

Advent and Sabbath Advocate.

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

VOL. XXIII.

STANBERRY, MISSOURI, TUESDAY, OCTOBER 23, 1888.

NO. 27

Advent and Sabbath Advocate.

ISSUED WEEKLY BY THE
General Conference of the Church of God,
Stanberry, Mo.

Gen. Conf. Com. { A. C. LONG, Azusa, Cal.
J. BRANCH, Wayland, Mich.
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TERMS.—Two dollars per year. One dollar
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Address
SABBATH ADVOCATE, Stanberry, Mo.
Remittances made payable to W. C. Long.

How, When, Where, Why?

You ask me *how* I gave my heart to Christ.
I do not know.
There came a yearning for him in my soul,
So long ago.
I found earth's flowers would fade and die;
I wept for something that could satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart to him in prayer.
I do not know—
I cannot tell you how;
I only know
He is my Saviour now.

You ask me *when* I gave my heart to Christ.
I cannot tell.
The hour, or just the day, I do not now
Remember well.
It must have been when I was all alone
The light of his forgiving spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 't was then I let him in.
I do not know—
I cannot tell you when;
I only know
He is so dear since then.

You ask me *where* I gave my heart to Christ,
I cannot say.
That sacred place has faded from my sight
As yesterday,
Perhaps he thought it better I should not
Remember where. How I should love that spot!
For I should want forever there to stay.
I do not know—
I cannot tell you where;
I only know
He came and blessed me there.

You ask me *why* I gave my heart to Christ.
I can reply:
It is a wondrous story; listen, while
I tell you why
My heart was drawn, at length, to seek his face;
I was alone; I had no resting place;
I heard of how he loved me, with a love
Of depth so great, of height so far above
A human ken,
I longed such love to share,
And sought it then
Upon my knees, in prayer.

ask me *why* I thought this loving Christ
Would heed my prayer.
I knew he died upon the cross for me—
I nailed him there!
I heard his dying cry, "Father, forgive!"
I saw him drink death's cup that I might live;
My head was bowed upon my breast in shame;
He called me, and in penitence I came.

He heard my prayer!
I cannot tell you how,
Nor when, nor where;
Why, I have told you now.

—Selected.

Happiness an Unworthy Idea.

[The Rev. Mark Guy Pearse, in The Methodist
Times.]

Let us look at the matter boldly—Is the
great end and purpose of our religion to
make us feel happy?

Surely it is a pitiable and unworthy ideal
of life! Come into Westminster Abbey,
and let us read the memorials of the mighty
dead. Who are these that the nation de-
lights to honor? Here are the warriors who
went forth to meet troops of discomforts, and
death himself in a hundred shapes. Did
they feel happy? No, indeed—when bullets
were whistling past them, and cannon-balls
came uncomfortably close, and the shells
burst about them. But what had they to do
with feeling happy? They had to do their
duty or to die in trying to—and they did it,
the one or other; and the nation said these
men are heroes. Turn to your Arctic explor-
ers again, having all sorts of misery and death
in many shapes. There was not much hap-
piness for them, hemmed in by the gloom
and fierceness of an Arctic winter; but what
had they to do with feeling happy? The
glory of the men was that they counted not
their lives dear to them in the doing of their
duty. And yet more worthy of honor than
even these, though they receive much less,
think of our brave lifeboat men, who, when
fierce storms break upon our coast, take
their lives in their hands and go forth to the
wreck. Happy? No, indeed—not as they
think of the wife and little ones at home,
—as they look out on the great breakers and
about them sweep the showers of foam, and
all the thunder of the wind and sea booms
on every side. Think of philanthropists and
martyrs, who have lived and toiled and suf-
fered and died to bless their fellow-men,
whose life has been an incessant toil and a
sacrifice. And amongst these shall we set
a highly respectable tombstone, and inscribe
upon it the record—Here lies a man who felt
happy! Noble person—who got up in the
morning, and ate and drank, and bought and
sold, and slept, and touched this lofty pur-
pose of being—he felt happy! If that is the
end and purpose of my religion I can find an
altogether noble ideal of life elsewhere.

If this is the purpose of religion, surely
our Lord Jesus Christ has come the wrong
way. Can we think of anything that could
make us more completely and perfectly mis-
erable than an attempt to secure our own
happiness by the anguish of another? If I
were a homeless wanderer, hungry, wretch-
ed, ragged, perishing, and unable to go a step
farther in the bleak winds and piercing cold
and I sink at your doorstep—what if you
should come forth and lay your hand upon
my shoulder, and bid me come in and sit by
your fire, and eat your supper, and rest in
your chair; and you would go forth to take
my place in the bitter cold. Do you think
I should feel happy? Never. I tell you
your fire would scorch me; your supper
would choke me; the comforts would be less
bearable than my previous discomforts; and
I should come forth and say, "Sir, either you

will come in and share my good things, or
I will come forth and share your evil things.
I am not such a mean creature as to be made
happy at a cost like this?"

Ah, my Lord! thou hast spoiled my hap-
piness. I take thine hand, and therein I do
feel that dreadful wound-print. I look into
thy face, and thereon I do track that cruel
crown of thorns. I rest me against thy side
and I remember how it was pierced and
torn for me. My Lord, now is there but one
satisfaction that can ever be mine. Take me
and lift me up, and let me hang with thee
upon thy cross, that I may say—I am crucif-
ied with Christ. My happiness is spoiled by
the pain and agony and shame and awful
curse of Calvary.

There is no great virtue in feeling happy.
I do not know that I could be much more
confident of any man's honesty because he
assured me that he felt happy, or that I
could reply upon his word with more resur-
ance on that account. I suppose a drunken
man feels happy, or surely he would never
pay so hideous a price for it. The prodigal
felt happy, no doubt, when he was spending
his substance in riotous living in the far
country. Or here is a very picture of it—
a sky of deepest blue, the woods ablaze with
tints of autumn splendor, the acorn and the
beech-nuts strew the leafy ground, and here
lie the swine that have filled themselves
with the husk—stretched in the sunshine,
Take the picture and write under it the title
—feeling happy.

We dare not deal with our children on this
principle. If the boy have told a lie, what
think you? shall I call him to myself, and as
he comes, ashamed and afraid, with quiver-
ing lips and tearful eye, shall I lightly tell
him not to mind? I want him to be happy—
that is the great end of life; let him fetch
out his games, and shout at his play, and fill
the air with his glad laughter? No, indeed
—everything within us cries aloud and indig-
nantly, Such happiness were a curse. Bet-
ter pain, shame, grief—anything that should
make him feel right down through him that
a lie is an utterly hateful and damnable thing.
If my religion is to make me comfortable in
spite of ill-temper, and slyphod ways of busi-
ness, and words that are not exactly true—
then I say deliberately, better the very fires
of hell than that comfort, if they could only
burn into me a great abhorrence of all that
is evil.

