

Advent and Sabbath Advocate,

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

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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 restored 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.

Faith Hope and Charity.

ELIZA WILKINSON.

Faith lifts our eyes o'er earth's troubled scenes,
Of courage, blood and tears;
Till our vision is lost in the dazzling rays
Of God's peaceful eternal years.

Hope is an anchor to the soul;
On the stormy sea of life.
It holds us fast while tempests rage,
Till ends this mortal strife.

While Charity reaches her lily-white hand
To help the suffering poor;
And never turns empty away the throng,
That gathers around her door.

Faith, Hope and Charity, binds with their chain,
Many hearts in fraternal bands;
And friendship love and truth will abide;
When we clasp immortal hands.
Washington, Minn.

The Kingdom and the Church.

Concluded.

Some have been embarrassed to reconcile the text 'My kingdom is not of this world,' with the doctrine that Christ's kingdom is to be in this world. There is no conflict between them. The church of Christ is not of this world, but is in the world. And there is not a hint that the church will ever be transferred elsewhere. Christ in that most wonderful prayer reveals glimpses of a life and history prior to this, and scatters light over all the earth pathway of the child of God: says, as he prays for his disciples, 'They are not of this world, even as I am not of this world.' Yet they and Christ were in this world. The declaration 'If any man love the world the love of the Father is not in him,' does not make it criminal to admire and love the globe as the handiwork of God. You and I may as legitimately delight in the wonders of hill and vale, of forest and plain, of spring and rivulet as did the psalmist in the splendor of the firmament. Christ's kingdom is not to be of the world which we may not love, but is to be on this world which he himself made and declared very good.

Another class of texts has occasioned trouble in the minds of some. John the baptist and Jesus declared: 'The kingdom of heaven is at hand.' 'How,' its asked with some force certainly, 'could the kingdom be said to be at hand then, if 1800 years have gone, and it is still not here. If the word rendered is at hand had been rendered 'draweth near' as it is in Luke 22: 8, and some dozen other passages it would have relieved the apparent difficulty somewhat. If it had been rendered 'approacheth,' that is 'approaching,' as in Luke 12: 33, Hebrew 10: 25, the difficulty would have hardly appeared at all. Since the same expression is used of events then expected, which have not yet transpired, it shows that the word may have a wider scope than we naturally give to the first of these translations. Paul says in speaking to the church at Rome. 'The night is far spent, the day is at hand.' Bengel in his note upon the passage, interprets thus: 'The day of Christ, the last day.' Adam Clark comments, 'Heathenish darkness is nearly at an end.' Dean Alford says 'The day of the resurrection. If Paul used the word understandingly, either in reference to the disappearance of heathenism or the resurrection day, it is certain that 'is at hand' was 1800 years distant. James uses the definite expression, the coming of the Lord is at hand, or as our translators have rendered it here 'draweth nigh. The meaning of the original word is the same in both places. If it be said that James must have meant 'death is at hand,' a just reply is: 'No such sense of the phrase has ever been established, nor ever can be. It is in the most positive conflict with the Apostolic age, whatever it may be in regard to the thought and terminology of our age. When Peter inquired of Jesus about John: 'Lord, what shall this man do?' Jesus responds: 'If I will that he tarry till I come, what is that to thee?' When the saying went forth that that disciple should not die, wherefore? Jesus had not said 'He shall not die,' but 'What if I will that he tarry till I come.' The inference in that age was that if man lived until Christ came he would not die at all. It is in violation of every principle of interpretation to suppose that James could mean 'death' by the coming of the Lord.

Notwithstanding the drift away from the directness and simplicity of thought in those days, even we have kept something of the idea that sprang up in the minds of the disciples when Jesus answered Simon's question. Has it not been the general opinion of the church through the centuries even until now, that those who live until the return of Jesus will not pass through death? Peter in his first epistle has an expression if anything more extractable than that of James. He writes: 'The end of all things is at hand; be ye sober therefore and watch unto prayer.' 1 Pet. 4: 7. If I were meeting an infidel opponent he might consistently object that the discovery of other cases increases rather than relieves the difficulty. He would probably point to each case as an evidence of either ignorance or mendacity. But we are

meeting the objections of those who ask, 'How could it be that the kingdom of heaven was at hand when 1800 years and more were to pass away ere it came?' by quoting Peter's unmistakable declaration: 'the end of all things is at hand,' when we both agree that in the later case, at least, at hand was 1800 years distant. We ought, indeed, to recollect that we are little skilled in celestial arithmetic. The term which applied to terrestrial distances may seem a great measure, when applied to stellar distances may appear very small. A year, which is to many a child a long period, and is long enough for our earth to journey 578,000,000 miles, is relatively to the vast reach of centuries that measure the period of some of our sextuple stars, like one vibration of a pendulum to a lifetime. Let me impress, if I may, the fact that a single rendering of a Greek word often gives a very inadequate notion of its full sense. When we read of the raising of the daughter, and use the word damsel in reference to her, we think of a girl nearing the line of womanhood. But when we read in Matt. 18: 2, of Jesus calling a little child and setting him in the midst, we think, and it may be rightly, of a far younger child. The translation has become a kind of commentary, telling us that the one person is a miss, verging close on womanhood, while the other is only a little child. And in like manner the oft quoted words of the Savior, 'Suffer the little children to come unto me.' After the resurrection Jesus finds the disciples, Thomas, Nathaniel and the two sons of Zebedee by the lake shore. They had been fishing but caught nothing. Christ says to them, 'Children,' or 'sirs,' as the margin has it, 'have ye any food?'—John, 21: 5. Does it not give a little surprise when we find it out first, that there is only one Greek word to stand for these great varying English ones, damsel, little child, sirs. The word 'kaidion' reaches from the new born babe up to the married man, Simon Peter.

The true attitude of the church must be one of expectancy of the coming kingdom. In the best days of her history such has been her attitude. The fear of weakening feeble hands by preaching the kingdom of heaven is drawing near, is a needless if not foolish fear. 'Blessed is that servant whom his Lord when he cometh shall find watching,' Matthew 24: 46. Watching for what? For the Masters return. Almost 2,000 years must have made some difference in the proximity of the kingdom. If James could urge as a motive to diligence and an incentive to watchfulness 'the coming of the Lord is nigh,' how much more we? If Paul was right in preaching—the night is far spent the day is at hand—surely the night is farther spent, the day is nearer. Is it unwarrantable to watch eagerly for the first gray of the morning, the spring of the day? In nature God gives us some indications of the coming spring beside the calendar, and some note of approaching day besides the clock that has told the passing hours. Disappearing stars and appearing stars tell that the earth still rolls on, and unless they make an

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unwonted halt the day must soon break into the East. Are we looking thither? There are heralds upon the mountain tops, they will see the dawn before those who dwell in the valleys. Watchman, what of the night? Let not the unbelief—intense as that that shadowed the world on the eve of the deluge, when the current jest about the old fool that had been waiting for a flood 100 years, and yet it had never come, passed from lip to lip to evoke a scornful laugh, as it finds expression now—dishearten you. Watch till the light streams up and shout 'the morning cometh.'—*Prof. H. Lummis.*

A Letter to an Infidel.

MY DEAR SIR: I take this opportunity to write in defence of that priceless treasure to the human family, the Bible, and to roll back the grave charges which you have brought against it. The Bible is the oldest book in the world. Portions of this sacred volume were written more than three thousand years ago. No other historical writing known by us is so old by a thousand years. It was written by different men and under different circumstances, in different provinces, many miles apart, and in different ages of the world; among them were kings, prophets, legislators, priests, shepherds, publicans, fishermen, etc. These men lived in lands remote from each other, and in times in which centuries rolled between, and under many forms of government, various degrees of mental culture; and yet it is wonderful how these men harmonize with each other in their teachings and oracles. This shows most conclusively that they must have been guided in their thoughts by the unerring inspiration of the Holy Spirit. There is no other way to explain this fact, that so many fallible men under such circumstances should agree so well in their various writings, and there is found no disagreements on essential points, as respects history and doctrine.

