

Advent and Sabbath Advocate.

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

VOL. XXIII.

STANBERRY, MISSOURI, TUESDAY, OCTOBER 9, 1888.

NO. 25

THE ADVENT & SABBATH ADVOCATE

IS PUBLISHED WEEKLY BY THE

General Conference of the Church of God,
AT STANBERRY, GENTRY CO., MO.

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

Address 'Sabbath Advocate,' Stanberry, Mo.
Remittances made payable to W. C. Long.

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

Duty.

ONCE I thought my cross too heavy,
And my heart was sore afraid,
Summoned forth to stand a witness
For the cause of truth betrayed.

"Send, O Lord," I prayed, "some Simon,
As of old was sent to thee."

"Be a Simon," said the Master,
"For this cross belongs to me."

Still is crucified our Saviour,
We ourselves must Simons be;
Take our crosses and walk humbly
Up the slopes of Calvary.

—M. D. Bisbee.

Four Old Friends.

READERS, a word with you from four old
friends—the Sabbath, the Sanctuary, the
Scriptures, the Savior.

"I am," says the Sabbath, "nearly six
thousand years old, the oldest of seven brothers,
born in a quiet happy time. When my
eyes first opened I saw Eden in its primal
beauty; there was no sin; my history began
When God surveyed the new-formed world
and pronounced it good, and as a gift of kind-
ness he bestowed me as a boon to man, to
whom he has made me a great blessing. I
bring peace and rest and holy counsels to the
sons of toil. I have been your family friend,
bringing those together whom the week
sundered, bringing them around the sacred
altar in holy bands of union, amity, and love,
to lead the mind from fading earthly things
to those divine realities above the skies, to
raise the nobler faculties to services celestial,
and to give on earth the happy earnest of
that endless rest laid up in Heaven; and
thousands, as they gather in my sacred hours,
become illumined with gospel glory; souls
receive the precious seeds of eternal life;
heavy hearts are lightened of grievous bur-
dens; many eat of heavenly manna and
drink of water of the anointed Rock; in a
word, in my well-ordered hours many bless-
ings from on high descend, until the earthly

courts of God are filled with radiant beams
of heavenly glory. I am thy country's friend
and thine."

The Sanctuary says, "I am nearly as old
as the Sabbath; at first I was only a bow-
er in Eden, associated recollections of an-
cient glory. I afterward floated with Noah
in the ark; and to the patriarch with his
stone pillow, his earthen bed, his cloud-
formed drapery, his bespangled roof of glit-
tering stars, and, withal, the mystic ladder,
the traversing angels, and the likeness of
Jehovah, I was at the gate of Heaven. I
traveled through the wilderness with Moses;
then as the magnificent temple at Jerusalem,
with God for my architect, and artificer, and
now no longer circumscribed by the bound-
aries of Palestine. Where God is recognized
adored, and worshiped, with the exalted
band, in the covenanted host, on the moor-
land, in the secluded ravine or sheltered dell,
I am there; with the little company who
meet around the cabin or on the deck of the
vessel floating on the mighty waters, or with
the rustic company of the village in the well-
swept barn, I am there; or in the room of
the pious, where friends and neighbors meet
to praise and pray, or in the cathedral, church-
or chapel, where heart and flesh do thirst after
God, I am there. Wherever God's name is
recorded, wherever God's glory is designed,
wherever God's ordinances are celebrated, I
am there, gathering households under my
shadow, aiding them in worship, and praise,
and prayer. I have seen sinners changed
into saints, and habits formed, hopes impar-
tial, desires elicited, the heart enriched, and
God glorified. My meanest seat is higher
than an earthly throne, and the lowest only
less dignified than the stations of the beauti-
fied in Heaven. I am the country's friend
and thine."

The Scriptures declare, "I, too, am very
old. First, in my infancy, I was only a sim-
ple promise. It was my work to teach men
to be happy in this world, and show them
how to be fitted for the world to come. I
have studied languages in my time, and can
now talk about Heaven in many dialects.
There is hardly any land into which I have
not traveled. I have many times whispered
a pleasant word to your parents in their sick-
nesses and sorrows. I have cheered them
through many a difficulty. I have pleasant
truth for all ages, and classes, and conditions
of mankind, teaching them what to know, to
do, and to enjoy. I, also am thy country's
friend and thine."

The Savior says, "I am the oldest of all the
four. In the beginning I was with God, as
the Word, speaking worlds into being and
establishing all things. During many ages,
I paid many visits in various forms to the
children of men. At last I came and dwelt
in the world for thirty three years. I lived
to teach and to bless, illuminating the sight-
less eye balls, opening the ears of the deaf,
loosening the tongues of the dumb, cleans-
ing the impure and raising the dead, quelling
the tumult of the winds, quieting the waves of
the sea, conversing with angels, and I died to
save sinners. But I rose from the dead, and

am now alive forevermore. I have issued
the commission of mercy to the world, and
commanded the utterance of Heaven's am-
nesty, through my death to every creature.
I am your best friend. It is I who make the
Sabbath, the Sanctuary, and the Scriptures
your friends."

There are not many Sabbaths within the
short time of man's probation—none to be was-
ted, trifled with, or spent in sin and folly. Seek
in the sanctuary the Holy Spirit of thy Lord,
and then the blessings and promises of the
Scriptures will make thee meeter for the end-
less rest. Let thy cheerfulness be that which
wisdom doth confer, and thy joy be that of
those who know their God, and are with
hopeful expectation looking for and hasten-
ing to the final day of Christ the Savior.—
Church Union.

Obedience.

OBEDIENCE when correctly considered sig-
nifies conformity to law and compliance with
it. This presupposes a lawgiver, one whose
right and prerogative it is to command, and
such is the great Creator of heaven and earth.
Do we need any labored arguments in proof
of this self evident fact—"The heavens de-
clare the glory of God and the firmament
showeth his handiwork"?

"The law of the Lord is perfect, converting
the soul." This testimony leads to Christ,
the great sin atoning Sacrifice. We acknowl-
edge that the Constitution of the United
States has claims upon us, and confess our
obligation to yield obedience to it, unless it
comes in conflict with the higher law. We
then turn to the law of God written by the
divine finger upon tables of stone, under the
most solemn circumstances, and amid scenes
of surpassing grandeur. We confess that
that law is holy, just and good, that it is
spiritual, eternal and unchangeable. Obedi-
ence to every precept of that divine code is en-
joined, and each precept must remain in full
force so long as man is a subject of law.

"If ye love me, keep my commandments"
Again, "If ye fulfill the royal law according
to the scripture, Thou shalt love thy neighbor
as thyself, ye do well." Where, then is the
opposition to this perfect law of liberty that
is holy, just and good? It is in the *carnal*
mind that is enmity to this law, not being
subject to it. Of what indignity is the pro-
fessed teacher in Israel guilty who can call
that law, written by the divine finger, an old,
antiquated, musty code—a yoke of bond-
age, etc.

