

# Advent and Sabbath Advocate.

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

VOL. XXII.

Marion, Iowa, 3rd-day of the Week, Jan. 10, 1888.

NO. 40

## THE ADVENT & SABBATH ADVOCATE

Is published weekly by the

General Conference of the Church of God,  
at MARION, LINN COUNTY, IOWA.

W. C. LONG, Stanberry, Mo. } General  
JOHN BRANCH, Wayland, Mich. } Conference  
A. C. LONG, Marion, Iowa. } Committee.

TERMS.—Two dollars per year. One dollar  
and a half to new subscribers. Specimen copies  
sent free.

Address 'Sabbath Advocate,' Marion, Iowa.  
Remittances made payable to A. C. Long.

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

### Hope Thou in God.

DESPAIR NOT! Though thy life is dim  
God cares for thee; trust thou in him,  
And do not fear to haste along  
with trustful song,  
For blessings shall all around thee throng.

Why all things change—seek not to know,  
God makes the spring-time come and go  
And no one, guides thy life but he,  
Oh, quiet be,  
Until his reasons thou dost see!

The drifting shadows of the day,  
And sometimes dark on each ones way,  
And thine own path that seems in night  
Leads on to right;  
Go forward, strong for God and right.

Do troubles gather round thy head?  
Steep is the path thou hast to tread?  
Hope still in God, yield not to fears,  
But through thy tears  
Read the good story of the years.

God cared for thee, a little child  
He led thee, when the way was wild  
He gave thee joy, with every day  
Oh, read and pray,  
He shall light up the homeward way.

He who has been thy helper, yet  
Will not forsake, will not forget,  
He blesses, and thou shalt be blest,  
Oh, tired heart, rest,  
Be sure he only sends thee best.

—Selected by POLLY P. COOPER.

### Silent Forces.

THE greatest forces in nature work silently.  
Gravitation, which holds multitudes of worlds  
in their right relation, and maintains the  
movements and the harmonies of the uni-  
verse; sunshine, which quickens life and  
clothes the world with manifold forms of  
beauty; the genial forces of springtime,  
which send the currents of life through the  
body of sleeping nature,—are examples of  
the play of the still but mighty powers on  
whose uniform and beneficent working de-  
pend the continued stability of the world and  
the daily existence of human life. It is the  
silent forces which are our great benefactors.  
Not the thunders shaking the earth's founda-  
tions, but the gentle rain and the dew, im-

perceptibly distilled, enrich the earth, and  
refresh all forms of vegetable life. Not the  
Niagaras, with their mad rush of waters and  
their deafening cataract, but the steady, si-  
lent streams, carry refreshment to thirsty  
lands, and bear upon their bosoms the com-  
merce of quiet towns and thriving cities.

Men are chiefly dependent for the bounties  
of nature upon her noiseless forces. Noth-  
ing can break off the frosty fetters which  
hold the world in their relentless grasp ex-  
cept the mild forces of the spring time, in  
the presence of which they imperceptibly  
dissolve and vanish. All the tempests of  
winter cannot shake many of the forest trees  
free from the dry, rustling leaves of the pre-  
vious year's growth; but as soon as the sap  
circulates through the boughs and twigs, they  
fall away of themselves to give way to new  
foliage.

Nature's greatest perils also come silently  
and without warning. The tempest, with its  
deafening roar and dread portends, is less  
feared than the 'pestilence that walketh in  
darkness,' whose presence is not suspected  
until its victims suddenly fall before it. Did  
sickness come with noisy warnings, we might  
prepare against it; but it steals in upon us  
in the food we eat and in the air we breathe,  
and before we are aware of its presence it  
has distilled its deadly poison into our lives.

In intellectual and moral life the same rule  
holds good. The great powers that move us  
are the silent powers; the still small voice of  
duty, God's voice to the heart; the power of  
example; the transforming touch of person-  
al influence. Many a man has been warned  
and threatened in vain; he has heard the  
thunders of God's law, the demands of socie-  
ty, and the censure and counsel of friends,  
and has not yielded to any of these forces.  
Meantime, behind all these the power of  
some pure and true life, reflecting the very  
life of God himself, has been working, and  
has at length won him to repentance and to  
goodness. These secret powers are a part of  
God's manifold wisdom. It is through them  
that the all-pervasive divine Spirit seems to  
work most subtly upon human life. The  
power of God like lives upon others seems to  
be the last resort of the divine love in win-  
ning men; for divine truth is never so pow-  
erful as when embodied and expressed in  
personality. So far as human eyes are per-  
mitted to see, this truth seems to be the se-  
cret of the incarnation. Personality is the  
only adequate medium of divine revelation.  
In Jesus Christ, God comes into humanity,  
and puts himself into personal contact with  
human life. Thus by all forces of personal  
example and living contact he draws men to  
himself.

Every person is building up his life in se-  
crecy and silence. The influences, associa-  
tions, and atmosphere by which each person  
is surrounded, supply much of the material,  
and go far to determine the form and strength  
of the building. Each day something new  
is built in, and the edifice rises as steadily  
and quietly as the coral reef rises beneath  
the sea. Noiselessly the structure goes up,  
as the temple of Solomon is said to have

gone up without the sound of hammer be-  
ing heard upon it. The daily pleasures,  
plans, and duties of life, supply some new  
material; and thus the work goes on, often  
unheeded by the careless mind, but none the  
less constant, 'for better, for worse.'

There are few persons who, if they think  
back over their own experience, cannot fix  
upon some such silently working, formative  
forces as have been alluded to. While forces  
of evil were playing upon the life from with-  
out, some quiet but mighty influence held  
the heart steady in its true purpose, and  
thrilled it with nobler thoughts of life and  
character. The mere consciousness that  
some true and faithful friend was following  
his course with anxious, prayerful solicitude,  
has been to many a man a protection and an  
incentive to honor and nobleness. 'What  
would my friend think if he saw my conduct  
to day? Could I reveal these motives or  
express these principles in the presence of  
those who love me?' are questions whose  
silent power in the heart has been like a pan-  
oply of righteousness for many a life.

A better appreciation of the silent forces  
which operate upon character would tend to  
make life more serious and earnest. The  
movements of thought which draw our own  
minds into their current, and give direction  
to our tastes and interests; the employments  
in which we daily engage, and which, from  
their very constancy, tend so much to engross  
our thoughts and do so much to fix the range  
of our interests; the influences in society  
with which we place ourselves into relation,  
all these are powerful forces which tell night-  
ly upon character. The whole environment  
of life becomes a force in shaping personali-  
ty which cannot wholly be resisted. Vicious  
air cannot be breathed without inhaling poi-  
son. One of the greatest of life's problems is  
to establish relations with all helpful forces  
which will be constructive of good character.  
This is what men do in all spheres of life.  
The man who will be an artist seeks the vi-  
cinity of art-galleries and the company of  
those whose skill and taste will be a helpful  
force in his own development. If he takes  
a day's recreation from his duties, he seeks it  
in places nature has something to show him  
especially adapted to quicken his imagin-  
ation and elevate his ideal. Those who will  
pursue the scholar's life seek the atmosphere  
of universities and libraries, and the society  
of the thoughtful and the learned. In such  
places and such society there are influences  
abroad which seem to pervade the place like  
an atmosphere. The scholar instinctively  
feels that this is the air which will invigorate  
his life. We may well be as wise in respect to  
the subtlest life of all, the life of the spirit,  
which is the deepest spring of motive and ac-  
tion within us. He who joins his life to the si-  
lent persuasive forces of goodness, avails him-  
self of an incalculable help and advantage.

