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Advent and Sabbath Advocate.

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

Marion, Iowa, Third Day of the Week, 29th Day of the 5th Month, 1881. (Aug. 23, 1881.) VOL. XVI.

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THE ADVOCATE is devoted to the promulgation observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of in death, the End of the Wicked, the Earth restored to its original glory and condition as the the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

"Some Day."

Some day, all my toils will be over, Some day I shall lie down to rest, Where the pines whisper low, As the soft breezes blow, O'er my grave 'neath the daisies and clover, When earth is in summer robes drest.

Some day, though the storm-clouds are weeping, And wintry winds fiercely may blow.

I'll heed not their roar, 1'll hear them no more, While silent and still I am sleeping In my dark, narrow chamber below.

There, free from all sickness and sorrow. Some day I'll await my release From the night of the tomb, When my Savior shall come To herald his dawning to-morrow, To set up his kingdom of peace.

Some day-oh how sweet the reunion-I'll meet with my loved ones once more, Together to sing
The praise of our King, Add join in the heavenly communion Where parting and death are all o'er. -Sel.

> Christ, the End of the Law for Righteousness.

> > LEWIS LEACH.

[Concludad.]

tiles) shall keep the whole law, and yet of Heb. 9:12. just, and good.' Rom. 7:7, 12.

on the principle of love to him, and our duty with a price,' 1 Cor. 6: 19, 20. of love to our neighbor. Such then is our As already observed, Christ actually made law of God.

of past disobedience and render perfect obe- his own sins is to suffer the penalty due his dience to him for time to come. Says Peter, sins; to die for another man's sins is to suffer "Repent ye therefore, and be converted, that the very penalty that that man would have your sins may be blotted out, when the time suffered for his own sins, had not a substitute of refreshing shall come from the presence of been provided. Peter says, speaking of the Lord," Acts 8: 19. Here salvation is of Christ, Forasmuch as ye know that ye were for \$1, or \$1.50 per yr. Specimen copies sent free. fered and affirmed of repentance just as much | not redeemed with corruptible things, as silas of faith, and is so necessary that there can ver and gold, ... but with the precious blood of the doctrines of the Second Advent of Christ, be no salvation without it; Luke 13: 1-5; of Christ, as of a lamb without blemish, and the Signs of the Times, the duty of mankind to Mark 1:15; and as well might we expect de- without spot,' 1 Peter 1:18, 19. Hence, reliverance in the neglect of the one as the oth- demption is the deliverance of man from sin, God, the Nature of Man, his Unconscious state er. The one is faith, the other works: and by means of the precious body and blood of faith without 'works is dead, being alone.' Christ. Hence Christ is said by his own blood future inheritance and abode of the redeemed and Says James, 'For whosoever (Jews or Gen- to have 'obtained eternal redemption for us,

fend in one point, he is guilty of all; James The word redemption is used for pardon, 2: 10; and the Sabbath is a most important which is our actual deliverance from the guilt point or precept of this law; and the due ob- of sin, from the dominion of sin. Deliverservance of all its precepts is the fulfilling of ance from the curse of the law is the result the whole law. Here we learn, according to of pardon, or the remission of the penalty, James, to live in the neglect of its fulfillment | deliverance from punishment. By one offerin accordance with the law laid down by God, | ing of himself, says Paul, 'He hath perfected 'and yet offend in one point, he is guilty of forever them that are sanctified,' Heb. 10: 14. all;' that is, become a transgressor of the law,' | 'Christ is the end of the law for righteousness v. 11. Then as the moral law is unchangea- to every one that believeth.' Rom. 10: 4. bly binding, to grant pardon while the trans- Redemption is the freedom of God's believing gressor is morally guilty, would be a free in- people, purchased by the atonement, the dulgence to sin and transgression. Says price paid by the blood of Christ, 'who gave Paul, 'I had not known sin but by the law; himself a ransom for all, to be testified in due for I had not known lust except the law had time,' 1 Tim. 2: 6. Paul says, 'Therefore, said, 'Thou shalt not covet.' 'Wherefore the brethren, we are debtors, not to the flesh, to law is holy, and the commandment holy, and live after the flesh. For if ye live after the flesh ye shall die; but if ye through the spirit Thus the precepts of the law are absolutely do mortify the deeds of the body ye shall live. necessary, for without it we can never know | Rom. 8: 12,13. For 'obedience (Luke 17; 10,) our guilt in the sight of God. Hence, the is a due debt, and God's servants in regard law is a land mark of moral duties marking thereof are truly debtors. Says the apostle, out the path of holiness which we owe to God 'Ye are not your own; for ye are bought

present relation which we owe to the holy atonement for the whole world. But all the world is not benefited by it. Why? because Says Paul, "Ye are not your own, for ye Man, aside from duty which he owes to his all are not reconciled to God. Hence the are bought with a price.' When Paul visited Maker, has by his own default become as it atonement may exist for a benefit to all, yet Athens and found the people sunk in idola- were bankrupt, and is unable to discharge the none can receive its benefits only those who try, being ignorant of God, he says, "The debt he has incurred by transgression. Christ, comply with the conditions on their part by times of this ignorance God winked at; but then, as man's surety, came to satisfy in his faith and obedience. The benefit of the atonenow commandeth all men everywhere to re- stead, undertook such payment, who had nev ment to the individual salvation of the snner, pent, because he hath appointed a day in the er sinned. Isaiah, speaking of his death, is made conditional. The atonement may exwhich he will judge the world in righteous- says, 'Yet it pleased the Lord to bruise him, ist without reconciliation on the part of man; ness by that man whom he hath ordained." he hath put him to grief; when thou shalt but reconciliation cannot exist without the Acts 17:30, 31. The above denotes in gen-make his soul a sacrifice for sin,' Isa 53:10, atonement. And as no one can stand in his eral the stability, firmness, and unchangeable- This Scripture positively proves a substitu- own strength, so we are admonished to stand ness of God's commands and purposes which tion, a suffering in our stead. 'For in that he fast in the Lord, Phil. 4:1. "But now being will not be changed or revoked from any died, he died unto sin once.' What other made free from sin, and become servants of change of mind or purpose in him. To grant meaning can this have, only because of sin? God, ye have your fruit unto holiness, and pardon without repentance and reformation It cannot mean that he was a sinner, and everlasting life." Rom. 6:22. Soon the de would prove to his law-abiding subjects that died unto sin by ceasing to be a sinner. In cree will go forth, "He that is unjust, let him God esteemed desloyalty to his divine laws what way could Christ die for our personal be unjust still; and he which is filthy, let him as a very little thing; hence God gives the sins only by suffering the penalty due our be filthy still; and he that is righteous, let promise of pardon when we sincerely repent sins, which is death. For a man to die for him be righteous still; and he that is holy,

6, 7.

the Lord to rest upon every one that keepeth | self, and mentioned it to others. the Sabbath from polluting it and taketh hold of his covenant. Even them will I bring to my holy mountain. This coming of salvation certainly points us forward to a recompense of reward. 'Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.' Isa. 62:11. Paul, speaking on the coming of salvation, says, 'Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand,' Rom. 13:11, 12. And so we learn when salvation is near to come, blessed is every one that keepeth the Sabbath from polluting it, and taketh hold of God's covenant, even them will he bring to his holy mountain. Then shall all his redeemed people share with their Savior in his holy mountain.

This will have a crowning blessing in God's holy mountain. 'And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.' We say what

tion is near to come,' we have a direct prom vants, every one that keepeth the Sabbath importance. Your brother in hope of the ise from the Lord, an inducement; all are in- from polluting it.' This is while salvation is soon coming kingdom. vited to keep the Sabbath. "Thus saith the near to come. It should stir up our minds Lord," by Isaiah, 'My salvation is near to to consider particularly the fact that the Sabcome and my righteousness to be revealed. bath in question is in this particular the sev-Blessed is the man that doeth this, and the enth day of the fourth commandment; and, son of man that layeth hold on it; that keep- in fact, the seventh day is the only weekly eth the Sabbath from polluting it.' Isa. 56:12. Sabbath of the Old and New Testaments. "Also the sons of the stranger, that join And why should we turn a deaf ear to the themselves to the Lord, to serve him, and to fact which so much concerns us? And as our love the name of the Lord, to be his servants, SABBATH ADVOCATE truly remarked: 'The soluting it, and taketh hold of my covenant. Even Sabbath of the fourth commandment, but the dom, of which he should be the eternal King. them will I bring to my holy mountain.' v. first day of the week in its stead, and who to come, a direct blessing is pronounced from inconsistency of this I have often noticed my-

> cost what it may, to begin at once a strict investigation on the subject for his own benefit as we all have the Bible for our guide. Our great Head and Leader; when on earth regusynagogue on the Sabbath day,' Luke 4:16. Christ, the great teacher, when he was with his disciples, instructed them in the following words, 'Think not that I am come to destroy the law or the prophets: I came not to destroy tittle (mark the language) shall in no wise pass away from the law, till all things be ac complished.' Matt. 5: 17, 18, Revised version, Then as one tittle is not to pass away from the law till all things be accomplished, temple. this should forever show that under the gospel, the seventh day Sabbath is still belonging to the law of the decalogue, and that all the ten commandments are binding on the church of God.

is our God, we have waited for him, and he appears strange that men will cherish and will save us; this is the Lord; we have waited accept these unscriptural theories of the man for him, we will be glad and rejoice in his of sin, calling the first day of the week the salvation." Isa. 24: 6-12. Then shall the 'Lord's day,' and 'Sabbath.' It seems a won-

let him be holy still. And, behold, I come divide it among yourselves. For I say unto the first day as a Sabbath, or for the sacred. quickly; and my reward is with me, to give you, I will not drink of the fruit of the vine ness of Sunday, may suppose they have proof every man, according so his work, hall have every man according as his work shall be." you, I will not difficult the rest of the rest of the result to the result. The result to the result to the result to the result. And to our interest the Scriptures teach us 10, 'And they sung a new song, saying, Thou of Christ, God appointed the seventh day to be hope to the end; for selection that is the first day. to hope to the end; for salvation that is to be art worthy to take the book, and to open the hope to the second advant points of the art worthy to take the book, and to open the hope to the second advant points. brought at the second advent points us for-seals thereof: for thou wast slain, and hast week ever since to continue to the end of the ward to the time when Christ shall "appear redeemed us to God by thy blood out of world, which is the Christian Sabbath.' Now the second time without sin unto salvation," every kindred, and tongue, and people, and what are we to think of such unscriptural Heb. 9: 28. "The Lord hath proclaimed unnation. And hast made us unto our God pretentions, as asserted by creeds and cateto the end of the world, Say ye to the daugh- kings and priests; and we shall reign on the chisms; when no such evidence can be behold, his reward is with him, and his work Hence God has pronounced those future needful for each individual to search the Bibefore him." Isa. 62:11. And when 'salva- promises to be conferred indeed on 'his ser- ble himself. Let none be indifferent on its

Hawkstone, Ontario.