Perfect obedience is due to the great Law-
giver, the Sovereign of Heaven and earth.
There would be no difficulty nor contention
were it not for the *seventh day Sabbath*, the
Sabbath of the Lord our God; to get rid of
this and to justify their observance of an-
other day, and for another purpose, violence
must be done to the plainest and most un-
equivocal teachings of inspiration. But the
whole duty of man is to fear God and keep
his commandments.—*See.*

—That man cannot be upright before God
who is unjust in his dealings with men.

No Room for Christ.

For four thousand years the Jews had been looking for Christ, and now he had come. And the first thing we read of him is that there was no room for him in the inn of Bethlehem.

The sinner's heart is very much like that little inn at Bethlehem; it has no room for Christ. If a prince comes to this country from some foreign land, there is sure to be room for him, and the best you have is not good enough to bestow upon him. When the crown Prince of England came to America, a few years ago, there was plenty of room for him; every mansion was open to him, and the nation received him almost as one man. Yet there is the Prince of Heaven—the Prince of Peace—come to earth, and there is no room for him in the little inn at Bethlehem.

Think what he was come for! He had come to seek and to save that which was lost—to redeem a lost world. He might have come with all the pomp and grandeur of heaven; he might have had a million of angels in his train. But he left behind him all the glory he had with his Father, and stooped from the throne and went down into the manger, that he might get his arm under the vilest sinner and lift him up to the heights of glory. Some one has said the Jews did not know he was the Messiah, or they would have given him a glorious reception. Would they? Why, we read that when the wise men came with the glad tidings that he was King of the Jews, Herod and all Jerusalem were troubled. There was no one in Jerusalem that wanted him, any more than in Bethlehem. Herod hunted for his life as if he was some terrible murderer, so his parents were obliged to flee into a foreign land.

Has the world grown any better during these eighteen hundred years? Is Christ wanted to-night? If he should come would he be welcome? Would the nations of the earth receive him with delight and gladness? What nation would make room for him to-night? Is there any nation under heaven that would invite him to come back? If it were put to the public vote, what nation would vote to have him come back to be their king? That nation does not exist.

Talk about England and America being Christian nations; do you think either of them would invite him to come? Has America room for him? Eighteen hundred years have rolled away since he went away, and more has been written about him and said about him than any other man, or thousand men, or million men, and yet there is no nation under heaven that wants him. When he was down here there was not a village in any part of the country that wanted him. He went to Nazareth where he was brought up; he went into the synagogue and began to declare the glad tidings. They took him to the brow of the hill, and would have cast him into hell if they could. They put him out of the town. And there is not a town or village under the sun to-day but would do the same. People say the world is growing so much better; but, as I have said, there is not a nation anywhere that wants him. Does Germany, or France, or England, or America?

Not only that; there is something a great deal worse than that. There is hardly a church in Christendom that wants him. Go to any of the churches next Sunday, and ask if they would vote to have him back. Why, my friends, the church has not got room for

him. She is not praying and longing for his return. Go down to the exchange and ask if they have room for him. Why, a great deal of the business would have to be done on different principles. Men would say, "We cannot make quite so much money, and we don't want him." If it should be put to the vote in congress would they have him back? Is there room for him among our statesmen and those who are making our laws? Would they invite him back? Why, there would be a great commotion among the nations of the earth if he were to come. If I should stand up and tell you that I had a message that Christ was coming to-morrow, I think the people would be terrified. I don't think there would be a shout of joy going up. The fact is, there is no room for him in the world yet. Our homes, our churches, the nations of the earth are like that little inn at Bethlehem. There is room for everything else; but in the church and world to-day is "no room for him."—*Sev.*

Pernicious Sayings.

THERE are some common sayings that are so plainly conceived in sin, that one cannot help wondering how they ever came to pass into adages. Still they are heard from the lips of men making high professions of morality and eyes of religion, and are handed down from generation to generation as precious heirlooms of language.

One of the most common of these and one of the wickedest is; "It will make no difference a hundred years hence," applied to some error that might have been avoided, some sin that need never have been committed, or some word uttered that had better have been left unspoken. Now, if we stop and think, there is no simple act but that will make a difference a hundred years hence, and perhaps a great difference. The cackling of a flock of geese is a very simple thing, but it saved Rome and had its influence upon the succeeding years of a nation's existence. The impulse of one conspirator to save a friend saved the Gunpowder Plot from destroying a whole parliament, and perhaps changed the whole future of English history. A burnt finger may delay a journey that would have cost a life and turned the path of whole congregations. It is an insult to the good God, who does not let a sparrow fall without his cognizance, to say that any act, however simple, may not have its influence on following years and after ages.

There is another saying touching the sowing of wild oats, that is, perhaps, the worst of the lot. It has driven many a lad to destruction, furnishing him with an easily spoken excuse for youthful follies and youthful sins sure to bring misery in their wake. That Christian statesman and author, Thomas Hughes, has spoken most eloquently against the use of this saying. "In all the range of accepted British maxims," he exclaims, "there is none, take it for all in all, more thoroughly abominable than this one as to the sowing of wild oats. Look at it on what side you will, and I will defy you to make anything but a devil's maxim of it. What a man—be he young, old, or middle aged—sows, that, and nothing else, shall he reap."

Was there ever anything truer? We see boys sowing wild oats every day; and we see them as men reaping the crop they have sown. These wild oats bear bitter grain. Sometimes their fruitage is disgrace that is paraded out to the world as Satan's victory. Sometimes it is the dishonoring of a parent's

tender love; and its fruitage is gray hair brought to the grave in sorrow, lines of suffering on the faces of loved ones, and bitter remorse that we have turned the sweetest thing on earth to gall. Oh, these wild oats! They are like the witch grass and the white weed in the farmer's land;—they cannot be rooted out, and they taint every good crop that follows after their sowing. Boys need not sow wild oats. The ground is waiting for good, sweet that will thrive and bring forth teeming harvests of goodness; and God is ready to care for the crop with the sunshine of his love and the tender rains that fall from his hand.

There is another saying that we hear now, that seems to me strikingly untrue in view of the lessons taught us by the world's history: "*Vox populi, vox Dei*."—"The voice of the people is the voice of God." We swamp all true progress by such a saying. Was it the voice of the people that called first for the Reformation? No; it was the voice of Heaven-endowed, defiant, impetuous Martin Luther;—and he was in a very small minority in deed when he began. The voice of the people and the hand of the people, saving some strong spirits, were against him; and had he listened to them as the voice of God, he would have accomplished no revolution against corrupt and thriving popes.

Oh, no! The voice of the people is not always the voice of God or Lot would have stayed in Sodom, and Lot's wife would not have been transformed into a pillar of salt. Was the voice of the people the voice of God when the people cried out, "Crucify him! Crucify him!" and shouted in derision as He climbed Calvary with his burden of the cross? No; this "*vox populi, vox Dei*" is a stumbling-block to progress; for through man's proneness to error it is often the cry of sin and oppression, of persecution and of shame.

