

# Advent and Sabbath Advocate.

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

VOL. XXIII.

STANBERRY, MISSOURI, TUESDAY, NOVEMBER 27, 1888.

NO. 31

Advent and Sabbath Advocate,  
ISSUED WEEKLY BY THE  
General Conference of the Church of God,  
Stanberry, Mo.

Gen. Conf. Com. { A. C. LONG, Pasadena, Cal.  
J. BRANCH, Wayland, Mich.  
W. C. LONG, Stanberry, Mo.

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 Sabbath Advocate.

## "Is my Name Written There?"

BY MINNIE SHERRILL.

In the Lamb's book of life in heaven,  
Where the deeds of life are recorded,  
And the names of the saints are given,  
For eternal life to be rewarded,  
Is my name written there?  
In that book of all books the greatest,  
That grants the life of the ages to share,  
Can it be that my name is written there?

Oh solemn thought for all who live,  
In the world's busy whirl of life to day,  
Striving a consecrated life to live,  
Surrounded by temptation alway!  
For "when we would do good evil is present,"  
That evil which is older than man,  
To entice with all that is pleasant,  
To frustrate redemption's plan.

But he that overcome hath said,  
My grace is sufficient for thee,  
If thou by my spirit wilt be led,  
Cast all thy burden upon me.  
They that overcome and faithful abide,  
Blessings of eternal life shall see,  
With their Lord that was crucified,  
That their names in life's book might be.

The great command that is given,  
Is watch and prayerfully look for the day  
When Jesus will come from heaven  
And take his waiting ones away.  
Each day my acts are being recorded  
And I must own them be they foul, or fair,  
Will they be such that life may be rewarded?  
In the Lamb's book of life is my name written  
there?

This thought to me so oft doth come,  
At night or day I ponder it o'er,  
And think of the blessings when victory's won,  
When sin and death shall triumph no more.  
Help me, dear Lord, to patiently look  
For thine appearing, and by faithful prayer  
Thy will may do, that in life's book  
It may be said, my name is written there.  
Centralia, W. T.

## Debate at Allerton, Iowa.

[The following is a synopsis of the discussion of five sessions commencing at above place Aug. 31st, 1888, by Eld. Hedrix representing the Disciple or Christian Church, and Elder Larson the Seventh Day Adventist Church, as furnished by Elder Larson.—EDITOR ADVOCATE.—G.]

PROPOSITION 1st. The Scriptures teach that the Sabbath was and is binding on all mankind as the day of rest and worship. Matthew Larson affirms, S. H. Hedrix denies.

It was quite apparent from the very beginning that Elder Hedrix' past experience with the Adventists, on the Sabbath question, had taught him that it is not an easy subject to meet, and evidently realizing his inability to refute the doctrine, tried to content himself with telling the people that all he needed to do was to "deny," and then boasted of his own great abilities. Out of some ninety texts produced in behalf of the seventh day Sabbath, he undertook to notice but six or seven, as many of those who listened remarked, "It is a one sided discussion," and it is quite generally believed that the Elder has had all he wants. The first session of the affirmative was taken up in showing the relation we sustain to Christ, 1 John 2: 6; Matt. 17: 5; and Christ to God and his law, John 7: 16; 12: 49; Deut. 18: 18, 19. The law, or commandments of Christ, is no other than the law or word of God, Gal. 6: 2; John 14: 15-24. Christ in all his teaching enforced, as one of the conditions upon which we are to receive eternal life, the keeping of his Father's will, *i. e.* commandments. Matt. 19: 16-29, as the will of God is made known by being instructed out of the law. Rom. 2: 16, 17, it therefore is his will, and Matt. 7: 21, might be paraphrased: "But he that doeth the law of my Father which is in heaven," without doing any violence to the text. The Sabbath of the moral law, as distinguished from the yearly sabbaths of the ceremonial law, or law of Moses, of which there were some six or seven, besides their numerous feast days, (Lev. 23: 5, 6, 24, 27-32, 39, read also verses 37, 38, where it is plainly said that these are "besides the Sabbaths of the Lord," *i. e.* the weekly Sabbaths.) was then noticed. The yearly sabbaths and ceremonies were simply "a shadow of things to come," pointing to Christ, and when he came Paul says they were "nailed to the cross," Col. 2: 14-17. This led to an investigation of the distinction between the two laws, the moral and the ceremonial. The ten commandments were designated as the first law, and the law of Moses as the second.

The 1st was spoken by God's own voice, written with his own finger in tables of stone, and placed in the ark, Deut. 5: 22; Ex. 32: 15, 16; 1 Kings 8: 9.

The 2nd was given through Moses, and written by him in a book, and placed in the side of the ark, Lev. 26: 46; Deut. 31: 24-26.

1st, Is the law whereby is the knowledge of sin, Rom. 7: 7; 3: 20; hence precedes sin, Rom. 4: 15; 1 John 3: 4; Ezek. 20: 11, 12.

2nd, Given by the hand of a mediator, Moses, was added because of the transgression of the first, and was only a schoolmaster to bring us to Christ, Gal. 3: 19, 24; Ezek. 20: 20, 25.

It was then shown that it would always have been true that men must not serve strange gods, swear, murder, steal, commit adultery, or violate any one of the ten commandments had man never sinned, therefore the first law could not be the law that was added because of transgression. It was not so with the law of Moses, had man never transgressed he would not have been required to offer a single sacrifice or attend to the

purification of the temple service, hence it would never have been given.

1st, Is perfect. Psalms 19: 7.

2nd, Made nothing perfect. Heb. 7: 19.

1st, Was good, spiritual, a delight to keep, not grievous, Rom. 7: 12, 14, 22; 1 John 5: 3; James 2: 10, 12.

2nd, Was not good, carnal, yoke of bondage, could not be borne, Ezek. 20: 25; Heb. 7: 16; Gal. 5: 1-4; Acts 15: 5-10.

Now how can a person for one single moment imagine that these refer to the same law? Can the same law be both good and not good, spiritual and carnal, a law of liberty, not grievous, and a yoke of bondage that cannot be borne? as well might you declare that white is black and black is white.

1st, Contains man's whole moral duty, Eccl. 12: 13.

2nd, Stood only in meats and drinks and divers washings, Heb. 9: 10.

1st, Christ came to magnify, Isa. 42: 21, and not to destroy, Matt. 5: 17-19.

2nd, He did destroy by nailing it to the cross, Col. 2: 14; Eph. 2: 15.

1st, Is kept together with faith in Jesus, Rev. 14: 12, and is established by faith, Rom. 3: 31.

2nd, Is superseded by faith, Gal. 3: 24, 25.

