

Advent and Sabbath Advocate.

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

VOL. XXIII.

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NO. 21

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, Redeption, the Prophecies, the Christian Life, and kindred Bible subjects.

The Sabbath.

[SYDNEY SMITH pronounces the following sonnet one of the most beautiful in the English language.]

With silent awe I hail the sacred morn
Which slowly wakes while all the fields are still;
A soothing calm on every breeze is borne,
A graver murmur ripples from the rill,
And echo answers from the hill,
And softer sings the linnet from the thorn,
The skylark warbles in a tone less shrill,
Hail! light serene; hail! sacred Sabbath morn.
The rooks float silent by in airy droves;
The sun a placid yellow luster shows;
The gales that lately sighed along the grove
Have hushed their downy wings in sweet repose;
The hovering rack of clouds forget to move;
So smiled the day when the first morn arose.

THE SERMON.

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

Atheism Unreasonable.

BY A. C. LONG.

"The fool hath bath snid in his heart, there is no God." Ps. 14: 1.

I once heard a man say that there were two kinds of fools in this world, one kind were fools because they lacked sense, the other had plenty of sense but didn't use it. The last kind is the most numerous. But the Bible brings to view nine kinds of fools; or in other words, there are nine original Hebrew and Greek words translated in our authorized version by the one word fool. This is a defect in our translation, for these original words have various shades of meaning from that of a wicked, apostate wretch up to boaster, self-confident, thoughtless or inconsiderate person. The original word translated fool in my text is defined "inconsiderate, thoughtless, empty." It is therefore the inconsiderate man that says there is no God. And this is the only class that will make such an asser-

sion, for those that deliberately consider this subject can never come to such a terrible conclusion.

In the consideration of this subject we wish to call attention to the language of the apostle Paul, as follows: "Every house is builded by some man, but he that built all things is God." Heb. 3: 4. The first clause of this sentence states a fact that even infidels must admit, for no person has ever yet seen a house build itself or come together by chance. That every house is built by some man is a fact admitted by all, even the rankest infidel will not dare to call in question this statement of the apostle.

The last clause of the text, "he that built all things is God," is just as true as the first part; but atheists call in question the last clause of this sentence. But if my text is true that only the inconsiderate say that there is no God, then by a proper consideration of this subject we must conclude that there is a God who built all things.

The apostle here speaks of two houses, the universe constructed by God, and a small building constructed by man. In comparing these houses we find in both of them clearly defined marks of plans, purposes and designs. But God's house is infinitely larger, grandeur and more exquisitely adjusted than man's. If, then, as all admit, the lesser house required intelligence to plan, wisdom to devise, and power to carry into execution, in order to its construction, on the same grounds we are forced to admit that the greater building would require greater intelligence to plan, wisdom to devise, and power to carry into execution in order to its construction. If we admit that an intelligent being constructed the one, we must admit that an intelligent being constructed the other. But while the atheist believe that the lesser building requires intelligence in order to its construction, yet he denies that the larger building requires any such intelligence in its construction, but that it made itself or was made by chance. Therefore atheism, which denies that the creation of the world is the work of a supreme intelligence, is unreasonable, and that only the inconsiderate person can say there is no God.

Again, man's organism presents to every careful student a specimen of mechanism that surpasses anything that man has ever produced. The construction of the bones with their various joints, in connection with the muscular, nervous, nutritious, and circulatory systems of man's organism presents a specimen of mechanism that infinitely surpasses the combined intelligence of the nineteenth century. True, man has exerted his intelligence and wisdom in the invention and construction of various machines, such as self-binders, the steam-engine, the printing-press, the cotton-gin, and a thousand others. But this only proves that if these machines required intelligence for their construction, so likewise the organism of man required intelligence in its construction. Only the fool, or inconsiderate man, would say that a steam-engine made

itself, so likewise he is the only one that says that man made himself. So atheism is again unreasonable in the fact that it attributes intelligence in the construction of the lesser machine but denies it in the greater. Why not believe the record that says "the Lord God formed man of the dust of the ground"? (Gen. 2: 7. Can atheism give us a better theory than this for man's origin?

