

Advent and Sabbath Advocate,

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

VOL. XXIII.

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NO. 10

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
obey the Bible Sabbath (the seventh day of the
week), together with the other commandments
of God, the Nature of Man, his Unconscious state
in death, the End of the Wicked, the Earth re-
stored to its original glory and condition as the
future inheritance and abode of the redeemed and
the Kingdom of God, Faith, Repentance, the
future Judgment, the Resurrection, Redemption,
the Prophecies, the Christian Life, and kindred
Bible subjects.

Sighting the Land.

If your hearts so faint and weary
With the tolling by the way,
Could but sight the crowns awaiting
In the dawning of that day,

CHO: Oh! the burdens would set lightly,
Oh! the toils would pass so sweetly,
And the shadows shine so brightly
With the glow of coming joy.

If your eyes could glimpse the beauty
That shall deck the new earth-land,
How with hope you'd wait the angels
That shall gather all the band.

If you could but know the glory
That shall light the coming dawn,
Or your heart could catch the gladness
Of that holy, happy morn.

If your soul could chord the music
That shall thrill our hearts at home,
Or could feel the peace like Eden,
You'd ne'er faint till Jesus comes.
—By Eld. H. H. Brown.

Save Yourselves.

SERMON BY W. H. EBERT.

THEN Peter said unto them: 'repent, and
be baptised everyone of you, in the name of
Jesus Christ, for the remission of sins, and
ye shall receive the gift of the Holy Ghost.
For the promise is unto you and to your chil-
dren, and to all that are afar off, even as ma-
ny as the Lord our God shall call. And with
many other words did he testify and exhort,
saying, save yourselves from this untoward
generation.' Acts 2: 38-40.

These are the words of a very great apos-
tle, spoken on a very great, grand and mem-
orable occasion; and on the most important
subject to which the mind of man can be
called; and they are words of importance,
and great significance. And, although spo-
ken eighteen hundred and fifty years ago,
they remain just as important and signifi-
cant to us and to all mankind to day, as they
were to those who heard the apostle utter
them on the day of Pentecost.

The Apostle Peter, in this discourse, was
making known to those present; and which
was to be true to all others that were 'afar

off,' the conditions upon which a saved or
covenant relationship with God must be en-
tered into or obtained under the new cove-
nant, as now preached under the great com-
mission, and gospel of Christ. And, it seems
to be so plainly and so very authoritatively
stated in this place that in Jesus Christ, re-
pentance toward God, and baptism in the
name of Jesus Christ, are so placed at the
threshold of entering into covenant relation-
ship with God that no sinner could possibly
feel to be in that saved relationship, who had
never conformed to these requirements, by
his own voluntary obedience. None need be
deceived in this matter, if they will accept
the plain apostolic teaching. And this is the
only safe course.

The remission of sins is offered to man
only on conditions. These conditions are God's
proposed conditions. Man may not under-
take to change them. Whatever men may
undertake to add to them, or omit in their
contentious disobedience, they do it to
their own eternal peril. Men may deceive
themselves, but they cannot deceive God;
neither will God be mocked by sham wor-
ship. Jesus Christ 'became the author of
eternal salvation unto all that obey him.'
Heb. 5: 9. All that is now necessary on the
part of man is implicit obedience to what
God has commanded him to do. And all
who will do this, will be among the eternal
ly saved. And all who will not do this, will
be among the eternally lost.' For God is no
respector of persons, but in every nation
them that fear God and work righteousness,
is accepted with him. Acts 10: 34-35.

Very much of the preaching and exhorta-
tions heard among the sectarian ministry of
the present age, is calculated to teach that
it is a difficult matter to get God to be wil-
ling to save the sinner. And that, unless he
will send down some more direct and
more miraculous power than is found or con-
tained in the gospel of Christ, that the sinner
can do nothing to save himself. If all the
zeal, talent and efforts that are put forth in
this direction were expended in trying to get
the sinner to accept the terms and conditions
which are offered freely, being 'without price,
and without money.' There would be many
more among the saved than will be in the
end.

God has done all that he can consistently
do for man just now in order to save him.
'The gospel is the power of God unto salva-
tion to every one that believeth; to the Jew
first, and also to the Greek.' Rom. 1: 16. And
this is the power which God now employs to
save mankind, and it needs nothing more
on the part of God to make it effective. It
now requires that man shall act. And this
was his manner of exhorting men; for he
said: 'Save yourselves from this untoward
generation.' He never called them to a
'mourner's bench seance; nor did he teach
them to 'pray for more converting power;'
but he told them to move forward and 'save
themselves,' by obedience. This kind of ex-
hortation is just as applicable to man to day,
as it was on the day of Pentecost. If man is
not saved, it is because he refuses to be saved.

The difficulty is to reconcile man to God's
government. God is ever ready to save the
obedient and the faithful.

After the fall of Adam, all men were clos-
ed in under the pales of sin and death; and
he had not the least possible ability of mak-
ing his escape without divine aid. There was
no door through which to escape. But God,
moved with love for man, opened a door for
man's escape, and that too, by a divine hand.
That door stands open day and night. And
God now stands ever ready, saying: 'Come
unto me, all ye that labor and are heavy
laden, and I will give you rest. Take my yoke
upon you, and learn of me; for I am meek
and lowly in heart; and ye shall find rest un-
to your souls; for my yoke is easy, and my
burden is light.' Matt. 11: 28-30. The gate to
the prison house of sin and death has been
opened, and it stands open; all the sinner
needs is to get up and go out at that gate.
To sit still means death; to get up and go out
at that open way, is an easy act and means
life. There are none who need any more
moral agency than they possess to enable
them to obey the gospel, and to save them-
selves by it. Where they will not do this, it
is their own 'contentions disobedience.' The
sinner in order to be saved, must enter into
covenant relationship with God, by 'obedi-
ence to the faith of his Son: this is 'keeping
the faith of Jesus.' Then he must follow the
paths of righteousness by 'keeping the com-
mandments of God.' 'Blessed are they that
do his commandments, that they may have
right to the tree of life, and may enter in
through the gates into the City.'

Many are the excuses we hear offered by
those who persist in their disobedience why
they do not obey the gospel, and so become
the disciples of Christ, and also, members of
the church of God. And among the many
objections offered, one is, that 'so many pro-
fessed Christians do not live out in their ac-
tions, what they profess with their words.'
But this is a poor subterfuge or retreat for
any to resort to to cover up their disobe-
dience. For this much from them not only
directly acknowledges that they believe there
is such a thing as 'a pure religion and undefil-
ed' but by it, they acknowledge that they
are not doing as well as they know. When
men charge upon the religious world as some
do, that none are honest; and that there are
none who are true and worthy Christians, it
is a very bad commentary upon their own
characters and lives. For no man can with
any degree of truthfulness say that he be-
lieves all mankind dishonest, and hypocriti-
cal, unless he feels to be so himself. Each
and every man in the world stands respon-
sible to see and know that there is in the world
while he lives in it, at least one honest and
Christian man in it. We are only held ab-
solutely responsible for our own mortal worth
and faithful obedience to all the divine com-
mandments. We are required to 'take heed
to ourselves.' We can not in the positive
sense, control the actions of others. But we
can control our own actions. Therefore we
are not responsible for the actions of others
in that absolute sense that we are for our

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own deeds. There is that much selfishness about the plan of salvation, that it is addressed to each individual in the most personal sense. And it is addressed to each individual in the same sense.

