

# Advent and Sabbath Advocate.

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

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## THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth 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.

### Are You Ready?

WILLIE brought his little Bible,  
With a grave and thoughtful look  
In the eyes he lifted to me

From the pages of the book,  
"Tell me what this means, dear papa,"  
And he read me from God's Word

What it says of being ready  
For the coming of the Lord.

When I told him of the meaning

In the words that he had read,  
He was silent for a moment,

Then looked up at me and said,  
Gravely, "Are you ready papa?"

Ah! the child could little know  
How the simple question thrilled me

As in shame I answered "No."

"If you can't tell when He's coming,  
I should think you'd want to be

Always ready," said my Willie,  
Looking thoughtfully at me.

"If he came to-night and called you,  
You would have to say to him,

"I'm not ready", Think, dear papa,"  
And his eyes with tears grew dim.

Then I clasped the darling closer,  
Smitten with a sudden fear

For the words that he had spoken  
Seemed to bring life's end so near

And my heart cried, "O my Master!  
There shall be no more delay;

Make me ready for that coming,  
Be that coming when it may.

—Selected.

### THE SERMON.

"And as ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10: 7.

### The Promises of God.

BY J. C. KERNS.

"WHEREBY are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

God has not only given promises to his

children, but he has given exceeding great and precious promises. What for? that by these promises we might be partakers of the Divine nature, is the unmistakable answer of the apostle Peter. While many of God's promises are conditional there are others which are unconditional. Christ's second coming is one of those unconditional promises; and whether prepared or unprepared that solemn, yet glorious promise, will be fulfilled. Now, reader, let me ask you a question that should burn deep into every heart: Are you ready for your Lord's return?

I will now examine a few of the conditional promises: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. 55: 7. This is the Lord's way and condition of granting pardon to sinners. First, they must hear the gospel. Second, they must believe it. Third, they must forsake their way (sin) and return unto the Lord. But man has invented other ways of pardon. One way is to go on sinning until the Lord turns yon independent of the Gospel. The second way is to just believe you are pardoned; not try by the help God has given to turn from sin. It was a falsehood until you believed it was so, but as soon as you believed it that lie became a truth. This is man's theology. It ignores the promise of pardon and the conditions upon which it is based. We must comply with the conditions if we expect to receive the promise. In Jeremiah 17: 24, God promised that Jerusalem should stand forever if they would keep the Sabbath; they ignored the conditions and lost the promise. Let us obey God's requirements.

We will now notice another promise: "Blessed is the man that doeth this, and the son of man that layeth hold on it." Isa. 56: 2. Here is another promise, or as Peter calls them, exceeding great and precious promises. "Blessed is the man that doeth this, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." In verse 6 this promise is extended to the Gentile, for stranger and Gentile are both one. See Eph. 2: 11, 12. This promise reaches down to a time when God's salvation is near at hand. Verse 1 says, "Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed." The death of Christ did not set aside this promise; it still remains sure and steadfast. Christ's death did not change it. 2 Cor. 1: 20 reads: "For all the promises of God in him are yea and in him amen, unto the glory of God." The promises were not yea and nay with Christ, but yea and amen. See verse 17. Christ did not die to make the promises of none effect; he did not die to repeal the law, but he died as a remedy for sin produced by transgression. Christ occupies a position between the pardoned sinner and the broken law. The law reaches down to the judgment; it will condemn the ungodly; they rejected the remedy. The righteous

being redeemed from its condemnation will lift their voices in triumphant songs of joy and thanksgiving to their Redeemer. "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5: 9, 10. We have the promise of being called the repairers of the breach, and of being fed with the heritage of Jacob.

Reader, do you desire these promised blessings? Do you ask how to obtain them? A man encloses a farm; he plants and sows his grain; by and by the stock break through his fence making a gap in it. After the man drives out the stock he lays up the rails, and thus repairs the breach; but could he repair the breach before it was made? Certainly not. Well, if God asks a man to repair a breach he can set it down as a fact that there has been a breach made; it could not be repaired without it existed. There is a breach which God wants people to repair; we will just let God tell how it must be done. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in." Isa. 58: 12. How? verse 13: "If thou turn away thy foot from the Sabbath." Where was this breach made? In the law was it not? Let us see in what part of the law this breach was made. Where it is to be repaired is the place where it was made. "Thou shalt be called the repairer of the breach, the restorer of paths to dwell in—if thou turn away thy foot from the Sabbath." Thus we see the breach was made in or by disregarding the Sabbath; but the prophet continues—"from doing thy pleasure on my holy day and call the Sabbath a delight, the holy (day) of the Lord honorable." Let us take heed to the warning of Paul: "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4: 11. "The Lord is not slack concerning his promise, as some men count slackness." 2 Peter 3: 9. O how we should love to meditate upon the promises of God! In the midst of affliction or persecution they give us consolation. The world may frown upon us and friends forsake us, but the consoling promise comes to us, "Fear not for I am with you." Again, "Can a mother forget her suckling child that she should not have compassion upon her son? They may forget but I will not forget thee." We need not wonder at the language of the text, "Whereby are given exceeding great and precious promises that by these (promises) ye might become partakers of the Divine nature." Let our hearts take courage, press on, be strong in the Lord and in the power of his might, and thus come up to the fountain of living water.