Every design must have a designer. The sun, moon, and stars were designed to give light upon the earth, consequently they must have a designer. A number of years ago in my travels I was obliged to wait several hours for a train in Fairfield, Iowa. While waiting I improved the time by a walk through the town. In the center of the park stood an iron tower 175 feet high with a number of lamps upon the top of it. As I was admiring it, all at once there was a flood of light all around me, and on looking up I saw the lamps were lighted. And as this was the first time I had ever seen an electric light, I was anxious to know more about it, so I visited the generator. Here I saw an engine driving several large wheels to which were attached two large magnets, by this means electricity was generated, which passed along the wires and fed the lamps on the top of the tower.

After admiring this light for some time another light appeared in the east, first dim, shut in by clouds and darkness, but they soon gave way and the moon shone forth in her brilliancy that made the other light pale before her. Here was a comparison; one lighted the city, the other gave light to a thousand cities; both were designed to give light consequently both had designers; both were inventions, consequently both had inventors. If the lesser light required intelligence to conceive, wisdom to direct, and power to carry into execution in order to its construction, so must the greater light. If the greater light was made by chance, or it made itself, could not the lesser light be made in the same way? It is more reasonable to believe that the lesser light always existed, or it made itself, than that the greater light always existed, or it made itself. If the greater one is the sportings of chance why not the lesser? The man that would claim that the lesser light had made itself, or come by chance, would be called a fool. The man that claims that the greater light made itself, or came by chance is called an atheist, but the Bible calls him a fool, or at least an inconsiderate, thoughtless man. Consequently atheism is not only unreasonable but absurd.

Moreover the solar system is much like our railway systems. The sun is the great engine and headlight drawing with him over two hundred planets in his course through space, these crossing and recrossing each others track, but unlike the cars without any collision or accident. This great train is never behind time. The seasons of the year have come at their appointed time for the last six thousand years. This train is never late, but makes each station on time. This celestial train infinitely surpasses in extent and magnitude all earthly trains.

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2. But the Jews are a separate and distinct class.

3. Therefore, the Sabbath was made for the Jews exclusively.

By the same form of argument it could be proved that the Sabbath was made exclusively for any other distinct nation, people or church under heaven. The only position left for honest men is to take the Savior's words at par value, admitting the truth that "the Sabbath was made for man," and acting accordingly.

But there is another class, large and respectable, who hold that the Sabbath was made for man, for the whole human race from first to last, without distinction; but that the day of its observance has been changed from the seventh, to the first day of the week. And having "no scriptural direction for the change," as they are obliged to acknowledge, their first and best argument in its support is that the Sabbath commandment is indefinite, as it respects the day—that any one day of rest after six of labor fully meets its demand. A change of the day, they argue, is not the slightest change of the commandment.

According to their exposition, the Jews were required to keep a seventh part of time, no matter which day of the seven, and Christians are required to do precisely the same thing. How is it, then, that the day has been changed? According to their own showing, there has been no change of the day whatever. Why talk as they do of a "Jewish" and a "Christian Sabbath"? It is all one—any one day of rest after six of labor. Their very foremost argument for a change of the day of the Sabbath, if good and true, proves that there has been no change at all. Yet this class, like the no Sabbath men, will tell you that the "Jewish Sabbath" was abolished at the cross, and that all now ought to keep the "Christian Sabbath," ignoring the fact, and forgetting their own acknowledgment of it, that the Sabbath was made for man, the whole race without distinction. And what is this "Christian Sabbath" of which they speak, and for which they plead? It is a definite day the world over, the first day of the week and that only. No other day will do. It would be Judaism, as they view it, for one to use the right the commandment of God gives him, by choosing the seventh day of the seven for his day of rest and worship.

