

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. 4

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.

Here are There.

MARY E. WELCH.

Here are faces lined with sorrow,
Here are eyes bedim'd with tears,
Here are weary waiting pilgrims,
Bent with toil and care and years.
Here is joy beyond conception;
Mortal tongue nor pen can tell.
Poet's dream can never paint it;
Where the rolling anthems swell.

Here is waiting, watching ever,
Crying out, 'Oh, Lord how long?'
Here is persecution bitter,
Take reproach and suffer wrong,
There is home with God forever,
And a glorious song to sing,
There is walking by the river,
In the likeness of our King.

Here are shadows, deep and dreary;
Meet in sorrow, part in tears,
Here our steps grow slow and weary
With the weight of passing years.
There our voices timed to gladness
Shout hosannah's to our God;
Robed in white, no spot nor wrinkle,
Washed in Jesus' precious blood.

Here is death, for we are mortal,
Here is pain and grief and woe,
Only faith and hope to cheer us;
As toward the grave we go,
There the enemy is conquered,
Perfect love and joy to share,
Palms of victory will be ours,
And our King be with us there.

Albany, Mo.

Free Moral Agency.

SERMON BY E. G. BLACKMON.

'Then Peter opened his mouth and said, of
a truth I perceive that God is no respecter of
persons: But in every nation he that feareth
him and worketh righteousness, is accepted
with him.' Acts 10: 34-35.

Our text is the language of the Apostle
Peter to Cornelius. It proves to a certainty
that God regards the person of all men alike,
that he regards the person of one man no
more than another; and that he does regard
and respect the character of his children.

Every individual, in every nation, that work-
eth righteousness is accepted with him. See
also 1. Peter 1: 17. 'And if ye call on the Father
who without respect of persons judgeth ac-
cording to every man's work, pass the time of
your sojourning here in fear.' Then God
does respect the good works of his creatures,
but not their person. Our Savior said: 'By
their fruits ye shall know them', never by
their person.

Man was created in the image and likeness
of God; and given dominion over the works
of his hands. See Gen. 1: 26-28; Heb. 2: 7-8.
Man was created for God's glory. Isaiah 43: 7.
But man lost his first estate, or came short of
the glory of God by, transgression for all
have sinned and come short of the glory of
God. Sin is the transgression of God's law.
Rom. 3: 23. And the result of sin is death.
John 8: 3-11; 1. John 3: 4. Therefore by
transgression man lost his first life. Rom. 6: 23;
first dominion, and holiness before his Cre-
ator. Hence it is ever since the fall of our
first parents that life, (eternal life), and man's
lost possession hangs upon Christ. By his
death he purchased eternal salvation for all
them that obey him. Heb. 5: 8-9. Nothing
short of faithful obedience to God can se-
cure the promise of eternal life through
his Son. Man's future life and inheritance is
a matter of promise based upon the written
ordained conditions of the Almighty himself.
Ever since the fall of man, death has been,
prevalent in the world, and without a Savior
there could be no resurrection from death
and the grave. Hence it is, we have a Savior
who died for us, and a promise of eternal life
through him, provided we accept of God's
terms upon which this promise is based.

God speaks to us on this wise: 'I call heav-
en and earth to record this day, against you,
that I have set before you life and death,
blessings and cursings. Therefore choose
life that both thou and thy seed may live.'
Deut. 30: 19. Life and death have been taught
and set before man ever since his fall, by
God's inspired writers. see Isa. 1: 19-20; Eze
18-32. 'for I have no pleasure in the death of
him that dieth saith the Lord God; where-
fore, turn yourselves and live ye.' 'Say unto
them, as I live saith the Lord God I have no
pleasure in the death of the wicked; but that
the wicked turn from his way and live. Turn
ye, turn ye from your evil ways, for why will
ye die O house of Israel.' ch. 33: 11. These
texts prove positively: First, that life and
death are set before man. Second, that God
has no pleasure in the death of the wicked.
Third, that God has commanded the wicked
man to turn from his evil ways and live.
These texts alone establish the fact of free
moral agency. Has God commanded us to do
something that will bring us into favor with
him that we cannot do? If he has, will he
then inflict death upon us for not doing some-
thing we cannot do? What would people
think if Congress would make laws and stat-
utes which they could not obey, and then try
to enforce them into obedience? O let us not
accuse our Heavenly Father of this. Come,

listen to his lovely admonition and promise:
'Let the wicked forsake his way, and the un-
righteous man his thoughts; and let him re-
turn unto the Lord, and he will have mercy
upon him, and to our God for he will abund-
antly pardon.' Isa. 55: 7. While living in dis-
obedience to God, we are in the broad way
that leads to death, but thank the Lord, we
are admonished to enter in at the strait
gate, which leadeth into life. Matt. 7: 13-14.

Let us hear from our Savior in another
place: Verily, verily I say unto you, he that
heareth my words and believeth on him that
sent me hath everlasting life, and shall not
come into condemnation; but is passed from
death unto life.' John 5: 24. Again: 'Verily,
verily I say unto you, if a man keep my say-
ings he shall never see death' (the second
death). ch. 8: 51. 'Ye are my friends, if ye do
whatsoever I command you.' ch. 15: 14. The
way to become a friend to Jesus and to escape
the second death, is to believe on him and do
what he has commanded us. He has com-
manded us to repent and believe the gospel.
Mark 1: 15. Here Christ makes faith and re-
pentance toward God man's first duty. We
learn that without faith it is impossible to
please God. Heb. 11: 6. Hence it is, that we
must first believe in God, our eternal Father,
and great Law-giver; and as we have offend-
ed him in transgressing his holy law, we are
commanded to repent toward him, turn from
our sin which is the transgression of his holy
law. 1. John 3: 4. This is the duty that we
owe to God the Father, and must be attended
to before we can expect any pardon through
the gospel of his beloved Son.

Let us hear from Jesus again: 'Except ye
repent, ye shall all likewise perish.' Luke 13:
3. Christ's mission in the world was to do
the will of his Father, to have his Father's
law in his heart, teach every jot and tittle of
his Father's law binding and to call sinners
to repentance by showing them their trans-
gression of his Father's law. Ps. 40: 8; Matt.
5: 17-19; ch. 15: 1-6; and 9: 13. The Apostle
Paul also taught repentance toward God and
faith in our Lord Jesus Christ. Acts 20: 21.
The same apostle assures us of the fact that
God has commanded all men everywhere to
repent. Acts 17: 30. In verse 31 God's own
reason for demanding repentance is given:
'Because he hath appointed a day in the
which he will judge the world etc. And the
Apostle Peter, like his Master and all the in-
spired writers, has testified that God is not
willing that any should perish; but that all
should come to repentance. 2. Peter 3: 9. To
repent is to turn away from sin; the wages of
which is death. Without repentance upon
our part we can never have life; we are sure
to die in our sins and forever be lost, we must
repent for God has commanded it; and it is
one of God's ordained conditions upon which
eternal life is offered to us through his Son.