Buffalo, Mo.

—He who cherishes his old knowledge so as continually to acquire new, he may be a teacher of others.—Confucius.

## Mediation.

"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5

This is a very important text, presenting to all very important facts. There are four things implied in the term mediator. 1. The existence of two or more parties. 2. There is a difficulty existing between them. 3. The parties themselves cannot settle it. 4. The parties consent to put the difficulty into the hands of another for settlement. These four things are implied in the term mediator. The truth of these statements has been demonstrated before our eyes in the transactions of men, even in the ordinary affairs of life.

We will now consider the qualifications of a mediator. 1. He should have *capacity* to understand the case—the just claims or demands of the parties for whom he acts as mediator. The imperative demand for this qualification is readily seen, for if destitute of this he could not mediate. 2. A mediator should act upon the principle of *benevolence*, that he may do right to both parties. If he had not this qualification he might possibly be partial to one or to the other of the parties. 3. A mediator should be *known* to the parties, that they may have confidence in him. 4. A mediator must be so *connected* with the parties as not to be partial. He must not be a father or brother to one of the parties only. A brother may mediate between two brothers, and a father between two sons; but for a mediator to be related to *only one* of the parties would disqualify him to be a proper mediator. His relations to each, and his interest in each of the parties, should be such as to render him impartial in all his decisions touching their claims and interests. 5. He should be *willing* to undertake the settlement of the difficulty.

These are the qualifications of a mediator, and these are all seen, in their fullness and in their perfection and beauty, in the person of the Lord Jesus Christ, the one mediator between God and men, the *man* Christ Jesus; and he is willing to undertake the work of mediator.

Here are two parties, God and human beings whom he has made, and there is a difficulty between them. No one will deny, especially those who believe the Bible, that there is a difficulty existing between God and the children of men. How often is this declared in the word of God. Man that was made upright has sought out many inventions; has rebelled against God and his government; is unreconciled to God or his law, etc.

1. God, the offended party, can not settle the difficulty. If he could settle it, then there would be no necessity for a mediator. "There was no eye to pity, and no arm to save." Justice demanded the life of the sinner. If no ransom could be found the sinner must die. 2. The sinner, the offending party, cannot settle it; if he could, what need of a mediator? But it is manifest to all that fallen man has no strength or ability to save himself; no work of supererogation or human sacrifice can possibly bring about a reconciliation. 3. If Christ were God he could not settle the matter, because God is one of the parties having the difficulty. 4. If Christ were mere man he could not settle it, for man is one of the parties involved in the difficulty. But Christ being both human and divine, having part of both natures, is just the one to mediate between the two—God and men. He is just the person to effect a reconciliation between the parties, upon the principle of eternal justice and right.

He, being human and divine, can stand between the two and adjust the matter, being equally related to both.

This is truly a sublime subject. Here we have presented to us God, the Father, the rebel offended one; man, the offender, the rebel against the Father's government, and the Son of God, the mediator between the two, employing his great powers and his great soul to effect a reconciliation between the offended and the offending parties. This Christ Jesus, the Mediator between God and men, is not absolutely and wholly related to either one of the parties alone; but being divine in his origin, that is, born of the virgin Mary, he sustains that relation to each that constitutes him the proper and impartial Mediator; and since he is going to be our Mediator, we may rest with confidence in relation to the final issue.

The difficulty to be settled is to reconcile sinners to God—not to reconcile God to sinners for that cannot be; God cannot be reconciled to sin. God is in Christ reconciling the world to himself. The apostle said, "As the world to himself. The apostle said, 'As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God.'" See ver. 4-8.

Some reject this mediation and this Mediator, and rely upon the goodness and the love of God for a final reconciliation. Others reject this kind of mediation and depend upon their own suffering for sin to atone for them. Some discard Christ and trust in their own morality and good works for salvation. But God has placed this matter in the hands of his Son; he has placed the moral government of the world and the redemption of the race through faith in his Son. See Rom. 3: 21, 22.

