

# 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. 14

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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 and  
the Kingdom of God, Faith, Repentance, the  
Future Judgment, the Resurrection, Redemption,  
the Prophecies, the Christian Life, and kindred  
Bible subjects.

## God's Blessings.

Like the apple blooms at Springtime,  
By the gentle breezes fanned,  
They are falling all about us,

Scattered from His bounteous hand;  
Yet how carelessly we gather,  
All the gifts so freely strewn,

Often envying another,  
Yet ungrateful for our own.

How we try His love and patience,  
By complaining o'er our lot;  
How we murmur and we question,

While our mercies are forgot;  
How we turn away from Jesus,  
And forget He bore the cross,

While we number every trial,  
And repine at every loss;—

How we walk amid the shadows,  
When the sun is shining bright,  
How we weep amid the darkness,

Though He calls us to the light;—  
How we grieve Him, and we wound Him,

By ungrateful words and ways,  
When our hearts should brim with gladness,  
And our lips be filled with praise.

O! the love must be exhaustless,  
That can bear with us like this,  
And still count us as his children,

Heirs of Heaven and endless bliss.  
But I think that when the portals,  
On their golden hinges swing,

And we stand redeemed forever,  
In the presence of our King,  
And revealed in all its fulness,

Is His wondrous love and grace,  
That with shame we shall remember,  
As we gaze upon His face,

How we went our way unmindful,  
Of the debt of love we owed,  
For the constant daily blessings,

By His loving hand bestowed.  
—Lilla M. Alexander.

## The Sabbath not Jewish.

One of the most popular errors in respect  
to the Sabbath is that it is a Jewish institu-  
tion. That is, that it was given to the Jews  
only, and consequently not binding upon any  
others. Assuming this proposition to be true,

it is further claimed that by keeping the  
Sabbath of the fourth commandment we  
deny our Christian faith and trust in the law  
for our salvation.

It is the object of this paper to show the  
groundlessness of these assumptions and the  
consequent error of the conclusions drawn  
from them.

1. The Sabbath is not Jewish, in the sense  
that it was meant for the Jews and for them  
only. It is true the Jews were commanded  
to keep the Sabbath; they were also com-  
manded to obey the law which forbade idol-  
atry, murder, adultery, etc. But that does  
not make those commandments Jewish. On  
the contrary, there is in them which  
makes it necessary that they be obeyed by  
all men. The Jews, being a part of all men,  
were required to obey them. The Sabbath  
has in it conditions and elements of blessing  
for all men in all times; why should not the  
Jews be required to keep it?

God chose the Hebrew people as a medium  
through which he might reveal his will to all  
people. For this reason his commandments  
were first given to them, and through them to  
all mankind. If we reject the ten command-  
ments as Jewish because they have come to  
the world through that people, then we must,  
for the same reason, reject the whole Old  
Testament Scriptures, of which Paul said,  
"All Scripture is given by inspiration of God,  
and is profitable for doctrine, for reproof, for  
correction, for instruction in righteousness,  
that the man of God may be perfect, thor-  
oughly furnished unto all good works." 2 Tim  
3: 16, 17. Then must we also reject Jesus  
Christ, for he was the Messiah of the Old  
Testament, himself a born Jew as to his flesh,  
the Son of David, the Son of Abraham, of the  
tribe of Judah. Matt 1: 1, 2. Again, the  
apostle Paul taught the Galatians (4: 4, 5)  
that "when the fullness of the time was come,  
God sent forth his Son, made of a woman;  
made under the law, to redeem them that  
were under the law, that we might receive  
the adoption of sons." But if it be true that  
the moral law of the Old Testament, of which  
the ten commandments are the sum, was  
meant only for the Jews, then Christ came  
only to save the Jews, and Paul taught false-  
ly when he preached the gospel of redemp-  
tion to the Gentiles. To such inconsistencies  
do our theories lead us when we try to get  
away from the plain law of God.

But we have positive evidence of the very  
best kind that the Sabbath was not given to  
the Jews alone. Jesus says (Mark 2: 27).  
"The Sabbath was made for man." The  
word "man" is here used in its generic sense,  
meaning mankind. If now we turn back to  
Gen 2: 2, 3, we find the Sabbath made when  
there was neither Jew nor Gentile, but  
simply man, for whom it was made. It was  
made before sin came into the world, and  
consequently before there was anything from  
which man could be redeemed. It was suited  
to his wants as a creature of God, created  
in his likeness and after his image. Did Jesus  
say truly, "The Sabbath was made for man?"  
Then it is not true that it was made for the  
Jews only. If the Gentiles are any part of

the universal mankind, then the Sabbath was  
made for them as well as for the Jews.

Again, Jesus himself kept the Sabbath.  
See Luke 4: 16. Was he only a Jew? Should  
only Jews follow his example? Or should  
Jews and Gentiles alike follow him? But we  
are sometimes told that Jesus nowhere ex-  
pressly commanded the Gentiles to keep the  
Sabbath. This is true; but, on the other  
hand he found the Sabbath in the word of  
God, found it observed by the people of God,  
and declared that it "was made for man."  
What more need he do? If the Sabbath  
were purely a Jewish institution, how could  
he thus teach and do? In the Acts of the  
Apostles (23: 41-44), we find, on two suc-  
cessive Sabbaths, Jews and Gentiles sitting  
together to hear the word of God. Paul was  
the preacher, the crucifixion and resurrection  
of Jesus were the theme of the preaching,  
the Sabbath-day was the time of the meet-  
ings, and Jews and Gentiles made up the  
congregations. After the first meeting "the  
Gentiles besought that these words might be  
preached to them the next Sabbath." Simi-  
lar services are recorded throughout this his-  
tory (see Acts 16: 13; 17: 2-4; 1-4, 11), and in  
none of them does Paul ever intimate that  
either Jew or Gentile was doing wrong  
in keeping the Sabbath day, or that either  
was at liberty to disregard it.

It was Paul's "manner" to preach on the  
Sabbath day to Jews and Greeks, and in  
Corinth he did this for at least a year and a  
half; in all these services he preached Jesus  
and his resurrection, which had taken place  
several years before, but he does not tell his  
hearers that the Sabbath is a Jewish institu-  
tion, or that Jesus had freed them or him  
from the obligation to observe it, or that he  
had put anything else in its place, for any  
reason whatever. Is not the testimony of  
Jesus, that the Sabbath "was made for man,"  
confirmed as it is by Paul's consistent prac-  
tice and teaching, sufficient proof that the  
Sabbath is not a Jewish institution, in the  
sense that it was made for Jews only?

2. By keeping the Sabbath according to  
the fourth commandment we do not deny  
our Christian faith,—we do not go back to  
the law for our salvation. As we have seen,  
Jesus kept the Sabbath. Was he, therefore,  
a legalist? Was he not rather the very es-  
sence of Christianity? Is it safe for us as  
Christians to follow Jesus? If Paul could  
keep the Sabbath and be a Christian apostle,  
an apostle of the grace of God to the Gen-  
tiles, can we not keep it without denying our  
faith as Christian disciples?

