

# Advent and Sabbath Advocate.

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

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NO. 2

## THE ADVENT & SABBATH ADVOCATE

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

### The Handwriting, on the Wall.

[And the king saw the part of the hand that wrote,  
Dan. 3: 5.]

At the feast of Belshazzar and a thousand of his  
lords,

While they drank from golden vessels, as the  
Book of Truth records—

In the night, as they revelled in the royal palace  
hall;

They were seized with consternation,—'twas the  
Hand upon the wall!

CHORUS: 'Tis the hand of God on the wall!

'Tis the hand of God on the wall!

Shall the record be 'Found wanting?'  
or shall it be 'Found true!'?

While that hand is writing on the  
wall?

See the brave captive, Daniel, as he stood before  
the throng,

And rebuk'd the haughty monarch for his mighty  
deeds of wrong;

As he read out the writing, 'twas the doom of one  
and all,

For the kingdom now was finished, said the  
Hand upon the wall!

See the faith, zeal and courage, that would dare  
to do the right,

Which the Spirit gave to Daniel, this, the secret  
of his might.

In his home in Judea, or a captive in the hall  
He understood the writing of his God upon the  
wall!

So our deeds are recorded, there's a Hand that's  
writing now:

Sinner, give your heart to Jesus, to His royal  
mandates bow;

For the day is approaching, it must come to one  
and all,

When the sinners' condemnation will be written  
on the wall!—Sel.

### The Kingdom and the Church.

THERE are, doubtless, words in the sacred  
Scriptures that are very imperfectly under-  
stood, some that are not understood at all.  
The meaning given in our version, for exam-  
ple, may be the best that is known, and yet  
no careful student of the Bible can safely  
accept these temporary substitutes as the  
strict equivalents of the original words. The

words which name the theme now presented  
are not of this obscure class. They are used  
so often and in so many different connections  
that it is not a little surprising to find such  
divergences of opinion as to their real mean-  
ing. And yet no more so perhaps than in a  
score of kindred cases where differences de-  
pend less on the data than on the point of  
observation, and on the wishes that fashion  
results. I do not believe that differing views  
are both right where they antagonize, but I  
think I do see why differences and antagon-  
ism exist, and also that they have a ground  
less in truth itself, than in circumstances.  
If the spirit of truth direct us, there is no  
good reason why we should not arrive at  
substantial agreement.

The word 'basileia,' uniformly rendered  
kingdom in our version (with but a single ex-  
ception, Rev. 17., 18, where in connection  
with it is translated reigneth), occurs in the  
New Testament 159 times in the received  
text. Two of these, Matt. 6. and Mark 1, 14,  
are wanting in the critical texts, while two,  
Rev. one 1, 6, (instead of basileia, Kings), and  
Rev. 5, 10, are added by the critical texts.  
This uniformity of rendering is almost re-  
markable in a word occurring so often, espec-  
ially when we remember that our transla-  
tors so often varied a rendering for rhetoric  
al effect. Another point worthy of passing  
notice is, that no other word is rendered  
kingdom in the New Testament. Basileia  
occurs in the Sept. version of the Old Testa-  
ment 248 times as the rendering of some  
derivative of the root 'nialak' of the verb it-  
self. Such a multitude of occurrences under  
so great a variety of circumstances gives so  
complete a key to the idea. That any ordi-  
narily bright child of ten years old, if all verses  
in which the word kingdom occurs were given  
to it, with the word obliterated, the child's  
wisdom would be able to supply the proper  
sign for the idea. The word as to its root  
idea was one of the every day words of He-  
brew life, and one of the common words to  
the Hellenizing Jew. That this is true is  
recognized by the foremost scholars of the  
age. I quote but one, Dr. E. B. Pusey, one  
of the very first Hebrew scholars of the Eng-  
lish Church. I give an estimate of his schol-  
arship by Dr. J. J. Stewart Perowne, the  
very able translator and annotator of the  
Psalms, himself regarded as one of the most  
competent exegetes in England. Dr Perowne  
says of Dr Pusey, in regard to his Com-  
mentary on Daniel: 'He has brought to  
bear on this point (the genuineness of Dan-  
iel) a perfect encyclopaedia of learning. It  
is by far the most complete work which has  
yet appeared, no continental writer having  
handled the subject with anything like the  
same fulness or breadth.' Dr Pusey thus  
speaks concerning the expressions, 'Kingdom  
of God,' 'Kingdom of Heaven': 'These  
phrases occur in the gospels as names as well  
known to the whole Jewish people as faith,  
hope, and charity, worship or any other re-  
ligious term. They are not explained, but  
are easily understood. Of these equivalent  
terms, the Kingdom of Heaven is especially  
suggested by Daniel's words: 'The God of

Heaven shall set up a kingdom which shall  
never be destroyed,' as also by the contrast  
with those kingdoms of man which should  
arise from the earth,' pp. 84 85. 'Daniel fore-  
told, not a kingdom in Israel only, not a con-  
version of the heathen only, but that He  
who sat above, in form like the son of man,  
should be worshipped by all peoples, nations  
and languages, and that this kingdom should  
not pass away.' Ib., p. 87.

It is generally admitted that the Jews of  
the time of Christ, and for a time preced-  
ing, had been expecting with eager antici-  
pation the coming of the Messiah and the  
establishment of a kingdom on the earth and  
a sway over the Nations. Why should they  
not? Had there been any thing in the prop-  
hecies already fulfilled that would lead  
them to expect a mystical application of  
those glowing words that promised a deliver-  
er and a king? Look over the pages of prop-  
hecies. Ponder the historic record which  
relates the fulfillment of some of these. Re-  
member, too, that Israel as a Nation had  
been witness to many of the most remark-  
able of them. I quote a passage from Isaiah:  
13., 17 22.

Take another passage from Jeremiah 34.,  
2 3; also Ib. 24., 4-5. Again God speaks  
thus through Jeromiah: 'Behold I will send  
and take all the families of the North, saith  
the Lord, and Nebuchadnezzar, the King of  
Babylon, my servant, and will bring them  
against this land, and against the inhabitants  
thereof. \* \* \* And this whole land shall be  
a desolation and an astonishment, and these  
nations shall serve the King of Babylon sev-  
enty years., Jer. 25: 9 11.

#### ACCURACY OF THE PROPHECIES

My limits forbid me to quote at length, as  
I might, the foretold return; the declaration  
that Cyrus should perform the Lords plea-  
sure in the restoration of Israel; that Jerusa-  
lem should be rebuilt and the foundation of  
the temple relaid. I not these striking pre-  
dictions showing that the Jews had full war-  
rent to expect a King as literally such as  
was David or Solomon, and a kingdom as  
literally such as was theirs. I am amazed  
when men talk about the obscurity of unful-  
filled prophecy. If in the Book of Daniel  
and Revelation there be difficulty and ob-  
scurity, it grows out of the symbols used, and  
not out of the prophecy. History recorded  
in symbols would be just as dark and hard  
to understand without the key to the sym-  
bols.

If any man is familiar with the history  
that gives the facts that followed these  
prophecies, and, as believers in the Bible as a  
reliable record hold, in fulfillment of these  
prophecies, he must see the marvellous cor-  
respondence with the literal statements of  
the prophecy and the simple facts that fol-  
lowed. God, through the prophet, declares  
that he will stir up the Medes against Baby-  
lon, and the Medes are actors in the taking  
of Babylon and the slaughters that follow.  
The desolation of the land harmonize so fully  
with the prophecy that one needs only to  
change the tense to have the history. This  
the undersigned testimony of infidel writers

fully confirms. The prophecy to Zedekiah that he should see the eyes of the King of Babylon, and yet that he should not see Babylon though he should die there, that he should not die in violence, but that he should die in peace, are literally in striking harmony with history. To declare, as some do, that the prophets are designed in a general way to give consolation and hope to believers under trial by a bright picture of future good, shows an extraordinary ignorance of prophetic Scriptures, which are crowded with minatory as really as with consolatory predictions.