"For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Dear reader, are you willing to rest the settlement of all difficulty arising from sin in the hands of Jesus, the blessed and only Mediator?—*Sol.*

## Palestine and the Jews.

A STRIKING passage in reference to the Jews occurs in Isaiah 10: 23: "For the Lord of hosts shall make a consumption even determined in the midst of all the land." By the phrase "in the midst of all the land," we understand all the world in general. At the appointed time, which will be, I presume, in a few years, a fine fever with respect to the return of a certain people to Palestine, will possess all men—a fever that will spread itself out in all parts of the world. It is determined upon already in the Divine mind. A perfect mania will possess the nations, and the general topic of conversation in a very few years from to day will be

## PALESTINE AND ITS ADVANTAGES.

This emigration fever will rage most violently among the Jews; then it will take hold of other races and nations; for the prophet Isaiah assures us that God will gather others to Him besides the literal seed of Judah and of Israel. The exertions of the Church, the forces of the nations, are hastening on the preparatory conditions of this great consumption. Very soon Jerusalem will become pre eminent. Salem will stand once more, lifting her head from the dust, and standing with majesty among the nations of the earth, she will again be the glory of all lands. Many men are ready to ask how this consumption will be brought about, and because they are not now interested in any

great degree, they rather doubt the matter. Neither their doubts, nor anything, any difficulties that they can see in their mind just now, will stand in the way of Him who now, will stand in the way of Him who reigns in the heavens, who will in His own good time, bring His own purposes to pass.

It is often very difficult beforehand to say by what means God is going to produce certain things, what means He will adopt to bring about certain events. The great point for us all to settle is, Is this thing to take place? The signs of the times seem, I think, in some degree, to forecast this great event. Think of the beautiful imagery of the Saviour, "Ye see the fig tree putting forth leaves, and ye know that summer is nigh." So, also, when certain things are fulfilled, do we know that certain other things must come to pass. The signs of the times indicate very clearly that the period of this consumption is

## NOT VERY FAR DISTANT.

The method and enthusiasm attending upon such a work we may form an idea of by looking in our own times, and, in times past, at similar movements. Twenty years ago no man could have predicted the enthusiasm that rages through Canada touching Manitoba. There was not a man who had prescience enough to see that that part of the Dominion would take possession of homes, of hearts, of minds, of interests, from one end of the dominion to the other. The land was thought to be barren, the climate uncongenial, and no one would suppose that he could leave the fair fields and the lakes of the province of Ontario and go to that far off land. But we see how soon a rage is created, how soon a consumption can be started. Now this is an evidence of what can be done if men can only get up an excitement or fever upon any point. You crowd out reason, and men become subject to the law of impulse, and follow out the live of that interest.

You may ask, Do the Jews take any knowledge of this? The Jews throughout the world are getting keenly alive to this question; their papers are now discussing it, and a great change is taking place in the Jewish mind on these points. The London *Standard* remarks, "It is interesting to notice the way in which the Jews, scattered throughout the world, are beginning to turn their eyes toward their own land. Palestine is not altogether a place to please a capitalist, but yet even such keen financiers as the Jews are busy buying it up. The *Jewish Chronicle* reckons now some 18,000 Jewish brethren in Jerusalem alone. It is said they are not a desirable population to maintain, yet \$300,000, is sent to help these people maintain themselves.

## THE OCCUPATION OF PALESTINE

by a people who have retained an indistinguishability as a race, while they have learned a complete cosmopolitan character during these eighteen centuries—a nation at once European in education and Asiatic in origin—would be by no means a bad arrangement. It might not be impolitic on the part of the European Powers to assist in placing so influential a people in so important a position, and would solve what, before many years, will be the vexed question among the nations—namely the territory of Syria." Now, you might ask one of the Jewish brotherhood in Toronto here, and probably he would not know as much about it as I do, because he is not so much interested in the prophecies as I am. He is interested in doing business; he knows his own line of thought remarkably well, but he does not know the line of thought that runs in this direction. A man's eye is keen in the direction his interest lies.

Some time ago an article, which destined for Palestine will soon I East and the West. Old cities will be built; the and the steam caravan. Syria but the people traders of the world the coming change wants capital and give it both."

Do you know y close of the Feast done for the last close of that sole each other by the next year." The year, and will de will as surely m as they have car "Good by; we year;" and the Ah, brethren dren, I believe, expected blessing are fast filling i placed in your lated experience duty and labor.

