

# Advent and Sabbath Advocate.

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

VOL. XXIII.

Stanberry, Missouri, 3rd-day of the Week, July 3, 1888.

NO. 12

## THE ADVENT & SABBATH ADVOCATE

IS PUBLISHED WEEKLY BY THE

General Conference of the Church of God.

AT STANBERRY, GENTRY, CO., MO.

W. C. LONG, Stanberry, Mo. General  
JOHN BRANCH, Wayland, Mich. Conference  
A. C. LONG, Azusa, Cal. Committee.

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

Address 'Sabbath Advocate,' Stanberry, Mo.  
Remittances made payable to W. 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 Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, Faith, Repentance, the future Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

### Do You Wonder?

M. E. WELCH.

Do you wonder that I love Jesus,  
When I think of Calvary?  
Do you wonder I follow my Master,  
When I know he is calling me?  
Do you wonder my voice grows tender,  
When I speak of Gethsemane?  
Do you wonder I'm ever watching,  
When I know he will come again?

Does it seem like a weary waiting,  
As the years pass one by one?  
Oh no, it will lighten each burden,  
'Till the last day's work is done.  
'Tis the hope of the promise anchor'd,  
Steadfast within the veil,  
I trust my precious Master,  
His promise will not fail.

I look for a beautiful city,  
And a King to rule therein,  
The beautiful kingdom of promise,  
Without a shadow of sin.

Each day I watch in the gloaming,  
Brings brighter to my view  
The glorious hope of his coming,  
And what does it bring to you?

They say he delays his coming,  
And taunt us with words that are hard,  
But let us be patient my brethren  
While waiting for the Lord.  
Let our motto be onward and upward,  
The prize that we love is before,  
The glorious tint of the morning,  
Is dawning on Canaan's fair shore.

Albany, Mo.

### A few Thoughts on Water Baptism.

SERMON BY E. G. BLACKMON.

'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.' Col. 3: 1.

This text proves that the Colossian brethren had been risen with Christ. But how were they risen with Christ? Does it mean a resurrection from dead works in being reclaimed from a back-slidden state? We answer, no: for Christ never had a resurrec-

tion from dead works, for he never committed any sin, and it is a resurrection with him, or like him that these brethren had. It cannot refer to the resurrection of the just at the last day, for then the seeking time will all be over. Hence we are forced to the conclusion that this text refers to water baptism.

These brethren had been resurrected with their Master. In death Christ was laid in the grave, from which he arose by the power of God. So Christ's followers are laid in the water in baptism, and are raised up out of the water, thus representing Christ's resurrection from the grave. In ch. 2: 12, we have positive proof that these brethren had been buried and raised with Christ in baptism. We read: 'Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. Of course it must be done in the faith that the Father raised his Son from the dead; otherwise it would amount to nothing. In Rom. 6 we have other convincing proof on this point. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom 6: 4. Notice, first, the disciple is buried in the water and raised up out of the water in faith of the burial and resurrection of Christ. Second, as Christ entered upon a new or different life at his resurrection, so the new life of the Christian properly commences at baptism, yet we would not say that none will be saved only those who have been baptized. We shall all be judged according to the light we have. The Apostle Paul not only uses the word buried for baptism, but in verse 5 he uses even stronger language if possible. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection.' What should we think of the farmer who would sprinkle a few grains of sand on his seeds and say that he had buried them? Planting means to put beneath the surface. Christ was buried in Joseph's new sepulcher. See our dear Savior lying there upon his back as we lay out the dead. The very same position in the water is to be an imitation of Christ in death. Can this be done by sprinkling a few drops of water upon the head? Let the apostle answer: 'Planted together in the likeness of his death; buried with him in baptism' etc.

But before being buried with Christ in baptism, the sinner must first be crucified with him: that is he must die to sin, knowing that his old man is crucified with him, that the body of sin might be destroyed, Rom. 6: 6. This crucifixion represents true conviction of sin and must precede that of a burial with Christ in baptism. We never think of burying a man until he is dead. The sinner must first die to sin—become dead to the law by the body of Christ. See Rom 6: 1—3, and ch 7: 4. Sin is the transgression of God's law. See 1 John 3: 4. Rom 7: 7. A man can never become truly converted and be a new creature in Christ until he has forsaken all his sins, or transgressions to God's law.

We are to bear in mind that faith in Christ establishes the law. See Rom 3: 31. A faith that does not keep God's law is a dead faith. 'But wilt thou know, O vain man, that faith without works is dead?' James 2: 20. 'He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him.' 1 John 2: 4. The first great work of the minister as he labors for the conversion of sinners, is to hold before them God's great mirror (law) that they may see what sin is and know its exceeding sinfulness. The very reason why many who profess religion were never converted is because they were not convicted, and the reason why they did not have genuine conviction, is because they have never seen the corruptions of the heart in God's great law of ten commandments.

The popular theory of to day keeps the law of God away from the people and works simply upon the sinner's sympathies and fears, which produce a conviction more nervous than intelligent, and is soon dead and gone. An intelligent conviction produced by the law of God, will change the person, mind, heart and life. The law of the Lord is perfect converting the soul. 'Ps 19: 1. When the law of God does its work, the whole being of the man is changed from that of a carnal nature to that which is spiritual and made subject to the law of God. See Rom 8: 5—6. The man will then, as did the great Apostle to the Gentiles, delight in the law of God after the inward man. Rom 7: 22; and with his mind serve the law of God as he did. See verse 25. Faith in God the Father, and repentance toward him, which means the forsaking of all our sins against his law is our first duty. And faith in Jesus his Son and our Redeemer by obedience to the gospel conditions is second, and brings us to the promise of forgiveness through him (Christ.) We have then become the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' Though many may scoff at the idea of a water baptism having anything to do with our salvation, yet we know that our Savior was baptized in the river Jordan by John his forerunner, thus setting us an example to follow him. 'And he that taketh not his cross, and followeth after me, is not worthy of me.' Matt 10: 38.

We know that Christ chose twelve apostles, and sent them forth to teach all nations, baptizing them in the name of the Father, Son and Holy Ghost. And we know that they obeyed his command. See the evidence, Acts 2: 38. Ch 8: 12. And 16: 32 33. Also ch 10: 46—47. The true form of doctrine taught by the apostle is not lawfully and scripturally obeyed outside of the ordinance of baptism. The apostles preached Christ crucified, buried, and resurrected for the gospel. 'To obey this gospel, or form of

for Sale at this Office

Assistant; a compend of embracing a list of the printers proving the essential by Sabbathian Adventists.

with.—A short Treatise on the seventh day of the week by divine authority; 67 12 pages—price 8 cts.

defended, by A F Dugger, 18 cts.

18 pages, 2 cents, by S E for advance work on the

Resurrection, giving the ground on the seventh day of the first, and a harmony of the subject, by I N Kramer, 29 cts per dozen.

ence, by I N Kramer, 16 cts per copy, 40 cts per dozen, examines the meeting of showing that there is a change of the Sabbath, on the Sabbath; a consideration of the people to the Sabbath in by Jacob Brinkerhoff, 48

Day of the Week, 16 cts, 40 cts per dozen.

showing that it was not by, but by the Pope of 16 pages, price 4 cts.

God's Law of Ten Commandments, by Jacob Brinkerhoff, 5 cts per dozen.

Showing that the Holy Spirit of the Seal. By S. E.

upon the Earth, Its to be set up at the 5, by Jacob Brinker-

azarus,—by W C Long, and also its true appli-

Showing it to be lit by Brinkerhoff, 8 p 2 cts.

own to be in the second the resurrection Brinkerhoff, 8 pp. 2 cts.

owing from Bible texts the grave, and not in off. 8 pages, 2 cents.

showing the appli- by H C Blanchard, 8

owing the Earth to be E. Brinkerhoff, 24 pa-

Second coming of

Baptism, by W H 30 cts per dozen.

the Fate of the Wick- fire Destruction, by cts, 40 cts per dozen.

erhoff,—1 cent.