To live a good life is the debt which every  
man owes to the world. If he does not pay  
it, his life is a failure. How can he pay it?  
Perhaps not by any conspicuous services.  
Perhaps not by any eloquent words or no-  
table deeds. But few have the gifts for great

achievements. They are required, therefore, of but few. But no life is so humble that it cannot exert the force of a true, manly character, and spread around it the helpful influence of a good example. Whether the range of this influence be wide or narrow, matters not. It is always important and powerful. To live a good life is the one great privilege, the one supreme duty of every soul. Not one who does this will fail to set in motion great and blessed forces of goodness. No true, good life is ever insignificant. If it influence, inspire, and uplift but one other soul, it does a work over which angels rejoice. If it brighten only the small circle of a single home, it adds something to the happiness and goodness of the world that can never be lost. They live on in other lives, and reach on into eternity. Precious as are the souls of men, are all good lives—all good exhibits of the true soul in the sight of God; and even though such lives never win the notice of men, they win the favor of heaven, and their record shall yet shine as the stars! Such lives are the secret forces of goodness; their inspiration is from the Spirit of God, the source of life and power; and the increase of their number and ever wider diffusion of their influence is the still but mighty progress of God's grace in us.—S. S. Times.

#### Prayer Answered.

“He cast himself upon the earth, and put his face between his knees”—an absorption of soul in the desire of his heart which shut the world entirely out. Now one great difficulty with our prayers is that we enter our closets with minds preoccupied with business or pleasures, and while in a sense we desire to see the glory of God in a redeemed world, yet this desire is not the ruling passion of our souls, and so, though we shut the door and take the attitude of a petitioner, and our lips articulate words unspeakably grand, our real deep concern is in the success of trade or in the anticipated enjoyment of the next hour—that is to say, we bring the world into the closets, and our prayers go no higher than the ceiling.

“And he put his face between his knees,” and wandering thoughts about which so many Christians complain, were impossible with Elijah, for the one burning passion for rain crowded out every other thought.

Do you suppose that Abraham when he pleaded for Sodom with the angel, had any trouble with wandering thoughts? Do you suppose that Jacob, when he wrestled all night with the angel and prevailed, was thinking about his flocks and Esau and the memory of his twenty one years with Laban? Was Moses troubled with wandering thoughts when he interceded, with fasting, forty days for God to forgive the sin of Israel? Think you that the world was able to get into that upper room where the one hundred and twenty were praying for the promised Holy Spirit? Do you think that Peter's mind was wandering off to his boat and nets on the sea of Galilee, and that Matthew found himself counting the tax money in his old office?

When John Knox lay all night on the floor of his chamber crying, “Give me Scotland or I die!” was a wandering thought able to nestle in so much as a corner of his great soul? When that loved one in your home was tossing on the sick bed, and the physician's face grew anxious, and every step through the house was soft, and the children even forgot to laugh and play, did wandering thoughts obtrude their earthliness into your hearts as you carried your burden to Jesus and begged for a precious life? Ah!

wandering thoughts are the tell tale of a pre-occupied mind; they are the signs hung out even at the mercy seat. “No room for Jesus in this inn.” But when we put our faces between our knees, when the passion for the rescue of the perishing fills to overflowing every chamber and corner of our souls, then the world can no more intrude upon our devotions than you can put another drop of water in a full barrel. . . . And when the Church believes God, and prays with an earnestness which refuses to let go of the Omnipotent Arm, then always, without a possible exception, the clouds of grace roll up, and the rain drops begin to fall. So it was with Elijah. So it has ever been with parents praying for children, with Sabbath school teachers praying for scholars, with the Church praying for a revival—every prayer answered, and answered at once, when faith clings to the promise and stays on Carmel till the blessing comes.—Dr. A. E. Kittredge.

#### Longing For Deliverance.

How dark and gloomy this world appears! The curse and its effects are everywhere. Go where we will, we still feel that we are away from home. Our dear brethren and sisters are scattered abroad. Those that we love in the truth, as we love our own souls, are, many of them, in circumstances of sorrow and pain. Our friend, and the fond ones that we loved are, many of them, hidden in the noisome grave. We ourselves are full of disappointment, mourning, anguish, and temptation. Our beloved Lord is not with us, and we dwell among strangers, in the land of the enemy. Our hearts are longing, sighing, breaking for our rest and our home. O the bands of immortality, how they bind us about! O the bondage of corruption, how grievously it oppresses our struggling souls? We wait for the Lord with more anxiety than the fevered patient waits for the breaking of the morning light. We pine for eternal deliverance.

We “which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” “In this,” condition “we groan, earnestly desiring to be clothed upon with our house which is from heaven.” How long shall we not fall at his feet, “and crown him Lord of all?” O that he “would rend the heavens and come down!” O that he would haste and “come quickly!” O that he would roll time more speedily away, and quench our burning desires in his glorying love! Would to Heaven we could see his welcome form now descending the eastern skies.

O Immanuel, Mount Olivet waits for thee! The hills of Palestine cry for the latter rain at thy coming. The waste places of the Gentiles mourn the protractedness of thy personal absence. When shall the celestial numbers be accomplished? When shall the last event of sacred writ fill up its vacant place? God of love, how can we such long endure? We hate the wickedness of the wicked. We despise the pomp, the glory, the pride, the show, the glitters, the fashions, and the spirit of this world. We ask not for long life for ourselves, or protracted life for our friends, or riches, or honors, or pleasures, or vengeance on our foes, in this mortal state, but, O, we ask to be with thee in our eternal home. We complain not of labor, of pain, or suffering; for we love to suffer and labor in thy cause, but we burn with vehement desire for the presence of thy glory, and for the dwelling of thy holy ones. Has not thine holy word been long enough des-

pired, set at naught, and trampled in the dust, under the feet of evil generations? Has not enough of the blood of thy chosen ones been shed to gorge both heaven and hell? Has not the pall of death hung long enough over the fairest portions of thine earthly creation? Has not the blood of martyred millions long enough cried unto thee for revenging judgment?

What, O holy one, what waitest thou for? Then, O most holy One, knowest the times all and the seasons, and thou wilt order all things well. We will be patient before thee, and wait thine appointed time; but we can never cease to long for the glory of thy face; we shall never be satisfied until we are in thy blessed likeness. We must ever pray, “Come, Lord Jesus, quickly.” Haste on, ye mortal moments, haste; “ye cannot fly too fast!” Haste, and bring the welcome day. Ye heavens, travail; thou earth, groan; lift up thy voice thou ocean, and cry for the presence of your Lord. Groan on, and travail with deeper pangs, thou congregation of the faithful, and give thy Redeemer no rest till he fill the face of the world with the fruits of everlasting praise.—Edwin Burnham.

#### Tortoise Shell.

The Chicago Times recently contained an account of the process whereby tortoise shell was obtained, which will doubtless be new to some of our readers. It seems that the variety of tortoise that furnishes the finest shell for commerce is captured and kept in vats until ready to be operated upon. The tortoise is then secured in position before a fire and slowly roasted until his back is sufficiently cooked to cleave easily from the shell, which is then cut from the lower parts and torn from the roasted flesh of the victim. After which the tortoise is put back into the vat, and in a year nature will have so far repaired the damage that the same victim can be again roasted and shelled alive. This sketch has not been repeated for amusement, but simply as a matter of duty—that American ladies may respond to this mute appeal of animal suffering, by forever avoiding even the imitation of tortoise-shell ornaments.

Give the avaricious brutes who can be guilty of such an outrage, to understand that every good woman, every humane woman, nay every human woman, on earth, will condemn such practices. Women can make tortoise shell and its imitations unfashionable, and thereby drive it from the market, if all women will join in this movement. American women have saved thousands and millions of birds by refusing to trim their hats and bonnets with the pitiful little corpses, and it is a resolution worthy of them.

It is true there are still some—you may call them *ladies*, if you choose, but I object to their wearing the grander name of *woman*—who are perfectly willing that God's loveliest humming-birds shall be skinned alive, in order to preserve the beauty of the plumage, wherewith to gratify their vanity. They would claim they didn't want it done, and they are so very sensitive they couldn't look on and see it done, but they will pay handsomely for the skin, provided the quivering bird is kept out of their sight while the slow torture is going on. The painted squaw who gaily adorns herself with a scalp of golden curls from the head of an innocent child, exhibits the same sweet spirit of tenderness and compassion as does the painted white woman who decorates herself with the skins of tortured birds.