Oh! we have not learned the first lesson of
Christ's holy religion, the meaning of the
cross has not begun to draw upon us, if we
have not learned to see in it how God feels
towards sin,—that sin a thing so horrible
and accursed that only in all the awful scene
of Calvary can we see it rightly. He must
nail it to the cross, and thrust it through
with spear, and bury it out of his sight. It
means that sin has so defiled and cursed us
that God can find no remedy for us except in
our being crucified with Christ, dead with
Christ, buried with Christ; that the new
man, the Christ, be formed in us, and that
we live now only in the power of his resur-
rection. The word that runs through the

Bible is not first of all happiness. The whole idea of the Bible—every command, every promise, every example, all the revelation of God, of heaven, of hell, all the life and sorrows and death of Jesus Christ, every breath and influence of it—teaches me that I want something very different from feeling comfortable.

Many earnest persons fail in the religious life—not for want of trying, but for want of the right aim. It is an easy and pleasant thing to travel at the rate of sixty miles an hour when the engine is on the lines; but when it is off the lines three miles an hour is very difficult, and exceedingly uncomfortable. Many who are most conscious of effort and even agony, are yet most conscious of failure; and how can it be otherwise? If God be for us we cannot fail; but if we move against his will and his way, how can we succeed? If I fall across the machinery of some huge factory it is very likely to rend me; but if, on the other hand, I fit in with it, and adapt myself to it all the great forces shall wait upon me and minister to me. Is there, then, any unity in God's great universe—any one definite aim to which everything is adjusted, and up to which all things are working? Here, then, is the first part of my question answered. sun, the air, the endless life, the very stones and dust of earth; all things—the busy commerce, with its ten thousand interests, politics, social life; all things—gain, loss, pleasure, pain, the daily worries, the passing pleasure—all things have one great purpose running through them. All things work together for good. God has only got one good. He keeps that word for one thing only. All goods cannot make God's good. This alone is what he counts good—that we may be conformed to the image of his Son.

All things that I can ever have to do are set to this one end—to make me like Jesus Christ. And the grace of God is the provision by which I am to be adjusted and held rightly towards all things. And now it, at the beginning of the day, I surrender myself to God, not to be taken care of, and fed and clothed, and prospered in business and made happy, but to be made like Jesus Christ, then I am on the lines. If I will claim the grace of the Holy Spirit to hold myself rightly towards all things, I shall keep on the lines. Then shall loss and gain, pain and pleasure, good and ill, be estimated not by any material worth, but by their contribution to the character, by conformity to Jesus Christ. If gain leave more eager for the world and more covetous, then is gain an awful loss. If success bring pride and self-importance, then success is a dreadful failure. If pleasure dim and deaden my sense of God's presence, and check my communion with him, then is my pleasure verily an anguish. This is the only end, the test, the proof of our religion: Does it make us like Jesus Christ?—*Selected by A. C. LONG.*

A Good Answer.

A LITTLE boy near us began keeping the Sabbath a short time ago, and of course he encountered opposition from his play-mates. One said to him, triumphantly: "We have a book down at our house that will prove to you that you ought to keep Sunday." "Is it the Bible?" asked our little hero, quickly. "No," answered the other, rather slowly. "Then it won't prove it," said the little fellow, as he turned away and resumed his work.—*Sel*

Ministerial Fidelity.

A CLERGYMAN recently remarked to us that, as a rule, ministers will give their people anything they want, and so it happens, perhaps, that as city congregations are supposed to dislike the thunders of the law, the pastors prophesy smooth things. It is a pity, but yet it is true. Faith and love are everything, repentance of little moment; the mercy of God is duly presented, his justice is almost ignored; the glories of the New Jerusalem are much descanted on, but the pains of hell are studiously kept in the background. It would appear to be deemed unfashionable to urge sinners to "flee from the wrath to come;" yet is it not as needful now to warn the unrepentant of their doom as it was when our Savior spake to his followers of the undying worm, and the fire that shall never be quenched?

God's invitations of mercy are found on almost every page of the Scriptures; but his warnings and threatenings are uttered with impressive frequency too. It is therefore plainly a minister's duty to give as due prominence to the admonitory teachings of holy Writ as did he "who knoweth the heart," and who commands his servants to proclaim a full gospel whether men will hear or forbear.

It is high time that pastors ceased to feed their people with such husks as those referred to. We want ministers who shall "not shun to declare the whole counsel of God," Baxters who will exhort to holy living and the godly bringing up of the young, and who will tell their hearers that if they continue in sin they are lost; for we are of those who believe just what the Bible teaches about the day of final reckoning, when the tares shall be separated from the wheat. We believe that there will be a catastrophe; that in some way, to be perceived or understood by us, the trumpet will sound and the dead will rise, and the thrones will be set, and the books will be opened, and high and low, rich and poor, shall walk with equal step up to the judgment-seat of God, to be condemned or justified, "and these shall go away into everlasting punishment, but the righteous into life eternal."

Many sermons now-a-days have little Bible truth about them but the text. The elaborate essay with a profusion of illustrations from the great names in ancient and modern philosophy, is the thing. The apostle of the Gentiles preferred to tell his people of what was said and done by the holy men of old, who spake as they were moved by the Holy Ghost. Perhaps such themes are considered trite and homely as subjects for sermons to fashionable audiences. They were not so in the hands of Paul, who declares in Hebrews 11 that time failed him to tell all the thoughts and feelings about them, that came surging to his lips. The rousing spirit of his eloquence, as he discourses of their faith and achievements, makes one's hair stand on end. Ministers err in supposing that this preaching to the intellect merely is satisfying to those who come to hear it. Even worldly and unconverted people easily discern that it is not "the truth as it is in Jesus." It may be fine, but it does not feed the soul with that bread of life of which if a man eat he shall never hunger. Educated business men, no matter how careless about these things, can discriminate readily between a flourish of rhetoric and that simple truth which is the power of God unto salvation.

Then there are ministers of evangelical churches, who never once from January to December enjoin the practice of family worship upon their people. Neither is the

weight of their influence thrown in the scale, as it should be against pernicious amusements and social dissipations which are so demoralizing, especially to the young, for even the theater has been furnished with a cloak of respectability from the pulpit, and church members taught that even frequent attendance at it was quite consistent with regular communion at the Lord's table. Do the natural proclivities of our youth need such encouragement? Such things indicate the lack of deep convictions in pastors, and if they know not themselves "the terror of the Lord" how can they persuade men?—*Christian Intelligencer.*

Infidel Honesty.

THERE is honor among thieves, and honesty among infidels. But it would be too much to expect that all thieves would be honorable, or that all infidels would be honest. In fact some of the most prominent among them, while quick to accuse others of lying, are not remarkably careful about telling the truth themselves.

Thus a noted infidel orator, when preparing to extol an infidel of a previous generation, said, "He was born in poverty, cradled in penury," and went on to show how he had risen to honor from such a low estate.

In point of fact he was neither born in poverty nor cradled in penury, but was the son of a well-to-do man, and there is abundant evidence that his early life was not a life of poverty or penury. These facts were fully stated to the orator by a native of the same town where the defunct infidel was born, but it made no difference, the orator still went on glorifying his master, and saying he was "born in poverty, cradled in penury." The sentence probably sounded too well to be omitted, even if it was a lie.