But we are all made responsible for the sentiments and actions of those around us; and of those who we may be able to reach by our influences, in a secondary sense. But by our first duty is, as Peter exhorts us, to save ourselves. Then do what we can to influence others to save themselves. Let me say unto you my brother; and to you my friend: let us look closely to our own condition, to see where we are standing; for if we fail to work out our own salvation by fear and faithfulness to what God has commanded us, it is our own fault; and it will be our own loss. May we all work while it is day, in my prayer, and exhortation to you all; for the night cometh, when no man can labor. In love to you all, farewell.

Frankton, Ind.

The Supreme Question.

ELD. WILLIAM N. PILE.

'So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He said unto him, Feed my lambs. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.' John 21: 15-17.

It was on the shore of the sea of Tiberias and after the resurrection of Christ from the dead, that the scene of the text is laid. Peter and several other disciples had been toiling all night at their former occupation of fishers, but in vain; they had 'caught nothing.' 'When the morning was come' Jesus appeared at the shore and said unto them, Children, have ye any meat? They answered him, No.' He then commanded them to cast the net on the right side of the ship; and when they had obeyed there followed the miraculous draft of fishes. Then the Lord made known to the disciples, and they speedily came to the land to find that the same miraculous Hand had prepared a meal for them.

After they had eaten, this remarkable conversation between Christ and Peter took place. The other disciples took no part in it; and when we consider the history of this apostle, there is a marked significance in the fact. Peter had thrice denied his Lord in the porch of Pilate's judgment hall. It was a sad fall; but he had repented, and had been forgiven, and we find him among the first at the tomb after the resurrection.

Still we may infer from this conversation that, while Peter had been forgiven his sin, he had for the time lost his apostleship, to which the Lord then and there restored him. It will be noticed that the Lord does not address him by his baptismal and apostolic name of Peter, or Cephas, but by his birth name of Simon. And the fact that he was singled out from the other disciples for this conversation, and that the question, 'Lovest thou me?' was so personal, together with the commission, 'Feed my lambs,' 'Feed my sheep,' lead to the same conclusion. The man who had thrice denied his Lord must

make a triple confession of his affection before he could again enter upon the work of the ministry.

1. The question of the Savior:—'Lovest thou me? That Peter had a certain degree of love for Christ when he denied him there can be no doubt. We can not suppose that one who manifested such an affection for his Master on all previous occasions suddenly lost it all in the moment of temptation. But his love was not such as he supposed; and for the time fear had overcome him. And as human nature is very much alike, and as some of us may be deceived as to the strength of our love for Christ, his question should come home with tremendous force to all our hearts. Love is the supreme characteristic of the Christian. Faith is a matter of the intellect; but love is of the heart. Faith may exist without love; but love can not exist apart from faith. There are many who give to Christ their intellect, their reason, but withhold their love, and hence their service. 'Keep thy heart. . . for out of it are the issues of life'—it is the controlling power. Hence the command, 'Son give me thy heart.'

And Christ places himself before Peter as the true object of love. Every man has the power of love and exercises it. Father, mother, husband, wife, child—all these relations bring love with them. But a man may have all the love that human relations demand, and still be devoid of the love of the text. 'Lovest thou me?' is the question of Christ. We are commanded to love God; but we love God, as we know God, only in Christ. God loves Christ, and presents him as the exponent of his love and the object of ours. The fact that God so loved the world as to give his only begotten Son, is the reason why we should love him in return. Peter had every reason to love Christ; for, notwithstanding his sin, Christ so loved him as to die in his behalf. And the same is true of us. It is through his dying love that the path of life is opened to us. Hence the question to Peter is the question to us: Do we love Jesus Christ? All depends upon our answer, for he says, 'If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.' John 14: 23. Love unites us to Christ and links our destiny to his. On the other hand, 'If any man love not the Lord Jesus Christ, let him be anathema marantha, 1 Cor. 14: 22.

II. The answer of Simon: 'Yea, Lord, thou knowest that I love thee.' It will be noticed that Peter did not answer the whole of the question as first put by the Lord: 'Lovest thou me more than these,' or they?—the other disciples. This form of question was probably designed as a mild rebuke to Peter; for he had declared his sin, 'Though all men shall be offended because of thee, yet will I never be offended.' Matt 26: 33. And yet not one of the disciples had treated his Lord so basely as Peter, except Judas Iscariot. Peter realized this, and hence no longer dwelt on the strength of his love; he had no wish to compare it with the love of others. In his former profession he had cast an unkind reflection upon his brethren, and in his self-confidence he had fallen; but all this had gone, and he answers in all the modesty of self-distrust.

And this change in Peter's disposition appears more fully in the Greek than in our English translation. The first and second times the Lord asks the question he uses for 'love' the Greek word *agapao*; but Peter carefully avoids this word, and uses *phileo* instead; and so when Christ repeats the

question the third time he uses Peter's word. Then Peter replies, 'Lord, thou knowest all things; thou knowest that I love (*phileo*) thee.'

The Revised Version states that two different words are used, but gives no information about them. But in view of the difference in these words the avoidance of *agapao* by Peter is very significant. *Agapao* means to 'love affectionately, ardently, perfectly.' When we are commanded to love God *agapao* is always used *phileo* never. *Agapao* includes more than *phileo*—it is the higher word, and stands for Christian love. *Agapao* the Greek term for 'love feast,' is not found in any works of Christ's time or before; it seems to be coined specially to express that feast of love which the Christians celebrate when they brake bread together.

Phileo means 'to love, to like, to regard, to feel friendship.' It stands rather for such love as we bear toward others of our kind—human love—than for that Divine principle which is shed abroad in our hearts by the Holy Ghost. Christ used *agapao*; but Peter, it seems, did not dare use it. He knew he had love for the Master; but his experience made him doubt if it reached the heights of *agapao*; hence he used *phileo*—as if to say 'Lord I feel affection for thee more than for any other; but I dare say no more.' And so the third time Christ adopts the word of Peter: 'Well, Simon, if you will not use *agapao* are you sure you have as much affection for me as *phileo* expresses?'

Peter was grieved, not only at the third repetition of the question, but because the adoption of his word led him, perhaps to doubt himself still more, and he also may have feared that its use by Christ was the prophecy of another fall on his part. Hence in his reply he appeals more fully than before to Christ's knowledge. Before, he exalted his own knowledge above his Master's; now he rests all with him. Christ then assures him that he shall not fall, but be faithful even unto martyrdom. v. 18.