What then is our relation to Jesus Christ  
if we keep the Sabbath? It is the relation of  
obedient, loving, joyful disciples, the same as  
when we obey any other precept of the wor-  
d of God. If we are saved at all, we are saved  
by Jesus Christ. Jesus said of himself, "I  
am the way, the truth, and the life; no man  
cometh unto the Father, but by me." John  
14: 6. Peter said, "There is none other name  
under heaven given among men, whereby we  
must be saved." Acts 4: 12. And Paul said  
that "God, who is rich in mercy, for his great  
love wherewith he loved us, even when we

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were dead in sins, hath quickened us together with Christ." "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph 2: 4, 5, 8, 9. Let us say it, then, with emphasis, we believe in salvation by Jesus Christ alone, through faith on his name. We have no hopes of salvation through any works of our own, of any nature or degree whatever. It is all of grace. What then? Being thus saved by Jesus Christ, through the abounding grace of God, we have joyfully taken the place of loyal, obedient sons of God,—the place of faithful servants of Jesus Christ. We keep the law of God not because we hope thereby to be saved, but because, being saved by his grace, we delight to do his will. That blessed will of God, as it respects man's moral conduct, is well summarized in the ten commandments, among which is the law of the Sabbath.

Thus in keeping the Sabbath, we do not Judaize, nor do we put ourselves under a yoke of bondage, but we do exercise the true freedom of loyal, obedient, loving sons of God. In this grace, and in this freedom, may we ever abide.—*Evangelii Harold.*

#### Life and Death Opposite Terms.

In the last words which Moses at the command of the Lord spoke to the children of Israel, he said:—

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish. and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed mayest live." Deut. 30: 15-19.

In this text we have the most positive evidence that life and death are exactly opposite states. It should be unnecessary to quote anything to prove such a self-evident proposition, yet it is well known that in the face of the statement that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," many claim that the wicked, as well as the righteous, will have eternal life. If it be true that both righteous and wicked are to have everlasting life, then life and death must mean the same thing, for the Bible says that life is for the righteous and death is for the wicked.

We do not say that it is claimed that the wicked will have life under the same conditions as the righteous, but that they will have as long life as the righteous. But this we say is contradictory of Scripture. The Scripture promises life to the righteous, and death to the wicked. These terms are unqualified except as to duration,—both are eternal. Therefore, if it be claimed that the wicked will live eternally, it must be claimed that life and death are identical in meaning.

But the Scripture just quoted shows that they are not identical. They are as widely separated as the antipodes. They are no more alike than blessing and cursing. "See," says the Lord, "I have set before thee this

day life and good, death and evil." Who will claim that good and evil have anything in common? No one certainly who has any regard for God's word. Well, death and life are just as far apart as are good and evil. Life follows good, and death follows evil. Again the Lord says: "I have set before you life and death, blessing and cursing." Who will say that blessing and cursing are identical terms? There is no question but that they are as far apart as the east is from the west. But life is the blessing wherewith God blesses those who love him, and the curse pronounced upon the disobedient is death.

Notice a clause in the last verse of Deut. 30. After admonishing the people to cleave unto the Lord, Moses says: "For he is thy life, and the length of thy days." Question—If God is the life of his people, and the length of their days, what will become of those who do not cleave to the Lord? It must be that they will not have life or length of days. This is what the Bible teaches. Paul says that those who "know not God, and that obey not the gospel of our Lord Jesus Christ," shall "be punished with everlasting destruction." 2 Thess. 1: 8, 9. He says again that Christ "hath brought life and immortality to light through the gospel" (2 Tim. 1: 10), which leads to the conclusion that all who do not accept the gospel will know nothing of life and immortality.

Again the apostle John says: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." So far will the unbeliever be from having life, that he shall not see life. And this is literally true. This life amounts to nothing, unless it is used as a preparation for eternal life. It is hard enough at best. In childhood even, when the world seems brightest and when the spirit is buoyant, there are troubles as great as the child can endure. As age comes on, cares increase, and the words of the patriarch, that "man is born to trouble, as the sparks fly upward," are proved to be true. The life which we live in this earth is not real life. There is not a man who knows, even at his best, anything of the freshness and vigor of that life which will be felt by those who drink of the river of the water of life, and eat of the fruit of the tree of life. One moment of that life will contain more of vigor and joyous energy than threescore and ten years of this present life. And so the man who rejects God and the gospel, and who consequently is punished with destruction, may truly be said to have never seen life.

Christ is the life-giver. He came to earth and died for no other purpose than that men who were doomed to death might have life. "I am come" said he, "that they might have life, and that they might have it more abundantly." John 10: 10. To say that we can have eternal life without Christ, is to rob him of his highest honor. Who that loves Christ can refuse to worship him as the giver of our life, as well as of all good things?—W., in *The Signs of the Times.*

#### The Literal Return of the Jews.

THE same prophets who predict a future reversal of the spiritual curse of hardening which has for ages rested on the Jew, no less plainly and explicitly predict the reversal of all temporal curses which were denounced, and have so literally fallen upon the nation, the land, and the Holy City. Thus, for example, we read in Jer 30: 3: "Lo, the days come, saith the Lord, that I will bring again

the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave unto their fathers, and they shall possess it." So we read again in Ezek 37: 21: "Say unto them, thus saith the Lord God, 'Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land.'" Such examples, as every Bible reader knows, might be multiplied indefinitely. It is utterly impossible to apply all such predictions of return to the land, as some have sought to do, to the return under Ezra from the Babylonian exile. Whatever they mean, it is absolutely certain that they refer to an event which is yet in the future. This will be perfectly clear from the following considerations:

1. The Scriptures undoubtedly predict a return which is to take place

"IN THE LATTER DAYS."

To "the latter days" is expressly referred, e.g., the prophecy of Jeremiah, in chapter 30. What this expression means, every Bible student knows. It is never used with reference to any period before the first advent of our Lord. Least of all is it ever used in any of those prophecies which by common consent refer to the restoration from Babylon. The return of "the latter days," therefore, whatever it be, cannot be understood of the restoration from Babylon, nor of any event before the first coming of our Lord. Hence, as nothing since the first advent has occurred which could be so understood, it is plain that the promised return is an event yet in the future.

2. Another proof that the Babylonian restoration cannot be intended in all these predictions of a re-gathering of Israel in the land, is found in the fact that the restoration of

#### THE TEN TRIBES,

under the names of Ephraim, Israel, etc., as well as that of the two tribes of Judah and Benjamin, is distinctly predicted. Thus, for example, in the prophecy of restoration in Jer. 30: 31, the restoration of the house of Israel or Ephraim, as distinguished from that of Judah, is as specifically the subject of chapter 31 as is the restoration of Judah the subject of the chapter preceeding. Very explicit is the language of the prophet Ezekiel in this matter: "Say unto them, thus saith the Lord, God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be one in mine hand. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two nations any more at all." (Ez. 37: 19-22). It is very plain, again, that whatever these words mean, they were not fulfilled in the restoration from Babylon, nor have been at any time since. They must refer to an event yet in the future.