One of Will Carleton's characters is represented as feeling that

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'Nothing is too good and nothing too nice,  
And nothing she won't sacrifice  
For the one she loves;  
And when all is said and done,  
Her blessed self is that air one.'

and Will was right; for we occasionally see just such a character; but we have reason to be thankful that the mass of women were cast in a grander mould, that will not allow birds, beasts, fishes, nor even a snake, to be put to torture to gratify their vanity.

There are some things women cannot accomplish alone, yes, many of them; but if all of us will try, we can stop the roasting alive of God's loveliest birds.

Shall we do it? Do we care enough for this thing to stamp it forever out of existence, or shall we merely shudder at the horrid details, and feel that it is very cruel to have such subjects presented to our sensitive nerves and go on wearing tortoise shell or its imitations, and continue to trim our bonnets with the pitiful corpse of a tortured bird? Some one will ask what harm there is in wearing imitation tortoise shell? The answer is, It helps to keep up the fashion of the genuine article, and, knowing the whole story, a piece of even imitation shell will be revolting to the feelings of a genuine woman. Let us be true to ourselves and true to each other; let us be true to the Lord who bought us, and royal to his creatures. Let us teach our daughters that true womanhood will not encourage torture for the sake of vanity; will not degrade their own souls by offering a premium to horrible brutality; will not outrage God and humanity for the sake of an additional ornament.—*Mrs. H. V. Reed.*

**Too Little Praise.**

Few men have had more occasion for sadness than David, the poet king of Israel. The malignant treachery of Saul, whom he had kindly served with harp and voice and royal deeds of love; the terrible deeds of his own beautiful, proud boy Absalom, darkly crowned with untimely death, shrouding his kingly heart with anguish that all the splendor of his royal realm could not assuage; the bitter remembrance of his own great folly and unseemly sin that his enemies would not let him forget—these all wrought sorely on his high nature, fashioned for kindly instincts. And in the midst of his gloom he cried, 'My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongues a sharp sword.'

But when he looked toward God and saw the smiling light from heaven, his lightened heart broke into a joyous refrain, and he sang, 'Awake up, my glory; awake, psaltery and harp; I myself will awake early. I will praise thee, O Lord, among the people; I will sing unto thee among the nations.'

Are we poor, reduced to rude shelter and scanty fare? Let us praise the Lord that we have any shelter, and even a crust of bread. The mighty Savior was poorer than we; he had not where to lay his head.

Are we sick and sore distressed: long gloomy days and wearisome painful nights? Still let us praise the Lord that we press the borders of that sunny, cloudless, tearless, sighless, painless country, wherein the residents will never say, 'I am sick.'

Are we bereaved! Does memory keep sorrowful vigil over fresh made graves? Does the death-gloom drape all things around us? Does a hushed sadness that will not depart lie on hearthstone, altar and household board? Do we vainly strain our eyes to

catch glimpses of the beautiful forms that move among us no more for aye? Are our ears weary of listening for the gleeful prattle of voices whose un pitying silence mocks our anguish? Let us praise our risen Lord that the hour is at hand when the mists of the valley shall lift, and the great fields of death shall be instinct with beautiful and eternal life, and the shining brow, the waving hand, the tripping feet, the singing, merry voice, the glorious eye, and the trusting, loving heart shall be ours again. 'Awake up, my glory; awake, psaltery and harp; I myself will awake early.'—Yes right early.—*World's Crisis.*

**Wife-poisoning.**

Not long since I was walking in the city with a celebrated physician. As we passed a house surrounded with every evidence of wealth and refinement, he spoke: 'I have a patient in there, an idolized wife, who is dying, and beyond all help, and none of them know what is the matter with her, and still her husband has killed her.'

'Why, Doctor,' says I, 'what do you mean?' 'I mean just this, her husband is just literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die.'

At an establishment where they treat patients for the cure of the tobacco habit, a man just brought in was washed as clean as soap and water could make him, and then some flies were allowed to alight on him. In five minutes by the watch they were dead. There was poison enough in the perspiration that came out of a man washed as clean as possible, to kill them. You can imagine what it would be when he wasn't washed, perhaps to spend hours each day in a warm bed with him.—*T. B. Terry.*

**The Light by Lonely Rock.**

THAT is a very tender story concerning faithfulness in humble places, which Jean Ingelow has related for us. It was in one of the Orkney Islands, far beyond the north of Scotland. On the coast of this Island there stood out a rock, called Lonely Rock, very dangerous to navigators. One night long ago, there sat in a fisherman's hut ashore, a young girl, toiling at her spinning wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea. At last the morning came; and one boat, that should have been riding on the waves, was missing. It was her father's boat. And half mile from the cottage her father's body was found, washed upon the shore. He had been wrecked against this Lonely Rock.

That was more than fifty years ago. The girl watched her father's body, according to the custom of her people, till it was laid in the grave; then she lay down on her bed and slept. When the night came she arose and set a candle in her casement, as a beacon to the fishermen, and a guide. All night long she sat by the candle, trimmed it when it flickered down, and spun. So many hanks of yarn as before, for her daily bread, she spun still, and one hank over for her nightly candle. And from that time to the time of the telling of this story, for fifty years—the telling of this story, for fifty years—the through youth, maturity, into old age—she turned night into day. And in the snow storms of winter, in the serene calms of summer, through driving mists, deceptive moonlight and solemn darkness, that northern

harbor was never once without the light of that small candle. However far the fisherman might be standing out to sea, he had only to bear down straight for that lighted window, and he was sure of safe entrance into the harbor. And so for all these fifty years that tiny light flaming thus out of devotion and self sacrifice, helped, cheered, and saved.

Surely this was finding chance for service in a humble place. Surely this was lowliness glorified by faithfulness. Surely the smile of the Lord Christ must have followed along the beams of that poor candle, glimmering from that humble window, as they went wandering forth to bless and to guide the fisherman tossing in their little boats upon the sea. 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.' Matt. v. 16.—*Ec.*

No man can do one thing well, who cannot do more than one thing. Even a child finds the impossibility of piling up his building-blocks above a certain height, unless he makes the base of his pile more than one block in width. In any branch of activity,—mechanical, mental, or moral,—he who limits his efforts to a single mode of action limits his power even in that mode of action. Breadth and variety in thinking, in studying, and in doing, are helps to intensity when all the energies are recalled from their range to do their best in a work which, for the time being, requires them all. Thus it is that a good general education is the best preliminary preparation for any special pursuit. He who purposes being a banker, a merchant, a manufacturer, a farmer, a chemist, or a sailor, would improve his prospects in that particular field by securing a college course to begin with, if that were within his power. And he who would be a good Bible teacher can find added fitness for his work by reaching out in every direction for helps to the improving of his body, his mind, and his spirit, as a man, as a student, and as a teacher.—*Ec.*

OVER against Sinai stands Patmos, as a place of God's revelation of his truth to his people. From the one place there came the main teachings of the Pentateuch; from the other there came the wonderful lessons of the Apocalypse. Not long ago Professor J. Rendel Harris told, in these pages, of the Bible manuscripts found, or likely to be found, in the monastery on Mount Sinai. And now the same thorough scholar lays before us a corresponding article concerning Greek manuscripts in the monastery of St. John at Patmos. Moses and John stood face to face on the Mountain of Transfiguration. It was yet earlier than Moses had been in the light of God's face on Sinai. It was yet later than John was in that light on Patmos. Even down to the present hour there are added gleams of light shining out from those two places of God's disclosure of himself to those whom he made disclosers of his truth for a thousand generations.—*Sc.*

A YOUNG person once came to the venerable Daniel Wilt, of Virginia, with the question, 'Is there any harm in dancing?' The gentle and tender old man replied, thoughtfully, 'Just how much harm there may be in dancing I cannot say, but of this much I am sure, I have been a Baptist minister for over forty years and I have never yet seen a dancing Baptist that was any account as a church-member.'