Brethren and sisters, Christ does not ask *phileo* of us, but *agapao*. No degree of human love can reach to the Divine. 'Thou shalt love (*agapao*) the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the degree of love demanded of us—a love that enlists all the energies of our being. 'He that loveth (*phileo*) father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.' Matt 10: 37. We cannot mistake, then, the character of the love required of us. It is 'the love (*agapao*) of Christ that passeth knowledge, that ye might be filled with all the fullness of God.' Eph. 3: 19. This love we can only exercise by Divine aid; human nature cannot produce it; for the carnal or natural mind 'is enmity against God.'

Now, it may be that some of you like Peter, hesitate to acknowledge that this Divine love dwells in you. You have discovered weakness in yourself, as Peter did, and you are distrustful. That is well; the moment a man looks to himself-unaided for the performance of any of God's commands, he is ready to fall. But we must not regard Peter's answer as an example to us. It is certain that Christ demanded *agapao* of Peter. Not until Peter's unwillingness to acknowledge it did he descend to the lower word; and it is certain that Peter really had *agapao*. His remembrance of his former confidence and fall led him for the moment to the opposite extreme, and to the mistake of depreciating his love

for Christ. Nothing short of this would have restored Peter to his fullness; indeed knew 'all things,' and strength and depth of Peter than he.

There are rules by which we may gauge the character of our love. 'The chief among ten if one altogether lovely?' We all else rather than him as him? Have you sincerely repented, of your sin? Have you in the Redeemer? and do you peace? and does the 'Spirit with your spirit' that you are 8: 16. Do you 'love the brethren? Do your hearts burn with the word of God is expounding? Do you love the appearance you can answer these questions, you have the *agapao* conditions and experience from it. And you may say 'The love of God is shed abroad by the Holy Ghost, which Rom. 5: 5.

III. The Commandment and the Answer:—'Feed my sheep.' This commission his position as an angel soon as Pentecost came and the Holy Ghost and *agapao* love, and declared to his own nation with this hour to his crucifixion a hair from his fidelity truth. The same is true of the secret of the heart and their self denial was filled them. There was the y forsook all, because constrained them.' The nation of their lives. They might feed Christ that they might care for

In some of the MSS of Christ's flock; two—lamb, little shee; but the lamb care for Christ's little the duty of every church to Sabbath school youth among us—dren nor men in know so be our charge. A mature sheep, and t portion. And still cant change of work upon this thought, the English version. used a word which verse 16 he used a l to 'tend.' So it is g sion and others. T ly supplies his shee but he 'tends' tuem guides, governs and

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for Christ. Nothing short of the *agapao* love would have restored Peter to his place. Christ indeed knew 'all things'; and he knew the strength and depth of Peter's love better than he.

There are rules by which we may determine the character of our love for Christ. Is he 'the chief among ten thousand, and the one altogether lovely?' Would you give up all else rather than him and your hope in him? Have you sincerely repented, like Peter, of your sin? Have you exercised faith in the Redeemer? and does this faith bring peace? and does the 'Spirit of God witness with your spirit' that you are his child? Rom. 8: 16. Do you 'love the brethren?' 1 John 3: 14. Do your 'hearts burn within you' when the word of God is expounded in your hearing? Do you love the appearing of Christ? If you can answer these questions in the affirmative, you have the *agapao* love; for these conditions and experiences are inseparable from it. And you may say with boldness, 'The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.' Rom. 5: 5.

III. The Command Which Followed Simon's Answer:—'Feed my lambs.' 'Feed my sheep.' This commission restored Peter to his position as an under shepherd; and as soon as Pentecost came he stood up, possessed with the Holy Ghost and filled with the *agapao* love, and declared the love of Christ to his own nation without fear. And from this hour to his crucifixion he never wavered a hair from his fidelity to his Lord and his truth. The same is true of the other disciples; the secret of their zeal, their service and their self denial was the Divine love that filled them. There was no world's motive; they forsook all, because 'the love of Christ constrained them.' There is no other explanation of their lives. They suffered all that they might feed Christ's lambs and sheep—that they might care for his Church.

In some of the MSS there are three divisions of Christ's flock in this place instead of two—lambs, little sheep or sheepings, and sheep; but the lambs are first. We are to care for Christ's little ones; this points to the duty of every church to give due attention to Sabbath school work. And there are youth among us—those who are neither children nor men in knowledge; these must all so be our charge. And then there are the mature sheep, and these, too, receive their portion. And still there is another significant change of words in the Greek bearing upon this thought, which does not appear in the English version. In ver. 15 and 17 Christ used a word which means to 'feed'; but in verse 16 he used a larger word, which means to 'tend.' So it is given in the Revised Version and others. The true shepherd not only supplies his sheep and lambs with pasture but he 'tends' them—takes care of them, and guides, governs and defends them.

Now, while this command specially applies to the apostolic and ministerial office, it also has its application to us. The question comes to us, 'Do you love Christ?' If we respond 'Yea, Lord,' he commands us to show our love by doing all we can for his church and people. And this will be the test of our sincerity; for at the last our Lord will say, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. He who loves Christ will love him in the person of his brother and sister, and he will love to minister to them. It will be a gratification of his love as well as its expression. And it will also be his assurance; for he knows he has 'passed from death unto life because he loves the brethren.'

Application. 1. Do you love Christ? May God carry the searching question home to your heart, and give it all the force it had to Peter. You ought to love him, for he first loved you and gave himself for you. You must love him or perish; for only those who love him can share in his life and glory.

2. Do you say you have some affection for him—a high regard, the *phileo* love? But this is not enough. Orpah had much affection for Naomi, and she lifted up her voice and wept at the thought of separation; yet she turned back to her people and her gods. The moral young man was sufficiently interested in Christ's teachings to inquire of him the way to life; but not enough to walk therein. If you have not love enough to move you, you have not enough to save you. If you realize that your love does not reach the true measure, go to the Source of love, and he will shed it abroad more richly in your heart. It is easy to pass from the *phileo* to the *agapao* love with God's help. There are many who know this love. They know they possess it by the evidence of God's word; they feel it by the witness of his Spirit; and yet they ask for more. Their language is

'More love to thee, O Christ,
More love to thee!
Hear thou the prayer I make,
On bended knee.
This is my earnest plea.
More love, O Christ, to thee,
More love to thee!'

3. Are you who profess this love heeding the command to 'feed' and 'tend' Christ's flock. If not, you have cause to fear self deception. But if you find your highest happiness is the service of the church, rejoice; for the will of Christ is fulfilled in you.

4. Are there any who do not love God, who have not even the *phileo* affection and regard? Think of his love, and let it melt your heart into tenderness. Think of his goodness and let it lead you to repentance.—*Herald of Life*.

A Substitute for Jealousy.