One other fact worthy of notice is the wonderful preservation of the sacred writings amidst the changes and revolutions of ages. Nations have come and gone, cities have risen and fallen, kingdoms have stood in their pride and glory, and then have faded away as the morning vapor. But the Bible no tyrant hand has been able to destroy, no tradition to choke, no heretic maliciously to corrupt, without the alteration of one sentence, so as to change the doctrine taught therein. This is a singular fact, which no skeptic is able to explain. How true that the Word of the Lord endureth forever.

There are some characteristics of the Scriptures which distinguish them from all human writings. One of these characteristics is un-compromising truthfulness. The candid reader of the Bible cannot fail to see this, the sacred historians aimed to give a true and impartial record of the events and transactions which occurred in their times and in their nation. In no case did they fail to give both sides of a man's life and doings. The corruption and the evils of the times were exposed with all honesty; the lives and conduct of patriarchs, priests, rulers, and all classes of people were exhibited in the light of truth, however humiliating to national pride and reputation. Their own personal sins and faults were mentioned without attempts at concealment. The sins and errors of Abraham, of Peter, of Jacob, of Moses, of David, of Solomon, are faithfully told.

In view of these facts, which so distinguish the sacred writers from all other historians, we must infer that they wrote under the in-

fluence of a very different inspiration from that which inspired the profane historian. This is why so many condemn the Bible, because it is so outspoken, and tells both sides of men's lives. They say it is a bad book because it tells the truth.

Let us notice another source of evidence of the divine authority of the Bible, viz., the prophetic writings. No one will claim that mere human foresight can look down the ages and tell of events of which there is no visible sign. But there are found scattered through the Scriptures, from Moses to Malachi, predictions of signal events a long time before their fulfillment. The splendid capital of the Assyrian empire (Nineveh) must have seemed as though it might resist every hostile assault, and flourish for ages, at the same time when Nahum and Zephaniah predicted its destruction, the one 645 years and the other 630 years B. C. These predictions spoke of agencies to be employed in its overthrow, and detailed many circumstances connected with it. Improbable as these predictions must have appeared when uttered, they were literally fulfilled about 606 years B. C. That proud city was laid waste, its noble monuments overthrown, and its wicked inhabitants dispersed and carried into captivity. Babylon was once the glory of kingdoms, the proud metropolis of the world. It was so when its doom was announced by Isaiah and Jeremiah. The conqueror's name was given him then one hundred years before he was born. Time rolled on, and the fatal hour came. We might refer you to Tyre and many other cities of the past.

This book spoke with correctness concerning the birth, life, and death of our Savior many years before his birth. But you say it is a bad book; it discourages virtue, upholds drunkenness, murder, assassination, hypocrisy, falsehood, slavery, adultery, prostitution, robbery. Now if your charges be true it is a very bad book, not fit to be in a family or in the world, and must have a very bad influence on society where ever it goes, corrupting all people that are in any way influenced by it. If this be true you have gained your argument. This is a fair and impartial way to test any thing and everything. If the tree be good, its fruit will be good; if bad, its fruit will be bad. Now if the Bible is bad and untrue, its influence in the world is bad. But if we find its influence is good, we shall be obliged to say it is a good book.

Let us look at it candidly. First, all the laws of our government are founded upon it. It is a well known fact that in heathen lands, where darkness and ignorance reigns, and the Bible is not known, and where idolatry prevails, there the social condition is marked by vice, corruption, and cruelties of the gravest forms. Look at Egypt, Assyria, Babylon, Persia, Greece, and Rome. Those people who flourished in architecture and classic literature attained a high degree of refinement. Yet so far as the masses of people were concerned, ignorance, oppression and misery characterized the state of the people, and the iron heel of despotic rule every where crushed out the life of struggling manhood. Men stripped of their rights were treated as of small account. But where ever the Bible has gone it has carried light and liberty. We owe our liberty here in America to the Bible, our schools, our laws, our homes, our country. No book is so full of noble precepts and examples. No book holds out such inducements for men and women to live pure and holy lives as this,

none so full of comfort to the sorrowing, it is full of God and man, earth and heaven, time and eternity. It tells us of the origin of man, of his fall by sin, and of his way out of this fallen world, by faith in the Son of God, to the kingdom of heaven, where he may live forever. Pluck the sun from the heavens, and the effect would be no greater to the physical world than it would be to the moral world to take the Bible from our midst. It is a light that shineth in a dark place.

The Bible is the plainest of books, and yet it has depths of wisdom which no mind can fathom. It is set up as a beacon to show all wanderers the safe way, and yet its light shines forth from thick clouds of mystery, and from abysses of infinite darkness. It describes all conditions of life, and it has a song of triumph for the victor, and a wail of defeat for the vanquished. It sparkles with the fervor of youth, it celebrates the strength and glory of manhood, and it bewails the sorrows and infirmities of age. It exalts in the mighty deeds of kings, and conquerors, it sympathizes with the poor and lowly, it lifts up the fallen, it delivers the oppressed, and it breathes the blessings of peace upon the quiet homes of domestic life. It describes with startling clearness the seductions of temptations, the conflict of doubt, and the miseries of skepticism. It searches the secret chambers of the human heart, and brings to light its purest love and its darkest hate, its highest joy and its deepest grief. It compasses the utmost range of thought and feeling and device, and it sounds the depths of character and passion. It bears the impress of every diversity of individual character, and yet the spirit of inspiration speaks through the entire Bible. It spans the whole field of time, beginning with creation and reaches over into eternity. It gives us the most reliable record of the past, and it affords us the only means of knowing what is yet to be. It is strict enough to denounce the very shadow and semblance of sin, and it is liberal enough to save the chiefest of sinners if they will but repent. It is full of God, and must therefore be read with a pure heart or its true meaning or sense will not be seen. It is full of man and must be interesting and instructive to all who would know themselves.

Thus the Bible is made up for all ages and all nations, for all classes of men, the high, the low, and all states of society, and for all conditions and circumstances of human life. There were some things done back in the dim ages of the past that may look strange and unjust to us from our standpoint in this Christian age, but we should ever keep in mind that they were living under a different dispensation, and controlled by different laws. And because our finite minds cannot grasp it all, and understand why it is so, we should not condemn its author. Shall not the Judge of all the earth do right? Most certainly he will, and we can rest with unshaken confidence in all he has said.

O, skeptical one, would you tear from the hearts and homes of thousands of sorrowing ones this precious treasure, which to them is dearer than life? I know you cannot have the heart to do it. You have searched it some. Did you not find something that was good? O, my friend, we shall some day be judged by that word. May you search it for hid treasures, believe its teachings, honor God, accept his offered mercy through his Son, Jesus Christ, is the prayer of a friend.—*G. L. Tracy.*

The perfect character is not attained in a day. It is 'first the blade and then the ear.'

The Fire Did

WHILE Moses was up on Aaron took the gold that the him, and made a calf for t When Moses came down and he was frightened, and stam gave it [their gold] me: th the fire, and there came on did not make the idol; oh, a it; he only threw the gold responsible for the result! strange and wonderful thi and the fire only was to bli way people talk and reason is full of just such cowards day. Men do what they l do it deliberately, and the on somebody or something Mr. Moody says that l cell to cell in Sing Sing t the convicts. But he fo among them who acknow guilty, and desired to be others were the victim One man was drunk, a man as he was staggerin that he would play the j for fun. So he pointed l man, and the pistol w killed him. He did no pistol was to blame. An guilty of forgery. But h new-born babe, The p write somebody else's The pen was too blame hold it.

A young man comes disgrace. He has been malicious mischief or But he assures his sad that he never meant t Some other student le left him in the lurch. prised as anybody co what he had done. the honeymoon is ov tween midnight and When he wakes up! how sad and horrif protests most vehem blame. He only stej a social glass with must have been dri consciousness. Of worthy, but only fault of the bar ten so it is all around i meanly shirking re did. He put the pose to make a ca after it was melte i with a graving yet he told Moses He invoked the pish his foolish then laid all the parent the falseh cuse themselves honest way.