Let us be careful with these and other sayings, lest by uttering them we be guilty of light words and harmful words, which may injure our fellow men and displease God.—*Illustrated Christian Weekly.*

The two Resurrections.

NOTHING is more clearly set forth in the inspired volume than the doctrine of two resurrections, one for the righteous, and the other for the wicked. In his vision upon Patmos John saw a company who had died, some of them as martyrs for Christ and the word of God. These, the record further states, "lived and reigned with him a thousand years." Rev. 20: 4. The trials of these people being ended, they are released from death, nevermore to die, because they had part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Verse 6.

That this is the first resurrection, is made plain by verse 5. After speaking of this company who were made to live and reign with Christ, the inspired writer adds: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." From this we gather that during the thousand years while one company reigns with Christ another class remains dead. It follows therefore that the resurrection which took place at the commencement of the one thousand years is the first resurrection, and brings from the grave only those who are to live forever. And as the statement is made that the second death has no power on those who have come up in the first resurrection, it affords evidence that

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The above conclusion is very evident from
the fact that the Revelator says that those
who were participants in the first resurrec-
tion had died as witnesses for Jesus. Then
the death that the human family suffer here
is not the second death, for surely these had
suffered that; but the record affirms that the
second death cannot touch this favored class.
And as there can be no other death than that
suffered in common by all mankind, till af-
ter the first resurrection, it follows that the
second death must take place after that resur-
rection.

But if those who come up in the first resur-
rection do not suffer the second death, who
will be affected by it? Some certainly will;
for we read in Rev. 21: 8: "The fearful, and
unbelieving, and the abominable, and mur-
derers, and whoremongers, and sorcerers, and
idolators, and all liars, shall have their part
in the lake which burneth with fire and
brimstone; which is the second death." There
is to be then a second death. As we have
shown, it comes after the first resurrec-
tion, yet has no power upon those who par-
ticipate in that resurrection.

Now, as all who come up in the first resurrec-
tion live forever, and are therefore right-
eous, it is plain that all who do not then
arise are wicked. And as these are denied a
resurrection until the thousand years are
elapsed, and since they cannot die the second
time until raised from the first death, it fol-
lows that the second death will not be en-
forced during the thousand years, but must
be deferred until the wicked can be raised
from the dead. The second resurrection, then,
is the resurrection of the wicked, and they
arise to receive the second death.

This is in harmony with the Savior's teach-
ing. "Marvel not at this; for the hour is
coming, in the which all that are in their
graves shall hear his voice, and shall come
forth; they that have done good unto the resur-
rection of life; and they that have done evil,
unto the resurrection of damnation." John
5: 28, 29. This statement plainly affirms that
there are two resurrections, one unto life, the
other to condemnation. Again the Savior
shows a distinction between these resurrec-
tions, when he pronounces a blessing upon
those who would call the poor rather than
the rich to a feast. "For they cannot recom-
pense thee; for thou shalt be recompensed at
the resurrection of the just." Luke 14: 14.

If there were to be only one resurrection,
the above qualification would be unneces-
sary. It would then have been enough to
say, Thou shalt be recompensed at the resur-
rection. But as the Savior saw fit to thus
qualify the time of the recompense, it is a de-
cidedly strong inference that there will be
also a resurrection of the unjust.

Paul believed this view. When making
his defense against the accusations of the
Jews, he declared that he believed all things
which are written in the law and the prophe-
ts, and then adds: "And have hope towards
God, which they themselves also allow, that
there shall be a resurrection of the dead both
of the just and the unjust." Acts 24: 15. The
force of this text cannot be easily evaded.
Paul does not say that the Jews alone be-
lieved that doctrine, but he said that they
themselves also allowed the two resurrec-
tions. This word "also" was an admission on
the part of the apostle that he, too, admit-
ted its correctness.

But when does the resurrection of the just
take place? "For the trumpet shall sound,
and the dead shall be raised incorruptible,
and we shall be changed." 1 Cor. 15: 52. The

sounding of the trumpet here spoken of is the
summons that accompanies the second ad-
vent of our Lord to the earth. The apostle
says in another place: "For the Lord him-
self shall descend from heaven with a shout,
with the voice of the archangel, and with the
trump of God; and the dead in Christ shall
rise first; then we which are alive and re-
main shall be caught up together with them
in the clouds, to meet the Lord in the air;
and so shall we ever be with the Lord."
1 Thess. 4: 16, 17. This is decisive, and
shows clearly that the first resurrection takes
place when the Lord comes to earth the sec-
ond time.

Now this being true, as has clearly been
shown in this article, that there will be two
resurrections, one thousand years apart, the
first for the just, and the second for the un-
just, another point of doctrine is easily
shown. If the first resurrection embraces
only those who are good, and leaves still in
death's embrace all who are wicked, it can
not but be plain to any one that some ex-
amination must have taken place before the first
resurrection, by which it was determined
who should, and who should not have part in
that resurrection. One other consideration
forces to this conclusion also. When the resur-
rection of the just takes place, they come
up in a moment, in the twinkling of an eye,
1 Cor. 15: 52, and they are also raised incor-
ruptible. This is conclusive evidence that
the cases of all these have been decided, and
irrevocably fixed, before their resurrection.

These points established, it logically fol-
lows that the time of this investigation must
take place before Christ comes, and while
men are alive upon the earth. Those there-
fore who shall be alive and be translated
when Christ makes his second advent, will
have been judged, while on probation and
subject to all the temptations which their
surroundings afford. The apostle Peter sets
forth the standard to be reached by the
who thus expect to meet their Lord: "Where-
fore, beloved, seeing that ye look for such
things, be diligent, that ye may be found of
him in peace, without spot, and blameless."
2 Pet. 3: 14. This will indeed be a solemn
time, and will call for entire consecration of
heart in order to be accounted worthy to
stand before the Son of man. See Luke 21:
35, 36. But little time is granted for prepa-
ration. Let all be active while the opportu-
nity lasts.—Sel.

Peculiar Sorrows.

There is no sorrow that is peculiar to any
human being. In the myriad experiences of
the human family the same scenes of trial,
temptation, and affliction, are re-enacted from
year to year. The unnumbered human hearts,
framed and formed in all their deepest sym-
pathies by one creative hand, have in them
lines and characteristics of likeness, and the
joys and sorrows of any heart may find their
counterpart in hundreds of thousands of
others. "There hath no temptation taken
you but such as is common to man." Re-
proach, betrayal, bereavement, affliction, desol-
ation, the breaking of tender ties, and the
sundering of loving hearts,—all these are but
the common sorrows of a world that is filled
with pain, and sighing, and tears.

However much we may deem our own con-
dition exceptional and peculiar, or however
strange our afflictions may seem to be, when
compared with what has occurred in our own
narrow circle of observation, yet those same
experiences taken up into the broader circle

that opens before the Divine mind, may be
doubtless paralleled in every point by the ex-
periences of others around us.