SUBSTITUTE for jealousy an elevating emulation. Seeing others good, let us try to be better. Seeing others industrious, let us work more hours. Seeing others benevolent, let us resolve on giving a larger percentage of our means for charity. May God put congratulations for others into our right hand, and cheers on our lips for those who do brave and useful things. Life is short at the longest; let it all be filled up with helpfulness for others, words and sympathy for each other's misfortunes; and our arms be full of white mantles to cover up the mistakes and failures of others. If an evil report about some one comes to us, let us put on the most favorable construction, as the Rhons enters Lake Lemman foul and comes out crystalline. Do not build so much on the transitory differences of this world; for soon it will make no difference to us whether we had ten million dollars or ten cents, and the ashes into which the tongue of Demosthenes dissolved are just like the ashes into which the tongue of the veriest stammerer went.

If you are assailed by jealousy, make no answer. Take it as a compliment; for people are never jealous of a failure. Until your work is done, you are invulnerable. Remember how our Lord behaved under such exasperations. Did they not try to catch him in his word? Did they not call him the victim of intoxicants? Did they not misinterpret him from . . . his first infantile cry to the last

groan of his assassination? Yet he answered not a word. But so far from demolishing his mission or his good name, after nearly nineteen centuries he outranks everything under the skies, and is second to none above them.

Christ's bloody antagonists thought they had finished him when they wrote over the cross his accusation in three languages,—Hebrew, Greek and Latin, not realizing that by that act they were introducing him to all nations, since Hebrew was the holiest language, and Greek the wisest of tongues, and Latin the widest spoken.

You are not the first man who has had his faults looked at through a microscope, and his virtues through the wrong end of a telescope. Pharaoh had the chief butler and baker endungeoned, and tradition says that all the butler had done was to allow a fly in the king's cup, and all the baker had done was to leave a gravel in the king's bread. The world has the habit of making a great ado about what you do wrong, and forgetting to say anything about what you do right; but the same God will take care of you who provided for Merlin, the Christian martyr, when hidden from his pursuers in a haymow in Paris, and a hen came and laid an egg close by him every morning, thus keeping him from starvation. Blessed are they that are persecuted, although persecution is a severe cataplasm. Ointment may smart the wound before healing it. What a soft pillow to die on if when we leave the world we can feel that, though a thousand people may have wronged us, we have wronged no one; or, having made envious and jealous attacks on others, we have repented of the sin and as far as possible made reparation.—*Talmage*.

Testing the Life-boat.

BELIEVE me, my friends, you and I as we get older, get more practical. We come, as the saying is, more to the point. We want to know how our theories wear. It is not so much of a time for the criticism of styles of ship-building, but for the testing of the life-boat itself. And this I say without fear of contradiction, that Christ, and Christ alone can rescue and redeem and save; that only he can give peace and rest and joy on earth below, and then bring us at last in safety to our desired haven.

I am perfectly certain of one thing, that the brightest countenances, the healthiest influence, and the happiest lives that I have ever known have been Christian ones. 'By their fruits ye shall know them,' says our blessed Lord; and I may well say, as the Psalmist said of the King, 'In thy salvation how greatly shall he rejoice; and as he says of the nation, too, 'Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency. The eternal God is thy refuge, and underneath are the everlasting Arms.'—*Sel*.

We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever.—*Sir Isaac Newton*.

A LIGHT-HOUSE keeper who refuses to keep his lamp 'trimmed and burning' would be condemned, and should an illfated vessel be stranded on account of such neglect, no meritorious would be shown the culprit. Let your light shine before men that they may see your good works and glorify your Father in heaven.'

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words aseth Light."
Marion Ia. Tuesday, eve J 5, 1888.

A. C. LONG, Editor.

Valedictory.

As this number of the paper closes my connection with the ADVOCATE as editor and publisher, in severing this relationship a few words are demanded. This relationship was brief having continued only seven months, yet it was not without its burdens and trials, and also its seasons of gladness and rejoicing. The work was carried on at times under embarrassment from the sickness and death of my child, and the failing health of my companion, which we hope may atone some what for the imperfections found in the paper from time to time, and the hastily written editorials. This taken in connection with our inexperience in the work, we trust may throw the mantle of charity over all our imperfections, for we have been conscious of many of them. Yet, notwithstanding these imperfections, it has been a source of much gratification to us to see a marked increase in the subscription list during the last seven months, also an increase in the donations, and many tokens of a deepening interest in the precious truths we hold as a people. So we do not feel that our labor has been entirely in vain, but that God has in a measure blessed our labor, and to him be all the praise, for we are all unprofitable servants.

Had our circumstances permitted we would have gladly continued the work, but believing that this work goes into good hands, and that it can be carried on better by them than by us, we cheerfully yield the place to them, praying that the Lord may bless them with great success in the work. During our control of the paper we have labored to send forth each week a paper containing precious truths, unmingled with error as far as possible, and especially to keep prominent the second advent, the establishment of the Kingdom on the earth, the resurrection of the dead, the saints inheritance, the law and Sabbath, and thus give to the household of faith the meat in due season.

And in endeavoring to do this, we have tried with the fear of God before us to deal justly with both the readers and the writers of the ADVOCATE. That we have pleased all, we do not expect, but it is enough for us to know that we have pleased God and kept a clean conscience. But this work is done; we now consign it to other hands.

As to the incoming editor, his relationship to me forbids that I should say much in his favor, and neither is it necessary, for he has been a contributor to the columns of the ADVOCATE for many years, besides his position in the Conference is a sufficient recommendation in his behalf.

As for the mechanical department of the work, his son Irvin, who has been in the printing business for the last five years, will take charge of it. So we feel confident that the work will continue to prosper and flourish.

It would be inappropriate for me to bid you the customary farewell upon this occasion, seeing that I expect to write for its columns from time to time; but instead I pray that the Lord's blessings may rest richly upon all, and that soon he will bring us into his everlasting kingdom, when the Lord shall come to establish the reign of heaven on earth.

A. C. LONG.

An Explanation.

"Will you please give me an explanation of Luke 24: 37: 'But they were terrified and affrighted, and supposed they had seen a spirit.' Yours.
J. C. K.

In the New Testament the word 'spirit' is translated from two Greek words; *pneuma* and *phantasma*. The latter is found but twice in the text and *Griesbach* puts it in the margin of this text. The other passages read as follows: 'But when they saw him walking upon the sea they supposed it had been a spirit, (*phantasma*), and cried out.' Mark 6: 49.

'And when the disciples saw him walking on the sea they were troubled, saying: 'It is a spirit (*phantasma*) and they cried out for fear.' Matt. 14: 26. From the word *phantasma*, we have derived the word 'phantom', meaning an apparition, a specter. The Greek word is defined by *Greenfield*, as follows: 'A phantom, supernatural appearance, apparition, specter, ghost.' So when the disciples saw Jesus walking on the water they supposed they saw an apparition' a specter, a ghost, and the same is true of the above text. The disciples were affrighted and terrified, and supposed they saw a phantom, but Christ dispelled their fears by telling them to handle him, for a phantom had not flesh and bones as he had.