And finally God himself plainly recognized the existence of two laws. In 2 Kings 21: 8 we read: "Only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." See also Neh. 9: 13, 14. This list of distinctions was greatly extended and I would give it in full but space will not admit. The following texts were then read showing that the law never will pass away. In Ps 119: 172 we are told that all God's "commandments are righteousness;" and the Lord declares by the prophet Isaiah that his "righteousness [law] shall not be abolished," Isa. 51: 6, 7. Christ is the first-born, Col. 1: 15. The seed or offspring of David, Rev. 22: 16, and God in promising him says, Ps. 89: 27-34, "Also I will make him, my first born [Christ] higher than the kings of the earth. His [David's] seed [Christ] also will I make to endure for ever, and his [Christ's] throne as the days of heaven. If his [Christ's] children [that is Christians] forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes." What! punish Christ's children for breaking an old abolished law! Nonsense! Let us hear, "My covenant will I not break nor alter, the thing that is gone out of my lips." The only thing God spake with his own lips, in the hearing of mankind, was the law of ten commandments. Deut. 5: 22, called "the law of the mouth," Ps. 119: 72. Again we learn that it was to extend to a "thousand generations," Deut. 9: 9; 1 Chron. 16: 15-17. From Abraham down to the time of Christ, a period covering 1900 years, only forty-two generations had passed away; Matt. 1: allowing about fifty generations from Christ to the present time, will leave over hundred generations yet to come before



ey not publish and this talk about a here bosh, invented

he wanted us to fishing house is a at business! and ng he wanted if Thus making his ing house out to ncern. He truly ments would no own brethren in served, he might in heaven! that rist would make story statements be noticed was h were given to nding on them given as proof, given to all and p the Sabbath.

What! does would turn and people. Esther ts being God's it? Nonsense, p, and M. L. is my sign if all ld receive it? l commanded s that prove keep it? If that because Acts 10, to be aired no one position that in its author-d's kingdom therefore his ws and Gen- declares that r sin—trans- 4, and that em who are may become bject to the l know that art, but all. part of the id to the law, id the con- ng on them

LARSON,

d.

that it al- vances of the hu- and de- An Amer- tly in the is as any y on the the need the need il of Tar- much as

at in the ted gos- rs seem human blished a propo- n cen- on that none, in progress ing the

laws by which God governs the natural world; also in the application of these laws to brilliant inventions; but the laws have not altered one iota. The lightnings which played around Paul's corn-ship were the same which Franklin caught on his kite-string. The only difference is that Franklin knew things about the nature of the electric fluid which Paul did not know. If the laws of nature ceased to be immutable, then people would not risk building any more steam engines, or put up any more telegraphs. Now, just as the advance of human knowledge does not affect the nature of laws and principles in the material world, neither can any advance in knowledge disturb the immutable laws and principles by which God governs the spiritual world.

The gospel also is exactly adapted to human needs in every age and every clime. Wherever man suffers from the bite of sin it comes him; wherever he suffers from sorrow it comforts him; wherever he hungers for truth and holiness it feeds him. Some plants seem only to suit the Tropics, and others the higher zones; but bread suits the dwellers in all climates. Water meets the universal thirst. "I am the bread of life. I am the water of life." A universal experience has proved the truth of God's declarations.

The gospel is God's masterpiece, and it cannot be improved. In our day we hear much about "new light breaking out," and about "new departures." This enlightened age will not stand the old doctrines, so some advanced theologians tell us. Yet the new theologians have not got rid of the old necessity, human guilt, nor of the old attributes of the Almighty. Their telescopes have not discovered anything that Paul did not know—better than they do—eighteen centuries ago. Spurgeon, the most successful preacher of this century, has said in his racy and pungent way: "Some modern divines whittle away the gospel to the small end of nothing. They make certainties into probabilities, and treat eternal verities as mere opinions. When you see a preacher making the gospel small by degrees, and miserably less, until there is not enough of it to make soup for a sick grass-hopper, get you gone! As for me, I believe in the colossal—a need as deep as hell, and have a grace as high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God and an infinite atonement, in an infinite love and mercy, and in an everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ."

There are plenty of false lights in these days, which attract only to bewilder, and allure souls on the lee-shore of perdition. How different from these floating delusions is that unchanging gospel of Calvary, which rises like the towering lighthouse of Eddystone, with its beacon blaze streaming far out over the midnight sea! The winds of heaven have warred fiercely around its pinnacle; the storms have dashed against its gleaming lantern. But there it stands. It feels no jar, for it is founded on the Rock of Ages.—*Sel.*

#### Which is the Gloomy Doctrine?

The sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain "ignorant concerning them which sleep" than to consider the stern realities of death and the grave. "Your doctrine," say they, "is chilling, repulsive, forbidding. The sleep of the dead! why, the

very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason.

You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages to the dead. The interval between their decease and their resurrection will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered heaven at the very moment he was slain.

You say that, this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty, friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as they die. Answer me a few questions. How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of this great majority of men who have died out of Christ, and entered their reward? Oh! they have gone into the furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer? You answer again, and this time surely with a shudder, THEY MUST SUFFER TO ALL ETERNITY. Before we part, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged BEFORE they are rewarded or punished? and that till the day of judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous.—*J. N. Andrews.*

#### Josh Billings on Infidelity.

IMPUDENCE, ingratitude, ignorance and cowardice make up the creed of infidelity.

Did you ever hear of a man's renouncing Christianity on his deathbed and turning infidel?

Gamblers nor free thinkers haven't faith enough in their possession to teach it to their children.

Not a theist, with all his boasted bravery, has yet dared to advertise his unbelief on his tomb-stone.

It is a statistical fact that the wicked work harder to reach hell than the righteous do to enter heaven.

I notice one thing; when a man gets into a tight spot, he don't never send for his friend the devil to help him out.

I had rather be an idiot than an infidel; if I am an infidel, I have made myself one; if an idiot, I was made so.

I never have met a free-thinker yet who didn't believe a hundred times more nonsense than he can find in the Bible anywhere.

When I hear a noisy infidel proclaiming his unbelief, I wonder if he will send for sum brother infidel to cum and see him die. I guess not. He will be more likely to send for the orthodox man who engineers the little brick church just around the corner.

A man may learn infidelity from books and from his associates, but he can't learn it from his mother, nor the works of God that surround him.

If an infidel could only comprehend that he can prove more to his faith than he can to his reason, his impudence would be much less offensive.

Unbelievers are always so red-dy and anxious to prove their unbelief, that I have thought they mite be just a little doubtful about it themselves.

The infidel, in his impudence, will ask you to prove that the flood did occur, when the poor idiot himself can't even prove, to save his life, what makes one apple sweet and one sour, or tell why a hen's egg is white, and a duck's egg blue.

#### Christ is Coming.

ARCHIBALD A. BROWN, in the East London tabernacle, London, closes a sermon on "The World's State at Christ's Coming," in these impressive words:

"Oh, ye sons and daughters of pleasure, ye who are steeped in self-gratification, do you think there is nothing in real life? I tell you as the Lord liveth, there will come the day when you will be ready to clutch the very hem of your godly mother's gown in the hope that in her translation you may be helped heavenward. There is a time coming when you will willingly give all you have if you may lay hold of the edge of the ark and rise with it as it rises. The church shall rise. When Christ comes the ransomed host shall be caught up; but "as it was in the days of Noah, so shall it be at the coming of the Son of Man." If you are not saved before he comes, you must know the meaning of the flood and the great tribulation that will sweep over you.