Repent and be baptized in the name of our
Lord Jesus Christ, for the remission of sins,
and ye shall receive the gift of the Holy
Ghost; is what the Holy Spirit taught Peter
on the day of Pentecost. This message came

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from heaven. It is God's ordained means of saving man. But it must all be done through faith, for without faith it is impossible to please God. Faith in God the Eternal Father and Law-giver, will first lead the soul to forsake the transgression of the Father's law; and second, to the obedience of the gospel of his dear Son, and our Redeemer. A faith that does not produce or carry these good works with it is a dead faith and will never save a man. We must have a faith that works by love and purifies the heart. In every nation he that feareth God and worketh righteousness is accepted with him.

Faith means more than a mere profession. Jesus says: Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Matt. 7: 21. The will of God is something that man must do, in order to enter heaven. To do his will is to keep his commandments and obey the gospel of his dear Son; for we learn that vengeance is to be taken on those that know not God, (that keep not his commandments) and obey not the gospel of our Lord Jesus Christ. 2. Thes. 1: 8. 1. John 2: 4. We can never reach heaven while willingly breaking the least one of God's commandments. If thou wilt enter into life keep the commandments: is the answer of our Savior to the young lawyer. Matt. 19: 17. Death is found on the side of disobedience to God: and life eternal, on the side of obedience to him. And why call ye me Lord, and do not the things which I say. Luke 7: 46. Man's important part is to do the things which Jesus said; and he said not to break the least one of God's commandments. Matt. 5: 17-19. Just as long as we ignore or refuse to live up to the sayings of Jesus, we stand condemned, with no assurance of eternal life. John 3: 18-20; ch. 12: 48. Eternal life through Christ is only promised to the faithful seeker. 'To them who by patient continuance in well doing seek for glory and honor and immortality and eternal life: but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God.' Rom. 2: 7-8.

This language of the Apostle Paul is conclusive evidence within itself, in establishing the free moral agency of man; and that eternal life is offered to him conditionally. It proves also, that every disobedient man is to reap the unmingled wrath of God. The wages of sin is death: and sin is the transgression of God's law. To live in disobedience to God, places us in that broadway leading down to death. There is no promise of life to the disobedient. Death, (the second death) in the lake of fire will be their final doom; which will forever put an end to them. Mal. 4: 1; Matt. 3: 12; Rev. 20: 14-15.

O sinner will you forsake all your sins, and thus escape God's written decree of death; which is to be inflicted upon the disobedient ones? Will you seek the Lord while he may be found, and call upon him while he is near? Soon you may not find him. The Holy Ghost has said: To-day, if ye will hear his voice, harden not your hearts; to-morrow it may be too late. Christ has said: If ye die in your sins; where I am ye cannot come. The wages of sin is death. Which is just the opposite to Christ and eternal life. O then forsake your

sins, and seek the Lord with all your heart; for God has said that he is a rewarder of all them that diligently seek him. Rom. 6: 23. Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him and worketh righteousness is accepted with him. Blessed promise to the worker of righteousness.

O God: I come to thee to-day.
Take all my sins away, I pray;
I trust thy promise for reward;
The blessed promise of thy word.

I know I wandered far from thee;
But all my sins I now can see.
O save me Lord, from every sin,
And make me faithful to the end.

Neosho, Mo.

The Kingdom and the Church.

(Continued)

The Rev. Jas. Freeman Clark, a cultivated and vigorous thinker, embodies a kindred thought in this fragment: 'All who desire to work with us in advancing the kingdom of God.' If I had the ear of the distinguished divine, I should feel as free to say to him as to *The Herald* correspondent, 'Dear sir, your language does not tally with Bible thought.' I pronounce these words and all like them exotic both in thought and expression to the New Testament language and idea. The recognized relationship of godly men and women of the church is altogether different from their relationship to the kingdom. Phebe, a servant of the church at Cenchrea. Rom. 16: 1. The messengers of the churches. 2. Cor. 8: 23. The elders of the church, Jas 5: 14. No such classes or individuals under such names are ever mentioned as engaged in the kingdom, on the other hand we have mention made of heirs of the kingdom, but no apostle ever penned, no evangelist ever suggested 'heirs of the church.' The mode of becoming members of the church would seem nowadays, at least, to allow the expression, 'enter into the church.' But not a solitary instance can be found in the New Testament where this familiar modern phrase is so employed, although the word church occurs in our English version 112 times, and its Greek equivalent about one hundred and fifteen times. But in the gospels 'Enter into the kingdom' is found ten times, half of them future, as shown by the tense of the verb, the rest indefinite; not one case occurring in which any one is mentioned as having entered into the kingdom of God.

CONTRASTS BETWEEN CHURCH AND KINGDOM.

To see the kingdom of God is spoken of as a privilege in the gospel. But an important prerequisite to the privilege is named by Christ himself. 'Except a man be born from above he cannot see the kingdom of God.' [John 3.] But Ananias and Sapphira found their way into the early Christian church, as we have every reason to believe, without spiritual regeneration. Not born from above, they saw the church. To one who for the first time carefully examines, in a good concordance, the contrasts and the correspondence between the church and kingdom, I venture to predict some feeling of surprise, and a conviction that these words are further separated than the ordinary parlance. The kingdom a unit; the church an aggregate of churches; the kingdom of God, the kingdom of Christ is never once used in the plural. Where ever kingdoms is found reference is made to the kingdoms of this world, always recognized as transient. The churches is a common New Testament expression. Luke writes: 'Then had the

churches rest.' Acts. 9: 31. Paul sends thanks to all the churches of the Gentiles. Rom. 16: 4, and writes to the brethren at Rome, 'The churches of Christ salute you.' Rom. 16: 16. He refers in his letter to the Corinthians to 'the Churches of Aisa.' 1 Cor. 16: 19, and also to 'the churches of Macedonia.' 2 Cor. 8: 1. In the epistle to the Galatians he mentions the churches of Galatia, and also of Judea. Gal. 1: 2-22, and in one of his earliest letters speaks of 'the Churches of God.' 2 Thess 1: 4. The Rev. elator designates the Church of Ephesus, the Church in Smyrna, in Pergamos, in Sardis, in Thyatira showing that churches are local. The kingdom embraces the whole earth, and hence so far as the world or man is concerned, is universal. Common usage here accords with scripture usage. We are wont to say: The Episcopal church, the Lutheran church, the Presbyterian church, the Reformed church, the Greek church, the Catholic church, and I suppose we properly say Congregational churches, and Baptist churches and Unitarian churches. But does any one venture to speak of the Methodist kingdom, or the Lutheran kingdom? Do we ever say the kingdoms of Christ, kingdoms of God? Many of the best thinkers and profoundest scholars of the age incline to the position that the radical meaning of *ekklesia* limits it to a single thing, and that the comprehensive sense is a figurative one.

