

# Advent and Sabbath Advocate.

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

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## A Grand Old Poem.

Who shall judge a man from manners?  
Who shall know him by his dress?  
Paupers may be fit for princes,  
Princes fit for something less.  
Crumpled shirt and dirty jacket  
May beclothe the golden ore  
Of the deepest thought and feeling—  
Satin vests could do no more

There are springs of crystal nectar  
Ever welling out of stone,  
There are purple buds and golden  
Hidden crushed and overgrown;  
God, who counts by souls, not dresses,  
Loves and prospers you and me,  
While he values thrones the highest,  
But as pebbles in the sea.

Man, upraised above his fellows,  
Oft forgets his fellows then;  
Masters, rulers, lords, remember  
That your meanest kinds are men;  
Men by labor, men by feeling,  
Men by thought, men by fame,  
Claiming equal rights to sunshine,  
In a man's ennobling name.

There are foam embroidered oceans,  
There are little weed clad rills,  
There are feeble, inch high saplings,  
There are cedars on the hills.  
God, who counts by souls, not stations,  
Loves and prospers you and me;  
For to him all vain distinctions  
Are as pebbles in the sea.

Tolling hands alone are builders  
Of a nation's wealth or fame;  
Tired laziness is pensioned,  
Fed and fattened on the same;  
By the sweat of others' foreheads,  
Living only to rejoice,  
While the poor man's outraged freedom  
Vainly lifted up its voice.  
Truth and justice are eternal,  
Born with loveliness and light;  
Secret wrongs shall never prosper  
While there is a sunny right;  
God, whose world-heard voice is singing  
Boundless love to you and me,  
Sinks oppression with its titles,  
As the pebbles in the sea. —Sel.

## Debate at Allerton, Iowa.

(Continued.)

Christ has declared in Mark 2: 27, "The Sabbath was made for man." If it be argued that the term "man" means simply the "Jew man," then when Paul says the "woman was made for man," 1 Cor. 11: 8, 9, it also means

simply the Jew man, and Bro. H. to be consistent should deliver his wife over to the Jews! It is quite certain that he would soon come around claiming to be a Jew, especially if he and his wife are on good terms. But the Lord has not left us without even the most positive statement that the Sabbath is also for the Gentiles, in Isa. 56: 6, 7, after having first addressed the children of Israel he turns and says, "Also the sons of the strangers." Gentiles, were to be blessed if they would keep the Sabbath. The converse of this is equally true, that if they would not keep it, they would be cursed. To this the Elder did not dare to even attempt reply. With the following self-evident maxim, "The whole of a thing is equal to the sum of all its parts," the argument in behalf of the Sabbath in the New Testament was again resumed, by showing that Christ had enjoined upon us as a condition upon which men are to gain eternal life, Matt. 19: 16-19, the keeping of the commandments, of which the Sabbath is a part. And also that in his wonderful sermon on the mount he had declared that he had not come to destroy, or abrogate the law, and that as long as heaven and earth endures "one jot or one tittle shall in no wise pass from the law. Therefore the Sabbath must still remain, or Christ's language is false.

Again, the "Lord's day" is recognized as still binding as late as A. D. 96, by the Spirit of inspiration, Rev. 1: 10. We all well know that the only day that either God or Christ ever claimed to be Lord or owner of, was the seventh day of the week, the Sabbath, see Ex. 20: 8-11. In Isaiah 58: 13 the Lord says it is "My holy day." "The holy of the Lord." And Christ, in Mark 2: 28 declares that he is also "Lord of the Sabbath." To this text the Elder said that Christ being the Lord of the Sabbath meant that he could abolish, or change it if he pleased. But the Bible teaches that the husband is the lord of the wife, 1 Pet. 3: 6, does that mean you have a right to abolish your wife, or change her off for somebody else. Bro. Hedrix? How absurd! He is the Lord to cherish and protect.