As an encouragement, the "as" and "so" hold good also. "As it was in the days of Noah, so shall it be at the coming of the Son of Man." All who were in the ark were perfectly safe. What did it matter to Noah whether the billows rose or not? The higher the waters rose, the nearer he went to heaven. Not one died in the ark. I read, "And the Lord remembered Noah and every living thing, and all the cattle that were with him in the ark." Dear soul, hast thou fled to Christ? The Lord put wings to your feet to-day. Art thou sure the Master is not on the way even now? Christ is coming. Ye sinners trust him. Amen.—*Sel.*

To be a well-rounded Christian man or woman includes the highest graces of true gentility.—*S. S. Times.*

## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - } Editors.  
 J. W. OSBORN, - - - }  
 J. W. OSBORN, Business Manager.

STANBERRY, Mo., NOVEMBER 27, 1888.

## Salutatory.

In undertaking the publishing of the *ADVO-  
 CATE* and *MISSIONARY* the coming year, I  
 trust I realize the importance of the work be-  
 fore me. Whilst the executive committee  
 have a general oversight of this work and are  
 responsible for the sentiments in general pub-  
 lished therein, I, as undertaker under them,  
 know that I will be called to the day of judg-  
 ment and rewarded according to my deeds.  
 Not only as an humble instrument in the hands  
 of God for the publication of his word, and the  
 gospel of the kingdom, but for every work,  
 in life, whether it be good or bad. I cheer-  
 fully undertake this work, with the unshaken  
 confidence that the ten commandment law is  
 binding, and the basis of all morality; and  
 by it is the knowledge of sin. And that the  
 gospel is the power of God unto salvation un-  
 to all that believe. And that it is only  
 through the precious blood of our dear Re-  
 deemer, that we obtain pardon, or present  
 salvation; and if we continue faithful to the  
*end*, the precious boon of eternal life will be  
 ours when this mortal puts on immortality.

In this No. is expressed eight Articles of  
 Faith that we in general believe, intended  
 as a partial index of the sentiment to be ex-  
 pressed in the columns of the *ADVO-  
 CATE*, and by our representative ministry in the  
 sacred desk. We have no written creeds for  
 our churches, though as a people we practice  
 the following:

In order to admission as a member one  
 must keep the commandments of God and the  
 faith of Jesus. Or otherwise expressed, he  
 must have his heart purified by faith, his life  
 reformed by repentance, immersed in water  
 and resolved to live a godly life. Thus with  
 the Bible in hand, the love of humanity at  
 heart, and a desire to glorify our heavenly  
 Father, we leave our former avocations with  
 the view of publishing to the world the law,  
 and the gospel, with all the tenets of our faith,  
 having to our help W. C. Long to continue  
 as editor and write one half the editorials, and  
 Brother and Sister Drinkerhoff and sister  
 Combust with us. This together with our  
 able Biblical correspondence, we know if we  
 do our part as we ought, all be workers *to-  
 gether with God*, keep the unity of the Spirit  
 in the bond of peace, our feeble efforts will be  
 crowned with success, many hearts made to  
 rejoice from Mich. to W. T. and from Wis-  
 consin to Texas and the Carolinas. We ex-  
 pect the *ADVO-  
 CATE* to cross the Atlantic, find  
 its way into one thousand new homes, visit  
 the noble and ignoble, the white and the  
 colored, the learned and illiterate, its friends  
 and its foes. We wish it to be all laden with  
 the cycle of truth, flavored with the gospel of  
 peace, breathing forth the spirit of brotherly  
 love and humble devotion to God. Also we  
 wish it to chronicle the work of the ministry,  
 and the different conferences and the progress  
 of the cause. And especially do we want it to  
 be faithful to its own name "*Sabbath Adv-  
 ocate*," and the doctrines pertaining to the  
 advent of the coming Messiah.

We solicit articles upon all doctrines that  
 we hold in general. We want the letter depart-

ment supplied and will publish appointments of  
 ministers, and in every way endeavor to make  
 the *ADVO-  
 CATE* a medium through which we  
 may know more of each other and our duty.  
 I do not expect with my help as Editor to  
 make the *ADVO-  
 CATE* any better than it has  
 been in the past. To its former Editors I at-  
 tribute great praise. My help will enable Broth-  
 er W. C. Long to go forth preaching the word,  
 and we pray and look for a general revival  
 of the work.

Self examination,—what have I done the  
 past year for the cause of Christ? what am I  
 doing now? am I lukewarm? have I surren-  
 dered any part of our faith? Do I engage  
 in any cause to spot my daily walk? Do I en-  
 gage in anything that I would not ask God's  
 blessing to rest upon? Am I a stumbling  
 block? Am I as much concerned about fath-  
 er, mother, husband, wife, son, daughter, re-  
 lative, neighbor, friend, or even myself as if  
 this was our last day?

Have I offended one of these little ones? Do  
 I unto others as I would they should do unto  
 me? Have I made all wrongs right? What  
 can I do? Will I do it? Are we living in an  
 age when men's hearts fail them for fear of  
 things coming on the earth? Lovers of their  
 own selves, covetous, boasters, proud, blasphe-  
 mous, disobedient to parents, unthankful, un-  
 holy, and the various shades of crime foretold  
 in prophecy 2 Tim. 3rd chap. With all this  
 manifest, can we not all have charity for  
 frail humanity, let our brother's faults  
 drop behind us into oblivion, be a stay and  
 support for each other as we journey through  
 life, and lead others into the fold.

As heretofore, the *ADVO-  
 CATE* will contain no  
 advertisements for pay. We send this week's  
 paper to a number of our acquaintances and  
 others, that they may know what we believe  
 and are doing, and hope some good results and  
 subscriptions may follow.

This week we have not the regular sermon  
 for the *ADVO-  
 CATE*, but give our readers a part  
 of the synopsis of a seven days' discussion at  
 Allerton, Iowa, upon the Sabbath and first-day  
 questions by Elders Larson and Hedrix,  
 which will be continued and extra papers fur-  
 nished at five cents. The executive commit-  
 tee have paid off the \$1100.00 expense of pub-  
 lishing the past year. Bought and moved the  
 press and office to this place with only a bal-  
 ance of indebtedness on same, due Brother  
 A. C. Long of \$36.61, which should be paid  
 with interest. May God's blessings be with  
 us the coming year in every work in harmony  
 with his will.

J. W. OSBORN.

## What is Heresy?

THERE has never been an advance step  
 made, so far as I know, either in religion or  
 science, which has not had this little word  
 hurled at it from the proud ranks of self-  
 styled orthodoxy.

The world seems slow to learn in this re-  
 spect. After witnessing the persecution, not  
 to say the inhuman and brutal treatment of  
 good, honest, and often intelligent persons of  
 the past, it seems we should be a little more  
 merciful, or at least a little more judicious in  
 our application of such stinging and often un-  
 called for epithets.