But if there were a sorrow or a trial which
mortals had never known, yet there is this
consolation,—our Master, our leader, our
helper, was "touched with the feeling of our
infirmities" and was "tempted in all points
like as we are, yet without sin." He has
passed through this woary pathway, and his
footprints, marked with blood, are everywhere
before us. We may come to him with tender
and confiding love, and tell to him the story
of our grief without reserve. He knoweth
the way we take; he watches us through every
fiery trial; he sits as a refiner of silver, care-
fully watching that which is so precious to
him, until he shall see his own image reflected
in the molten mass. May God grant us grace
to bear our peculiar trials, and to overcome
in the conflicts that are appointed us that at
last, having suffered with Christ, we may
reign with him in peace and joy and blessed-
ness forevermore.—Sel.

Prepare Ye the Way.

You cannot well build a house on top of a
brush-heap, nor can you lay a good founda-
tion upon rolling stones, rotting logs, or loose
lumber. And it is just as difficult to have a
real revival of God's work on top of the
world, the flesh, and the devil, even though
they are all baptized and in good and regular
standing in the church. If you would build
a house, you must lay a foundation; and if you
would have it safe when the storm comes,
you must dig deep and build it on a rock.

Many people are waiting for God to come
and bless them in their churches and in their
families, and they expect he will do it on top
of all their pride, covetousness, worldliness,
strife, and sin. They expect him to overlook
unsettled quarrels that have been smouldering
for years; wrongs that date back to the
time the very foundation of the church was
laid; hypocrisies that have never been con-
fessed and put away; sins that are hidden
but not repented of; Babylonish garments
and wedges of gold which ungodly Achans
have secreted in their tents; and pride and
sectarianism, which have been fostered,
nursed, and cherished, until God cannot bless
or revive such a church without dishonoring
his own truth, approving wrong, and justify-
ing them in sin and ungodliness.

If you want a revival of God's work, go to
the bottom of things. Break up the fallow
ground. Let the gospel plow go deep into
the soil, no matter what it turns up. Repent
of sin. Humble yourselves under the
mighty hand of God. Confess your faults.
Settle your quarrels. Lay a good foundation.
Purge out the old leaven. Stone the Achans.
Hew the Agags in pieces before the Lord.
Make straight paths for your feet. Take
away the stumbling blocks. Prepare ye the
way of the Lord, make his paths straight.
Do this, and you shall not wait long for his
coming, his blessing, and his salvation.—
Christian.

WHINING IN PRAYER.—A curate who adopted
a monotonous whine in his prayers, on being
remonstrated with by his diocesan, pleaded
that such a tone was proper to acts of suppli-
cation, because beggars always assumed a
whine when they asked for alms. The bishop
replied:—

"Yes; but when they do, I always know
that they are impostors, and give nothing."

ADVENT & SABBATH ADVOCATE.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., Oct. 9, 1888.

Our Words.

OUR words have much to do with our religion. In fact without a proper controlling of the tongue, and speaking sound truthful words our chances for the kingdom of God are poor indeed. The Savior says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." James says the tongue is an unruly member, and recommends that it be bridled in order that it may be properly controlled. "Out of the abundance of the heart the mouth speaketh." The Psalmist says, I will take heed to my ways that I sin not with my tongue." In Proverbs we read, "Death and life are in the power of the tongue." If we give attention to these and other passages of scripture we will be impressed with the clearness, and the great care we should exercise in regard to our words.

This duty is clearly set forth and solemnly enjoined. Will we heed it? We have the pleasant words, right words, good words, bold words, truthful words, kind words, words of comfort; also unpleasant words, idle words, evil words, profane words, false words, and angry words. These different classes of words are spoken by the saucy tongue, the scolding tongue, the busy tongue, the lying tongue, the foolish tongue, the sarcastic tongue, and the loving tongue. We ought to know how to choose the good and refuse the evil.

The ninth commandment is a warning against lying, deceiving, and untruthfulness of every kind. Read the sad accounts in the Scriptures where mention is made of the awful judgments which came upon three persons for lying. These were Gehazi, the servant of Elisha, and Ananias and Sapphira. In one case the punishment was a most loathsome disease for life, and in the other it was instant death. Solomon, in his Proverbs, says there are six things that the Lord hates, and one of them is a lying tongue. In the book of Revelation we have the awful statement that in the closing up of all things all liars will have their part in the lake of fire and brimstone.

Certain heathen nations and tribes punish lying with death, or cutting out of the tongue. Among certain tribes of the Hindoos the law requires that a liar shall have his mouth sewed up. The offender has his hands tied behind him and is led out to a post in a public place, is fastened to that and one of the officers appointed for that purpose sews up his mouth with a needle and thread. Suppose all liars in our country would be treated in like manner, would not many mouths that speak lies be stopped?

Yet a more terrible retribution awaits the lying sinner. He will finally take up his abode in the lake of fire, realizing that he has during life lied himself into trouble, into sorrow, into difficulty, into disgrace, and at last into the destroying element. It is a true maxim never to chase a lie; let it alone and it will run itself to death. How powerful and wide the influence of words and most especially hard and unkind ones! How the nervous system is affected by them as they are telegraphed with lightning speed to heart and brain; and how the cheek reddens or blanches under their terrible power! By

them the tenderest ties of love are cut asunder; budding hopes and well formed resolutions are nipped and driven back into the murky darkness of sin and woe, and souls are lost, while kind and loving ones might have acted as a stimulant causing a reform in the most degraded. With the restraints of the divine law and the renewing influence of the spirit of God upon the heart, hard, unkind, angry, idle, and lying words will cease.

While we should be careful in the selection of our words, yet we should speak boldly. As soldiers of Christ we need brave, bold words—words as tender as a plant, but sharp as drawn swords. Of Luther it was said that "his words were half battles." Ten cowardly spies declared "we can't." "We can," cried two brave hearts, and their counsel prevailed and Israel took the land. It is said of John Knox that "he never feared the face of clay." Should we? Have we not his God? Hannibal once said that he would rather have an army of stags governed by lions, than to have an army of lions governed by stags. "Woe to thee, O land, when thy king is a child."

Cast aside pusillanimity. Courage, ye timid souls. Rush to the front, and in the strength of Israel's God bear the fiercest blows. "Impossible, is the adjective of fools," said Napoleon Bonapart to one who was timid. It certainly is when God commands us to do a thing. A true reformer should be as Jeremiah, "A brazen wall, a defended city, an iron pillar," and in the strength of Almighty God crush each error low.

The last words of the dying one; how they hang around us; how they are cherished and remembered! A court of justice will receive the testimony of one who knows he is dying.

The dying words of infidels are disparaging to their doctrines. Hobbes, the deist, just before he gasped his last breath, said, "I am taking a fearful leap in the dark." "I long to die, that I may be in the place of perdition, that I may know the worst of it. My damnation is sealed."—William Pope. "Oh the insufferable pangs of hell."—Francis Newport. "I must die, abandoned of God and men."—Voltaire. The late Gambetta said, in his last moments, "There is no use in trying to conceal it, I am lost."