The truth is t men's excuses fi are just as bad; that they were with, and unde things that w Those who ha defiled, and th could not lay i nature to defil An eloquen currents flowi There is a riv sensuality and

The Fire Did it.

WHILE Moses was up on the mountain, Aaron took the gold that the people brought him, and made a calf for them to worship. When Moses came down and reproached him, he was frightened, and stammered out, 'They gave it [their gold] me; then I cast it into the fire, and there came out this calf.' He did not make the idol; oh, no.; the fire made it; he only threw the gold in, and was not responsible for the result! It was a very strange and wonderful thing, but so it was, and the fire only was to blame. That is the way people talk and reason still. The world is full of just such cowards as Aaron was that day. Men do what they know to be wrong, do it deliberately, and then throw the blame on somebody or something else.

Mr. Moody says that he once went from cell to cell in Sing Sing prison, talking with the convicts. But he found only one man among them who acknowledged that he was guilty, and desired to be punished. All the others were the victims of circumstances. One man was drunk, and meeting another man as he was staggering home, he thought that he would play the part of a robber just for fun. So he pointed his pistol at the other man, and the pistol went off of itself and killed him. He did not mean to do it; the pistol was to blame. Another had been found guilty of forgery. But he was as innocent as a new-born babe. The pen, somehow, would write somebody else's name on the paper. The pen was too blame. He did nothing but hold it.

A young man comes home from college in disgrace. He has been caught in the act of malicious mischief or of beastly debauchery. But he assures his sad and confiding parents that he never meant to do anything wrong. Some other student led him astray, and thus left him in the lurch. He was as much surprised as anybody could be when he found what he had done. A bridegroom, before the honeymoon is over, is brought home between midnight and morning, dead drunk. When he wakes up from his stupor and sees how sad and horrified his young wife is, he protests most vehemently that he was not to blame. He only stepped into a saloon to take a social glass with a friend. But the liquor must have been drugged, for he soon lost all consciousness. Of course he was not blame-worthy, but only unfortunate. It was the fault of the bar tender or of the brandy. And so it is all around us. Men and women are meanly shirking responsibility just as Aaron did. He put the gold into the fire on purpose to make a calf. And we are told that after it was melted and molded, he 'fashioned it with a graving tool' (see Ex. 32: 4); and yet he told Moses that the fire made the calf. He invoked the agency of the fire to accomplish his foolish and wicked purpose, and then laid all the blame upon it. How transparent the falsehood! and yet how many excuse themselves in the same mean and dishonest way.

The truth is that in nine cases out of ten men's excuses for their follies or their crimes are just as bad as Aaron's was. They knew that they were putting themselves in contact with, and under the influence of, persons or things that would involve them in wrong. Those who handle pitch must expect to be defiled, and the fault is but their own. They could not lay it over on the pitch, for it is its nature to defile, and they knew it.

An eloquent preacher says: 'There are currents flowing always in all bad directions. There is a river flowing perpetually toward sensuality and vice. There is a river flowing

perpetually toward hypocrisy and religious pretense. There is a river always running toward skepticism and infidelity. And when you once have given yourselves up to either of these rivers, then there is enough in the continual presence, in that great movement like a fate beneath your keel, to make you lose the sense and remembrance that it is by your own will that you are there, and think only of the resistless flow of the river, which is always in your eyes and ears.'

There is little hope for any man who thus tries to excuse his guilt. If the prodigal in our Savior's parable had come home laying the blame of his degradation upon the citizens to whom he had joined himself, or the swine, his father would not have welcomed him as a true penitent. But when he came crying, 'I have sinned,' he showed that he was earnest and sincere. What is needed in the preaching of the gospel is to awaken in men the sense of personal responsibility. When they quit excusing themselves—claiming that they are the victims of circumstances, or were overcome by resistless influences, and cry out with the prodigal, 'I have sinned,' they are ready to welcome that grace which can save the chief of sinners. but as long as a man fails to realize, or is unwilling to confess his personal guilt, how can he repent heartily, and trust as a lost sinner, in a divine Savior.—*Obadiah Oldschool.*

Scripture Acrostic on 'The Sabbath.'

MARY A. ADAMS.

THEREFORE the Son of man is Lord also of the Sabbath. Mark 2: 28.

How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Matt. 12: 12.

Every Sabbath he shall set in order continually, being taken from the children of Israel by an everlasting covenant. Lev. 24: 8. Six days shall work be done, but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings. Lev. 23: 3.

And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. Neh. 13: 19.

Blessed is the man that doeth this; and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Isaiah 58: 2.

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates, Ex. 20: 10.

And Paul as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. Acts 17: 2. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Neh. 13: 17.

Her priests have violated my laws, and have profaned my holy things: they have put no difference between the unclean and the clean and have hid their eyes from my Sabbath and I am profaned among them. Ezek. 22: 26.

Bald Knob. Ark.

The Jews and Palestine.

In the last edition of his 'Jews Prediction and Fulfillment,' Prof. Kellogg shows how steadily along many lines of Providence the movement towards the restoration of Israel to their land is progressing. What a significant fact which he mentions that 'In Russia alone, between forty and fifty Palestine colonization societies have been formed in the past four or five years!' He further says: 'No less significant is it, that simultaneously with these incipient colonization movements, and in a more rapid degree, goes steadily forward the general improvement of the Holy Land.' On this besides many others, we have again the valuable testimony of Mr. Oliphant, who says: 'It is a remarkable fact, that while every province in Turkey has been steadily retrograding during the last few years, Palestine alone has been rapidly developing in agricultural and material prosperity.' Abundant proofs of this statement are given by himself and other travelers. Within the past twenty years the price of building sites about Jerusalem has risen fifty per cent., and is still increasing; while in twenty years the population has doubled. A later writer from Jerusalem in the *Jewish Chronicle*, says that about the Jaffa gate the price of building sites has increased fourfold within the last five years. The population of Haifa has doubled in ten years, the value of exports and imports has largely increased, and land has increased threefold in value from 1878 to 1883. Almost every acre of the great plain of Esdraelon is in a high state of cultivation, and 'presents one of the most striking pictures of luxuriant fertility which it is possible to conceive.' In 1882 the cost of transporting Sursock's share of the wheat crop of this fertile plain to the seaport was \$50,000. The Bedouin raids which made the fruits so uncertain a few years ago throughout Eastern Palestine, have become a thing of the past. Roads are now being constructed in a land where, till lately, there were none. In Haifa a few years ago a cart had never been seen; but lately an omnibus was running four or five times a day to Acre, and a good road has been finished to Nazareth. A road is also in progress from Jerusalem to Hebron. Similar accounts reach us from other points. In 1883 a company of Syrian capitalists obtained a concession from the Sultan for a railway from Acre to Damascus, and for placing steam tugs upon the Sea of Tiberias, and the route was surveyed. The concession lapsed 'through difficulties which arose at the last moment in the formation of the company,' but Mr Oliphant adds, that he has but 'little doubt but that the work will be ultimately accomplished.'—*Restitution.*

None Liveth to Himself.

God has written on the flower that sweetens the air, upon the breeze that rocks the flower upon its stem, upon the rain drops that swell the mighty river, upon the dew-drops that refresh the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its channel, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cherishes the millions of that live in his light—upon all he has written, 'None of us liveth to himself.'—*Sel.*

Be a help, not a hindrance.—It was said of Lord Eldon that 'he prevented more good than he ever did.' Lazy Christians prevent good. The best way not to hinder good is to do good. Take hold and help.

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion Ia. Tuesday, May 1, 1888.

A. C. LONG, Editor.

The Advocate to the Poor.