2. 'Please explain this passage: 'O Lord, by these things men live, and in all these things is the life of my spirit.' Isa 38: 16.

'This is the language of *Hezekiah*, the king, when he was sick, nigh unto death. In contrasting his condition with his former one while in health he says: 'By these things men live,' he evidently referred to the natural blessings of life, such as food, clothing etc. and in all these things is the life, or animation, of my spirit.

Importance of Sacred Prophecy.

The prophets were chosen of God, and their writings were inspired by him. Speaking as they were moved by the Holy Spirit, they became the mouthpieces of Deity, and we are solemnly warned by the great apostle not to despise their utterances. The prophecies constitute a very important part of the Scriptures. Omit from the Canon the sublime books of *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel* and *John*, and what a blank and loss! Were not all the main events that transpired among men when our Lord came on earth in the accomplishment of his mission of love, subjects of prophecy? We know the place of his birth, the manner of his death, his rising again, and a hundred other things were long before foretold by the Hebrew seers.

Prophecy is history in advance. It is the Church's chart on her travels through this wilderness. It points her onward to the eternal home. It is the window through which she gazes into the Holy City. It is also her weapon of defense against the skeptic and the Jew. The lamp of prophecy! how dark in time's path without it! How scanty indeed our knowledge of the grand, mysterious future, unaided by the prophetic word. Is not Christ's coming again, with the resurrection, the judgment, and all concomitants and after scenes, a matter not only of promise but of prediction? Thus while nature's lamp burns dim, and science and philosophy seek in vain to penetrate the veil that hides the future from our yearning vision, yprophecy is a 'light' in man's dark world, a light that shines until the day-dawn. 2 Pet. 1: 19. And just as a lan-

tern lights all our way, so does prophecy illuminate our path, showing us where we are in the great chain of human events, telling the Church about how far she has journeyed, and enabling her to know something of the length of the remaining path, and the nearness of the end.

It is not to their credit that in so many pulpits and religious papers prophetic expositions find no place, it having become a fashion to despise them. Everything else in the Bible is talked of and written about, save those portions that are prophetic. All other matters engage the pen of the popular writer, all subjects are discussed by the denominational editor, all texts chosen by the preacher save the prophetic. Prophecy's strict fulfillment to the letter is our Gibraltar against rampant infidelity, yet how seldom do Christians enter into this fortress of strength. Why should editors, preachers and teachers, neglect the old prophecies? Was not the first discourse by the holy Apostle Peter at Pentecost, an exposition of prophecy? Acts 2. Was not Jesus a prophet indeed? Matt. 24. Did he not for our information fore-tell the course of this age even to its end?

The soundest, best men of the church in the past loved the sacred prophecies. *Wickliff* explained and applied them; *Luther* and *Melancthon* studied *Daniel* and *John*; *John Knox* used to preach on the book of *Daniel*. So intensely earnest would he get, we are told by his biographer, that it seemed as if he would pound his pulpit to pieces and fly out of it, *Sir Isaac Newton* spent two whole years in close study of the prophecies of *Daniel* and *John*. *Bishop Newton* was a standard, sober expositor of the great prophecies. The brightest lights in England and on the continent have delighted to read and explain them. One of *Mr. Moody's* best discourses is on *Daniel*, and includes an exposition of the prophecy in the second chapter. *Dr. Stephen H. Tyng*, called some years ago to give an address before a learned literary society, gave an exposition of the five universal monarchies of the earth, from the second and seventh chapters of *Daniel*. *Bishop Henshaw* did not despise them, but wrote a book on the sacred prophecies. We could name hundreds of others who had an interest in this mighty theme.

Brethren, suppose you try your hand a little at the expository studies, and preach the prophecies. You need not be fanatical, nor dispute over dates, nor presume to know all times and seasons, whether hidden or revealed. But trim your lamp betimes, O preachers of God's word! 'All scripture is profitable.' Prophecy is not a dark lantern. It is a light that shines. Let it shine. 'Light is sown for the righteous.' *Psa. 97: 11*. Does it illuminate your path, touching the nearing marvels of the august day of the solemn judgment to come?

At present, prophecy seems rapidly and wonderfully fulfilling before our eyes. It seems to be almost becoming exhausted. Close students of the Bible and human events see and feel this. Would it not stir the Church to greater zeal, larger benevolence, and intenser activity to make more and better use of this God-given light? She is walking in the 'dark place,' and certainly needs it. It is 'night,' yea more, it is 'midnight.' *Rom. 13: 12*; *Matt. 25: 6*. Who knows but there may be a mine of joy, a vein of knowledge, a tower of strength, and a new spur of consecration for the preacher in the direction I am inviting? Could you be made to see that the

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prove a fresh and mighty motive to holy ac-
tion, and impart to your ministry a greater
earnestness than you ever previously exhib-
ed.

I confess I never rise from a perusal of the
sublime predictions of Daniel and John with-
out a feeling of awe. It seems as if I had
been in contact with eternal verities. The
great day looms up in faith's vision, and my
spirit thrills with expectation and admiration.
We are none of us more than half awake, and
surely wisdom invites the use of every lawful
method by which our watchfulness may be in-
creased, our pace quickened, our love and zeal
made stronger and our courage more unflin-
tering in the service of the good Master.
'Surely the Lord God will do nothing; but he
revealeth his secret unto his servants the
prophets.' Amos 3:7, while in every genera-
tion he has his chosen ones who cried in the
ears of an evil and unbelieving world: 'This
is that which was spoken by the prophet.'
Acts 2:16. To be such an one is a high honor.
To begin at Moses and all the prophets and
expound them, is to be like the great teacher.
Luke 24:27-44.—D. T. Taylor.

The Variety of the Bible.

I AM also amazed at the variety of this
book. Mind you, not contradiction or collis-
ion, but variety. Just as in the song you
have the basso and alto, and soprano and ten-
or—they are not in collision with each other
but come in to make up the harmony,—so it
is in this book; there are different parts of
this great song of redemption. The prophet
comes and takes one part, and the patriarch
another part, and yet they all come into the
grand harmony—the song of 'Moses and the
Lamb.' If God had inspired men of the same
temperament to write this book, it might
have been monotonous; but David, and Isa-
iah, and Peter, and Job, and Ezekiel, and
Paul, and John were men of different tem-
peraments; and so when God inspired them
to write, they wrote in their own style. God
prepared the book for all classes of people.
For instance, little children would read the
Bible, and God knew that, so he allowed
Matthew and Luke to write sweet stories
about Christ with the doctors of the law, and
Christ at the well, and Christ at the cross, so
that any little child can understand them.
Then God knew that the aged people would
want to read the book, and so he allowed Sol-
omon to compact a world of wisdom in that
Book of Proverbs. God knew that the histo-
rian would want to read it, and so he allowed
Moses to give the plain statement of the
Pentateuch. God knew that the poet would
want to read it, and so he allowed Job to
picture the heavens as a curtain; and Isaiah
the mountains as weighed in a balance, and
the waters as held in the hollow of the Om-
nipotent hand; and God touched David un-
til, in the latter part of the Psalms, he gath-
ers a great choir standing in galleries above
each other,—beasts and men in the first gal-
lery; above them hills and mountains; above
them, fire and hail and tempest; above them,
sun, moon, and stars of light; and then, on
the highest gallery, arrays the hosts of angels.
—and then, standing before this great choir,
reaching from the depths of earth to the
heights of heaven, like the leader of a great
orchestra, he lifts his hands crying, 'Praise
ye the Lord. . . . Let everything that hath
breath praise the Lord.' And all earthly crea-
tures in their song, and mountains with their