3. In the third place, whereas the restoration from Babylon, and the rebuilding at that time of the city of Jerusalem, was followed again and again by dispersion and by a yet more complete overthrow of the city, this restoration of the latter days is uniformly represented as being absolutely final. Thus we read of

#### A REBUILDING OF JERUSALEM,

after which "it shall not be plucked up, nor thrown down any more forever." (Jer. 31: 40). So also by Amos the Lord says, "I will

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4. Again shall not c the Lord mountains you, all t (Ezek. 36 Lord pro one, O ye will insist all return only 42,3 (Ezra 2: universal land the it is plain mean th Babylon future.

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plant them upon their land, and they shall no more be pulled up out of their land which I have given them." (Amos 9: 13.)

These words assuethly cannot be referred to the restoration from Babylon, after which they were again pulled up out of their land, and scattered more widely and fearfully by the armies of the Romans than they ever were by the power of Nebuchadnezzar.

FINAL ANE COMPLETE.

4. Again, we read of a restoration which shall not only be final, but complete. Thus the Lord said by the prophet Ezekiel, "O mountains of Israel! I will multiply men upon you, all the house of Israel, even all of it." (Ezek. 36: 8-10.) So also by Isaiah the Lord promised, "Ye shall be gathered one by one, O ye children of Israel." Surely no one will insist that the restoration from Babylon satisfies such language as this. So far from all returning at that time, we are told that only 42,360 of the captives ever returned. (Ezra 2: 1, 64.) Anything approaching to a universal restoration of Israel to their own land the world has never yet seen. So, again, it is plain that whatever these predictions mean they cannot refer to the return from Babylon, but to an event which is yet in the future.

5. This is, if possible, made still more clear by what we are told of the condition of Israel thus restored. As regards

THEIR NATIONAL LIFE,

they are to be in a state of independence. "Strangers shall no more serve themselves of Jacob." (Jer. 30: 8.) But since the Babylonian restoration the Jews have had to wear the yoke of the Gentiles almost without interruption. The brief quasi independence of the Jews, under the Asmonean kings, was soon followed by the beginning of a more complete subjection than ever, from which they have never yet recovered. And then, in the second place, it is always added that after that future restoration to the land the long history of Israel's apostasies shall end. Thus we read in the prophecy of Ezekiel that after the final reunion of Ephraim and Judah on the mountains of Judah, they shall not "defile themselves any more with any of their transgressions." From that time on the sanctuary of God "shall be in the midst of them forevermore." It is needless to say that such words as these cannot be applied to a restoration which, if it cleansed them from idolatry, only brought them for a while into their own land, there to commit after a time the greatest crime of their whole history, in the crucifixion of the Son of God.

6. Finally the prophets themselves recognize the fact that there shall be

TWO RESTORATIONS.

In the book of Isaiah this is said in so many words, thus: "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. . . . And He . . . shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11: 11, 12.)

But the Babylonian restoration was the first, and not the second; and as there has certainly been no restoration since, it follows, according to the explicit teaching of the prophet, a second restoration of Israel is yet in the future.

Here then we have no less than six inde-

pendent proofs that the Scriptures do predict a regathering of the Jews into their own land, such as the world has never yet seen. Do the words of Scripture which foretell that this shall be, mean what they undoubtedly say, or are they, one and all, to be understood as merely figurative descriptions of the prosperity of the church in the latter days, or, at most, as poetic amplifications of the prophecies of Israel's conversion?

Strange, indeed, that such a question should ever have been raised! If such words as those which we have cited do not teach that Israel, the

LITERAL, HISTORICAL, NATIONAL

Israel, shall yet be gathered into their own land, to be rooted out no more forever, we ask, with all earnestness, what words could possibly have been substituted which should have taught this? The very same terms are used in Jer. 29: 10, in predicting the return of the Jews from the Babylonian captivity, which are elsewhere employed to predict the return of the latter days. As every one knows, the event proved that these words were to be taken in their plain and evident literal sense; they meant precisely what they said, nothing more and nothing less. How, then, on any sound principles of exegesis, can any one be justified in denying that the self-same words in the same prophets, foretelling a "second" restoration, also mean exactly what they meant in the former case, namely, a literal return of the Jewish nation to their own land? We insist, on principles of interpretation which seem to us little less than axiomatic, that the presumption in this case, for the literal interpretation of these temporal promises to Israel, is well-nigh irresistible.—SAMUEL H. KELLEGG, D. D., in *Christian Herald and Signs of our Times*.

The Penalty—What was it?

Much misunderstanding has arisen among those who hold the orthodox view of man's nature in regard to the true significance of the penalty threatened Adam in case he partook of the forbidden fruit.

This penalty is found recorded in Gen. 2: 17, in these words: "In the day that thou eatest thereof thou shalt surely die." It has been commonly thought that the death thus pronounced must come upon Adam in full the very day he ate of the fruit; and since he did not die, in the physical sense of the term as now used, the opinion has obtained that the term death must in this case be taken to mean a spiritual or moral fall or alienation from God, as expressed by the term "spiritual death."

A good rule of interpretation is never to spiritualize a Scripture expression unless the subject on which it treats, viewed in all its bearings, forbids its being used in its natural and literal sense. By carefully examining the marginal reading, it will be seen that the death threatened was not to be fully carried into effect the very day he might eat of the forbidden fruit. The expression "thou shalt surely die" when literally rendered "dying thou shalt die," gives the true sense of the original. This would indicate a continuation of the act of dying; that he would begin to die that very day, and the process of decay and death would go on indefinitely until it became complete and final.

By his sin the man sowed the seeds of decay in his nature, the sure harvest of which would be death, complete and final. It is an unvarying rule in criminal cases that the sentence is in accordance with the penalty; and

applying this rule, we know that we are right in our interpretation.

Turn to Gen. 3: 19. There we find the sentence pronounced on man at the close of the curse which God said would affect the earth for his sin. "In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." This sentence certainly means physical death; and not simply physical death as commonly understood, but the death and dissolution of all that was alive about the creature whom God repeatedly addresses with the pronoun thou.

This position is further sustained by John 3: 16: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Here the doom of man as a sinner without a Savior, which was Adam's condition as soon as he disobeyed, is expressed by the word, perish; and this can be nothing less than total loss of life, extinction of being, death.

But there are certain fatal objections to the idea that the penalty was spiritual death. The first is that Adam was spiritually dead before he partook of the fruit. For was he not spiritually dead as soon as he felt a desire in his heart to taste the forbidden fruit? Most assuredly. Then the penalty fell on the man before the act for which it was threatened. But that would scarcely do.