Christ himself kept the Sabbath, Luke 4: 16-31. The Christian women who had been taught by Christ for nearly three years kept it after he was crucified. Luke 23: 56. The apostles kept it. Acts 13: 42-44; 16: 13; 17: 3; 18: 1-4. Paul says he believed "all things which are written in the law," and "so worship I the God of my fathers," Acts 24: 14. Now what is written in the law? How readest thou? "The seventh day is the Sabbath of the Lord thy God," [not the Sabbath of the Jews.] "in it thou shalt do no work." Hence Paul believed that the Sabbath is still the Lord's and that we must keep it. James, before the Christian council assembled at Jerusalem, speaking by inspiration, calls it the Sabbath day, not the Jewish Sabbath, but the Sabbath. Sabbath means rest, therefore it is the rest day in this dispensation, according to inspiration. Sabbath being the inspired term for the seventh day in the New Testament, if inspiration is worth anything at all it has the full authority of a command, and moreover, as James was addressing a congre-

gation, not of Jews, but of Christians, if he did not believe, and did not intend they should believe that the seventh day is still to be regarded as the Sabbath, Why did he call it so? Why not call it by its secular title "the seventh day?" Would a minister who believes the first-day is the Sabbath, or Lord's day, and so observe it, attend meeting with the S. D. Adventists and call Saturday the Lord's day or the Sabbath? Or if he is speaking to his own congregation of our meeting on that day would he call it the Lord's day or Sabbath? Never in the world! And why not? simply because they do not so believe. To this he made no answer. In Matt. 24: 20, Christ, in speaking to his disciples in regard to the destruction of Jerusalem which occurred in A. D. 70, told them to pray that their flight be not in the winter, neither on the Sabbath day. Why not in the winter? Because were they to escape to the mountains in the winter they would have perished by the cold. But why not on the Sabbath day? Had it been abolished at the cross its sacredness would have been gone, and they could have made their escape on that day just as well as on any other day. To say that the Jews would have interfered is unreasonable; for they themselves even resorted to arms to defend themselves on that day. See Josephus, in Jewish Wars, book 2, chapter 19. And to argue that it was on account of the gates of Jerusalem being closed on that day is absurd, since the command extended to all they in Judea, and certainly the gates of Jerusalem being closed could not interfere with the flight of the disciples in all Judea!

The simple fact is this, Christ would impress on their minds the binding obligation and sacredness of that day. This is the reason and the only sensible reason that possibly can be given. If that day was to be so sacred as late as A. D. 70 that it would be impossible for the disciples of Christ to even make their escape out of Judea into the mountains from impending calamities, pray tell me, is it not just as sacred now? most certainly it is. Bro. H. realizing that he could not meet these arguments, endeavored to lead the minds of the people off onto something that had nothing to do with the question. He said also of Mark 2: 28, that it is the only text that contains the statement that Christ is the Lord of the Sabbath, and that the best critics are agreed that it is not to be found in the original. Matt. 12: 8 and Luke 6: 5 being read to him, he arose and denied saying it, or if he had it was a slip of the tongue. As his tongue had made many a "slip" during the debate it was supposed that he would try to control it a little better hereafter. His last refuge was behind Col. 2: 16, but as Paul plainly designates the "sabbath days" of which he says "let no man judge you," as those belonging to the ceremonial system of ordinances, and the ones which are a shadow of things to come, but the body is of Christ, v. 14-17, it was shown that this could not refer to the Sabbath of the Lord, for it is not a shadow of things to come, but is a memorial of creation, and belongs not to the "hand-

writing of ordinances," but to the moral law. There were some six or eight yearly sabbaths which did point forward to Christ, in the ceremonial law, and these are the very ones to which the text refers. And of these it is plainly declared that they are "BESIDES the Sabbaths of the Lord." Lev. 23: 24, 27-32, 37-49. His last support being taken from him he plunged headlong into the Greek and Hebrew, of which he probably knew as much as the man in the moon.

From Rev. 11: 19 it was shown that the ark of the testament containing the ten commandments, of which the ark made by Moses and the law it contained were merely a transcript, is brought to view in the final judgment, showing that they will there serve as the standard by which God will judge the world, James 2: 10-12. This he tried to meet by saying the law is kept there, he understood, to judge the Jews! Who ever heard of the like? What! will God keep an old abolished law to judge men by? Consistency, thou art a jewel!