Heresy is thus defined by Webster: An  
 opinion opposed to the established or usually  
 received doctrines; esp., (Theol.) rejection of,  
 or erroneous belief in regard to some funda-  
 mental religious doctrine or truth. Heretic:  
 One who holds to a heresy; (Roman Catholic  
 Church) a Protestant. Probably in a prac-

tical parlance a better definition would be  
 this: Heresy: any departure from the pres-  
 ent and accepted mode of thinking.

What some of our Grand Fathers of Roman  
 Catholic proclivities feroceously choose to call  
 heresy, and regard as *admittible* sin, is now  
 the "strength and glory of Protestantism,"  
 Every age has assumed the responsibility of  
 defending what constituted heresy in its par-  
 ticular times, and vice versa, what constitu-  
 ted orthodoxy.

Especially is this true in regard to ques-  
 tions of religion. But religious reformers  
 have not been alone in suffering from this  
 source. We have but to glance back over the  
 history of scientific and even all great discov-  
 eries and advances made, to see the honored  
 names of Galileo, Columbus, Robert Fulton,  
 Prof. Morse, and others. Galileo was guilty  
 of heresy in his time, for teaching the "un-  
 scriptural" doctrine of the earth's rotundity  
 in shape and its rotary motion.

"Galileo became guilty of heresy for saying  
 the earth moved. He was brought before the  
 Inquisitorial court and was forced to abjure  
 the accursed theory of Copernicus. Having  
 renounced his error he was received again in-  
 to the folds of the infallible church. But after  
 pursuing his researches for fourteen years  
 with ceaseless ardor he again asserted the un-  
 changeable law of the solar system. He was  
 again dragged before the Holy Office by in-  
 ignorant Dominicans and jealous Jesuits. He  
 had received the applause of enlightened  
 Europe. His hair had turned as white as  
 snow; his eyes were growing dim; and dis-  
 ease was fast disabling him from study. Clad  
 in sackcloth the infirm old man knelt before  
 the enthroned cardinal, and with his hand  
 upon a copy of the gospel swore he would  
 never more assert that the earth moved  
 around the sun. \* \* \* He died in 1642,  
 persecuted to the portals of the tomb by his  
 relentless persecutors." Columbus, the justly  
 renowned discoverer of America, was guilty  
 of nearly the same heresy as Galileo. After  
 many fruitless attempts to get means, etc., to  
 carry into effect his great object, "in 1485 he  
 succeeded in getting his suit recommended to  
 Isabella, was introduced to Ferdinand by the  
 great cardinal of Spain. The king referred  
 the matter to a council composed principally  
 of prelates. His doctrines were not only held  
 to be contrary to the five books of Moses, the  
 Psalms, the Prophecies, the Gospels, the  
 Epistles, and the writings of such reverend  
 Fathers as St. Augustine, St. Chrysostom, St.  
 Jerome, etc., but that they were scientifically  
 absurd. But the gravest objection to the en-  
 terprise was its irreligious nature. The more  
 it was investigated the more profane it ap-  
 peared; and Columbus began to fear that in-  
 stead of being furnished a fleet he would fall  
 into the hands of the Inquisition. For many  
 centuries the Church claimed and exercised  
 the absolute and unlimited power of saying  
 what constituted heresy and to provide suit-  
 able penalties for those guilty of it. We may  
 see the effects of disregarding or over step-  
 ping these boundaries in the fate of some of  
 the reformers of the sixteenth century.

Who has not read that pitiful and heart-  
 rending story, the church in the catacombs  
 of Rome? We admire their firmness and de-  
 votion to the cause of Christ, but we know,  
 for all that, they were the rankest heretics in  
 their time, for Paganism then held the scep-  
 ter of the Roman Empire, and as a matter of  
 course, composed the greater majority.

As we have before intimated, every ad-  
 vance step, whether it be of religion or of sci-  
 ence, has had to meet and discomfit the re-  
 doubtable foe—self styled orthodoxy. It has

stoutly contested every  
 and those to whom the  
 admitted of making such  
 generally been stigmati-

Every age seems to  
 it is in possession of ab-  
 that the world is ever  
 onward course, and  
 perpetuate its ideas  
 have such ideas stereo-  
 ture generations,  
 who might be so rash  
 the correctness of the  
 Such men are the "he-  
 ive generations. Th  
 true in regard to re-  
 love to honor the im-  
 Zwingli, Carlstadt at  
 rebuke the sin in his  
 influence the Refor-  
 century was wrought  
 inquire of ourselv  
 question we would  
 lived in those troubl  
 ever properly real  
 men whom we "de-  
 eties?"

The foolish and  
 it be an argument,  
 made the subterfu  
 ligious buffoonery  
 in his infancy. Th  
 high antiquity in  
 accepted by "our  
 be an all potent  
 "to have been w  
 will not make us  
 else the Pagans  
 creed."

The Roman E  
 against Christia  
 mortal gods ha  
 dained and esta  
 good. Many w  
 in the opinion t  
 without alterati  
 and no new  
 blame the old;  
 pull down tha  
 lished." Here

John Locke  
 for being com  
 having lain u  
 to vote anyw  
 things are m  
 have the maj  
 Dr. Adam  
 an opinion, i  
 a revelation,  
 truth, for the  
 which are r  
 And as to gr  
 them enroll  
 all controver

We close  
 Alexander  
 to the poin  
 tradition, b  
 It cleaves  
 hoary tra  
 creases as  
 R. PATTER

EVERY  
 to find fa  
 But to re  
 another  
 makes a  
 him, or  
 on the s  
 correct

contested every inch of the ground, and those to whom the work has been committed of making such advance steps have generally been stigmatized as heretics.

Every age seems to take it for granted that it is in possession of about all the knowledge that the world is ever likely to need in its onward course, and with a living desire to perpetuate its ideas of things, proceeds to measure such ideas stereotyped for the benefit of future generations. Then, woe to the man who might be so rash or foolish as to question the correctness of these stereotyped opinions. Such men are the "heretics" of their respective generations. This has been especially true in regard to religious questions. We have to honor the immortal names of Luther, Zwingle, Carlstadt and others, who dared to rebuke the sin in high places, and by whose influence the Reformation of the sixteenth century was wrought, but do we ever stop to inquire of ourselves, which "side" of this question we would have espoused had we lived in those troublesome times? Have we ever properly realized the fact that these men whom we "delight to honor" were "heretics?"

The foolish and unreasonable argument, if it be an argument, of "Antiquity," has been made the subterfuge for a great deal of "religious buffoonery" which ought to have died in its infancy. That a given theory can show high antiquity in its favor, and that it was accepted by "our fathers" as true, seems to be an all potent argument with many. But "to have been wrong for a thousand years, will not make us right for one single hour, or else the Pagans should have kept to their creed."