Dr Christian Frederic Kling, in his commentary on Corinthians, which is a part of Lange's great work, gives us what is requisite to constitute a true church thus: 1. 'An assemblage before God and for God.' 2. 'It consists of those who are consecrated to God in Jesus Christ.' 3. 'It is thus consecrated through the mighty creative will of God.' 4. 'Its members are such as call upon the name of Jesus Christ.' 'These things may exist in connection with many glaring faults in true professing believers, and with many false professions of faith, which yet do not necessarily vitiate the claim to be called a true church of God.' Many among the masses escape some at least of the errors of clerical theorists. Few, perhaps, of the common people identify the church and the kingdom. They speak of their becoming united with the church as a thing of the past, but they talk about their entrance into the kingdom as a thing of the future.

I recall in my ministry an excellent English brother, an unlettered man, hardly able to read, but a man of good sense and fluent admirable use of quaint Anglo-Saxon always interested and often amazed me. Many a time have I been astonished at his marvellous combinations of strong expressive monosyllables, from ten to twenty in number, with scarcely a dissyllable among them, perhaps not a single one. He used to say: 'I mean by the grace of God to find a home in the kingdom.' He was right. To him it is a thing of the future. I sincerely trust that he will at least realize his aim and join the ransomed host in the kingdom of our God. But he had been in the church forty years. The kingdom is everlasting, the church temporary. If, as has been maintained and we think proved, the kingdom is an end, as such it is to be everlasting. On the other hand, the church as means to an end cannot be supposed to continue when it has accomplished its design. Gabriel declared to Mary in reference to her son: '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.' Luke

1: 22-23. Every Christian believer that the first part of the prediction is literally true. He is great. He has been so throughout all Christendom, the Son of the Highest by all who accept Scriptures as trustworthy. It is also, that of his kingdom in the strictest literal sense there shall be no illegitimate to pare the prophecy and insist that the part thus taken strictly literal, and then demand very heart of the prediction be metaphysical, or rather mystical, or, it figures a figure refusing analysis and lies utterly at loss for its real meaning quite! Language has rights that men are bound to respect. Those never threw out a more biting when he took Milton's idea of unfolded in Paradise Lost. He did the statement of Moses became known there would be a dozen more of the language of Moses to prove the exigency. The fit at this probability of Genesis and the recognizability of the Paradise Lost was thrust with sharp rapier. We der the laws of the language in the do in Virgil or in Horace or in Homer, there will be a reason for anticipating something like on the interpretation of the script we abuse the Hebrew of the Greek of the New Testament, and be and I trust there will be Peter confirms the words of regard to the duration of the kingdom everlasting kingdom of our Lord 2. Pet. 1: 2. The author of Hebrews in like manner speaks of eternal inheritance. He figures do not enter into promises would probably not any. But many figures do in general direction of a statement is often used by metonymy regal authority and domain; throne of England be named the regal authority and domain that is signified thereby; it is authority and domain of England of David may be metonymy royal role and domain of David net mean empire on which gazed, or be in some remote human imagination has but. When God promised to deliver the hands of Nebuchadnezzar that hands is not to be taken earnestly, but granting the metonymy for power, it is Nebuchadnezzar that must be said that 'the Church tri- lasting, it may be conceded wish to use a pretty phrase meaning to it, so one need ever, it be claimed that thought has Bible sancti respectfully solicited. W York the Loudon of Am good reason to object, but that shouts 'TRIBUNE' also great metropolis knows the figurative sense that New York. The proof that the kit with the Church rather than is a great step toward claim that the kingdom the world. If it is in the church, what is it? fair answer to these that if the kingdom be must be subjectively rat

1. Paul sends of the Gentiles, he brethren at st alate you.' is letter to the of Aisa.' 1 Cor. arches of Mace- epistle to the arches of Gala- 1: 2-22, and in speaks of 'the : 4. The Rev. of Ephesus, the mos, in Sardis, rebs are local, hole earth, and an is concern- ge here accords e went to say: theran church, eformed church lic church, and Congregational hes and Unitari- y one venture ngdom, or the e ever say the of God? Many ofoudest schol- position that the u limits it to a comprehensive

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excellent Eng- an, hardly able nse and fluent o-Saxon always ed me. Many ed at his marv- ng expressive wenty in num- e among them, le used to say: find a home in t. To him it is rly trust that m and join the m of our God. h forty years. e church tem- tained and we is an end, as On the other an end cannot it has accom- clared to Mary shall be great, of the Highest. unto him the and he shall b forever, and so end.' Luke

1: 22-23. Every Christian believer admits that the first part of the prediction is literally true. He is great. He has been, and is now throughout all Christendom, called the Son of the Highest by all who accept the Scriptures as trustworthy. It is conceded, also, that of his kingdom in the strictest and most literal sense there shall be no end. Is it legitimate to pare the prophecy all around, and insist that the part thus taken off is strictly literal, and then demand that the very heart of the prediction be made figurative, or rather mystical, or, if figurative, in a figure refusing analysis and leaving one utterly at loss for its real meaning? Not quite! Language has rights that intelligent men are bound to respect. Thomas Huxley never threw out a more biting satire than when he took Milton's idea of creation as unfolded in Paradise Lost. He did not take the statement of Moses because he well knew there would be a dozen modifications of the language of Moses to prepare it for the exigency. The hit at this protean flexibility of Genesis and the recognized inflexibility of the Paradise Lost was a severe thrust with a sharp rapier. When we render the laws of the language in the Bible as we do in Virgil or in Horace or in Plato or in Homer, there will be a reasonable ground for anticipating something like unanimity on the interpretation of the scriptures. While we abuse the Hebrew of the Old and the Greek of the New Testament, there ought to be and I trust there will be differences. Peter confirms the words of Gabriel in regard to the duration of the kingdom. 'The everlasting kingdom of our Lord Jesus Christ.' 2. Pet. 1: 2. The author of the Epistle to Hebrews in like manner speaks of the 'promise of eternal inheritance. Heb. 9: 15. That figures do not enter into these precious promises would probably not be claimed by any. But many figures do not change the general direction of a statement. A throne is often used by metonymy to represent regal authority and dominion. But if the throne of England be named, it cannot be the regal authority and dominion of Russia that is signified thereby; it must be the authority and dominion of England. The throne of David may be metonymy denoting the royal rule and domain of David, but it cannot mean empire on which mortal eye never gazed, or be in some remote world of which human imagination has but dimly conceived.

When God promised to deliver Judah into the hands of Nebuchadnezzar we may admit that hands is not to be taken with strict literalness, but granting that hands is but a metonymy for power, it is the power of Nebuchadnezzar that must be intended. If it be said that 'the Church triumphant' is everlasting, it may be conceded that if persons wish to use a pretty phrase and assign a meaning to it, no one need object. If, however, it be claimed that the language or the thought has Bible sanction, the evidence is wanting. We may call New York the London of America. There is no good reason to object, but the bright lad that shouts 'TRIBUNE' along the streets of the great metropolis knows that it is only in a figurative sense that New York is London.