The Jews had experienced in detail so literal a fulfillment of the woes and bitterness of long-threatened captivity in the case they they forgot God, that it would be astonishing if they did not read prophecy as foreseen history.

If it be said that they eventually did misunderstand the prophecies that related to Christ, it will be fair to ask, 'did they misunderstand the prophecy that spoke of his place of birth? When anxious Herod heard that he had been born King of the Jews he evidently dreaded interference with his own claim on the crown of Palestine. But when he asked where the Messiah should be born, unhesitatingly Scribes, conversant with the prophets, replied: 'In Bethlehem, of Judea, for thus it is written by the prophet: 'And thou Bethlehem in the land of Judea, art not the least among the princes of Judea, for out of thee shall come forth a governor, that shall rule my people Israel.' This place was Bethlehem, the very birth-place of David, literal Bethleem; the birth was not mystical, but literal; was Israel to be mystical Israel, and the rule mystical rule! Later in the history of King Jesus, they might have read, and some of them doubtless did: 'He made the grave with the wicked and with the rich in His death.' Was the grave a figurative one, was the death figurative? Isa. 53, 9. Were not all the terms of the prophecy—wicked, rich, grave, death—to be taken in strictest natural meaning? There was one respect in which the wilful and wicked Jews went wrong, but it was not in taking the prophecies that spoke of Christ literally, as literally as if they had been simply written history. They did not clearly apprehend, as they would have done if they had sat at the feet of Jesus in a teachable spirit, and had listened to His unfolding of the plan of His mission, that the glory of the King was not to appear before he should come in his Kingdom. They were right, entirely right in associating with the Messiah power and great glory, power exerted, glory displayed; but they were in expecting royal dignity in the surroundings of His cradle, and royal splendor in the associations of His boyhood. They overlooked the foretold lowliness in the foretold story. Had they received Him meek and lowly, as it was foretold that he should be, they might have seen the king in his beauty, as they will see him at the time of his return, after the judicial blindness and the eclipse of their faith for almost twenty centuries.

It is presuming to suppose that if the people of Israel had received their king when he came and just as he was, in the spirit of grand old Simeon, that the world would have waited through the long night of wretchedness? Might not the Messiah with his sympathetic, energetic subjects have wrought speedily the work which has to be done, so far as it has been done so feebly, so apathetically, so inefficiently by the Church! Israel delayed, as Christians have delayed and are still delaying, instead of hastening the com-

ing day of God. Not 'hastening unto the day of God,' as our version unfortunately reads. It was right that the Jews should expect in the kingdom of the Messiah prosperity—stretch that word to its utmost limit—let it comprise all good—it means, it can, mean no more than the prophets implicitly or explicitly foretell. No more than Israel might anticipate under their king, the literal descendant of David, the lineal heir to his throne. Do not let me be annoyed by the suggestion that all blessings to the eye, to the ear, to the taste, that Paradise restored must be inconsistent with the spiritual good—a higher good certainly—that God designs to bring to men through his son. The title of merit, and cummin, and anise was a little thing: that it should take the place of judgment, and mercy, and faith was a shameful thing. But the perfect Teacher put each in its proper place: 'These,' he says 'ye ought to have done, and not to leave the other undone.' (Matt. 23: 23). The Messianic kingdom would be incomplete if that good which the Jew anticipated were left out, as, thank God, it will not be.

The lofty eyes that look over all physical good are less broad in their scope than the eyes that look above and below and around, beholding all. Not that seeing part is seeing falsely—it is seeing partially. Arraigning one that sees other parts is judging falsely. Many a visitor has ascended the slope of Mt. Washington, drawn by the snorting iron horse whose neighing echoed back from cliff and ravine, and has seen that rugged, rock-crowned summit gray with the mosses and lichens of unnumbered centuries, as the misty robe that draped the giant peak was lifted up by the careening winds. He has a right to speak of the sublime view which he has seen. But he has only made one ascent; he has looked from one position only, although a favored spot it may be, and one that affords the finest view of the monarch of New England hills. But if he forgets or ignores the carriage road up from the Glen House; if he overlooks the bridge path that winds up through wooded hills and bending valleys and steep precipitous acclivities from the Crawford; if he mounts not the devious foot way of the lone pedestrian who by some hitherto untrodden course has clambered to the crown of the mountain king, he has not a complete picture of the loftiest of the White Hills. The modern theologian who, concerning the kingdom of Jesus, looks upward and views the blue sky and gold and crimson clouds, and the brightness of the resplendent sun, has a charming picture, even if it be a little ethereal. But to complete its beauty it needs the hills and valleys, flowing as of old in the land of Canaan, with milk and honey, the palace towers of Jerusalem the golden, the white-robed company marching with crowns on their heads and with harps in their hands to strains of celestial music, the opening doors of the royal mansion and broad table spread with ambrosial viands, fit for the children and the brothers and sisters of a king, the seated guests, the patriarchs and prophets and all the Godly race. No timidity induced by scepticism within the nominal Church of God or without shall make me diminish aught of what my Father's legacy warrants me to expect. I shall see the king in his glory, and be fellow heir with Abraham. I company with the meek I shall possess my part of the earth. A humble and unworthy brother of Jesus Christ, I am to have the body of my humiliation made like the body of his glory.

#### A KINGDOM OF THIS WORLD.

If there were but a single Old Testament

prophecy of this kingdom, one made definite by passing from its picture form in which it was at first given, to the great king of Babylon, and afterward to that prince among the seers, Daniel, of the Children of the Captivity, it would establish on a foundation not to be shaken the doctrine of the kingdom, a kingdom in this world, a kingdom embracing the globe and to be possessed by the saints. A king, a realm, a multitude of subjects are requisite to a kingdom in the strict sense. I give the out line. Nebuchadnezzar dreams a dream. It troubles him. He wishes to know its signification, but before he could state it to his magicians and astrologers and sorcerers, and to the Chaldeans, it escapes his memory. He requires these men to tell the dream and its interpretation. With good reason they reply to this strange demand, that the requirement is beyond human power. In anger the monarch gives orders that all the wise men of the kingdom be slain. As one of them, Daniel is threatened by the decree. He seeks the king and asks time, giving assurance that both dream and interpretation will be given. God reveals the dream to the prophet, and he acknowledging the Most High as the source of his wisdom, states before the king the dream and its signification. In the dream is seen a great image of gold and silver and iron and clay. A stone cut out of a mountain without hands smites the image upon the feet. The shock pulverizes the image, and the dust is carried away by the wind, like chaff blown from a Summer threshing floor. The stone becomes a mountain and fills the earth. In telling the meaning of the dream Daniel declares that the different parts of the image represents successive kingdoms, the four metals and the clay indicating four great empires, the iron mingled with the clay signifying strength, and at the same time the weakness of the last of the four sovereignties. Daniel closes his interpretation with these remarkable words: 'And in the days of these kings, shall the God of heaven set up a kingdom which shall never (to eternity shall not) be destroyed, and the kingdom shall not be left (transferred) to other people, but it shall break in pieces and consume (grind up and make an end of) all these kingdoms, and it shall stand forever. Forasmuch as thou sawest the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the copper, the clay, the silver and gold; the great God has made known what shall come to pass hereafter, and the dream is certain, and the interpretation thereof sure,' or trust worthy, rendered 'faithful' in Dan. 6, 4. The prophet declares to the king that God has made known to him (not that something shall come to pass, but) what shall come to pass. A parallel to this dream picture and its simple prophetic meaning is given in the first Book of the Bible. Pharaoh dreams of seven fat and of seven very lean kine that came up out of the great river Egypt. The lean kine, after devouring the fat kine, are still as lean as before. In his perplexity Pharaoh summons Joseph, the Jewish captive, who at once interprets the dream. The seven fat kine mean seven years of great plenty. The seven lean kine, seven following years of very greivous famine, which shall exhaust the abundance of the years of plenty, and leave the people greatly straightened by want. One advantage is found here. The history in which the prophecy is fulfilled is recorded, and no complete evidence could be given that the prophetic meaning given to the dream was in the strictest and most literal sense of the

words realized. Any intelligent school boy could understand the interpretation, and could understand exceeding history records, that what Joseph foretold, what stood; and therefore appropriate superintending the storing of the the coming famine.