The False Charge upon which Christ was Crucified.

Christ did not appear in the manger, at his baptism, on the cross, and in his glorious triumph over death, and then and there establish a kingdom and himself as King. He came as a messenger sent of God to introduce and promulgate a divine message of truth, designed to make ready every one that keepeth the Sabbath from pol called orthodox church, who do not keep the a people to become the subjects of a future king-

The Jews caused Christ to be crucified by falsepresent good arguments for the perpetuity ly accusing him of setting up a claim to being a Here we learn when that salvation is near of the law of the ten commandments.' The divinely constituted King of the Jews, and there-Province of Judea. The Jews well knew that if they could prove that Christ had set up such a Let me then earnestly entreat every reader, claim, it would be in Roman law an act of rebellion against the government, and punishable with death upon the Roman cross. They, therefore, to be avenged upon him for his denunciations of their religious hypocrisy and social vileness, took advantage of his professions of divine larly observed the Sabbath. We read, 'He appointment to future Kingship in the world to came to Nazareth where he had been brought come, making him say that he had a right, in up, and as his custom was, he went into the | violation to Roman law, to exercise supreme dominion over Judea and the nation of the Jews, thus raising sedition in the Roman Empire and making himself a legal subject for the agonizing death of crucifixion.

When this satanic plan was matured, the High Priest sent officers and brought Jesus before him, but to fulfill. For verily I say unto you, Till and "asked him of his disciples and of his docheaven and earth pass away one jot or one trine," John 18: 19, evidently designing to so interpret his answer as to show that he regarded his disciples as his kingly subjects, and himself as their king. But he evaded their question by referring them for an answer to those who had heard him teach publicly in their streets and

Nothwithstanding their tailure in getting the proof then of his claim to kingship, they evident ly reported him to Pilate, the Roman Governor, as making that claim, for when they sent him to Pilate, he demanded that the Jews should state their charges against him. They said-"If he In conclusion, the first day of the week is were not a malefactor we would not have delivmentioned only eight times in the New Tes- ered him up unto thee." John 18:30. Pilate tament, and not in a single instance is it re- said, "Take him and judge him according to your ferred to as a holy day or Sabbath. See Matt. law." v. 31. This would not answer their pur 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, pose, for the Jewish law contained no death pen 19; Acts 20: 7; 1 Cor. 16: 2. But in contrast to kingly authority over Judea and the Jews with the above, we find the Sabbath of the but their sacred law did recognize such a person a crowning blessing await God's waiting peo- Lord mentioned 57 times in the New Testa- as having such a legal claim. Then Pilate called ple. 'And it shall be said in that day, Lo, this ment. When we come to test the subject, it Jesus again, and put the question directly to him the decision upon which alone could make Jesus guilty before the Roman law-"Art thou the King of the Jews?" v. 33. "Jesus answere him, Sayest thou this thing?" i. e., dost the sayings of Christ be verified, for 'He took the derful counterfieit against the fourth com- thee of me? i. e., did the Jews make this charge against me, or and other thanks the sayings of Christ be verified, for 'He took the derful counterfieit against the fourth comcup, and gave thanks, and said, Take this and mandment. The advocates of the observing against me? Pilate answered, "Am I a Jew"

This answer signifies—I am not should arraign you before a Jewi you by Jewish laws, for I am a R trate, and can only try you by Rom further said, "Thine own nation and have delivered thee unto me; wi done?" As if he had said—I, be judge, can only condemn you for ret the Roman Empire. "What have the Rolling of the imperial governme, understanding that he could leg demned at the Roman bar only u question of his claim of kingship imperial statutes, and not upon a question relating to his religious de Pilate in justificatin of himself in a -"My kingdom is not of this kingdom were of this world, then vants fight, that I should not be do Jews; and now is my kingdom no

In this answer Jesus explained taught as to his claim of kingly at It had no reference to the present world in its present condition, could have no connection with the ernment, or in any way threaten to bellion into a Roman Province. less did not fully understand his kingly position, and said, "Art then? Jesus answered, Thou saye king" (v.37), i. e., thou hast pre charge against me, and that is that Jesus than plainly taught Pilate sion was upon which he had c world. It was not to exercise don part of this world as king, and thu vants to fight against the Roman but it was as he said-"To this en and for this cause came I into the should bear witness unto the tru swer fully satisfied Pilate that Jesu as to the violation of Roman law him to report to the Jews-"I fault at all," v. 38.

The innocent Jesus was cruelly crucified according to the deman bearing the broad seal of Rome, a judge had carefully examined only charge the Jews could produ and found him guiltless, simply murderous ery of one of the pr holy and sanctified people who ev who follow Christ in faithfully the truth, have been and will! bear his cross in suffering the ha ous insults of all religionists aga in their Christ-like faithfullness nunciatory testimony,

Christ and his followers, who to ly to his divine conmission to ex over all the earth, were hated as that testimony, although they time for its realization was dista expect that when the same mig! claimed, and the time of his reig at the door, there will be no hatr ing. It cannot be. The last produce results of the same clas is he who bears testimony and Proach.-J. C., in World's Crisis.

The Sign of the Son

"Immediately after the trib days shall the sun be darkens shall not give her light, and th from heaven, and the powers of the careen, and then shall ar the Son of man in heaven." The question is frequently asl are waiting for the kingdom of bethe sign of the Son of man? as a Sabbath, or for the sacred ay, may suppose they have proof Scripture, when they say, From g of the world to the resurrection appointed the seventh day to be Sabbath; and the first day of the nce to continue to the end of the a is the Christian Sabbath. Now to think of such unscriptual as asserted by creeds and cate hen no such evidence can be I's word. We must think it very each individual to search the Bi Let none be indifferent on its

Your brother in hope of the kingdom.

re. Ontario.

Charge upon which Christ was Crucified.

not appear in the manger, at his the cross, and in his glorious triumph and then and there establish a king. nself as King. He came as a mess. God to introduce and promulgatea ge of truth, designed to make ready ecome the subjects of a future king. ch he should be the eternal King. caused Christ to be crucified by false nim of setting up a claim to being stituted King of the Jews, and there supreme dominion over the Roman Judea. The Jews well knew that if prove that Christ had set up suchs uld be in Roman law an act of renst the government, and punishable apon the Roman cross. They, there venged upon him for his denunciar religious hypocrisy and social vildvantage of his professions of divine t to future Kingship in the world w ng him say that he had a right, in Roman law, to exercise supreme do Judea and the nation of the Jews sedition in the Roman Empire and uself a legal subject for the agonizing cifixion.

s satanic plan was matured, the High officers and brought Jesus before him. hinr of his dlsciples and of his dea 18: 19, evidently designing to so in answer as to show that he regarded s as his kingly subjects, and himself g. But he evaded their question by em for an auswer to those who had teach publicly in their streets at

standing their failure in getting of his claim to kingship, they evident him to Pilate, the Roman Governo hat claim, for when they sent him emanded that the Jews should state es against him. They said-"If h malefactor we would not have dell' p unto thee." John 18:30. Pile him and judge him according to you This would not answer their P. e Jewish law contained no death P senting a claim in the name of G authority over Judea and the Jer cred law did recognize such a pers such a legal claim. Then Pilate cal and put the question directly to be upon which alone could make Ja ere the Roman law-"Art thou e Jews?" v. 33. "Jesus answer st thou this thing ?" i. e., dost the harge against me, or did others thing it is a did others than the state of the state ? i. e., did the Jews make this charge. ? Pilate answered, "Am I a Jews."

should arraign you before a Jewish bar, to try seems, however, that we are not left to conjecture, manifestation of Jesus Christ,—the character of you by Jewish laws, for I am a Roman magis- but may, in the use of context and other passages, that manifestation being the sign. trate, and can only try you by Roman law. He give the true light.

v. 36. and for this cause came I into the world, that I ing deceived. fault at all," v. 38.

murderous cry of one of the professedly most G. Campbell's Translation. boly and sanctified people who ever lived. Those The great Teacher on another occasion gives nunciatory testimony,

proach.-J. C., in World's Crisis.