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"LET U We shall be ren, to the lan may argue as the impressio the call to go run like an el when Bonap tion: "Frencl

Some time ago the *Hebrew Observer* had an article, which asked: "Is there no other destiny for Palestine but to remain a desert? Syria will soon be the *entrepot* between the East and the West, and the old trade will revive. Old cities will revive, and new ones will be built; the old time will come back, and the steam car will run in the track of the caravan. Syria will be a place of trade; but the people who are pre-eminently the traders of the world, will they be there when the coming change takes place? The country wants capital and population. The Jew can give it both."

Do you know what the Jews do now at the close of the Feast of the Passover, and have done for the last 1800 hundred years? At the close of that solemn day's services they take each other by the hand and say, "Good by;

#### WE MEET AT JERUSALEM

next year." They did so here in Toronto last year, and will do so again next year. They will as surely meet in Jerusalem some year as they have carried out the idea. They say, "Good by; we meet in Jerusalem next year;" and they will say it *until they do*. Ah, brethren of Judah, some of your children, I believe, will live to realize this long expected blessing. The outlines of history are fast filling in, and you will ere long be placed in your own land, with the accumulated experience of centuries to guide you to duty and labor.

#### HOW WILL THIS BE BROUGHT ABOUT?

It will be brought about, as was the great deliverance in the land of Egypt; it will be brought about by God's own purpose. "For thus saith the Lord, It shall come to pass that they shall say no more, the Lord liveth which brought us up out of the land of Egypt, but, The Lord God liveth which brought us from all countries whithersoever He had scattered us, and placed us in our own land"—that is, they will forget about the deliverance from Egypt, and say, "The Lord God which brought us from all countries," etc. And the latter will be as true as the first; and when will it be? God has determined this great consummation, and it *must* take place. Are the Jews to be always ocasts, wandering over the earth? And yet all their sufferings may be traced to this—they prayed the prayer, "His blood be upon us and upon our children." Oh, that they had a clasp on their mouths when they asked that for their children! But it has been upon them, has it not? If you, free-thinker, if you, man that disbelieves the Bible, if you want a proof of an answered prayer, the bloody lines and tracks down the centuries tell you that one prayer, at least in God's Word has been terribly answered.

What is it God said? That they should be wanderers, without national life, without government or king, until He should return them to their own land. And this has been true for 1800 years anyway. Has it not? Do you not see that what He has been telling you about them is true? And He says there is to be a great consumption in the land. That is true also. There is to be a great consumption, in the providence of God, and they are to be gathered together. They will be persecuted, until they say in their sorrow:

"LET US GO INTO OUR OWN LAND."

We shall be glad to see them go, my brethren, to the land which is theirs of right. We may argue as we will, but I am myself under the impression that the time is now near for the call to go forth, as the cry is said to have run like an electric shock through the French when Bonaparte gave out his first proclamation: "Frenchmen come home!" And so God

will cause those wandering ones to come home, and they will hear the call and return in peace to their ancient land.—*Rev. Joseph Wild, D. D.*

#### An Old Book.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of the Book and that of other writings and events. The Scriptures contain the only authentic history of the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before Magna Charta.

What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of our newspapers to-morrow! Xenophon's record of the conversation of Socrates, in his "Memorabilia," seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before. The works of Tacitus, Plutarch, and Quintilian are not modern, yet the books of the New Testament are older than they.

As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was a remote antiquity. The name of Alexander has no modern sound to us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored than the name of Alexander is now.

The writings of Confucius are modern compared to most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures.—*Sel.*

#### Joseph Rabinowitz.

A REMARKABLE movement among the Jews of eastern Europe has recently attracted general attention. The leader of it is Joseph Rabinowitz, a Jew of considerable learning and strong national enthusiasm. He has gathered around him a large number of sincere Jewish converts, to whom he preaches Jesus as the Messiah, and the hope of Israel. The account of his own conversion is remarkable. It appears to have been through the direct influence of the Holy Spirit, without the intervention of human instrumentality.

He was born at Regina, in Bessarabia, in 1837, and was brought up by his grandfather, a learned Rabbi, and himself the son of a Rabbi. The old man was at great pains to instruct the boy thoroughly in the Talmud, and was so proud of his progress that he used to take him to the chief of the Chasidim, to which sect he belonged, that his proficiency might be admired. When Joseph was only ten years of age, he was sent to Orgieff, where he distinguished himself as a diligent and successful student of the Talmud. As he grew older, however, the youth separated himself from the orthodox Jews and joined