The proof that the kingdom is contrasted with the Church rather than identified with it is a great step toward the removal of the claim that the kingdom is already set up in the world. If it is in the world and is not in the church, what is it? Where is it? A fair answer to these questions will show that if the kingdom be on the earth at all, it must be subjectively rather than objectively

—in a figurative rather than in a literal sense. A few questions may help us. 'For the kingdom of God is not food and drink, but righteousness, peace and joy in the Holy Ghost.' Rom. 14: 17. 'is definitely stated by St. Paul. None will incline to deny the righteousness, peace and joy in the Holy Ghost exist on earth. Will any maintain that this is the kingdom into which the Lord Jesus will bid his saints enter after the judgment? Or that this is the kingdom which Joseph of Arimathea waited for? Or that this is the throne of David? Probably not.

Men do not enter into righteousness, peace and joy in the Holy Ghost. These are within them. Of this subjective kingdom, or fitness of spirit for the objective kingdom, Christ could probably say the kingdom of God is within you, or as the margin suggests, is among you. Luke 17: 21. One can hardly avoid querying how those who are disposed to identify the church and the kingdom dispose of these passages. They do not, of course, hold that the church was within those whom Christ addressed, are even among them, except in a figurative sense. If *entos* be rendered within in this passage, we must not understand that Christ meant to emphasize 'you,' as he addressed these scornful hearers. In no proper sense was the kingdom within them. It would rather mean, you will now find this kingdom when you find it not by your methods of observation, but within. But such a case can no more be determinative of the general sense of the term kingdom, than can Christ's words to his disciples in reference to Lazarus: 'Our friend Lazarus sleepeth; but I go that I may awake him out of sleep,' make the literal sense of the word sleep properly descriptive of the condition of their common friend. When the disciples do not understand the Savior, he says unto them plainly Lazarus is dead. Before he had spoken figuratively. So when said of Jarius's daughter: 'The damsel is not dead, but sleepeth,' Mark 5: 39, they laughed him to scorn. They misapprehended his figurative language.

LITERAL MEANING OF KINGDOM AND CHURCH.

Without doubt, the kingdom of God and the Church are in a few cases used figuratively, but even then, one is never put for the other. And these figurative uses fewer than in most words employed as many times, can not militate against those cases which treat unmistakably of an objective kingdom in space, and time and on the earth.

Another claim as to the meaning of the kingdom, is held by a considerable class. These deny that the kingdom is the church, or that it will be on the earth. They hold that it is heaven itself, and the righteous pass into it at death. There are fewer difficulties in this than in the church kingdom hypothesis. And yet it has insuperable difficulties. It completely reverses the terms of that prayer which is upon more lips every day than all other prayers together. 'Thy kingdom come, Thy will be done on earth as it is in heaven.' Matt. 6: 10. These theorists would need to remodel the prayer thus: 'Let us go into thy kingdom in heaven, and there do thy will as the angels do.' If this is really the meaning of this paragraph, which has been repeated by thousands ever since the early days of the Christian church, and by tens of millions in later times, we have not yet learned the alphabet of scripture truth, for who, soberly and truthfully, ever inferred that this was what Christ designed by this sentence? 'Thy kingdom come, Thy will be done on earth as it is in heaven.' Alone it constitutes a sublime prayer. Has

it been answered? If so, it need not be our prayer longer. In the mind of the great Christian Church it is not yet answered. Some sanguine souls are sure that the present economy of Christian work will soon secure that 'consummation devoutly to be wished.' About 300,000,000 of the earth's 1,350,000,000 are nominally Christians. But generous estimate of the number of actual Christians would not go beyond 30,000,000. And more than eighteen centuries have been spent in reaching this. At such a slow rate through how many score of centuries is the slow work to drag on? How long! Lord how long! The missionary spirit of earnest men and women is noble. God be thanked for it. God bless it. But alas, this Christ-like purpose of theirs seems like a skiff urged up mighty rapids and scarcely stemming the torrent. I heard Dr. Macaulay say in Boston, a few years ago, that not three per cent of the working men of London attended any church regularly on the Lord's day. It is better than that in New York; but what multitudes never enter a church even here, and what is more to be deplored, what multitudes are as destitute of religious teaching as if they were in Central Africa.

And while a few noble spirits are toiling and praying for the success of mission work, what profound apathy possesses the church as a whole in regard to this vast enterprise. I said just now that a generous estimate of the actual Christians in the world would not be above thirty millions. What do these do on this line, counting to their credit all that is done fitfully and without method and without high religious motive among the other two hundred and seventy millions of merely nominal Christians?

Do these thirty millions give enough to make all the gifts of all the rest average a cent a week for the thirty million for mission effort, properly so called? Is there a missionary secretary here to day prepared to answer me? Do the aggregates of all the missionary contributions in the world amount to \$15,600,000 per annum? Is the amount paid over by actual Christians, that Christ's mandate 'Go ye into all the world and preach the gospel to every creature,' may be obeyed as great as is the amount expended in the so called church of God for needless—nay, for dangerous and degrading luxuries, such as wine, beer, tobacco and even stronger stimulants? God forbid that I should decry the zeal of the church where that zeal is great and grand, but God equally forbid that I should boast of great things, when in this direction, except in a relatively few cases, there is nothing great to boast of. The meagerness of missionary contributions in our own land is a thing to blush—nay to weep for.

And Christ will come before it is large enough to make any broad-minded, fore sighted Christian contented with that missionary treasury. Some have deprecated the proclamation of the imminent coming of the Son of Man in his kingdom as paralyzing missionary efforts. Would it enervate or stimulate the servant who had heard and was heeding the words of his master 'Occupy till I come,' to learn that the master was already on his return to account with him? The danger lies always in the other direction. When men say and believe that the Lord delayeth his coming as Christ shows in one of his parables, why begin to eat and drink with the drunken, and to neglect every duty?

Concluded next week.

'PRAYER is the outlet of the saints' sorrow, and the inlet of their supports and comforts.'

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G. CRANMER.

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If the fourth day of the six had been the Sabbath, then the whole six would have ended with Monday, and that would have placed the crucifixion on Tuesday, which is too early in the week to agree with either the testimony of the Evangelists or the opinions of men. For either of the two remaining days, the fifth or the sixth, to have been the Sabbath, would have placed the crucifixion still earlier in the week, and hence it is evident that the Sabbath was contained in the first three of the six days.

3. If it can be shown by the events which transpired on any two of the first three days that they were both *working days*, it follows, as a matter of fact, that the other one of the three days was the Sabbath.

John 12:1 says, 'Then Jesus six days before the passover, came to Bethany where Lazarus was which had been dead, whom he raised from the dead.' From the twelfth to the fifteenth verses of the same chapter he says: 'On the next day [five days before the passover] much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not daughter of Sion, behold thy King cometh on an ass's colt.'

It is said by Mark, 11:7-11, concerning this same time, 'And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down the branches of the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna! Blessed is he that cometh in the name of the Lord; Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.'