Just so the interpretation of Nebuchadnezzar. It is the passage occurs in a con and difficult book—this part no more obscure than the fore which tells of the image of gold and silver and iron and clay, and of the throne thrown into the fiery furnace, and therefore appropriate superintending the storing of the the coming famine. Just so the interpretation of Nebuchadnezzar. It is the passage occurs in a con and difficult book—this part no more obscure than the fore which tells of the image of gold and silver and iron and clay, and of the throne thrown into the fiery furnace, and therefore appropriate superintending the storing of the the coming famine. Just so the interpretation of Nebuchadnezzar. It is the passage occurs in a con and difficult book—this part no more obscure than the fore which tells of the image of gold and silver and iron and clay, and of the throne thrown into the fiery furnace, and therefore appropriate superintending the storing of the the coming famine.

The implication in the interpretation of Nebuchadnezzar. It is the passage occurs in a con and difficult book—this part no more obscure than the fore which tells of the image of gold and silver and iron and clay, and of the throne thrown into the fiery furnace, and therefore appropriate superintending the storing of the the coming famine.

With even greater force, of Daniel implies the forcible all other political power to the occupation of absolutely universal union. Albert Barnes, in his remarks here: 'The language imply some violent action; crushing force, something occurs in conquests when subdued.' This is evident, even in the case of the stone which smote the image on its feet, the then existing government, or principles of supporting these, brought the whole to a close. This is true that, with astonishment the stone from the catapult. Constantine into a Christian, surely blown away very speedily by the circulation of this by missionary societies. Exceedingly gradually, most tender breaking in pieces slower than the consummation of 'Britain,' writes the venerable most inconsequent comment without the altering of the Charter, or her Constitution might add, if it did not show in such a connection, with aught of her rapacity in her vast domain, without heel from the necks of subdued nations. Alas for my idolatry, in this year of grace the kingdom of God!

works realized. Any intelligent grammar school boy could understand Joseph's interpretation, and could understand that the succeeding history records the fulfillment of what Joseph foretold, what Pharaoh understood; and therefore appointed Joseph to superintend the storing of the abundance for the coming famine.

Just so the interpretation given by Daniel to Nebuchadnezzar. It avails not to say the passage occurs in a confessedly obscure and difficult book—this part of the book is no more obscure than the following chapter which tells of the image of gold set up in the plain of Dura, and of the three Hebrew children thrown into the fiery furnace. Nebuchadnezzar's dream, like that of Pharaoh, was a picture prophecy, and without a key could not be understood could not be explained. The God of heaven gives the dream and the key to its meaning to Daniel and Daniel gives them to the King. If the king understood what the kingdom meant when applied to his own empire and sovereignty, he understood what it meant when applied to the kingdom that the God of Heaven should set up. To maintain that kingdom, as used in the latter case, meant an entirely different thing, it as worthy the charge tergiversation, as assigning different meanings to aionios in the last verse in the 25th chapter of Matthew's, 'These shall go away into everlasting punishment, but the righteous into life eternal.' It has been pressed with great force that the word must be parallel in duration in each case. Let those who denounce the denial of this claim abide by their own rule in this 2nd of Daniel.

The implication in the interpretation, and this has been generally admitted by commentators, is that these great empires represent universal world empires each successive one merging its predecessor in its own sovereignty.

With even greater force, the explanation of Daniel implies the forcible reduction of all other political power to zero, and the occupation of absolutely universal world dominion. Albert Barnes, in his notes on Daniel remarks here: 'The language would seem to imply some violent action; some positive crushing force, something like that which occurs in conquests when nations are subdued.' This is evident, even in a close translation. Adam Clark uses even stronger language. 'Here he (Christ) is represented under the notion of a stone projecting from a catapult, or some military engine, which smote the image on its feet, that is, it smote the then existing government at its foundation, or principles of support, and by destroying these, brought the whole into ruin.' It is true that, with astonishing incongruity, the stone from the catapult is made to smite Constantine into a Christian. (The dust has surely blown away very slowly.) It is still smiting by the circulation of the Bible and by missionary societies. Gentle crushing this! Exceedingly gradual pulverizing. Most tender breaking in pieces, consuming slower than the consuming of iron rust! 'Britain,' writes the venerable, charming, but most inconsequent commentator, 'is Christian without the altering of her Magna Charta or her Constitution,' and I might add, if it did not shade on sarcasm in such a connection, without diminishing aught of her capacity in the expansion of her vast domain, without lifting her heavy heel from the necks of subject or intimidated nations. Alas for my ideal, if even England, in this year of grace, is or typifies the kingdom of God!

It cannot be! There is to be—it has not yet come—breaking with a rod of iron—shivering to pieces as a potter's vessel is shivered. The clang of the stone striking the image has not yet been heard; the crumbling of dynasties and the sweeping away of the debris as with the breath of a tempest has not yet been seen. But it approacheth! When the history, whether it be seen but not written, or seen and then written, shall transpire, there will not be need of 1888 years to know whether the crushing stroke from the catapult missile has smitten temporal thrones out of existence. He who witnesses the downward sweep of that stone cut out of the mountain, will hear the last cry of human woe under human oppression before the shivering shock takes place, and every shackle that human greed has forged and locked on the limbs of cringing slaves shattered forever under the earthquake of the approaching hour. Thereafter, under the sway of the Son of God, will the gates of commerce be forced by the energy of war to thrust into a nation's throat and against a monarch's loud protest, a drug that dwarfs and poisons the body and degrades the soul? Will liquor leagues control legislators and bribe judges, after a mightier bolt than Vulcan ever forged or Jove brandished shall have been hurled? Reason answers no; and prophecy, from the Shores of Euphrates, thunders down along the centuries, over crumbling dynasties and regal dust, an authoritative no; Christ's kingdom established, iniquity cannot triumph! Objections have been filed against this view of the kingdom. Some are entitled to consideration more from the position and real ability of those who offer them, than for any Bible support that has ever been offered or even offered for them.

(Continued.)

#### A Discussion of Immortality.

The following taken from the *Christian Union* goes to show that the doctrine of the natural immortality of the soul, which the professed Christian church has received from its heathen authors, is not satisfactory to all minds in the church. We gladly note this among other signs of an awakening to a sense of the truth in this important matter:

"Considerable excitement has been caused in Neuchatel, by the delivery there of a series of lectures on 'Conditional Immortality,' by Dr. Petavel-Olliffe, of Geneva, professor of Theology. The course, which consisted of twelve lectures, was largely attended; the audience being composed of the professors and students of the two theological faculties, the ministers of the town, the heads of the numerous educational institutions, as well as of a large number of the general public. The learned doctor traversed the whole ground in an exhaustive manner, discussing the subject in its relation to biblical exegesis, to science, to philosophy, to the doctrines and usages of the primitive church, and to the patristic testimony. He argued that the traditional dogma rested on the platonic notion of the necessary immortality of the soul, which was entirely unscriptural, was unknown to the early Christians, and had been imported into the church by the Alexandrian school of Christian Fathers. He strongly urged that in placing the doctrine of a future life on a basis at once scientific and scriptural, there would be found the means of reconquering the ground lost to Christianity in France, and on the continent generally."—*Sel.*