This style of infidel honesty is exceedingly prevalent among prominent skeptics. The following story concerning a leading British infidel is copied from an exchange, and is said to be vouched for by Canon Courtney Moore:

Some time ago, Mr. B——, went to lecture at Nottingham, where his thesis was—the Bible is an immoral book, and God, its reputed author, is, consequently, an immoral being. "I will prove this," said the lecturer, "from the Bible itself—*e. g.*, the Bible speaks thus: 'David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life.' Now," said Mr. B——, "you all know what sort of a man David was; that he was a murderer and an adulterer, and yet this Bible of yours says, 'he did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life.' Now, what do you think of your Bible and its author? Are you not ashamed of it and Him? What have you to say for yourself?"

Mr. B——, having bantered his audience in this way, there was silence for a time, which was at last broken by a voice from the end of the hall, which said: "Finish the verse!"

"I have no Bible," replied Mr. B——; "finish it yourself!"

"Nor have I one," said the speaker, "yet I can finish it; and the conclusion which you omitted, is this: 'save only in the matter of Uriah the Hittite.'" 1. Kings 15: 5.

The feeling against Mr. B——, in consequence of this exposure of his "handling the Word of God deceitfully," was so strong that

he hurriedly left the out of Nottingham at 1

The young man who and readily was a native Ireland, where he had under the care of the Pr The Ven. Arch-deacon Joe, Kerry, can certify, which deserve

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Blessed for

"If Sunday is not does the Lord bless

This question is conscientiously observed week. They are why God should they are in error.

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he hurriedly left the hall and took himself out of Nottingham at his earliest convenience.

The young man who replied to him so ably and readily was a native of County Kerry, in Ireland, where he had been brought up under the care of the Protestant Orphan society. The Ven. Arch-deacon Orpen, rector of Tralee, Kerry, can certify to the truth of this incident, which deserves to be generally known.

This is a fair specimen of the honesty of some of the leading skeptics. They have followers who may have less information and more integrity; but if the blind lead the blind, will they not both fall into the ditch?—*Sel.*

Blessed for Keeping Sunday.

"If Sunday is not the Bible Sabbath, why does the Lord bless me for keeping it?"

This question is often asked by those who conscientiously observe the first day of the week. They are much puzzled to explain why God should bless and accept them if they are in error.

God has blessed people in the past in spite of their errors. Instance the case of Cornelius. An angel was commissioned of heaven to assure him that his prayers were heard and his alms accepted; and yet he was groping along without even a knowledge of the gospel. Cornelius did not assume, from the bestowal of this great blessing, that his faith was a correct one on all points. But he sent immediately, in obedience to the angel's instructions, for Peter to come and tell him what he "ought to do."

Cornelius was blessed, not for the disregard of the gospel and its ordinances, but because the Lord saw in him an honest heart to walk in all the light thus far bestowed upon him. He was "devout" and "feared God," and "gave much alms," "and prayed to God always." Therefore God loved and accepted and blessed him in spite of his errors; but required him to obtain further light.

Thus it is with our brethren who observe the Sunday Sabbath. But should any conclude their practice to be correct because God has blessed them while still adhering ignorantly to a custom condemned by the Scriptures, they would be a construing God's blessing to their own injury, if not to the peril of their souls. Not until light has been given and rejected, will condemnation be felt. "He that knoweth to do good and doeth it not, to him it is sin." "This is the condemnation, that light is come into the world."

God greatly blessed Apollos, although he was not only believed, but taught a fundamental error. "This man was instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." Acts 18: 25. Here was a devoted and eloquent minister, with the spirit attending him, preaching a doctrine which had been out of date twenty-five years. Was he blessed for his errors?—No but in spite of them. Behold his humility, and the teachable spirit he manifested. Aquilla and Priscilla "took him unto them, and expounded unto him the way of God more perfectly." Eloquent as a minister, fervent in spirit, and mighty in the Scriptures, this great man was not above being taught by a humble mechanic and a woman. Modern divines might learn a profitable lesson from this example.

God, our heavenly Father, blesses his children in proportion to the purity of their intentions. He looks at the heart. To illustrate: Here is a loving father with two small

boys. Charlie is ten years of age, while Willie is but five. Upon a certain day the father is called from home on business. Before his departure he charges his boys to be good and obedient in his absence, and promises each a present upon his return as a reward for good behavior. Left alone, Charlie concludes to improve his time by piling wood in the shed, as he has heard his father express a wish that this should be done. Willie, desirous of obtaining equal favor with the father, resolves to spend his time industriously hoeing weeds in the garden. But alas, by reason of his childish inexperience, he knows no difference between weeds and vegetables. So off come weeds and radishes, grass and cabbage, thistles and turnips, beets and lettuce,—all are slain together by the nimble blade of Willie's honest hoe. He finally reviews his work with satisfaction, thinking he has done a good job in wiping out so many useless weeds.

The father returns. Charlie directs him to the shed, to see the straight tiers of wood which his diligent hands have piled. His father praises him for his labor, and bestows upon him the promised reward. Impatient with joyous expectation, Willie now leads his father into the garden to see what he, also, has accomplished in freeing the garden from so many noxious weeds. The father sees the earnest endeavor of his little boy to please him, and yet beholds his promising garden in ruins. What does he do? Scold? Chastize? It would be a cruel and unreasonable thing to do. No; patting him lovingly on the head, he says, "You are a good boy to work so hard for father; here is a nice present for my little son." Many a father would do likewise. But how unreasonable to conclude that the praise and reward were for destroying the garden, and not rather for the good intention that prompted an act in itself wrong and harmful!

So it is with the heavenly Father. He looks at the heart. He accepts those who walk in the light as it is revealed to them; but this does not release them from the responsibility of improving every opportunity for obtaining further knowledge, of forsaking every error as soon as it is shown to be such by God's word, and of embracing and promoting new truths that are proved to be truths, regardless of former teaching, or habits, or the multitude who do evil.—*W. C. Wales, in Gospel Sickle.*

The Old Scotchman's Prayer.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman, who many years ago, was on his way to a meeting of the people of God held in a tent, or some such temporary structure.

The old pilgrim was poor and ill clad, and partly deaf; but he trusted in the Lord whom he served, and rejoiced in his kind providence. On his way to the meeting he fell in with another Christian brother, a younger man bound on the same errand, and they traveled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside and have a little praying before they entered the meeting. They did so, and the old man, who had learned in everything to let his requests be made known unto God, presented his case in language like the following:—

"Lord, ye ken well enough that I'm deaf, and I want a seat on the first bench if ye can let me have it, so that I can hear thy word

And ye see that my toes are sticking through my shoes, and I don't think its much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have no siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he. "and I'm weel acquainted with him, and he's weel acquainted with me, and I take great liberties with him." So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear trumpet of his hand to catch the words, until some one near the pulpit noticed him, and beckoning him forward gave him a good seat upon a front bench. During the prayer the old man knelt down, and after he arose, a lady who had noticed his shoes said to him, "Are those the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a new pair very soon."

"Come with me after meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman as they went along.