The Roman Emperor, Diocletian, in a law against Christians, A. D. 296, said: "The immortal gods have, by their providence, ordained and established that which is true and good. Many wise and good men are united in the opinion that this must be maintained without alteration. These we dare not oppose, and no new religion ought to venture to blame the old; for it is an enormous crime to pull down that which our forefathers established." Here is orthodoxy pure and simple.

John Locke says: "An error is not better for being common, nor the truth worse for having lain neglected; and if it were put to vote anywhere in the world, I doubt, as things are managed, whether truth would have the majority."

Dr. Adam Clark says: "The antiquity of an opinion, if that opinion be not founded on a revelation from God, is no evidence of its truth, for there are many ungodly opinions which are more than a thousand years old. And as to great men and great names we find them enrolled and arranged on each side of all controversies."

We close this article with a quotation from Alexander Campbell, which is emphatic and to the point: "The plea of high antiquity or tradition, has long been the bulwark of error. It cleaves to its beloved mother, tradition—hoary tradition, with an affection that increases as she becomes old and feeble."—W. R. PATTERSON, in *Sabbath Outpost*.

### Fault-Finding.

EVERYBODY knows that it is an easy matter to find fault with things and with persons. But to remedy the defects pointed out is quite another matter. When a child or an adult makes a mistake, it is very easy to laugh at him, or to make some sharp, cutting remark on the short-coming; but to wisely, tenderly correct him requires no little skill and grace.

The good to be aimed at, we believe, is to impress clearly and distinctly on the mind of the short-comer the reason and extent of the error, without leaving any unkind or harsh feeling to rankle in his heart.

How heartily and sincerely we love those who with patience and love point out to us the better way. We may not at the time appreciate the extent of their kindness; but the loving word and kind action warm our heart at once, and make good ground for corrections to grow in. We know a young girl who, like many of her species, has had many things to learn. She was a sincere Christian, and heartily desired to do everything in the best way possible. She had an elderly lady friend who felt called upon to criticize severely and comment on every little action of bad form, or her ignorance, and her idiosyncrasies. The young girl loved her elderly friend dearly, and was very anxious to improve, so she received all her criticism with meekness; but the constant drawing of her attention to mere trifling mistakes, that time and observation would have corrected, made her so conscious of her errors that she lost all ease of manner, and though years have passed, the memory of those cutting comments still give pain and embarrassment.

A child that is constantly nagged and snapped at, or laughed at, loses courage and confidence to even try. It is well when probing a wound, not to make it any larger than need be, and not to lop off the whole member by way of cure. Knowledge of an error is the first step toward remedying it. Patient, persevering endeavor to change the habit of mind that leads to indulgence in error is necessary. Plants do not attain their full growth and maturity in a single day. The best way to correct a person is to build up and encourage his love for the perfect, the noble, and the true. Then all the rest will follow in time. Another good way of helping others to overcome their faults is to talk to God about them a great deal more than to the persons themselves. This method never fails of bearing good fruit.—*Sel.*

### The Second Advent.

THE second coming of Christ is the great event of the future. From it the flaming beacons of prophecy on every hilltop of the ages have caught their fire. Toward it all the movements of history point the way. In it all the radiating lines of prophecy meet. It is that glorious hope, that morning-star of the endless day, which shines clear and serene above and beyond all the darkness and storms of time. The hope of the church is not fulfilled, the salvation of saints is not complete, the victory of redemption is not finished and cannot be until Jesus comes the second time.—*Sel.*

### Sanctification.

I HAVE seen in the autumn when the trees had shed all their leaves, that two or three leaves have stuck fast on the branches, and have clung to them all the winter through. Storms have beaten them; frosts have bitten them; snow and rain have blackened them; yet they have clung to the tree. But when the springtime has come and the sap has begun to ascend and push its way through every branch and every twig, the leaves have disappeared—pushed off by the rising tide of new life; for death can never stand before life. So it is with us. Those old, inveterate habits that belong to our fallen nature are

very hard to get rid of. We battle with them, and try to beat them off, but again we are defeated, so that we cry out, "O wretched man that I am! Who shall deliver me from the body of this death?" But when the Spirit of the Lord fills and possesses us then these habits disappear almost unconsciously, because death cannot stand before life; then we are able to rise up and say, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.—*Sel.*"

### Good Works.

In the following "Bible reading" we are to understand what our duties are towards God and man as set forth in the word of God. It is necessary that "Good Works" proceed from right principles and have right motives and ends, to meet with the smile of approbation from him who judgeth the secrets of all men, and hear him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." As it relates to our justification before God, we are justified by faith, Rom. 5: 1. Before men we prove ourselves just by our works, for faith without works is dead, Jas. 2: 20.

#### INCENTIVES.

1. We are commanded. Matt. 21: 28.
2. For this we are made new creatures in Christ. Eph. 2: 10.
3. The foundation. Eph. 3: 20.
4. The foundation being an unchangeable one. 2 Cor. 3: 1.
5. We have divine help. 1 Cor. 3: 9.
6. Our guide book gives unerring counsel and direction. 2 Tim. 3: 16, 17.
7. Profitable unto all men. Titus 3: 8.
8. Means of influencing others to glorify God. Matt. 5: 16.
9. We labor not in vain. 1 Cor. 15: 58.
10. The present is the time for work. John 9: 4.
11. The time to cease. Luke 19: 13.
12. The reward for service will be given. Rev. 22: 12.

"Whether therefore ye eat or drink, or whatsoever ye do, do it all to the glory of God." Waiting, watching, working, in the vineyard of our Lord until he comes.—*Sel.*

### Constitutional Law Sustained.

THE United States Supreme Court on Monday sustained the constitutionality of the prohibition law of Iowa. The point at issue was the right to manufacture intoxicating liquors solely for exportation to other states, despite the state law, and it was pleaded that the prohibitory feature, in so far as the manufacture for exportation is concerned, was in conflict with the constitutional provisions giving Congress the sole right to regulate interstate commerce. The case is that of J. S. Kidd, a distiller, plaintiff in error, versus I. E. Pearson and S. J. Loughras. The Court holds that the state law, prohibiting both the manufacture and the sale except for mechanical, medicinal, pulmonary, and sacramental purposes, is not in conflict with the interstate commerce provisions, and the decision of the Iowa court is sustained. The opinion is by Justice Lamar.—*Independent.*

THE family circle should ever be a place where gentleness, firmness, patience, authority, love, and the grace of God all find place. Authority enforced by brute force makes a failure of government. Force may be necessary; but the force that gets mad before it can assert itself is a disaster to be feared.

Trusting.

Anywhere that Jesus calls me,  
Any work he gives to do,  
Any trial or affliction  
He may call me to pass through,  
My glad heart has the assurance  
He will help me bear and do.

Oh the blessedness of trusting  
And the full heart satisfied!  
Oh, the holy joy of loving  
Only him, the Crucified!  
Looking up with faith unway'ring,  
To the wounds in his dear side;

Peace abiding like a river,  
Rest that the world can never know,  
Faith that sees the pitying Father  
Wheresoe'er the feet may go—  
Love uprising, filling, sweet'ning  
Every cup of pain or woe.