We insert the following letter from a sister in the faith:

Dear Sabbath Advocate: It is with deep and heartfelt regret that I feel obliged to say, 'Please stop my paper.' I can no longer pay for it. I have been a subscriber (with two for it) since it was published in Michigan as the HOPE OF ISRAEL, edited by H. S. Dilla. Last spring I requested my pastor to stop it, but our beloved Sister Brinkerhoff stopped, but our beloved Sister Brinkerhoff continued to send it to me (may the Lord reward her). The past year the drought was more severe than the year before, and we are now dependent on others. My husband is 80 now and I am nearly 77 years old, but we can still pray that the Lord will make the ADVOCATE a power for good.

As we have received a number of letters similar to the above we wish to add a few words by way of explanation. The ADVOCATE is not run entirely on a money basis. If it were the paper would stop going to this sister, and a number of others who now receive it free. Our purpose is to run it on the basis of love to God and mankind. We are to do good to all men, but especially to those of the household of faith. True, we cannot publish the papers without money, for we are obliged to pay as much for printing material as other printers do. Besides the office hands must be paid and other expenses met. But as the Lord is putting it into the hearts of his people to give of their means to sustain this work, we shall therefore continue the paper to the worthy poor. The Lord has made provisions that the gospel should be preached to the poor. And as the ADVOCATE is a silent preacher coming to you weekly we intend it to enter the homes and hearts of the poor as well as the rich.

The flock of God is to be fed by the WORD; and this is to be given to them through a motive of love. Our Savior asked Peter three times whether he loved him, and when assured that love he said, 'Feed my sheep.' 'Feed my lambs.' This is the motive that should prompt our actions in serving the Lord. Those then that are giving their means to sustain this work are preaching the gospel to the poor.

Notwithstanding this we need to exercise a good degree of caution in sending the ADVOCATE to persons free, lest we might make a wrong use of the Lord's money. There are but few people unless they are aged, crippled, or confined to their bed with sickness that are really unable to pay for their papers. When the poor widow threw her two mites into the Lord's treasury, she threw in all her living, she felt it was a sacrifice. Our Lord did not rebuke her, by telling her that the Lord's cause could get along better without the two mites than she could, and that she had better keep it herself, but he commended her for the sacrifice she had made and assured her that in the Lord's sight, she had cast into the treasury more than the wealthy. With this example before us we cannot discourage in the least the sacrifices that the poor make to sustain this work.

Again, some persons are poor because they neglect to improve their time; they idle away hours, days, and even weeks, when they might

be engaged in useful and profitable work, or they spend their money for useless articles. Such persons are exhorted in the Scriptures to diligence. 'Whatsoever thy hand findeth to do, do it with thy might. Christ, our example said, 'I must work while it is called to-day, for soon the night cometh wherein no man can work.' Paul exhorts, 'Be not slothful in business, but fervent in spirit serving the Lord.' Rom. 12: 11. Again, 'if any would the Lord, let him eat.' 2 Thess. 3: 10. This all applies to persons able to work.

As each person is individually responsible to God for the improvement of his time and talents, so each one should decide for himself whether he should receive the paper free or not. It is not supposable that the Editor would be acquainted with all the persons that should receive the paper free. Yet there are a few points which the Editor desires to know. 1st. Whether the persons are really unable to pay? 2nd. Whether they belong to the household of faith? 3rd. Whether they appreciate the ADVOCATE? Those questions being answered in the affirmative we conclude they should have the paper free. There is however another class unable to pay the full amount of subscription, but can pay part of it. These should be encouraged to pay what they can. We do not wish to deprive any of the ADVOCATE whether they pay or not, if they are worthy of it.

These thoughts have been suggested to my mind by reading the above letter, and we have written them down for the readers of the ADVOCATE. We wish to say however that we would be very sorry to discontinue the paper to the above sister, seeing she highly appreciates it and is benefitted spiritually by reading it. We shall labor to make the ADVOCATE a real help to a proper development of a pure Christian character from the basis of Sabbatarian Adventism; and we hope to have the assistance of all those that believe with us in this good work. Let us all work while it is called to-day, for soon the night cometh wherein no man can work.

In this connection I wish to urge in a few words the importance of Christian growth. We are exhorted to be strong in the Lord and in the power of his might.' Eph. 6: 10. Each person has something to do to increase his spiritual strength. A person can starve himself to death spiritually as well as physically. In both cases God has provided the means for our sustenance, but we must labor for it. As man must lay hold on the means that God has given him in order to secure a subsistence from the soil, so likewise he must lay hold on the means of grace in order that he may grow strong in the Lord and in the power of his might. Among these means of grace we might mention, reading and meditating on God's word, prayer and thanksgiving, laboring for the salvation of others, and reading religious books or papers. The ADVOCATE aims to supply the demand for religious reading as far as possible. We should labor therefore to grow strong in the Lord and in the power of his might by a proper use of all the means of grace that God has placed within our reach. Especially is it important in these last days that we keep our lamps trimmed and burning, waiting and watching for the return of the Bridegroom.

We only pass through this life once, and we should be careful to improve it. The great purpose of this life is to prepare for the future one. Each person has his future destiny in his own hands, and is required to work

it out in such a way that he may be worthy of glory, honor and immortality. But if he neglects this matter as the slothful servant, there will be reserved for him the blackness of darkness forever.

Birth of the Spirit.

G. B. S. MILLER.

BRO. LONG and READERS of the ADVOCATE: I have read Bro. M. B. Smith's open letter to Bro. W. H. Ebert, in the ADVOCATE of March 27th, with a great deal of interest as I fully endorse his views on the spiritual birth except the last clause in his letter wherein he says, 'the same is true of Moses and Elijah, on the mount of transfiguration.' I cannot see how it is possible for any to have received the spiritual birth before the resurrection of Christ. In the 27th chapt. of Matt. v. 52-53, we find these words; 'and the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection and went into the Holy City and appeared unto many.' If Bro. Smith is correct in this last clause, why did they not come out before his resurrection. I think the following verses prove beyond a doubt that prior to Christ's resurrection that none of the dead or living had a spiritual birth. Paul says in these words in the 15 ch. Cor. 20 v., 'but now is Christ risen from the dead and become the first fruits of them that slept. Again in Col. I: 18, 'and he is the head of the body—the church; who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. Then in the 15 v. same ch., 'who, is the image of the invisible God, the first born of every creature. John says in 1st ch. of Rev. 'and from Jesus Christ who is the faithful witness and the first begotten of the dead.'

As I am a great lover of the truth and dread to hear a gospel trumpet give forth an uncertain sound, especially those that claim to know and teach the truth, this is my excuse for writing this letter. Yours in love and hope of that grand spiritual birth.
Dallas, Texas.

Sabbath, Sunday and the Round World.

A.—You people who keep Saturday seem not to consider that the earth is a globe, and that time varies east and west, and that you cannot keep a particular day all around the world.

B.—You, I believe, Mr. A, keep the first day of the week we commonly call Sunday, do you not?

A. Yes, I regard it as a day worthy the respect and honor of every true Christian.

B. And you believe, I suppose, that you have divine authority for your Sunday Sabbatizing.

A. Yes, I learned that years ago, when a mere child, in the Catechism, out of which I was so faithfully taught my duty.

B. What particular lessons did you learn about Sunday duties?

A. That Jesus arose from the dead on first-day morning; that he met with his chosen disciples on this day; that he sent down the Holy Spirit on the one hundred and twenty believers on the day of Pentecost, which was on Sunday; and that religious meetings were held. This is certainly ample evidence that the Lord meant to give to the day divine sanctions.

B. You said just a little while ago, did

you not, that a particular day can be kept because the world is round.

A. Yes, that is a difficulty in view it.

B. Did the Catechism make it for this difficulty in the case? How do you manage here? Can you keep the round world, or do too little on Sunday to make an

A. Well, seeing you put the way you do, I think it makes no difference which day we keep the Lord the right proportion of the time. I think this is about we can come to it.

B. Then you believe, do you no difference whether we keep the day that you say is 'wor and honor of every true Christ can present such ample evidence that the Lord meant to give it divine sanction? I think the Lord by many told us keep Sunday, but that he of such a shape that we can no difference!