And on the morrow [four days before the passover], when they were come from Bethany, he was hungry; and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it he found nothing but leaves, for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

'And they came to Jerusalem; and Jesus went into the temple and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people were astonished at his doctrine. And when even was come he went out of the city.

'And in the morning [three days before the passover], as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him Master, behold the fig tree which thou cursedst is withered away. And Jesus answereth saith unto them, Have faith in God. For

verily I say unto you, That whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

'And they came again to Jerusalem, and as he was walking in the temple, there came to him the chief priests, and the scribes, and the elders.'

For the instructions and conversations of Christ on this the third of the six days before the passover, please read the remainder of the eleventh chapter of Mark, also the twelfth and thirteenth chapters and the first verse of the fourteenth, and compare with this Matt. 21:23-26; 22, and Luke 20th and 21st chapters. Please note carefully the following points and the scriptures which seem to support them.

On the first of the three days above mentioned, and also the first of the six days before the passover, Christ rode into Jerusalem. 'And many spread their garments in the way, and others cut down the branches off the trees and strewed them in the way.' Read Mark 11:8-11. The use of cutting implements on that day forbids the supposition that it was the Sabbath. If that had been the Sabbath day, the scribes and Pharisees who were not willing for Christ to receive the praises which the people conferred upon him and ask him to command them to 'hold their peace,' would certainly have accused them of doing that which was unlawful to do on the Sabbath day.

On the second day Christ came again to Jerusalem, 'And Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.' Matt. 21:12. Read also Mark 11:15-19, Luke 19:45. From these passages we learn that some of the people were buying and selling in the temple on that day, which they would not have done if it had been the Sabbath day. It is also plainly stated that Jesus 'overthrew the tables of the money-changers, and cast out all them that sold therein and them that bought.' Such dealings in the temple, and such a stir as Jesus must have made in casting out the dealers was certainly unsuitable for the holy Sabbath. But to anticipate a little, it does seem a most suitable preparation or cleaning of the temple for the services of the holy Sabbath. Such services as did actually take place in the temple the day after that on which it was cleansed. See Luke 20:1.

Now if neither the first nor the second of the six days before the passover was the Sabbath, the third day certainly was, for the Sabbath was contained in the first three days.

On the third day Jesus came again to Jerusalem and went into the temple. Mark 11:27 introduces the conversation and instructions of Christ on this third day of the six, and Luke, after concluding his account of the teaching and preaching of Christ on this day, says, in 21:37, 38, 'And in the day time he was teaching in the temple, and in the night he went out and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple for to hear him.' The teachings of Christ on the fourth day, the

morning of which is here mentioned, do not seem to be recorded, but it is doubtless in allusion to these as well as those on the third of the six days that Matthew says, in 26:1, 2 'And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.' If this last inference is correct then the whole six days have been traced out, and each in its regular order, except the last two, which are included in one statement, Matt. 26:2, Mark 14:1.

If, upon a careful examination, the above inference is not satisfactory, the chain of evidence will yet remain unbroken, for the weekly Sabbath was included in the first three days, and they have been traced in regular succession. This fact itself adds force to the argument by showing that there was something more important connected with the first three days than there was with the last three.

Summing up the evidence we have the following.

1. The six days (John 12:1) contained a weekly Sabbath.
2. The Sabbath was included in the first three of the six days before the passover.
3. On the first day the people used cutting implements and did such work as was inconsistent with Sabbath observance.
4. On the second day some were buying and selling in the temple, and Christ cast them out, overthrew their seats and the tables of the money-changers.
5. On the first day of the six, Christ went into the temple and looked round about on all things, and went out. Mark 11:11. On the second day he cleansed the temple, and on the third day he preached.
6. Christ's teachings on this third day, together with such other things as are mentioned on this same day, comprise nearly one-fifth of all that is recorded in the gospel by Matthew.
7. Nothing is recorded as having transpired on the third day which can reasonably be regarded as Sabbata-desecration.
8. The cleansing of the temple on the second day, preparatory to the service that followed on the third day, points out the third as an important day.
9. The care manifested by the Evangelists in recording in regular order the events of each of the first three days in which it was found the Sabbath was included, while no such care is manifested with regard to the last three days is, to say the least, somewhat significant.
10. Nothing is discovered to point out the third day as a working day, while the abundant and important teachings of Christ on that day, considered in connection with other things already mentioned, would seem to point out as a day devoted to the service of God.

Conclusion. If the third of the six days before the passover was the Sabbath, as is evident from the facts recorded by the four Evangelists, then the whole six days ended at sunset on Tuesday; and on Wednesday, the day following, Christ was crucified, placed in the sepulcher a little while before sunset, when Thursday the passover Sabbath drew on. Luke, 23:54. Jesus told the scribes and Pharisees, (Matt. 12:40,) that he should lie in the heart of the earth 'three days and three nights.' As the fulfillment of these words of Christ was to be important evidence to these scribes and Pharisees of the Messiahship of Christ, they took special care to

Concluded on eighth page.

Hymn of Trust.

O God, our home and dwelling-place
In every generation,
Thy guiding hand each day we trace,
With grateful adoration,
Through shade and sun, through calm and strife,
Thou still hast been our strength of life,
Our light, and our salvation.

Our days are but an hand-breadth, Lord,
A space of toil and fasting;
Thou livest always, by thy word
Eternity forecasting.
The progress of a thousand years
To thee but yesterday appears;
Thy ways are everlasting;

Like the frail petals of a flower
That storns ere long must sever;
Like shadows waning hour by hour,
To earth returning never,
Like dreams remembered not by day,
So, Lord, we change and pass away:
Thou art the same forever.

And in thy Son, once given for all,
We have life's seal and token;
The heavens shall pass, and stars shall fall,
Thy covenant unbroken
Shall link us with its changeless bond,
To the immortal years beyond;
For so thy word hath spoken.

Help us to walk with thee, O God,
Through all this brief probation;
In ways of trial yet untrod
Grant, Lord, thy consolation;
And when we reach the final strife,
Oh, then be thou our strength of life,
Our light, and our salvation!—*Set.*

The Sabbath Perpetuated.

W. A. EBERT.

The origin and nature of the seventh-day Sabbath, though trampled upon by the religious world, inventing all kind of schemes or dodges, and that too, without one scriptural evidence for its abolition, stands predominant to all other duties, or obligations of man. And when we permit ourselves to investigate its sublimity, besides its scriptural authentication, we are only met with surprise, and awe, to see and hear the churches at large trampling it under foot, and so sonorously as well as sophistically teaching its abolition to others; and seeing them falling into ranks by the hundreds. We repeat and will sustain it, that the nature and observance of the Sabbath stands predominant to all other obligations of men. From these facts; when God made all things, with the rest, man in a state of perfection, clothed in righteousness, and placed him in the garden of Eden. Gen. 2 : 8. And he said unto them Be fruitful, and multiply, and replenish the earth. Gen. 1 : 28. And in closing his great creative work he created the Sabbath-day. The same which Christ said that he was Lord of; it being made for man.