the Reformers. At eighteen he married and commenced business, but two years later he lost the whole of his stock in trade by a fire. Thereupon he commenced the study of law, and settled at Kischineff. In 1852 he paid a visit to Palestine, and was deeply moved by the spectacle of the desolation of Jerusalem. He read and re-read the closing chapters of Jewish history, and as he did so the passage, "They mocked the messengers of God, and misused His prophets until the wrath of the Lord arose against His people, till there was no remedy" (11 Chro. 36: 16), gave him cause for thought. It was then that, under the guidance of the Holy Spirit, he was led to see that in their rejection of Jesus of Nazareth the Jews filled up the cup of their iniquities, and brought upon themselves the judgments of God. He returned home full of this new light, devoted himself to the study of the New Testament, and soon began to preach. His followers continue to practice the rite of circumcision, keep the feasts, but have ceased to look for the promised Messiah, acknowledging Jesus as "Him of whom Moses and the prophets did write."—*Christian Herald.*

#### Just Three Things.

I ONCE met a thoughtful scholar, says Bishop Whipple, who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters"—and he said it with tears in his eyes—"They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from all the teachings of the gospel."

Perhaps there are other persons who would do well to think of these three things. Infidels think they can destroy the Bible. What of it? Many good things have been destroyed. A child can smash a crystal vase, which all the power of men could never restore. An incendiary can, with a match that does not cost a hundredth part of a penny, burn down a palace on which thousands of men have toiled for years. A slanderer can smirch a spotless name with stains that may never be effaced; but what is gained by such exploits? Infidels have vainly tried for ages to destroy the Bible and Christianity. They have not succeeded. Suppose they now give us a rest, and go to work and produce some better book and some better religion.—*The Christian.*

—A very learned man once asked Luther how he would be able in the day of Judgment to bear the responsibility of having rejected the opinions of so many learned men. With a smile he replied: "In this manner I will do it: Dear Lord Christ, I will say, I well knew that they were all learned men, but I acted so foolishly and had such confidence in thee, that thou, O Christ, wert more learned and wise than they and the whole world. If thou then didst deceive me, I am indeed deceived.



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l they split the board.  
ut. They preach their  
frame of mind, and then

his students not to at-  
know every time they  
ve a potato for the next  
goes on:

"I would recommend my young brethren,  
as much as possible, to compress and con-  
dense. When you have obtained a quantity  
of good thoughts, boil them down. Enough  
is as good as a feast, whether the diet be for  
the body or for the soul. It may tend to  
brevity if we carefully exclude every syl-  
lable which ministers to display.

If the fury and the fireworks are thrown  
overboard, there will be more room in the  
vessel for the valuable freight.

"Once more let me hint to you that

IT IS CRUEL

to make your hearers think you are about to  
close, and then go on again. I have suffered  
this wrong at the prayer meeting. A certain  
divine, who is still in the body, is never very  
lively, but he has great gifts of holding on.  
When you think he has done, he issues a sup-  
plement, which is almost always headed,  
'Another blessed thought!' His hearers are  
apt to have thoughts which are not 'blessed';  
and would often agree with the American who  
said, 'Oh, that the man would quit!'—*So-  
lected.*

How to Help the Prayer Meeting.

COME.

Come early.

Bring somebody else.

Take a front seat.

Sing. Supposing you don't know one note  
from another, you will feel better from having  
tried, and it will encourage the others.

Say something, if it is only two words.  
Twenty-five short testimonies are better than  
a whole posy-bed of glittering "nothings," or  
"beautiful sunset-sky rhetoric." Men who  
come don't want gush, but they do want life.

Don't keep your mouth shut for fear of  
making mistakes. Why, bless your heart, a  
hundred years from now the fact that you used  
frightful grammar wont bother you a bit, es-  
pecially if some soul was saved because you  
did say something.

Don't start a discussion.

Don't wait till the last one. Somebody  
will say just what you wanted to. It always  
happens so.

If the meeting drags, don't you drag; make  
a snap somehow.

Don't think about that engagement to-mor-  
row. Too much world in your heart will act  
like water on a fire.

Look just as pleasant as you can. It's con-  
tagious. Remember that it is God's service,  
and not the human being leading.

Remember that long prayers are too good  
for a good meeting.

Finally, take home that part of the meeting  
that hit you the hardest, and think over it.  
Don't pass it over your shoulder to the one  
back of you. Make the stranger welcome.—  
*Words and Weapons.*

Relative Number of Christians.