#### Perpetual Presence of God.

A Christian should make his Savior a perpetual companion, every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and so purifying as his! Who, also, can so 'make our hearts to burn within us' by the way? Christ's presence with believers is one of the best preventives from sin one of the best stimulants to duty. Jesus is 'made unto us sanctification' as well as redemption. That is, his is a spirit of business. And when we live in hourly communion with Jesus it has a tendency to make us holy. The sense of Christ's immediate presence is a perpetual check upon our lusts—a perpetual spur to our self-indolence. Are we provoked at cutting words or irritating retorts? One look from the gentle all-forgiving Jesus should be enough to seal the lip and to smooth the ruffled brow. Are we ever tempted to keen bargains and overreaching in business? Selfishness says: 'All fair; others do it; it is the custom of our trade.' But what will the pure and holy Jesus say? How will all our account books look to him when he 'audits' them? And so on through the calendar of duties and the circle of daily temptations. With my Savior beside me, how will I dare play the coward, or or the cheat, or the trifler, or the sensualist, or the trickster? Nowhere will Christ's presence be more cheering and sustaining than in the weariness of the sick room, or under the silent shadows of a great bereavement. 'Christ comes to me in the watches of the night,' said the bed-ridden saint, Haliburton. 'He draws aside the curtains, and says, 'It is I; be of good cheer; be not afraid.' Here I lie pained without pain; without strength, and yet strong.' And when the last farewells have been spoken in the dying hour, this never failing Friend will sweetly whisper, 'Fear not, I am with thee. Where I am ye shall be also. Having loved my own, I will love them unto the end.'—*Sel.*

#### Lean on the Lord.

The less we expect from this world the better for us. The less we expect from our fellow-men, the smaller will be our disappointment. Those that lean on their own strength lean on a broken reed. We forget that our business is with the present and with God. We are apt to be looking to the future, and hoping to be something stronger, purer and holier. Somewhere in the future hangs a golden ideal of life that we are always seeking to reach, which is as far off as ever, and we are left to realize what frail unreliable creatures we are, when we rest on expectations of growth and victory over evil in ourselves. 'My soul, wait thou only upon God: for my expectation is from him. He only is my rock and my salvation. He is my defense: I shall not be moved,' Psa. 62; 5-6. In God is our only safety, our only trust. He keeps us now. He helps us now. He saves us now. In all our sorrows, toils and tears, he stands by us and says: 'I will never leave you nor forsake you.' Let us serve him to-day, trust him to-day, and rejoice in him to-day. This service, trust and rejoicing, is our best promise for to-morrow. He is a present help for the present time.—*Y. M. C. A. Watchman, (Chicago.)*

'Truth is like salt; it bites only where there is a wound, and it is a powerful antidote against corruption.'

## ADVENT &amp; SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion Ia. Tuesday, April 10, 1888.

A. C. LONG, Editor.

## Meat in Due Season.

It is natural for those that love the Savior and esteem him as their highest and best friend, to also love his appearing, and watch for signs to indicate his coming. The bride having the sure promise of the return of the Bridegroom; with an earnest and longing desire awaits his coming. This being the case, it was quite natural for the disciples to ask for signs that might indicate when his return was nearly due. So in response to this inquiry, our Savior gives a number of signs in the twenty-fourth chapter of Matthew, revealing to us many signs of his coming. And although he does not give us the day and the hour of his coming, yet he informs us when he is near even at the doors. And then adds: 'Watch therefore for ye know not what hour your Lord doth come.'

Having carried us down the stream of time to a point when his return can be expected, he informs us that the faithful servant will give the household meat in due season; while the evil servant shall say in his heart, my Lord delayeth his coming, and shall smite his fellow servants and eat and drink with the drunken.

The points we wish to notice, are concerning the meat in due season. What is this meat? And when is it to be given? For the proper development and sustenance of the human system it is necessary to have some variety of food, and this food should vary in different seasons of the year. In winter a stimulating diet is demanded more than in the summer; in the one we partake more largely of flesh meats, while in the other the demand is more for vegetables and fruits. There are however some kinds of food that are suited to all seasons of the year. The same is true in the spiritual realm. While there are some truths that are suited as food for God's children in all ages of the world to strengthen and encourage them, yet there are other kinds especially adapted to their season. In other words, the condition of the human system and the season demand a certain kind of food for nourishment, without it the health of the system will be impaired. This is the kind of spiritual food our Savior is speaking of as meat in due season, food appropriate and suitable to the household of faith, for nourishment at a particular point of time in its life. It is therefore of the highest importance that we understand just what this meat in due season is.

By an impartial examination of the text there can be but one conclusion, and that is, that the meat in due season is the doctrine of the soon coming of Christ. Our Savior pronounces a blessing upon those servants that are giving this meat at his coming: 'Blessed is that servant whom his Lord when he cometh, shall find so doing; that is giving meat in due season,' or proclaiming the soon coming of his Lord. In contrast with this he adds: 'But if that evil servant shall say in his heart, my Lord delayeth his coming and shall begin to smite his fellow servants, and eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him and in an hour that he is not aware of' Matt. 24. 48.

This passage clearly teaches that this seasonable meat is the doctrine of the soon coming of the Lord. And of course it embraces all other doctrines related to this great event such as the establishment of the kingdom on the earth, the saints inheritance, the resurrection, sleep of the dead, the final destiny of the wicked and the law and Sabbath. Although some of this doctrine is appropriate in all ages such as the resurrection, the origin and nature of man, and the law and Sabbath, yet they have been buried by the traditions of men for many centuries. This is as true of the Sabbath and law as it is of the resurrection of the dead. For the man of sin was to think to change times and laws, and they were given into his hands for 1260 years. That time having expired it is now the duty of God's children to restore the law and Sabbath to its proper place in the church.

Having shown what this food in due season is, as rendered by the revised version, we shall now inquire whether that due season has arrived. To my mind there is no question but that we are living in that due season when the doctrine of the soon coming of Christ should be proclaimed. Many lines of prophecy clearly show that we are near that great event. We can only refer to a few of them. In the great line of prophecy contained in the second chapter of Daniel our location at the present time is in the toes of the image, just at the period of time when the stone is to strike the great image and grind it to powder, that is, when the God of heaven shall set up a kingdom which shall never be destroyed, but it shall break in pieces all these kingdoms and shall stand forever.

In the seventh of Daniel we have another great line of prophecy somewhat similar to the other referred to, but with the addition of the papacy or the man of sin. To this power there is given 1260 years, after which his dominion is to be taken away, and he consumed and destroyed unto the end. His temporal dominion has been taken away, the 1260 years are in the past, and he is now being consumed unto the end when Christ will come and destroy him. We have now according to this prophecy reached the last station but one on the line to the kingdom. Consequently the due season is here, and the meat should be given to the household of faith.

There are a number of other lines of prophecy in Daniel, and Revelation also from Paul and from Christ that clearly teach us that we are in the time of the end, and that Christ is near even at the doors, and that the virgins have gone forth to meet the Bridegroom. There are some ten well marked lines of prophecy reaching into the kingdom of God; and history and events locate us at the last station but one on our way to the kingdom. We have already entered this 'due season' spoken of by our Savior and have been living in it over forty years. Consequently the food, the doctrine of the soon coming of Christ, has been and is now due, and its proclamation is by no means unseasonable, but appropriate and demanded at this time. And although some may forbid us preaching this doctrine in their churches, because it disturbs the sleeping ones, yet we can say in the language of our Savior, 'if these should hold their peace the very stones would cry out. God designed that this proclamation shall be given and it is being given. Our hearts should be filled with gratitude and thanksgiving to God that he has called us to take a part in this glorious work. Let each one be faithful at his post, and do what he can to push on this work.'

But this is a trying time and some will, and have already said like the evil servant, my Lord delayeth his coming and some are eating and drinking with the drunken and smiting their fellow servants. May each one of us take heed that he is not in this class. In our next we will consider this subject further.

## Morality and Civil Government.

I herewith send an article for the ADVOCATE should you think it of sufficient interest to its readers to print it—B. G. Sr. JOHNS.

The *American Sentinel*, published in Oakland, Cal., stated in a recent issue that 'Morality is a matter which, from its original nature and object, lies entirely beyond the reach and control of the State proper.'—which the *Independent*, of St. Helena, Cal., criticizes thus: 'Then we are to understand that all police regulations, looking to the moral welfare of the community are wrong and illegal.' The editor then says:

The statement of the *SENTINEL* is strictly true. Let us enlighten our critic. Morality, as defined by Webster, is 'The relation of conformity or non conformity to the true moral standard or rule; . . . the conformity of an act to the divine law.' The true moral standard is the law of God—the commandments. The keeping of the ten commandments is righteousness; the breaking of any one of them is sin.