Rev. xiii., showing y, by A C Long, 24 er dozen.

of Revelation xiv g-

d the Seventh Day rhoff, 16 pages 3 cts

dit? A brief Exam- nist literature, rel- tness, Mrs E G

price 1 ct., 10 cts articular attention republishing.

Divine Inspiration, showing her vis- instead of divine.

Examination by cts per dozen.

ternal obligations, gle copies 4 cts, 40

16, showing their tholic church, by

We compared with l. 43 pages, 15 cts.

ittings of Mrs E G 9s, showing the deny their erro-

50 cts per dozen. foot and to be acob Brinkerhoff

doctrine, we must first repent,—die to sin, representing Christ's death upon the cross for us. Second, be buried in the ordinance of baptism to come forth to walk in a new life, thus commemorating Christ's death, burial and resurrection. 'If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Jesus said he that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Mark 16: 16. Sinners let us be on the safe side. Brethren and sisters, remember—Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life. O, Brethren, let us continue to walk in that new life ever seeking those things which are above!

*No. 10, Mo.*

### Christ our Refuge and Stronghold.

No one is free from temptations and trials. We have one common enemy—one whose strongest efforts are directed against those who would be pure and live holy lives; who would be at peace with God, with their conscience, and with mankind. Wily and vigilant, this enemy loses no opportunity to discourage the work of reform in our hearts and in the world. Acquainted with human nature, and knowing the weakness and evil propensity of every heart, he is ever ready with some device just suited to ensnare and lead astray. Were it not for the assistance we have offered us in the word of God, for the sure help we have in Christ, we would be helpless and hopeless.

Well may we exclaim with the beloved St. Paul. 'But thanks be to God, which giveth us the victory through our Lord Jesus Christ.' I Cor., 15: 57. Yes, it is all, all through Christ. It is he who has made it possible for man to overcome. Having partaken of weakened human nature, having been tempted in all points 'like as we are, yet without sin,' and having overcome all those temptations, he is an ever-present helper for those who are tempted. 'In the world ye shall have tribulation: but be of good cheer; I have overcome the world.' John, 16: 33.

All true Christians know wherein lies their strength. How many times have you been tried with the weakness of the flesh? How many times have we yielded to our sinful desires, and been overcome, and then in humility and faith gone alone to Christ for help and strength, and been made stronger, and received aid to stand. Even our tastes and desires have been changed, and instead of loving our former pleasures and joys,—our idols, we love righteousness. Many and precious are the invitations in the Bible encouraging us to seek this much-needed help. 'Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man (Christ) shall be an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.' Isa. 32: 1-2.

The experiences of David seem to have been so like our own, that in his Psalms we find many texts like the following, which lead our hearts upward to Christ our Savior: 'Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead

me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower for the enemy,' (Ps. 61: 1-3;) The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou Lord hast not forsaken them that seek thee,' (Ps. 9: 8-10); 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.' Ps. 46 : 1, 2. We append a list of texts, which, with many kindred ones, have often afforded us strength and consolation: Ps. 57: 1; 59: 16; 62: 5-8; 71: 1, 2; 144: 1, 2; 18: 1-3. Notice, reader, that the Lord has represented himself as a refuge, a hiding-place, a rock, a fortress, a high tower, a shelter, etc., all of which should lead us to look up to him in confidential trust. Unless we do this, we shall receive no benefit from these promises. Just as surely as we go to him in faith, he will be to us all we need. Oh that we might appreciate more fully the tender and loving care of Christ for his people! He is ever more ready to receive and bless the needy than they are to go to him. 'Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.' Zech. 9: 12. 'The Lord is good, a stronghold [or "strength," margin] in the day of trouble; and he knoweth them that trust in him.' Nah. 1: 7. These scriptures apply to Christ. The Father says, "I have laid help upon One that is mighty; I have exalted One chosen out of the people." Ps. 89 : 19. Christ is the heaven-appointed means for man's present help and salvation and the enemy can have no more power to permanently harm an obedient, trusting follower of Christ than he has to enter the holy city. The reason why we have so little help and strength is because we live so far from Christ, We separate ourselves from him by indulging in sinfulness, and thus court the presence of the foe. But rather than to allow one of his faithful ones to fail, our Savior would commission a legion of angels to protect him. Nothing but sin can separate us from God. Would that we might ever realize the need and importance of a close and living connection with Heaven. In such a state only are we safe. This world is the dominion of Satan, and all around us are the emissaries of darkness watching and seeking to destroy, But Christ is for us; he is our helper, the Captain of our salvation. May the Lord help us to look over to him with the eye of faith and love.—*Sel.*

### Finding Comfort in Sorrow.

The experience of grief is fraught with many dangers. Many lives are stranded on the shallows that skirt the sea of sorrow. There is a prevalent impression that it always does people good. This is not true. No doubt it is designed always to do good, but its effects depend altogether on the way it is received. It comes as a heavenly messenger with a blessing in its hand; if welcomed as from God, the blessing is left behind; if resisted and treated with irreverence and unbelief, it bears away again the benediction it came to leave. Then, as in the case of all heavenly messengers that are rejected, the rejection causes harm and detriment to the life.

We ought, therefore, to know well how to bear ourselves in sorrow. We need to remember that it is a sin for a Christian to refuse to be comforted. In a great cemetery

there is one monument which tells a sad story. It is a marble form of a dog lying on a grave. The master died, and the faithful dog followed the dead body to the grave; and when the grave was filled up, the dog stretched himself upon it and refused to go away. He pined in his hopeless grief, and soon died. His figure was then cut in marble, and laid upon the master's grave. The statue tells of a hopeless, uncomfited sorrow. We may admire it in a dog—he knew no other way in showing his devotion. But such a grief is not only not beautiful; it is sinful. We ought to be comforted in our sorrows, and the comforts of God are not few. It may help some to whom these words come, to indicate a few of the great comforts which Christianity brings to those who love God.

One of the greatest comforts is the assurance of God's unchanging love. No matter what the seeming may be, his love never for one moment ceases to flow toward any of his children. Not one act of his can ever be really an unkindness to one of his own. We cannot always see the kindness or the love. 'All these things are against me,' said an old man once, and the appearances certainly verified the conclusion. Yet, in the fuller light of a later day, the things he then thought were against him, were indeed elements of germinal or incomplete blessing.

No doubt it is so in the case of every Christian who is in the midst of trial and sorrow. If God is our Father, and if this is our Father's world, we ought to know that he will never allow any experience of suffering to work us harm, unless by our own unbelief and insubmission we mar God's plan for us in our sorrow, and turn his good into evil.

The outcome of the firm belief of this truth should be a faith that asks no questions, that does not seek for the solution of perplexities, that does not inquire for reasons, but simply believes. It was such a faith as Jesus, in his last night on earth, asked his disciples to have in their dark sorrow. 'Ye believe in God, believe also in me.' They could understand nothing, all was inexpressibly dark and terrible; yet they were to believe in God in the darkness, and cling to him; their faith was not to waver for an instant. The same lesson is taught in our Lord's words to Jairus when tidings came that his child was dead. The Master had lingered on his way to the ruler's house, and while he lingered a messenger came to say that all was over, and the Healer need not come. To the stricken father Jesus said, 'Fear not; believe only.' That is the word the same lips speak to his people always in their grief; and great comfort comes when we can settle down in unquestioning faith on such a firm rock of trust as this, and be quiet and still.