The number of Christians has increased cen-  
tury by century until now they far outnumber  
the adherents of any other faith. The ordi-  
nary statistics by which Buddhists are made  
to outnumber Christians are totally mislead-  
ing. The difference between Quakerism and  
the Church of Rome is trifling as compared  
with the difference between sects who are all  
classed together as Buddhists, but who have  
almost nothing in common except the name  
and a few merely outward and material re-  
semblances. To call all Mohammedans  
Christians would be very much more reason-  
able than to consider as adherents of one re-

ligion all who call themselves Buddhists.  
And this is not all, for in China, which con-  
tains most of the adherents of Buddhism,  
this is only one belief among many, and the  
same man is often Buddhist, Taoist, Con-  
fucianist, and the "ancestor worshiper" all in  
one. Taking Christians and Mohammedans  
together, it is probable that there are from  
five to six hundred millions of people who  
believe in one God, Creator and Governor of  
the world, who has revealed Himself in Je-  
sus Christ, while it is extremely improbable  
that even a third as many as are agreed on  
any other creed.—*Church Review.*

Beware of Dogs.

"BEWARE of dogs," said Paul, writing to the  
Philippian Christians. He meant human  
dogs. He knew something about them. He  
had been hunted, scratched, and bitten by  
them. He had often had a howling, yelping  
pack of them at his heels. The best prescrip-  
tion he could get out of his experience with  
them was given in to one sharp word, "Be-  
ware!"

"Beware of dogs,"—snapping, snarling dogs  
that don't bite, but keep everything around  
them in a state of discomfort, uncertainty  
and vexation. If you meet one don't stop to  
argue with him. It doesn't pay! Give him  
right of way, and go about your business.  
Let him enjoy his own ugliness, and snarl to  
his own edification.

"Beware of dogs,"—sneaking, cowardly,  
skulking dogs, that watch for a good chance  
to snap at your heels, and then scamper off  
before you can compliment them with a kick.  
Turn away from them—if you can. If you  
can't get away from them, don't walk back-  
ward the rest of your life, just to keep facing  
them. Let them snap till the snap is all out  
of their vicious jaws. You can stand it if you  
are not on forbidden ground.

"Beware of dogs,"—mad dogs, whose bite  
is dangerous if not fatal—dogs that go galloping  
through town and country, with venomous  
froth and foam of slander dripping from their  
tongues and gaping jaws. Take the other  
side of the fence and let them have a clear  
track. If they should break their cruel teeth  
on an intervening rail, all the better. They  
do that sometimes!

"Beware of dogs,"—big, stubborn, pugna-  
cious bull-dogs, that hold on, right or wrong,  
wherever they happen to take a grip. They  
do not prolong an argument upon any ques-  
tion of right, but clinch it forthwith with a  
final snap. Absence of body is more to be  
recommended than presence of mind in deal-  
ing with them. Bull dogs are good in their  
place, wherever that may be!

"Beware of dogs,"—blood-hounds, that pur-  
sue their victims to the death, never losing  
the trail, with malice unfeeling and persever-  
ance unyielding, rushing on over fields and  
gardens, without respect to the rights of others,  
until they have accomplished their purpose  
or exhausted their strength.

"Beware of dogs,"—all human dogs. Paul's  
shot was aimed at the whole tribe. David's  
lament was, "Dogs have compassed me," and  
Paul's experience was no less unpleasant.  
Early human bull-dogs gripped him; blood-  
hounds pursued him; mean little sneaking  
curs barked and snapped at his heels; and  
hungry street scavengers howled around him.  
It is for us to profit by his experience and  
heed his warning words: "Beware of dogs."  
—*Selected.*

—One great cause of our insensibility to  
the goodness of our Creator is the very ex-  
tensiveness of his bounty.—*Paley.*

A Cheerful Giver.

"I was once attending a missionary meet-  
ing in Scotland," said a minister in making  
an address. "There it is the custom to take  
up the collection at the door as the people  
go out. A poor woman, in going out, dropped  
a sovereign into the basket. The deacon  
who held the basket said, 'I'm sure you can-  
not afford to give as much as that.' 'Oh yes,  
I can,' she said. 'Do take it back,' said  
the deacon. She replied, 'I must give it. I  
love to give for Jesus' sake.' Then the dea-  
con said, 'Take it home to night, and if, after  
thinking it over, you still wish to give it, you  
can send it in the morning.'

"In the morning I was sitting at breakfast  
with the deacon, when a little note came  
from this woman; but the note contained  
two sovereigns. 'You won't take them?' I  
said to the deacon. 'Of course I shall,' said  
he. 'I know that good woman well. If I  
send them back, she will send four next  
time.'