waving cedars, and tempests in their thun-
der and rattling hail, and stars on all their
trembling harps of light, and angels on their
thrones, respond in magnificent acclaim:
'Praise ye the Lord. . . . Let everything
that hath breath praise the Lord.' God knew
that the pensive and complaining world
would want to read it, and so he inspired
Jeremiah to write: 'Oh, that my head were
waters, and mine eyes a fountain of tears!'
God knew that the lovers of the wild, the ro-
mantic, and the strange, would want to read
it, so he let Ezekiel write of mysterious rolls,
and winged creatures, and flying wheels of
fire. God prepared it for all zones—for the
arctic zone and the tropics as well as for the
temperate zone. Cold blooded Greenlanders
would find much to interest them, and the
tanned inhabitant at the equator would find
his passionate nature boil with the vehem-
ence of heavenly truth. The Arabian would
read it on his dromedary, and the Laplander
seated on his swift sled, and the herdsman of
Holland guarding the cattle in the grass,
and the Swiss girl reclining amid Alpine
crags. Oh, when I see the Bible is suited in
style, exactly suited, to all ages, to all con-
ditions, to all lands. I cannot help repeating
the conclusion of my text: 'The statutes of
the Lord are right.—Ialmage.

The Study and Use of the Bible.

To study and use it to advantage three
things are necessary: intelligence, honesty
of purpose, and faith in its teachings. The
multiplication of commentaries and helps is
not an unmixed good. The Bible is a plain
common sense book, and each one should
study it for himself. There are mysteries in
it, but if we obey we shall obtain the light.
'If any man do his will he shall know the
doctrine.' It is said, 'secret things belong
to God.' Yes, but those 'secret things' are not
in the Bible. 'The things that are revealed'
are there, and they 'belong to us and our
children.' Carry a lantern on a dark night,
and it does not illuminate a whole landscape;
but start walking and you can set your foot
down in the light every time for ten miles.
When Jesus met Saul on his way to Damas-
cus, he did not give him a wonderful revela-
tion of his future career; no, he only said,
'Go into Damascus and it shall be told thee
what thou shalt do.' And the only way he
could get more light was to obey that com-
mand. Only a believer is a competent wit-
ness as to the truth of the Bible. It is remed-
ial; it offers a cure for sin, and only those
who have tried it know anything about it.
'The natural man receiveth not the things of
the Spirit, neither can he know them, because
they are spiritually discerned.' A man is
brought into court charged with murder; an
other comes forward to testify: the judge
asks him, 'Did you see this man commit the
murder?' No. 'Do you know anything about
the case?' No. 'Then why are you here to
testify against him?' I feel that he is guilty.
'That is no evidence, go away; you are no
witness.' That is the infidel testifying against
the Bible. He doesn't know what he is talk-
ing about. A man makes a chart of the At-
lantic coast, the rocks, shoals and sandbars
all marked. An individual from the Missis-
sippi who never saw the ocean, comes forward
and says, 'That is not a true chart for the
name of Samuel Smith is written on the corner
and I can prove that he did not make it.'
Well, what's the difference who made it; the
question is, Is it a true chart? 'It cannot be
a true chart, for it is dated 1884, and I can
prove that it was not made until 1837.'

What's the difference when it was made? Is
it a true chart? Do you know anything
about the places marked? 'Oh, no; I never
saw the sea.' Well, you go back beyond the
Mississippi. An old sea captain comes up
and says, 'That is a true chart; I have been
over the places marked and everything is
correct.' You are willing to listen to him.
Now the Bible is a chart of the sea of life;
the infidel is the ignoramus prating about
'the mistakes of Moses,' and the inaccuracies
which he fancies he has detected in dates and
names. The Christian is the sea captain
who has tried it. 'Oh taste and see that God
is good.' The infidel says, 'Christians are di-
vided, and therefore the Bible cannot be true.'
Christians are divided as to their man made
creeds; they are one as to their heaven born
experience. Toplady and Wesley had a sharp
debate over their Calvinism and Arminian-
ism; and they were very severe with each
other. In the midst of that heated contro-
versy Toplady sat down and wrote,
'Rock of ages, cleft for me,
Let me hide myself in thee.'
About the same time Wesley wrote,
'Jesus, lover of my soul,
Let me to thy bosom fly.'

The sentiment is exactly the same. After
the war a colored boy in Mississippi who had
been born in slavery, was converted. He was
very happy and tried to express his joy. 'Oh,
it is sweeter, it is sweeter, it is sweeter than
molasses.' Twenty eight hundred years be-
fore David said: 'It is sweeter than honey and
the honey comb.' The sentiment is the same.
The only difference was David lived in a
honey country, and the colored boy lived in a
molasses country. Who ever heard of a
mother calling her sons and daughters to her
bedside in her dying hour and saying: 'Thir-
ty years ago I accepted the Bible as God's
book and have tried to follow its teachings.
But I find I was mistaken. And I warn you
against that book.' Not a single case can be
produced. How many thousands can be pro-
duced on the other side!—Dr R. R. Mer-
edith.

Christians Would be Left.

SOME one inquires who would be left in our
churches after the following classes were tak-
en out:

'All who will not pay just debts; all who
are hypocritical; all who are deceitful, and
talk about others behind their backs; all who
get into debt without a prospect of paying
the same; all who are proud and scornful,
holding themselves above their fellow-men,
and shunning those less fortunate than them-
selves; all who worship money more than
they do their Creator; all who speculate on
the ignorance of others; all who are tattlers;
all who think more of a wicked rich man
than they do of a pious poor man; all who op-
press the poor; all who make long prayers
for the sake of being seen and heard of men;
all who are vain and self-conceited.'

But if all these were taken out of our
churches, the Lord would still have his church
left, founded upon a rock, and composed of
living stones, which are builded together for
a spiritual house, an habitation of God through
the Spirit.—The Christian.

'If you have really given up your heart to
God in private, your life will show forth the
praise of God in public; if God has the heart
he is sure of the life.'

'The Christian's joys are brightest in the
darkest days.'

for this corruptible
n, and this mortal
' 1 Cor. 15: 50-23,
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him.