What a beautiful contrast in the dying words of Christians? Let me write down the last words of a few noble ones. Dying Stephen said, "Lord Jesus, receive my spirit." Dying John Wesley said, "The best of all is God with us." Dying John Powson said, "My death bed is a bed of roses." Dying Thomas Scott said, "This is heaven begun." Dying Alexander Mather said, "The Lord who has taken care of me for fifty years will not cast me off now; glory be to God and to the Lamb! Amen, amen, amen, amen." Dying Neander said, "I am going to sleep now—good night." Dying Edward Payson said, "I float in a sea of glory." Dying Washington said, "It is well." The great apostle Paul said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto them also that love his appearing."

Lastly, pleasant words. They are like the rain falling upon the parched earth. Oh how cheering, comforting, and consoling! Let us exchange the hard, rough, gruff, cutting, and unkind words for the gentle, kind,

mild, and pleasant ones. Let the following beautiful lines impress us.

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.
Little deeds of kindness,
Little words of love,
Make this earth an Eden
Like the Heaven above."

These true and beautiful lines should be stamped on every heart, never to be forgotten.

Truth.

THERE is a tendency of men in life, through the inquisitiveness of some, and through the morbid curiosity or the combativeness of others, to make a bad use of truth. In the battle of life, in its rivalries, in its conflicts, men do not think it safe to let other people know many things they know, and it may not be safe. It does not follow, because you are to be truthful, that you are to tell every thing you know. There are thousands of things you have a right to keep to yourself, and that it is every man's duty to conceal; but so far as there is overtness in the matter of speaking, it should be according to the law of truth. It sometimes may be unpleasant, and may produce disturbance, but in the long run it is the safest. It makes a nobler character, wins more confidence, and prepares the future for better achievements than a resort to indirections or equivocations.—Sel.

Politics.

It is reported of Dr. Byles, of Boston, that he was once asked why he did not preach politics. He replied: "I have thrown up four breastworks, behind which I have entrenched myself, neither of which can be forced. In the first place, I do not understand politics; in the second place, you all do, every man and mother's son of you; in the third place, you have politics all the week; and in the fourth place, I am engaged in a work of infinitely greater importance. Give me any subject to preach on of more consequence than the truths I bring to you, and I will preach on it the next Sabbath." If some of those who are so deeply immersed in the political measures of this present evil world would concern themselves a little less with such things, they would have much more time and energy to inquire and search the news of the coming kingdom.

DESIRABLE TRIOS.—Some sensible person has given publicity to the following waif, which is certainly beautiful.—

Three things to love: Courage, gentleness, and affection.

Three things to admire: Intellectual power, dignity, and gracefulness.

Three things to hate: Cruelty, arrogance, and ingratitude.

Three things to delight in: Beauty, frankness, and freedom.

Three things to wish for: Health, friends, and a cheerful spirit.

Three things to avoid: Idleness, loquacity, and fippant jesting.

Three things to pray for: Faith, peace, and purity of heart.

Three things to avoid: Honor, country, and friends.

Three things to govern: Temper, tongue, and conduct.

Three things to think about: Life, death, and eternity.

This Conference connection with the '88. Meeting called ident, Bro. John Bra-tees and to bring be matters most nees The report of last read and accepted. were as follows: T members of the boom, Thomas How resolutions, N. A. Stickney; on crede E. Field, Gilbert C tion of officers, A. Daniel Tiffany. A

Meeting called to reported the member Gilbert Crammer, L. J. Branch, C. J. Seth Manger, Ja kins, O. C. Stickne Daniel Tiffany, J. and Thomas Little The committee on reported for Preside president, Thoma J. Branch; for Tr Ex. Committee, I ish; for State S schools, L. J. Bra ker. Report ad dential of minis Cranmer, John I Branch, Levi W C. M. Richmond ger, A. N. Fish

Next called for reported as follow church good; m good attendanc good; W. E. F in good condil church; good S mer, delegate.

organized a sho terest good and egate. Waylan vere trials; se some have mo with eight men the cause; Th church has fe away, and son ing every Sab the cause; T members of Jc one added to t bath with goo L. J. Branch, in good condi meeting every gate. Bloom members; eig those who are prayer; L. J. Report of r Howe preach verted to the his labor. B dred and fort received \$37, eling expens do more in t past. L. J. tized two; r cause \$6,20; more in the ninety time

Michigan Annual Conference.

This Conference convened at Bangor in connection with the camp-meeting, Sept 16, '88. Meeting called to order by the President, Bro. John Branch, to appoint committees and to bring before the conference the matters most necessary to be disposed of. The report of last year's proceedings was read and accepted. The committees appointed were as follows: To report the names of the members of the conference, Jacob Hogoboom, Thomas Howe, and Levi Watkins; on resolutions, N. A. Wells, L. J. Branch, O. C. Stickney; on credentials, Thomas Howe, W. E. Field, Gilbert Cranmer; on the nomination of officers, A. E. Case, Thomas Howe, Daniel Tiffany. Adjourned until 3 P. M.

Meeting called to order and committee reported the members of conference as follows: Gilbert Cranmer, J. C. Branch, Thomas Howe, L. J. Branch, C. M. Richmond, M. DeVoist, Seth Munger, Jacob Hogoboom, Levi Watkins, O. C. Stickney, W. E. Field, A. E. Case, Daniel Tiffany, J. P. Parish, Temple Leach, and Thomas Little. The report was adopted. The committee on nomination of officers reported for President, J. C. Branch; for Vice-president, Thomas Howe; for Secretary, L. J. Branch; for Treasurer, Temple Leach; for Ex. Committee, Levi Watkins and J. P. Parish; for State Superintendent of Sabbath schools, L. J. Branch; for Secretary, A. Walker. Report adopted. Committee on credential of ministers as follows: Gilbert Cranmer, John Branch, Thomas Howe, L. J. Branch, Levi Watkins, J. H. Knickerbocker, C. M. Richmond, D. M. DeVoist, Seth Munger, A. N. Fisher. Report adopted.

Next called for was report of delegates who reported as follows: Hartford, condition of the church good; meeting every Sabbath with good attendance; Sabbath school interest good; W. E. Field, delegate. White Cloud in good condition; five additions to the church; good Sabbath school; Gilbert Cranmer, delegate. Berton church has only been organized a short time; membership, 16; interest good and growing; Eld. Cranmer, delegate. Wayland church has had some severe trials; several withdrew; two added; some have moved away leaving the church with eight members who are unflinching for the cause; Thomas Little, delegate. Lacota church has few members; some have moved away, and some have left the church; meeting every Sabbath; all are good workers in the cause; Temple Leach, delegate. The members of Johnstown church are all active; one added to the church; meeting every Sabbath with good attendance; spirituality good; L. J. Branch, delegate. Grand Haven church in good condition; one added to the church; meeting every Sabbath; John Branch, delegate. Bloomingdale church has but few members; eight have given up the Sabbath; those who are left have regular reading and prayer; L. J. Branch, delegate.