"I would, but I'm a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that he had given him all the three things he had asked for; and, while the younger brother's reverence for the Lord was right and proper" it is possible that he might have learned that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace to find all needed help in every trying hour.—*Baptist Weekly.*

The Red Sea.

The bright sea suddenly bursts upon us as a sail in the distance, and the blue mountains of Africa beyond it—a lovely vista. But when we had fairly issued onto the plain on the sea shore, beautiful indeed, most beautiful was the view. The whole African coast lay before us, washed up by the Red sea—a vast amphitheater of mountains except a space where the waters were lost in the distance between the Asiatic and Libyan promontories. It was the stillest hour of day; the sun shone brightly, descending to his place in the occident; the tide was coming in with its peaceful, pensive murmurs, wave after wave. It was in this plain, broad and perfectly smooth from the mountains to the sea, that the children of Israel encamped after leaving Elim. What a glorious scene it must then have presented, and how nobly those rocks, now so silent, must have re-echoed the song of Moses and its ever-returning chorus—"Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider He hath thrown into the sea.—*Lord Lindsay.*

LIFE, however short, is made still shorter by waste of time.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., OCTOBER 23, 1888.

The Kingdom of Christ.

We are in full accord with other denominations in believing that the kingdom spoken of in Dan. 2: 44 and 7: 14-27 is the kingdom of our Lord and Savior Jesus Christ. We disagree, however, when it is asserted that this kingdom was set up at the first advent or on the day of Pentecost. Some of the reasons for our disagreement are as follows:

1. Christ's kingdom is not of this world, John 18: 36, or, of this world in its present state. There will be a new heaven and new earth. Old things will pass away and all things will be new. When the kingdom is established then the will of God will be done in earth as it is in heaven.

2. Peace, love, joy, and unalloyed happiness are to exist in the kingdom of Christ, and "God shall wipe away all tears from their eyes; and their shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away." Rev. 21: 4 "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of God." Isa. 35: 1, 2 The eighth verse reads: "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those, the wayfaring men, though fools, shall not err therein." While it is true that perfect peace and happiness are vouchsafed to the people of God in his kingdom, sorrow, strife, and all sin and its effects will be no more.

3. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15: 50. The kingdom of God is an immortal kingdom. Mortal men have lived with and without Christ since the time of his first advent into the world. This no one will deny. Yes, they have lived in the church and out of it, but they cannot get into the everlasting kingdom.

4. As soon as the kingdom of Christ is set up, the wicked and the kingdoms of this world will be destroyed. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44. "And the seventh angel sounded; and the 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." Rev. 11: 15; also Psa. 2: 7-9; Luke 19: 11-15, 27. But none of this has been done yet; hence the kingdom of Christ is in the future.

5. It was not to be set up till after Rome was divided into ten parts. See Dan. 2: 31-44. It was not to be set up till after the rise and fall of the papacy. Dan. 7: 8-14. The papacy did not rise till four or five hundred years after Christ, and is in existence yet;

therefore the kingdom of Christ is yet in the future. We have not presented a title of the evidence on this subject, yet in the very face of the Bible teaching on the kingdom, many ministers and professors of theology try to make us believe that we are living in Christ's glorious kingdom; and that he is now reigning on David's throne. What miserable theology! In Christ's kingdom, when anarchy, bloodshed, rapine and robbery is rampant over the earth! In Christ's kingdom, when the curse is devouring the earth and nations are in distress! In Christ's immortal kingdom, while famine, war, disease, pestilence, and death in all its terrible forms, continue to ravage the earth, sweeping off thousands of victims in their awful destruction!

But the kingdom is very near. The Savior tells his disciples that after the fulfillment of certain signs in the heavens and the earth, that "the kingdom of God is nigh at hand," that "our redemption is nigh at hand," that we "shall see the Son of man coming in a cloud with power and great glory." The signs are in the past; history so records them. What next!—The kingdom.

It will come with the second advent of Christ, and not one thousand years later. Paul places them together. He says: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Tim. 4: 1. When the Lord descends from heaven then the kingdom is established and then the will of God will be done here as it is done in heaven. O glorious kingdom! May it speedily come.

Wesley on the Sabbath.

THE following appears in "Wesley's Works," Vol. 11, page 560:—

"A WORD TO A SABBATH-BREAKER."

"Remember the Sabbath-day to keep it holy." Have you forgotten who spoke these words? or do you set him at defiance? Do you bid him do his best? Have a care; you are not stronger than he. Let the potsherd strive with the potsherd of the earth; but woe unto the man that contendeth with his Maker. He sitteth in the circle of the heavens; and the inhabitants of the earth are as grasshoppers before him.

"Six days shalt thou do all manner of work; but the seventh day is the Sabbath of the Lord thy God." It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. 'In six days the Lord made heaven and earth, and rested the seventh day. Therefore, the Lord blessed the Sabbath day, and hallowed it.' He hallowed it; that is, he made it holy; he reserved it for his own service. He appointed that as long as the sun and moon, the heavens and the earth, should endure, the children of men should spend this day in the worship of Him who gave them life and breath and all things.

"Shall a man, then, rob God? And art thou the man? Consider! Think what thou art doing! Is it not God that giveth thee all that thou hast? Every day that thou livest is it not his gift? And wilt thou give him none? Nay, wilt thou deny him what is his own already? He will not, he cannot, quit his claim. This day is God's. It was so from the beginning. It will be so to the end of the world. This he cannot give to another. 'Oh render unto God the things that are God's;' now, 'to-day, while it is called to-day!'

"The Lord not only hallowed the Sabbath, but he also blessed it. So that you are an enemy to yourself, you throw away your own blessing, if you neglect to keep this day holy. It is a day of special grace. The King of heaven now sits upon his mercy-seat in a more gracious manner than on other days, to bestow blessings on those that observe it. If you love your own soul, can you forbear laying hold on so happy an opportunity? Awake, arise, let God give thee his blessing. Receive a token of his love, cry to him that thou mayest sing the riches of his grace and mercy in Christ Jesus! You do not know how few more of these days of salvation you may have, and how dreadful it would be to be hurried hence in the abase of his proffered mercy!"

In the above we have a clear statement of the Sabbath question, and also the importance of keeping it. Were it not for the counterfeit Sunday Sabbath which many claim faith in, all who read the above would say that the seventh day is the Sabbath of the Lord. May the Lord help us all to keep it.

How to Kill a Prayer-Meeting.

THE following lines which we have selected are recommendations for killing a prayer-meeting; are very suggestive, and apply only where there are prayer-meetings to kill. Many churches that claim to be identified with the church of God do not have any prayer-meetings to kill:—

"1. Forget all about it until the bell rings.

"2. Come ten minutes late, and sit near the door.

"3. Drag the music. Slow, painfully slow singing, is so appropriate for a dead prayer-meeting.

"4. When the meeting begins, wait for others to speak and pray.

"5. When you do take part, occupy about ten minutes.

"6. Be sure to bewail the low spiritual condition of the church.

"7. When the meeting closes, go out as from a funeral. You can speak with your brethren or the stranger at some other time and place.

"8. If you mention the meeting during the week, tell how dull it was.