A. Well, it is the day of the world, and this is enough!

B. Alas! Mr. A, that you to a custom that must not track, and block its own path have shown to-day. May we see the truth as it is in the holy Sabbath. As you carefully and prayerfully there is no authority for first day of the week. The resurrection of Jesus anything to do in making Bible says nothing about Jesus with the disciples such evidence; nor that again carefully, keeping Search for truth, not

You will find, on the ancient Sabbath of the *ish*—still exists as a fact, marking for all er of God, the Creator Sabbath's Lord, day which the sabbath is heaven and earth
—Sel.

Education Cheap

EVERY town and nals warning of the from allowing child of God, and duty, community can find tories of vicious at are what they at training. In son cost the tax payer port in prison as hospital. Millio cause of crime, t if ten years ag amount had b evangelistic eff

Attention has typical case in the mother of t envious histor ucation; she u she was allow a shepherd, at Levite or good the mother of paupers. In ants increas

you not, that a particular day cannot be kept because the world is round.

A. Yes, that is a difficulty in the way, as I view it.

B. Did the Catechism make any provision for this difficulty in the case of Sunday? How do you manage here? Can Sunday be kept on the round world, or does time vary too little on Sunday to make any difference?

A. Well, seeing you put the case in the way you do, I think it makes no very great difference which day we keep, so we give the Lord the right proportion—one seventh of the time. I think this is about as near as we can come to it.

B. Then you believe, do you, that it makes no difference whether we keep or do not keep the day that you say is 'worthy the respect and honor of every true Christian,' and that can present such ample evidence that the Lord meant to give it divine sanctions? You think the Lord by many tokens would have us keep Sunday, but that he made the world of such a shape that we can't, and so it makes no difference!

A. Well, it is the day commonly kept, and it has become the practice of the Christian world, and this is enough for me.

B. Alas! Mr. A, that you should adhere to a custom that must needs cross its own track, and block its own path, in the way you have shown to-day. May God help you to see the truth as it is in his word, relative to the holy Sabbath. As you read that word carefully and prayerfully, you will see that there is no authority for keeping holy the first day of the week. There is nothing about the resurrection of Jesus that we can find had anything to do in making that day holy. The Bible says nothing about it. The meeting of Jesus with the disciples likewise affords no such evidence; nor that on Pentecost. Read again carefully, keeping in mind what I say. Search for truth, nothing else.

You will find, on the other hand, that the ancient Sabbath of the Lord—miscalled *Jewish*—still exists as a fair and stately monument, marking for all ages the being and power of God, the Creator, and that Jesus, the Sabbath's Lord, declares that the law, of which the sabbath is a part, shall endure till heaven and earth pass away. Matt. 5: 18.—*Sel.*

Education Cheaper Than Punishment.

EVERY town and village has its danger signals warning of the terrible evils that result from allowing children to grow up ignorant of God, and duty, and the gospel. Every community can furnish terrible personal histories of vicious and criminal individuals who are what they are through lack of proper training. In some places one person has cost the tax payers as much money for support in prison as would endow a room in a hospital. Millions are spent every year because of crime, that might have been saved if ten years ago a small proportion of the amount had been spent in well-directed evangelistic efforts for the young.

Attention has been forcefully directed to a typical case in the state of New York. 'Mag, the mother of criminals,' has become an enviable historic character. She had no education; she never had the shelter of a home; she was allowed to grow up a sheep without a shepherd, an outcast, uncared for by priest, Levite or good Samaritan; and she became the mother of a long line of criminals and paupers. In seventy-five years her descendants increased to 1,200; of these 280 were

paupers, 140 habitual criminals, and nearly the whole family gave evidence of the utmost degradation, and cursed the community with vice, pauperism, crime, and insanity. It is said that the neglect of that one little girl has cost the state of New York about one million three hundred and eight thousand dollars, a sum sufficient to establish 65,400 Union Bible Schools.

It would have been infinitely better if that poor wretched child had been taught in one of the Sunday schools of Christ's Church; better for her, better for her descendants, better for society, and how much cheaper!

But myriads of such children as she was are about us. The importance and the responsibilities of teachers are immense and immediate. The work that ought to be done, must be done now. If we wait, the children will grow. While we wait sin corrupts and ignorance hardens, and the boys and girls are launched on to life precocious sinners, themselves endangered and equipped for a moral warfare against both Church and State.—*Sel.*

The Psalmist's Love for the Bible.

In the days of King David the Bible was a scanty book; yet he loved it well and found daily wonders in it. Genesis, with its sublime narration of how God made the worlds; its glimpses of patriarchal piety, and dark disclosures of gigantic sins. Exodus, with its glorious marching through the great wilderness; its thrilling memorials of Jehovah's outstretched arm, and the volumes of the written law. Leviticus, through whose flickering vista David's eye discerned the shadows of better things to come. Numbers, with its natural history of the heart of man. Deuteronomy, with its vindications of the laws of God. Joshua and Judges, with their chapters of providence, and stirring incidents and peaceful episodes. The memoirs of Job, so fraught with Christian experience; and the domestic annals of Ruth, which told her grandson David such a tale of divine foreknowledge, and love, and care, all converging on himself, or rather on David's Son and David's Lord—Rev. 22: 16—these were David's Bible; and, brethren, whatever wealth you have, remember David desired his Bible beyond all his riches; so thankful was he for such a priceless treasure that he praised God for its righteous judgments seven times a day. But you have an ampler Bible—a Bible with Psalms and Prophets in it—a Bible with Gospels and Epistles. How often have you found yourself clasping it to your bosom, as the man of your counsel? How often have your eyes glistened over a brightening page as one who had found great spoil?—*James Hamilton.*

'Enter into thy Closet.'

ALTHOUGH Jesus said: 'When thou prayest enter into thy closet,' and although he instructed his disciples how to pray, yet, by his example, he showed that the garden or the mountain may be the closet, and that the form of word should be the simple utterance of one's earnest desire, without vain repetition or meaningless expressions. The Pharisee laid great stress upon times and places, forms and ceremonies. Jesus taught that God looks at the spirit of the offering and the intent of the heart. The Pharisees were taught to pray in conspicuous places to be seen of men; Jesus taught reticacy in prayer. The Pharisees were taught to pray so many times a day; Jesus said nothing of

the number of times, but emphasized the spirit of prayer and to be always in that spirit. The one leads to the counting of beads, to meaningless mummeries and to soul-death, the other to spiritual uplifting and to a new and better life.—*Domestic Journal.*

Prayer-meetings.

AN active business man once remarked: 'Attendance at the prayer-meeting is a part of my business. I consider it as much my duty to be present, as to meet any business engagement.' We hold him up as an example. But he might have put it much stronger, and said that he considered it more of a duty to be at a prayer-meeting than to meet any business engagement, on the ground for which we contend that religious engagements justly claim the pre-eminence. They should come first on the weekly list. Let this rule be adopted and conscientiously observed by all church members, and there will be less occasion for a discussion of the questions: How shall we reach the masses? How shall we reach non-church-goers? Get Christians to show the same fidelity in fulfilling the religious engagements into which they solemnly entered when they took upon them the sacred vows of church membership that they exhibit in their secular engagements, and churches and preachers will never be without audiences.—*Christian Intelligencer.*

He who is not a saint is not a Christian. Everyone who accepts Christ, also accepts the obligation to give himself to Christ. There is a universal rule under which every professor of the Christian religion must come, and it is this: 'Let everyone that nameth the name of Christ depart from iniquity.' In other words, let him put on the life of Christ or put off the name of Christ; let him show the hand and heart of a Christian in the world in works of holiness and obedience, or else let him not take the name of a Christian. 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.'—*Quiver for October*

JESUS taught us that wrath in God is the unchangeable perfection of holiness; and that holiness is love to the holy and wrath to the guilty. The same fire that warms and cheers, that refines and purifies, also burns and blasts, tortures and consumes; it all depends on our relation to the fire, whether it be our friend or our foe. We ourselves, by our sin, create the repulsion, with which we often find fault with God.