Report of ministers called for next. Bro. Howe preached twenty-seven times; one converted to the Sabbath; received nothing for his labor. Bro. Cranmer preached one hundred and forty-eight times; baptized fourteen; received \$37.00, and paid out \$21.40 for traveling expenses; aged 75 years, and hopes to do more in the year to come than in the year past. L. J. Branch preached 33 times; baptized two; received \$7.20, and paid to the cause \$6.20; hopes to be able to do much more in the future. John Branch preached ninety times; baptized eight; received into

the church ten; received \$34.00; paid out in cash \$107.35. A good report from Bro. N. A. Wells. No report from Bro. Richmond, Munger, Fisher, and other ministers. Conference adjourned until Monday morning at 9 o'clock.

Meeting opened with prayer by Bro. Parish. Report of the treasurer called for and read as follows: Received of Conference \$206.61, \$38.61 of the amount being a collection taken up Sunday afternoon; paid for tent \$168.00 and \$38.61 for incidentals; report accepted. A motion made that we extend our thanks to Bro. Branch for the efficient manner he has performed the duties of president, and for the trouble and sacrifices made and means used in purchasing a tent for the Michigan Conference. Carried. A motion made that the lumber used for seats be paid for by collection as requested by our townsman, Mr. Broadwell, and then given to L. J. Branch. Motion carried. Bro. John Branch was selected as delegate to the General Conference.

Report on resolutions was next called for. Whereas, God in his kind providence has permitted us to meet in another Annual Conference, and has been pleased to bless us with a degree of success both spiritual and temporal during the past year, therefore,

Resolved, That, while we recognize the Divine hand in the affairs of the past, that we take new courage and make a greater effort in the future to advance the cause of our Master than ever before. Whereas, our ministers in the past have shown their love for the truth by putting forth an earnest effort in preaching the word and spreading the truth, therefore,

Resolved, That we highly appreciate the same and recommend that they may have the united sympathy and support of the Conference. Whereas, we have in the year past been blessed with means to purchase a tent for the spread of the truth, therefore,

Resolved, That we appreciate this blessing by putting forth an earnest effort the coming year to keep the tent in the field and that there be no lack of support of the same.

Resolved, That we express our thanks to Bro. N. A. Wells for his assistance in preaching and singing, and for the sacrifice he has made in leaving his home and coming to our help.

Resolved, That we as a Conference tender our thanks to Mr. Dillman for the use of his grove, also to the people of Bangor for their kindness shown us during our meeting.

Adjourned *sine die*.
L. J. BRANCH, Sec'y.

Notes by the Way.

BY J. H. NICHOLS.

As appointed in the ADVOCATE we held a two days' grove-meeting Sept. 1st and 2nd near our home. A neighbor kindly tendered us the use of a beautiful grove which was fitted up and comfortably seated. On Sabbath morning a goodly number assembled for social meeting, after which Bro. Harris of Republic City, discoursed upon the subject of the "Trinity of the Church." About forty partook of dinner in the grove. We then spoke upon the subject of "Obedience." On Sunday we spoke upon the "Approaching Crisis and the End of the World." Notwithstanding we were in our own neighborhood and addressing our associates, yet we had good freedom in presenting the truth, and the subjects were listened to with profound

interest. In the evening, by solicitation, we went to the school-house close by which was filled with attentive hearers, and we spoke from the text, "Behold I come quickly." This closed our grove meeting which was one of deep interest throughout, and although we had hesitated about trying to hold a meeting of this kind at this place, not being able to send for ministers from other places, yet we feel amply paid for our effort and our courage renewed to press on in the Master's service.

On the 14th we journeyed to Nebraska arriving at Bro. Brown's before the commencement of the Sabbath. We were agreeably surprised to meet Bro. Scott who came from Jewell county, Kan. to attend meeting with us, thus showing his love and zeal for the truth. In the evening we commenced meetings in the Antioch school-house in Adams county, and continued till the 23rd. The attendance was large throughout and good attention given to the word spoken. On the second Sunday we had announced to present in two discourses the Bible evidence for the Seventh-day Sabbath and First-day observance. These subjects called together a large audience, and in the evening there were about two hundred present, and this, too, in a thinly settled district. We had good freedom in showing the sandy foundation upon which First-day keeping is built as compared with the rock foundation of Jehovah's rest day. The people listened with marked interest, and some seemed almost persuaded to take hold of the truth but wanted a little more time to consider. Being up late every night for ten days we thought best to close our meeting that we all might have rest. We returned home the 24th and found our family well. We hope soon to resume work in the Master's vineyard.

Waterville, Kan.

Christ's Ability.

ABLE even to subdue all things unto himself. Phil. 3: 21.

Able to make all grace abound toward you; that ye, always have all sufficiency in all things, may abound unto every good work. 2 Cor. 9: 8.

Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Jude 24.

Able to succor them that are tempted. Heb. 2: 18.

Able also to save them to the uttermost that come unto God by him. Heb. 7: 25.

Able also to perform what he hath promised. Rom. 4: 21.

Able to keep that I have committed to him. 2 Tim. 1: 12.

Able to build you up, and to give you an inheritance among all them that are sanctified. Acts 20: 32.

Able to do exceeding abundantly above all that we can ask or think. Eph. 3: 20.

Believe ye that I am able to do this? Matt. 9: 28.

A good illustration of the way some people repent is furnished in the following anecdote: A certain man went to the priest to have his sins pardoned. "Well Patrick," said the priest, "what have you been doing that is wrong?"

"I've been stealin' hay, yer honor."

"Well, sir, how much did you steal?"

"And sure, yer honor, I think ye had better put the whole stack in; for Biddy an' me were goin' after the rest of it the first dark night."

Longing for Home.

BY MARY E. WELCH.

Home, sweet home, within the shining portal,
Home, sweet home, in the world of light,
Home, with a crown of life immortal.
Oh, for a home in the city bright,
Happy home by the silver river,
Ever safe by the Savior's side.
Home, with a deed to hold forever,
Sealed with the blood of the Crucified.
Home, where the tree of life is blooming,
Just where the loved will watch and wait,
Soon for the coming light is coming,
Gleams of light through the pearly gate.
Home, where the golden city shineth,
Bound for home I can stem the tide,
All I ask is my Father's welcome
Washed in the blood of the Crucified.
Home, where the fount of love is streaming,
Home, by the shining crystal sea,
Home, where the jasper walls are gleaming.
Oh, there is rest and a home for me,
Perfect peace in the world of glory,
Safe where the ransomed saints abide.
O 'tis the sweetest, grandest story,
Washed in the blood of the Crucified!
Home, in the new earth's blissful bowers,
Home, where the wicked cannot come,
Home, in the land of fruit and flowers,
Oh, how I long for home, sweet home,
Home in the land of milk and honey,
Going home if the world deride,
Bought with a price above all money,
Bought with the blood of the Crucified.
Still I am watching, waiting ever,
Just for a note from the other shore.
Oh, for a sound from the great forever,
Just for to know that the watch is o'er!
Oh, we shall know when the morning cometh,
All who have hoped for the waiting Bride.
Never faint though the way be weary,
Only trust in the Crucified.
Albany, Mo.