Again, all will admit that the real crime of Adam lay in his conceiving sin in his heart; and this conceiving sin in the heart is spiritual death itself. Now, if we make spiritual death the penalty we have the nameless absurdity of spiritual death being the penalty for spiritual death. This is a legitimate conclusion, if we allow the orthodox faith to be correct as to the penalty.

No wonder people talk about the Bible being a mysterious book, when they hold notions which lead to such absurdities.

One more objection arises from the statement of Paul in 1 Cor. 15: 22: "For as in Adam all die, even so in Christ shall all be made alive."

The Universalist can easily draw comfort from this passage, when upheld by the common view; for surely, if all die spiritually in Adam, all will be made spiritually alive in Christ. But let the death threatened Adam be just what we have shown it to be, death in the literal acceptance of the term, and this text fails to soothe the troubled minds which hope for spiritual life and immortality outside of repentance and righteousness. Why will not men see the crooked paths of error, and cease to walk by her side?—*Self*.

BACKBITING.—It is the habit of dogs, and only mean dogs at that; it certainly cannot be a characteristic of good Christians. And as for sanctified persons, we would naturally conclude that they have no teeth to use in this way; it were impossible that they could be found biting at the back of a brother by sly innuendo, by damaging misrepresentation, by tale-bearing and gossip. So it would appear from what is required in the Bible of Christians, and from what is claimed by all professors of sanctification. The Scriptures plainly forbid evil speaking, and all professors of perfect holiness assert that the blood of Jesus cleanses from all sin. But what are the facts revealed in practical life? We know that many converted persons are not saved from backbiting; it is a habit with them to do more or less of destruction; and is it not a sad fact that even those who witness to the attainment of full redemption, are found sometimes nipping at the backs of their brethren? Their teeth are not sanctified, at least not wholly.

## ADVENT &amp; SABBATH ADVOCATE.

"The Entrance of thy Words giveth Light."

Stanberry, Mo., July 17, 1888.

W. C. LONG, EDITOR.

## The Two Kingdoms.

"THEN cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power," 1 Cor. 15: 24. Where will Christ's kingdom be after he delivers it up? Please explain through the ADVO-  
CATE. S. E. PRICE.

That there is a present kingdom of grace, and that there will be an eternal kingdom of glory is very evident from the plain reading of the word. We read in the Scriptures of a reign of grace, Rom. 5: 21. Grace should reign in the hearts of all who love the Lord. In Heb. 4: 16, we read of a throne of grace. A throne of grace presupposes a kingdom of grace. A throne and kingdom are inseparably connected. When we speak of the throne of England the kingdom of England is understood. The throne of grace represents the kingdom of grace. The throne of glory represents the kingdom of glory.

The Bible speaks of two thrones; one is declared to be the throne of the Father, the other is the throne of his Son. Christ is now with the Father on the throne in heaven, and will reign in connection with him in the kingdom of grace until the close of this age. When the Lord comes he will then take his own throne and reign eternally in the kingdom of glory. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," Matt. 25: 31. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." Rev. 3: 21.

That Christ and the Father are reigning conjointly and will until the end of this age, is clearly proven by Holy Writ. "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord, even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne; and the council of peace shall be between them both." Zech. 6: 12, 13. The Branch spoken of in the text refers to Christ, the temple to the church; also that he would rule upon his (the Father's) throne; and that the controlling of the kingdom should be between them both. In Acts 2: 34, 35 we read: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." These texts are very expressive and teach clearly that Christ is now reigning on the throne of the Father in heaven, and will continue thus until his second coming. He will then vacate the Father's throne, or deliver up the kingdom of grace, and take his own throne or kingdom and reign eternally on the earth. Then the will of God will be done here as in heaven.

That he will deliver up the present kingdom is made very clear by the apostle Paul in 1 Cor. 15: 24: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Just as certain as one and one make two, just so certain Christ delivers up the

present kingdom, leaves the throne of the Father and takes his own which the Scriptures positively declare shall never come to an end. Christ is the rightful heir to the throne of David. David's throne never was in heaven, therefore Christ could not reign on David's throne and reign in heaven.

The perpetuation of the kingdom which Christ takes when he comes is clearly substantiated by the following scripture: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. In Luke 1: 32, 33, we read: "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

We will now go to the sayings of Christ and learn still more about these two kingdoms. Christ says: "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Here is a kingdom that was future, and yet he speaks of another kingdom that was present. "If I cast out devils by the spirit of God, then the kingdom of God is come unto you." Matt. 12: 28. "Therefore, say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21: 43. "Neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you," (margin, among you), Luke 17: 21.

Notwithstanding these plain statements of the Savior referring to a kingdom then in existence he had much to say about a future kingdom and taught the disciples to pray "Thy kingdom come thy will be done on earth as it is done in heaven." The kingdom of grace was not set up on the day of Pentecost. No, no, those who claim and teach that a kingdom was set up then, do so without one particle of evidence to sustain them. The kingdom of grace antedates Pentecost. Noah, Able, Abraham, and the good of past ages had the benefits of this kingdom.

The apostle Paul talks about the blessings of the present kingdom thus: "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." Rom. 14: 17. The context proves that the apostle applies the word kingdom to the present age. Again he says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1: 13. Then we find him speaking of the future kingdom and exhort the brethren and saying to them that it was through great tribulation that they were to enter the kingdom of God.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1.

James was in the kingdom of grace, yet he gives explicit testimony in reference to the immortal kingdom. "Hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him." James 2: 5. "I John who also am your brother, and companion in tribula-

tion and in the kingdom and patience of Jesus Christ "Rev. 1: 9. Here John declares that he was in the kingdom, but of the future and everlasting kingdom he likewise clearly expresses himself. Under the sounding of the seventh angel, he says: "And there were great voices in heaven, saying: 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.'" Rev. 11: 15.

In addition to plain positive texts declaring that there is a present kingdom, we have eight or nine parables which are confirmatory. We have the parable of the wheat and the tares. Matt. 13: 24-30. The grain of mustard seed verse. 31: 32. The parable of the leaven verse, 33. The parables of the hidden treasure, pearl of great price, the net cast unto the sea, the ten virgins, etc. All conspire to prove that there is a kingdom now in existence, where subjects are fitted up for the everlasting kingdom. These two kingdoms are closely related. The present one is a preparatory kingdom. May the good work go on and may many be prepared to live in that prepared place which the Savior is preparing for his people.

## Negative Religion.

In these days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved, without much cost. There is one class of professors, and that by no means a small one, made up of those who have received a religious education, have been trained up to an outward conformity to the precepts of the gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a

## NEGATIVE RELIGION.

They do not profane the Sabbath;  
They do not neglect the ordinances of God's house;  
They do not live without a form of prayer;  
They do not take the holy name of God in vain;  
they are not drunkards;  
They are not swearers;  
They do not neglect the poor and needy;  
They do not run a round of gayety and folly;  
They do not bring up their children without some regard to religion;  
They do not cast off the fear of God;

BUT

They do not love him;  
They do not experience his love shed abroad in the heart;  
They do not enjoy vital, heartfelt religion;  
They do not give God their hearts;  
They do not delight themselves in him;  
They do not esteem his word more than their necessary food;  
They do not love the habitation of his house, the place where his honor dwelleth, though they attend it;  
They do not enjoy the peace of God, which passeth all understanding;  
They are not temples of the Holy Ghost;  
They have not passed from death unto life;  
They are not new creatures in Christ Jesus;  
They have not been translated from the kingdom of darkness;  
They are not born again, consequently cannot enter into the kingdom of God. Oh that such would now stop and examine their hearts and their hopes, and seek the Lord while he may be found, and call upon him while he is near!—Selected.