All my soul is filled with blessing  
While I sit at his dear feet,  
And a consciousness of serving  
Makes the hallowed cross moresweet.  
While I own thy full salvation  
And the cleansing all complete.

If the way be rough and thorny,  
Thou did'st tread the same for me;  
Shall the servant than his Master  
More exempt from trial be?  
If I may at last behold thee,  
It will be enough for me. —Set.

Fifth Annual Conference.

THE General Conference of the Church of God, held its fifth Annual Session at Stanberry, Gentry County Mo., commencing Nov. 18th, 1888. Bro. W. C. Long, president, opened with prayer. Jasper Moore, R. H. Canady, and C. Combest, committee on credentials, reported the following names, members of the Conference: Wm. C. Long, J. H. Nichols, I. N. Kramer, A. C. Long, John Branch, Wm. E. Carver, A. C. Leard, N. A. Wells, Jasper Moore, J. W. Osborn, E. G. Blackmon, Wm. Snow, Jesse Millard, R. E. Caviness, L. J. Branch, C. M. Richmond, Gilbert Cranmer, Levi Watkins, Thomas How, M. Devoist, J. H. Knickerbacor, Seth Munger, A. N. Fisher, Hiram Harris, J. C. Kerns, and W. H. Ebert. J. W. Osborn was appointed Secretary, *pro tem*. Visiting brethren were invited to participate in the deliberations of the Conference. The minutes of the last annual meeting were read and approved. N. A. Wells, R. E. Caviness and J. W. Osborn were appointed committee on nomination of officers. Jasper Moore, R. H. Canady, and N. A. Wells committee on credentials of ministers. John Branch, J. W. Osborn, and James Bartlett, committee on resolutions.

Elder A. C. Long reports by letter his labor as Editor and publisher of our papers a part of the last year, and because of the failing health of his wife, resigned, and the work was taken up by Elder W. C. Long, at Stanberry, Mo., where the office was removed to from Marion, Iowa. Adjourned until 8 o'clock next day.

Nov. 19th, 10 o'clock, A. M. Conference opened with prayer by Brother Moore. The committee on resolutions report the following:

1. *Resolved*, That we in General Conference assembled heartily endorse the acts of our executive committee in having the Advent and Sabbath Advocate and Sabbath-school *Missionary* published the past year for \$1100.00. Also in purchasing and removing the press and printing material to Stanberry, Mo. and contracting with J. W. Osborn to publish said papers the coming year for the same

amount, viz. \$1100.00, to be paid in quarterly payments every three months.

2. *Resolved*, That we highly appreciate the self-sacrifice and arduous labors of brethren A. C. and W. C. Long in the Editorial and publishing work, and realize that the Advocate and *Missionary* have been great helps in spreading Bible truth; a source of much comfort to the church of God; and reflectors of light to those in moral darkness; and worthy of the patronage and support of every child of God.

3. *Resolved*, That A. M. Brinkerhoff have the thanks of this Conference for his gratuitous and efficient work in preparing Sabbath-school lessons for the *Missionary*; as does also sisters Cora Carver and W. A. Combest in donating their work, as Editors for the same.

4. *Resolved*, That we recognize the important work of the *Missionary*, as a nursery of the church, educating the young to know the Lord, and being an invaluable help to Sabbath-schools and therefore urge its support.

5. *Resolved*, That whereas we believe we have important truth as to the soon coming of Christ, and that it should be published to the world; and with the fact before us that the ministry the past year have been at home at the plow, behind the counter, or at the mechanic's bench laboring to support their families; that we plead guilty before God for our feeble efforts which we have put forth the past year, and by our votes in Conference assembled we stand pledged to do more work the coming year (the Lord willing) with our means, time, and talents to spread the truth for the saving of souls and the honor and glory of God.

6. WHEREAS the cause of Christ demands our earnest attention, and we have seen in the past that a lack of system and order causes delay, therefore be it

*Resolved*, that the first Sunday in each quarter be set apart for business meetings in all the different churches, at which time we will settle our business, pay our vows, and donate to the cause, and pray earnestly for the spread of truth.

7. *Resolved*, That the 29th day of December be set forth as a fast-day, in which prayer and supplication shall be made, and that we try to feel the importance of sustaining the cause, both with our prayers and means, and that the 30th day of December be appointed for a business meeting in every church or place where meetings are held, at which time let us make a sacrifice to the Lord of our means, and request that all isolated brethren participate in this matter, and that this money be at once forwarded to the different State treasuries for the support of the gospel.

8. *Resolved*, That it is the desire of this Conference, that each minister present to their respective churches one discourse each quarter upon the Sabbath-school work.

The executive committee reported as follows: Money received \$1255.94; paid for publishing the Advocate and Sabbath-school *Missionary*, \$1100.00. To A. C. Long, for printing press and material, \$88.39. Expense of moving to Mo., \$67.55. Total, \$1255.94. Balance due A. C. Long, \$36.61. The above report approved of by the Conference. The reports from Michigan, Missouri, and Iowa, show inactivity of the ministry; slow progress of gospel success; 82 additions. No report from Kansas, Nebraska, or Indiana. It is worthy of note that Elder Cranmer of Michigan, near 80 years of age, preached the

word, witnessed several additions, and organized one church. Also, the labors of J. C. Kerns, a young minister in Mo., has strengthened the cause.

The following Articles of Faith, expressing our belief in general, were adopted in lieu of former declarations.

1. We believe that God, the Creator, and Jesus Christ, his Son, the Redeemer, are personal beings.

2. We believe that repentance, conversion, baptism by immersion, a godly life through faith in the cleansing power of the blood of Jesus, and his *mediatorship* for us, are the essential elements of salvation.

3. We believe that the law of God, contained in the *ten commandments* forms the basis of a godly life, the standard by which to regulate it.

4. We believe that man is mortal and has no consciousness in death.

5. We believe that there will be a resurrection of the righteous to everlasting life, and the setting up of God's everlasting kingdom on the earth at the second coming of Christ.

6. We believe that there will be a resurrection of the wicked to a judgment for deeds done in this life, wherein life and probation for them forever ceases.

7. The prayer of faith, for the sick.

8. The ordination of ministers by the laying on of hands.

Brethren Bartlett and Branch presented the following resolution which was adopted.

*Resolved*, That we tender to our brethren and sisters of Stanberry, and the friends of the cause, our heartfelt thanks for their hospitality and entertainment.

The committee on nomination of officers reported W. C. Long, for President; J. H. Nichols, Vice President; Jacob Brinkerhoff Secretary; J. W. Osborn, Treasurer; John Branch and A. C. Long, executive committee. John Branch Superintendent of Sabbath-school work.

Adjourned *sine die*.

J. W. OSBORN, *Secretary pro tem*

Ripeness in Character.