The Kingdom of God First.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33. After our Lord, in the previous verses, had been pointing his disciples "to the fowls of the air" and "lilies of the fields," in order that they should be without carefulness about the necessities of life, he adds: "Therefore take no thought [literally, be not anxious], saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek): for your Heavenly Father knoweth that ye have need of all these things." Observe here particularly that we, the children of God, should be different from the nations of the earth, from those who have no Father in Heaven, and who therefore make it their great business, their first anxious concern, what they shall eat, and what they shall drink, and wherewithal they shall be clothed.

We, the children of God, should, as in every other respect, so in this particular also be different from the world, and prove to the world that we believe we have a Father in Heaven who knoweth that we have need of all these things.

The fact, that our Almighty Father, who has proved to us his love in the gift of his only begotten Son, and his almighty power in raising him from the dead, knows that we have need of these things, should remove all anxiety from our minds. There is, however, one thing that we have to attend to, and which we ought to attend to with reference to our temporal necessities; it is mentioned in our verse; "But seek ye first the Kingdom of God, and his righteousness." The great business which the disciple of the Lord Jesus has to be concerned about (For

this word was spoken to disciples, to profess ed believers) is, to seek the kingdom of God, i. e., to seek, as I view it, after the external and internal prosperity of the church of Christ. If, according to the opportunity which the Lord gives us, we seek to win souls for the Lord Jesus, that appears to me to seek the external prosperity of the kingdom of God; and if we, as members of the body of Christ, seek to benefit our fellow-members in the body, helping them on in grace and truth, or caring for them in any way to their edification, that would be seeking the internal prosperity of the kingdom of God.

But in connection with this we have also "to seek his righteousness," which means (as it was spoken to disciples, to those who have a Father in Heaven, and not to those who were without such a Father), to seek to be more and more like God, to seek to be inwardly conformed to the mind of God. If these two things are attended to (and they imply also that we are not to be slothful in business, then may we claim that precious promise, "And all these things [that is, food, raiment, or any thing else that is needful for this present life] shall be added unto you." It is not for attending to these two things that we obtain the blessing, but in attending to them.

I now ask you, my dear readers, a few questions in all love, because I seek your welfare: and I do not wish to put these questions to you without putting them first to my own heart. Do you make it your primary business, your first great concern, to seek the kingdom of God and his righteousness? Are the thought of God, the honor of his name the welfare of his church, the conversation of sinners, and the profit of your own soul, your chief aim? Or does your business, your family, or your temporal concerns, in some shape or other, primarily occupy your attention? If the latter be the case, then, though you may have all the necessities of life, could you be surprised if you had them not? Remember that the world passeth away, but the things of God endure forever.

I never knew a child of God, who acted according to the above passage, in whose experience the Lord did not fulfill his word of promise, "All these things shall be added unto you"—Muller's Life of Trust.

The Prayer-meeting.

PARTICULAR attention should be paid to the prayer meetings. They are of vast importance, and when the prayer meeting is neglected, the church is on the road to ruin. Farmers should not take the distance they may have to go so much into consideration, as is but too often the case, and make it an excuse to stay at home. There is nothing so wholesome to the inner man of a Christian as an hour spent in earnest prayer with his brethren in Christ. It tends to purify the mind, and keep people from going astray so easily. It is not only beneficial for those who have already found peace, but is instrumental in bringing others into the fold. Many cases can be cited relating to persons who have learned to realize the importance of looking after their spiritual welfare, and many have found salvation by having been taken to the prayer-meeting by a friend or neighbor. And when you go there, take an active part in it. Do not depend on others to make it a success. No matter how little you may be able to do, it will all help, if you will but do that little, as well as you can. Say something when you get there, if possible. It requires

no great power of oratory. No one there will expect to hear a flow of flowery rhetoric and unequalled eloquence. It is not always necessary to say very much, either. If you have but a single thought, and can express that thought in but a dozen words, do not hesitate to give utterance to it, for it may do a great deal of good—may save a soul.—Sel.

Universalism.

JOHN the Baptist commenced his ministry by calling men to repentance, by warning them of the "wrath to come," by assuring them that the august Personage whom he came to announce would burn up the wicked in the last day, "like chaff in an unquenchable fire." How much instruction of this kind would it take to convince men that there was no wrath in the future, no unquenchable fire into which the wicked would be cast?

The preaching of the divine Redeemer was equally inexplicable upon the same principle. If he was a Universalist he came to introduce ideas at war with the opinions of the whole world; and not only to teach, but to create them. But so far from asserting, in direct terms, the salvation of all men, and employing language that would leave no room to doubt his meaning, he used language which has led nine tenths of the Christian world, and those the most competent to judge, to believe that he taught and designed to teach that many souls would perish forever.

Let a sermon in defense of Universalism be printed, and a copy thrown into every house in the country, and no difference of opinion would arise in respect to the faith of the author, or the design of the sermon. And should a Universalist preacher send forth to the world a sermon so written that the great mass of intelligent men in the community would suppose that the writer meant to teach that many of our race would finally be lost, all would regard the writer as destitute of common honesty or common sense.

If Universalism be true, it impeaches either the honesty of the Savior, or his competency to teach. He used language which no Universalist can harmonize with his system, language which none but an insane man would use if he were a sincere believer in the salvation of all men.

Like his forerunner, Christ began his ministry by calling men to repentance. In his first sermon he describes the class of men who are blessed and accepted of God, and, by contrast, those who are cursed and rejected. He adverts to the broad way through which the thronging multitudes go down to death and points out the narrow way, in which few travelers are found. He mentions sins, the commission of which exposes men to "hell fire"—"a fire that never shall be quenched." He urges men to lay up for themselves treasures in Heaven, for so only can they have an inheritance there. He plainly teaches that all who need not his words will, in the last day, resemble the foolish man who was ruined in the hour of tempest and storm. How many converts would this first sermon of the Savior secure, if now repeated from place to place by the advocates of Universalism?—Sel.

It is certainly a very important lesson to learn how to enjoy ordinary things, and to be able to relish your being without the transport of some passion or the gratification of some appetite.— Steele.

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Our Daily Bread.

Close beside us stands the tempter,
 And his voice comes low and sweet;
 "All these treasures will I give thee,
 Only worship at my feet."
 And our hearts so weak and wayward,
 Long to prove what he has said;
 Father, in our hour of danger,
 Give us then our daily bread.

In the day when ruthless sorrow
 Kills all joy within the heart;
 When bright hopes that we have cherished
 Slowly from our life depart;
 When the storm cloud o'er us lowers,
 And our hearts sink low through dread;—
 Father, in this time of trouble,
 Give us now our daily bread.

When the sunshine brightens round us,
 All our friends seem warm and true,
 And the future with caresses,
 Waxes us as we still pursue;
 Father, let our joys and gladness
 Still from heavenly founts be fed;
 In the hour of joy's sweet trial
 Give our souls their daily bread.