There is still something else in all true seeking of comfort—something that concerns ourselves. We can trust God's love. We know it is well with our friend who has fallen asleep in Christ. But we are the ones who are in danger, and need grace to guide us in our time of grief. What will our sorrow do for us? What effect will it have on our life? Will it leave us more gentle toward our fellow men, more beautiful in character? or will it leave us more vexed with our Father, distrustful, questioning and cold and selfish in our disposition? God's comfort does not merely nerve us to get through our trouble; it does not just dry our tears and by the inward strength it imparts enable us to be calm and submissive. Even the cynic can be calm,

and can go on with his been torn. He on an air of cold world. God's comfort through the they should be experience. It is our Lord says, 'But for they shall I come again from chastened into me

Some one gave at this state; it has made it a it. What life ition does not well till then; life came though speaker, 'I listeth that it was sp holes bored in piece of wood, ve I am spoiled by it said all this n thou foolish flut and holes thou a bit of mere thrown away. been the mak thee into a fit character, thy will not now be touched by evations.'

No doubt t for every chil painful and e the spirit of l God's own h with new po unbroken, w when pierced capable of gi Of infinite time of trou trouble doing portunity of harm oursel grief from i reverent fait within the d messenger, n self, come to joy.—*Presby*

Let us n Lord a little ends of life fragments, s table. The willing to will not into anything el fact, their the proble hand and other. The sheaves in and a third to say, 'are keep from services is fact, we ar ice at all rectly, he to count t there was emphatic. low him, would be cross. W

and can go on with his work after his heart has been torn. He can hide his grief and put on an air of cold indifference before the world. God's comfort would lead his children through the sorrow in such a way that they should be blessed and profited by the experience. It is of such comfort as this that our Lord says, 'Blessed are they that mourn; for they shall be comforted.' We should come again from the shadows with spirits chastened into new spiritual loveliness.

Some one gave this little parable: 'Look at this flute; it was a piece of wood. What has made it a flute?—The rifts, the holes in it. What life is there through which affliction does not make some rift? All went well till then; but through that rift in the life came thought and feeling. So,' said the speaker, 'I listened to a flute complaining that it was spoiled by having a number of holes bored in it. 'Once,' it said, 'I was a piece of wood, very beautiful to look upon; now I am spoiled by all these rifts and holes;' and it said all this mournfully and musically. 'O thou foolish flute,' I said, 'without these rifts and holes thou wouldst be only a mere stick, a bit of mere hard, black ebony, soon to be thrown away. Those rifts and holes have been the making of thee; they have made thee into a flute; they are thy life, thy character, thy music and melody, and thou wilt not now be cast aside with contempt, but touched by even the fingers of future generations.'

No doubt the possible ministry of sorrow for every child of God is very rich. It is painful and costly; but if we yield to it in the spirit of love and faith as to the work of God's own hand upon us, it will leave us with new power. The life that, whole and unbroken, was cold, hard and musicless, when pierced by sorrows is an instrument capable of giving out sweetest music.

Of infinite importance to us, therefore, in time of trouble, is the question, What is our trouble doing for us? We will miss an opportunity of great blessing, and will receive harm ourselves, if we get only pain and grief from it. If we receive sorrow with reverent faith and love, we shall find indeed within the dark folds that enwrap the strange messenger, none other than the Master himself, come to bring us new gifts of grace and joy.—*Presbyterian*.

### The Best Gifts.

Let us not be content with serving the Lord a little, with giving him the odds and ends of life, the cold crumbs and broken fragments, as it were, that fall from life's table. Thousands of people are perfectly willing to be Christians if the discipleship will not interfere in the slightest degree with anything else that they wish to be or do. In fact, their sole purpose seems to be, to solve the problem how to grasp the world with one hand and to keep hold of heaven with the other. They do not seem to care for any sheaves in the garner. 'A starless crown and a third rate harp in heaven,' they seem to say, 'are good enough for me if I can only keep from getting shut out forever.' Such services is little better than no service. In fact, we are not sure that it is considered service at all. If we read our Lord's life correctly, he would not have allowed such people to count themselves among his disciples. If there was one thing about which he was emphatic, it was that if any one would follow him, he must leave all. If any one would be his disciple, he must take up his cross. What sublime courage it took for a

friendless young man as he appeared to be, to turn away the rich young ruler from his standard when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked one thing—because he would not give up all for Christ! His demands are just as imperative now. He asks our all and our best, or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes himself who thinks he can make a compromise with Christ and give him anything less than all he is or hopes to be.—*Golden Rule*.

### The Secret of a True Life.

He who has not formed the habit of seeing God in all the situations, modifications, and events of life, is evidently shut out most of the time from any special communion with him. His thoughts are occupied with other things, and nothing reminds him of his Maker. In short, so far as the great purpose of his existence goes, most of his time is wasted. He is like a sailing vessel trying to cross the ocean in face of almost constant headwinds and calms. His progress is slow at best and sometimes ceases altogether; many days, and perhaps weeks, go by in which nothing is done.

How different with the man who can neither walk abroad nor sit at home without beholding abundant tokens of his Father's presence and power—without seeing God manifest in earth and sky, in cloud and flower, in river and plain, as well as all which occurs through animate agents, whether they be brutes or men! He is like the strong steamer which loses little time for storm or calm, but speeds steadily on her way across the deep. He is like a sagacious merchant in whose hands everything turns to gold, and with whom nothing can come amiss or go to waste.—*Christian World*.

### An Opportunity.

There is nothing in life that slips by more stealthily than an opportunity. The artist knows this when he hastens to record with his pencil the impression which is his for the moment, lest intervening matters shall cause it to be dimmed or effaced. The scientist bears it in mind as he concentrates his powers for a glance into the telescope, or for a movement of the crucible. And in all other spheres the fact is recognized by him who avails himself promptly of the time which is 'for every purpose,' and of the fine filaments of circumstances which are ready to make his act efficient. If we realize that such seasons of advantage have come to us and gone again unheeded, we are saddened, whether our loss be a temporal benefit to ourselves, or a never returning occasion for doing good to others. Yet this plan will be a blessing if it shall teach us that in order to have our deeds wrought harmoniously into the swiftly moving web of life, we must be on the alert to use God's proffered opportunities while they are opportunities.—*S. S. Times*.

### Sowing Liberally.

We are told that it is a custom among the Indians, when they are sowing maize, to put seven grains of corn in the ground. One was asked why this was done. 'Well,' said the Indian, 'we put in one grain for the crows, another for the worms, and a third for the squirrels, and we expect that the rest will

bring forth fruit. The Indians teach us a lesson. They teach us to sow good seed liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Savior teaches us that some will fall by the wayside, some on stony ground, and some among thorns. This we must expect as good seed-sowers. But what of it? Should it lead us not to sow at all?—Nay, it should rather lead us, like the Indians, to sow more bountifully, lest with scanty sowing the crows, the worms, and the squirrels get the whole harvest. If we sow bountifully, we may rest assured of this, that the good seed of truth will find its way to some honest and good hearts, and bring forth fruit thirty, sixty, and a hundred fold. The inspired word tells us, 'He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.'—*Messiah's Herald*.

### Benevolence.

A benevolent man is a happy man; he cannot be otherwise; for it is a universal law of our nature to be made happy by making others so. Those evil passions, such as envy, hatred, malice and pride do not exist in the heart of a benevolent man. These malignant passions are found within the heart of the selfish man, which lead him to deception, fraud, murder, or crimes of the most heinous nature. Yea, the very worst elements in such a one's nature are in activity against him.

A benevolent man has a heart cleansed from all those evil passions that would have a tendency to cause him to commit any act of injustice. He lives to make others happy for their happiness is his, and he thus realizes the verity of the divine assertion, 'It is more blessed to give than to receive.'

Bunyan once put the following riddle into his own peculiar verse.

'There was a man though some did count him mad,  
The more he gave away the more he had.'

The benevolent man has no difficulty in finding its solution, for he has already learned that for every act of liberality he has received a rich reward; and if not in like, which is often the case, it has been in the true enjoyment of doing good, and making others happy by tenfold. Conclusively, every benevolent man by experience has found that acts of benevolence bring home to his heart happiness and joy which the cares of this world can neither give nor take away.—*Sel.*

NOT YET.—'My son give me thine heart.'

'Not yet,' said the little boy as he was busy with his trap and ball; 'when I grow older I will think about it.'

The little boy grew up to be a man.