And such are the men who desire a "religious amendment" of our national Constitution, which shall give the power to "enforce" upon all the observance of a definite day, the first day of the week! Had Paul murdered logic as these men do, well might Festus have claimed that he was mad. To set out to justify a change of the day by an assertion which, if true, inevitably leads to the conclusion that a change of the day is an impossibility, since the commandment never required more or less than the keeping of an indefinite day—any one day in seven! Can sane men believe that God ever gave such a loose law to men? But they design to improve it, so as to enforce a particular day. And it would be a real improvement, provided the law of God were of such a character as they slanderously represent it to be.—*R. F. Cottrell, in Review and Herald.*

—Of all the agonies in life, that which is most poignant and harrowing, that which for the time annihilates reason, and leaves our whole organization one lacerated, mangled heart, is the conviction that we have been deceived where we placed all the trust of love.

—Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.

The way Paul did it.

And my friends, I never read that life of St. Paul but I am ashamed of myself and of the Christianity of the nineteenth century. He didn't have any committee to build him a building like this. Look at him going down to Corinth. He had his bundle under his arm, his tools, I suppose, to make the tents with. He went down there and found cheap lodgings on some side street, and then he began to preach, and then the Jews began to put him down; they didn't want him—they cast him out. After he had been preaching about eight months, they had a committee, but it was more a vigilance committee than one of help, and they took him out of the city and gave him thirty nine stripes. If a man should get one stripe now-a-days, what martyr he would be!

He went to another place, and stoned him, and left him for dead, and I don't know but he was and God raised him. "What are you going to do now, Paul?" they said. "I press toward the mark for the prize of the high calling," he said. The devil got his match when he got Paul. On he went, and they couldn't stop him down. "Five times I received of the Jews forty stripes save one." But he leaped into the field again and went on preaching the gospel as before. That's what America wants—men who will preach the gospel in season and out of season.—*Moody.*

Balaam's Children.

A METHODIST living in the State of Georgia became dissatisfied on the subject of infant baptism. He frequently urged his preacher to tell where in the Bible it might be found; but the preacher, like all other preachers, could not produce the scripture. At last the preacher hit on a happy plan. He told each member of his class at their next general meeting to bring the best proof text on infant baptism, the dissatisfied brother among the others. The time arrived, and all appeared equipped as directed. The first brother read: "Suffer little children to come unto me." "Well," said the dissatisfied brother, "what has that to do with infant baptism?" "Oh," said the preacher, "the inference is that Christ baptized them." The next read: "And when she [Lydia] was baptized, and her household." "Well," said the brother, "there are no infants mentioned here." "But stop," said the preacher, "the inference is that Lydia had children in her household." So they continued until every text that Methodist skill could warp was exhausted. Then the dissatisfied brother's turn came. He arose and read: "And Balaam rose up early in the morning, and saddled his ass." "My brother, what has that to do with infant baptism?" "Don't you see," said the dissatisfied brother, "the inference is that Balaam saddled his ass to carry his children to church to have them baptized!" That convention adjourned *sine die*.—*Texas Christian Messenger.*

Familiarity with the Bible.

HE who is so familiar with the Bible that each chapter, open where he will, teems with household words, may draw thence the theme of many a pleasant and pathetic song. For is not all human nature and all human life shadowed forth in those pages? But the soul, to sing well from the Bible, must be imbued with religion as the flower is alternately imbued with dew and sunshine. The study of the Book must have begun in the simplicity of childhood, when it was felt indeed to be

divine, and carried on through all those silent intervals in which the soul of manhood is restored, during the din of life, to the purity and the peace of its early being. He who begins the study of the Bible late in life, must indeed devote himself to it night and day, with humble and contrite heart, as well as an awakened and soaring spirit, ere he can hope to understand what he feels—thoughts and feelings breathing in upon his soul like spiritual sounds and scents, as if from a region hanging in its mystery between heaven and earth.—*Sel.*

The Everlasting Rest.

ONE of the sweetest passages in the Bible is this one. "Underneath are the everlasting arms." It is not often preached from; perhaps because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the Divine support! The first idea of infancy is resting in arms which maternal love never allows to become weary. Sick room experiences confirm the impression when we see a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father the arms are felt, but not seen. The invisible, secret support comes to the soul in its hours of weakness and trouble; for God knoweth our feebleness, he remembers we are but dust.