The Sign of the Son of Man.

shall not give her light, and the stars shall fall

be the sign of the Son of man?" A great variety Hence the sign of the Son of man is not an event 200 cases in that city.

kingdom were of this world, then would my ser- between the coming of the Son of man, and the know not what hour your Lord doth come." vants fight, that I should not be delivered to the previous coming of the false Christs. The Savior, -Matt. 24; 37-42.

him to report to the Jews-"I find in him no and all the tribes of the land shall mourn, when heaven and general. they shall see"-the sign of the Son of man "Lo! he comes with clouds descending, The innocent Jesus was cruelly scourged and appear in heaven, vis .- "the Son of man coming crucified according to the demands of a warrant in the clouds of heaven with great majesty and Thousand thousand saints attending, bearing the broad seal of Rome, after the Roman power; and he shall send his messengers with a judge had carefully examined him upon the loud sounding trumpet, who shall assemble his Hallelujah! God appears on earth to reign. only charge the Jews could produce against him, elect from the four quarters of the earth, from and found him guiltless, simply because of the one extremity of the world to the other."-Dr.

who follow Christ in faithfully witnessing to all the same view of the sign of the Son of man. in their Christ-like faithfullness, shall bear de- with observation; neither shall they say, Lo -Eld. R. Hutchison in Messiah's Herald. here! or lo there! for behold, the kingdom, of Christ and his followers, who testified truthful- God is within you," or "among you" as it reads ly to his divine commission to exercise dominion in the margin. "And he said unto the disciples, over all the earth, were hated and persecuted for The days will come when ye shall desire to see one that testimony, although they taught that the of the days of the Son of man and ye shall not time for its realization was distant: and can we see it." This doubtless refers to desires for the expect that when the same mighty truth is pro- Messiah which should be entertained during the claimed, and the time of his reign is presented as great tribulation. He adds, "And they shall say ritories. at the door, there will be no hatred, no crossbear- to you, See here; or see there; go not after them, ing. It cannot be. The last testimony must nor follow them. For as the lightning, that produce results of the same class. Then blessed lighteneth out of the one part under theaven, is he who bears testimony and suffers the re- shineth unto the other part under heaven; so shall the Son of man be in his day."-Luke 17; 20-24.

It may be further remarked that the general mourning among the tribes of the earth, when "Immediately after the tribulation of those the sign of the Son of man appears, will be in be shaken; and then shall appear the sign of him; and all kindreds of the earth shall wail be- in the country. the Son of man in heaven."-Matt. 24: 29, 30. cause of him."-Rev. 1: 7. The whole earth The question is frequently asked by those who will be at once lighted up with his glorious pres-

This answer signifies-I am not a Jew, that I of views has obtained on this solemn matter. It to transpire prior to the personal and actual

Passages like these afford collateral support to further said, "Thine own nation and chief priests The sign in question, let it be remembered, is the same view, there being nothing which will have delivered thee unto me; what hast thou not mentioned as a sign to tell us when the Son convince the world excepting the coming of done?" As if he had said-I, being a Roman of man is about to come; but it is mentioned as Jesus, "As the days of Noe were, so shall also judge, can only condemn you for rebellion against "the sign of the Son of man's the coming of the Son of man be. Fer, as in the the Roman Empire. "What have you done" in sign,-in contradistinction to the signs of others, days that were before the flood, they were eating violation of the imperial government? Jesus fully or of the false Christs. It is worthy of remark and drinking, marrying and giving in marriage, understanding that he could legally be con- that the employment or the definite article,-"then until the day that Noe entered into the ark, and demned at the Roman bar only upon a political shall appear the sign of the Son of man in heav- knew not till the flood came, and took them all question of his claim of kingship in violation of en"-is calculated to make one suspect that this away; so shall also the coming of the Son of man imperial statutes, and not upon any theological sign, in some form of expression, had been pre- be. Then shall two be in the field; the one shall question relating to his religious doctrines, said to viously mentioned. Accordingly we find by be taken and the other left. Two women shall Pilate in justificatin of himself in a Roman Court reference to a foregoing portion of the same dis- be grinding at the mill. the one shall be taken -"My kingdom is not of this world; if my course, a sign specified, by which to discriminate and the other left. Watch therefore; for ye

Jews; and now is my kingdom not from hence." speaking of the days of unequalled tribulation, In conclusion, I will employ an illustration to says, "Then if any man shall say unto you, Lo, make the view of the sign of the Son of man In this answer Jesus explained what he had here is Christ, or there; believe it not; for there easy of comprehension. A nobleman takes a taught as to his claim of kingly authority;-that shall arise false Christs, and false prophets, and journey into a far country.-he leaves his serit had no reference to the present time, or to this shall shew great signs and wonders, insomuch, if vants in charge of his interests,—he desires, after world in its present condition, and therefore it were possible, they shall deceive the very elect. a long while, to return; while he is absent could have no connection with the Roman gov- Behold, I have totd you before. Wherefore, if others will come assuming to be he; he informs ernment, or in any way threaten to introduce re- they shall say unto you, Behold, he is in the his servants of it, he tells them how they will bellion into a Roman Province. Pilate doubt- desert; go not forth; behold he is in the secret come—that they will come in a secret, skulking less did not fully understand his explanation of chamber; believe it not. For as the lightning way; this is the sign by which the servants are kingly position, and said, "Art thou a king cometh out of the east, and shineth even unto to know them, and not be deceived. He tells then? Jesus answered, Thou sayest that I am a the west, so shall also the coming of the Son of them how very different his coming would be, king" (v.37), i. e., thou hast presented but one man be." The above passage gives the -that it will be in the most public manner, and charge against me, and that is that I am a king. sign of the false Christs-it is the manner of in superlative glory,-in a word, that his coming Jesus than plainly taught Pilate what his mis- their coming; and gives the sign of the true will be such as none can possibly imitate; and sion was upon which he had come into the Christ-it is the manner of his coming. Their therefore, if they do not receive any till one world. It was not to exercise dominion over any coming was in the desert, and in the secret comes in that way, all will be light; they will part of this world as king, and thus cause his ser- chamber: his coming will be from heaven, and not be deceived nor betray their trust,—thus the vants to fight against the Roman government, all will see him. The distinctive sign of the Son | manner of the nobleman's return is to the serbut it was as he said-"To this end was I born, of man is thus specified to save the elect from be- vants his sign-the sign of the nobleman. Just so the sign of the Son of man is the manner of should bear witness unto the truth." This an- After our Lord has mentioned the signs which his coming, in contradistinction to the manner swer fully satisfied Pilate that Jesus was innocent were to betoken his speedy advent, he says: of the coming of the false Christs; their coming as to the violation of Roman law, which caused "Then shall appear the Son of man in heaven; being on earth and local; his coming being from

> Once for favored sinners slain; Swell the triumph of his train;

> "Every eye shall now behold him Robed in dreadful majesty; Those who set at nought and sold him, Pierced and nailed him to the tree. Deeply wailing, shall the true Messiah see."

Reader, let us be ready for the awful yet glorithe truth, have been and will be compelled to "When he was demanded of the Pharisees when ous moment when the parting heavens shall unbear his cross in suffering the hated and murder- the kingdom of God should come, he answered | veil the Son of man to the astonished gaze of ous insults of all religionists against whom they them and said, The kingdom of God cometh not them that dwell on the face of the whole earth!

> OUTRAGES and intimidations by force are continuing in Ireland, 259 crses reported in July.

THERE has been large amounts of money saved to the government recently by the action of the Postmaster General in discontinuing the fraudulent mail routes, called the star routes, in the ter-

DR. H. W. Thomas, a Methodist minister in Chicago, is shortly to be arrained for trial for teaching doctrines contrary to the church, and denying the endless torment of the wicked.

ONE of the principal newspapers in St. Petersburg has been suspended by the government on account of too free speech on government affairs.

In Afghamstein, where the British government days shall the sun be darkened, and the moon consequence of all seeing the coming of Christ, has tried to acvance her conquest and authority, _"Behold, he cometh with clouds! and every there has been civil war, and the British have from heaven, and the powers of the heavens shall eye shall see him, and they also which pierced lost their interests and the foothold they obtained

THERE were 98 deaths from yellow fever in Havana during the month of July, and during are waiting for the kingdom of God, "What will ence—the saints be gathered, and the wicked left. the week ending Aug. 5 there were 36 deaths and

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 29th day of the 5th month, 1881.

JACOB BRINKERHOFF, Editor. A. C. LONG. JOHN BRANCH, W. C. LONG, A. F. DUGGER, Special Contributors.

Parable of the Wheat and Tares.

Our great and divine Teacher has taken the parabolic method of instruction, to a great extent, wherein he uses familiar things to illustrate great truths, by which to impress them upon the minds of his hearers, and we, who read, may receive the same benefit. We may truly say that his mission to earth was concerning his kingdom, which we believe would have been established then and there had the people who were called by the name of the Lord, received him; for "he came to his own and his own received him not;" and in the opening of his mission he preached that the kingdom of heaven was at hand. Whether the people would receive him or not must necessarily have been developed; so he taught the people concerning that kingdom, and many of the parables have a direct specification of the kingdom, and are introduced with "The kingdom of heaven is like unto." Thus the second opens with "The kingdom of heaven is likened unto a man which sowed good seed in his field." Matt. 13: 24. the good seed was himself, the same as in the preceding parable of the sower and the seed. The field where the word of life and of the kingdom to come was sown, was the world. Jesus came teaching and preaching the word of life and salvation, and if the ground was good it would bear fruit, and if the ground was stony, or if thorns were already there, representing the cares of life, sins, or riches, there was great danger of the seed becoming unfruitful.