"If this does not kill the prayer-meeting, stay away entirely for six months or a year.

Pocket Deep.

Yes, does your religion go pocket deep? Were you converted only in the upper story—the old man only scalped, or was he killed dead? Does your religion teach only the head, or, were you converted right down through, from head to foot "soul, body and spirit," pocket, pocket book and all? Not merely the coppers, three-cent pieces, and smooth four-pences; but those dollars and eagles, V's and X's! Say, friend, when God converted you, did he convert house, barn, cellar, corn cribs, potato-bins, meal-bags and all? you have been praying for a deeper work of grace. How deep will you have it? pocket deep? You have desired to feel more deeply. How deep! pocket deep! or do you want to feel skin deep? You don't feel as you want to. Well, perhaps you never will till you feel in your pocket more.

Just think about these matters; will you? You feel for your brother; well, just feel in your pocket. You feel for the poor; well, feel in your pocket. You feel for the cause; well, feel in your pocket. You feel for your

brothers; well, feel in your pocket. You feel for the poor; well, feel in your pocket. You feel for the cause; well, feel in your pocket. You feel for your

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prophets; well, feel in your pocket. And if you feel there, you will make others feel and feel very thankful too, that God has some servants whose religion is pocket deep. "Oh, I don't believe in talking so much of 'ordinary matters!' You don't, eh? Ah, well; I guess your religion is not pocket deep yet. Try again; get a little nearer Him who "was rich" and "became poor" for you; You feel rather pleased when God's blessings come rolling into your purse and dwelling; that's all right; but the Lord Jesus said, "It is more blessed to give than to receive." Now, don't shrug your shoulders so; I'm not going to beg a sixpence from you; don't be alarmed; I wouldn't ask you to give me a dollar of all the money you have in the world. Don't fret; all I want to know is whether your religion is pocket deep or not. Just think a little while. I don't ask whether you would scatter everything to the four winds if you knew the Lord was coming, so that you couldn't use it; but whether you are as ready to open "the bag" now when it can be of use, as at some other time, when it will be scattered in haste and fear, and do no one any good, and perhaps will do much hurt, as has often been the case in time past. In a word, is your religion pocket deep or is it only skin deep?—*H. L. Hastings*

Self-Dependence.

No alliance with others can ever diminish the necessity for personal endeavor. Friends may counsel, but the ultimate decision in every case is individual. As each tree, though growing in the same soil, watered by the same rains, and warmed by the same sun as many others, obeys its law of growth, preserves its own physical structure, and produces its own peculiar fruit, so each person, though in the closest communion and intercourse with others, and surrounded by similar influences, must be himself, must do his own duties, contest his own struggles, resist his own temptations, and suffer his own penalties. There is too much dependence placed upon co-operation for security from evil, and too little reliance on upon personal watchfulness and exertion. There are some who seem to feel in great measure released from obligation if they do not receive such aid, and some will plead the shortcomings of others as an excuse for their own.

We would by no means disparage the effect of influence, or discourage in the slightest degree the generous assistance which we all owe to one another, or undervalue the important effect of a worthy example. These are vital elements of growth, and their results can never be estimated. But they should not usurp the place of a proper self-reliance, or diminish the exercise of individual powers. Moral force must be a personal possession. It can never be transferred, and while we gladly welcome whatever is good from all sources, it can only be as food which must be digested before it can truly nourish us. Material benefits may be conferred by simple gift, but mental and moral activities can only be sustained by their own exercise. Thoughts may be exchanged, but not thought power; moral help and encouragement may be given, but virtue cannot be transferred; responsibility cannot be shifted.

The most permanent good we can do to others is to nourish this individual strength. To aid the physically destitute most effectively, food, fuel, and clothing, are not nearly so valuable as steady, remunerative employment. To educate a child, it is not half so important

to instill large amounts of information as to set his mind to work, to bring out his mental powers, to stimulate his thoughts and quicken his faculties. And in moral life, especially in cities, where masses are crowded together, and men incline to lean upon each other, the best lesson to enforce is, that virtue, to exist at all, must be strictly individual. That which cannot stand alone, but depends upon props and supports, which needs the constant spur of fear, and the bribe of reward to insure its activity, is but the semblance of virtue, and will crumble before temptation. A well-developed body ever excites admiration. But a well-developed and self-reliant spirit is a nobler thing. It is calm, modest, and unassuming, yet firm in conscious integrity of purpose and steadiness of aim. Inflated by no vanity, it is at once humble, yet courageous; helpful to the tempted, yet resolute in assailing evil.—*Sel.*

How to Destroy the Bible.

First, you must get rid of all the copies in all the languages—there are 160,000,000 copies say, of the Old and New Testaments in one book and portions of the book; you must have all these piled together into a pyramidal mass, and reduced to ashes, before you can say you have destroyed the Bible. Then go to the libraries of the world, and when you have selected there every book that contains a reference to the Old and New Testaments, you must eliminate from every book all such passages; and until you have so treated every book of poetry and prose, exorcising all ideas of grandeur and purity tenderness and beauty, for the knowledge and power of which the poets and prose writers were indebted to the Bible,—until you have taken all these from between the bindings, and turned them into ashes, leaving the emasculated fragments behind, not until then have you destroyed the Bible. Have you done it then?

Once more. Go to the courts of law, and having sought out the pandects and codes, you must master every principle of law, and study what it may have derived from the Old and New Testaments and have all such passages removed from the code of jurisprudence. You must then go through the galleries of art throughout the world, and you must slash and daub over and obliterate the achievements that the genius of the artist has produced—not until then have you destroyed the Bible. Have you done it then?

What next?—You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters—not until then have you destroyed the Bibles. Then you must visit the baptisteries of the churches, and from the baptismal roll you must erase all Christian names;— such names as John and Mary;—for they suggest the Scriptures, and the register is stamped with the Bible. Have you done it then?—No, there is one copy of the Bible still living; It is the cemetery of the Christian. The cemeteries, while they exist, are Bibles; and to suppress the book, to let not a trace of it be discovered, you must pass from grave stone to grave-stone, and with mallet and chisel cut out every name that is biblical, and every inspiring passage of Scripture graven thereon. To destroy the Bible, you must blot from the memory of every Christian its promise and comforts. Not until you have done all this, can you destroy the Bible.—*Dr. Guard.*

Insured Forever.

I WAS traveling lately with a friend; we had taken our seats, and the train was about to start, when a gentleman came into the car. A friend who had accompanied him, after having bid him farewell, came back and said, "By the by, have you got an insurance ticket?" "Oh, yes," said the gentleman, "I am insured." My friend turned to him and said very quietly, "Are you insured forever?" The gentleman looked up, seemingly surprised, but answered (not at all understanding what was really meant) No, I only insure for a year at a time." "But I," said my friend, "am insured forever." Still misunderstanding, the gentleman replied, "Oh, yes, I know you can do it by one payment, but it costs a great deal." My friend answered, "Yes, mine was done by one payment, and cost a great deal indeed. It cost me nothing, but it cost God his Son."—*Domestic Journal*

Terrible Figures.