Then we have man created, exalted, and placed in the garden of Eden, together with the Sabbath for all time. The necessity of the Sabbath is shown by being created at the beginning of man's existence, though about 2500 years before becoming the central command of the decalogue (ten commandments) which was given upon Mt. Sinai, and written with the finger of God in two tables of stone. Ex. 20. Yet it is just as immutable as the purpose is for which it was created, which is for the preservation of a religious man, though being so highly exalted, and blessed with every thing calculated to make happiness, yet in danger of forgetting God. For this purpose the Sabbath was made; that at each re-

turn of it, the mind would return to God, and ponder his goodness.

When we ponder the fact, that man, by his disobedience, lost his high estate, was driven from the place of Paradise, doomed to eternal sleep, and that through his goodness the hand of mercy was again extended to man, Eden and his restoration in the new earth, it is then, that we can fully appreciate the goodness of God, and not only in the transaction of the Sabbath was increased, but also our obligation to keep it holy. From the fall of man (Eden lost) to his restoration (Eden restored in the new earth) is only a small blank in the great space of time. Though thwarting God's purpose of a full and undivided salvation of man, at the peril of Satan and the disobedient, yet all the primitive rulings (before the fall of man) will be maintained and perpetuated throughout all eternity.

Says one, the Sabbath was never commanded to be kept for 2500 years after creation, or until the giving of the law at Mt. Sinai, therefore it was only designed and given to the Jews, as a memorial of their deliverance out of bondage in Egypt. This is inconsistent, making an inglorious retreat from the observance of the Lord's Sabbath. Reader think of God creating man, clothing him in righteousness, preparing for him the garden of Paradise, placing in it everything calculated for his happiness, also the tree of life, for the perpetuity of his life. The Lord put the man in the garden of Eden to dress and keep it. Then and there entering upon his duties of eternal life, though talking with him, face to face, yet withholding from him the knowledge of the Sabbath which was made for him, but reserved and only given to the little bunch of the Jews; beginning at the deliverance of them, to end at the crucifixion of Christ, making its duration only about 1500 years. More credulity is exercised in such belief, on the part of some, than to make fifty Sabbath keepers.

Very true the Sabbath was given to the Jews to observe and all the promises and covenants. From the fact as before stated, that man fell from grace, was consigned to one eternal sleep, and God extending the hand of mercy to make choice of Abram, and when Abram (afterward called Abraham—father of many nations) was ninety-nine years old, the Lord appeared unto Abram, and said unto him: I am the Almighty God. Walk before me; and be thou perfect; and I will make my covenant between me and thee, and will multiply thee exceedingly. He took them with a high hand out of their bondage, with their heathen notions and customs; teaching them to be his glorious people. Gen. 22: 17-18. He gave them the Sabbath-day, as a memorial, that he in six days created all things, and rested the seventh day from all his work. Therefore it was in honor of the creation, not of the Jews deliverance out of Egypt, that the fourth command in the decalogue was written. And though you Gentiles boast of not being a Jew, yet it is upon the root of that olive tree, contrary to nature, you are grafted in; and therefore partake of the root (conditions) and fatness (blessings) of the olive tree, the Jews. So then Gentiles let me here repeat to you the words of God to Abraham: 'I am the Almighty God. Walk before me; and be thou perfect.'

The whole plan of salvation, the giving of the ceremonial law, the sacrifice of Christ, the institution of baptism etc., were all given for the redemption or reinstating of man to

his primitive purity, or condition; and have no connection whatever, with the primitive rulings or government, only requiring a strict obedience to it. When the thinking mind takes into consideration, the above facts, together with the fact, that if the Sabbath was given for a righteous man, Adam, as a pre-emptive, according to the knowledge of his Creator; it would also be a great benefit to the sinner wishing to approach God, even in the nineteenth century. It establishes the pre-eminence of the Sabbath, also its perpetuity. Especially so, when we consider that Christ and the apostles kept it, and spoke of it as the Sabbath. A promise made to all people that will observe it. Isa. 56. There is a rest, (marginal, keeping maineth therefore a rest, (marginal, of a Sabbath.) to the people of God. Heb. 4-9. For as the new heavens and the new earth which I will make shall remain before your name remain, and it shall come to pass that from one new moon to another, and from one Sabbath to another, all flesh shall come to worship before me saith the Lord. Isa. 66:22-23. So, then Jew or Gentile, it is this one common, God's Sabbath that we, if God's people, are compelled to acknowledge and keep both in this world, and also in the world to come.

Dundee, Ind.

How Cheering.

JAMES H. TITUS.

How cheering to read the articles and letters from the brethren and sisters in the ADVOCATE. It is indeed cheering to the isolated ones, who have not the privilege of meeting with those of like faith. I was very much cheered to read the report from Bro. Cranmer a few weeks ago. I was glad to know that he was still able to labor in the Master's cause and that the Lord was blessing his labors. Also the report of Bro. Seth Munger. I am glad to know that there are still some in Michigan who are receiving the truth and rejoicing in the love of it. It was cheering also to read the Editor's article in the commencement of the new Volume. It was encouraging to learn that the present prospects of the ADVOCATE are so good. I hope and pray that it may be sustained and be the means of leading many to embrace the truth and a means of encouragement to the brethren. I like the paper on account of its freedom from sectarian bigotry and the willingness to investigate disputed points of doctrine and by that means arrive at the truth. I was very much cheered to read the article from Bro. R. V. Lyon. I well remember reading articles from his pen years ago in the *Advent Harbinger* and other Advent publications, but did not know until a short time ago that he was keeping the Sabbath. May the Lord bless and sustain him in his declining years and give him a home in the coming kingdom.

And now dear brethren, can we not have more original matter for publication in the paper. The selections are good but original articles are still better. I am satisfied that there are plenty of brethren who take the ADVOCATE that are well qualified to write for publication that we do not hear from once a year, and others not at all. Now Brethren, let us hear from you and not leave it all for the sisters to do. Write words of encouragement to the lonely ones, try and strengthen the weak and cheer the faint. I felt very much impressed when I read Bro. J. W. Cordill's letter in the ADVOCATE of March

27th, how earnest he was in when it was such hard work if all would try as hard to amount of cheering letters the paper. May the Lord do our duty in this respect everything else and at last the kingdom when Jesus c
Fremont, Mich.

Patient Endu

There is no greater strayed on earth than that of q have known, and so have y for years there has not r clouded day; those, too, gladness of life, but for w darkened long before it h meridian heights; those v have involved the loss seemed to make life prec been rendered permanen ic disease, and can never waking hour, or a night; whose penury has been with no prospect of relie been the bravest, strong ever known; and it has i emergency of outward i foremost of the sacram the great conflicts in and the right has equal endure without murmur constant thanks to God na which has fed them of which they have dr the hope, full of immo er for a moment forsa

Meeting

In this day of discu able subject in earth itself cannot be kept for the freest exercis we do not discuss i have all the field to the way in which w of infidelity, by tur of battle, and tryin unable to answer, th off the ground, an enemy.