## THE ADVENT &amp; SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Jan. 10, 1883.

A. C. Long, Editor.

## Drifting.

DRIFTING is a dangerous condition for a vessel. Torn or broken loose from its anchorage by the fierceness of the storm, driven by the fury of the winds upon breakers and amidst dangerous rocks, is a condition of the greatest peril. But when such a vessel is freighted with human beings the situation is appalling. Such is the condition of the religious world to-day on the subject of the Sabbath. They are drifting to and fro, up and down amidst rocks and breakers, freighted with human lives for the everlasting kingdom.

Some teach that Christ changed the Sabbath from the seventh to the first day of the week, others that one seventh part of time is sufficient, others that there is no Sabbath in this dispensation and that the Decalogue is abolished. Some others claim that the seventh day is the first day, while others again maintain that no one can keep the seventh day, because the world is round; but these same persons have no difficulty in keeping Sunday, as though the world flats out once every week in order to allow the people to keep Sunday. These, with many other equally as absurd positions are hatched up by the religious world simply as an excuse for violating the plain command of God.—The seventh day is the Sabbath of the Lord; in it thou shalt not do any work.

Even in the same denomination they have no uniform belief, but are ready to adopt any or all of the above conflicting views as the changing breeze of popular opinion may indicate. And this is not only true of the laity, but of their leading men in the different denominations. Having left God's commandment, they are drifting on to the rocks of sin, rebellion, and destruction on this subject.

That I am not misrepresenting the condition of affairs on this subject in the so-called orthodox churches, I present the following from a Presbyterian paper called the *Herald and Presbyter*, giving an account of the discussion of this subject by the Congregational club in San Francisco, California as follows:

"Rev. Mr. Macy, of the Green Street Church, opened the proceedings with a paper in which he based the observance of Sunday strictly on Scripture authority, treating it as the legitimate successor of the Sabbath and made binding by the fourth commandment.

Several of the clergy which followed differed with him widely. Rev. Prof. Moar, of Oakland, said he did not rest the observance of Sunday upon any positive command. The observance was a voluntary tribute, on the part of Christians, to the memory of Jesus and his resurrection. If there had been a transfer of Sabbath obligations from the seventh day to the first, it would have been so stated, plainly, in the New Testament.

Rev. John Kimball agreed with Dr. Moar, and so did Rev. Dr. Sexton, of London, England, a visitor to this club. He said it was a historical fact that the early Christians were wont to go from their Sunday meetings to their ordinary labors.

Rev. Prof. Dwinelle took a different view, and said the observance of one-seventh of the time, or one day in seven, was a cosmic law, and of imperative obligation.

Rev. Joseph Rowell said he agreed with Dr. Moar, and thought that Justin Edwards, in his 'Sabbath Manual,' had unconsciously misquoted the Christian Fathers on this point.

In this meeting eminent theologians of the Congregational church discussed the Sabbath question. The first position taken by the leader of the meeting is, that the Scriptures require Sunday to be observed as a Sabbath under penalty of sin.

The second position is, that the Scriptures do not require the keeping of Sunday as a Sabbath, but that its observance is wholly voluntary on the part of each individual. It will be seen that these positions are in direct conflict with each other.

The third position taken is, that the observance of one seventh of the time, or one day in seven is a cosmic law, and of imperative obligation.

In this meeting three conflicting positions were taken on the subject of the Sabbath by eminent ministers in that denomination. Truly they are drifting, drifting, from God's word. They are at sea on this subject without rudder, compass or pole star. They refuse to take God's plain words,—the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work,' yet they acknowledge that the Decalogue is now binding and that it is sin to disobey it. But they refuse to keep the day God commanded, and instead of it observe one that many of them admit has no divine authority whatever.

In other words, they have turned from the commandment of God to the commandment of men. The language of our Savior to the Pharisees is applicable to them in this respect. 'Thus ye have made void the commandment of God by your tradition. . . . In vain do ye worship me teaching for doctrine the commandments of men.' Matt. 15: 6, 9.

Not only is the Congregational church drifting at the mercy of popular opinion on this subject, but all other so-called orthodox churches are in the same boat, and drifting rapidly toward no-Sabbathism, which virtually means abolition of public worship. The report of the above meeting shows that the majority of the clergy, that took part in that meeting, acknowledged no divine authority for Sunday Sabbath; and as they did not acknowledge the binding obligation of the seventh day Sabbath, they consequently taught in that meeting no-Sabbathism. Strange that ministers of the gospel who profess to take the Bible as their guide will allow themselves to be driven into no-Sabbathism.

I sometimes think with a shudder what life would be without a Sabbath. If day after day, and month after month, and year after year, the great business wheel of the world went round with its ceaseless clatter and continual noise, without a rest in motion or a pause in sound, with churches deserted and God's worship neglected, and the restraining influence on society removed;—what a terrible condition this would be! And yet 'tis the natural consequence of no-Sabbathism. The true Sabbath reform must be based on God's eternal word, the Decalogue. All compromise will be a failure.

We know that Sabbath-keepers are looked upon by many as a set of deluded fanatics, voluntarily cutting themselves off from the world without any just reason. To such we wish to say that having covenanted to obey God, we cannot in justice to our conscience and to God, keep any other day as the Sabbath than the seventh; for God has said 'The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work.' And since he has never commanded us to keep any other day, as the above Congregational ministers admit, and since God has never

abolished this one, which was also admitted by the same ministers, consequently the seventh day remains the Sabbath to be observed by divine appointment.

Sunday Sabbath as a rival institution had its birth in Paganism and was adopted as a child by the Papacy, and was handed down to us by that power 'that has corrupted all nations with the wine of her fornications.' Shall we obey this man of sin that exalts himself above all that is called God, or that is worshipped? Shall we keep his Sabbath instead of God's? 'Know ye not that ye are the servant of him whom ye obey? If we obey the man of sin we are his servants, if we obey God we are his servants. Are we Protestants in the true sense of that term? Do we protest against this rival institution? Do we take the Bible and the Bible alone as our guide in this matter. God will not change to suit our convenience. Hear his own word, 'My covenant will I not break, nor alter the thing that has gone out of my lips.' Ps. 89: 34. The ten commandments went out of his lips on Mount Sinai and with them that the seventh day is the Sabbath, and God's own veracity is pledged not to alter it. It is impossible for God to lie. Do we believe it? Do we believe the apostle James when he teaches that if we violate one precept in the law we are guilty? Jas. 2: 8. Is Sabbath keeping a matter of indifference? Did not God destroy his ancient people for violating his Sabbath? And as he is unchangeable will he not destroy his modern people if they violate the same Sabbath?

Let us ever remember the statement of the wise man Solomon. 'He that turneth away his ear from hearing the law, even his prayer shall be an abomination.' Prov. 28: 9. In the close of this article we adopt his language. Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every secret thing whether it be good or whether it be evil. Eccl. 12: 13, 14.

If we take God as our Master, his word as our compass, the glorious kingdom as our pole-star, we will safely outride the storms of life and anchor in the haven of eternal rest. But on the other hand if we reject God and his word, we will drift on the rocks and sandbars amidst the storms life of and go down to destruction.

## Communication From Bro. D. F. Edwards.

DEAR Brothers and Sisters of the ADVOCATE: I will write a few lines through the paper as I love so well to read the letters from the brothers and sisters scattered abroad. I have seen but very few of them, but I have had the pleasure of reading some very interesting letters from some of them. It has been two years since we commenced to keep the Sabbath. I had been trying to live a Christian life for several years, but I was in constant violation of the fourth commandment, but now I am trying to keep all the commandments.

We have preaching once a month. I do not see how I could do without the ADVOCATE, for it has so many good sermons in it. Since I have been reading the paper and trying to keep all the commandments, I find that I never knew much about the Bible, although I went to preaching once in a while on Sunday, unless I was like some folks are now, had to look after some of my stock, or do some work on my farm. When I had nothing else to do, I would read a chapter

in the Bible. I wish his article concerning I had my sign up.

When the Ad- preaching around I would not go to at last I thought I reading the Bible so I accepted the his great mercies; right way: for if I have been lost to man instead of God.