NINE hundred millions of whisky! Do we comprehend the vastness of this sum? I will attempt to exhibit it. When Vanderbilt died he left, it is said, \$200,000,000. But this nation's liquor bill—useless and devilish—is more than four-fold greater in a single year, than was the wealth of the richest man on this continent. In standard silver dollars piled up on top of one another, Vanderbilt's wealth would reach a height of 355 miles. Multiply this by four and a half and you have the dizzy height to which you must pile up the dollars of the liquor bill. The lofty column, a mad nation's monument to vice and crime, would stretch away from the earth into the sky 1,600 miles! Is not this a sin that "reaches unto heaven?" And if persisted in, will not a just God avenge this colossal iniquity speedily?—*D. T. Taylor.*

"God will Know You."

ONE evening a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass away the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit-stand, "I wish I had an orange for ma." The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store, he loaded them with fruit and candies. "What is your name?" ask one of the little girls. "Why do you want to know?" queried the gentleman. "I want to pray for you," was the reply. The gentleman turned to go, scarcely daring to speak, when the little one added, "Well it don't matter, I suppose. God will know you, anyhow."

Do not fret. It only adds to your burden. To work hard is very well; but to work hard and worry, too, is more than human nature can bear.—*Mrs. Nannie A. Brown.*

TRUST and worry cannot mix together any more than oil and water. A great deal of so-called trust is spiritual rebellion.—*Hannah W. Smith.*

MEN who are exceedingly blind to their own faults, are often exceedingly quick sighted to the faults of others.

No man has a right to expect the approbation of his neighbors while he has the disapprobation of his own conscience.

What are You Doing?

WHAT are you doing for Jesus, brother?
 What are you doing to-day?
 The weeks, the months, and the years go by,
 The harvest is passing away.
 If illness marks your course, brother?
 The Master will know full well—
 Of hours mispent, of work undone,
 The Judgment will surely tell.
 Before you are ripening fields, brother,
 Awaiting your earnest toil,—
 Kind words to speak, dear souls to seek,
 Ere the enemy doth despoil.
 The Master commands you to go, brother,
 And work in his vineyard to-day;
 With heart and hand obey the command;
 The harvest is passing away.
 Then when in his presence you stand, brother,
 Your mission of love complete,
 With golden sheaves from fields of earth,
 To lay at the Master's feet;
 What joy it will be to you, brother,
 To hear the approving words,
 "Faithful servant, well done! welcome now to
 thy home;
 Enter into the joy of thy Lord."
 —Golden Censer.

Wholesale Assertions.

If the time shall ever come when men will sit down and seriously think, and candidly weigh the evidence on the Sabbath question, they will be ashamed of the way they now treat it. Prompted by that spirit of inquiry that is abroad in the land, and entering into so many thousands of minds on this subject, a correspondent of the *Golden Censer* asks the editor of that paper what authority he have for saying that Sunday has been the Sabbath ever since Christ's resurrection. We can hardly forbear noticing a few of the statements which the editor offers in reply. As wholesale, groundless assertions, they are seldom equaled, even on this subject. He says:—

"The New Testament shows that, after the resurrection, the disciples had the first day of the week (our Sunday) for their regular meeting day."

If the New Testament shows this, the evidence can be pointed out, and others can find it too. How old is the editor of the *Censer*? and how long has it taken him to find this out? We have been searching for thirty-five years, and have not found it yet. But does not this put the disciples in a rather a bad light! The New Testament record covers a period of sixty-seven years after the resurrection of Christ. But it is a fact that the only record we have of a meeting on Sunday during all this time, is the record of one solitary, incidental, evening meeting, held by Paul and a few disciples at Troas, in Asia Minor, A. D. 60. Acts 20:7. Now, if this was their "regular meeting day," and this is all the New Testament has to say about any meeting on that day, is not the conclusion inevitable that they had only one "regular" meeting for worship in sixty-seven years? Then he admits that for even this, they had no authority, which is the one redeeming statement of his article. He says:—

"There is no authority for saying that Jesus, or God, or an inspired apostle ordained that after the resurrection, Sunday should be the Sabbath of Christians. This like the very name Christian, grew up in the church gradually.

The *Censer*, and all zealous Sunday-keepers, would be overjoyed to find some authority that "Jesus or God or an inspired apostle" did ordain Sunday to be the Sabbath of Christians; and the acknowledgment that there is no such authority, is a confession of fail-

ure and defeat and death of ground to stand upon, sufficient, it would seem, to lead them to abandon so untenable a position. The spectacle they make, under the circumstances, in trying to bolster up the Sunday as a specially cherished and petted institution, is one to excite the pity of the ages. Here is another specimen:—

"In Christ, the letter of the law is done away by observing its spirit."

Where does the New Testament tell us about this? How is it to be done? By the "letter of the law" here, we are of course to understand the specific commandments of the law. This letter, we are told, is done away in Christ by observing its spirit. Take, for instance, the commandment, "Thou shalt not kill." The letter is done away; that is, there is now no specific commandment saying, "Thou shalt not kill;" but we are to keep its spirit. But we ask how in the world we are to find the "spirit" of a law, of which there is no "letter." And can a man keep the spirit of a law, and break the letter? If not, why not the letter remain? Take the commandment under consideration; if a person killed another, would he keep the spirit of the commandment?—By no means. And if he did not kill another, would he not keep the letter?—Most assuredly. Then why abolish the letter? The letter and the spirit cannot be separated. Those who are trying to satisfy themselves with such speculations, are simply feeding on the east wind.

The object of all this talk about the letter and the spirit, is simply to prepare the way for a grand twist on the Sabbath question, so as to shift the day over to Sunday. The *Censer* applies this principle to the Sabbath as follows:—

"So, while the Jews must observe the Saturday, or seventh-day Sabbath, the freeman in Christ observes a seventh day, or one day in seven; for that was the purpose of the command, that we rest one day in seven."

What an oversight in the Lord, that he did not tell us what the purpose of the commandment was; for he has said no such thing, and the *Censer* admits that the letter of the law confines the Sabbath to the seventh day, or Saturday. And what a marvelous kind of law is this, the letter of which says, "Keep the specific seventh day," but the spirit of which says, "You need not keep that day, but keep any seventh day you please." And what wonderful discernment some men have, to be able to tell just what the Lord meant, when he has not expressed it. Rather, how dare they give to the law a meaning which contradicts the terms in which it is expressed, and then practice by that! Again:

"He who must cling to the seventh-day Sabbath is yet in bondage to the letter of the Mosaic law, which was never given to us Gentiles. Let no one put you in bondage to the letter of the Mosaic law, but keep its spirit."

This excites our wonder. Here is a law set forth as simply an old Mosaic law, never given to the Gentiles; and yet we must be very careful to keep its spirit. In the name of reason, what have we to do with the spirit of such a law, or anything else connected with it? If that law was never given to us, then let it go—letter, spirit, and all. The fact is, that men unconsciously betray their innate feeling of obligation to the law, in beating around to find so many excuses for changing it, or giving it up. They keep its spirit. But why keep its spirit, if it is not binding? They come as near to it as they can—one day in seven. But if the letter, which says the seventh day, is gone, how do they know that the "spirit" of it is one day in seven?