Fortunately the arrow had missed him; so he shouted aloud to give the alarm, and ran back to some other sentinels. The army to which he belonged was thus saved, and the soldier said: 'I shall never forget, as long as I live, that when one is at war, one must watch.'

Our whole life is at war with evil. Just after we have conquered it, it sometimes attacks us when we least expect it. For example, when we have resisted the temptation to be cross and pettish, or disobedient, sometimes when we are thinking: 'How good we have been!' comes another sudden temptation, and we are not on our guard and do not resist it. Jesus says to us: 'Watch and pray, that ye enter not into temptation.'

'Oh, watch and fight, and pray
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.'

—The Christian.

The Chain of Title.

WHEN one sells land in Chicago, the purchaser expects an abstract—a written statement of the chain of title. Thus the United States sells a certain tract to A. B., he to D. C., he to E. F., and so on down to the present holder. If these conveyances are all made and acknowledged according to law, and the records of the courts show that the property has not been sold for taxes, and that there are no judgments against any of the various owners, then the holder says, 'That land is mine: not will be, perhaps; it is mine now; nor does he expect credit for humility, when he says, 'Well, really, I do not know whether I have a good title or not.' His neighbors would think that he was losing his senses—perhaps never had any.

The case would not be changed at all if the property passed from one to another by inheritance. The United States deeds the land to A. B., he bequeaths it to C. D., his eldest son, and so on down. The last holder does not say, 'Why! I never bought this—never paid a cent for it—never deserved it.' These conditions, whether true or not, do not affect the question of ownership a particle.

And it is just the same with my title to the heavenly inheritance. I have a clean abstract, admitting of no doubt. The patent was given by the Almighty God to Abraham, and to his children after him. Am I one of them? that settles the question. Gal. 3: 29 contains the answer: 'If ye be Christ's, then are ye Abraham's seed and heirs according to the promise,' and I become Christ's by believing him John 3: 26. Now I know what I believe, and when I believe, and so does everybody else. I may not know whether what you tell me is true, but I know whether I believe it. If I say, 'I do not know whether I believe it or not,' it is very clear that I do not believe it. I do not know certainly whether you are worthy of confidence but I certainly know whether I trust you. It is just as certain and just as clear, whether I believe Christ or not, and, if I do, then I am Abraham's child, and heir of all the promises—no room for a doubt.

But a chain of title may be marred by some judgment against some in the line of succession, but thanks to the grace of God, my abstract is clean on this point too. 'There is, therefore, now no condemnation to them that are in Christ Jesus.' Rom. 8: 1. No judgments, nothing to obscure the title, and am I wrong to rejoice in it as a sure and settled fact? Is it honoring or dishonoring the grace of God to doubt his word? look away from

self, dear reader; look at Christ and his perfect finished work; rest your hope upon that and you will doubt no more.'—Faith's Record.

The Inexhaustible Book.

WHAT a wondrous book this Bible of ours is! When you have read it through a score of times, you may have only strolled over the surface, looked at the land, or ploughed at most the upper soil. If you take one passage and dig deep for the treasure that croucheth beneath, you will find it inexhaustible. The Book has in it a matchless fulness. It were as possible to measure space, or to grasp the infinite in the hollow of your hand, as to investigate the entire compass of Holy Scripture. It is high; I cannot attain unto it. It is broad; I cannot reach its boundary. But oh, what an abundance of provision and what a fulness of comfort there are stored up in the promises of God's word.—Spurgeon.

A Prayer.

Lord of the harvest, hear!
We plead at Christ's command;
The harvest time is near,
It comes in every land;
But oh! how few to reap
The blessed fruits for thee!
Cast forth the workers, Lord,
Like the sunbeams, wide and free.
* * * * *
Cast forth the treasure, Lord,
To send them on their way;
Let rich and poor accord
To keep them where they stay;
Teach thou thy church to bring
Their gifts for Jesus' name,
As men gold freely fling
To pleasure, folly, fame.
—Foreign Missionary.

LETTER DEPARTMENT.

'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels.' Mal. 3: 16-17.

From Sister Catherine Salsberry.

DEAR BROTHERS AND SISTERS: As this is the first time I have ever written for our paper, I will say to the brothers and sisters that I like to read their letters and sermons, and O, how encouraging the word of God is. The Advocate helps, us to understand the word of God, giving us a proper understanding of it. Brothers and sisters we must ask God to help us to understand his word more perfectly that we may be found keeping the commandments of God and the faith of Jesus. Let us pray to God to give us a fruitful season. May God bless us all. Brother Long I am sorry to say that we cannot send you the money for our paper. My husband is not able to work and it takes me all of my time to make a living so I will have to quit taking the paper, but I don't see how I can do without it, it is so much help to me. Pray for me and my family. Your unworthy sister.
Pollock, Mo.

From Bro. and Sister Jeremiah and Eliza Hall.

DEAR BROTHER LONG: We thought that we would write you a few lines to let the brethren know that we are still hanging on to the promises of God and keeping his commandments and the faith of Jesus. For we are right down in the last days, and we are

so glad to read the letters in the paper from the brothers and sisters, and to know that they are getting closer to the Lord. It is high time for us all to awake out of sleep and put on the whole armour of God. As soon as we get settled we will send in our tenth of all our income, for we have come to the conclusion that it is right and God will reward us, for he loves a cheerful giver. From your brother and sister in Christ.

West Olive, Mich.

From Sister Sarah E. Bledsoe.

DEAR BRO. LONG, and Brothers and Sisters scattered abroad: Once more I will write a few lines for our much loved paper. I do so love to hear from the sisters and brothers and to read the sermons. Some of the writers I have seen and some I have never seen, but you all seem dear to me. Though we may never meet in this life we may in the next if we live faithful. I am still trying to live on the Lord's side and keep his commandments, and also teach my children to keep them.

Brother A. C. Long is the only minister of our faith that I ever talked with. We were at Atlantus, Mo. to meeting and he came home with us. It was nine years ago. I have been keeping the Sabbath since that time alone. I find great pleasure in keeping all of God's commandments, but I have never been baptised and I do hope that I may soon. I would like to hear some of the brethren preach but we must be content with what we have. Paul says in whatsoever state thou art, therein be content. * I rejoice to hear of so many turning to the Lord, and that the publishing work is getting along so well. I would like to send some money to pay for my paper; I would be lost without it; it is a dear and welcome visitor to me, but my husband works by the day and does not get enough to maintain us, so I can't pay for it at present. I wish to thank the kind friends that have sent it to me, it is all the preaching I have; there are no other Sabbath keepers here. I don't see how any one who reads the Bible can help seeing the fulfillment of prophecy, there are so many signs. Every one is striving for gain, and men's hearts failing for fear of the things coming on this earth. From your sister in hope.
Seneca, Kan.

OBITUARY NOTICES.