REV. Charles H. Spurgeon beautifully illustrates the marks of ripeness in Christian character somewhat as follows: One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stonelike; but the ripe fruit is soft, and yields to the pressure, can almost be moulded, retains the finger. So it is with the mature Christian; he is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are yet green. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be formed which will ultimately be removed. As we grow in grace we are sure to grow in charity, sympathy, and love; we shall have greater and more intense affection for the person of Him "whom having not seen, we love;" we shall have greater delight in the precious things of His gospel; the doctrines which

perhaps we do come narrow in grace. W dropping fr things of ou in grace, ha fellow Chris may know t ture. Tho be very ac yet immat young begi qualified to We drag h straightwa more mat tolerant of of infirmit God, and cisms.

Another is a loose parts from and the r fresh fru and if it had bett when it c be withd be in god

Tus co fore the the bac till in it 4,500 f stood. more th by vall west, a labyrin 1,300 f of Jer but m at tw height hem w Jesus more; tre of 2,8 Jerm Gaili dan t an el north of L from Herd the r Th Bec the cont alon ave all, alor whe the ure eas the hil a l wh no of of so

perhaps we did not understand at first will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honeycomb in the deep things of our religion. We shall, as we ripen in grace, have greater sweetness toward our fellow Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more of infirmity, more hopeful for the children of God, and certainly less arrogant in our criticisms.

Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough. You shake the tree and the ripe apples fall. If you wish to eat fresh fruit, you put out your hand to pluck it and if it comes off with difficulty you feel you had better leave it alone a little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it to be in good condition.—*Exchange.*

**The Land of Promise.**

The country which Israel entered lay before them as a great mass of hills, rising from the back of Jericho, in height above height, till in its central elevation it towered fully 4,500 feet above the spot on which they stood. Western Palestine is indeed little more than a wide tangle of mountains seamed by valleys, which on both sides run east and west, and form the only roads through the labyrinth. The Dead Sea, close by Gilgal, is 1,200 feet below the Mediterranean, the city of Jericho standing about 600 feet above it; but many of the heights before them tower at twelve or fourteen miles distance, to a height of 2,500 feet above its level. Bethlehem was 2,550 feet above the Mediterranean; Jebus, the future Jerusalem, forty-three feet more; Mounts Gerizim and Ebal, in the centre of the land at Shechem, rose to the height of 2,849 and 3,076 feet respectively; Mount Jermuk, a few miles northwest of the sea of Galilee, was 4,000 feet high. Across the Jordan the hill of Bashan cast its shadow from an elevation of 5,900 feet, and on the extreme northern limits of the land the great summits of Lebanon "the white," attracted the eye from all parts of Palestine. That of Mount Hermon especially, over 9,000 feet high, closed the northern view from all points.

The whole land, however, from Dan to Beersheba, was very small in proportion to the size of most countries, though roomy in contrast to the narrow ribbon of fertile land along the banks of the Nile, which has an average breadth of seven miles. It was, in all, only about the size of Wales. Except along the sea-shore, the one plain in the whole region large enough to be noticable on the map, was that of Esdraelon, which measures fourteen miles north and south, by nine east and west, and runs into the land from the coast on the upper side of the Carmel hills. Along the edge of the Mediterranean a level strip runs from north to south the whole length of the country; narrow on the north, in Phœnicia; broadened to an average of five miles before it reaches the promontory of Carmel, and forming a distinct district south of that point, under the names of the

plains of Sharon and Philistia. It has been formed partly by the waste of the central dunes along the shore. Towards the south its breadth is increased by the deposit of mud from the Nile, which is traceable as far north as Gaza. The Maritime plain, as this tract is called, is about eighty miles long, and is raised from one hundred to two hundred feet above the sea. Its breadth at its northern end, below Carmel, is eight miles; at Gaza, about twenty. Between this outside fringe and the mountains runs a breadth of low chalk hills, averaging about five hundred feet in height, known in the Bible, if Lieutenant Conder be right, as the Shephelah. Behind these rise, north and south, the masses of the central mountains.—*Sel.*

**Not Ashamed.**

Psa. 25: 2, 3—O my God, I trust in thee. Let me not be ashamed. Yea, let none that wait on thee be ashamed.

Isa. 49: 23—For they shall not be ashamed that wait for me.

Rom. 9: 23—And whosoever believeth on him shall not be ashamed.

Isa.—Fear not, for thou shalt not be ashamed.

2 Tim. 1: 8—Be not thou therefore ashamed of the testimony of the Lord.

1 Peter 4: 16—If any suffer as a Christian let him not be ashamed.

Heb. 2: 11—He is not ashamed to call them brethren.

Rom. 1: 16—For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.

1 John 3: 28—And now little children abide in him that when he shall appear we may have confidence and not be ashamed before him at his coming.

Be of good cheer. See Matt. 11: 2, Mark 6: 50, John 16: 33, Acts 23: 11, Acts 27: 22.

Dear Christian worker, let us not be ashamed of the gospel. Nothing can save men but the gospel, and we must be filled with the Holy Ghost in order to preach the gospel. God wants Holy Ghost men and women consecrated to himself. Let us consider him who is the eternal life and power of communion with God the Father.—*Rev. J. C. Brand.*

**Be a Help--Not a Hindrance.**

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

**Watch in Little Things.**

THERE was a lighthouse far out at sea. It was there to warn the ships where the rocks were. One night, the lamps were lit by the

men in charge as usual; sometime after they were astonished to find that there was no light reflected on the water. They examined the lamps inside, and found them all right, but, on going outside, they found the glass covered with millions of little insects, one on the top of the other. In the morning they found a ship had been wrecked close by, and all because these little creatures had covered the glasses of the lighthouse.

Kind reader, is it not true sometimes, in a spiritual sense? There are little things, as we call them—the instincts of pride, half-heartedness, coldness of heart, selfishness, temper, and a hundred-and-one little things, that hinder the manifestation of the life of Christ, and some precious soul stumbles, some weak brother is offended, or, alas! some unsaved one kept away from Christ by us. Oh! believer, if it is so in your case strive to let the Master take these hindrances away that His life may be made manifest in your mortal body.—*Sel.*

**The Old and New Testament.**

A CHRISTIAN visitor once called on a working man and proposed to read a few verses of Scripture with him.

"What passage would you prefer?" he asked. "Have you any favorite parts?"

"I thank you, sir," he replied, "all Scripture is my favorite, for it is all the word of the same God."

"But," said the visitor again, "don't you understand the New Testament better and therefore prefer it to the Old?"

"No," was the rejoinder, "for to my thinking the Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed."

**Once drunk.**

JUST once, is the devil's plea, an enticement which has ruined many a soul. One hour of passion may blast a life of carefulness. One hour of sleep on the part of a pilot may send the noblest vessel to the bottom of the sea; and one single indulgence in the intoxicating cup may throw the balance of a man's will into the devil's hands, and he, knowing that it is his only chance, may do his worst.

"Never," says Dr. Jabez, "shall I forget the end of one member of the church of which I was pastor at Perth. He was a moderate drinker, and at the solicitation of a traveler with whom he had business, retired one evening to the hotel. For the first time in his life he became intoxicated, went home and in the heat of passion excited by liquor, committed upon his wife injuries of which she died.