We often sink very low under the weight of sorrows. Sudden disappointments can carry us, in an hour, from the heights down to the very depths. Props that we have leaned upon are stricken away. What God means by it, very often, is just to bring us down to "the everlasting arms." We did not feel our need of them before. We were "making flesh our arm," and relying on human comfort or resources.—*Sel.*

GOOD ADVICE—It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of life is highly necessary; but if distress succeed, dejection and despair will not afford relief. The best thing to be done when evil comes upon us is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

A PLACE is prepared for each one of us; a place fitted to our distinct character; a separate work fitted to develop that character into perfection, and in the doing of which we shall have the continual delight of feeling that we are growing; a place not only for us, but for all our peculiar powers. Our ideals shall become more beautiful, and minister continually to fresh inspiration, so that stagnation will be impossible. Feelings for which we found no food here shall then be satisfied with work, and exercised by action to exquisite perfection. Faint possibilities of our nature, which came and went before us here like swallows on the wing, shall then be grasped and made realities. The outlines of life shall be filled up, and the rough statue of life shall be finished.

—LUTHER once thought he saw Satan coming to him with a long catalogue of sins, and asking him how he dared to hope for heaven. The good man answered: "Those sins are indeed mine; but over them is written, The blood of Jesus cleanseth from all sin."

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - - - EDITOR.

STANBERRY, Mo., SEPT. 11, 1888.

Questions and Answers.

1. Was the commission given to the apostles, or did it include all disciples to preach and baptize throughout the world?

2. Is it proper for any Christian to baptize proper subjects, or should it be done only by ordained ministers?

3. Is it a violation of the fourth commandment by me to allow another to work on my land, or with my team, on the Sabbath for his or her benefit, when the work is of such a nature that it would be sinful for me to do on the Sabbath? W. A. H. GILSTRAP.

1. Evidently the authority to preach the gospel, given to the apostles, extends to us and that we, too, are to go forth and preach the gospel and baptize believers. The expression, "And lo, I am with you even unto the end of the world," is very expressive and of course takes in all genuine gospel preaching. If the commission extended only to the life-time of the apostles, and does not reach to us: if baptism ceased with them and is not necessary now; why the same could be said of believing and likewise preaching. If baptism is limited, preaching and believing belong there too. Others beside the apostles preached the same gospel they preached, for Paul says, "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 9. The apostle Paul was not as straight as some are in the preaching of the gospel. He thanked God that it was preached, though it were in a little irregular way. He says: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife, and some also of good will; the one preach Christ of contentions, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding every way, whether in pretense, or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice." Phil. 1: 14-17. Yes, the commission reaches from the disciples of Christ to the end of the world, and it is the duty of the minister to-day to obey the Divine injunction, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

2. It is always acting the part of wisdom to be on the side which is strictly in harmony with the Bible, for that is the side which is infallibly safe. Just as long as we heartily comply with the requirements of God's word, just so long we will have perfect ease of conscience.

It is very evident that those who were authorized to preach the word, were also qualified to administer baptism; but it is not evident that those who were not ministers administered the ordinance of baptism. On several occasions we have been interrogated by brethren and sisters as follows: "I was baptized by an elder in the church, who was not a minister, do you think my baptism was valid? Peter says baptism is the answer of a good conscience toward God. Is the conscience of an individual answered who is in doubts in reference to the validity of his bap-

tism? Thousands to-day are dissatisfied on account of being sprinkled or poured for baptism. Thousands are dissatisfied in keeping Sunday for the Sabbath. Why is this so? because there is nothing in the Word to justify such practices. It is safe to follow the written word, and in doing so we will feel perfectly satisfied. We never heard any one say, Will I be lost if I keep Saturday? or will I be lost if I am immersed? We have frequently heard the reverse however.

We would say, then, let the ordinance of baptism be administered so it will give perfect satisfaction; and as ministers of the gospel are fully qualified, they are the ones to baptize.

3. We do think that it is a violation of the Sabbath law to allow our teams to work on the Sabbath, and likewise to allow any one to work within our gates on the Sabbath. There might be a question as to the full meaning of the expression "within thy gates." We hold that it includes one's entire premises, that is, one's whole farm, and we would not feel clear in conscience to allow a renter to work rented land on one part of the farm on the Sabbath day, and we work the other part on the first day of the week. It certainly would be more in harmony with the sacredness of the Sabbath hours for work to cease over the entire farm on that day. We think, however, in case one moves off the farm and leaves it in possession of a renter, that it passes out from under his control for the time being and is not within his gates.