EVERY duty we omit obscures some truth we should have known.

Hone

A MAN who thinks what he thinks, in sensible manner, know or care what and put on borrow the man who does but rather what he one else, and who or exhibiting him very sure to speak will give evidence work for a hypocrite. There will be some voice, the manner ure, which indic is, a hypocrite.

We once heard public, and from probably not one the reader. We I who when they e ssembly pitched t key; perhaps not and who would g praying in a ton themselves nor at dinary and uncon have learned thi adopted it or inv talking what is i unnatural tones a people. Someti sometimes a hy times a polished, but all alike are power. A few ig be fooled or delu discerning men this hypocrisy of

If a man is a side of him, a heart and reach is a mere echo, re then his tones a if he is a hypocr isy will appea other things.

Experience a to beware of i preacher, who The probability there, and soon show itself. L of sincerity and especially let t to others say w ple, natural ma stop.—Christi

ROWLAND I people of Wo self, exclaimed men call me came into thi walking on y pit fall in and I lifted up m was heard in of nearly a t two of the s enthusiast th destruction r and about te an eternal m them to escap sian now? in so doing; for refuge to gospel."—Sel

Honest Talking.

A MAN who thinks what he says, and says what he thinks, will speak in a natural and sensible manner. The man who does not know or care what he says, will rave and rant and put on borrowed airs and tones, while the man who does not speak what he thinks, but rather what he has learned from some one else, and who is in reality acting a part, or exhibiting himself in a performance, is very sure to speak in some unnatural way as will give evidence to his character. It is hard work for a hypocrite to be natural in public. There will be something about the tone of his voice, the manner of his speech, and his gestures, which indicate that he is an actor, that is, a hypocrite.

We once heard a person read an essay in public, and from beginning to end there was probably not one natural tone in the voice of the reader. We have known public speakers who when they commenced to address an assembly pitched their voice on an unnatural key; perhaps not loud, but simply affected, and who would go through their speaking or praying in a tone of voice such as neither themselves nor any one else ever used in ordinary and unconstrained conversation. They have learned this of some one, or they have adopted it or invented it. And so, instead of talking what is in them, they palm off these unnatural tones and empty affectations upon people. Sometimes there is a pious whine, sometimes a hypocritical pathos, and sometimes a polished precision about their speech, but all alike are empty and destitute of soul power. A few ignorant or simple people may be fooled or deluded by them, but honest and discerning men hate this insufferable cant, this hypocrisy of tone and gesture and sound.

If a man is a man, he will speak what is inside of him, and it will come from his heart and reach the hearts of others. If he is a mere echo, repeating and imitating others, then his tones and gestures will show it, and if he is a hypocrite, then of course his hypocrisy will appear in his voice, as well as in other things.

Experience and observation both warn us to beware of the man, and especially the preacher, who talks in an unnatural voice. The probability is there is something wrong there, and sooner or later it will be likely to show itself. Let Christian men learn lessons of sincerity and honesty of heart and life, and especially let those who undertake to speak to others say what they have to say in a simple, natural manner, and when they are done, stop.—*Christian.*

ROWLAND HILL, in once addressing the people of Wotten-under Edge, raising him self, exclaimed, "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of nearly a mile; help came, and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably an eternal mass of woe, and call aloud on them to escape, shall I be called and enthusiast now? No, sinner, I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the gospel."—*Selected.*

Worry.

Worry is the cause of more trouble than any other one thing, not excepting alcohol. For it leads men to murder, suicide, embezzlement, insanity, drink, family estrangements, quarrels, and business difficulties. Worried people cannot make good bargains; their judgments become so warped or twisted, through dwelling too long on the same subject, though they are no clearer at the end of their thinking and worrying than they were at the beginning. There are multitudes of deaths every year attributed to regular specific diseases, as typhoid fever, dyspepsia, consumption, heart disease, which have for their cause worry. Worry induces such a condition of body that it readily receives and develops the germs of disease.

To one who was accustomed to worry, a friend who avoided worry as much as possible, said: "What would you do if you stopped every time to consider the possibilities of every act. I knew of a woman who walked across a smooth carpeted floor; she fell, and broke her hip joint, and died in a few days. I knew of a neighbor who ate his dinner, and fell dead as he rose from the table. Another went to sleep well, and never awoke; another rode out and was killed." This instance after instance might be mentioned, for every daily act, if we had traveled, or read much, or met many persons.

Occasionally we meet people who can truly be called fretters; they fret at every thing, and seven days and seven nights scarcely give them time enough during the week to do all the worrying they are capable of doing: as for any one living with them, it is their worst punishment that they have to endure themselves.

We daily meet faces that show the results of worry; they are seamed, and wrinkled, and full of lines. They should be a warning to us. If the time and strength spent in worry could be used for self improvement and benefiting those near us, there would be many changes in every community. "Fret not thy self."—*Selected.*

The Slanderous Tongue.

THE tongue of slander is never tired. In one way or another it manages to keep itself in constant employment. Sometimes it drips honey and sometimes gall. It insinuates, or assails directly, according to circumstances. It will hide a curse under a smooth word, and administer poison in the phrase of love. And it is never so effective and eloquent as when it can blight the hopes of the noble minded, soil the reputation of the pure, and break down the character of the brave and strong.

What pleasure man or woman can find in such work, we have never been able to see. And yet there is pleasure of some sort in it, to multitudes, or they would not betake themselves to it. Some passion of soul or body must be gratified by it. But no soul in high estate can take delight in it. It indicates lapse, tendency toward chaos, utter depravity. It proves that somewhere in the soul there is weakness, waste, evil nature. Education and refinement are no proof against it. They often serve only to polish the slanderous tongue, increase its tact, and give it suppleness and strategy to do its death work.—*Sel.*

The Law and the Gospel.