DIED: April 17, in Barton, Newaygo Co., Mich., Freddie, aged 11 years 2 months and 18 days, son of Bro. Charles and Sister Azubia Wert. Freddie embraced the truth last winter under the labors of Eld. Cranmer, and up to the time of his death lived an exemplary Christian life worthy of one much older; in fact he showed a zeal and knowledge far beyond his years. Freddie will be missed by all that knew him, and his death reminds us that the death sentence has not yet been removed, neither did the death of our Savior in any way effect it, for the good die as well as the bad; but we look beyond this life to a country where death is not known, and the inhabitants will never say, I am sick.

Then in silence we'll weep together,
Not complaining like the world,
For there's One that sees our sorrow,
And with banner wide unfurled,
Soon will come again to greet us,
Then we will no longer cry;
For in his Word he has told us
That death itself shall die.

M. A. BRANCH.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, June 5, 1888.

EDITORIAL NOTES.

As the MISSIONARY will not be published next week we insert the Sabbath School lesson here as follows: For June 16, Acts 10: 24-48; for June 23, Acts 12: 1-11.

All communications for both ADVOCATE and MISSIONARY should be sent to Stanberry, Mo., and all remittances should be made payable to W. C. Long. We intend to move the office material to that place this week. We shall be obliged to omit two numbers of the ADVOCATE. My address for two weeks will be Stanberry, Mo., after that time Azusa, Los Angeles Co., Cal.

ITEMS OF INTEREST.

Five hundred persons have been drowned by floods in Mesopotamia.

A ST. PETERSBURGH paper states that the Russians are about to occupy Herat.

Four million dollars mark the estimated pecuniary loss to the sufferers by the Mississippi floods.

The English Government is asking Parliament for large grants of money for coast defenses.

THE Rev. Dr. Lyman Abbott was, Friday night, elected permanent pastor of Plymouth Church, Brooklyn.

An examination of the records of the penitentiary at Joliet, Ill., shows that 92 percent of the prisoners brought there used intoxicants.

ACCORDING to the Chicago Tribune, the Great Lakes during the year 1887 swallowed up 73 vessels, 204 lives, and property valued at \$2,500,000.

JUDGE Wakeley, of Nebraska, has decided that base ball may be played at Omaha on Sunday.

THERE are in England 347 female blacksmiths who actually swing heavy hammers, and 9,138 women employed in nail making, who make nails for horseshoes.

THE quarterly whipping of convicts came off at the jail at Newcastle, Del., on Saturday. Five men were lashed with a cat whip which had thongs twenty-seven inches long.

THREE children at Marion, Ky., were bitten by a mad dog Friday, and people in that and adjoining country are alarmed at the prevalence of hydrophobia among the dogs there. Five have been killed and others are at large.

ADVICES from Tunis say no rain has fallen there for the last seven months, and that the Arabs are making a futile search for pasture and water. They are bringing camels, oxen and horses to the cities and selling them for the merest trifle. The result is that at present there is a glut in the meat markets which will be followed by a famine.

FULLER reports of the cyclone which swept over Brownton, Texas, Tuesday, state that the Methodist, Baptist, and Presbyterian Churches were demolished, and eight houses destroyed, one of them being carried some distance, and its occupant, Amanda Willis (colored), instantly killed. The path of the storm was 300 feet wide, and crops, buildings, trees, fences, and everything in the danger belt were swept away.

The German emperor's health is again somewhat improved, so that he has been able to appear in public. The local disease, however is not stayed, and there is little hope that the improvement will be permanent.

The Methodist Church has among her educational institutions twelve theological seminaries, fifty-four colleges, one hundred and twenty seminaries and academies with buildings, endowments, and other property amounting to \$25,000,000.

It is now thought that the wheat crop of the United States will fall 45,000,000 bushels below the average for a number of years past. One fourth of this shortage will be in California.

At the Methodist Conference, just held in New York, the time which a local preacher may stay in one charge has been extended to five years, instead of three as formerly. The appointment is to be made from year to year, at the discretion of the Bishops, as formerly, at the maximum limit of five consecutive years.

FATALITIES and disasters from rain, wind, and hail-storms are reported from various parts of the country. Near New Orleans, La., Sunday evening a tent in which a dozen people had taken refuge from the rain was struck by lightning and one man killed and ten injured, one of them mortally. Near Beatrice, Neb., two children, who with their mother were trying to escape a threatened rise of the stream on which they lived, fell into a gully while going to higher ground in the dark and were drowned, and three children who were swept away by the swollen flood of Solomon Creek in Kansas were also drowned. Great damage was done by hail and lightning in various parts of Kansas and at Des Moines, Iowa. At Canton, Ohio, buildings were blown down by the high wind, and losses amounting to \$70,000 caused. The heavy rains have flooded farm lands and done great damage to crops in many parts of Illinois, Wisconsin and Indiana.

The promises of the Bible are rich and abundant. Not only spiritual blessings are promised to the good, but also temporal blessings. What encouragement to pray when we read of the varied blessings promised to those who serve the Lord and trust in him. He will 'bless the work of thy hand, the fruit of thy cattle and the fruit of thy land.'—*Ex.*

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Mary J Dopp 85 cts; E G Walter \$2; Addie Marine \$1.50, to send ADVOCATE to the poor \$1; Jeremiah Hall \$1.50; W H Ball \$2.

S. S. MISSIONARY.

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and 'OUR LITTLE ONES.'

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All communications for publication should be addressed to S. S. Missionary, Stanberry, Gentry Co., Missouri.

Subscriptions should be made payable to W. C. Long, Stanberry, Gentry Co., Missouri.

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 Sabatarian Adventists. Price, 10 cents.

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

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

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

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 23 pages, Price 5 cents, 50 cts per dozen.

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

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

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

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

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

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

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

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

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

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

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

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

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

Mary'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 8 cts

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

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

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

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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

Advent

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Sabbath Eve.

MARY E. WELCH

I saw the sun go down to-n
And as it sank in the gold
I thought of the Sabbath fi
Just on the other sho
And over my weary care-w
There came a feeling of th
This eve of the day our Go
The day we all adore

And I see the shades of life
As the shade of night o'er
I know my work will soo
My race for the prin
Though weary and sad I s
I know there's a rest rem
On the beautiful banks of
That peaceful, restfu

Oh! beautiful gates that s
Beautiful robes the saints
Beautiful home I long to
Just over the weary
Beautiful songs we there
Beautiful anthems there
Beautiful loving heaven
One endless Sabbat

No wonder, dear friends,
And pray so often 'Thy k
Thy will on earth as in h
White watching a
Dear Father, we ask the
'Till the trials and troub
And anchor us safe in pe
Beyond this vale

Allany, Mo.

Coming of Ch

SERMON BY J. H. I

Therefore be ye also rea
hour as ye think not the so
Matt. 24:44.

These words of the Sav
importance to those that a
proximity to the coming
who will be living witne
event. And as we firmly
facts given in the 24th. ch
as well as in many other
ure, that the coming of th