There is a tendency among Sabbath-keepers in becoming slack in Sabbath observance; they live too near the line. It is seldom we find one who is too strict. Let us apply the rule and be on the side which is infallibly safe. We will never be condemned for living too near the Lord, or keeping his commandments too strictly, but many many will be lost for not being strict enough.

The Day of Judgment.

ANY man who takes the Bible as his guide must admit as a settled fact that at some time in the history of this world there will come a day of judgment, the second coming of Christ, the resurrection of the dead, and the end of the world. That there should be a final day of reckoning at the end of the world, is reasonable. Then every work will be brought into judgment, and the cases of all will be impartially settled. The Judge of all the earth will do right, hence, he has appointed a day of judgment. We wish to present a few plain texts of Scripture on this point. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee unto judgment." Eccl. 11: 9. "For God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil," Eccl. 12: 14. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment," Matt. 12: 36. In Matt. 10: 14, 15, we read: "And whosoever shall not receive you, nor hear my words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." "Because he has appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained;

whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts 17: 31.

These scriptures cannot be set aside, they are plain and positive. The day of judgment is a definite event—a day appointed by God is himself. This day of judgment comes near the close of probation, or the end of the world. Peter locates the day of judgment at that time. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," 2 Pet. 3: 7. Jude says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the day of judgment of the great day." Jude 6.

Turning to the book of Revelation we find strong testimony which relates to the last days, which plainly tell us that the day of judgment comes under the sounding of the seventh and trumpet, the last one. In the 11 chapter and 15, 18 verses we read: "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou should give reward unto thy servant the prophets, and to the saints, and them that fear thy name, small and great; and should destroy them which destroy the earth."

This settles the time of the judgment. All men will be judged at that time, small and great. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were all judged every man according to their works. Rev. 20: 13. The judgment is closely connected with the resurrection. Let all prepare for the judgment. The reward will be given at that time. The punishment of the wicked will take place at that time, and God's people will enter the kingdom.

Homespun Religion.

BEAR in mind that whatever the work is you have to do, that work is given you by God. Are you a shopman? Well, behind your counter sell your goods and do your work as if it was God's work. Are you a lawyer? Well, work on in love to the great Lawgiver; defend the right and defeat the wrong, remembering that your calling is divine. Are you a laborer? a plowman? a weaver? Well, steadily use your shovel, merrily drive your horses to the field, cheerily make your shuttle fly till the pattern stands out before you in the web, remembering that you are engaged in a Heaven appointed task, that you have a Master in heaven. If this were so, would not all trickery disappear from trade, all quirks and quibbles from the law, all eye service, all unfaithfulness, all discontent, from the ranks of the laboring population? Depend upon it, we in general take too low a view of our calling. We look upon our labor as mere drudgery. While we work, we are doing good, and everything that is good is godlike. Such a conception as this ennobles the meanest toil, and raises the poorest mechanic, the humblest tiller of the soil, into a servant of Almighty God.

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—even good
eir lot, and
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ild do God's

work better if their lot had been different.
They think, perhaps, that an occupation so
mental as theirs cannot possibly be the work
of God. How can the loom, they say, be
connected with religion? How can a man by
breaking stones on the road side be promot-
ing the glory of God? The poor man wishes
he was rich, that he might employ his wealth
in the promotion of piety.