'Not yet,' said the young man, 'I am now about to enter into trade; when I see my business prosper, then I shall have more time than now.'

Business did prosper.

'Not yet,' said the young man of business; 'my children must now have my care; when they are settled in life, I shall be better able to attend to religion.'

He lived to be a gray-haired old man.

'Not yet,' still he cried; 'I shall soon retire from trade, and then I shall have nothing to do but to read and pray.'

And so he died. He put off to another time what should have been done when a child. He lived without God, and died without hope.

## ADVENT &amp; SABBATH ADVOCATE.

"The Entrance of thy Words giveth Light."

Stanberry, Mo., July 3, 1888.

W. C. LONG, EDITOR.

## Is the Second Coming of Christ in the Past?

NEARLY all professors of religion believe in the second coming of Christ, but in reference to the time and nature of his second coming there is a wide disagreement. One will say that Christ's second coming occurred at the destruction of Jerusalem. Another will say you are mistaken; Christ comes to me the second time in my secret chamber. Not so, says another; Christ's second coming occurs at conversion. You are a little off says another; Christ's second coming takes place at death. Babylon means confusion. Is not this gross confusion? Does the second coming of Christ occur at death? Do the Scriptures so declare it? If so, where? Instead of the Bible teaching such a doctrine, that death is the second coming of Christ, the opposite is clearly taught—that life, eternal life will be given to the righteous when he comes. When Peter saw the disciple whom Jesus loved, which was John, he said to the Savior, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren that that disciple should not die; yet Jesus said not unto him, he shall not die; but if I will that he tarry till I come what is that to thee? John 21: 21-23. Thus you see the followers of Christ received the idea from the remarks made by Christ that his coming would put an end to death, at least over the righteous. 'Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not.' Matt. 24: 26. When an individual tells me that Christ comes to him the second time in his secret chamber, I just take the Bible for it and 'believe it not.'

The position taken that Christ's second coming takes place at conversion is likewise untenable, and contrary to the plain teaching of the word which makes that event a real personal one to the whole world, and which will occur in close proximity to the resurrection of the just, the day of judgment and the setting up of the eternal kingdom. There will be but one second coming of Christ, but the positions taken above would make as many comings of Christ as we have deaths or conversions. Hence that event would be in the past to all who have passed into the death state, and those who have been truly converted.

Another class teach that the great second personal coming of Christ took place at the destruction of Jerusalem. This position we wish to notice more fully. If the second coming of Christ is in the past, the general judgment, the reward of the saints, the resurrection of the dead, the establishment of the everlasting kingdom, are events that have already occurred, and we are living this side of the passing away of the heavens, the elements melting with fervent heat, or in other words the end of the world.

We admit that though a great deal of perversion and mystification, a semblance of plausibility has been given to the assumption.

The 24th chapter of Matt. is distorted to prove that theory but when taken in its clear sense it utterly refutes it. The Savior in the first part of this chapter, after having described the wonderful destruction that was to come upon Jerusalem, and the great tribulation of the Jews as a nation, adds as if on purpose to refute the above position. 'Then (at the destruction of Jerusalem) if any man shall say unto you, Lo, here is Christ or there, believe it not,' as much to say, if any man shall teach you that Christ came at the destruction of Jerusalem 'believe it not.' Christ plainly told the disciples that false christis would appear at the destruction of Jerusalem, but he did not even intimate that he would come then. In verse 27, he shows a difference between the coming of the Son of man and these false christis: 'For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be.' But we are told that Christ came in this manner in the person of Titus, the Roman General. But Titus was months coming to destroy Jerusalem. Does it take months for the lightning to shine from the east to the west?

In verse 29 he tells us something about the time when he will make his second advent. Does he say in this connection that he would come at the destruction of the city, or hundreds of years in the future? 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.' Here the coming of the Son of man is deferred until after the tribulation, or the great time of persecution. Mark, it is not before the days of tribulation nor in the days of tribulation, but after which would bring the second coming of Christ far down this side of the destruction of Jerusalem; for evidently the tribulation spoken of refers to the 1260 years of papal persecution which commenced after the destruction of Jerusalem.

We are informed in verse 31, that when the Lord comes: 'He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Here it is declared that at the coming of the Lord there will be an universal gathering of God's elect. Was there such a gathering at the destruction of Jerusalem? We know there was not, but the Jews that were in the city and its surroundings were scattered. We are referred to Matt. 10: 23. 'But when they shall persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.'

We are told that this coming took place at the overthrow of Jerusalem, but this cannot be true, for Paul tells us many years before Jerusalem was destroyed, that the gospel had not only been preached to all the cities of Israel, but had been preached to every creature under heaven. Col. 1: 23. 'There sound went into all the earth, and their words unto the end of the world.' Rom. 10: 18. Thus we learn that the coming referred to took place before the destruction of Jerusalem, and hence could not have had reference to that event.

Now let me place another text along side

of the one under consideration which will aid us in understanding the coming mentioned in the text. Matt. 16: 28. 'Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.' In the next breath and in close connection, he says; 'And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain; and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light; And, behold, there appeared unto them Moses and Elias talking with them.' In verse 9 the Savior calls this a vision. 'Tell the vision to no man, until the Son of man be risen again from the dead.' Peter speaking of this event, says: 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.' 2 Peter 1: 18.

Here Peter calls the occurrence on the mount a coming of the Lord. As seen in vision the disciples had a miniature view of the coming kingdom. Christ was there as King who will reign eternally on the throne of the everlasting kingdom. Moses was there as the representative of the dead saints, and Elias as a representative of those who will be changed when Christ comes the second time. Other texts and arguments on this subject will appear in next paper.

## How to Preach a Good Sermon.

LUTHER was once questioned as to the secret of his power in the pulpit, and his reply may be studied with advantage:—

When I ascend the pulpit stairs, I say to myself, 'Martin, remember that you are a messenger of the Highest; you speak only in his name and by his commission.' I do not, therefore, fear the great men of this world, neither do I fear to speak the truth. On the other hand, this thought does not allow me to be proud and ambitious, for I speak to gain no man's love or favor, only in the service of my Lord. God may sometimes suffer lawyers and physicians to seek their own honor, but he cannot, for a single moment, allow a theologian to be ambitious. Poets and beautiful girls may be vain of their gifts as long as they do not injure others; but the Holy Scriptures tell us that every preacher should humble himself and give to God alone the glory.

Secondly, I hold firm to the Bible only, and study it afresh day by day. It is a large tree with many branches, and I have never shaken one of them without at least one sweet fruit falling down for my use. How few know the Scriptures well! Many think that when they have once read the Bible through, they know its contents. But its words are not words to be simply read, they are living words; not written to be speculated about, but to be lived and acted on.

Thirdly, I do not indulge in a variety of thoughts, but keep strictly to the leading point of the discourse. All that does not necessarily belong to that one main point I leave unsaid, though ever so many bright ideas occur to me. Preachers who wish to unite a variety of thoughts in their sermons

remind me of a se  
She meets a fri  
chat; a second f  
they must hear  
third and fourth  
the discourse, se  
getting to mark

Fourthly, I s  
possible. I do  
princes, of the  
amongst my he  
stood by the  
and children o  
servant girls.  
that Jack and  
home part of  
nursing mot  
mother gives  
or beer, so m  
simple milk  
cans who i  
am a great  
their learn  
their lofty  
people, the  
must preach  
that white  
plain that  
understand

Our Lo  
and in i  
wolves, vi  
—things c  
had only  
friends i  
should be  
ing espec  
body. I  
Hebrew  
and I ar  
at them  
Fifth  
hearers  
a very  
There  
words,  
about  
Sixt  
for the  
The  
and y  
cult t  
On  
these  
reme  
Ce  
love  
lear  
ciat  
mu  
mai  
mu  
aw  
to  
su

be  
st  
h  
b  
v  
o  
c

remind me of a servant girl going to market. She meets a friend, and wants to have a chat; a second friend passes, and, of course, they must hear what she has to say; and a third and fourth soon join them, and lengthen the discourse, so that the girl is a long time getting to market.