In Retsch's illustration of Goethe's Faust, there is one plate where angels are seen dropping roses down among demons who are contending for the soul of Faust. But every rose falls like molten metal, burning and blustering wherever it touches. God rains roses down, but our sinful hearts, meeting divine love with hate, and grace with stubborn willful disobedience, turn love into wrath; and what dropped from his hand a flower, beautiful and fragrant, becomes, when it touches the ungrateful and unloving soil, a live coal.—*Arthur T. Pierson.*

If we use the best means at our disposal, to do God's work, and use them in a right spirit, we have reason to believe that God will bless our efforts in his behalf and direct the means so used to the right results.

This is the love of God, that we keep his commandments.

Hope Beyond the Grave.

'Tis night, and the landscape is lovely no more.
I mourn; but, ye woodlands, I mourn not for you,
For morn is approaching your charms to restore,
Perfumed with fresh fragrance, and glittering with dew.

Nor yet for the ravage of winter I mourn;
Kind nature the embryo blossom will save.
But when shall spring visit the mouldering urn?
Oh! when shall day dawn on the night of the grave?

'Twas thus, by the glare of false science betrayed,
That leads to bewilder and dazzles to blind,
My thoughts went to roam from shade onward to shade,
Destruction before me, and sorrow behind.

'Oh, pity, great Father of Light,' then I cried,
'Thy creature, who fain would not wander from thee!
Lo! I humbled in dust, I relinquish my pride;
From doubt and from darkness thou only canst free.'

And darkness and doubt are now flying away;
No longer I roam in conjecture forlorn;
So breaks on the traveler, faint and astray,
The bright and the balmy effluence of morn.
See 'Truth, Love and Mercy, in triumph descending;
And Nature all glowing in Eden's first bloom!
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb!

—James Beattie, L. L. D.

Some Striking Witnesses for Christian Truth.

A CHILD, instructed in a Sabbath School, on being asked by the teacher if he could mention a place where God is not, gave the following striking and unexpected reply: 'Not in the thoughts of the wicked.' 'God is not in all their thoughts.' He that believeth not is condemned already.' John 3: 18.

These solemn and significant words speak of condemnation in the present, and imply a terrible retribution hereafter. What a lookout for the unbeliever! 'Sowing the wind, reaping the whirlwind,' presents to us a picture too awful for contemplation. If so, what must the realization be? The unbeliever is 'without God and without hope' in the great future.

From Jewish history we may have some rays of light, to remove the dark shadows of infidelity, which are spreading over the land its noxious pestilence, and bringing with it such a sad calamity to our churches, families and the social fabric. If we refer to Matt. 26: 3-8, we read, 'And they took counsel, and bought with them the potter's field, to bury strangers in.' In Dr. Wilde's narrative on Palestine and Egypt, published in the year 1844, he gives a deeply interesting account of his journey to Jerusalem, also of his visit to the Acedama—the field of blood, the potter's field. He contrived to secure several skulls, which he found there, and brought them to England, to have them examined by Dr. Owen, who declared them to belong to the Caucasian and Mongolian tribes. Not a Jewish skull could be found among them. The cemetery is a silent witness for the truth of God's inspired word, and stands forth a living record of the fulfillment of the prophetic writings, and administers a stern reproof to the prevailing skepticism of the age. During eighteen centuries, this place of the sepulchre has been set apart exclusively for the burial of strangers. 'The Scriptures cannot be broken' by all the subtlety and arguments brought to bear against them. This field of blood still retains its name, and is so called in every language, and by every

people, within or about Jerusalem—Acedama. Dr. Wilde adds that it is not far from the stream of Gihon. At the period of his visit, there were still the marks of old remains of brick and pottery ware in the adjoining ravine; a place always likely to be used for their manufacture, as it contains the clay suited for such purpose, and was in the vicinity of a rivulet. It is in itself a wonderful proof of divine prophecy fulfilled to the very letter.

We have next to turn to the third chapter of the book of the prophet Micah, 12th verse: 'Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.' How literally this prophecy has been fulfilled has been attested by numerous writers on the condition of Palestine, and the city of Jerusalem. The heaps of rubbish are said to be fifteen feet deep before the solid work of ancient Jerusalem is reached.

In the first chapter of the book of Exodus, 11th verse, we read: 'Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.' In the year 1883, there was a deeply interesting narrative in the *Congregationalist* (p. 845), of the discovery of Pithom, or Succoth, by the Egyptian Exploration Society; the account was written by the late Sir Erasmus Wilson (the President). The mound at Succoth, where the Israelites first camped on leaving Egypt, was discovered by Mr. Naville an eminent Egyptologist, at a station called Raamses. Raamses was the new king over Egypt which 'knew not Joseph.' On excavation, a tablet was found, on which was written a long paragraph by Raamses the Second. On the 7th of February Mr. Naville found a statue of a standing man: his title was—'The Chief of the Storehouse,' also a title of a magistrate, the good Recorder of Pithom, Pithom: and its civil name, Succoth. And so the sight of the first camp of the Israelites, or the route of the exodus, is accurately fixed. Exodus 12: 37. The builder of Pithom was Raamses the Oppressor. In six weeks the city was laid bare; the temple wholly excavated. The wall of the city was twenty two feet thick, the extent was ten acres; bricks large and well-made were lying about, some with straw, others not. The place was full of large square pits. There were no doors to the rooms: one room was placed above another: the upper room was the dwelling place, the lower was the granary for the corn, for stores of grain or treasures. Mr. Poole says: 'I have not only walked within the very rooms which the Israelites built, but I have slept a night where they slept, when Moses led them out of the land of Egypt.' The granaries of Pithom, or Succoth, stand alone, apart from all the other buildings of the Pharaoh's. Surely there is enough in all this minute statement and discovery to prove the truth and authenticity of Bible history, and confound the awful spread and progress of infidelity, such proof and facts, which are now brought to light by scientific research should lead to solemn reflection and sober judgment, to check the tide of skepticism abroad.

In a small book whose title is 'Stone Witnesses; or, What some old stones say about the Bible,' published by Messrs. Morgan and Scott (price 6d.) there is to be found at page 13 a most deeply interesting account of Joseph, who was the king's prime minister. We choose Sahhara, one of the large pyra-

mids; the tomb of Pharaoh Apophis. By its side is the tomb of a prince, whose name and titles are in hieroglyphic writing. The name is 'Eitsuph'; and from his many titles we choose two—'Director of the king's granaries,' and the other is an Egyptian title—'Abrech'; this signifies a sort of viceroy or high officer he was something approaching to our Lord Mayor, and, like him, was distinguished by a 'chain of office,' and a 'signet ring.' Pharaoh Apophis reigned in Egypt in Joseph's time, and if we turn to our old book (Genesis 13, and read the history of Joseph, we find how—because the Lord was with him,—he rose from the degraded position of dungeon-slave to the highest point of honor in the land of Egypt; was made director of the royal granaries; rode in the king's second chariot, attired in his state robes of silk, with his chain of gold about his neck, the signet ring on his finger, and before whom the royal heralds cried 'Abrech' to announce his approach. The term, or name 'Eitsuph' was an indication of the identity, it means 'to save,' the name given to Joseph was 'Zaphnath-paaneah,' a word like 'Abrech,' which is purely Egyptian, and means 'Savior of the age.'—*Jewish Herald*.

'Statuary Christians.'

It is related of Oliver Cromwell, who was at one time the terror of a whole nation, that when he visited the Yorkminster Cathedral in England, he saw in one of the apartments statues of the twelve apostles, in fine silver. 'Who are those fellows there?' he roughly asked, as he approached them. He was then informed, on which he replied in his commanding manner, 'Take them down and let them go about doing good.' According to order they were taken down and melted and put into his treasury, where they were circulated and of some use. In most of our churches we find members who may be fitly compared with those statues in Yorkminster Cathedral. They are of good standing, have fine talents, are respected by everybody, and looked up to by many, but as far as actual Christian work is concerned, they are of no use.