THE law treats men as creatures, once holy and always bound to be so; the gospel treats

men as sinners, and reveals mercy to them as such. The law demands, the gospel gives; the law threatens, the gospel promises; the law drives, the gospel draws; the law condemns, the gospel justifies; the law curses, the gospel blesses; the law reveals man's sin, the gospel exhibits Christ's righteousness; the law declares God's preceptive will, the gospel God's gracious purposes; the law speaks of duty, the gospel tells of love; the law ministers death, the gospel brings life; the law shows authority, the gospel discloses grace; the law works wrath, the gospel begets love; the law calls to doing, the gospel to believing; the law is for receiving, the gospel for giving; the law terrifies, the gospel invites.—*Selected.*

FLABBY RELIGION.—Much of the religion of the day is flabby indeed. It is afflicted with a sort of Saint Vitus's dance—now bending this way, and now that; and it is uncertain which way it will wriggle next. It is almost disposed to change our Bible for a science that, instead of tracing our origin to Adam, makes us only a better order of tadpoles; and instead of reading, "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Joseph," would read, "The fish begat the reptile, and the reptile begat a marsupial animal, and the Marsupial animal begat the inadrumana, and the inadrumana begat the gorilla, and the gorilla begat the ape, and the ape begat Darwin." Much of our modern religion begins with a eulogy of human nature, instead of an exposition of its utter downfall. It makes us sick to hear all this talk about the dignity of manhood. It is a heap of putrefaction, unless St. John was wrong when he described it as "wretched, and miserable, and poor, and blind, and naked."—*Talmage.*

BACKSLIDERS.—The churches are full of them. There are tenfold more members who lag behind the standard bearer than march up to duty and privilege like brave soldiers of the cross. Churches, associations, whole denominations, report a decline. Wherefore? What is the cause? Are there no sinners to convert? Is there no material to bring into the kingdom? Loss of divine power is the real trouble. The cause of this loss is lack of consecration and faith. It is a hard thing to say, but truth and faithfulness require the utterance of the fact, that Christians are generally backslidden and need recovering.

A good man on board a steamboat was greatly troubled by a company of card players seated by a table in the cabin, over which hung the only lamp in the room. They were very profane, as is the custom of card players, and he longed to speak a word that would serve as a check to them. At last he took out his Bible, and drawing near the table, politely requested leave to read by their lamp. The sight of the Bible at once stopped their swearing, and after gambling for about ten minutes in silence, they all arose, put up their cards, and went to bed. What a power in the silent reproof of a good man with a Bible in his hand.

"My burden is light," said the blessed Redeemer. A light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight toward Heaven.—*Sa. Bernard.*

"The Secret of his Presence."

In the secret of His presence  
How my soul delights to hide!  
O how precious are the lessons  
Which I learn at Jesus' side!  
Earthly cares can never vex me,  
Neither trials lay me low;  
For when Satan comes to tempt me  
To the secret place I go.  
When my soul is faint and thirsty,  
'Neath the shadow of His wing  
There is cool and pleasant shelter,  
And a fresh and crystal spring;  
And my Savior rests beside me,  
As we hold communion sweet;  
If I tried I could not utter  
What He says when thus we meet.  
Only this I know: I tell him  
All my doubts, and griefs, and fears;  
O how patiently He listens?  
And my drooping soul He cheers,  
Do you thing he ne'er reproves me?  
What a false friend he would be,  
If he never, never told me  
Of the sins which he must see.  
Would you like to know the sweetness  
Of the secret of the Lord?  
Go and hide beneath his shadow:  
This shall then be your reward,  
And whenever you leave the silence  
Of that happy meeting-place,  
You must mind and bear the image  
Of the Master in your face.

-Selected.

Notes by the Way.

A. C. LONG.

AFTER shipping the printing material to Stanberry, Mo., we remained nearly two weeks and assisted in getting out one number each of the ADVOCATE and MISSIONARY. The office is well located, and a sufficient number of hands to do the work have been employed. A number of new subscribers have been obtained in the town and vicinity, and the prospect for the advancement of the publishing work is good.

While at Stanberry we attended the Sabbath school and preached one discourse to the church. There was a good interest manifested in the Sabbath school, good attention given to the word spoken, and a number of cheering testimonies at the close. On Sunday we preached a farewell discourse to the church at Alanthus, six miles distant, and had quite a fair audience notwithstanding the weather was unfavorable. Our mind was refreshed with the fact that twelve years ago we held our first meeting in this place. Since that time there have been many changes, Old Time has left his mark on every thing. We are impressed with this thought wherever we go. Change and passing-away are written upon all things. During these twelve years a number have fallen asleep, some in hope and others without hope, and many have moved away and others have taken their places. The good seed of the kingdom sown there, as well as elsewhere, has fallen some by the way-side, on stony ground, and among thorns and thistles, while some has fallen on good ground and is bringing forth fruit some thirty, some sixty, and some a hundred fold. To these we wish to say in the language of the apostle, "Be not weary in well doing, for in due season ye shall reap if ye faint not."

We preached one discourse at my father's house to the old neighbors and friends in that vicinity. We were glad to meet them once more, but sorry to bid them a long farewell. The next night we preached a discourse on the Sabbath question by request in the town

of Winston to an attentive audience. We trust some seed was sown in good hearts. The following morning we started with our family on our long journey to California. After four days and nights of continuous travel over broad prairies and vast plains, over mountains and through barren deserts, we arrived safely at our destination at Azusa, July 3. On the first day my wife was quite prostrated on account of the coal dust of the train, but was better the last three days. We are now hoping that the balmy atmosphere here may prove beneficial to her health.

Azusa, Cal.

The Millennium.

THE statement, "But the rest of the dead lived not again until the thousand years were finished" (Rev 20: 5), is equivalent to affirming that some lived when the millennium began; and so "the rest of the dead" includes the whole remainder. But this view clashes with two theories: that of a general resurrection at the coming of Christ, and the theory that only the righteous will ever live again.

That there is to be an interval between the resurrection of the just and that of the unjust, is obvious even from the Old Testament prophecies. Thus Isaiah says: "Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." If any one will consult the Revised Version, he will find that "the dead" here relates to the wicked, the *rephaim* of the Hebrew. See margin of Isa 26: 19. In accordance with this, the prophet continues, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh forth out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain." And in proverbs 21: 16 we read, "The man that wandereth out of the way of understanding shall rest in the congregation of the dead." (*Heb., Rephaim.*) As the earth is to "cast out the *rephaim*" finally, the righteous must be raised first, in order to have others remain in the congregation of the dead *rephaim*. And so this proves, that before the final let out of this congregation the righteous shall awaken and sing: "O death, where is thy sting? O grave, where is thy victory?"

This view is sustained by Isa 24: 21-23, "And it shall come to pass in that day, that the Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed: for the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—*Rev. Ver.* The connection shows that the time when these are gathered as prisoners is at the end of this world; and so being "visited after many days" involves their resurrection—a long time after the coming of Christ, when the righteous dead are made alive.

This view is also sustained by Dan 12: 3, which teaches that "many of them that sleep in the dust of the earth shall awake, these to everlasting life,"—for this has reference to them that awake when Daniel's people are "delivered, every one that shall be found written in the book" (v 1); and consequently the second clause of verse 2, "And those to shame and everlasting contempt," relates to

them who are destined to awake to such a condition of reprobation at a later period, as John says: "The rest of the dead lived not again till the thousand years were finished."

