand the judgment. May God help us to take hold of this great work, with all that love God, and try to save sinners.

I believe every child of God will try and live up to all the light he sees, just as an obedient child will try and obey his parents. We may not see all alike, but by their fruits ye shall know them. We attend prayer meeting where Congregationalists, Free Methodists, Episcopal Methodists and Disciples unite, and I believe there are some honest in all and trying to do good, and if one has more light than another, thank God for it, and try in our every day lives to live it out; for to one he gave five talents, to another three and to another one; that is all he requires. From your Sister striving for eternal life.

Wayland, Mich.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, Mar. 13, 1888.

EDITORIAL NOTES.

The *Frankton Enterprise*, in which the articles written by Bro. W. H. Ebert on the Great Kingdoms were first published, has suspended, but Bro Ebert now sends the articles direct to the *ADVOCATE* for publication. The subject is quite well presented, and I trust will be read by all. Two more articles will complete the series.

We are glad to have the *ADVOCATE* so well supplied with original matter. We give away part of our editorial space this week to others. The letter department is well filled with interesting letters, breathing forth a true spirit of consecration to the Lord. Truly those that fear the Lord speak often one to another. We have a number of letters to answer for next week's paper.

We are grateful to our Heavenly Father for the friends of the cause for their liberal contributions in supporting the paper. It will be seen in the receipts of this week, that a friend has given one hundred dollars of the Lord's money for the support of this work. Truly the Lord is stirring up his people on this matter, and we hope that this example may provoke others to love and good works, and thus honor God with their substance.

ITEMS OF INTEREST.

MAINE sends out each year 14,000,000 cans of corn and not a barrel of whisky.

THE Supreme Court of Alabama has decided it to be unconstitutional to establish a colored university.

THE National Reform Association offers a prize of \$100 for the best essay on the subject of 'God in Government.'

A dispatch from Shanghai, China, reports the loss of 2,000 lives by an earthquake in the province of Yunnan.

THE Imperial family has ceased to hope for the recovery of the Crown Prince of Germany.

RECENT report states that one hundred persons were killed in the cyclone at Mount Vernon, Ill., February 17th.

ON an average each inhabitant of the United States uses one pin per day. This necessitates the daily manufacture of 60,000,000 pins.

SOME of the finest business blocks in Chicago are seriously threatened by a quicksand under the lake front of the city.

THE colporter of the British and Foreign Bible Society stationed in Jerusalem, has been imprisoned by the Turkish authorities for visiting two Moslem villages.

FULL returns from Oceana county, Mich., show that it has gone for local option, making thirty-one counties in this state, so far, which have declared for no license.

King John of Abyssinia has issued a proclamation summoning all classes of his people to arms, and declaring that he hopes, after exterminating the Italians to annihilate the Soudanese.

It is reported that the Primitive ('Hardshell') Baptist Church at Bushy Creek, Ga., has notified those of its members who voted the prohibition ticket in the late election in Madison County, to appear before it to answer for their conduct.

SAN FRANCISCO and towns in Northern California were shaken by an earthquake Wednesday, the inhabitants of some towns rushing from their houses in alarm.

THE latest Russian census gives 108,757,235 as the population of empire at the close of 1885. There are only four cities in the country containing more than 200,000 inhabitants, and these are St. Petersburg, Moscow, Warsaw and Odessa.

FATHER Chiniquy, of St. Anna, Kankakee Co., Ill., writes to the London Christian that 'more than two hundred Roman Catholics have broken the heavy and ignominious yoke of the pope during the last twelve months, in the different places where it has been his privilege to preach the gospel. Among those converts there are two priests, who are now preaching 'Christ and him crucified.'

HEAVY blasting caused oily lubbles to rise to the surface of the river at Charles City Iowa and it is believed that deposits of petroleum underlie the district. When removed from the water, and a match being applied, the scum burned readily. The aid of petroleum experts will be invoked.

THE first blood has been shed in connection with the strike of the Brotherhood of Locomotive Engineers on the C. B. & Q. Railway. Saturday morning, March 3, G. H. Bostwick, a bridge foreman at Brookfield Mo., fatally shot a striking engineer named Roxy, who with others was trying to get control of an engine, alleging afterward that the act was done in self defense. He was taken to Linneus to avoid lynching. Mean while the situation shows no signs of clearing up. A dispatch dated Chicago, March 3, says: 'Opinion in railroad circles is divided as to the probability of the strike being extended beyond the Burlington and involving other roads. There are many of the leading railroad officials who are anticipating the worst, and who firmly believe that events are leading up to a general and disastrous strike, involving 100,000 men. They all admit that in the event of a general tie-up the railroads would be unable to offer any effective resistance.'

APPOINTMENTS

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

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P A Sunderlin \$1, J C Lang 70 cts, Edith A Gamble \$2, N A Wells \$1.50, From a friend, the Lord's tenth for the Pub. Work \$100.00.

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All communications for publication should be addressed to S. S. Missionary, Marion, Iowa.

Subscriptions should be made payable to A. C. Long, Marion, Iowa.

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 Sabatarians. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidence of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority. By Jacob Brinkerhoff. 32 pages—price 5 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 Kiamer, 24 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 teaching 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, 43 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, 14 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—show 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 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 Spud 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 end 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. 17, showing its application to the Papacy, by C Long, 24 pages,—price 5 cents, 50 cts per doz.

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

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

Marks or Ellipses—Is it Right? Brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophet, Mrs E G White, by C De Vos, 8 pages, price 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.

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