Opportunities for working in the Master's vineyard may present themselves at every hand, but they will act as though the Lord had ordained them to be passive as regards work. They may have and express the desire, that the cause of God might prosper, and may greatly rejoice when they see the work revive, but to take hold themselves and do something in order that God can work, they always feel unable. Sinners may die around them unsaved, and believers uncomforted and unhelped, and yet they stand like these silver apostles, too stiff for any good work. They cannot even be called ornaments in the church, for those only shine whose deeds are visible to the world around. The work must shine. If you ask them to take hold and act their part, they will perhaps excuse themselves, that they possess but one talent, and they feel disinclined to work; but the fact is, that even that one talent is buried in the ground and lies dormant.

He who is intrusted with but one talent ought to be more active to improve it and gain other talents. Others will carelessly answer: 'The work will go on without me.' This is true; but what will become of you? The Lord's work can be carried on a great deal better without you, than you can get along without being at the work. While we work, we live. And the more zealously we are engaged in God's cause, the greater will our

joy and happiness be. Many feel and cold because they stand as statues nothing. There is more suffering idleness than by overwork. Some doing anything, because they 'don't it.' If you can get them to feel, are willing to work. But the only way to get them to feel, is by getting work. One can much easier get exercised than in any other way. Work by faith and not by feeling.

Such statuary Christians are in the church of Christ. They are polished and elegant, and yet not the object of their calling. What can they do? 'Take them down and about doing good,' was Cromwell's concern the silver apostles.

First to be melted over; and in these statuary Christians have down and sent about doing good.

Do you belong to this class? If so, let the Son of righteous your cold heart, and then in the love go to work for the salvation that your Master's cause may name may be made great. May the Lord save his church members.—*Evangelical Messenger*.

Face-to-Face Work

The secret of successful work is to be found in the face-to-face contact of individuals with the non-church-going classes. Hand-to-hand, face-to-face work with man, which can never be addressed. This is a personal acquaintance of individual, person recognized everywhere. Every house has in its employ men who travel all over the country face-to-face. To wait until they come to Chicago or New business center, would be sought, or it will be left by the personal influence houses. Advertising willars and letters will not result; man is best influenced by the presence of his fellow man. This principle recognizes who would influence others to recognize this principle and there is a power in the hand. This is what it means to have power for evil. Political and secure elections become a

The mistake too of workers is that they first interview. To educate man an immediate and union with the much in a moment. constituted that it thing at a time. Titiously, step by step to the bleeding, dy Cross cannot, and; attained by a singl ney to be taken st the foot of the cro may be immediate proach to the cross not attempt too m The acceptance o church for a sing good book, an int any small beginn ly followed up.

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at one talent prove it and l carelessly an- hout me.' This of you? The a great deal an get along hile we work, ly we are en- ater will our

joy and happiness be. Many feel downcast and cold because they stand as statues, doing nothing. There is more suffering caused by idleness than by overwork. Some stand, not doing anything, because they 'don't feel like it.' If you can get them to feel, then they are willing to work. But the only sure way to get them to feel, is by getting them to work. One can much easier get warm by exercise than in any other way. We must walk by faith and not by feeling.

Such statutory Christians are of little use in the church of Christ. They may be burnished and elegant, and yet not meet the object of their calling. What can be done with them? 'Take them down and let them go about doing good,' was Cromwell's order concerning the silver apostles. But they had first to be melted over; and in like manner these statutory Christians have to be melted down and sent about doing good.

Do you belong to this class, dear reader? If so, let the Son of righteousness melt down your cold heart, and then in the power of that love go to work for the salvation of souls, that your Master's cause may revive and his name may be made great upon the earth. May the Lord save his church from statutory members.—*Evangelical Messenger.*

Face-to-Face Work for Christ.

The secret of successful church work is to be found in the face-to-face talks of consecrated individuals with the irreligious and non-church-going classes. There is power in hand-to-hand, face-to-face contact of man with man, which can never be found in public addresses. This is a period when the importance of individual, personal work is recognized everywhere. Every large business house has in its employ many salesmen who travel all over the country to meet customers face-to-face. To wait until customers should come to Chicago or New York, or any large business center, would be to fail. Trade must be sought, or it will be led into new channels by the personal influence of other business houses. Advertising will not answer, circulars and letters will not accomplish the result; man is best influenced by the personal presence of his fellow man. Everywhere is this principle recognized in business. Men who would influence others for evil, recognize this principle and are governed by it. There is a power in the warm grasp of the hand. This is what makes the saloon such a power for evil. Politicians influence votes and secure elections by the use of this principle.

The mistake too often made by incautious workers is that they seek too much in the first interview. To urge upon an unconverted man an immediate acceptance of Christ, and union with the church, is to seek too much in a moment. The human mind is so constituted that it can deal with but one thing at a time. The mind advances cautiously, step by step. The way up the mount to the bleeding, dying Savior on Calvary's Cross cannot, and need not, and will not be attained by a single leap. It is rather a journey to be taken step by step. When once at the foot of the cross the personal surrender may be immediate or gradual, but the approach to the cross is always gradual. So, do not attempt too much at a single interview. The acceptance of an invitation to attend church for a single service, the reading of a good book, an introduction to the pastor, or any small beginning which should be carefully followed up.—*Rev. Sylvanus Stall.*

Angelic Praise.

The first sounding forth of praise that we have noticed in Scripture is, when God laid the foundation of the earth and the corner stone thereof. Then 'the morning stars sang together, and all the sons of God shouted for joy' (Job 38). The invisible things of God were clearly seen by the things which he had made, even his eternal power and Godhead (Rom 1). Here, then, was a glorious sight for the angels to complete; they saw their God in every hue of his fair creation. They saw him in his works, and they adored the Creator.

They see him again in his ways of grace as unfolded in Jesus. What a burst of angelic praise issued forth from the heavenly host, when they announced the Saviors birth, and the riches of divine grace which were to flow through our Immanuel. When the angel proclaimed the gospel of glad tidings, 'suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.' What thrilling effect had the angel's proclamation on the heavenly host, and how they responded with harmonious song of praise (Luke 2).

The same angelic burst is seen in glory, when the risen Jesus, as the slain Lamb, takes the book out of the hand of him who sat on throne. Here the heavenly redeemed lead the praises of Jesus, and tens of thousands of angels follow in their train, saying, 'Worthy is the Lamb' (Rev. 5).—*Ex.*

At Ease in Zion.

At ease in Zion! What are souls to him?
He rests on roses, while the world is dying;
Millions are passing on to their long doom,
The nation in profoundest darkness lying,
For love, and help, and healing, vainly to us
Crying.

At ease in Zion! O can a soul redeemed,
That should while here, be solem vigil's keep-
ing,
Sit idly on its couch of luxury;
When the world lies in saddest slumber sleeping?
In pleasure's deepest draught, its senses madly
steeping?

At ease in Zion! What is then the cross,
The Master's cross, all pain and shame defying?
Where is the true disciple's cross and cup,
The daily conflict, and the daily dying.
The fearless front of faith, the noble self-deny-
ing?

At ease in Zion! Shall no sense of shame
Arouse us from our self-indulgent dreaming?
No pity for the world? No love to him
Who braved life's sorrows and man's disesteem-
ing,
Us to God's light and joy, by his dark death re-
deeming?—*Horatius Bonar.*

LETTER DEPARTMENT.

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

From Sister Angeline Burns.

BRO. LONG: Enclosed I send some money to pay for my paper. I would be lost without it. I am getting so old I cannot write much. How glad I would be to hear some of our ministers preach again. My heart's desire and prayer to God is that we may all strive to meet at the last day when our Lord and Savior Jesus Christ comes. May we live so that he will own us. He has said that he would care for those that put their trust in him. I want you my brothers and sisters to

remember me and my family in your prayers.
Bloomington, Iowa.

From Sister Nannie Marrs.