My dear friend, let me ask you, if liberal-
ity be the virtue of wealth, are there no vir-
tues peculiar to poverty? Were it not better
for you to cultivate the virtue of the station
which God has assigned to you, than vainly
to pine after another station which never can
be yours? The pious layman, perhaps, la-
he cannot as from the house-top proclaim the
praises of God; and accordingly, he wishes
he was a missionary, that he might publish
to darkened idolaters the glad tidings of sal-
vation; or, at least that he were a minister
of the gospel, that from the pulpit he might
thunder the thunders of Sinai, or speak in
the softly persuasive whispers that come
from Calvary. My good friend, you err, not
knowing the gospel. Your work is to do
it,—do it religiously and well. I know that
some people foolishly think that clergymen
alone are the servants of God, that they only,
and such as they, promote the glory of God.
My friends, I tell you that I believe that
many a poor artisan who industriously and
ungrudgingly plies his trade that he may
honestly support his wife and family, or that
he may keep an aged parent from the parish,
is more effectually promoting God's glory
than many a pompous preacher of the word.
There is an eloquence in the pious resigna-
tion, the contented looks, the busy fingers of
the one, which is not found in all the bomb-
ast of the other; and no man of this kind can
calculate the influence for goodness and for
God which he may exercise on society.

I know nothing which has exercised a more
pernicious influence on religion than that
unhappy divorce which has been effected be-
tween religious duty and the every day
duties of life. When a mother is faithfully
tending her children, and making her hearth-
stone clean and her fire burn bright, that
everything may smile a welcome to her weary
husband when he returns from his work, it is
never dreamed that she is religiously em-
ployed. When a man works hard during the
the day, and returns to his family in the
evening to make them all happy by his placid
temper and quiet jokes and dandlings on his
knee, the world does not think—perhaps he
does not think himself—that there is religion
in anything so common as this. Religion is
supposed to stand aloof from such familiar
scenes. But to attend church, to take the
sacrament, to sing a psalm, to say a prayer,
is religion. Now God help this poor, sinful
world, if religion consists only in these things
and not also in the other. We have devo-
tional feelings, and by all means let us give
exercise and utterance; but have we not
other feelings and other duties as certainly
as these, assigned us by Heaven? Why
should we count the one religion and not the
other? Is religion to be shut up in the
church, and not allowed to visit the house?
Is she to attend to us only when we sit at
the communion table, and not also when we
stand at our counter or sit at our desk? Why
should we not think that everything we do
is done religiously, if it be done well?—*Sel.*

—The gospel is love and mercy from God to man
but it is also right and justice from man to man.

Prayer Meeting Resolutions.

1. I propose to be there regularly and punctually. "Not forsaking the assembling of ourselves together."
2. I will endeavor to draw others to the meeting. "Come thou with us, and we will do thee good."
3. Before entering the place of prayer, I will ask the Saviour's presence. "We would see Jesus."
4. I will refrain from fault finding, and will not indulge a critical spirit. "Be ye kindly affectioned one to another."
5. So far as is consistent, I will assist actively in the exercises by testifying to the love of Christ by exhortation, by a passage of Scripture, a hymn, a stanza, or otherwise. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs."
6. My prayers and remarks shall not be long. "For God is in heaven and thou upon earth; therefore let thy words be few."
7. I will not speak merely to fill a vacancy, but rather offer prayer or praise during pauses in the meeting. "That thy benefit should not be as it were of necessity, but willingly."
8. I will cultivate enlargement of faith and desires. "Let us therefore come boldly unto the throne of grace."
9. I will endeavor to use all means suited to secure the blessing for which I have prayed. "Faith without works is dead."—*Sel.*

Good Soldiers of Jesus Christ.

"The holy apostles were put to death for the cause of Jesus. Andrew and Peter were crucified; Paul and James were beheaded; Matthias was stoned; Mark was in a barbarous manner dragged about till he expired; and so they all alike suffered martyrdom."

Paul in his epistle to the Hebrews, chap. 11: 37, says of those who feared God, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented."

These were good soldiers of Jesus Christ. Our Captain calls for good soldiers just now—men and women who will labor and sacrifice. Paul charged Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2: 3. Of his own warfare he thus speaks, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, less that by any means, when I have preached to others, I myself should be a castaway."—*Sel.*

Signs of Spiritual Decline.

1. When you are adverse to religious conversation or the company of heavenly-minded Christians.
2. When from preference, and without necessity, you absent yourself from religious services.
3. When you are more concerned about pacifying conscience than honoring Christ in performing duty.
4. When you are more afraid of being counted over-strict than of dishonoring Christ.
5. When you trifle with temptation or think lightly of sin.
6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.