Fourthly, I strive to preach as simply as possible. I do not try to suit the taste of princes, of the learned, and of the students amongst my hearers, but to be easily understood by the working classes, by peasants, and children of twelve and thirteen, and by servant girls. When you preach, take care that Jack and Polly may be able to carry home part of your sermon. We are to be the nursing mothers of our flocks; and as a mother gives her infant milk, and not wine or beer, so must we feed our flocks with the simple milk of the gospel, and not by publicans who intoxicate with strong drink. I am a great enemy to those who try to show their learning in their sermons: for with their lofty words, unintelligible to common people, they do more harm than good. We must preach for the poor, and show them that white is white, and black is black, so plain that those of the humblest gifts can understand.

Our Lord himself spoke in plain words, and in parables about sheep, shepherds, wolves, vineyards, fig-trees, sowing, plowing,—things every one could understand. If I had only Philip Melancthon or other learned friends in my mind when I preached, I should be missing my aim; but by preaching especially to the lower orders, I suit every body. I leave my knowledge of Greek and Hebrew untouched till my learned friends and I are alone together, and then we work at them in good earnest.

Fifthly, I take care not to trouble my hearers with long sermons; for the ear is a very delicate organ and is soon wearied. There is great art in saying much in few words, but it is folly to make many words about nothing.

Sixthly, I speak slowly; for that is best for the memory of the hearers.

There, now you know as much as I do, and you will see that my rules are not difficult to follow.

On being asked whether he could condense these rules, so that they might be more easily remembered, he replied:—

Certainly. A preacher, such as the world loves, must be as follows: First, he must be learned; secondly, have an elegant pronunciation; thirdly, be eloquent; fourthly, he must be good looking, so that matrons and maidens may be taken with him; fifthly, he must not accept money, but give money away; sixthly, he must preach as people like to hear. He who unites these points will be sure to be followed by the great crowd.

But a preacher after God's own heart must be as follows: First, he must be able to instruct correctly and methodically; secondly, he must have a clear head; thirdly, he must be eloquent; fourthly, he must have a good voice; fifthly, he must have a good memory; sixthly, he must know when to leave off; seventhly, he must be firm and unwavering; eighthly, he must be willing to risk his worldly goods, honor, and even life; ninthly, he must be willing to bear vexation and opposition from every one.—*Translated from the German.*

### Downright Moral Earnestness.

We recently heard it said of a minister who occupied one of the most conspicuous pulpits

in America, that he had little or no hold upon either the consciences or affections of his people, and that there was deep dissatisfaction with his ministrations. Practically, the man has proved a failure. And yet he is not an antiquated, desiccated specimen of a theologian. He has kept abreast of what is called the advanced thought of the age. He has no narrow gauge views of either faith or practice. 'No pent up Utica' contracts his powers. He doesn't indulge in cant, and abhors a holy tone. His sermons sparkle with gems of thought, brim with humor, and are enriched with elegant epigrammatic forms of expression. He is bright, smart, happy; but his whole spirit and speech indicate the professional performer, rather than the earnest and spiritual ambassador who has just come from God's presence into the presence of his people, and who is directly going back into God's presence to report. Nobody thinks of him as a man 'full of faith and of the Holy Ghost,' but full of fun and all manner of jokes. People come away from the services saying, not, 'We have heard great and awful truths to day: but, 'I tell you, he's smart,—the thought being rather of the preacher than of the preacher's theme, than which there could be no surer and sadder evidence that he is failing to fulfill his high vocation. He makes the impression of levity and insincerity, and so he utterly fails to make men feel the overshadowing powers of the world to come.

On the other hand, who has not been awed and almost overwhelmed in the presence of some humble, and comparatively uncultured man, whose whole deportment made us to feel that he had been with Jesus? The very presence of such a man in a church is a benediction, and though he makes havoc of 'the king's English,' his words for all that are like 'apples of gold in pictures of silver.' They have weight, and that is a great matter with words spoken in the name of the Lord.

In the case of the minister to whom we made reference in the beginning, we do not affirm that he is insincere, but merely that he has cultivated a carriage and a style of speech that produce an impression of insincerity. He has possibly simply fallen into bad habits—for we are bound to take the most hopeful view—or that he is overdone with a certain sort of culture that has damaged the development of his spiritual life; but in any event the effect is such as is deeply to be deplored.—*Baptist Teacher.*

### Handle with Care.

'Handle with care.' Thus we label glass, china and other articles of value, whose delicacy make it essential that they be not roughly dealt with. One careless jar may dash the beautiful vase or other delicate treasured heir-loom to ruins. Once shattered, it can never again possess either usefulness or beauty. If the treatment be a little less severe, it may not be shattered to atoms, and yet may sustain an injury almost as hopeless. The ugly crack or nick in its fair, smooth surface must always be a grievous and unsightly object. Toward it one can never cast his eyes without a feeling of painful repulsion. There is something of far greater value than glass or china which, for the same reason, should be handled with care. It is the feelings of our friends. But, oh! how careless we are of them! How we ride rough-shod over the heart-strings and tender sensibilities, more subtle, fine and sensitive than the veins in the mimosa leaf. 'We crack a joke' and then laugh so

loudly that we do not hear the cracking of this fine spun glass, deep down in the bosom of our friend. We ridicule the subject most dear to his heart. We trample on the tender buds that were just putting forth perhaps for our own benefit, and which later might have become a garden of perfumes for us. 'We 'free our minds,' and let the arrow lit where it will; and perhaps, live on for long years without even knowing where it hit. We may never see the nicks and cracks and breaks we have made in our choice friendships; and oh, sadder still, saddest of all, if we see we can never, never mend them! A friendship once broken can never be wholly restored in all its purity and beauty. The broken china can never again be perfect. A patched-up friendship will always show the seam. It may not be the fault of either friend. The smitten one would gladly be healed. The smiter may pour out half his soul in penitence and longing to undo the mischief. He cannot change the inevitable. There is no remedy.

Alleviations are possible. Comfort to the patient may be secured. The friendship may rise up again and walk; but there is that wooden leg!

Beneath the natural smile of understanding there lurks the memory of that past doubt, that mistrust; and time cannot obliterate that gap which once yawned.

Oh, let us then touch tenderly the feelings of our friends, our choicest goods. Let us label them in large letters: Trust, Faith, Confidence. Then on this precious china closet, in still larger capitals, write: F frail, Perishable, 'Handle With Care.'—*Christian at Work.*

### His Greatest Thought.

At a dinner at the Astor House, when Daniel Webster was the Secretary of state under President Fillmore, after a period of silence which fell upon the company of some twenty gentlemen who were present, one of the guests said:

'Mr. Webster, will you tell me what was the most important thought that ever occupied your mind?'

Mr. Webster slowly passed his hand over his forehead, and in a low tone enquired of one near him is there any one here who does not know me?

'No; all are your friends.'

'The most important thought that ever occupied my mind,' said Mr. Webster, 'was that of my individual responsibility to God.' And after speaking on this subject in the most solemn strain for some twenty minutes, he silently rose from the table and retired to his room.

This incident, related by Harvey in his *Reminences*, serves to illustrate the attitude of great minds towards eternal things. Great men are not scoffers. The men of flippant sneers and godless jests are men of small calibre and shallow intellect. It is not the wise man who has 'said in his heart there is no God.' It is not the great man who casts off fear and restrains prayer before him.

A great man comprehends something greater than himself, for he is but the image of a divine Creator, marred, defaced and distorted by sin, yet bearing testimony to the dignity and grandeur of the divine original, whose glory is so faintly shadowed in the man whom he has made, and endowed with intellect and will and conscience, and whom he has made to feel, in the depths of his soul, the importance of 'individual responsibility to God.'