DEAR BRO. LONG, and Brothers and Sisters in Christ: I thought I would pen a few lines to our much loved paper, this being my first letter to any paper. I love God and love his people and am trying to keep his law, the fourth command with the rest. Some tell us we are Jews, but I care not what they call me. God is my shepherd I shall not want.

We are having a good Sabbath School every Sabbath at our school house. Bro. W. C. Long was with us the second Sabbath in this month. We had a good meeting. Brothers and sisters I believe the Lord is soon coming. What is done must be done quickly, for the time is coming when we must give an account of what we have done. Let us watch and be sober, for we are living in the last days. Let us be up and doing; the harvest is ready, the fields are white, are we gathering the sheaves? O let us pray for them earnestly, let us work for them with all our might, and God will help us. I want to see all mankind keeping God's commandments. What does James say on this subject? 'If ye keep the royal law ye do well.' I ask an interest in your prayers that I may have eternal life when Jesus comes. Your sister in love of the truth.

Albany, Mo.

From Sister Eliza McMillen.

BROTHER LONG, and Brothers and Sisters greeting: I thought I would try and write a few lines to let you know I am still in the faith of Jesus and am trying to keep the commandments of God, the seventh day Sabbath included. I love to read the letters of the brothers and sisters, they cheer me along my lonely journey. It has never been my lot to live near any Sabbath keepers, and I have had to encounter great opposition at times. I have been a constant reader of our loved ADVOCATE for the last nine years. I used to be able to pay my subscription but sickness and old age has deprived us of this world's goods; but I am thankful to my heavenly Father for his kindness in restoring me to health again. My husband has been an invalid for thirteen years. Bro. Long I wish to thank you for your kindness in sending the paper to us. I don't know what I should do without it, as I have no other preacher, having never heard one of our faith preach. But by the grace of God and by the help of my Lord Jesus Christ I will try to hold out faithful. Pray for me that I may meet you all in the kingdom of God when this earth is made new. From your sister in Christ.
Dobynville, Texas.

BRO. EBENEZER DAVIS writes from Jasper, Co., Ark., as follows: Eld. Munroe organized a Sabbath school yesterday. The Sabbath is holding the fort. Eld. Munroe leaves to day if God is willing. He preached his farewell address yesterday.

'A WELSH minister, a man of God, beginning his sermon, leaned over the pulpit, and said with a solemn air, 'Friends, I have a question to ask. I cannot answer it. You cannot answer it. If an angel from heaven were here he could not answer it. If a devil from hell were here he could not answer it!' Death-like silence reigned. Every eye was fixed on the speaker. He proceeded: 'The question is this, *How shall we escape if we neglect so great salvation.*' Heb. 2.'

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, May 1, 1888.

EDITORIAL NOTES.

We have been quite well supplied with original matter for the *Advocate* until recently, but the prominence of selected matter this paper will suggest to the friends of the cause the importance of writing for its columns. Brief articles are preferable.

As our time and attention have been taken up in office duties, we have been obliged to neglect our private correspondence. We state this that some may know why their letters remain unanswered. However all business letters receive our earliest attention.

ITEMS OF INTEREST.

Forty persons were killed and about five hundred injured by a tornado at Dacca, India, on the 7th inst.

A bill prohibiting all sales of liquor on Sunday has passed both houses of the Ohio legislature.

Forty thousand foreign Jews residing in the province of Kherson have been ordered to cross the frontier.

MEETINGS are being held by the natives throughout Africa to protest against the European and American liquor traffic with that country.

THE New York Assembly has adopted a resolution providing for the submission to the people of a prohibition amendment.

LABOR strikes are spreading in Germany. The labor central committee has requested workmen to stay away from the districts affected by the strikes.

THE Court at Malga, Spain, has sentenced Senor Vila, a Spanish pastor, to twenty-eight months imprisonment for publishing a pamphlet condemning Roman Catholic dogmas.

A new sect has made its appearance in Finland, Russia, the cardinal tenet of which, is the supremacy of the woman in the family. In this respect they resemble the Siberian sect known as Purifiers.

THE Mississippi River at Winona, Minn., is twelve feet above high water mark and rising rapidly. A large part of the city is under water, and there are fears of very heavy damage.

It is a significant and encouraging fact that the managers of the Astor estate and the Vanderbilts will not rent buildings for the sale of liquors.

FROM reports received by the *Northwestern Miller*, it estimates that the shortage in the winter wheat yield, as compared with last year, will be from 18,000,000 to 36,000,000 bushels.

A DISPATCH from Calcutta says that the damage caused at Dacca by a recent tornado, amounts to 100,000 rupees, and that 112 bodies have been recovered from the ruins, and over 1,000 persons more or less injured are in the hospital.

EMMA ALTHOUSE, of Attica, N. Y., who is subject to trances, awoke Friday from a thirty-three days' sleep, and immediately informed her physician that her grandfather was dead. Singular to relate, the old man had expired at Mumford while the young woman was in her trance.

THE Novelty Aerial Ship Company, with a capital of \$1,000,000, was organized Monday, at Jersey City, the object of the concern being to manufacture and operate ships to travel through the air.

THE Mexican authorities are erecting dams on the Rio Grande, opposite El Paso, Texas, the effect of which will be to deflect the current of the river and wash away a portion of El Paso. The citizens of the latter place will enter a formal protest.

INDIRECT information has been received at New York, to the effect that the Russian government has forbidden the American Bible Society and the British and Foreign Bible Society to distribute Bibles in Russia.

THE Senate has passed for the seventh time the bill to provide for a national commission of inquiry concerning the liquor traffic. It goes now to the House of Representatives, where the brewers' attorney boasts of his ability to defeat it again.

THE loss to the manufacturing interests of Winona, Minn., by the floods, is estimated at \$100,000. The Minnesota Boom Company lost 6,000,000 feet of logs, valued at \$150,000, making the loss to the lumbering interests alone \$250,000.

SOME of the reports of recent mission work in China, show that, in spite of many obstacles, Christianity is making some impression there in its conflict with heathenism. One missionary reported 210 baptisms in central China at one time. Others have been preaching to immense congregations, and some very influential men in the empire have embraced Christianity.

THE Federated Trade Unions of New York have issued an appeal to workmen reciting in general terms the wrongs labor has suffered at the hands of capital, picturing the injustice done to the Chicago Anarchists, and calling on all laboring men to join in recognition of their unselfish devotion to the cause of the oppressed by making November 11, the date of their execution, a memorial day each year.

WANTED:—A good, steady, unmarried man, a Sabbath keeper, to work on a farm, by the undersigned. If too far to come and see me, please write, stating wages etc.
Ballards Falls, NOAH RICARD.
Washington Co., Kan.

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A E Case \$2, Almira Conrad \$2, Angeline Burns \$1.25, Elizabeth Wolverson \$1, Melissa Beckmon 75 cts., Sarah Marshall \$1.50, Mrs. E Clark \$2, Noah Ricard \$2.

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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 Sabbatarian Adventists. Price, 10 cents.

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

The Bible Sabbath Defended, by A F Dugger, 140 pages Price 25 cents.
The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent.

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

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

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.
Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

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

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

No condemnation in Christ'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 location 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 texts money that they are in the grave, and not in heaven. By J. Brinkerhoff. 5 pages, 2 cents.

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

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

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

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

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

Materialism, by Jacob Brinkerhoff, 1 cent.

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

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

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

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

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'I Am With Y

'Tis sweet to read the poet
To cheer our hearts along
But sweeter far to know
And humbly walk with

To walk with Jesus! who
Of those whose daily life
Who hear his voice so full
And rest of him their life

And this is mine—the joy
And walking in the sun
Mine is the peace that fits
Deeper and broader goes

No more a transient guest
To bless me but a while
But with me now he ever
And with his own glad

Sometimes, when busy
Yet thinking of the new
Some precious promise
Oft-read, perhaps, but

I know not why he gives
To one so undeserving
But, since he calls, will
Content and glad to live

Content to walk in pain
Since he will hold in pain
Content to know that
And brighter grows!

—Sel.

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