The Son of man soweth the good seed of the kingdom in his field, and also sent his disciples to assist in the work. After the word is preached time is given for it to take effect upon the minds of the hearers, as represented in the parable, "while men slept." In this time the enemy comes and sowed his seed, which is called tares, a seed very different from good grain, and a very bad seed. It is the opposite of any thing good, and is the work of the enemy, the adversary, who delights to work against the good that the Savior does: and instead of having people saved from their sins and from death his ef forts are to hold them in sin and in condemnation, so that they shall not receive the blessings of the kingdom of heaven. The good seed of the kingdom is hope, love, peace, pardon, sympathy, and bears fruit in faith. expectation, joy, and when the kingdom shall come in its fullness faith shall merge into sight, and what we hope for shall then be realized.

they would bear their fruit; that fruit is the people. But it will then be the kingdom of works of the flesh, which bringeth forth death, God, wherein Jesus Christ shall rule and the very desire the adversary wished to ac- reign in person. complish by sowing the tares in the field. By the parable and its explanation we also As the season for the growing of the grain learn that the kingdom of heaven is not es. progresses the tares grow also, and the serprogresses the tares grow also, and the ser heaven for a thousand years, as is taught by vants of the householder, the people of the heaven for a thousand years, as is taught by Lord who rejoice in the work done by him some, after which the wicked will be de who sows the seed, perceive the works of stroyed; but it teaches that at the time of unrighteousness developing with the good the harvest—the end of the world—the Sav. seed, and in their anxiety for the welfare of line will send forth his angels to gather out of righteousness would pluck up the tares and his kingdom ell things that offend, or are of. cleanse the field. The householder must be fensive to the King, and destroy them, leav. the Father, as distinguished from the Son, ing the righteous to shine forth in the glory who sowed the good seed. The field, the of their Father in his kingdom. The earth is world, belonged to the householder, the Fath- then become the kingdom of heaven. er, who sent his Son to his field, to reclaim | The harvest is the end of the world, or age, it, and bring it back to God. Thus it is his At that time the Son of man will send forth field also. But instead of having the tares his angels and they shall gather out of his rooted out from among the good plants, on kingdom all things that offend—the tares their appearance, he says, 'Leave them grow who do iniquity, and shall burn them in a furtogether until the harvest.' The children of nace of fire, destroy them utterly. The fact God must develop, notwithstanding the pres- now appears very plain that the kingdom of ence of the tares. And if, during the time heaven is to be upon the earth, for the of of developing character for or against the fenders, the tares, are gathered out of it, and kingdom of heaven, the tares were pulled up perish with all the effects of the evil rule upby the servants, the same means by which on the earth, and then all unrighteousness it were done might destroy some of the prec- shall disappear. Then the fact is stated that ious grain. We learn by this that during after the wicked are gathered out of the all this time of growth and development for earth then the righteous are left there to shine the future we have the evil with us and forth as the sun in the kingdom of their Fath. around us, and we must not allow it to choke er. It is the kingdom of heaven then, for to his disciples, verse 37, the one who sowed destroy us as targed destroy the small it. veloped no good, and be put out of existence, Creator and our Redeemer. beyond the power of exercising any influence over the good forevermore. As fire is a means of destruction for tares and combustible things of earth, so in the parable it is a figure for the destruction of the enemies of reign over them.

the parable, in its consummation—that the ing in it. Religion is a work, and heart work kingdom of heaven well be located at the is said to be the best kind of work. It will same place and constitute the same territory not do to serve God with our lips and the where the field was for the growing of the devil with our hearts; but pure earnest heart grain. The world—the same place where the work will be well pleasing to the Lord. good seed of the kingdom was sown. The shall be given to the people of the saints of hends all the isms in the land. the Most High, whose kingdom is an ever- The fact that we have so many religions

cation; and when the enemy sowed the tares not in vain, Isa. 45: 18. The original purpose it is said that he "went his way," knowing full of the Lord shall wet be inhabited by a right well that tares would grow; and also that world shall yet be inhabited by a righteous

beside. But the harvest is coming and then cleansed out all evil, and the righteous are the wheat and the tares will be separated, left in the kingdom. To shine as the sun is the tares being gathered out from among the representative of the glory they shall enjoy good grain, burned as worthless, and also to and possess, even that of the Father. Thank prevent it from doing any further evil. So, God for this great truth! and for the blessed in the reality, in the end of the world, or age, promise of coming glory, peace and joy, the Son of man shall send forth the angels where we shall be free from every evil and and gather out of the field the people who every temptation; where there shall be no have developed ungodly lives, and they shall contamination of sin, and nothing to occupy be destroyed as worthless and having de- our minds but the giving of praise to our

The Three Religions.

W. C. LONG.

WE hear a great deal said about getting the Lord who will not have the Savior to religion, and about losing it; but not so much about doing it. Yes, a great deal is said This brings us to a prominent feature of about the truth, but not so much about walk-

There are many religions in the world. We earth, the same earth and habitable globe have the Mohammedan religion, with its nowhere we now reside. "The righteous shall tions; the Catholic religion with its peculiarbe recompensed in the earth." Prov. 11:31. ities, and hundreds of others. Yes, the world The kingdom and dominion and the great- is full of religion. Religion is any system of ness of the kingdom under the whole heaven, faith and worship, and in this sense compre-

lasting kingdom, Dan. 7:27. God made the in the world is made an excuse by many for The parable of the tares has a broad applicanth, made it to be inhabited; he created it not engagning in the service of the Lord.

They say we have so many different kinds it They say we to tell the genuine, and thus is impossible to tell the genuine, and thus is impossible conscience. But is this a mile of the same of the is impossible conscience. But is this a valid ex ease their will it stand in the judgment? Should ease? Will it stand in becoming we not use sagacity in becoming acquainte we not use genuine and be able to detect the with the genuine and act thus in spurious? Do we not act thus in many ma ters? Can we not tell and point out the cou ters? Can we not tell the sound horse fro the unsound? A good mower from a pot the unsound, kind, and benevolent act from one? A good, kind, and benevolent act from bad one? In the different avocations of the successful man is the one who works well known rule. Examples in Arithm are easily solved by understanding cer rules. So this matter of religion. Here is rule: Find the religion which has the love in it and you have the genuine.

Some go back to father and mother for system of worship. Well, if we are back why not go back to the grand far and listen to father Abraham, Daniel, I Ezekiel, and on down, including Paul, James, &c. Do we want the experien others? Here we have it in abundance spired testimony is the best kind of testi and in religion, like in every thing e ought to desire the best.

There are but three religions brown view in the Bible. All other religio traceable to one of these three. 1st, v our religion; 2nd, vain religion; 3r religion.

In Acts 26: 5, we have Paul say after the straitest or strictest sect of ligion I lived a Pharisee. In order t stand the nature and effects of our r will be necessary to glance at the 1 Paul before his conversion, and the whom he was identified. He was 1 the stoning of Stephen, and at the t conversion we find him on his way cus to persecute the people of God. clude therefore that he was a ha followers of Christ, a despiser of were good, and a persecutor of th of God. In Matt. 23 the Savior 8 lucid and comprehensive descrip Pharisees. From this we learn th a zeal, but not according to know they made long prayers; had a spirit, which caused them to com land; were rigid in the perform rites and ceremonies of that day those that would bring them into among the people. The Savior denounces them as fools, hyp serpents, and generations of vij the outside, but within filled wi Hence we conclude that ou narrow, bigoted, hateful, sectari secuting religion. Paul had this kind of religion, and war exterminate those who would to it. I wonder if there is ar of religion in our day? Yes, w faced sanctimoneous church Wrapped up in "our religion," thorough conversion set Pa will do the same for others.

The next is vain religion.

Isa. 45: 18. The original purpose Isa. 45. 10.

I shall be accomplished, and the inhabited by a rich. 1 yet be inhabited by a righteous ut it will then be the kingdom of rein Jesus Christ shall rule and

arable and its explanation we also he kingdom of heaven is not es. y first taking the righteous off to a thousand years, as is taught by r which the wicked will be de nt it teaches that at the time of the end of the world—the Sav. d forth his angels to gather out of n ell things that offend, or are of. he King, and destroy them, leav. teous to shine forth in the glory her in his kingdom. The earth is e the kingdom of heaven. est is the end of the world, or age,

e the Son of man will send forth nd they shall gather out of his things that offend—the tares uity, and shall burn them in a furdestroy them utterly. The fact s very plain that the kingdom of be upon the earth, for the oftares, are gathered out of it, and all the effects of the evil rule upand then all unrighteousness ear. Then the fact is stated that icked are gathered out of the he righteous are left there to shine sun in the kingdom of their Fath. ne kingdom of heaven then, for s come to take possession of his d has sent forth his angels and all evil, and the righteous are ngdom. To shine as the sun is ve of the glory they shall enjoy even that of the Father. Thank great truth! and for the blessed coming glory, peace and joy, all be free from every evil and ation; where there shall be no n of sin, and nothing to occupy ut the giving of praise to our our Redeemer.

he Three Religions.

W. C. LONG.

great deal said about getting about losing it; but not so much it. Yes, a great deal is said th, but not so much about walkigion is a work, and heart work he best kind of work. ve God with our lips and the r hearts; but pure earnest heart well pleasing to the Lord.

nany religions in the world. We ammedan religion, with its noholic religion with its peculiar dreds of others. Yes, the world gion. Religion is any system of ship, and in this sense compreisms in the land.

at we have so many religions s made an excuse by many for in the service of the Lord. They say we have so many different kinds it James speak now. "If any man among you old things must pass away and old things belove in it and you have the genuine.