### The Sweet Will.

Clouds that gather round my head  
Seem the wings of God outspread;  
Hours of thought and worldly care  
Full sweetest comfort are;  
Words of bitterness and sneer  
Fall like music on my ear.

Once I could not thus partake  
Of each cup for Jesus' sake,  
But I learned, one bitter day,  
To look up and meekly say,  
"Thy sweet will, dear Lord, not mine,  
Thy sweet will, and only Thine."

As the dear Christ on the sea  
Flushed the billows, so to me  
Did He speak, and gently say,  
"Peace, my brother, peace away;"  
And upon my soul He breathed,  
I the peace of Heaven received.

Like a quiet little child,  
Striving to be meek and mild,  
Day by day I try to take  
All that comes for Jesus' sake.  
On this thought my soul doth rest,  
"God for me will do the best."

Oh! how easy now to see  
All things are for good to me:  
Pain and loss, or smile and cheer,  
Christ in all is very dear;  
For my heart is whispering sweet,  
"Thy sweet will, Lord, thy sweet will."  
—Selected.

### Who made the Sabbath?

'AND on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.' Gen. 2: 2, 3. As the invulnerable arguments sustaining the Sabbath of the Lord, are presented, and its colossean structure is erected by the side of the puny evidence supporting Sunday as the 'Christian Sabbath,' the contrast which appears, strikes the candid observer with convicting power. Those who still persist, however, in their adoration of the day, seek to maintain the equipose of their Sunday Sabbath by resorting to numerous devices. Its emaciated form is wrapped in many gossamer garments. They tell us that the Sabbath is Jewish; made by God, without any act of the Son, and given to them until the crucifixion; and that its observance was a yoke of bondage and against us. But when Jesus came, whose work was to relieve the oppressed, he nailed it to the cross, and gave us instead the first day of the week as the Sabbath, specifically his, made by the marvelous work of his resurrection from the dead. Sunday is therefore set forth as the 'Lord's day' or 'Christian Sabbath.'

This all sounds very fine, and is generally asserted with great nonchalance; and judging from the equanimity of its votaries, we would conclude that their premises were hedged about with the most impregnable proof. But, forsooth! when investigated in conformity with truth, it develops into an *ignis fatuus*; very delusive, indeed!

First, we ask, where does the canon of inspiration state that the Sabbath is Jewish? It was made hundreds of years before there was a Jew on earth, *i. e.*, at creation and given to man. God is not a tyrant. It was made before the blighting footprints of sin appeared in the earth, and made 'for man,' Mark 2: 27. Again, when and where did Jesus say, Give ear, ye inhabitants of earth, I, the only begotten Son of God, abrogate the seventh day as the Sabbath, and in place thereof, I bless and sanctify the first day as

the Sabbath of the gospel dispensation? Eagerly have such allusions and inferences been sought for in the sacred oracle of truth, by the theological advocates of Sunday-sabbatizing; but, alas! their search is futile. Allusions to such a dogma can be found only in the forged manuscripts dug from the archives of apostasy.

The seventh day is not the Sabbath of the Father alone, but also of the Son. Jesus himself speaks in harmony with this when he says, 'Therefore the Son of man is Lord also of the Sabbath.' Mark 2: 28. He was associated with the Father in the work of creation. God 'created all things by Jesus Christ' (Eph. 3: 9), 'who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.' Col. 1: 15, 16. 'In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made.' John 1: 1-3.

Numerous other passages might be quoted, showing clearly that Christ was actively engaged in the work of creation. God chose to perform this work through the instrumentality of his Son, 'He [God] spake, and it was done; he [God] commanded, and it stood fast.' Ps. 33: 9; 148: 5. Before anything could be made, plans must first be devised in regard to its formation. These the Father did not mature alone. As Jesus was associated with his Father in the work, he evidently was consulted, and helped develop the plan of the work in every part. This is evident from the fact that when man was about to be created, the Father counseled with the Son. He says, 'Let us make man in our image.' He does not say I will make man, but 'let us.' Not only is the Son counseled in regard to the making of man, but also concerning his form, and after what he shall be patterned. It is plain to be seen that they counseled in regard to this part of creation's work; and it is just so in regard to all the rest. They first determined the shape, size, etc., of the earth, and fixed its orbit in our solar system. This being settled, the Father bids the Son carry into operation the plans matured. Then the mighty Architect superintends the universe, of which the earth is a part, watching in every detail the consummation of his decrees.

For six days the stupendous and unfathomable work of creating the earth and all things therein continues. The heavenly host behold this marvelous work and are amazed. They give utterance to their astonishment and adoration in a triumphant shout of joy. Job 38: 7. As the crowning consummation of this work, stands the creation of man. Forth from their plastic hands emanates a being, fashioned in the likeness of his Maker, and untarnished by the pollution of sin. Dominion is given him over all things, and creation's mighty work is completed, 'And on the seventh day God ended his work which he had made.' He rests, blesses, and halloweth the seventh day. Together they work, and together they rest, and perform the acts necessary to make holy the seventh day for all subsequent time. Not only until the close of all things earthly will it remain the Sabbath, but through the never-ending cycles of eternity. Isa. 66: 22, 23. The resting, blessing, and sanctifying of the Sabbath was, like the other work of creation, simply the exe-

cution of a plan devised together. The infinitude of the Godhead foresaw the need of such an institution, and in consequence thereof it was made. The Sabbath is something 'made' (Mark 2: 27); therefore the co-operation of Christ was necessary; for without him was not anything made that was made.' Again we ask, Who made the Sabbath? The answer is apparent: The Father and his only begotten Son. Truly the Son of man is 'Lord also of the Sabbath.'

Says Jesus, 'I and my Father are one.' John 10: 30. The will, purpose, and desires of each are precisely the same. God's will is expressed in his law (Rom. 2: 18), as spoken amid the grandeur of Sinai, and written by his own finger on the agate of the mountaintop. This also contains a verbatim expression of the will of the Son. God desires and therefore commands that we observe the Sabbath, to commemorate the work of creation. Eze. 20: 12, 'So does the Son. Matt. 24: 20; 19: 17. Breaking the law dishonors God. Rom. 2: 23. It dishonors the Son also: 'For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.' John 5: 22, 23. That which honors the Father honors the Son, and vice versa; and God plainly declares that those who call the Sabbath a delight, do honor him. Isa. 58: 13.

How derogatory must it be to the Savior, to charge him with having no more respect for the claims of his Father's sacred law, than to proceed deliberately to set it aside, and issue instead a code of ethics as best pleased him. Such a claim sets him forth as fulfilling the work of the blasphemous power foreshadowed in Dan. 7: 25. Such a wicked position is of itself sufficiently hideous to be discarded by all Christians. Rome with malicious intent, has put forth her bloody hands, and thought to do this villainous work; but the Savior, never! And why are men forced to this unreasonable position?—Evidently for no other reason than to seek a subterfuge enabling them to escape rendering obedience to a law which is 'holy, just, and good.' Sunday is not the Sabbath. Any such claim is a veritable caricature. Its so-called sacredness is a rag torn from the purple garment of the 'mother of harlots,' who, when in the plenitude of her power, became drunk with the blood of the martyrs. It is a day dedicated anciently by the heathen, to the worship of the sun; and as such it fell heir to such dignified titles as the 'venerable day of the sun,' 'wild solar day of all pagan times,' etc. Neither Jesus nor any apostle ever kept it, or commanded its observance. The first law extant, demanding its observance, came from a pagan emperor, and was afterward made imperative by the mandates of the Roman pontiff.

In all candor we ask, Why not discard this pagan, papal institution, and honor both God and his Son by keeping the true Sabbath? Jesus ratified every precept of the law, of which the Sabbath is a part, by his ignominious death on the cross. 'It is easier for heaven and earth to pass, than one tittle of the law to fail.' It is the basis of the government of God. The great original lies in the heavenly sanctuary, where the puny arm of man can never reach it. How vain for erring finite mortals to endeavor to chisel with human philosophy an iota from God's ten words! Verily their reward will be according to their works. Rev. 22: 12.—Sel.