Some try to get rid of the millennial interval between the resurrection of the just and of the unjust, on the ground of the symbolic character of the Book of Revelation. But we should remember that the words of the text under consideration are the explanatory words of John, and so must be interpreted literally. To interpret these words differently is to make an arbitrary interpretation of them, and transgresses the inspired rule, that "no prophecy of the Scripture is of any private interpretation" (2 Pet 1: 20, 21). The figurative and symbolic language of the Scriptures should be evidently so, to justify any one in giving it such an interpretation.

When John says: "And I saw an angel come down from heaven, having the key of the abyss and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years be fulfilled: and after that he should be loosed for a little season," the angel with the key and chaine evidently symbolizes the divine agency which the Lord Jesus employs to confine the devil in the abyss. As Satan has not yet been bound, the thousand years are in the future. And since there is no reason to interpret these years otherwise than literal, we have this as the chronological measure of Christ's reign with his saints in judging the world. For John says: "And I saw thrones, and they sat upon them: and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years," v 4. Here we have "the resurrection of the just" described, and the next verse teaches that of the wicked: "But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection" (v 5). We must understand John in this last sentence to revert to the resurrection at the commencement of the thousand years; for if the rest of the dead live at the end of this period, then those who live at the beginning have part in the first resurrection. And so to them the words of verse 6 apply: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—*PREMILLENNIALIST, in Messiah's Herald.*

The Bible and Baptism.

MORE than eighty times is baptism referred to in the New Testament. As an ordinance, therefore, it is of no small importance. By a careful study of all the instances where it is commanded, observed, or referred to, we shall be able to learn what our Lord intended us to do in the premises. The surest way to correct our errors, and come to the knowledge of the truth, is to carefully study the word of God. We would advise every inquirer to read all the passages of Scripture which refer to baptism one by one, and mark each verse that gives any clue to the act the Savior requires us to perform. If a verse is found that favors

sprinkling, recording set them down as immersion was the custom, mark list is complete, the truth will path of duty was sued that court fusion, example sprinkling, or per the form of the or implied, imm

We will cite "And there were Judea, and the baptized of him ing their sins." baptism, which Jordon." In ve count of our I same river: " days, that Jes Galilee, and wa And straightwa he saw the he like a dove, des The example great weight v low in his foot Remembering merse, there is this word and baptized "in the quently not spi immersed. As manded all wl tized.

In Acts 8: 38 apostolic bapti believed on Je Philip acceded records what down both into the eunuch, a when they we the Spirit of I and the eunuc is no reference of the New Te favors, hints at any other form sion. If we sl baptized on th or with a spoon be different. E every record o which gives ar suggests and, it Is not that con

A query is r of the 3,000 o supposed that s in one day. T shadow; there tizing 3,000 tha tain that they The fact is re tized, but sever before it was the narrative received the w faith. Yet the could have be were seventy making eight ready to perform three thousand we have less th each man. A one a minute three thousand less than than

In the epist burial, and nev

sprinkling, record the fact; if any favor pouring set them down; if any indicate that immersion was the law of Christ and apostolic custom, mark those down; and when the list is complete, when every text is examined, the truth will be plainly revealed, and the path of duty will be obvious. Having pursued that course, we find no statement, allusion, example, or intimation favorable to sprinkling, or pouring; but in all cases where the form of the act is, to any degree, specified or implied, immersion is that form.

We will cite a few examples. Mark 1: 5. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." This is a record of John's baptism, which he performed "in the river Jordan." In verse 9 and 10, we have an account of our Lord's baptism by John in the same river: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him."

The example of our Savior should have great weight with us; it is blessed to follow in his footsteps wherever we find them. Remembering that *baptizo* means to immerse, there is perfect harmony between this word and the act of our Lord; he was baptized "in the river Jordan," and consequently not sprinkled, nor poured upon, but immersed. As he was baptized, he commanded all who believe on him to be baptized.

In Acts 8: 38, we find a description of an apostolic baptism. The Ethiopian eunuch believed on Jesus, and requested baptism. Philip acceded to his request, and the Spirit records what he did: "And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more." There is no reference to this rite in any other part of the New Testament, which in any way favors, hints at, implies, or renders probable, any other form of baptism besides immersion. If we should read that persons were baptized on the house-top, out of a bowl, or with a spoonful of water, the case would be different. But we find no such instances; every record of the observance of the rite which gives any clue to the real act done, suggests and, indeed, necessitates immersion. Is not that conclusive?

A query is raised in regard to the baptism of the 3,000 on the day of Pentecost. It is supposed that so many could not be baptized in one day. The supposition is the merest shadow; there was no more difficulty in baptizing 3,000 than 300. It is by no means certain that they were all baptized in one day. The fact is recorded that they were all baptized, but several days may have transpired before it was done. The essential point of the narrative is, that they believed, gladly received the word, and were baptized on their faith. Yet their baptism on that very day could have been easily performed. There were seventy disciples, and twelve apostles, making eighty two administrators in all, ready to perform the duties of the hour. Divide three thousand into eighty two parts, and we have less than thirty-seven candidates to each man. An administrator can baptize one a minute without haste, so that the three thousand could have been baptized in less than forty minutes.

In the epistles, baptism is referred to as a burial, and never under the figure of sprink-

ling. Rom 6: 3-5: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The description of the baptism of the Romans will apply to all Christians. They were buried, planted with Christ. Biblical scholars, from the earliest ages of Christian history, with only two or three modern exceptions, have agreed that this passage refers to the primitive act of baptism, and accurately describes it. Christ Jesus was buried when he was baptized, and believers were buried with him, buried in the same manner in water, following his example, and obeying his command. Again, in Col 2: 15, the same statement is repeated: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Thus we may search the New Testament, examine every verse that alludes to this rite at all, and the allusions, descriptions, and attending circumstances, all imply, require, or are perfectly consistent with, immersion, and in no case do they imply, suggest, or point to any other mode. With a sincere desire, therefore, to obey the Lord, and walk carefully in his precepts and example, we should certainly go "down into the water," and be "buried with Jesus Christ in baptism." We urge this, not because much water is better than a little water, but wholly because this is the way our Savior has appointed, and therefore the way his disciples should be eager to walk. It is not form but obedience, that is important.—*Baptist Union.*

The True Sayings of God.

"WELL, Hodge," said a smart Londoner to a plain cottager who was on his way home from church, "so you are trudging home after taking the benefit of the fine balmy breezes in the country this morning?" "Sir," said the man, "I have not been strolling about this sacred morning, wasting my time in idleness and neglect of religion; but I have been at the house of God, to worship him and to hear his preached word." "Ah, what, then you are one of those simpletons that in these country places are weak enough to believe the Bible? Believe me, my man, that book is nothing but a pack of nonsense; and none but weak and ignorant people now think it true." "Well, Mr. Stranger, but do you know, weak and ignorant as we country people are, we like to have two strings to our bow?" "Two strings to your bow! What do you mean by that?" "Why, sir, I mean that to believe the Bible and to act up to it is like having two strings to one's bow; for if it is not true, I shall be the better man for living according to it, and so it will be for my good in this life. That is one string; and if it should be true it will be better for me in the next life. That is another string, and a pretty strong one it is. But, sir, if you disbelieve the Bible, and on that account do not live as it requires, you have not one string to your bow. And, oh, if its tremendous threats prove true, think what then, sir, will become of you!" This plain appeal silenced the coxcomb, and made him feel, it is hoped, that he was not quite so wise as he supposed.—*Word and Weapons.*

Forever and Everlasting.