Brothers and s for me that I m Let my days be m them in the servie the desire of our h to go astray witho an interest in the read my unworthy the righteous avai your preaching th day, and I do th that it was my lot article Brother L coming of Christ a couraging. Broth faithful, for they t same shall be save row way that lead that find it. Let a number, let us not ways of the world, for as Paul tells us not seen or ear hea into the heart of n bath prepared for t Your Brother in Neosho, Mo.

## The Coming of the

Why does it come pared for death, is sary? The fact is, we are surrounded are planned by th Deceiver, who is whole world,' beg 'I am much more to be,' said Me striking things a conceal himself t As James and J doing the same t most successful v that seem to pro formed as an at one who is wise for us to listen t

The time is a come, when m doctrine, but v The love of n foundation pr laid and thro gratification, it is the means l advantage of t this world? I nel of self ind the lust of the the things wh men, but are There are ma into temptati foolish and h destruction heed lest at charged, . . . unawares. Watch ye that ye may

the Bible. I was like Bro. Copp said in his article concerning Practical Christianity, I had my sign up and that was about all.

When the Adventists first commenced preaching around here I was so prejudiced I would not go to hear them for a long time, but at last I thought I would go, and that set me reading the Bible, and I found I was wrong. I accepted the truth, and I thank God for his great mercies and that I was shown the right way: for if I had died as I was, I would have been lost forever; for I was following Satan instead of God.

Brothers and sisters, I want you to pray for me that I may ever be found faithful. Let my days be many or few, I want to spend them in the service of God. He only knows the desire of our hearts. I know we are apt to go astray without he is with us, so I ask an interest in the prayers of all who may read my unworthy letter; for the prayers of the righteous availeth much. It is through your preaching that I stand where I am to-day, and I do thank my heavenly Father that it was my lot to hear the truth. The article Brother Long wrote on the second coming of Christ and his Kingdom is so encouraging. Brothers and sisters, let us be faithful, for they that endure to the end the same shall be saved. Let us walk the narrow way that leads to life for few there be that find it. Let us strive to be among that number, let us not look back to the wicked ways of the world, but go on to perfection as Paul tells us in 1 Cor. 2: 9, 'Eye hath not seen or ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him.'

Your Brother in Christ,  
Neosho, Mo.

**The Coming of the Lord, as Prophesied.**

Why does it concern us? If we are prepared for death, is not that all that is necessary? The fact is we are in perilous times; we are surrounded by those influences that are planned by the cunning artifice of the Deceiver, who is said to be 'deceiving the whole world,' 'beguiling through his subtilty.' 'I am much more afraid of Satan than I used to be,' said McCheyne. One of the most striking things about it is, Satan is able to conceal himself that people are not alarmed. As Jannes and Jambres withstood Moses by doing the same things, so Satan is doing his most successful work by doing the very things that seem to promote religion. He is transformed as an angel of light. There is only one who is wiser and stronger, and it is well for us to listen to his words.

The time is approaching, and probably has come, when many will not endure sound doctrine, but will turn away from the truth. The love of many has waxed cold. The foundation principle of self denial is over hid and thrown into the shade, and self gratification, in its various deceptive forms, is the means by which Satan is getting the advantage of us. For what is the course of this world? Everything plays into the channel of self indulgence: the lust of the flesh, the lust of the eye and the pride of the life, the things which are highly esteemed among men, but are abomination in the sight of God. There are many that 'will be rich and fall into temptation, and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition.' But take ye heed lest at any time your hearts be overcharged, . . . and that day come upon you unawares.

'Watch ye, therefore, and pray always, lest ye may be accounted worthy to escape

these things that shall come on the earth, and, having a part in the first resurrection, 'stand before the Son of man.' We are in a perilous time, and what is God's remedy? We have the 'sure word of prophesy, where unto we do well that we take heed as unto a light that shineth in a dark place, where day dawn and the day star arise in our hearts.' If we read largely, and take heed to what God's ways with man, and what he will do as he did to his people of old, when they departed from him. And we find that God has a remedy for the world. He will come in judgment. He will make bare his arm. He will bring back his people and cause the earth to bud and blossom. Glorious things are spoken of that day. We are not hopeless pessimists. No, we have bright prospects ahead. And we have great joys now in the prospect. Man has always failed—from the first. Sin is going to be permitted to show itself out before the universe of God as it is. But oh what a triumph God has in store for his Son. He is coming—we look for him; it is 'a blessed hope.' Meanwhile God has taken special pains to warn us against the unbelief, and it is the devil's special object to hinder us from attending to the sure word of prophesy. There is nothing Satan fears more, and justly, too; for, by revelation, evil principles are brought to light. There is one book, and very important it is God has told us, 'Blessed is he that readeth, and they that hear the words of the prophesy of this book.'—Rev. 1: 3.

—Faith's Record

**A Time to Laugh.**

SOLOMON says that 'there is a time to laugh.' We thought that one such time had come when we received a letter from a subscriber in Texas, relating the following incident:—

On the third Sunday of last October, I heard an old hard-shell Baptist preacher make this application of Scripture: He said that the ten camels upon which Rebecca rode when she came to be the wife of Isaac represented the ten commandments. And when Rebecca lighted off the ten camels, she left the ten commandments, and they are no longer binding on Christians; and those who keep the ten commandments are still on the ten camels.

It was supposed years ago that the last contrivance had been invented by which to get around the ten commandments: but still they come. It is noticeable, however, that every hole which men seek to prepare to crawl out of, is smaller than the one preceding it; and they have reached such a degree of diminution of late, that they have become invisible to the naked eye, and it must be an exceedingly small soul who can creep out of them.

But for all this the present proposition furnishes just as good ground as any, upon which to reject the ten commandments, for those who are determined by some means to reject them. It matters not that they are obliged to represent Rebecca as riding all ten of the camels at once, which would vastly outdo any modern circus performer; it matters not that this supposed symbolic transaction occurred 366 years before the commandments according to their belief were given at all, and 1888 years before the said commandments were abolished for Christians—all such minor considerations can be easily waived, in favor of the sublime conclusion that because Rebecca climbed down from ten camels all at once, therefore Christians need not keep the

ten commandments in this dispensation!

Is this the climax of antinomian arguments? or shall we look for some more marvelous exhibition of the perversity and stupidity of opposition to the commandments of God?—*Advent Review.*

**Pleasures Which a Christian Should Forego.**

1. Those as to the propriety of which he is in doubt: Rom. 14: 23.
2. Those in which he cannot indulge without danger that his example may not lead others into sin: Rom. 14: 15; 1 Cor. 8: 9.
3. Even those in which, if he engage, he will grieve weak Christians, who disapprove them; much more those which Christians universally condemn: 1 Cor. 8: 12, 13; Rom. 14: 15; Mark 9: 42.
4. Those which have the taint of sin upon them: Jude 23.
5. Those, which, if indulged in, would place him in a false position (1 Thess. 5: 22; 2 Cor. 8: 21), and seem to identify him in taste and life with a sinful world, from which he should be separate: 2 Cor. 6: 14-17; Rom. 12: 2.
6. Those which might gain the mastery over him, and which would interfere with everything of more importance: Eph. 5: 18; 1 Cor. 7: 31; Phil. 4: 5.
7. Those into which he cannot carry his religion without incongruity (1 Cor. 10: 31,) on which he cannot ask God's blessing (Col. 3: 17;) in which he cannot show forth the shining graces of a Christian character, to the honor of God (Matt. 5: 16); and in which he cannot breathe the atmosphere of Christ's presence.—*American.*

**A Glad Message.**

On a flying visit to his brother-in-law, Mr. Martin, at Bathgate, Elwan<sup>1</sup> Irving was desirous to visit a young man, a member of the church, who was very ill, 'dying of consumption.' The time was so limited that he was obliged to pay the visit about six in the morning, before he resumed his journey.

When the two ministers entered the sick chamber, Irving went up to the bedside, and looking in the face of the sufferer, said softly, but earnestly, 'George M —, God loves you; be assured of this, *God loves you.*'

After the man of God closed his hurried visit, the patient's sister, coming in, found her brother in an ecstacy of smiles and tears.