7. When you are impatient and unforgiving toward the faults of others.
8. When you confess, but do not forsake, sin; and when you acknowledge, but still neglect, duty.
9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.
10. When you shrink from self examination.
11. When your sorrows and cares of the world follow you further into the Sabbath than the savor and sanctity of the Sabbath follow you into the week.
12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors.
13. When you associate with men of the world without solicitude about doing good or having your own spiritual life injured.

"And They Were Speechless."

The shortest of creeds is that of the man who believes only what he understands. It may be stated in four words: "I believe in nothing." He cannot believe in his own existence; for the greatest physiologists know not what life is. He does not believe in magnetism: for Prof. Tyndall says he has no the ory to explain it. This pithy anecdote shows how such a person must be a universal skeptic:—

"I will not believe anything but what I understand," said a self confident young man.

"Nor will I," said another.

"Neither will I," chimed in a third party.

"Gentlemen," said one who sat close by, "do I understand you correctly that you will not believe anything you don't understand?"

"I will not," said one; and so said the others.

"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass. Do you believe that?"

"Certainly," said the three unbelievers.

"I also saw the pigs eating grass. Do you believe that?" Of course," said the three.

"And I also saw sheep and cows eating grass. Do you believe that?"

"Of course," was again replied.

"Well, but the grass they had formerly eaten had turned by digestion into feathers on the backs of the geese, to bristles on the backs of the pigs, to wool on the sheep, and on the cows had turned to hair. Do you believe that gentlemen?"

"Certainly," they replied.

"Yes, you believe it," he rejoined; "but do you understand it?"

They were silent.—*Sel.*

A PENNYROYAL TONGUE.—As we joggled along on a journey, we came to a little slab meeting house, just built at considerable self-denial and persistent begging on the part of a few colored Christians. An old brother was called upon to pray at the opening of the service. This was one sentence in his quaint prayer, "O Lord, bless our brother, and give him a pennyroyal tongue." But this was not so foolish a petition after all. Pennyroyal is an herb, and grows abundantly in some regions, and is used for ointment and salves; it is healing, it soothes irritations, heals old hurts, reduces inflammation. This is the sort of a tongue a missionary superintendent needs. I fancy, also, that many pastors would sometimes rejoice in the possession of such a tongue. I doubt if our colored brother could read, but he had in some way learned Solomon's secret, "The tongue of the wise is health."—*Sel.*

ADVENT & SABBATH ADVOCATE.

STANBERRY, MO., SEPT. 11, 1888.

The subscription list of the ADVOCATE is on the increase. Between forty and fifty new names have been added since the press has been moved to Stanberry.

We are sending out weekly hundreds of papers in single wrappers. Brethren and sisters, when you receive your paper from your office in a wrapper, you may know that it is the only one that comes to your office. Now, we would suggest that a change be made, and let every one go to work and get at least one new subscriber and thus help increase the subscription list. Don't say you can't; you can if you will only try.

We are sending the paper to quite a number who are in arrears from two to eight years. We will say to such we want to hear from you. If you are too poor to pay for it, and appreciate the paper, say so, and the paper will continue to visit you, and if you are able to pay for it, do so at once.

ITEMS OF INTEREST.

—Thirty-seven new cases of yellow fever and two deaths were reported yesterday in Jacksonville.

—The United States steamer Boston has sailed from New York for the open sea to test her guns.

—Gen. Boulanger is reported to have arrived at Hamburg, and is said to be on his way to Russia, via Copenhagen.

—The schooner Ada Thackara is reported to be off the Delaware capes with yellow fever on board and two men dead.

—A telegram from Montgomery, Alabama, says rains during the week have done much damage to open cotton.

—A dispatch from Whitehall, Michigan, says a severe frost has badly injured the corn and entirely ruined the buckwheat.

—One of the wonders of Paris is a well 2,350 feet in depth. Hot water rushes out of this well in a stream 114 feet high.

—An Indianapolis woman has become insane through fear that her husband, who had been bitten by a dog, would be attacked with hydrophobia.