This true moral standard takes cognizance of the thoughts and intents of the heart. To hate is murder; to covet is idolatry; to think impurely of a woman is adultery; and these things are immoral. Morality or immorality lies in the heart; it pertains to the thoughts and intents of the heart; and with it the State can have nothing at all to do. The civil government has nothing to do with hatred, nor with covetousness, nor with impure thinking; yet all these things are immoral. A man may hate his neighbor all his life; he may covet every thing on earth; he may think impurely of every woman he sees; he may keep this up all his days and the State will not touch him, nor has it any right to touch him. It would be difficult to conceive of a more immoral person than such a man would be, yet the State cannot punish him. And this demonstrates our proposition, that with morality the State can have nothing at all to do.

But only let that man's hatred lead him to attempt to do an injury to his neighbor and the State will punish him. Only let his covetousness lead him to lay hands on what is not his, in an attempt to steal and the State will punish him. Only let his impure mind lead him to attempt violence to any woman and the State will punish him. Yet bear in mind, the State does not punish him even then for his immorality, but for his incivility. The State punishes no man because he is immoral, but because he is uncivil. It cannot punish immorality; it must punish incivility. This distinction is shown in the very term by which we designate State or national government. It is called civil government; no one ever thinks of calling it moral government. The Government of God is the only moral Government. God is the only moral Governor. The law of God is the only moral law. To God alone pertains the punishment of immorality, which is the transgression of the moral law. Governments of men are civil governments, not moral. Governors of men are civil governors, not moral governors. The laws of the States and nations, are civil laws; not moral. To the authorities of civil govern-

ment it pertains to p morality. Thus aga that with immorality never of right have a

On the other hand moral Governor; as Government; as his law; and as it pertai ish immorality; so l of morality pertains is conformity to the ence to the law of G God. But obedience from the heart in sin fit must do, or it is no have proved by the God takes cognizanc intents of the heart. come short of the glo gression all men hav moral. Therefore b by obedience, shall counted righteous o sight.' Rom. 3: 20.

transgression of the selves immoral, ther obedience to the la cause it is that very to be immoral. The the moral law, must can ever be accepte its Author. But the law can never be sat person and this is j has made himself by fore it is certain that moral by the moral l

From this it is equ men shall be made Author and Source of is just the provision For, now the righte God without the la witnessed by the li even the righteousne which is by faith of J upon all them that b difference: for all ha selves immoral, and of God.' Rom. 3: 21, 2 of Christ alone that n And this morality c of God, which is im sake; and we receiv is both the Author Then by the Spirit of written anew in the sanctifying the soul morality. Thus, and ever attain to morali the morality of Go Jesus Christ; and th world. Therefore, a God and is planted i of God, through fait demonstrated by pr that to God alone pu morality.

God, then, being t rality, through what work to promote i What body has the morality in the work civil power, which church alone. It is ing God.' It is the truth.' It was to the 'Go ye into all the w pel to every creatur away, even unto the is by the church, t Jesus Christ, that th to all nations for t Therefore it is prove

and some will, the evil servant, and some are the draughts and . . . May each one not in this class, this subject fur-

### Government.

For the ADVOCATE efficient interest G. ST. JOHN. published in Oak-cent issue that from its original rely beyond the State proper.—St. Helena, Cal., to understand looking to the unity are wrong in says:

FINEL is strictly critic. Morality, 'The relation of ity to the true . . . the con-vine law.' The aw of God—the sing of the ten ness; the break-

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ment it pertains to punish incivility, not immorality. Thus again it is demonstrated, that with immorality civil governments can never of right have anything to do.

On the other hand, as God is the only moral Governor; as his is the only moral Government; as his law is the only moral law; and as it pertains to him alone to punish immorality; so likewise the promotion of morality pertains to him alone. Morality is conformity to the law of God; it is obedience to the law of God; it is obedience to God. But obedience to God, must spring from the heart in sincerity and truth. This it must do, or it is not obedience; for as we have proved by the word of God, the law of God takes cognizance of the thoughts and intents of the heart. But 'all have sinned and come short of the glory of God.' By transgression all men have made themselves immoral. 'Therefore by the deeds of the law, by obedience, shall no flesh be justified, accounted righteous or made moral, in his sight.' Rom. 3: 20. As all men have, by transgression of the law of God, made themselves immoral, therefore no man can, by obedience to the law, become moral; because it is that very law which declares him to be immoral. The demands, therefore of the moral law, must be satisfied, before he can ever be accepted as moral by the law or its Author. But the demands of the moral law can never be satisfied by an immoral person and this is just what every person has made himself by transgression. Therefore it is certain that men can never become moral by the moral law.

From this it is equally certain that if ever men shall be made moral, it must be by the Author and Source of all morality. And this is just the provision which God has made. For, now the righteousness, the morality, of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness, the morality, of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, made themselves immoral, and come short of the glory of God.' Rom. 3: 21, 23. It is by the morality of Christ alone that men can be made moral. And this morality of Christ is the morality of God, which is imputed to us for Christ's sake: and we receive it by faith in him who is both the Author and Finisher of faith. Then by the Spirit of God the moral law is written anew in the heart and in the mind, sanctifying the soul unto obedience—unto morality. Thus, and thus alone, can men ever attain to morality; and that morality is the morality of God which is by faith of Jesus Christ; and there is no other in this world. Therefore, as morality springs from God and is planted in the heart by the Spirit of God, through faith in the Son of God, it is demonstrated by proofs of Holy Writ itself, that to God alone pertains the promotion of morality.

God, then, being the sole promoter of morality, through what instrumentality does he work to promote morality in the world? What body has he made the conservator of morality in the world? The church or the civil power, which? The church and the church alone. It is 'the church of the Living God.' It is 'the pillar and ground of the truth.' It was to the church that he said, 'Go ye into all the world and preach the gospel to every creature;' and lo I am with you alway, even unto the end of the world.' It is by the church, through the preaching of Jesus Christ, that the gospel is 'made known to all nations for the obedience of faith.' Therefore it is proved that to the church and

not to the State, is committed the conservation of morality in the world. This at once settles the question as to whether the State shall teach morality. The State can't teach morality. It has not the credentials for it. The Spirit of God and the gospel of Christ are both essential to the teaching of morality and neither of these are committed to the State, but both to the church.

But, though this work be committed to the church, even then there is not committed to the church the prerogative either to reward morality or to punish immorality. She beseeches, she entreats, she persuades men to be reconciled to God; she trains them in the principles and the practices of morality. It is hers by moral means or spiritual censures to preserve the purity and discipline of her membership. But hers is not either to reward morality or punish immorality. This pertains to God alone, because whether it be morality or immorality, it springs from the secret counsels of the heart; and as God alone knows the hearts, he alone can measure either the merit or guilt involved in any question of morals.

By this it is demonstrated that to no man, to no assembly or organization of men, does there belong any right whatever to punish immorality in any way. Whoever attempts it, usurps the prerogative of God. The Inquisition is the inevitable logic of any claim of any assembly of men to punish immorality. Because to punish immorality, it is necessary in some way to get at the thoughts and intents of the heart. The Papacy, asserting the right to compel men to be moral, and to punish them for immorality, had the cruel courage to carry the evil principle to its logical consequence. In carrying out the principle, it was found to be essential to get at the secrets of men's hearts; and it was found that the diligent application of torture would wring from men, in many cases, a full confession of the most secret counsels of their hearts. Hence the Inquisition was established as the means best adapted to secure the desired end. So long as men grant the proposition that it is within the province of civil government to enforce morality, it is to very little purpose that they condemn the Inquisition, for that tribunal is only the logical result of the proposition.

By all these evidences is established the plain, common sense principle that to civil government pertains only that which the term itself implies—that which is civil. The purpose of civil government is civil and not moral. Its function is to preserve order in society and to cause all its subjects to rest in assured safety by guarding them against all incivility. Morality belongs to God; civility belongs to the State. Morality must be rendered to God; civility to the State. 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.'

### I Will Come Again.

Many people know how pleasant it is, at the close of a time of social, friendly and Christian intercourse, along with the cordial farewells, and good-by, to be told, 'Come again—come when ever you can;' and there are times when the response, 'I do, and will gladly come, when I can,' is equally as agreeable as the invitation.