This was indeed "loving to give."—*Sel.*

MINCE PIES AND SPIRITUALISM.—Deception  
being the main staple of Spiritualism, no  
wonder it choseth the darkness. You have  
all seen strange and unaccountable things in  
the night. Almost every man has at some  
time had a touch of hallucination. Some  
time ago, after I had been overtempted to  
eat something indigestible before retiring at  
night, after retiring I saw the president of  
one of the prominent colleges astride the  
foot of the bed, while he demanded of me a  
loan of five cents! When I awakened I had  
no idea it was anything supernatural. And  
I have to advise you, if you hear and see  
strange things at night, to stop eating hot  
mince pie and take a dose of bilious medi-  
cine. It is an outraged physical organiza-  
tion, enough to deceive the very elect after  
sundown, and does nearly all its work in the  
night. The witch of En-dor held her seances  
at night; so do all the witches. Away with  
this religion of spooks!—*Dr. Talmage.*

—SIN is the only thing that can separate the  
soul from the love of God. Paul says tribu-  
lation cannot do it, nor distress, however  
deep; nor perils, however fearful; nor pov-  
erty, however great; nor persecution, however  
fierce. He went further. He declared his  
persuasion "that neither death, nor life, nor  
angels, nor principalities, nor powers, nor  
things present, nor things to come, nor height,  
nor depth, nor any other creature, shall be  
able to separate us from the love of God."  
Sin alone has separating power. Sin involves  
the soul is guilt, and guilt shrinks away from  
infinite justice and inholiness. Only to the  
guilty will God say, "Depart from me, all ye  
workers of iniquity."—*Michigan Christian  
Advocate.*

—There is nothing so trustworthy as the  
word of God. That which it discloses of  
God's nature, God's purposes, of man's duty,  
of man's destiny, is absolutely true, and shall  
find its fulfillment beyond all question.  
Heaven and earth shall pass away, but God's  
word shall stand forever.

—Christian character is not an act, but a  
process; not a sudden creation, but a devel-  
opment. It grows and bears fruit like a tree,  
and like a tree it requires patient care and  
unwearied cultivation.

—What men want is not talent, it is pur-  
pose; not the power to achieve, but the will  
to labor.—*Bulwer Lytton.*



...the water not the oxygen alone you see there, but results from the alkaline property is restored. In their separate state they are no power, in their united state they are and this is the sum of the matter. The water and the chlorine we know not. The operation is called analysis and synthesis. The former decomposes and destroys the acids, and the latter recomposes and restores the same.

This has a close resemblance to death and resurrection. There is one great Chemist who can analyze a man and reduce him to dust as he was, and destroy his thoughts and consciousness, then synthesize his dust, and he becomes a living man, with thoughts and consciousness restored.

When the potash is decomposed, a chemist would testify an ignorance of his art if he should say the alkali still existed; and so does the theologian who says the soul exists when the man is decomposed.

But, says one, potash and man are very different things. True, and yet they are, in common with other things, just alike. They both use their properties to their combination in parts. So when a man dies, his conscious-ness ceases until the dead man lives again. This man is admitted until it is demonstrated that the consciousness of a man lives without a body or parts. If man has such an existence, that existence can only be demonstrated through some tangible medium, and that medium must be his body and parts. So dead men must be dead until the resurrection, and if there be no resurrection, we may as well not think, for to-morrow we die.

But we are told that life does not depend on an organization, for that is often complete and yet without life.

True, but all organizations are more or less accompanied with circumstances to manifest results. Water will not turn a mill unless it tumbles down a precipice or rolls down an inclined plane. The existence of life requires not only an organization, but heat, and motion of a fluid, as in animal and vegetable life, and undoubtedly the play of an electrical fluid.

Yet what life is, independent of matter, we know not, but the great fountain of it is God, the highest order and its only full embodiment.

The first order of beings below him endow with it, that we have any account of, are angels; next, the Son of man, "a little lower than the angels;" then man, beast, bird, fish, and insect. But it stops not with the animal kingdom; it slides into the vegetable so imperceptibly that we cannot tell where one begins and the other leaves off.

The zoophytes are part animal and part vegetable, the connecting link between the two—a sure indication that both possess life. The vegetable kingdom unites again with the mineral in a second connecting link, by which life is poured into minerals.

So far as life is concerned, man is on a level with the animal, vegetable, and mineral kingdoms.

Nor has he, by nature, more remarkable endowments than many other forms. He has little or no inherent knowledge, and knows nothing but by experience, while the brute knows all by intuition and without experience.

The first swarm of bees, by instinct, formed more perfect hexagons and a better form of government than man has been able to do after going to school six thousand years. The uneducated brute is the better physician. Man spends long years at his books to qualify himself to combat disease, and then kills ten

patients as often as he cures one. But the brute goes into the fields—nature's apothecary shop—draws out the poison, takes, or administers it, and never fails to cure; but when on the point to die takes no medicine at all, while the learned doctor gives his nostrums alike to the living and dying. The boat, too, is the better navigator; he will traverse the dense forest, the desert, or the trackless ocean without chart or compass, and put his helm to port, be it foggy or fair, with unerring certainty.