Not so do we int lieve that the sol stand firm in their to the foe, and tha tack fairly and squ but by reason and least hold the fort danger of being di er lost ground, at the unbelieving truth.—*N. Y. E*

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The *New York* from a discourse gelist, concerning

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and have the primitive... a strict thinking mind... facts, to-Sabbath was... as a pre-knowledge of great benefit... God, even ablishes the... so its perpe-nsider that... nd spoke of... made to all... 56. There re-inal, keeping... God. Heb, and the new... main before... ar seed and... me to pass... er, and from... shall come to... l. Isa. 66:22-... is this one... e, if God's... wledge and... in the world

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27th, how earnest he was in trying to write when it was such hard work for him. I tho't if all would try as hard to write, what an amount of cheering letters we would get in the paper. May the Lord help us all to do our duty in this respect as well as in everything else and at last give us a home in the kingdom when Jesus comes.

Fremont, Mich.

Patient Endurance.

There is no greater strength ever manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who knew all the gladness of life, but for whom the sun was darkened long before it had climbed to its meridian heights; those whose bereavements have involved the loss of everything that seemed to make life precious, those who have been rendered permanently helpless by chronic disease, and can never hope for a painless waking hour, or a night of restful sleep; those whose penury has been absolute and entire, with no prospect of relief. Among these have been the bravest, strongest souls that I have ever known; and it has seemed to me that no emergency of outward action, not even the foremost of the sacramental host, in waging the great conflicts in behalf of the truth and the right has equaled theirs, which could endure without murmuring, and could render constant thanks to God for the heavenly manna which has fed them; for the living waters of which they have drank deep draughts; for the hope, full of immortality which has never for a moment forsaken them.—*Sel.*

Meeting Infidelity.

In this day of discussion on every conceivable subject in earth or in heaven, religion itself cannot be kept inviolate as too sacred for the freest exercise of men's thoughts. If we do not discuss it, others will; and will have all the field to themselves. If this is the way in which we are to meet the onsets of infidelity, by turning our backs in the day of battle, and trying to ignore what we are unable to answer, then we may as well march off the ground, and leave the field to the enemy.

Not so do we interpret our duty. We believe that the soldiers of the Lord should stand firm in their position with their front to the foe, and that as they meet every attack fairly and squarely, not by anathemas, but by reason and argument, they will at least hold the fort, from which they were in danger of being driven, and probably recover lost ground, and do much to bring even the unbelieving to the knowledge of the truth.—*N. Y. Evangelist.*

A Rare Book.

The *New York Tribune* makes some notes from a discourse from A. P. Cobb, an evangelist, concerning the Bible:

'The Bible is a rare book. First in its age. The oldest part of it, Job, was written 1800 years before Christ. Here is a book older than David or Solomon. Again it is rare because of its authors. This book was not written for the exaltation of the man, nor the defense of a theory, 'but holy men of God spake as they were moved by the Holy Spirit.' It is rare also because of its mission. No other book has been written, the object of which has been the conversion of mankind. It is rare too

because of its subject and influence. Webster drew copiously from it. John Quincy Adams read every morning a chapter from his Hebrew Bible. Sir Walter Scott, in his dying hour, said: 'Read to me from the Book,' and when asked what book, replied: Can you ask a dying man what book? To such a man there can be but one book—the Bible,' Milton died with the music of the Psalms falling upon his ears. Finally, it is rare because of its durability. All flesh is as grass, and all the glory of man, as the flower of grass. The grass withereth, and the flower thereof fall-eth away, but the Word of the Lord endureth forever.'—*Sel.*

No Need of Grave-clothes.

Christ left his grave-clothes behind him in the sepulchre because he rose to die no more; death was to have no more dominion over him. Lazarus came out with his grave-clothes on, for he was to use them again; but Christ, rising to immortal life, came up out of the grave free from these incumbrances.—*Matthew Henry.*

Clock-ticks and Heart-beats.

Threescore years and ten
Man draweth his mortal breath;
As the flower of the grass doth he fade and pass,
In the blight of the blast of death.
The moments come, and the moments part,
With silent pinions spread;
Each tick of the clock, and each throb of the heart
Is the knell of a moment dead.
Hark to the clock's light tick!
Time flies.
Hark to the heart-beats quick!
Man dies!

Threescore years and ten
That slip like grasped sands—
Too brief, too brief for selfish grief,
Too brief for folded hands!
Go forth in the might of a love sublime,
And ere thou fall as a leaf,
Thou shalt reap from the fading fields of time
A deathless harvest sheaf.
Hark to the clock's light tick!
Time flies.
Hark to the heart-beats quick!
Man dies!—*Sel.*

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. Perry W. Holcomb.

DEAR EDITOR and BROTHERS and SISTERS: I will try to write a few lines for our paper as it has been a long time since I have written. It is not because I am growing cold in the service of the Lord—no, I praise and thank the Lord for his goodness and blessings to me. He has promised to bless us if we will obey and keep his commandments. We meet with plenty of opposition but we are able by the sword of the Spirit to clear the way. We intend by the help of the Lord to fight on until we win the prize, which will be immortality and eternal life. Brothers and sisters, let us be faithful, love and serve the Lord with all our heart, for none but the pure in heart can see God. He says: If ye love me, keep my commandments; that will include all of them, Sabbath not excepted. Your brother in hope.
Clia, Iowa.

From Sister Mary E. Welch.

My dear Brothers and Sisters in Christ: My heart has been made glad of late by reading so many good letters in the *ADVO-CATE*. It is true we have many things to discourage us, yet when we see the signs of the Lord coming over mountain valley and sea so plain that the weakest among us may discern the signs of the times, as plain as Daniel did the 'hand writing on the wall.' I think now is the time to lift up our heads and rejoice knowing that our redemption draweth nigh. What if we are persecuted and separated from the company of the world, our Savior has said, 'Marvel not if the world hate you, it hated me before it hated you. Fear not little flock it is your Father's good pleasure to give you the kingdom.' But my dear brothers and sisters, let us be sure that if we are persecuted it is for righteousness sake.

Our dear brother W. C. Long has been with us over Sabbath and Sunday again, and we had a good time but were made sorry by having to bid him farewell in such poor health. He was not really able to preach at all. There are some in this neighborhood who are almost persuaded to be Christians but still they are waiting for that convenient season, which I am afraid may never come. Let us pray dear brothers and sisters that they may not awake out of sleep to find the summer ended, the harvest past, and they not saved, too late, too late. Oh, all the riches the honor and glory of this world would be no temptation to me if I knew it would keep me out of that beautiful city whose maker and builder is God. I want to have a right to enter there. I want my robes washed in the precious blood of the Lamb of God. I want my strength renewed. I want to be among that happy company 'who shall come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

Dear friends when you feel discouraged and almost ready to fall by the way, go to the Bible and read some of the precious promises made by the Father and sealed by the Son, 'Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him.' I want you all to pray for the few commandment keepers here that we may all have strength given us to be overcomers for we have much to contend with. Pray for the unconverted that are here pray that we may be built up in the most holy faith and hold fast the profession of that faith without wavering. I wish to say to sister Sarah Bowen that I would love to see another of her good letters in the *ADVO-CATE*. Your Sister in the blessed hope.
Albany, Mo

OBITUARY NOTICES.