THESE terms, according to Webster, are synonyms, and signify, primarily, endless duration. This is their meaning in Matt. 25: 46. Eternal conscious suffering, however, is not a necessary concomitant of everlasting punishment. The criminal is terrified, not so much by the prospective pain of dying, which is not nearly so great as what he might suffer and live, as by the thought of being deprived of all pleasant experiences and associations which he might enjoy during the remainder of his natural life.

Fire is an eternal element; its latent energies pervade all nature, and may be called into requisition by a combination of circumstances and conditions ever at the command of God, and, in a limited extent, at the command of men.

Such was the fire that destroyed Sodom and Gomorrah. Jude 7. To make this text harmonize with modern theology, it should read, "Eternally suffering the vengeance of fire." But, bad for the theory, the Sodomites were reduced to ashes, and the fire ceased to burn. All the unjust may expect a like fate; for this incident is given as an example to all such. It was in this sense that Luther, the great reformer, understood the term. When burning the popish decretals at Wittenberg, he would take up a volume, and after saying, "Thou hast tormented the Lord's holy one; may the everlasting fire torment and consume thee," would throw it into the flames, where it soon shared a fate like that of the Sodomites, save the pain of dying. These books were reduced to ashes, and existed as books no more forever.

These terms have also a secondary meaning, signifying a comparatively long, indefinite time.

God commanded the Israelites to observe the ordinance of the passover forever, and yet it was only designed to continue till the coming of Christ. See Ex. 12: 24, 14, 17; 1 Cor. 5: 7.

In Ex. 21: 6, it is shown how a man might be made a servant forever; yet both master and servant died in process of time, and the service ended; thus proving that his everlasting servitude was limited to the remainder of the servant's natural life.

Christ is declared to be a priest forever after the order of Melchisedec, Heb. 6: 20, yet his priesthood is to end with the cleansing of the heavenly sanctuary. This shows that no other priesthood should succeed that of Christ; the term "forever," therefore, in this instance, signifies a limited period of duration.

It is said of the devil that he shall be tormented day and night forever and ever, Rev. 20: 10; yet the following scriptures prove that he is finally to be destroyed: Eze. 28: 16-19; Heb. 2: 14; Mal. 4: 1. The term forever and ever, therefore, signifies a long, but indefinite, period, from the time he is cast into the lake of fire, until he is finally consumed.—*Selected.*

Write it on your heart, that every day is the best in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Emerson.*

An irreligious man, a speculative or practical atheist, is as a sovereign who voluntarily takes off his crown and declares himself unworthy to reign.—*Blackie.*

ADVENT & SABBATH ADVOCATE.

Stanberry, Mo., July 17, 1888.

EDITORIAL NOTES.

CORRECTION.—In the receipts of last week's paper read John D Dieckmann \$1.00, instead of \$100.

ONLY five weeks until the Camp-meeting will convene. Are you going to the Camp-meeting? is a question that will be asked by many in the next few weeks.

The American Sentinel, an eight page monthly journal, published at Oakland, Cal., comes to us full of opposition to the movement, which is growing rapidly, to establish by law a more strict Sunday observance, and to have God recognized in the constitution.

ITEMS OF INTEREST.

It is stated that thirty women make a living by speculating on the open Board of Trade in Chicago.

JUNE 25 General Diaz was re-elected President of the Mexican republic, practically without opposition.

THIRTY vessels were wrecked and 400 fishermen drowned off the coast of Iceland last month.

SANTA Barbara, Cal., has an artesian well which yields over one million gallons of water daily.

THE new wheat crop of Australia is estimated at ten bushels per acre, which is a higher average than any attained in the colony since 1875.

A PLOT to assassinate Emperor William and Prince Bismarck is said to have been discovered among the socialists recently expelled from Zurich.

LAST year the Indians in the United States cultivated 227,265 acres of land. They raised 724,954 bushels of wheat, 934,972 bushels of corn, 512,137 bushels of oats and barley.

THE peach crop promises to be phenomenal. From eight to ten million baskets are promised from Delaware, and four or five millions from New Jersey.

THE opinion now generally held in Europe seems to be that Bismarck will direct affairs more absolutely than heretofore, and that whether Germany is to adopt a war policy or not depends more upon Bismarck than upon Emperor William.

Elder T. W. Evans, the great Shaker, in celebrating his eightieth birthday recently, said that he would live ten years more, and would in that time see his theories realized--to wit: State ownership of land, the holding of public office by celibates alone, equal suffrage and the ownership and education of children by the State.

Germany now has more Emperesses, probably, than any other country. They are Augusta, Dowager Empress, widow of William I.; Victoria, Dowager Empress, widow of Frederick III.; and Victoria, Empress, wife of Emperor William II. The new Empress is the daughter of the Duke of Schleswig-Holstein, and was born in 1860. She is said to be rather dull and of the phlegmatic German type. Her distinctive Teutonism is a recommendation to the present Emperor, as he is anxious that his "English blood" shall disappear from the family.

THE Examiner comments on the popular adherence to the King James version of the Bible: The fact is undeniable that while the demand for the new revisions has been steadily declining, that for the commonly received version has been steadily advancing. There must be some cause for this: What is it? We have no doubt that it is to be found in the fact that every new revision has only deepened the conviction that the blessed old Book, which has been the Christian's guide and comforter through eight generations is as a whole, surprisingly faithful version of the Word of God.

APPOINTMENTS.

Missouri Camp Meeting.

THE Annual Camp meeting of the Church of God in Missouri, will be held at Darlington, Gentry Co., commencing Thursday, August 23, 1888, and continuing till Tuesday, 28th. Darlington is five miles southwest of Albany, the county seat of Gentry Co., and is the junction of the C. B. & Q., and St. L. & O. Ry. The fifteenth Annual Conference of the Church of God in Missouri will be held in connection with the Camp meeting. All are cordially invited.

J. W. OSBORN, JASPER MOORE, W. C. LONG, Ex. Com.

Quarterly Meeting.

No preventing Providence we will hold a two day's meeting Sabbath and First day, July 20 and 21, at the Switzer Gap school house, Jewell C., Kansas. Meeting will begin at the commencement of the Sabbath. Let as many as can attend this meeting.

J. H. NICHOLS.

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A G Long, \$1.00; Mrs E A Hyatt, \$1.50; J B Denham, \$2.00.

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

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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.

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

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

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

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

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

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

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

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

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

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

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

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

Materialism, by Jacob Brinkerhoff,—1 cent.

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

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

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

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

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