Why not simply "rest" every five or six days, or at any time when it is desired? The commandment which fixes the proportion of time fixes also the particular day.

There is no sense in any of this talk for Sunday. It is a flimsy breastwork of sophistry, which will not shield one in the day of judgment. We would say to all men: Better follow the Lord's instructions, as near the letter as may be; and be assured that if the spirit of a law is binding on us, the letter of that law will hold us too.—U. S., in *The Gospel Sickle*.

Colossians 2:16.

Those who teach that the Sabbath of the decalogue is not binding upon God's people in this dispensation, refer to Col. 2:16 with much confidence, as if Paul's term "sabbath days" must refer to the Sabbath of the fourth commandment, and was one of the ordinances which Christ took "out of the way, nailing it to the cross." Verse 14. But we believe that a brief examination and application of statements preceding and succeeding the term "sabbath days," will convince the candid reader that Paul intended no reference whatever to the fourth commandment, or any part of the law of God.

In verse 14 Paul says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us," etc. Now, we would ask, Is the Sabbath "contrary to" or "against us?" If so, how came it to be so? Jesus said it "was made for man." Mark 2:27. If it was made, there was a time when it was made, some one made it at that time, and some necessary acts were performed by the maker in making it. By turning to Gen. 2:2, 3, we learn that the day succeeding the one on which God completed the great work of creation was observed by him as a rest-day. This was the first act necessary in order to the making of the Sabbath, and it was performed upon the seventh day. Did that act render the seventh day "contrary to" or "against" the Christian? After God had rested upon the seventh day, he blessed it. This was the second act necessary to make it a Sabbath. Christian, did God's blessing render the seventh day "contrary to" or "against" you? Thirdly, God sanctified the seventh day, that is, he set it apart for a sacred use. Surely that did not make it "contrary to" or "against" the child of God. But further, the day could not have been sanctified without commanding some one to observe it sacredly. As only Adam and Eve were then in existence, and they yet holy and in favor with God, we would ask, Did God require them to observe that which was "contrary to" or "against" them? Surely it would be a terrible sin to thus charge God. And yet we are driven to accept all these absurdities if we accept the abolition theory.

But we read in verse 17, "Which are a shadow of things to come," etc. Here Paul refers to his preceding mention of "sabbaths days." Again we ask, Did God institute in the garden of Eden, before sin was in the world, while as yet Adam was pure and holy, a "shadow" pointing forward to a Redeemer? No Redeemer was yet needed or promised; and did the infinitely wise Creator thus make provision for sin? Profound absurdity. And if the Sabbath was not then "contrary to" or "against" a holy man, should or can it be now? We say, No, unless his mind is in that unholy condition of which Paul speaks in Rom. 8:6, 7.

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In Col. 2: 16, Paul evidently refers to those holy days and sabbaths which are enumerated in Lev. 23, which occurred upon certain days of the month, and thus came annually. And in verse 38, Moses expressly states that they are "besides the sabbaths of the Lord," thus forever closing the mouths of those who would make it appear that there was but one law, and that all went by the board together.—*Sel.*

Oil Yourself a Little.

ONCE upon a time there lived an old gen- tleman in a large house. He had servants and everything he wanted; and yet he was not happy, and when things did not go as he wished, he was very cross. At last his ser- vants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor sagan- ciously, "t'would be well for you to oil your- self a little."

"To oil myself?" "Yes; and I will explain. Sometime ago, one of the doors in my house creaked. No- body, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right, praise him. If on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a faultfinding spirit.—*Sel.*

Why Not a Theologian.

1. BECAUSE the devil was a liar from the beginning, and the love of the truth was not in him.
2. Because Christ's coming at death is not the like manner of his second appearing.
3. Because Jesus said to his disciples, "Whither I go ye cannot come." John 13: 33.
4. Because the dead know not anything, neither have they any more a reward.
5. Because there is no promise of a crown of glory to departed spirits between death and the resurrection.
6. Because false teachers and false proph- ets never say anything about the restitution of all things which has been spoken of by the mouth of all his holy prophets since the world began.
7. Because they speak not of the kingdom under the whole heaven, nor mention the new earth for the inheritance of the saints.
8. Because the promises are perverted.
9. Because they need no resurrection.
10. Because the Bible says nothing about immortal souls, nor deathless spirits, as equal with the angels in heaven.—*Sel.*

Those who claim sanctification are most apt to look upon others, especially those who, like the poor publican, can feel their sins as though they were never converted, but the man whose heart could be touched with a sense of his duty went away justified while the Pharisee went away condemned. Let us not be Pharisees but Christians. J. C. B.

Old and New Testaments.

THERE are some who profess faith in the New Testament, but hold that the Old Testa- ment is no longer of much use, because it is superseded by the New. The New Testa- ment, they say, is a sufficient guide to eternal life, and is all we need; and some have said that it would be just as well for us if the Old were out of existence. There is no known reason why they take this position, except that the Old Testament contains a verbatim copy of the fourth commandment of the decalogue, and the new Testament does not.

Do they not know that when Jesus said, "Search the Scriptures; for in them ye think ye have eternal life," he spoke exclusively of the Old Testament Scriptures? Not a word of the New was then written. Do they not know that the New is built upon the Old, as a house is built upon its foundation? that the Gospels were written expressly to prove that Jesus is the promised Messiah, or Christ, the Savior of men? See John 20; 30, 31.

In reading the New Testament we frequen- tly find it saying, "It is written," "It is writ- ten;" and if we had not the Old, some skep- tic might be foolish enough to ask where it is written. We might as well expect a house to stand with the basement wall torn from under it; as to think of accepting the New Testa- ment as a revelation from God independent of the Old. It were better to take God's word of the Old Testament at par, and let its perfect law convince men of sin, before we preach the gospel of pardon through Jesus Christ; for Jesus said, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." The law which he thus endorsed entire, and confirmed for all time, was the law written in the Old Testament.—*Ec.*

Letter Department.

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

Content.

"I have learned in whatsoever state I am, therewith to be content."—Phil. 4: 2.

HAVE I learned, in whatsoever State, to be content? Have I learned this blessed lesson, By my Master sent,— And with joyous acquiescence Do I greet his will, Even when my own is thwarted, And my hands lie still? Surely it is best and sweetest, Thus to have him choose, Even though some work I've taken, By this choice I lose. Folded hands need not be idle,— Fold them but in prayer, Other souls may toll far better For God's answer there. They that reap receive their wages, Those who work, their crown, Those who pray, throughout the ages Bring blest answers down: In "whatever state" abiding Till the Master call, They at eventide will find Him Glorified in all. What though I can do so little For my Lord and King, At His feet I sit and listen, At His feet I sing. And whatever my condition, All in love is meant; Sing, my soul, thy recognition! Sing, and be content!

—Selected.

From Bro. M. P. Chaplin.