FELL asleep March 2nd 1888, Lulu Bell, little daughter of Brother and Sister Erastus and Flora Branch of White Cloud, Mich. The church in White Cloud sorrow in deep sympathy as one in Christ, with Bro. and Sister Branch in their affliction, but we are comforted with the 'blessed hope.' Lulu was one year, ten months and eight days old.

While we weep,
Sleep Lulu sleep,
Free from earths care and pain;
Wake! Lulu wake!
When the heavens shake
And Jesus comes again.

J. D. BROWN,

'Peacemakers must keep closed mouths.'

Continued from fifth page. seal the sepulcher and set a watch to prevent its occurrence. The 'three days and three nights' must necessarily end a little while before sunset on the Sabbath. Matt 28:1, R. V., tell us that 'Late on the Sabbath day' came Mary Magdalene and the other Mary to see the sepulcher, and they found that Jesus had already risen, thus proving the literal fulfillment of the words of Jesus concerning the time he should lie in the tomb.—D. N. Newton in Outlook.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, April 24, 1888.

EDITORIAL NOTES.

THE article on the kingdom and church will be concluded next week. It was prepared for, and read before the Prophetic Conference in New York City several years ago. It presents the truth on this matter in a clear and forcible manner.

WE are glad to have the sermon department of the ADVOCATE again filled this week. We hope it may be kept up.

WE have several good cheering letters, and a heart cheering report from the old veteran soldier, Bro. Cramer, of Michigan. May the Lord graciously sustain him in his old age; and give him souls for his hire, and a crown in his kingdom.

ITEMS OF INTEREST.

EX-SENATOR Conkling of New York died on last Tuesday.

THE Government appropriation for post-offices for the coming fiscal year, is \$60,133, 140.

A dispatch from Montevideo reports the loss of the steamer Rio Janeiro, with 120 passengers on board.

THE lower house of the New York Legislature on Thursday adopted a resolution providing for submitting to the people a prohibition amendment.

BUSINESS failure for the week number 222, against 227 last week, and 175 in the corresponding week a year ago.

DURING the first month of this year 5,000 more immigrants arrived at New York than in the same time last year. There were 28, 945 arrivals in March.

THE storms and floods in Germany have rendered spring cultivation impossible in the regions thus visited, and the richest land will yield no crops this year.

AT Greenville, Ohio, Thursday, J. S. Simon, defaulting ex Treasurer of Dark County, was sentenced to six years in the penitentiary, and to pay a fine of \$48,000, double the amount embezzled.

THE Indiana State National School at Terre Haute, was burned Monday morning. The 800 pupils escaped, but lost a portion of their books and wraps. The structure, which cost \$189,000 was not insured.

A movement is on foot at New York, to send to France a statue of George Washington, as a present from the women of America.

PEORIA, Ill., is suffering from an epidemic of incendiary fires, four barns having been set on fire Thursday night and Friday, two of them, with considerable stock, being burned.

THE Methodist Conference for Kansas, at its late meeting in Topeka, passed resolutions demanding national prohibition and refusing to support any political party which does not stand squarely upon their platform.

Manager Bullard, of the Union Line, at Buffalo, expressed the belief Friday, based on the accuracy of the published reports of ice-crusher 'St. Ignace,' that an expenditure of \$2,000,000 would keep the lakes open all winter.

It is proposed to establish in Bethany (the town of Mary and her sister, Martha, where the Lord raised Lazarus from the dead), a home which shall form a center of Christian work. The village has to day about 500 inhabitants, who live in squalor and die in ignorance of the gospel.

GREAT distress still continues in Hungary on account of floods and fires. Several more villages have been flooded, and all the inhabitants are starving. At Heltrarus 120 habitations have been burned and 700 people houses have been destroyed. Two lives were lost in the flames. The villages of Meza, Bereny, and Hunsdorf have also been destroyed by fire.

NOTICES of the death and funeral of J. W. Drexel recall the fact that he astonished business men and financiers by his boldness in paying at the rate of \$14,000,000 per acre for the lot on the corner of Wall and Broad streets, New York, where the Drexel building now stands. It is the most valuable corner lot on the American continent.

THE inscription on the door of 'Grosvenor Church,' where Wordsworth worshiped, and in the graveyard of which he is buried, reads as follows: 'Whosoever thou art that enterest this church leave it not without one prayer to God for thyself, for those who minister, and for those who worship there. Every church door might, with wisdom be so inscribed.'

AT Topeka, Wednesday, the exceptions of Ziebold & Hagahn to the United States Supreme Court decree, that its decision did not prohibit them from making beer to be sold in other states, was overruled by Judge Brewer, who ordered the marshal to close the firm's brewery at Atchison, as a nuisance. This latter ruling wipes out the last brewery that attempted to hold out against prohibition.

THE Mohammedans of India are making desperate efforts not only to sustain their present position, but to strengthen it by conversions. They have in Bombay a special fund of 16,000 rupees, for the support of new converts to Islam; a house bought for 6,000 rupees, whose rent aids in supporting such converts; and in Lahore, about fifty rupees are collected each month for the support of open-air preachers of Islam. Mohammedans have their eyes open to all that is going on around them. They preach against Christianity in the Bazaars of nearly every important city and town in India; they reply promptly to nearly everything of importance written against Mohammedanism; and they have five papers, all of which are ably edited, and are devoted to the defense of the claims of Islam.—Interior.

RECEIPTS.

Mrs Lydia Parks \$1.50, S A Gilbert \$1, Phebe E Byers \$1; tithes 60 cts., H P Madill \$2, Mrs E A Mullett for Jane Meeker \$1, Eliza Wilkinson \$2, D F Edwards \$2, Perry W Holcomb \$4; Gen Con \$1, Ebenezer Davis \$2.

Books and Tracts for Sale at this Office

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, 3 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 Dog Horned Beast of Rev. xiii., showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

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

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

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

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carter, showing her visions to be erring and human, instead of divine. Price 15 cents, post-paid.

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

God's Law Perpetual: Its eternal obligations, by W H Ebert: 16 pages; single copies 4 cts, 40 cts per dozen.

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15 cts.

Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

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

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Faith Hope a

ELIZA WIL

Faith lifts our eyes o'er e Of courage, blood and t Till our vision is lost in Of God's peaceful eter

Hope is an anchor to th On the stormy sea of I It holds us fast while te Till ends this mortal!

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