Even the spider excels him in the art of spinning and drawing mathematical lines, and all by intuition. The beaver and muskrat have outstripped even the Herschels in the science of astronomy, by their wonderful foreknowledge of tides and tempests; and other animals, by their presence of the length and severity of an approaching winter. The brute has indeed seized on the end of all mental science, without going over the ground of acquirement. His instinct is a higher grade of knowledge than the acquired wisdom of man. His life, therefore, has a higher claim to immortality. He is less liable to err; his instinctive mind grasps its object with a greater degree of certainty. His mind is nature, while the mind of man is education.

(To be continued.)

Be a Help, not a Hindrance.

It was said of Lord Eldon that "he prevented more good than he ever did." Lazy Christians prevent good. Cranky Christians prevent good. The best way not to hinder good is to do good. Take hold and help; do the next thing. "Why stand ye here all the day idle?" Dr. Pierson says that "the bulk of professing disciples practically do nothing whatever in discipling others." Canon Wilberforce says that a Christian's duty is to admit, submit, commit and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now; do some personal work for Christ and souls. The Lord is watching to see you work. "Let every hearer become a herald."—N. Y. Evangelist.

Spoiled Fruit.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5: 22, 23.

The little fox "selfishness" will spoil the fruit "love."

The little fox "discontent" will spoil the fruit "joy."

The little fox "anxious thought" will spoil the fruit "peace."

The little fox "impatience" will spoil the fruit "long suffering."

The little fox "a bitter word" will spoil the fruit "gentleness."

The little fox "indolence" will spoil the fruit "goodness."

The little fox "doubt" will spoil the fruit "faith."

The little fox "pride" will spoil the fruit "meekness."

The little fox "love of pleasure" will spoil the fruit "temperance."—Sol.

—Only a sunbeam! Yet, it cheered a wretched abode—gladdened a stricken heart. Only a gentle breeze! It fanned aching brows, cheered many hearts by its gentle touch.

Only a frown! But it left a sad void in the

child's heart—quivering lips and tearful eyes. Only a smile! But how it cheered the broken heart, engendered hope, and cast a halo of light around that sick bed! Only a word of encouragement! It gave the spirit new life, and led to victory.

—One of the most effectual ways of pleasing and making one's self loved is to be cheerful; joy softens more hearts than tears.

Not Far.

Not far, not far from the kingdom,  
Yet in the shadow of sin,  
How many are coming and going;  
How many are entering in?

Not far from the golden gateway,  
Where voices whisper and wait;  
Fearing to enter in boldly,  
So lingering still at the gate!

Catching the strain of the music,  
Floating so sweetly along,  
Knowing the song they are singing,  
Yet joining not in the song!

Seeing the warmth and the beauty,  
The infinite love and the light;  
Yet weary, and lonely, and waiting,  
Out in the desolate night!

Out in the dark and the danger,  
Out in the night and the cold;  
Though He is longing to lead them  
Tenderly into the fold.

Not far, not far from the kingdom,  
'Tis only a little space;  
But it may be at last, and forever,  
Out of the resting-place.

—Selected.

LETTER DEPARTMENT.

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

From Sister F. M. Merrill.

DEAR Brethren and Sisters of the ADVOCATE: As I am taking the ADVOCATE and read so many good letters from the brethren and sisters, and as I love to read them, I thought that perhaps some one would like to hear from me. I am striving to keep the commandments of God, and live so that I may have a home in the soon coming kingdom; for I know that if we live right here we shall have a home with all the redeemed when Jesus comes. We have a Sabbath school and social meeting every Sabbath, and I feel that the Lord is with us. Elder Cranmer preaches the truths of the Bible to us every four or five weeks, and he always comes with words of cheer. I ask an interest in prayers of God's people that I may ever be a faithful witness for God. Yours in hopes of eternal life.  
Boston, Mich.

From Robert H. Canaday.

DEAR Brethren and Sisters: I will write a few lines to our much loved paper. I see of late few letters in the Letter Department. When I receive the ADVOCATE I first turn to read the cheering letters from brethren and sisters. Brethren, it cheers me to hear your determination to press forward to win the prize—eternal life. Let us do all the good we can for we are surely living in the perils of the last days. Dear brethren, I would ask an interest in your prayers that I may meet you all in the earth made new where parting will be no more.

Stanberry, Mo.