—Grand Rapids, Mich., is the great furniture-making centre of the United States. It has forty-two furniture factories, which employ 12,000 men.

—The orderlies of the Bellevue Hospital, in New York, eighteen in number, have resolved to offer their services to the yellow fever patients in Jacksonville.

—Stillson Hutchins proposes to buy and present to the State Horace Greely's birth place and early home in New Hampshire.

—Evangelist Moody advises young men who desire to be revivalists to start out as book agents and study human nature.

—The English Volapuk dictionary which is to be issued this year will be the first of its kind either in this country or in England.

—The largest market for the purchase and sale of mules is St. Louis, where the trade reaches \$6,000,000 a year. Atlanta comes next with a trade of \$2,000,000.

—Dr. Howard, of Tullahoma, Tenn., has a clock over one hundred and fifty years old.

It had some slight damages repaired recently and now keeps as good time as it ever did.

—A square flag stone of some eighty pounds' weight was recently shoved out of place in an English town by the united efforts of only three mushrooms growing under it.

—A wagon road to the top of Pike's Peak, which has been in course of construction for some time past, was completed a few days ago, and tourists may now ride all the way to the top.

—Of the 37,778,000 inhabitants of Japan 19,200,000 eat rice, 10,500,000 wheat, 4,910,000 other cereals, 1,880,000 sweet potatoes, 377,600 potatoes, and 755,000 greens, sea-weed, fruit, etc.

—The aged scientist Chevreul celebrated his one hundred and second birthday recently. A deputation of Paris students who called upon him that day were received by his son, a promising young man of seventy-nine years.

—Frank James, who is not so well known now as in the days when his brother, Jesse James flourished out west, was in St. Louis recently, and remarked to a reporter: "I am living a very happy life with my little family in Dallas, Texas, where I have an excellent position in a dry goods store.

—Mr. Gladstone says he can hold out no hope that he will be able to take part in any political work after the settlement of the Irish question. His one aim in life is to secure home rule for Ireland. That done, he believes his public work will be ended.

—Mr. Spurgeon has a poor opinion of the Christianity of great Britain. In a recent sermon he exclaimed: "Ah, me, this is a miserable age! Go with a lancet throughout these isles and you could not get enough martyr blood to fill a thimble. Backbones are scarce and grit is a rare article."

—It pays in various ways to be renowned for superiority. The new steamer City of New York made \$1,520 simply by standing in her dock. Such was the desire to see her that a price of admission was charged and a sum obtained which will be divided equally among three charities.

—An English blue book just out gives the number of vessels contained in the navies of the different maritime powers of Europe, as follows: Battle-ships—England, 49; France, 90; Italy, 21; Germany, 13; Russia, 9. Cruisers—England, 87; France, 67; Germany, 20; Russia, 25; Italy, 21. Torpedo vessels and boats—England, 176; France, 140; Italy, 168; Russia, 97; Germany, 96.

—There are over 200 buildings and loan associations in Cook County, Illinois, and a movement is on foot to have these unite for the protection of their interests and the promotion of proper legislation. Each association, it is understood, will average 400 share owners, and 80,000 persons in the county are interested directly in building societies.

RECEIPTS.

L B Chamberlin, \$2.00; Mrs G C Johnson for publishing work, \$5.00; Mrs Ella C Bollinger for publishing work, \$5.00; Mrs Lewis Leach, \$2.00; Dr Rogers, \$1.50; Mrs Eliza A McMillen, the Lord's tenth, 50 cts; E S Sheffield, \$2.00; for Gen. Conf. fund T K Sheffield, \$5.00, E S Sheffield, \$5.00, Anna Sheffield, \$5.00, a friend, \$3.00.

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 Christians. 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. 3 pages—price 8 cts.

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

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

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

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

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the teaching 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, 18 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, 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. 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, 1 cent.

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

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

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

Where are the Dead? Showing from Bible texts money that they are in the grave, and not in heaven. By J. Brinkerhoff, 5 pages, 2 cents.

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

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

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 Prophets, Mrs E G White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.

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

Mrs White's Visions, a candid Examination by A H Cleaves, price 8 cts, 75 cts per dozen.

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