'What do you think?' cried the dying lad, Mr. Irving says, *God loves me!*'

The message had come like a burst of sunshine into that sad heart, and the gospel message was as ever, glad tidings of great joy to the sorrowing, dying, sons of men.

Let those who know this truth tell it abroad. 'We love him because he first loved us.'

'Oh, for this love let rocks and hills  
Their lasting silence break;  
And all harmonious human tongues  
The Savior's praises speak.'

'Angels assist our mighty joys,  
Strike all your harps of gold,  
And when you've raised your highest notes,  
His love can ne'er be told.' —*Es.*

NEVER let it be forgotten that Christian activity is more needed to-day than preaching, to lay hold and lead men to Christ. Church members must get to work if we are to have a type of Christian religion and life which will commend religion and transmit its blessed power. Who will settle down to this work of organizing his church for the most effective work? Who will help his people get hold of the idea that the minister is their leader in work, not only to do work for them? Who?—*Visitor.*

## THE ADVENT &amp; SABBATH ADVOCATE

## What's the News?

J. S. HOOGBOOM.

Now brethren when you hear one say,  
 'What's the news, what's the news?  
 Pray what's the order of the day,  
 What's the news, what's the news?'  
 Tell them if they would be just men  
 To keep God's law, his precepts ten,  
 He'll own them when he comes again,  
 That's the news, that's the news.

We often hear professors say,  
 'That's the news, that's the news;  
 Why keep that Jewish Sabbath day?  
 That's the news, that's the news,  
 For since the crucifixion day  
 That Jewish law was done away,  
 Disciples met on the first day,  
 That's the news, that's the news.

But now if any one shall say,  
 'What's the news, what's the news?  
 Tell them we're in the latter day,  
 That's the news, that's the news.  
 The day when Christ will come again,  
 And take his throne and on it reign,  
 Then all the wicked will be slain,  
 That's the news, that's the news.

Then comes the New Jerusalem,  
 That's the news, that's the news,  
 Surpassing all report of fame;  
 That's the news, that's the news.  
 God and the Lamb will be the light  
 A tree of life will greet our sight,  
 And there a river clear and bright,  
 That's the news that's the news.

And then all things will be restored,  
 That's the news, that's the news.  
 Brought in subjection to the Lord,  
 That's the news, that's the news.  
 The saints will build, and plant, and eat,  
 And worship at the Savior's feet,  
 And all their joys will be complete,  
 That's the news, that's the news.

And while eternity rolls around,  
 That's the news, that's the news,  
 There'll no more sin or death be found,  
 That's the news, that's the news.  
 There peace will smile from shore to shore,  
 And nations shall learn war no more;  
 We'll range fair Eden's wide plains o'er,  
 That's the news, that's the news.

White Cloud, Mich.

## Facing Backward, or Facing Forward.

By nature man seems intended to face in the direction of his walking. But, as a practical truth, few walk through life with their faces persistently set forward. Some, as they walk, have their faces down at their feet, looking to their steps in carefulness; or watching for possible treasures on the earth they are treading; or not venturing to raise their eyes because of an oppressive sense in their own unworthiness. Others look back with longing for that which is behind them, or with regrets over that which they missed, and go forward with vain self-reproaches over former failures, or with useless wishes for a retention of the enjoyable things from which they are moving away. Others, again, as they walk, give sidelong glances at that which is on either hand, without gaining a clear full view from either front or rear, of that which strikes their eyes. Yet others look only upward, as they move on in life, seeking to gain a sight of the invisible, and to be lifted thereby in spirit above the trials and the needs of their earthly course; and in this their eyes are too often turned away from the duties and privileges which await them in their path of progress. There are those who turn their whole bodies toward the starting-point of their life's journey, instead of toward its destination, and walk backward, with their faces set on that

which is before them when it ought to be behind. And, again, there are those who, with their faces toward their destination, move onward with their eyes fixed on that which is in sight before them, and in expectant outlook for that which is yet to appear in the same direction. Looking downward, looking upward, looking backward, looking sideways, are common ways of looking as one moves in his life-course; and all these ways have their advantages as varying methods within their respective limits; but facing to the rear and walking backward is the poorest way of all of making progress in life. And the best way of all is walking forward and facing as one walks.

There are two ways of making progress in knowledge,—walking backward and walking forward,—and it is probably true that more men walk backward than walk forward in the path of knowledge. In the one case the man fixes his eyes on the knowledge already acquired by him, and walks backward facing his acquisitions of knowledge. He does not indeed claim, nor even suppose, that he knows all that is to be known; but he sees no signs of unattained knowledge in that on which his eyes rest as he moves backward with his face toward that which is already his. There is no active expectancy of further acquisitions of knowledge in his mind, because he sees no place for such acquisitions. Nor does he have any doubts as to the fullness and accuracy of the knowledge which he has. Any addition to or correction of that knowledge is, in a sense, forced upon him; and it brings with it only a confirmation of his conviction that his stock of knowledge is a great and a growing one. In the other case, however, the man with his face set toward yet unattained knowledge loses sight of that which he has already gained. As soon as he has made an acquisition, it is put behind him, and he presses forward toward that which is still in advance. The more he knows, the more he sees of his comparative ignorance. He is always expecting to gain, but he is never satisfied with what he does gain. Such a man makes larger and more constant additions to his store of knowledge than the other; even though he has no such supreme satisfaction with it.

There are to ways of journeying toward heaven,—walking thither with the face forward, and walking thither with the face backward. In the one case the believer has hope as well as faith. He is sure that the best things are before him, and not behind him. In the other case, he can only see the good that has been. His faith is practically without hope. He whose outlook is the forward one, finds added cheer in every gleam of light, and in every new token of God's loving favor. These are in themselves incentives to him to press on with zeal and enthusiasm toward their source, and so toward the enjoyment of which they give him promise. But he whose face is in the direction of the past, finds continually only fresh cause for thinking that the greatest good is thitherward. All the good he sees he is moving away from. Every step of his progress takes the only brightness he has known one step farther away from him. His very blessings as he journeys come in upon him from behind, and he never has a glimpse of them until they are already receding in the distance. And so it is that, while both believers are helped heavenward by the good gifts which their Father sends to them, the one is led by these blessings, with his face glowing in their coming light; while the other is pushed backward by these blessings,

with his face saddened by his regrets that he must move away from the only good which has ever gladdened his pilgrim eyes. Every Christian believer is moving in one of these ways on his heavenward course; and it is for him to decide which way shall be his. He can walk toward the light, or he can turn his back upon it. He can insist on believing that he is moving away from the good old days; or he can be sure that the best days and the best things which God has for his children are ever and always yet to come. And so it is that in the passing years one believer looks sadly upon the old year which he is leaving, while another looks forward in hope to the new year which is coming.—*J. D. Wattles.*

## The Safeguard of the Home.

The foxes have holes, and the birds of the air have nests, but the tree lover has no home. Great Nature seems to be domestic in her purposes; for even the brute race have quiet secluded spots, of which Almighty Providence, by the most powerful instincts in the brutes themselves, and by great arrangements running through the whole domain of life, preserve the sacredness. The swallow twittering under the eaves builds itself a home. From far Africa, or the Brazils, passing over numberless rivers and cities, the best of the birds bring the domestic impulse. The wren no less than the eagle, and the eagle no less than the wren, mates herself. Each cares for her young.

The love of children is but the part of the love of home. The unrelenting tigress, when her whelps are injured, has a tenfold greater ferocity than at other times. The mother bird, we know, broods its young with a tenderness which Almighty God has used as a symbol of his kindness toward the human race.

For the cradle of human species, however, we are told that Nature provides no safeguard. Science, we are assured, protects the nests and lairs of brutes, but not the sanctity of the homes of men!