At all times and in all places,
 Under bright or clouded skies,
 Framed in words of Christ's own choosing
 Does this same petition rise.
 May both we and all thy children
 Fear by thy hand be led;
 Father, in thy love and pity
 Give us all our daily bread.

—Frances E. Gordon.

Report of the Michigan Camp-meeting.

As this was our first camp-meeting we will briefly report it through the *ADVOCATE*. On the 6th day of September the tent was shipped to Bangor, and the day following Bro. John Branch and Bro. Wells arrived. The next day being Sabbath we all went to Johnstown and enjoyed a good meeting. Bro. Wells spoke to us, and the meeting was well calculated to arouse our minds and get ready for the camp-meeting. On Monday, the 10th, the tent was pitched and a few seats arranged and meeting commenced that evening with a fair prospect of a good time. The brethren began to come on Thursday and began to pitch their tents until eight small tents were up. We had a good meeting notwithstanding the weather was a little stormy and cold. The subjects preached upon were the Sabbath and law, conversion, faith, repentance, saints' inheritance and kingdom, the coming of Christ, and other Bible truths. On Sabbath one willing soul was baptized near the camp-ground by the writer. The meeting continued until Monday, and we could only regret that we could not continue another week, as the people had become much interested. The best of order prevailed. The social meeting and singing were good. We have a nice tent and paid for; and while we ask the Lord to help us we need to remember that he helps those who help themselves. Brethren, let us come up together as one man against the adversary is my prayer.

L. J. BRANCH, *Sec'y.*

The Bible a Humbug.

THERE are many who pronounce the Bible a humbug; for they consider that its teachings are inconsistent with reason. If that be true, then its principles must be a humbug. But who, except children, ever thought that it was a humbug for children to honor their parents? or who, except the lawless, ever thought it to be inconsistent to obey the just laws of a nation? Now if these laws

are not a humbug, then they are true. This is an unavoidable conclusion. Again; are the laws which protect our lives from the robber and assassin, and which protect our property from the thief, a humbug? Are the laws which protect the purity of the social relations, and which forbid our fellowmen to speak evil of us unjustly, a humbug? If all these principles are inconsistent, then all the fundamental laws of our civilized nations are a humbug. But man does not consider these laws an imposition. Then why reject the Bible, when, in fact, all laws of justice are founded upon its principles? If it is just that children should honor their parents, and that man should obey the just laws of a nation, is it not just that man should honor and obey his Creator? It certainly is just and consistent. If these principles are not a humbug, then the Bible cannot be a humbug; for its teachings are founded upon them. Those who despise and ridicule the Bible despise and ridicule principles which they, under other circumstances, uphold and defend. It would be well if such persons would consider this subject and be consistent.—*Self.*

How to Know the Will of God.

1. To know the will of God, I must be sure to have no will of my own. This is of great importance. "The meek will he guide in judgment; the meek he will teach his way"
2. God reveals his will through the Spirit, and this is in connection with the written Word. It is usually a revelation of principles, by which our way is guided. Some make a great deal of "impressions," but there is great danger of error. The principles of scriptural truth are sure and safe.
3. Providential circumstances indicate God's will. But these must be brought to the word of God, and not the word to the circumstances. If my lungs should be very weak, that circumstance, so far forth, would indicate that God did not wish me to use my voice in preaching, for I should be physically unfitted.
4. Add fervent prayer for guidance.
5. I am then to use my own best knowledge. Guided by these general principles, for forty eight years I have never been obliged to retrace my steps. Sometimes I have lain on my face for hours in prayer to God, waiting for the revelation of his will. Sometimes I have waited six months before it seemed quite plain; but sometimes the way was clear in an hour, or less even. God is the same now as when Elijah lived. The great want of the church to day is a realization of this fact.—*Rev. George Muller.*

Pious in Streaks.

THAT man who sometimes fed his pig and sometimes starved him, with a view of having "a streak of fat and a streak of lean," might perhaps be able to appreciate a certain description of piety which is by no means rare, a piety which may be good as far as it goes, but which, unfortunately, does not go far enough. There are some persons whose religion seems confined to their heads; in other instances, the tongue is chiefly affected; more rarely, there are found persons whose religion seems specially to touch their pockets; and in a very few instances we find a piety which in its scope includes and influences the whole man, with all his belongings. A meeting held in Boston, especially devoted to the topic of "consecration," took a sudden

turn one time; when the invitation was given for those to speak who were not accustomed to do so, one good woman arose, and in a few brief remarks, mingled with tears, said, "There are persons who will come to meeting, and pray like nightingales, but you cannot get fifty cents out of them. I know a man who comes here, and talks and prays, and you think he is splendid; but I ask him for fifty cents to help a poor woman, a family that was in distress, and he would not give me a cent. And he lives in a palace too; you all know him, and he is here to-day I think."

We do not know how this practical application of religious thought to daily life was relished by the person concerned, but we are strongly of the opinion that such a bow, if drawn at a venture in a good many congregations, would find a joint harness and perhaps profit some one who has not yet learned that "it is more blessed to give than to receive."

The want of the world to-day is, Christians who are struck through with pure and undefiled religion; and pure and undefiled religion means something more than the "gift of gab" directed to pious subjects. For "pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." James 1: 27. There is not the slightest need of being mis-taken as to this matter of religion. It is not exclusively a matter of feeling, thinking, believing, hoping, dreaming, guessing or talking; but pure religion is a very tangible affair, and it is something to be done rather than to be gotten or enjoyed. We earnestly hope that some of those who have had religion in streaks, will get pickled entirely through, and become Christians inside and out, servants of God, and heirs of everlasting life. May the Heavenly Father help them to be faithful in his service, and to live to the glory of His name.—*Christian.*

Changeless Professors.

ARTIFICIAL piety, like flowers in wax, droops not in the hour of drought, but the fair lily of true grace hangs its head if the rain of heaven be denied. True faith, like fire, has its attendant smoke of unbelief, but presumption, like a painted flame, is all brightness. Like ships at sea, true Christians have their storms, but mere professors, like picture galleys on the canvas, ride on an unruffled stream. Life has its changes; 'tis death that abideth the same. Life has its muscle, sinew, brain, spirit and these vary in physical condition, but the petrified limbs of death lie still until the worm has devoured the carcass. Life sweeps as well as smiles, but the ghastly grin of death relaxes not with anxiety or fear. Moab has no changes; he is "settled upon his lees; he has not been emptied from vessel to vessel." "They are not in trouble as other men, neither are they plagued like other men." As no weather can give ague to marble, as no variation of temperature can bring fever to iron, so to some men the events of life, the temptations of prosperity, or the trials of adversity bring little change. Yet it were better to ebb and flow forever, like the sea, than rot in endless stagnation of false peace. Better to be hunted by the hounds of hell, and so be driven to the shelter of the cross, than to dwell at ease and be fattening for the devil's shamble.—*Spurgeon.*

—It is easier to believe an ill report than to inquire into the truth thereof.