Amid the labors and hurry of life, the remembrance of 'Come again' cheers the weary ones, as they meet the jostling and turmoil not to name the too frequent occurrences that are harder to face, more trying to bear, and that only, by the grace of God, can be

borne, without explosions of honest indignation, and temptations to malediction. Or, at home, it may be, with abundant labors, few helps or appliances, shortened means, pressing necessities, and the cup full to the brim!—there comes another drop, only a trifle; but it is too much.

'Mara!' (Ruth 1: 20). 'Marah!' (Ex. 15: 23).

'Shrinking the cup to drink  
Jesus the branch has rent,  
Sweetening the draught.'

saying, 'I will come again, and receive you unto myself.' That is enough!—sorrowing, laboring, trusting ones, hold on, still working for him; bear, if need be, and wait.

Jesus said, 'All that the Father giveth me, shall come to me.' 'Other sheep I have which are not of this fold; them also I must bring.' All of these have not been brought in. He is waiting for them, even to the last little one, who, in the fullness of time, shall be born, saved and brought in with joy and rejoicing, then, in his time will 'He come again, and receive you unto himself; that where he is, there ye may be also.' This is indeed enough—we can well afford to wait—*E. B. Watrous.*

### Where Are You Feeding?

We mean you, lean, lank, half-starved, helpless, sickly, do nothing professor of religion, who pray as though you were not acquainted with God and testify, if at all, as through the pulse of spiritual delight had ceased to beat and you were giving your last gasp to the church; where are you feeding? It cannot be in God's pastures, for they are ever 'green,' and the 'sheep of his hand get so full and fat that they 'lie down' amid spiritual luxuries close to the good Shepherd and have time to be often carressed of him. You must have gotten out of God's pastures among the wild, poisonous weeds of earth—reading novels and devoting the Sabbaths to secular reading, absenting yourselves from prayer meetings, spending no time alone with God and his precious word, loving sociables better than hours of worship and neglecting to win souls to Christ. The good Shepherd is calling you. Hear his voice and come to the 'green pastures' of God, be filled with the Spirit, and let the world see that God feeds his flock well and leads them to fountains of living waters. It dishonors God to be a half starved, sheep,—*Messiah's Advocate.*

### The Resurrection Body.

HAVE you noticed the change which takes place in a porcelain globe when a light is lighted within it? The dull grayish shade giving place to the luminous white. That has seemed to me the best analogy to the resurrection body of which I could conceive. The same person, each familiar feature there, but the Spirit of God dwelling within and transfiguring us with his light.—*Dr. A. J. Gordon's*

In the war year, 1863, a train of many cars loaded with soldiers was passing through a tunnel in the Cumberland range in Tennessee. In the center of the rather long tunnel it was the blackness of darkness. 'Isn't this dark?' said a soldier. 'Never mind, boys, there's daylight ahead!' The answer went to the heart of certainly one man who was in some trouble, 'Never mind, there's daylight ahead!' Christian, if you are in the darkness of trial, 'there's daylight ahead!' Be not faithless, but believing. The dark tunnel is the way to light and safety.—*The Congregationalist.*

## Worship.

What if we sing, and sweetest music flows  
Over our tongues to charm our listening ears;  
Song is not worship till God's Spirit blows  
Along the pipes in melody so clear.

What if we pray? 'Tis not the bowing down,  
Nor yet the lifting up of voice and hands;  
The attitude and speech may bring God's frown.  
The pleadings of the heart he understands.

What if we preach in words most eloquent,  
That hold the faces of the eager crowd?  
How can one preach well if he be not sent?  
The power is not in words, or crying loud.

Lip service God despises, and a form  
May only be a show to human eyes;  
The contrite heart with holy fervor warm,  
The heavenly ear and heart cannot despise.

Let us go forth alone for Heaven then,  
With true devotion thrilling all the frame,  
And worship only God in sight of men;  
Our choicest word the dear Redeemer's name.  
—Sel.

## The 'So Called' Evangelists at Elmvale.

H. P. MADILL.

These people have a large tent pitched here and hold meetings every evening, and morning and afternoon services on Sunday. The work is carried on by young men. I visited them and had the privilege of a brief interview with them while partaking of the evening meal, which they call 'coffee' which they partook of in the tent, and kindly invited us to partake with them. This was quite agreeable to us as we had walked about four miles and wished to stay for the evening meeting. While we were partaking of the good things of the table; they wanted to know of us if we were 'saved.' I told them that I was a professor of religion. They expressed themselves as glad of that, yet they appeared to think my answer rather evasive. My neighbor who was along, said he was not yet saved. Then I said: What are we to understand by being saved? Are we to understand that you are now in heaven; and cannot sin? We are waiting by the assurance given us in God's word, to wit, the redemption of the body, by the resurrection from the dead; which is future.

In this mortal state even those who learn to obey and accept the Lord as their Savior, are liable to fall into temptation and sin, and it is only by loving Christ we continue to be Christians, or by mortifying the deeds of the body; not allowing ourselves to indulge in any vice as many do, but to shun the very appearance of evil, and to repent of our sins, turn from them. Then we manifest our faith in Christ as our Savior by being baptised into his death; which signifies that we have put on Christ; live like Christ; turn from sin and love and obey the Lord, hoping to be changed to an immortal and spiritual nature as Christ who is our Elder Brother has been, by a resurrection from the dead.

They admitted that I was correct and they were not in heaven here in this mortal state, yet they wanted to know if I was born again, of the Spirit. I said: There is a difference between having the Spirit of God and being born of the Spirit. In the one case we 'live Godly lives and are begotten by the Spirit, to a living hope,' 1. Peter 1: 3-5. To be born of the Spirit is to partake of the nature of God. The words of Christ, 'Ye must be born again, John 3: 6-8, are to the point. You are now in the flesh, and cannot go to heaven, for 'flesh and blood can not inherit the kingdom of

God.' That which is born of the Spirit is Spirit and can come and go like the wind; as was the case with our Savior when he was raised from the dead and received the Spirit nature. Having put on immortality he is no more subject to sin or death. They answered that birth means coming into existence. Therefore the Spirit birth takes place at the resurrection from the dead, when Christ comes and changes mortality to immortality; so that none but Christ has entered the heavenly state or sanctuary, or, the only one born of the Spirit; being the first born from the dead. Col. 1: 18. Rev. 1: 5.

Then I was asked if I believed in the Trinity or the Triune God: Three persons co-existent and equal in power and glory, the Father, the Son and the Holy Ghost.

I replied you deny that Christ is the Son of God, when you say he is co-existent in power and glory from all eternity; as a son cannot be as old as his father. Then if he possessed such a nature he could not die for us, much less become sin for us, as shown in his word. Besides, you deny how God was manifested in the flesh, for we are plainly told Christ is the seed of the woman and was made a little lower than the angels for the suffering of death; and is the second Adam. We are also told how he was begotten by the Holy Ghost and was born of the Virgin Mary, and that he was declared to be the Son of God in power by a resurrection from the dead. We hold Christ to have been God's ambassador while here in the flesh. Thus we learn how he who knew no sin, became sin for us. Christ as a representative of God knew no sin; yet he became sin in that he partook of our nature. Thus Christ, as God's representative, was brought into the world by him and being made subject to death; yet knew no sin. He became a proper person to represent man in his fallen condition; and to make atonement for him.

Here we were broken off, as they appeared to be getting quite muddled up, and asked us some very impertinent questions, to show the origin of God. I said that is a question for you to answer. With us, it is a matter of faith. They then insisted that the Holy Ghost is a person, and cited as proof: 'Blasphemy against the Holy Ghost shall not be forgiven.'

Then the Holy Ghost must be greater than God, and must be the father of Christ, as the Holy Ghost was the one that brought him into existence. If you will have it that it is a person; there must be a multitude of Holy Ghosts, for Paul asks if they (some of the church) had received the Holy Ghost; when they confessed they did not know whether there was any Holy Ghost. This we hold to be a supernatural guidance of which we spoke quite freely; and it was freely admitted that the time for Spiritual guidance outside of the revealed Word has not come down this side of the time of the apostles.