Some go back to father and mother for their system of worship. Well, if we are going back why not go back to the grand fathers, and listen to father Abraham, Daniel, Isaiah, Ezekiel, and on down, including Paul, John, James, &c. Do we want the experience of others? Here we have it in abundance. In spired testimony is the best kind of testimony; and in religion, like in every thing else, we ought to desire the best.

There are but three religions brought to view in the Bible. All other religions are traceable to one of these three. 1st, we have our religion; 2nd, vain religion; 3rd, pure religion.

Paul before his conversion, and the sect with ing guile. a zeal, but not according to knowledge; that vermin and pestilential vapor. to it. I wonder if there is any of this kind monies. of religion in our day? Yes, we have the long Pure religion will affect the head, heart, will do the same for others.

ease their conscience. But is this a valid ex- his tongue, this man's religion in vain." of this kind. It is the best of the three. cuse? Will it stand in the judgment? Should Well, have we any of this kind in the we not use sagacity in becoming acquainted world? Go to yonder prayer meeting. Listen with the genuine and be able to detect the to that brother or sister talk, sing, and pray. spurious? Do we not act thus in many mat- O, how pious they are; they must be saints. ters? Can we not tell and point out the coun- But follow them home, and how they scold, terfeit? Can we not tell the sound horse from fret, and find fault. Notice them go through the unsound? A good mower from a poor the community. What evil speaking, gossipone! A good, kind, and benevolent act from a ing, backbiting, tattling, and slandering, thus bad one? In the different avocations of life inflaming the minds of the people and causwell known rule. Examples in Arithmetic Truly that unruly member does run like a are easily solved by understanding certain wild horse. The improper use of the tongue rules. So this matter of religion. Here is the has done great injury. Remember it is writrule: Find the religion which has the most ten that for every idle word we speak we shall give account in the day of judgment. "Life and death is in the power of the tongue." perfect man and able also to bridle the whole body. Joking, jesting, and all corrupt and evil speaking is positively forbidden.

The tongue properly controlled is a blessknow the use of the bridle; it is not alone for to stop the user, but to control. We wish here to give the different parts of the gospel bridle: "1, let sobriety form the bits; 2, charpiece; 4, watchfulness the throat-latch; 5, 7, meekness the buckles; 8, forbearance the In Acts 26: 5, we have Paul saying that loops; 9, forgiveness the stitches; let holiwill be necessary to glance at the history of thy tongue from evil and thy lips from speak- but the bearer of the light.

whom he was identified. He was present at In Matt. 15 the Savior says, "In vain do the stoning of Stephen, and at the time of his they worship me teaching for doctrine the conversion we find him on his way to Damas | commandments of men." What had they cus to persecute the people of God. We con- done? In reading the connection we find they clude therefore that he was a hater of the had violated the 5th commandment, which followers of Christ, a despiser of those that says, Honor father and mother. If the viowere good, and a persecutor of the children lation of the fifth commandment will make of God. In Matt. 23 the Savior gives a very our worship vain, will not the violation of lucid and comprehensive description of the the 4th? Our religion and vain religion are Pharisees. From this we learn that they had like the stagnant pool which breed unsightly

they made long prayers; had a missionary The next is pure religion. How heavenly! spirit, which caused them to compass sea and How pure! It is like the running brook, land; were rigid in the performance of the bright, clear and sweet. James says, "Pure rites and ceremonies of that day, especially religion and undefiled before God and the those that would bring them into hight repute Father is this: To visit the fatherless and among the people. The Savior unsparingly widows in their afflictions, and keep themdenounces them as fools, hypocrites, blind, selves unspottted from the world." The poserpents, and generations of vipers; clean on tency of pure religion is manifest to the casthe outside, but within filled with corruption. ual observer. It has been felt in every age of Hence we conclude that our religion is a the world. Intelligence, enlightenment, be narrow, bigoted, hateful, sectarian, bitter, per- nevolence, love and mercy, are its effects. secuting religion. Paul had great faith in Some men's religion is all on the outside; this kind of religion, and wanted to kill and it is made of form. Godliness is discarded, exterminate those who would not subscribe and purity is leaking out in forms and cere-

faced sanctimoneous church-goers who are and pocket-book. It will make better hus-The next is vain religion. Let the apostle have this religion unless he is a new creature; \$50,000.

is impossible to tell the genuine, and thus seemeth to be religious, and bridleth not come new. I would to God that we had more

Allendale, Mo.

The Light of the World.

Many of the cities of Palestine were placed on the summits, or sides of the mountains, and could be seen at a great distance.

Our Savior directed the attention of the disciples to a city on a hill. "Ye are the light of the world, a city that is set on a hill cannot be hid."

A city on a hill truly is a conspicuous object. it the successful man is the one who works to a ing an uproar in the whole neighborhood. is impossible to hide it from view. It can be seen for many miles, and may be used as an emblem of a Christian; for it is impossible to hide the light of Christ when it is in the soul. The Christian's life is continually seen by the world, and it knows whether he lives according to his profession or not.

The sun is the source of light to the natural If any man offend not in word, the same is a world, and without its light and heat, vegetation would soon cease to exist. So Christ is our spiritual light and heat, and we as Christians should duly reflect that light. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, ing; otherwise it will bring us into trouble. cleanseth us from all sin." The sun does not rise The apostle's illustration is a plain one. We above the horizon, and then cease to shine, but keeps always shining. Clouds and storms may obscure him from our view, but he bursts forth with all his splendor when clouds and storms are over. So the Christian must not cease to shine amidst the damps and fogs of earth; but must ity the head-stall; 3, humanity the front-continue to hold up his light amid trials and afflictions. We place our lamps on the lampstand justice the curb; 6, truth and love the reins; that all may behold the light, and enjoy the benefit of it. So God has placed us in the world that by our example and influence, and by our after the straitest or strictest sect of our re- ness constitute the hand, faith the arm, and before men, not to please man, but to glorify God, consecrated lives, we may let our light so shine ligion I lived a Pharisee. In order to under- firm prayerful decision the authority by which and encourage them that they likewise may love stand the nature and effects of our religion it the tongue is now to be managed." "Keep and serve him. The lamp is not the light itself,

So the Church is not the light itself, but the bearer of the light; which (light) represents Christ, the true light of the world. Our lamps have often to be replenished, and the wicks need trimming. So the Christian's light would soon flicker without the replenishing oil of God's grace, and of the Holy Spirit being poured into his heart. If we have Christ in the heart we have the light. We are not called to be torch-bearers in the world, which for a time gives a brilliant light, but soon crumbles to ashes; but our light must be the clear, equal, steady light, that always keeps shining. It is the light that always shines. amid trials, and afflictions, and the many besetments of this life. The prayers, teachings, and exhortations that are supported by a holy life. are the effectual ones .- A WALTER, in Line and Plummet.

Bro. J. P. Bryan writes from Clio. Iowa: I read the ADVOCATE with much pleasure and profit. I like to read the good letters from the scattered ones. We have a few Sabbath keepers in this vicinity, which is very cheering to me. We have a Bible Class every other Sabbath. The prospect is good for our number to be increased. I would like each reader of the paper to write some. Let us do all we can to spread the truth, and may the Lord give us an abundant entrance into the kingdom of his dear Son.

A WATER spout, or burst of rain cloud, occurred wrapped up in "our religion," our party. A bands, better wives, better neighbors, and at Central City, Col., recently; it is reported that thorough conversion set Paul right, and it better citizens, and entitle them to an inherit- a column of water five feet high ran through the ance in the kingdom of God. No one can streets, damaging property to the amount of

Books of the Old Testament in Verse.

In Genesis the world is made. In Exodus the march is told. Leviticus contains the law. In Numbers are the tribes enrolled. In Deuteronomy again We're urged to keep God's law alone.-And these five books of Moses make The oldest writings that are known.

Brave Joshua to Canaan leads. In Judges oft the Jews rebel. We read of David's name in Ruth, And first and second Samuel. In first and second Kings we read How bad the Hebrew states became; In first and second Chronicles Another history of the same. In Ezra captive Jews return. And Nehemian builds the wall. Queen Esther saves her race from death .--These books historical we call.

In Job we read of patient faith. The Psalms are David's songs of praise. The Proverbs are to make us wise. Ecclesiastes next portrays How fleeting earthly pleasures are. The Songs of Solomon are all About the love of Christ .-These books devotional we call.

Isaiah speaks of Christ to come; And Jeremiah tells of woe, And in his Lamentations mourned The holy city's overthrow. Ezekiel tells of mysteries, And Daniel foretells kings of old. Hosea calls men to repent. In Joel blessings are foretold.

Amos speaks of wrath, -- and Edom Obadiah's sent to warn; While Jonah tells us Christ would die, And Micah where he should be born. In Nahum Ninevah is seen; In Habakkuk Chaldea's gift; In Zepheniah Judah's sin,
In Haggai the temple's built.

Zechariah tells of Christ, and Malachi of John his sign. The prophets number seventeen, And all the books are thirty-nine. -Selected by WILL ELLSWORTH.

The Reason of my Hope.

MARY E. EASTMAN.

propose to do.

WHAT I BELIEVE.