Five days in Constantinople I sought in vain to find among the polygamistic population one fresh face over forty years of age. There rides the emperor into his mosque from his seraglio which contains two thousand people; and at forty he is a gray-beard and flaccid. The next day he slits his veins with scissors and goes hence by suicide. Undoubtedly the Turkish peasant is often too poor to have many wives. No doubt Mohammed advised monogamy, although he practiced polygamy. But there are special polygamistic clauses in the Koran, and what is their effect?

I sailed up the Danube and looked at the villages that are Mohammedan and at the villages that are Christian. Here is a Mohammedan town, in which there are no homes in the strict sense; and the dogs are the only scavengers. The first object that salutes the eye and nostrils in a Mohammedan town in the East is usually the heap of refuse at the city gate; the next thing a crowd of dogs, over which you stumble; and then the cobweb tessellation of filthy booths and windows.

In Hebron I have been on the edge of being mobbed in the foul street because of the suspicion and wildness of a fouler populace; while in Bethlehem, a Christian town, I saw no rubbish; even on the obscure streets, everything was neat. You sail up the Danube, and as the minarets fade out of sight, the filthy villages fade out also. The spires come into view, and with them the usual sight of

Christian towns, the villages exhibit a neatness and order that do not look as if from birth.

I passed through Danube in a steamer, an English lord and an American politician said, 'We are learning a lesson from the book called the Massachussetts, half the people are coming to church, but are more independent of marriage than English law. I foresaw it.' Said I, 'I estimate a mistake humorous upon been thinking tory, the Bible sweet waters, Sea?' The English Brittain has what came to express of experience of science and I trust minaret and spires shall fall on vessel and tip up in homes Cook.

Gla

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Christian towns. Although poverty stricken, the villages exhibit a certain amount of enterprise and neatness. You find children that do not look as if they had been unwashed from birth.

I passed through the Iron Gates of the Danube in a steam boat, and on the deck was an English lord, a German professor, and an American politician. As we moved from the land of the minarets into the land of steeples, I said, 'We are leaving the domain of the Koran and are coming into that of the old fashioned book called the Scriptures.' 'I know it,' said the Massachusetts politician, 'not more than the people of a Christian population go to the church, but they rule the other half. We are more indebted to the Bible and its ideas of marriage than to all Roman, Greek, or English law. I never appreciated the fact before.' Said the German student, in his earnestness mistaking me: 'You should not be humorous upon a theme so grave, for I have been thinking how, through all modern history, the Bible ideas of marriage move as the sweet waters of Jordan through the Dead Sea.' The English lord said: 'I know what Britain has inherited from Rome. I know what came to us from Greece. But if we are to express our opinion as to the dictates of experience on this theme, if we are to take science and history for our guides as we contrast minarets for experience on one side, and spires for experience on the other, we shall fall on our knees on the deck of this vessel and thank God that we were brought up in homes of the Biblical species.'—Joseph Cook.

**Gladness in Serving God.**

"THE joy of the Lord is your strength." The heart filled with gloom cannot be strong. As the sunshine is needed to bring about the fruitful harvest, so joy in God is needed for effectual, distinguished service in his cause. He who is whipped to duty will never accomplish great things. The volunteer is ever more brave, and daring, and successful than the conscript. But of all duties, the service of God is the noblest in which man can engage, and, if gladness should fill the heart in any service, it should be the service of the Lord of hosts.

Let there be perfect love for God, and no service will be counted mean or unworthy; all work will be dignified by Him for whose sake it is undertaken.

"Tis love that makes the cheerful feet  
In swift obedience move."

If our love be feeble or fluctuating, if self-love interfere with perfectness, then we may find it at times, difficult to serve the Lord with gladness. Duties may then, at times, feel irksome, and the most reasonable service may clash with our inclinations; but let God be loved perfectly, and no sacrifice will be felt too great, and no service too difficult.

Let there be the fullest appreciation of God's character. Is He not the Lord?—infinite in every perfection? Can he command an unwise thing? Is it not true that the sacrifices and the services rendered to Him make the offer stronger in their very action? If so, let us think of these things, and we shall serve the Lord with gladness of hearts fully consecrated, and shall come before His presence with singing, for glad hearts will make tuneful lips.—Sel.

Bad luck is simply a man with his hands in his pockets and a pipe in his mouth, looking on to see how it is coming out. Good luck is a man of pluck, with his sleeves rolled up and working to make it come out right.

**A Peaceable Religion.**

A RELIGION of the right type leads its possessor to be, 'First pure, then peaceable.' A peace without purity, is a spurious article. 'Let the peace of God rule in your hearts,' as a fruit of the Spirit; for 'The fruit of the Spirit is love, joy, peace,' etc. Said Jesus, 'My peace I leave with you; my peace I give unto you.' John 14: 27. 'Being justified by faith, we have peace with God.' Rom. 5: 1. 'To be spiritually minded is life and peace.' Rom. 8: 6. With this internal peace as a sacred monopoly, divinely enthusing the soul, it is easy to observe the injunction, 'Be at peace among yourselves.' 1 Thess. 5: 13. Peace, like every other element, will seek its affinity; heavenly peace will affiliate with the divine Author of peace. Let sacred peace predominate in the soul, and it will be easy to 'lead a quiet and peaceable life' (1 Tim. 2) giving us an experience that 'yieldeth the peaceable fruits of righteousness.' Heb. 12: 11. 'And the fruit of righteousness is sown in peace of them that make peace.' James 3: 18.

A religion full of gall and wormwood—a religion of bitterness and carnality—is not the religion of Christ, the Prince of peace. Peace like a river may be enjoyed even in this world; and peace like a boundless ocean in the world to come, when the reign of peace shall be inaugurated; then

'Peace shall wave her scepter high,  
And love's fair banner greet the eye'—

over a renovated world, peopled with resurrected saints from all ages.—W. S.

**Behold the Book.**

Behold the book whose leaves display  
The truth, the life, the way;  
The mines of earth no treasure give,  
That could this volume buy,  
In teaching me the way to live,  
It teaches how to die

This is a simple little truth,  
Dispute it ye who can;  
'Tis not old age, or lively youth  
But mind that makes the man.  
One gentle word that we may speak,  
Or one kind loving deed,  
May though a trifle poor and weak,  
Prove like a tiny seed,  
And who can tell what good may spring,  
From such a very little thing.  
—Selected by HARRIET A. CRANMER.

THE RECORD of life runs thus: Man creeps from infancy into childhood, bounds into youth, sobers into manhood, softens into age, totters into second childhood, and stumbles into the grave prepared for him. Hope makes for the him a pillow; his bed is softened with the promises of God. Without hope we are of all men most miserable, but in God the end is eternal life.—Albert H. Fuller.

**LETTER DEPARTMENT.**

**From Bro. Jasper Moore.**

DEAR Brethren and Sisters: As father Pfaff and Bro. A. C. Long has made a request for a letter from this church, I thought that I would try to answer their request. While reading father Pfaff's letter I thought over our past meetings that we once enjoyed so much together, of the many blessings that we were then blessed with from the ever helping hand of the Lord; while the outside world and professors of other churches were using all the influence that they could against us. But the Lord was on our side and brought us off victoriously.

I will never forget the meeting we had on the banks of a small stream that runs near

the Pleasant Valley school house, where there were eight candidates for immersion. And while we were all assembled awaiting and witnessing the solemn scene of immersion, the Spirit of the Lord seemed to overshadow the congregation with such power as to be felt. Many of the most hard-hearted sinners turned pale, and those who came to witness and make sport, could only talk in a very solemn manner. Instead of immersing eight, there were twenty-one immersed. And then the meeting we had in the afternoon of the same day, when we met to organize our first church in Harrison County, it being about the first of Bro. A. C. Long's preaching. At this meeting father Pfaff was elected elder, and held that office up to the time he left us for Kansas.