LUCY BLACKMOR

Love is something that  
whole being of a person.  
of all selfishness and covetous  
him with a robe of perfect  
will lead the person in the  
to all the commandments  
gospel of Jesus Christ, I  
under the glorious promise  
through Christ our blessed  
there is joy and peace of  
from all sin, he therefore  
gard to what shall be his  
Being in possession of  
which casteth out all fears  
promised inheritance will  
and obeys God, because  
and gave his Son to die  
for God and his good as  
all his neighbors and frie  
keeping God's command  
the love of God that we  
ments, and his command  
ious, 1 John 5: 3. 'If ye  
ments ye shall abide in  
have kept my Father's  
abide in his love,' John  
for God can only be pre  
by keeping his comma  
only way of continuing  
As long as the love o  
heart there can be no m  
any one. Our Savior  
in giving himself to di  
to his death for the w  
us: 'Greater love hath  
a man lay down his life  
ye are my friends if ye  
mand you. This is u  
ye love one another  
John 15: 12. 'If a m  
hath his brother he  
loveth not his brother  
how can he love God'  
1 John 4: 20.

My dear brethren  
love in word, neither  
and in truth. For if  
another in this world  
will never end. O!  
ings rest upon on all  
everywhere, and ma  
to the end and have  
is my prayer.  
Neesha, Mo.

### Faithful

Do not, however  
that all will be dra  
out ago. With all  
not now getting bel  
less education of n  
loose manners of  
have been sowing  
that infidelity,  
ism and indiffer  
every side. The  
made the platform  
ular lectures, poli  
tional performanc  
ing of Peter or  
fireworks to the  
plea is thus to re  
ness will never be  
The gospel of the  
bove and beyon

## Love.

LUCY BLACKMON.

LOVE is something that will affect the whole being of a person. It will strip him of all selfishness and covetousness, and clothe him with a robe of perfect contentment. It will lead the person in the path of obedience to all the commandments of God and the gospel of Jesus Christ, thus placing him under the glorious promise of eternal life through Christ our blessed Redeemer, where there is joy and peace of mind, being freed from all sin, he therefore has no fears in regard to what shall be his future reward.

Being in possession of that perfect love which casteth out all fears, he knows that the promised inheritance will be his if he loves and obeys God, because God first loved him and gave his Son to die for him. His love for God and his good cause is manifested to all his neighbors and friends around him by keeping God's commandments. 'For this is the love of God that we keep his commandments, and his commandments are not grievous, 1 John 5: 3. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love,' John 15: 10. Man's love for God can only be proved or made perfect by keeping his commandments. It is the only way of continuing steadfast in his love. As long as the love of God abides in the heart there can be no malice or hatred against any one. Our Savior proved his love for us in giving himself to die for us. He appeals to his death for the evidence of his love for us: 'Greater love hath no man than this, that a man lay down his life for his friends. And ye are my friends if ye do whatsoever I command you. This is my commandment, that ye love one another as I have loved you,' John 15: 12. 'If a man say, I love God and hateth his brother he is a liar; for he that loveth not his brother whom he hath not seen, how can he love God whom he hath not seen?' 1 John 4: 20.

My dear brethren and sisters, let us not love in word, neither in tongue; but in deed and in truth. For if we continue to love one another in this world our love for each other will never end. O! may God's special blessings rest upon on all the brethren and sisters everywhere, and may they all prove faithful to the end and have a home on the new earth is my prayer.

Neoho, Mo.

## Faithful Testimony.

Do not, however, for a moment imagine that all will be drawn to Christ in this present age. With all its fair show, the world is not now getting better, but worse. The godless education of most of our schools, and the loose manners of our spurious civilization, have been sowing their seeds for years, so that infidelity, lawlessness, sacerdotalism and indifferentism have sprung up on every side. The pulpit itself is too often made the platform for Romish teachings, secular lectures, political harangues, and sensational performances, all as unlike the preaching of Peter or Paul, as the sparks of gala fireworks to the beams of the genial sun. The plea is thus to reach the masses, but the masses will never be won by efforts such as these. The gospel of the grace of God is utterly above and beyond all adventitious aid from

the world; it is still 'unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God' (1 Cor. 1: 23, 24). Our philosophers and scientists, so called, have, for the most part, been evolved out of their own crude theories into agnostic skeptics, attributing to mindless force that which is the result of Providential design, and only add another proof, to the many previously given, that the world by wisdom knows not God. 1 Cor. 1: 19-21. The world is, indeed, going back to a state of barbarism far more degraded than has ever been known before. Whether it be in food, commerce, or religion, adulteration, trickery and sham, abound everywhere. Notwithstanding all the efforts of our churches, and philanthropic societies, the last National Census shows a terrible falling off in the proportional attendances at places of worship, compared with that taken in 1851. But, evil as things are now, they will become more evil still.

'Stop,' perhaps some of you may say, 'have we not got steamers and railways, and telegraphs and telephones, and gas and electric lights, and wonderful discoveries in all departments of science and art, surely this is an age of progress?' I grant it all, but it is the progress towards catastrophe. The lead is not the heart, intelligence is not morality. The two chief scientific problems of our day seem to be, How to solve creation without a God, and, How to kill most men in the shortest time. Socialism, Fenianism, Communism, Nihilism—all, branches of the Upas tree of Sin—are, with their secret societies, spreading their poison over the world. Europe is but an armed camp with at least six millions of men, ready to be slipped for the chase of devastation. Still are there now, as of old, those who say to their prophets, 'Speak unto us smooth things,' Isa. 30: 10; 'saying, Peace, peace, when there is no peace, Jer. 6: 14, but 'there is no peace, saith the Lord, unto the wicked,' (Isa. 48: 22.) The world is not, in this dispensation, to be converted through preaching. Our Lord declares, 'This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.' Matt. 24: 14. 'For many are called, but few are chosen' Matt. 22: 14.

'Assyria, Greece, Rome, Carthage, where are they?' and, think you, that any better fate awaits our modern empires, which, built upon the ruins of the old, vie with one another in imitating their follies and repeating their crimes? No; the nations want to live without God, and because of this they shall be dashed 'in pieces like a potter's vessel,' Ps. 2: 9, and become 'like the chaff of the summer threshing floors,' Dan. 2: 35. If this be so, you may say, What, then, is the use of preaching? Turn to Rom. 10: 14, 15, and you will learn. 'How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! God uses the preacher as a means of gathering in his first-fruits. Man knows not who these may be, but God does. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, for thou knowest not whether they both shall be alike good,' Eccles. 11: 6.—*Sel.*

## Don't Halt.

It is the first step that costs. When the Israelites came up to the Red Sea, the command of God was, 'Speak to the children of Israel, that they go forward.' But how? The Jewish leader might well cry out, We have no fleet to bear us over. Go forward! But, Lord, we cannot ford the gulf before us. Go forward! Wouldst thou have us, Lord, to perish in the billows? Still the answer comes, 'Speak to the children of Israel, that they go forward.' The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry shod! Unhesitating obedience to God always insures a blessing.

Here is a lesson for halting inquirers. To you comes the command of God, 'Go forward! Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you, not behind. No man ever saved his soul by relapsing into indifference. If you give up you are lost.

1. Perhaps you say, 'I have prayed many times already, and no blessing has yet come.' Will you cease to pray, then? Will that bring an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm, and steer back to New York; he is almost there: why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about opening. Go forward.

2. Another is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting room. He wavers before it. He winces under the slightest word, and imagines terrible things in store for himself. Go forward; the sea will open unto you, and so will many a heart, to cheer you on. You will inspire respect in the very quarters from which you now expect opposition. He is a weakling who is pushed back with a straw.

3. A person complains, 'I am in the dark; I cannot see my way.' Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show you the way; only go forward, looking for the cross.

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is to believe. Then, instead of halting and shivering in an ague fit of decision, take a bold, decisive step. End the torturing uncertainty by going forward, 'looking unto Jesus.'