I believe in God, and that the Holy Scrip-

binding force of all laws; the necessity of a whole race. "And God blessed the seven day and sanctified it," Gen. 2: 3. Sanctified it," Gen. 2: 3. Sanctified it, "Gen. 2: 3. Sanctified it," Gen. 3: 3. Sanctified it, "Gen. 2: 3. Sanctified it," Gen. 3: 3. Sanctified it, "Gen. 3: 3. Sanctified it," Gen. 3: 3. Sanctified it, "Gen. 3: 3. Sanctified it," Gen. 3: 3. Sanctified it, "Gen. 3: 3. Sanctified it," Gen. 3: 3. Sanctifie strict performance of the typical law that we may be delivered from the curse of the law set apart; to appoint to a holy use: may be delivered from the curse of the law set apart; to appoint to a holy use; to make that is made the test of our probation, which that is made the test of our probation, God being holy; to secure from violation, which holy; that is made the test of our probation, which law we have all transgressed. God being law we have all transgressed is applied Why did God make the day holy? To law we have all transgressed. God being Why did God make the day holy? To secure perfectly impartial the same test is applied it from violation, because it is the sign to all men in all ages. -

"And God said, Let us make man in our When Adam was first put upon God."

When Adam was first put upon God.

When Adam was first put upon God. image, after our likeness; and let THEM have image, after our likeness; and let them have dominion over the fish of the sea, and over dominion over the fish of the cottle and commands. For how long a time we dominion over the fish of the cottle and commands. dominion over the fish of the sea, and over the cattle, and commands. For how long a time we do not the fowls of the air, and over the cattle, and know, but we read that he had time the fowls of the air, and over the cattle, and over the cattle, and over every creeping know, but we read that he had time to learn over ALL the EARTH, and over every creeping concerning the beasts of the field to learn over the cattle, and over every creeping know, but we read that he had time to learn over the cattle, and over every creeping know, but we read that he had time to learn over the cattle, and over every creeping know, but we read that he had time to learn over the cattle, and over every creeping know, but we read that he had time to learn over the cattle, and over every creeping know, but we read that he had time to learn over the cattle, and over every creeping know, but we read that he had time to learn over the cattle, and over every creeping know, but we read that he had time to learn over the cattle, and over every creeping know, but we read that he had time to learn over the cattle, and over every creeping know, but we read that he had time to learn over the cattle, and over every creeping know, but we read that he had time to learn over the cattle, and the cattle, a over ALL the EARTH, and over every Gen. concerning the beasts of the field that the thing that creepeth upon the card. serpent was the wisest of them all. It is 1: 26. From this passage we learn that God serpent was the wisest of them all. It is 1: 26. From this passage we learn that this quite possible that our first parents admired had a design in creating man, and that this cumping beast more than had a design in creating man, and the this cunning beast more than any of the design was to make him ruler over all the others honce he was made the earth. And that man might be worthy to others, hence he was made the medium of rule the Lord created them in his own image their tempter. "And he [the serpent] said after his likeness. Man was to have dominion unto the woman, Yea, hath God siad, In over all the earth, and all that was therein, shall eat of every tree of the garden? And except himself. The Creator reserved to the woman said unto the serpent, We may himself the right to test man on certain points eat of the fruit of the trees of the garden. and to give him an opportunity to choose who but of the fruit of the tree which is in the or what should reign over him. So when man midst of the garden, God hath said, Ye shall was created and God had breathed into him not eat of it, neither shall ye touch it, lest ve the breath of life, and the man had become die. And the serpent said unto the woman a living conscious being, the Lord said to him, Ye shall not surely die. For God doth know "Be fruitful, and multiply, and replenish the that in the day ye eat thereof, then your eyes earth, and subdue it; and have dominion," shall be opened; and ye shall be as gods. &c., as recorded in Gen. 1: 26. He then put knowing good and evil." Gen. 3: 1-6. The him on probation, or trial, for a time, to see serpent tempted the woman to believe that whether he would choose life or death. The the knowledge of good and evil was desirable choice of life was to be made by obedience to because God possessed it, and to be like him his Creator, thus choosing him to be his Ruler. in anything she, no doubt, thought would be The choice of death by rejecting the Creator to improve her condition. Perhaps she thought to reign over him. The choice would also she should become as him in all things, and determine whether or not the man would so thought to grasp the power to do so while make a worthy and efficient sovereign. It is she could. So when she saw the tree that a trite proverb, and one that is justified by it was good for food, and that it was pleas In 1st Peter 3: 15 we read, "Sanctify the the divine judgment and example, that no ant to the eyes, and a tree to be desired Lord God in your hearts, and be ready always man is worthy to rule who has not the qual- to make one wise,—I suppose the serpent as to give an answer to every man that asketh ities that would make him a willing, obedient, sisted her to all this knowledge-she took you, a reason of the hope that is in you, with and joyful subject. Moreover God did not of the fruit thereof, and did eat, and gave meekness and fear." This, God helping me, I design the earth to be misruled, ruled in op- also to her husband, and he did eat. position to his will, hence the probation to How very credulous was poor humanity in discover his character.

TEST OF THE PROBATION.

complete will toward man. "That all scrip- be no such thing as probation without a test. with all the evidences of his mighty works ture written by inspiration of God is profita- The test of the first probation.—"And God before them, even the knowledge of them ble for doctrine, for reproof, for correction, for commanded the man, saying, Of every tree of own being. Dear Reader, did it never occur instruction in righteousness, that the man of the garden thou mayest freely eat, but of the to you that humanity has not materially God may be perfect, thoroughly furnished tree of the knowledge of good and evil thou changed in regard to credulity since Adams unto all good works." 2 Tim. 3: 16, 17. That shalt not eat of it; for in the day that thou time? What was the cause of Adam's cre the earth was made for man, and that it will eatest thereof thou shalt surely die." Gen. dulity? Doubting God's word, was it not be, in its renewed state, the inheritance of the 2: 16, 17. By obedience to this simple test Certainly it was. If they had not doubted saints. That "the righteous shall be recom- Adam could have lived, and when his proba- they would not have dared to eat the from pensed in the earth, much more the wicked tion expired he would have entered upon If they had not eaten the fruit they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they had not eaten they would have entered upon If they ha and the sinner." Prov. 11: 31. That God immortality, and his dominion of the earth not have brought death upon themselves and the careth former of the careth former. never designed the earth for a race of mortals would have been secured to him for all eter- their seed. It is a fearful thing to doubt the name to be normally exampled by probations. nor to be perpetually occupied by probation- nity; eternal life and the possession of all in any way to question the veracity of ers. That God having made the earth for that God had given him being the end for living God. Man can never gain anything the graph of the control of the con man and given it into his possession, he will which man was created. That he might not so doing, but may lose all things. Doubles but all things. never pluck it out of his hand. "The heaven, forget his end God gave him the Sabbath to is not only the parent of crudulity but all even the heavens, are the Lord's, but the earth be a gion between him the Sabbath to is not only the parent of crudulity but all the sabbath to be a gion between him the Sabbath to be not only the parent of crudulity but all the sabbath to be a gion between him the Sabbath to be not only the parent of crudulity but all the sabbath to be a gion between him the Sabbath to be not only the parent of crudulity but all the sabbath to be a gion between him the Sabbath to be not only the parent of crudulity but all the sabbath to be a gion between him the sabbath to be not only the parent of crudulity but all the sabbath to be a gion between him the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the parent of crudulity but all the sabbath to be not only the sabbath to be not only the parent of crudulity but all the sabbath to be not only the sabbath to be not only the sab even the heavens, are the Lord's, but the earth be a sign between him and the man, that of disobedience. And the Lord said, "Be hath he given to the children of men" I when his trial model. hath he given to the children of men." I when his trial would be satisfactorily ended thou eaten of the tree whereof I command and propose to explain why I believe these things, he should enter into immortality—the rest thee, that thou shouldest not eat? And the probations the probations the probations the probations that the probations the prob by explaining the nature of the probations that remains for the people of God. Proof: man said, The woman whom thou gaves

Christ, and the typical laws and shadows of listaken in its widest sense. The meaning its meaning its widest sense. Christ, and the typical laws and shadows of him both before and since his coming; the him both before and since his coming; the taken here in its widest sense including the necessity of a him both before and since his coming; the taken here in its widest sense includes the binding force of all laws; the necessity of a whole race. "And God blessed the taken here in its widest sense includes the binding force of all laws; the necessity of a whole race. "And God blessed the taken here in its widest sense includes the binding force of all laws; the necessity of a whole race." rest that remains to the people of God. It is

When Adam was first put upon probation

the beginning. Our first parents actually found it easier to believe the serpent's lies tures are the revelation of him, and of his Probation always implies a test. There can without evidence than their Creator's truth and their tests; the plan of redemption in The Sabbath was made for man. A noun be with me, she gave me of the tree, we

did eat. . . And the woman said, The serpent did eat. "Then follows the beguiled me, and I did eat." Then follows the beguiled me, and which I will not give in judgments of God which I main points judgments of notice the main points. full, but " 2nd, He pu 1st, God cursed the seed of the som 1st, God cure the seed of the serpent an enmity between the woman. 3rd, He proenmity perwoon and ard, He pronounce the seed of the woman. Adam, that increase of death upon Adam, that is the seed of death upon Adam, that is, upon sentence of death woman. Of the owner, sentence of the woman. Of the curse of the the man and the woman neither details at we know nothing neither decrees the man and the woman. the man and know nothing, neither does it co serpent we it is enough for us to know that cern us. We have to do with A cern us. We have to do with Adam's fa is cursed.

for his sentence and his judgments ha for his seed upon us, we being his seed. "In passed upon us, thou eatest thereof there passed upon as, the seed. "In day that thou eatest thereof thou shalt sunder, Surely, is the oath of God, or the seed."