And here, dear Bro. Pfaff, I must stop and condense or my letter will be too long. But this I will say. We have had our fiery trials to pass through and are few in number at this time. Bro. Jacob Lippincott and family, and Bro. Ayers and family have left us, and moved to Nebraska. But this I must say that we had as good and interesting a Sabbath School as I ever attended up to this time. We still meet regularly in our old school house every Sabbath, from spring until the storms of winter stops us from going any longer. Many of our brethren have gone to their long resting place to await the sounding of the trumpet that is to awaken the slumbering dead. Others have moved off to other localities, a few, a very few, have gone back to the flesh pots of Egypt; while a few remain still steadfast, looking for the coming One.

And now dear brothers and sisters, I must tell you once more, I am still striving for a home in the new earth. I make a special request of you all to remember me at a throne of grace. I long for the time to come when we can all meet never more to separate. Your brother in Christ,

Pleasant Valley, Mo.

**From Sister Almira Wait.**

DEAR Brethren! It is with deep interest and love for the truth of God's word that I attempt to write. Although this is my first, it is not because I have no love or interest in this good cause, no, no. I desire to have love in my heart and praise on my lips continually to my heavenly Father, for his glorious and righteous plan he has devised for all that believe on the worthy name of Jesus. There is no other name whereby we can be saved, or approach the Father, but the name of his dear Son. How good our heavenly Father was in our ruined and lost condition. I praise his name for the gift of his Son; my hope is in the resurrection, but I do believe we must have true repentance towards God and faith towards Jesus Christ. Our kind heavenly Father has done all he can to save mankind. Now my dear brothers and sisters, we have a great work to do in order to work out our salvation, which we must do with fear and trembling if we expect to be saved. Twenty-eight years ago last March Bro' Cranmer came to our place and preached the law, the gospel, and the Sabbath, for the benefit of the Gentiles as well as Jews. My companion, myself and sister embraced it; we are not discouraged nor tired of the way. I love the society of God's dear children and I love God, and I have a great desire to manifest my love by keeping his commandments, and the faith of Jesus. Brethren and sisters, pray for us.

Bloomington, Mich.

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## EDITORIAL NOTES.

WE acknowledge the receipt at this office of Vick's Floral Guide for 1883. It is beautifully illustrated and contains a catalogue of seeds. It can be had for ten cents by sending to James Vick, Rochester, N. Y.

WHILE we are thankful to the ministers for their effort to keep up the sermon department of the ADVOCATE, and hope they will continue to supply that portion of the paper, yet to the other members, we wish to say that your contributions are thankfully received. We hope to be favored with short articles from you. Short articles are generally read, while many long ones are frequently passed over for want of time.

WE have just received the following note from Bro. W. C. Long:

Dear Bro: I am in a discussion with Eld. Shick. I think the truth will triumph. Am in good health and spirits. Pray for the success of truth at this place. Yours in hope  
W. C. LONG.

Howard, Kansas.

WE have confidence that the truth will triumph in this conflict, and God's law will be vindicated.

THE receipts for the ADVOCATE have been quite good for the last two weeks, for which accept our thanks, and we hope it may continue until all delinquency will be removed. We have received quite a number of new subscribers lately. We now issue thirty copies more of the ADVOCATE than were issued just before we took up this work 8 weeks ago. We hope the subscription list will be doubled before the close of this volume. All persons who have not been subscribers during the past year will be considered as new subscribers and can have the paper for \$1.50. We shall labor to make the ADVOCATE a benefit to all, especially to Sabbath-keeping families. We hope each individual will make an effort to get a new subscriber.

## ITEMS OF INTEREST.

A SHARP shock of earthquake was felt in Mexico on Monday morning.

Gov. LARRABEE, of Iowa, reports that 82 out of the 99 counties in this State have no saloons.

EIGHT counties in Michigan have already declared for prohibition under the local option law.

IT is stated that on account of the great unhealthfulness of the climate, the Panama Canal has already cost 40,000 lives.

On the 4th inst. 300 houses were swept away at Baracoa, Cuba, by a tidal wave. No lives were lost the people having fled.

SEVERAL Wisconsin postoffices are in saloons, in direct violation of Federal law, to say nothing of the proprieties of the case.

A CAVE has recently been discovered in Ohio, on the shore of Lake Erie, which is said to rival in extent the great Mammoth Cave of Kentucky.

THE Ann Arbor Temperance Union has asked the ministers of the country to preach on 'Religion in Politics' on the last Sundays of December, May, and October.

At a mass meeting held in San Francisco Wednesday night, Mayor Pond presiding, resolutions were passed calling Congress to enact laws excluding the Chinese from any entrance into the United States.

A DOCUMENT advocating the use by workmen of the bomb, the torch, and the bullet, was circulated at New York Friday morning, the closing sentence being 'brothers remember Chicago and your oath.'

A Funeral reform association has been organized in New York, with Bishop Potter as president. The object is to abolish ostentatious display and secure a simple and impressive observance of funeral rites.

A PLAN to arbitrate the Reading strike was freely talked of Thursday at Pottsville. Three men are suggested—two to represent the railroad and the workman, and George W. Childs, of Philadelphia, to have the final adjudication of the matter.

WILLIAM WEBER, of Dover, N. H., is alleged to have proved his claim as one of the heirs to sixty-six acres of New York City, located south of canal street, and now valued at \$20,000,000. A meeting of the heirs will be held at New York Jan. 20 next.

At Duluth Minnesota, in consequence of the recent storm all the trains have been delayed from six to fourteen hours, but the tracks are now nearly all clear. The snowfall has been the heaviest for several years, and will interfere with log operations in the pines.

THE German government is about to adopt new and stringent measures for the suppression of Socialism in the empire. A bill has been introduced in the Reichstag, authorizing the expulsion from Germany of all who are found violating in any way the provisions of the present anti-Socialist law, which will, it is said, affect many of the Socialist members of the body. The bill also permits the punishment of any one found taking part in a Socialist congress. The German Socialists have been the one great and insurmountable obstacle in the path of Bismark, and he undoubtedly stands behind this effort to break their power.

## Notice.

FOR an inducement to get new subscribers for the ADVOCATE we make the following offer.

1. To any one doubling his subscription, or having two copies of the ADVOCATE sent to the same address we will send them for three dollars a year.

2. Any one sending us the name of a new subscriber with the money (\$1.50) will receive his own paper at \$1.50 per year. This offer is good till the first of April next. It is the intention of the Conference to reduce the price of the paper as soon as the subscription list will permit. Let all lend a helping hand in this matter and thus let the light shine to others.

## APPOINTMENTS

THE Lord willing, I will preach at the Andrew's school house as Bro. Jerry Davidson may arrange the 3rd Sunday in Jan. and Sabbath before at 11 o'clock A. M. of each day. And the 4th Sunday in Jan. at 11 A. M. and 7 P. M., at the David school house 6 miles west of Albany. J. W. OSBORN.

## Received on Subscription for Advocate

D W Randall \$2, Don. \$1, A S and S E Price tithes \$5, Charles Lee \$2, A Aldrich \$1, J L Hadley \$2, Greenwood Wait \$2, Abb Healy \$1.50, Fernando Healy \$1.50, E Starbuck \$2, Don. \$1.50, Mary Broderick for Mrs. George Gilmour, 50 cts, Mary Mendenhall \$1.50, O A Philips \$2, C Devos 50 cts.

## Books and Tracts for Sale at this Office

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

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

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

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

*The Time of Christ's Resurrection*, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 24 pages, Price 5 cents, 50 cts per dozen.

*The Changed Ordinance*, by I N Kramer, 14 pages, price 4 cents single copy, 50 cts per dozen. This tract particularly examines the meeting of Christ with his disciples showing that there is no evidence in them for a change of the Sabbath.

*Review of J M Stephenson on the Sabbath Question and Two Laws*: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 44 pages, 9 cents.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Materialism*, by Jacob Brinkerhoff, 1 cent.

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

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

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

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

*Mrs. E. G. White's Claim to Divine Inspiration Examined*, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

*Mrs. White's Visions*, a candid Examination by A H Claves, price 3 cts, 75 cts per dozen.

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

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

*The Testimonies of Mrs E G White* compared with the Bible, by H C Blanchard. 48 pages, 15 cts.

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

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

VOL. XX

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