"In due time he was tried, evidence was conclusive, and a sentence of death pronounced. Never will it be effaced from my memory. I attended him in his cell, and was the last to leave him on the scaffold; and there within sight of the church of which he had been forty years a member, he was hung like a dog."

Beware of being once drunk—beware of the first glass, and you need not fear the last.—*Sel.*

No matter how pious men are, the moment they place policy before principle they become incapable of doing right, and are transformed into the most odious tools of despotism.

Advent & Sabbath Advocate

STANBERRY, Mo., NOVEMBER, 27 1888.

SUNDAY, Dec. 30th, is appointed for a day of business meetings with all the churches.

SABBATH, Dec. 29th, is designated by the General Conference as a day of fasting and prayer.

THURSDAY, November 29th, is appointed by the President as the National Thanksgiving Day.

THE church at Stanberry has enjoyed the services of Elder James Bartlett for several days.

WE have a report of our brethren with the Seventh Day Baptists at Marion, Iowa. It will appear in next week's paper.

WE were pleased to form the acquaintance of Sister Branch, wife of Elder J. C. Branch, of Michigan.

THOSE desiring the preaching services of W. C. Long may secure them by arranging with him at once.

WE want the S. S. Missionary to continue its mission to both old and young throughout the entire work.

WE want 500 new subscribers for the ADVOCATE this year. Will our brothers and sisters of the Church of God help?

IN another column we give the report of the decision of the Supreme Court, sustaining the Iowa court in its decision in favor of prohibition.

IN this issue is a notice of a Ministerial Meeting at Bloomingdale, Mich., commencing Dec. 7th. Also one to commence at Mt. Hope, Mo., Dec. 14th. We hope the faithful watchmen will counsel wisely, and the brethren will help and encourage them in the good work.

A SPIRIT of work and harmony prevailed at the General Conference. May this spirit permeate the entire church of God, and on the 30th day of December, the first day of the week, let all lay by them in store as the Lord has prospered them.

ELD. R. E. CAVINESS, of Iowa, has a new wife, other ministers have land, oxen, &c.; so much as possible let our several excuses take the rear, and our ministers the front. Can we home stayers help hold up the hands of those who go forth and preach the word?

Items of Interest.

—THE mackerel catch this year was 22,000 barrels, the smallest known for fifty years.

—THE first heavy snow in Indiana, Illinois and Michigan of the season fell Sunday morning Nov. 17.

—It is calculated that President Harrison will have an opportunity to appoint three Judges of the United States Supreme Court.

—THE semi-annual Conference of Methodist Bishops in Boston is discussing the plans of church visitation. All reports were favorable.

—THE Rev. Charles H. Spurgeon, who has been ill for some time has gone to the South of France. He is extremely weak.

—HARVARD college will send an expedition to California to witness the eclipse of the sun Jan. 1st. Another expedition will be sent to Peru to map the southern heavens.

—FRANCE declines to act with Germany and England in blockading the coast of Africa to prevent the slave trade. She will, however, send a man of war to see that it is not carried on under the French flag.

—THE Catholic Anti-Slavery Society recently formed at Cologne appeals for the support of Protestants. Prince Bismark is showing great interest in the movement, and has asked for full particulars.

—REPORTS come from Springfield, Mo., that Tuesday night, in Christian County, the home of Walker, the doomed chief of the Bald-Knobbers, five of the witnesses who testified against him, were taken from their homes and lynched.

—THE Berlin Post says: "The increase of France's military forces bring us nearer to war. This increase is being made at a rate with which the peace powers are scarcely able to keep pace. The same remark may be applied to Russia, the increase of whose military strength cannot be explained as a defensive measure."

—ANOTHER terrible murder has been committed in the Whitechapel district of London, exceeding, it is said, all the others in atrocity. The murderer is still at large, but the London police affirm that they have obtained evidence which has put them at least on the right track.

NATHAN SMITH, a colored preacher at Macon, Ga., is said to have committed the Bible to memory from Genesis to Revelation.

Ministerial Meeting.

THERE will be a meeting at Mt. Hope, De Kalb Co., Mo., commencing Friday night, Dec. 14th, and continuing over Sabbath and Sunday. We would like to see every minister of our faith in the State present at this meeting as important truths will be considered.

W. C. LONG, Pres. of Mo. Conf.

Ministerial Conference in Mich.

THERE will be a Ministerial Conference, to be held in Bloomingdale, in the Wait school-house, commencing Friday evening, Dec. 7th and continuing over First-day. The object of this Conference, is to agree upon some plan of work, and to make arrangements to canvass the State, as set forth in resolution No. 8. This is a very important move, and all the ministers should be present. The cause truly has been poorly sustained during the past year, and we hope all will read this resolution with interest, and get ready to entertain ministers, you will soon hear the Macedonian cry, "Come over and help us" with your means. We hope a goodly number of the brethren and sisters will be present at this meeting. Ministers do not fail to attend this meeting.

JOHN C. BRANCH, President.

RECEIPTS.

Wm Wort \$2.00, M A Branch \$3.00 Frank Broderick for Mrs Lyman 75cts, the Lord's tenth \$6.25, S S Davison \$1.00, S D McCoy \$1.50, Rachel York \$2.00, May Aylart tithes \$2.75, Hattie Green \$1.00, Wm Marshall \$2.00, E J Mattocks \$1.50, Mrs S A McConnell \$2.00, Mary E Welch \$2.00, Robert McConnell \$3.00, Noah Ricard for Hannah C Trowbridge 37cts, M E Hamilton \$2.00. Gen. Conf. Fund I N Kramer \$5.00, Eber Davison \$5.00, Sarah Marshall \$3.00, Mrs S A McConnell \$3.00, W W Gillespie \$3.00, E J Covey \$1.00, Mrs L O W There \$1.00, Noah Ricard \$5.95, don. \$6.00.

Books and Tracts for Sale at this Office

- The Bible Student's Assistant; a compend of the 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 3 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, 2 pages. Price 3 cents, 50 cts per dozen.
The Changed Ordinance, by I N Kramer, 1 page, 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 literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 1 cent.
The Rich Man and Lazarus,—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.
The second coming of Christ, Showing it to be literal and personal, by J. Brinkerhoff, 8 p 2 cts.
The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp, 2 cts.
Where are the Dead? Showing from Bible text, money 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.
A Goodly 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 30 cts.
Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature relative to the Visions of their Prophets, Mrs E G White, by C De Vos, 8 pages, price 1 cts., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.
Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.
Mrs White's Visions, a candid Examination by A H Cleave, price 8 cts, 75 cts per dozen.
The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard, 43 pages, 10 cts.
Comparison of the Early Teachings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.
The Sanctuary trodden under foot and cleansed, of Daniel 8: 14, by Jacob Brinkerhoff, —3 pages,—price 9 cents.
The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction. W C Long, 16 pages, price 4 cts, 40 cts per dozen.
The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.