Johns Sworn by himself II. die. that he has sworn by himself, Heb. 12: 13, that he had God made promise to Abrah because he could swear by no greater because by himself, saying, Surely, blessi will bless thee, and in multiplying I multiply thee. The sentence of death ha irrevocably passed upon Adam because transgression, that no being might doub execution, the Lord said,"In the sweat of face shalt thou eat bread, till thou retur to the ground, for out of it wast thou is

for dust thou art, and unto dust shalt

return." So to this day when we see a

ready to be returned to the ground, w

he is dead. When Adam ate the forbidden fru first probation ended. Future obe could not take him from under the se of death that had passed upon him b of transgression. He could no longer by patient continuance in well doing to to immortality, or remain alive forev death is the opposite of life, total co of life, and under that sentence he had And that such an impossibility as li ing in its opposite might not appear Adam was prevented from partakin fruit of the tree of life. The Create not suffer an apparant contradiction universe, much less a real one. E man has an excuse for using so a expression as "the death that never the expression literally rendered Total cessation of life that never live. How absurd! Endless life, tality, in death! Immortality mean is not subject to end in death. E Everlasting life-life that can no Neither is there any foundation for ing belief that a sinner is immorta with sin on him is dead under the man possessed of immortality is al Is Adam's death eternal destructi out a resurrection it is. Without tion the race of Adam is perished chapter, "All they that are falle Christ are perished." On what "If Christ be not risen." Paul dead rise not, then is not Christ this he adds after the question some of you that there is no re the dead ?" Now since the dead perished without a resurrection most assuredly are too. All-Without a resurrection, because

they are forever bound of deat

without an article limiting its
ken in its widest sense. The word
an here in its widest sense includes
"And God blessed the part; to appoint to a holy use; to h art; to appoint to secure from violation. Website tion because it is the sign because

m violation, because it is the sign of the people of God of the hat remains to the people of God, in the people of God, in the people of God, in the people of God's rest. hen Adam was first put upon probation of the probation of elded willing obedience to all of God nands. For how long a time we do but we read that he had time to lear rning the beasts of the field that a nt was the wisest of them all. It

possible that our first parents admin cunning beast more than any of s, hence he was made the medium tempter. "And he [the serpent] so the woman, Yea, hath God siad I eat of every tree of the garden? oman said unto the serpent, We the fruit of the trees of the garden

the fruit of the tree which is in the of the garden, God hath said, Ye sha t of it, neither shall ye touch it, lest n and the serpent said unto the woman Ill not surely die. For God doth know the day ye eat thereof, then your eye e opened; and ye shall be as gods

ng good and evil." Gen. 3: 1-6. The t tempted the woman to believe the owledge of good and evil was desirable e God possessed it, and to be like him hing she, no doubt, thought would be ove her condition. Perhaps she though uld become as him in all things, and

ght to grasp the power to do so while ald. So when she saw the tree that good for food, and that it was pleas the eyes, and a tree to be desired one wise,-I suppose the serpent er to all this knowledge—she too

ruit thereof, and did eat, and gare er husband, and he did eat. very credulous was poor humanity in nning. Our first parents actually easier to believe the serpent's lie evidence than their Creator's trul the evidences of his mighty work nem, even the knowledge of the g. Dear Reader, did it never occu that humanity has not materially

in regard to credulity since Adam That was the cause of Adam's co Doubting God's word, was it pol it was. If they had not doubte d not have dared to eat the from ed not eaten the fruit they would brought death upon themselves and It is a fearful thing to doubt

y to question the veracity of . Man can never gain anything ut may lose all things. Double the parent of crudulity but all ience. And the Lord said,

of the tree whereof I command hou shouldest not eat? And The woman whom thou gaves

e, she gave me of the tree,

full, but will notice the main points.

"For when God made promise to Abraham, is eternal in its effect. 1 Cor. 16: 18. because he could swear by no greater he swear by himself, saying, Surely, blessing I will bless thee, and in multiplying I will multiply thee. The sentence of death having transgression, that no being might doubt its execution, the Lord said,"In the sweat of thy face shalt thou eat bread, till thou return unready to be returned to the ground, we say

he is dead. they are forever bound of death.

beguiled me, and I did eat." Then follows the did. "The hour is coming in the which all other counties in Mo., and some from Neb. beganents of God which I will not give in that are in their graves shall hear his voice, Now, brethren and sisters, be not impatient is cursed. We have to do with Adam's fate, to give us the offer of choosing life without better land. for his sentence and his judgments have giving us a promise that we should certainly passed upon us, we being his seed. "In the receive it, if we chose it, would be to mock day that thou eatest thereof thou shalt surely his creatures; and if there be no resurrection die." Surely, is the oath of God, or the sign of the dead he has done so, for without an that he has sworn by himself, Heb. 12: 13, 14, awakening to life again the sentence of Adam

[To be Continued.]

The Missouri Camp Meeting.

Brothers and Sisters of the Church of God: irrevocably passed upon Adam because of The time for the above named meeting is approaching, and is near at hand. Now let me there are a few faithful laborers that are say to you all, who are readers of the SABBATH ADVOCATE, Come to the Camp-meeting; come to the ground, for out of it wast thou taken: to the Eighth Annual Conference of the for dust thou art, and unto dust shalt thou Church of God in Missouri. The inducements return." So to this day when we see a man to come are three-fold. First, to worship the Father of all our mercies and attend to the business of the Conference; second, to culti first probation ended. Future obedience each other; and third, the use of the medical could not take him from under the sentence waters that that section of country affords for of transgression. He could no longer choose is subject to. The Medical Springs of Allen-Adam was prevented from partaking of the meeting all who can. Say to the world and fruit of the tree of life. The Creator could all, Be still, and stay thou here while I go to not suffer an apparant contradiction in his the Camp meeting. What say you? can you universe, much less a real one. Hence no come? will you come. I intend to be there man has an excuse for using so absurd an if I can, and if blessed with the privilege I expression as "the death that never dies," for want to see you there. I want to hear you the expression literally rendered would be, preach, sing, and pray. I want to see the cause Total cessation of life that never ceases to prosper and move in the right direction; yes, live. How absurd! Endless life, or immor- see souls convicted and converted by the tality, in death! Immortality means life that power of the gospel and the sword of the is not subject to end in death. Eternal life. Spirit. What say you; can you, will you Everlasting life—life that can never cease. come? A few more risings and settings of Neither is there any foundation for the exist- the sun and our natural race will be run. ing belief that a sinner is immortal. A man Now while we have the opportunity of going with sin on him is dead under the law, and a to the yearly Conference meeting, similar to man possessed of immortality is alive forever. the way ancient Israel went up to Jerusalem Is Adam's death eternal destruction? With- to worship, let us come to the Camp meeting, out a resurrection it is. Without a resurrec- and come trusting, praying, believing, and tion the race of Adam is perished. 1 Cor. 15th expecting that our spiritual strength will be chapter, "All they that are fallen asleep in renewed. Come with hope, come believing some of you that there is no resurrection of pect we will if all the lovers of the Lord that dear children in the glorious kingdom. the dead?" Now since the dead in Christ are do come, will come in the spirit of prayer perished without a resurrection, the wicked and love. We are expecting the editor of our most assuredly are too. All are perished paper there, Bro. Caviness, Father James, all

did eat. . . And the woman said, The serpent Did God promise Adam a resurrection? He look for several families from Sullivan Co., and

and shall come forth," John 5: 28. Adam is with me for saying, Come, for I have author-1st, God cursed the serpent. 2nd, He put one of the dead, therefore he will come forth. ity to say, Come, Rev. 22: 17, "The Spirit and enmity between the seed of the serpent and Adam and his race are under irrevocable the bride say, Come. And let him that heareth the seed of the woman. 3rd, He pronounced sentence of death because of the first trans- say, Come. And let him that is athirst come. sentence of death upon Adam, that is, upon gression. Without the promise of a resurrec- And whosoever will let him take the water the man and the woman. Of the curse of the by notion to the man to choose of life freely." May the Lord bless you all, serpent we know nothing, neither does it con- by patient continuance in well doing to attain and bless our coming together at the Camp serpend and bless our coming together at the Camp and bless our coming together at the Camp and so forward, till we meet in the A. C. LEARD.

Civil Bend, Mo.

From Bro. S. G. Cottrell.

Brothers and Sisters in the blessed hope of the gospel: I am still striving to walk in the narrow way, and glad to hear from the dear saints scattered abroad in different parts of the Lord's vineyard, who are striving to send out the truth. I am so glad to have the ADVOCATE weekly, and to hear that the cause of truth is advancing in some places, and that striving to declare the whole counsel of God. Let us each one do what we can to send out the last warning message, and pray the Lord to send out more faithful laborers into the wide harvest field, for truly the harvest is great, and the laborers are few; but we do know that the remnant of God's church that When Adam ate the forbidden fruit the vate a more extensive acquaintance with keep the commandments of God and the faith of Jesus, will triumph over all their foes. Truly, dear brethren and sisters, we are of death that had passed upon him because the benefit of the various diseases that man living in the perils of the last days, when wicked men and seducers wax worse and by patient continuance in well doing to attain dale, Worth Co., of Denver, Worth Co., the worse, deceiving and being deceived, having to immortality, or remain alive forever; for Sylome waters, and the Free Water Springs a form of godliness, but denying the power death is the opposite of life; total cessation in Gentery Co., Mo., all have medical prop- thereof; they turn away their ears from the of life, and under that sentence he had fallen. erties of great value, according to the evi-truth, and are turned to fables; and when I And that such an impossibility as life exist- dences of those who have used them. Now, have tried to get the preachers of the sectaring in its opposite might not appear possible, brethren and sisters, come to the Camp ian churches to take some of my tracts to read, no, they have no time to spare to read what these soul-sleepers, or no-souled Adventists have to say, and they turn away from reading any thing that would show them their errors, and

"The Church they lead and ruin too, Her glory is departed.