The only way to do a thing is to do it. God gives strength to the obedient. He has no promise for cowards, or double-minded, vacillating doubters. He bestows grace on those who try to do their duty. His grace is all-sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps just so soon as you determine to obey that voice which says to you, Go forward. The moment of ruin to Lot's wife was the moment in which she halted. A steady pushing on toward Zoar would have saved her life. As soon as an awakened soul stops to parley with temptation, or to cavil at some Bible doctrine, or for any other reason, the Spirit of God is grieved. The great majority of unconverted persons in our congregations have—at some time in their lives—been under serious convictions, and halted. Death will not halt. Time halts not one instant. Dear friend, if you halt one step this side of Jesus, you must perish outside of Heaven's gate. Don't halt; or else the same bell which now rings for you a glad invitation will toll the knell of your lost soul.—*Theodore L. Cuyler.*

## ADVENT &amp; SABBATH ADVOCATE.

Stanberry, Mo., July 3, 1888.

## EDITORIAL NOTES.

Will the writers of the *Advocate* please give their name when writing for the paper? We have an article on hand without any name attached, and as we are unacquainted with many of our writers, we are unable to decide who is its author.

When this paper reaches its readers my Bro. A. C. Long and family will be on their way to California, as he contemplated starting the 29th of June. We earnestly hope and pray that the change of climate, and other means used, which God has placed within the reach of all, may prove beneficial in restoring his companion to perfect health.

## ITEMS OF INTEREST.

Labor in Cuba is paid eighty cents a day. The number of Bibles printed last year in England alone amounted to nearly four millions.

It is said that one thousand Iowa women own their farms and give them their personal attention.

The average Mexican laborer supports his family on ten cents per diem, invested in corn and beans.

Despatches from points in Northern Iowa and Western Illinois report the appearance of swarms of seventeen-year locusts.

Steel pens came into use in 1820, when a gross sold for about \$36. Now they sell for about ten cents per gross.

California has the largest vineyard in the world. It is in Tehama county, and consists of 3,825 acres, or about 3,600,000 vines.

It is stated that for the past ten months there has been an average of one railroad accident every five days, two thirds of which were due to negligence.

In the town of Pataz, department of Libertad, Peru, a woman accused of being a witch has recently been publicly burned alive by the people.

It is estimated that to collect one pound of honey from clover 63,000 heads of clover must be deprived of nectar, and 3,750,000 visits from bees must be made.

The United States Consul General to the Sandwich Islands reports that a large number of lepers, or persons giving evidence of leprous tendencies, emigrate to the United States yearly.

The report that Rev. C. H. Spurgeon, the London evangelist, had gone back to the Baptist Union, now seems a little premature. Mr. Spurgeon himself, it is said, has not yet taken any very decided steps toward a reconciliation.

Constantinople, like London, New York, and other large cities, has a very mixed population. An effort has been made to supply copies of the scriptures in all languages spoken in Constantinople, and at present they are circulated in no fewer than thirty six languages.

A drouth has prevailed in England for the last twelve months, and at last account there was no prospect of the coming of the much needed rain. The spring has been dry, and the farms are complaining.

Traveling in certain districts of the Holy Land will soon lose its element of romance, if it be true what is now stated, that the sleepers, rails, telegraphs, and engines, etc., for the projected line of railway between Jaffa and Jerusalem, have been delivered on the ground.

Japan has recently given an evidence of how rapidly her ideas are becoming Westernized by adopting the system of dividing the day into twenty four hours of equal length. Formerly the day in Japan was divided into twelve hours—six from the rising to the setting of the sun and six from sunset to sunrise.

It is reported that Jacob Rabinowitz, the Christian reformer among the Jews in Russia, has been warned by the Government to cease from his missionary labors. It will be sad indeed, if this good work, promising to lead many Russian Israelites to the Christian faith, is thus to be hindered.

Grasshoppers by the thousands of millions are infesting the Otter Tail County, Minn. They are of the genuine Rocky Mountain variety, the kind that did such great damage a number of years ago. If they are not destroyed now, there is great danger that they will spread over the whole Northwest, doing untold damage.

A Jerusalem correspondent writes that the Holy City is fast becoming again the city of the Jews. In 1880 there were not more than 5,000 Jews there; now there are more than 30,000. Recent Russian persecutions have led thousands to make their homes there, and although the Turkish Government forbids all Jews who are not residents of Jerusalem to remain longer than thirty days, yet a judicious application of bribes enables them to stay there as long as they please without molestation. Wealthy Jews have built hospitals and founded homes, and many of the refugees who are poor live from the charity of their brethren.

May 20, 6,000 persons assembled in Phoenix Park, Dublin, Ireland, to protest against the recent Papal rescript. A resolution was adopted respectfully declining to recognize any right in the Holy See to interfere with the Irish people in the management of Irish political affairs. The beginning of the end is seen, however, in the fact that Archbishop Walsh, who was personally committed to the 'plan of campaign,' accepted as final the fiat that has gone forth from the congregation of the propaganda. This being true, it would be absurd to treat the action of the Irish clergy as an open question. 'Lake priest like people' tells the rest of the story.

An Indian chief was called "Big man-afraid-of-the-people." We wonder if he is not akin to some preachers who never take a collection, or preach on doctrine.

## APPOINTMENTS.

## Quarterly Meeting.

No preventing Providence we will hold a two day's meeting Sabbath and First day, July 20 and 21, at the Switzer Gap school house, Jewell Co., Kansas. Meeting will begin at the commencement of the Sabbath. Let as many as can attend this meeting.

J. H. NICHOLS.

Received on Subscription for *Advocate*

Eld J A Judd, \$1.50; Sarah M Porter 75 cts; Mrs Lucy M Woodin, \$2.00.

## 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 Sabbatharian Adventists, Price, 10 cents.

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

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

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

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

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

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

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

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

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

No condemnation in Christ; 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 Literality 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 text many 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 2 cts.

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

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. 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 Cleaves, price 8 cts, 75 cts per dozen.

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

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

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

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

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

# Adver

"Thy V

VOL. XXIII.

THE ADVENT &amp; SABBATH

IS PUBLISHED WEEK

General Conference of the

AT STANBERRY, GE

W. C. LONG, Stanberry  
JOHN BRANCH, Wayland,  
A. C. LONG, Azusa

TERMS.—Two dollars per  
and a half to new subscribers  
sent free.

Address *Sabbath Advocate*  
Remittances made payable

THE *ADVOCATE* is devoted  
of the doctrines of the  
the Signs of the Times, th  
observe the Bible Sabbath  
week, together with the o  
God, the Nature of Man,  
in death, the End of the  
stored to it—original glory  
future inheritance and ab  
the Kingdom of God; F  
future Judgment, the Res  
the Prophecies, the Chris  
Bible subjects.

## The Drop o

[From Be

Inquisition—  
They have chained me in  
And are letting drops of  
On my forehead so close t  
Drop—drop.

They were cold at first,  
And I feel a prick like th  
Which comes with the fi  
Drop—drop.

A circle I feel beginning  
A circle of fire round ea  
A circle that throbs to th  
Drop—drop.

The circle is growing be  
Each drop that falls in  
And a flame of fire upw  
At each  
Drop—drop.

It's growing larger, my  
Of this awful, damnable  
Cutting its way throug  
Drop—drop.

It's growing larger, dil  
Before its circular thr  
Till I feel like a unive  
Drop—drop.

Suns of fire are falling  
Drop—drop.  
On to my brain, oh Go  
Drop—drop.

The stars of the univer  
As each raging sun of  
Falls with a measured  
Drop—drop.

Time has grown as lat  
Drop—drop.  
Ten million years of s  
Lie between the fall o  
Drop—drop.

Something is coming  
Drop—drop  
Something is going to  
Drop—

Something has snapt  
The falling suns ceas  
O God! can it be tha  
Is this death, this fe  
It is death.