Q. 'What church do you belong to?'

A. 'I am known by the name of Sabbatarian Adventist.'

Q. 'Then you do not hold that the wicked will burn in hell to all eternity?'

A. 'I hold that man is mortal, hence subject to die. He is now under the sentence of death, 'For the wages of sin is death' if he repent not and come to Christ to be saved or redeemed from death. What is the use of asking to be saved if we can not die? And why tell us to seek for immortality when we already possess it? Do we not know that man dies in this state? Man is mortal says the

Word, and 'God only, hath immortality.'

1. Tim. 6: 16, that is, he is the only source of that nature. The Lord in his mercy will not raise any from the dead to eternal life, only such as are sanctified. Luke 20: 35-36. The wicked are represented as bad fish, fat of lambs, thistle down, stubble, and such like inflammable matter, and are to consume away into smoke. Now we are under the sentence of death in this state, so we all die, saint and sinner alike, but when the righteous are raised to life the living wicked will be destroyed. Then there will be no more pain; no more death to God's people.'

'I would have drowned myself in the river Thames, only for the fear of eternal torment in hell.'

Thus he declares he has been a murderer, and his only salvation has been in his fear of eternal torment; and not that he loves Christ and is ready and willing to suffer so long as the Lord may see fit; and to count it all joy when compassed with trials and persecutions as Paul did, that he might the more glorify the Lord in the flesh that he might attain to the greater glory.' These words we have added as they came in place.

'What is the origin of sin?'

'We are told how man sins when he is drawn away by his own lusts and enticed. Just when it is conceived brings forth sin, and sin when it is finished brings forth death. We may represent the case of Adam by going into an orchard not his own and take of the forbidden fruit. Was it not his natural desire that prompted him to do so? Thus when evil inclinations are carried out they are sure to lead astray.'

I was pleased to find them declare the Bible to be the Christians' only guide to faith and practice. They gave us a good instance where one who was led by his conscience, and his faith was such, that when he killed a man, he asked pardon of the dead person, and then crossed the ax or instrument with which he slew the man and then crossed his breast and claimed to be free from the sin of slaying his fellowman; so that the conscience was shown to be a mere creature of education. What we do not learn we never know. The time of prophets is past, so we know if we take God's word for it, that when a man says he feels that he is doing right that such is a false prophet if his works do not harmonize with the Bible's teachings.

The subject of the evening discourse, was concerning false prophets. Jer. 23, was taken as text, the speaker declared the world was full of false prophets. The party I went with wishing to go home before the conclusion of the sermon, and I not caring to go alone, left before the sermon was over. But I trust the speaker did not drop the subject till he asked where we will find a church that is free from false prophets, or that does not hold to Spiritual guidance outside of the Bible. The people are thus puffed up in their sins, and blindly fancy themselves sanctified and inspired. 1. Cor. 13: 8, to the contrary, and the Protestant rule of faith and practice: To take the Bible alone as a rule of faith and practice.

## The Resurrection.

'I shall awake with thy likeness.' Ps. 17

15. 'Awake' this implies sleeping. Death is called sleep. Natural sleep is the emblem of death. At night you dismiss from your mind the cares of the day and retire to your

sleeping room to rest. You lie down and are unconcerned, unheeded, awake, change with renewed strength another day. A life ceases—his moments changed—erud with the 4 sleeps—knows trumpet sound garments are immortality—(the Lord—go in

Now for Bible say? Well, sin and riseth not, they shall not sleep. Job, w thou wouldst h wouldst keep n past, that thou and remember 'If a man die s your hope? A time will I wai shalt call, and Job, but what matter! I kno and that he sh on the earth; worms destroy shall I see God and my eyes s

David, what 'As for me I sh eousness, I sha thy likeness.

Isaiah, what reliving of the live, together arise. Awake dust; for thy d the earth shall

Daniel, you great piety an the same hope of them that s shall awake; some to shame Hosea, can ransom them will redeem t will be thy pl destruction.'

Well, Prop wonder if the you. What d courses, as re 'Marvel not i in which all t his voice an done good ur they that ha tion of damn

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sleeping room for rest. You change your garments, lie down, close your eyes, fall asleep, and are unconscious. Hours pass, unmeasured, unheeded. Morning dawns. You awake, change your apparel, and go forth with renewed strength to meet the duties of another day. At death man's work is done—life ceases—his eyes are closed—his garments changed—he is laid in the grave—covered with the earth—buried out of sight—sleeps—knows nothing. Time passes—the trumpet sounds—the dead awake—their garments are changed—mortality puts on immortality—they are caught up to meet the Lord—go into the city—live forever.

Now for Bible proof. Job, what do you say? Well, sir, I say that 'man lieth down, and riseth not, till the heavens be no more, they shall not awake or be raised out of their sleep.' Job, what was your prayer? 'O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint a set time and remember me.' What was your inquiry? 'If a man die shall he live again?' What is your hope? 'All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer, Very well. Job, but what do you really know about this matter! I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and my eyes shall behold.'

David, what is your idea of this subject? 'As for me I shall behold thy face in righteousness, I shall be satisfied when I awake in thy likeness.'

Isaiah, what do you think in regard to the reviving of the dead? 'Thy dead men shall live, together with my dead body shall they arise. 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.'

Daniel, you are spoken of as a man of great piety and wisdom. Do you entertain the same hope with these brethren? 'Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.'

Hosea, can you say 'Amen' to this? 'I will ransom them from the power of the grave; I will redeem them from death; O Death, I will be thy plagues; O Grave I will be thy destruction.'

Well, Prophets, you agree perfectly. I wonder if the Savior and apostles agree with you. What did Jesus say in one of his discourses, as recorded in the fifth of John? 'Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation.'

Peter do you endorse this? 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto this day. For David is not ascended into the heavens, but, being a prophet, he spake of the resurrection of Christ.'

Paul you are an educated man and have thoroughly investigated the doctrine; what conclusion have you come to? 'If Christ be not risen, then is our preaching vain and our faith is also vain. Then they also which have fallen asleep in Christ are perished.' How did you write to the Thessalonian brethren? 'I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Christ

died and rose again, even them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.' How will the dead appear when they are raised? 'These vile bodies shall be fashioned like his glorious body.'

John how do you like this? 'It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.' Amen.—  
*L. C. Thomas, In Restitution.*

**The Night is far Spent.**

Standing in the solemn night,  
 Waiting for the day,  
 I can see the coming light  
 Chase the gloom away.

So my spirit trembles not,  
 Though the shade enfolds me,  
 And with seeming subtle power  
 Clasp me round and holds me.

Well I know the magic word  
 That can darkness banish;  
 'Light be!' saith the God of love,  
 And all shadows vanish.

Oh, the vision of His glory!  
 Oh, the blessed dawning!  
 Oh, the day that has no evening!  
 Oh, that heavenly morning!

—*Worlds Crisis.*

**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 Bro. J. W. Cordill.

DEAR READERS OF THE ADVOCATE: I thought I would try and write a few lines again to let you know that I am still numbered among the living. Thanks be to our heavenly Father for life and all its blessings. I am still trying to do a little work in my Master's vineyard. I am poor, all that I can do is with the pencil in our beloved paper and the tracts on the different subjects; with the help of the Spirit of God to direct me. I spoke in my last article of having met with some of the Christian Scientists. They did not feel able to defend their position. One of them, Mr. Smith, told me that he and his wife took twelve lessons from Mrs. Eddy last fall, for which his mother-in-law paid \$300, and now he is in the midst of confusion. He dare not take a position and undertake to defend it. Mr. Smith gave me two of Mrs. Eddy's books, from which I learned that they take the Bible as a foundation for their theory; but they have a singular way of building on it. They want folks that study their theory to read the Bible and their text books, but nothing else. Paul advises us to prove all things, and hold fast to that which is good. Mrs. Eddy takes a number of positions. One position is, that there is but one soul, and that is God. But we see that God made a soul. Gen. 2: 7; also John saw the souls of them that were beheaded for the witness of Jesus, laying under the

altar. When Joshua went out to the cities of Hazor, Makedah and Hebron, to fight the battles of the Lord and slew all the souls that were therein with the edge of the sword. We believe that when the inspired writer said soul, he meant soul, and we think that we understand common-sense reading what the soul is. So we see that Mrs. Eddy has got off her foundation.