DEAR Brethren and Sisters, greeting: God's word is truth, and we are to live by every word that proceedeth out of the mouth of God. When we received the ingrafted word, then the next thing obedience, arise and be baptized, even "washing of water by the word." Eph. 5: 26. The gospel is the word of truth. We are sanctified by it, built up, established and furnished unto all good works. My prayer is that you all may be found treasuring it up and that it may bring forth fruit unto eternal life for Jesus' sake. *Pierceton, Ind.*

From Sister Fannie A. Brown.

DEAR Editor, and brethren and sisters of the ADVOCATE: As we have had the pleas- ant privilege of attending an exceedingly good meeting, for which privilege I praise the Lord. Thinking that some who are isolated and do not have the privilege of hearing the truth presented in its great beauty and clear- ness by our ministers, would be interested in hearing something of our meeting.

Elder J. H. Nichols commenced a meet- ing here Sept. 14, and continued till the 23. The house was well filled each evening and the people seemed deeply interested. The Elder's sermons on the signs of the times and the destiny of the wicked seemed to startle many as it were from a sleep; they appeared to hear things never before dreamed or heard of; did not know that such things were in the Bible. The preach- ing was so plain and clear that even the children could not fail to understand. One person remarked to me since the meeting if they did not believe what was preached it was because they did not believe the Bible, for certainly he proved everything by the Bible. Each discourse seemed more inter- esting than the one previous. The last pre- sented was evidence for the sacredness of the first day of the week. The audience was very large; not room for half that came to hear. We were not only glad for the privilege of attending the meeting, but also to have the presence of Bro. Scott; also three sisters from Kansas. Though none came out on the Lord's side at this meeting, several I think are considering the matter favorably. All those I have met since the meeting closed expressed themselves well pleased with the meeting and would like to hear Bro. Nichols again. Your sister in hope. *Spring Ranch, Neb.*

How can two walk together except they be agreed; this is impossible. Thus we notice among all classes of people a separation made now and then. But the two elements which divide Christian people in these days is truth and error. God's law has ever had a severing influence, and only has a sweet sound to those who can say as did Moses, "I love thy law, O Lord!" God's law will separate the good from the evil.

MANY lights may be kindled from one glowing torch, and many souls can be saved through one living, loving Christian's efforts. Let us talk with Jesus by the way till our own hearts burn within us, as he opens unto us the Scriptures; and then other hearts will burn, as we tell to them the things that are freely given to us of God.

He that cannot forgive others, breaks the bridge over which he himself must pass; for every man has need to be forgiven.

Advent & Sabbath Advocate.

STANBERRY, Mo., OCTOBER 23, 1888.

THERE will be a State meeting at Marion, Iowa, commencing Nov. 8, and continuing over Sabbath and Sunday. Bro. John C. Branch, who will be on his way to the General Conference, will stop off and attend the meeting.

It must be seen of late that the receipts are very small. If this continues till General Conference the Conference will be considerably in debt. Now, brethren and sisters, do respond to this call for means. We do hate to *dun*, but what else can we do. The expenses of the office *must* be met. Improvements have been made on the paper, and others are contemplated. If you desire to get good hard work, and plenty of it, out of your work animals you look well to their feed, water, etc. If you desire your laboring man to do you a good month's work you do not half starve him, but give him plenty to subsist on. If you want your minister to preach good sermons and keep the church alive, pay him enough so he can live. Just so with an editor; he must live, keep up expenses, and make necessary improvements on the paper. From now on till the Conference let subscriptions to the ADVOCATE and MISSIONARY and donations be sent in so that the indebtedness of the Conference can be met.

General Conference.

THE fifth General Conference of the Church of God will be held at Stanberry, Missouri, commencing Friday, Nov. 16, 1888, and will continue till the 20th. We hope for a good attendance.

Gen. Conf. Com. { J. C. BRANCH, A. C. LONG, W. C. LONG.

Items of Interest.

-Bishop Taylor will return to Africa in November.

-A whole village in Brazil has accepted the Gospel through the instrumentality of a young business man, who invited a missionary to that place.

-The first Christian Church in the Congo Free State was organized last year in November, and there are now 1,062 converts in the Congo mission.

-The funeral of twenty-seven of the victims of the Mud Run disaster was held in the Roman church in Pleasant Vally, Penn., Sunday, the 14th.

-Dr. Norman Kerr says: "Among the inebriates admitted to the Dalrymple Home nine per cent of the whole number drank nothing but beer."

-It is proposed by the Catholic Total Abstinence Union to endow a "Father Mathew Chair" in the Catholic University at Washington at a cost of \$50,000.

-New York State has \$60,000,000 invested in prisons, asylums, hospitals, and almshouses. New York City alone has 10,000 dram-shops to help provide the inmates.

-The express companies have changed the phase of the liquor troubles at Lawrence, Mass., by announcing that they will no longer transport liquors of any kind to that city.

-Mr. J. H. Kellogg, of Troy, N. Y., has given \$1,000 to the National W. C. T. U., to be used in prosecuting its work. This is the largest single contribution ever received by the society.

-It is stated that tobacco smoking in some of the departments in Washington is pursued to such an extent as to render the lady clerks sometimes positively ill, and that they have no redress.

-The Pau-Presbyterian Alliance constantly draws new churches to its communion, and this year most interesting applications came from churches in Germany, and from the Presbyterian Mission Churches in Syria, Japan, and China.

-There are now in this country at least thirty institutions to train men and women for distinctively Christian and church work among the Germans. The greater number of these are supported by the Lutherans.

-The American Presbyterian Church, Montreal, Canada, has had the Rev. Dr. Geo. H. Wells as its pastor for eighteen years. It is connected with the Presbytery of New York, and is a flourishing church.

-Five years ago a Christian Police Association was organized in London. It now has a membership of 4,000 and 153 branches, which extends as far as Singapore, Tasmania, South Africa, and Canada.

-It is said that Canon Libbon, one of the ablest men in the church of England, has never been made a bishop because on one occasion when preaching before the Queen he addressed her majesty as plain "madam."

-Jerusalem is rapidly growing as a trade-centre. One hundred thousand dollars' worth of objects of devotion in mother-of-pearl and olive wood are exported to America and Europe every year. Vine cultivation is being extended, and the price of land has risen six fold within a few years.

-The yellow fever at Jacksonville has about run its course, and a sharp frost will bring the epidemic to an end. The number of new cases for the week number 361: deaths, 21; which is a very marked improvement over any previous week since the beginning of the scourge. Surgeon Hutton, of Camp Peery, says that there has only been one death at that place in over a month.

RECEIPTS.

Benjamin Madill, \$1.00; Mrs F L Kohn, \$1.00; Mrs Geo H Lincoln, \$2.00; T L Davidson, \$2.00; J M Black, \$2.00; Mrs Elizabeth Wolverton, \$1.00; Hannah Drake, \$2.00; C M Richmond, \$1.50. Mrs C M Richmond for W F Smith, \$1.50.

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All subscriptions should be made payable to W. C. LONG, Stanberry, Mo.

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 Sabbatarian Adventists, Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 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, 23 pages. Price 5 cents, 50 cts per dozen.

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

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

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

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

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

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

The Kingdom of Heaven upon the Earth, Its locality 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. 2cts.

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

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

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

God'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 3cts. Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs E of 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.

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