Her private members walk no more, As Jesus Christ has taught them; Riches and fashion they adore, With these the world has bought them. Adieu, ye proud, ye light and gay, I'll seek the broken-hearted, Who mourn when they of Zion say, Her glory is departed.

Some few like good Elijah stand, While thousands have revolted, In earnest for the heavenly land They never yet have halted. With such religion may remain, If they are not perverted; By separation they'll regain, The glory that's departed."

I do feel determined by the grace of God Christ are perished." On what condition? upon the promise of the blessed Savior that to go through with the remnant who keep the "If Christ be not risen." Paul says, "If the where two or three are assembled together commandments of God and the faith of Jesdead rise not, then is not Christ risen," and in his name that he will be there spiritually. us. Your lonely brother, in the patience of this he adds after the question, "How say I want us to have a good meeting and I ex- the saints, hoping soon to meet all of God's Appleton, Wis.

THE Supreme Court of Nebraska has pronounced constitutional in every particular the without a resurrection, because without it of Iowa; also Bro. Nichols, of Kansas, and liquor law which compels saloon-keepers to pay other brethren from different parts. We shall licenses of \$500 or \$1,000 and give \$5,000 bonds.

of the time, or the reading matter one time, which apostles and seventy disciples to preach the goswe gave in last number. We do not propose ple, "as sheep and lambs in the midst of wolves." general advertising nor to give so much space to We daily pray: "Thy kingdom come, thy will advertising, as we gave in last number.

hope to see soon inaugurated.

fanatical act of himself alone.

the heat has been oppressive, ranging from 96 to to the coming of our Lord on the throne of his 104 degrees, causing sunstroke to laborers in some glory.—H. D. WARD in Messiah's Herald. vicinities. The absence of rain during this period has dried up the crops to a great extent. We have not suffered as greatly in this vicinity as others have in many places, or as it has been in some parts of this State. Missouri has suffered for rain

MINISTER Foster, to Russia, reports that the Russian wheat crop bids fair to be the largest ever raised in the empire. From Switzerland great scarcity of rain is reported, so that the crop has failed. In our own country the crop prospect is far below the average for both fruit and grain. From Minnesota the report is of a good crop; from parts of Iowa, Nebraska, and Kansas, the prospect is very poor, the wheat already harvested being a very poor yield, and the corn in great need of rain.

A NEW meaning is unfolded from the word "temperate," so harped upon by onr "moderate" friends, when it is understood that in the Scriptural use of the term, the Greek word employed is synonymous, with the Hebrew term used in September 1st. 1881. Gen. 43: 31, where, in speaking of Joseph's tears for his brothers, he is said to have gone out of his chamber, where he had been weeping, and "refrained himself." Temperance, in Bible language, evidently means refraining, or total abstineuce.-Signal.

Apostasy is Here, the King is to Come.

In the faith that the holy Scripture, rightly understood, never contradicts itself I have gathered every text of the New Testament containing trell \$4 donation, Mrs A H Parish \$2, Abijah the words, "kingdom of God," and "kingdom of Thayer. heaven,"-to compare Scripture with Scripture, and I see that the Author of all things put apparent contradictions in his word, as in the works

of his hands; so there is a perfect harmony between the word and the works of God,

The heavens appear to revolve daily about the amout of space we have given to our advertise- earth's revolution on its axis. Jews and Christ's kingdom spersed many choice hymns without music with words, and choice hymns without music with the choice hymns with the c amout of space we have given to out at the last of Universal Knowledge, especially in the last of Universal Knowledge, especially in the last of Universal Knowledge, especially in the last belongs to the present age. Jews expect 12 ing together 190 pages. To this is added 60 stan and hymns, whose music is familiar.—Containing the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper. In the first place the advantage of the paper of the paper. In the first place the advantage of the paper of the paper of the paper. In the first place the advantage of the paper number of the paper. In the first place the adversalem, to abide forever; and our churches experiment was to continue 12 weeks; but after pect to keep the possession until translated to covers, 40 cts; in cloth, 50 cts. We have vertisement was to continue 12 weeks; but after pect to keep the possession until translated to covers, 40 cts; in cloth, 50 cts. We have added to weeks, changing their terms for the books, they heaven. The world to-day is the enemy of God a few hymns on the Sabbath, making it a series of the covers. offered a new advertisement for the remainder and of his Christ, as when Jesus sent the twelve

Christendom is practically saying: "We will THE PRESIDENT.—Since our last mention of not have this man to reign over us." God sent President Garfield's situation he has been in a his angel Gabriel to announce the king about to critical state, and the probabilities are greatly be born of the blessed virgin, saying: "He shall against his recovery. His long confinement to be called the Son of the Highest, and the Lord bed and his suffering, have made him very weak God shall give unto him the throne of his father and less able to bear the great draft upon his David, and he shall reign over the house of Jacob system. Truly does the nation mourn at the forever, and of his kingdom there shall be no prospect of his death, and that for the mere de- end." Jesus does not sit on the throne of his sire to kill somebody the assassin aimed at the father David until the eyents which Christ tes-Chief Officer of the nation. Humanity in some tifies in Matt 24, Mark 13 and Luke 21 shall be has sunk very low. We long for the reign of fulfilled. Wars, famines, earthquakes and deaths righteousness under the King of Peace, which we have no place in Christ's kingdom. Our Lord and his apostles after Pentecost, foretold the coming Antichrists, false prophets and the apos-THE newspaper notices concerning Guiteau, the tacy of these last times. And the book of Reveassassin of the President, are remarkable in the lations "of things shortly to come to pass," given statement that in his confinement in jail no one of God to Christ, who signified it to his serhas called on him for a friendly purpose, nor has vant John, from heginning to end, unfolds the he received any letters of friendship, showing mystery veiled of this dispensation in the seven him to be without friends; and with all the cir- churches, seven seals, seven trumpets, seven cumstances in the case, shows that the attempt vials, and in Babylon the Great. The Book reupon the life of the President was the rash and fers to no event on earth outside of Christendom, until the coming of our Lord with his saints to reign over a new heaven, new earth and new THE heat of the summer has corresponded with

This interpretation has a single eye to faith,

of July, and August, nearly to the present time, attested by the Holy Spirit, from the fall in Eden | The Saints' Inheritance, showing the Earth to be

Appointments.

The Missouri Camp-meeting.

for some time, which must materially affect the Springs, Gentry Co., Mo., twelve miles northeast of Albany, the County Seat, commencing Thurs-day, Sept. 1st, 1881, and continuing till Tuesday, Sept. 6th. Those coming from the north will come on the Leon branch of the C. B. & Q. R. R. to Bethany, which is 15 miles southeast of the Camp-ground, or on the Mt. Ayr branch to Grant City, which is 13 miles north west of the Camp-ground.

The Eighth Annual Conference of the Church of God will be held in connection with this meeting. We hope for a good attendance.

> A. C. Long, N. A. WELLS, Ex. Committee. W. C. LONG,

Providence permitting I will meet with the brethren as follows: Missouri Campmeeting at Mineral Springs,

Marion, Iowa, Sabbath, Sept. 10th, 1881.

La Porte City, Iowa, Sabbath, Sept. 17th, 1881. Fairfield, Neb., Oct. 8th, to remain as long as the interest demands. J. H. NICHOLS.

P. s. It may be that Mrs Nichols will accompany us on the above tour, and we desire to meet with as many of the brethren and sisters as pos-sible.-J. H. N.

Letters and Money Received.

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Mrs Elisabeth McKnight.

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cipal 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 Serriptural Evidences of the Bible Sah bath, showing that the seventh day of the week

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advent and Si "Thy Word is a Lamp unto m

Marion, Iowa, Third Day of the Week,

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TERMS.—Two Dollars per year. Free to those TERMS.—Two Donars per your little to those verses 9 and 1 unable to pay. To new subscribers eight months we prophesy in for \$1, or \$1.50 per yr. Specimen copies sent free.

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 charity, love; God, the Nature of Man, his Unconscious state about it in the 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 my body to b the Kingdom of God, the Atonement and re- it profiteth m demption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

All Things Made New.

J. A. NUGENT.

"ALL things made new!" a land of peace! A beautiful land where wars shall cease, Where sorrow and sin shall never come, But all be joy in the Christian's home.

"All things made new!" a benatiful land, Fitted and adorned by the Savior's hand; The earth reclaimed, from sin made free, And the sword removed from life's fair tree.

The river of life through that land shall flow, And pain and death the saints no more shall

Then let us press on with courage and zeal, For his glory we'll see and his presence we'll feel.

Enyart, Mo.

Here and Hereafter.

"For now we see through a glass darkly; but the subj then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 12.

The first thing I have to do at present is to great m correct a prevalent misapprehension. This that Go verse is popularly understood to mean: moral "Here (on earth) we see through a glass the get darkly, but there (in heaven) face to face." the wo Now the apostle did not say that, and did not here mean that. Nothing of the kind is found in pose his writings. Pauline theology is invaluable which to us, and we accept it as divine.

There is no hint here about a change of locality, it is a question of time: it is a quesand me of advancing, of growth, of intellectual ansand moral development; but it is not a ques- thin

tion of change of place. Paul did not teach that the moment a man and finial with all his imperfections, in his unfinished condition, he becomes perfect and the find are some other world; you will not the find anything of that kind in God's book. and Look at the illustrative analogy: "When I of was a child, I spake as a child; but when I of became became a man, I put away childish things." ch It was the same Paul in the same world; it fa

was a matter of years, of growing experience, W

of holy culture; And he adds: glass darkly; b know in part; h also I am know shall be done

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Then he de "Whether th whether the whether the away. For esy in part. is come, th done away

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