The next position she takes is in Gen. 1: 26, where God said: 'Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and over the fowls of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth.' She says that here God made a Spirit man; that he could not make a man of the dust of the ground and have him in the image of God, for God is a Spirit. Singular, if God made a Spirit man here to be a shepherd over the beasts of the field. Mrs. Eddy says that this mortal man is only God's idea, a thought, a phantom and will pass away as a vapor, in the by and by. When Christ comes the second time, then there will be a Spirit man to take the place of this mortal, but this mortal machine is not God's image.

Now dear brethren and sisters the point that I wish to make in this article is this: That we are warned by the prophets of old, of the false teachers and false prophets that would come up in our day. We have them now, and they are intelligent, well educated in their theory; and if it were possible, they would deceive the very elect. This is the greatest deception that has ever been presented to my mind. It don't make any difference how well we are posted in every other direction; if we are not well acquainted with our Bible, we are in danger. I know a number of people here that are smart, and well educated in every other direction, but they are not versed in the Bible, and they are all taken up in their delusion.

I was talking with my friend Smith a few days ago, and I asked him for his Bible. He said that he had none. What, said I, a library with near fifteen hundred volumes, and have not the Statute, the supreme law upon which the law of every moral nation of the earth depends; and the first book that every lawyer should study! He acknowledged his mistake and said that he would get one. Brethren and sisters it is high time that all who wish to enjoy that peaceful place prepared for the children of God to arm for the defense of the future. May our heavenly Father help us to be watchful that we may be prepared for the great event just before us.  
*Lake City, Minn.*

**OBITUARY NOTICES.**

DIED: March 25, 1888, of measles, Sister Nancy Starks; aged 38 years. Sister Starks united with the Church of God, and was baptised by Bro. W. C. Long, eleven years ago. Words of comfort were spoken by the writer, from Job 14: 14, showing that there is a resurrection promised; and that Paul in 1. Cor. 15 ch. based all on the resurrection; and that we were to be comforted with hope of the same, as shown in 1. Thes. 4. We can truly sympathize with Bro. Stark in this great bereavement having passed through the same trial, but we do not sorrow without hope. His children are all bedfast with the measles at the present time. May we be prepared to meet the sleeping ones when Jesus comes.

N. A. WELLS.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, April 10, 1888.

EDITORIAL NOTES.

As some of our subscribers do not understand the figures on their papers, I will endeavor to explain them. The figures indicate the volume and number of the ADVOCATE to which you have paid. By looking at the left hand side of the first page of the ADVOCATE in the same line that the date appears you will see 'Vol. XXIII. and in the same line on the opposite side of the page No. 2. This means volume twenty three number two. Now if the figures on your paper are 23, 2, they show that you have paid up for your paper to volume twenty-three number two, that is the present date. But if they are 22, 2 then you owe for a whole volume or year. Each year completes a volume composed of fifty numbers, each paper being called a number.

ITEMS OF INTEREST.

THE Kentucky State treasurer has absconded after robbing the commonwealth of about \$250,000. A reward of \$5,000 is offered for his arrest.

THE local option campaign in Michigan has closed for the summer. Of thirty-six counties that have voted on the subject all but two have given prohibition majorities.

A recent Berlin dispatch says: 'It is estimated that 75,000 persons have been rendered homeless by the floods. The damage to property is estimated at 400,000,000 marks.

THE engineers and conductors on the Rapid Transit Railway, running between Topeka and Oakland, Kansas, struck Monday, and tied up the entire line, because engineer John Berdy had been discharged.

LONDON dispatches report that a fierce storm, with high tide and a tidal wave, has caused great damage in the north and south islands of New Zealand. Telegraph wires have been prostrated, and railway traffic has had to be abandoned on account of the destruction of the roads.

THE number of hogs packed in the West during the winter season is estimated by the Cincinnati Price Current at 5,900,000, a decrease from last year of about 539,000 head. The prospective hog supply points to a decrease of 13 per cent.

REPORTS from Spain state that there has been great suffering among the people in the rural districts owing to the severe weather. Many of the peasants perished in the snow, and cattle and sheep were lost in the drifts.

THE Spanish inquisition is not yet a dead letter, as may be learned from the fact that at Madrid, on the 12 inst., two Protestant Spaniards were condemned to six months imprisonment for having refused to kneel during the administration of the eucharist in a Catholic Church.

THERE were two distinct earthquake shocks at Nashua, N. H., last week. The first came at an early hour in the morning, and was sufficient to arouse people and jar residences. The rumbling lasted a few seconds and was followed by a second shock in about half an hour.

LATEST advices from China say that the crisis in Ho Nan is past, but that the distress of the people is appalling, 2,000,000 people being destitute. The nearest towns are invaded by hordes of naked and starving refugees from the flooded districts, who, like

swarms of locusts, are devouring everything.

ON the 20th inst., the Raquet Theater, in Oporto Portugal, was burned. The house was crowded and over one hundred lives were lost. A number of men in the second gallery acted like demons, using 'their fists, shoes, and knives to cuff, kick, and slash their way to the front. Young girls, children and women were literally butchered when they stood in the way of those brutes.'

THE banks of the river Elbe are flooded for many miles. Hundreds of villages are submerged. An enormous amount of damage has been done and many lives have been lost. Minister Von Puttkaman, of Prussia, has started for the flooded districts. Four hundred pioneers have been ordered to the scene to aid the people. It is stated that forty villages are inundated, and 10,000 people have lost everything they possessed.

MR. POWDERLY, the chief of the Knights of Labor, has issued a manifesto to the order, setting forth the failure of strikes, making plain the losses they entail and suggesting that it is time that a halt be called. He thinks that education and legislation is the prime necessities of the hour, and propounds questions to the local assemblies as to whether they believe in an educational campaign; whether competent brothers be sent out to teach the principles of the order; and whether he shall levy an assessment to pay the expenses of the lecturers.

FOR many months a large and influential committee of representatives, who number among themselves members of Parliament, as well as delegates from missionary, temperance, and other philanthropic societies, has been sitting in London to investigate the question of the destruction which for so long has been going on among the native races in almost all parts of the world, owing to the importation of ardent spirits distilled in Europe. The amount of evidence tending to prove the extent of the evil before the committee is terribly significant, that upon France, Germany, Great Britain, Holland, Portugal and Sweden lies the grave responsibility of pandering to the naturally morbid craving for spirits in Africa and other lands. To such an alarming extent has this increased of late that in some remarkable cases the African natives themselves have petitioned that the import of spirits may be stopped, inasmuch as the annihilation of their tribes is inevitable if it continues.

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Mattie Brady \$1.30, Mrs P Mitchell \$1, Frank Broderick \$1.50; Gen Con \$5; for Geo. Case \$1.50; for M W Pierce \$1.50, J W Nicholson 90 cts.

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The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

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

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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 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.

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A Song of T

MARY J

Dear Father, I love As time brings me n I rejoice to know th The faithful ones fr

I feel to thank thee That thou hast rede That through the d We unto thee, ever

I thank thee, that t By which we may t A day which needs For Christ is the lig

I feel to rejoice, tha The pathway of err Full of melody swe I cast aside error; a

Dear Father in hee My great obligation For however sad of I know I can safely

Thou ever art read Dear Father I trust When time is no m I know that if faith —Bald Knob, Ark.

The Kingdom

HAS CHRIST'S

It is maintained has come, that it is a Christian church is earth viewed in its al form. God's kin old as human history ren, President of Bo bold statement be t rist mistaken when l ing multitudes, fro and the region rou kingdom of heaven seph of Arimathea kingdom of God? I doubtless shared i looking for and ex Had no apostle, had