Here the Sabbath in prophecy was taken up and briefly examined. From Daniel 7: 25 it was shown that the little horn, a symbol of the apostasy which constituted the Catholic Church, should attempt to change the times and laws of God. The only time required in God's law is the Sabbath, see Ex. 20; hence this prophecy amounts to a plain declaration that the Papists should think to change it. A change has been made. History ascribes it to them, and they themselves boast of having made the change. A Sabbath Reform is foreshadowed in prophecy in the latter days. Rev. 12: 17 says that the remnant (last part of the church) shall keep the commandments of God together with the faith of Jesus, Rev. 14: 12. And in James 2: 10, 11, we learn that whosoever offends in one point is a transgressor of the law. Hence as the remnant church are commandment keepers, the Sabbath being a part of the commandments, they keep the Sabbath. 1 Peter 1: 5 says that salvation is to be revealed at the last time, that is, last day, see also Heb. 9: 28. And God, by Isaiah, speaking of the time when "salvation is near to come," which would be in the last days, says, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it," Isa. 56: 1-3, showing that God would have us keep it and will bless us for so doing in these last days. Isaiah 58: 12, 13 also speaks of "them that shall be of thee," namely the remnant, and bids them to take their feet from the Sabbath and cease to violate it; and in the 66th chapter and 22nd and 23rd verses we learn that it is to be celebrated even in the new earth. Then may God help you and me how to learn to love and keep it here.

The trouble with the ministers that they cannot see the Sabbath is forcibly set before us by the prophet Ezekiel. He says they have hid their eyes from it, Ezek. 22: 26. And because of this disregard for God's law and his holy Sabbath, the Lord says that in the day when he will turn the world upside down it shall be "as with the people so with the priest," or minister, Isaiah 24: 1-6. Another great difficulty with many, that they despise God's law, and I am done.

Under the new covenant God promised that when men would become converted, he would put his law in their inward parts, and write it in their hearts, Jer. 31: 31-34. It would be absurd to think God would put his law in their hearts had it been abolished. Now Paul tells us that when he became converted he delighted in the law of God, Rom. 7: 22, and extolled it as holy, just, and good, verses 12,

14, 16. In Rom. 8: 6-8, he presents the opposite class, those who are not converted, "Because the carnal [unconverted] mind is enmity against God; for it is not subject to obey the law of God, neither indeed can be. So then they that are in the flesh [unconverted] cannot please God." All the reply he could make to this was that he could not understand the dark sayings of prophecy.

The following summary was then given:

1st, The holy Bible declares the existence of the Lord's day in the New Testament, Rev. 1: 10.

2nd, God declares that the seventh day, the Sabbath, is his day, Isa. 58: 13; Ex. 20: 8-11.

3rd, Christ claims that he also is Lord of that day: hence it is the Lord Jesus Christ's day also, Luke 6: 5; Mark 2: 28.

4th, The Sabbath was made for man, Mark 2: 27, so was the woman, 1 Cor. 11: 8, 9, and if "man" in Mark means the Jew "man" so does it in the other.

5th, The Sabbath was instituted at the close of creation, Gen. 2: 1-3. Sanctify means to set apart, or proclaim, Joel 2: 15.

6th, Both the Sabbath and marriage are relics of Eden, Gen. 2.

7th, Traces of the existence of the Sabbatic institution are found in the Patriarchal age, Gen. 4: 7; 39: 27, 28.

8th, Was known and spoken of to Israel as an old and well known institution before they ever saw mount Sinai, Ex. 16: 23-29.

9th, Was placed in the bosom of the law of ten commandments, Ex. 20: 8-11.

10th, The law was kept by Abraham, Gen. 26: 5.

11th, It is binding on all the world, and the Sabbath being a part of it, it would be just as universal, Rom. 3: 9-19; Ps. 103: 19.

12th, The Bible plainly declares that the Gentiles, or strangers, should keep it, Isa. 56: 6, 7.

13th, Christ kept it, Luke 4: 16; and we ought to do likewise, 1 John 2: 6.

14th, The apostles and early Christians kept it, Acts 13: 42, 44; 17: 2; 18: 4; Luke 23: 56.

15th, Christ taught his disciples to make the proper keeping of the Sabbath a matter of prayer as late as A. D. 70.

16th, A change in the Sabbath was to be attempted by the Papacy, as foretold in Dan. 7: 25.

17th, It was to be restored in the last days and to be kept by the remnant church, Isaiah 56: 1-3; 58: 12-14; Rev. 12: 17.

18th, Will be kept in the new earth, Isaiah 66: 22, 23.

19th, The law of which it is a part was commanded to a thousand generations, Deut. 7: 9, 1 Chron. 16: 15-17; up to the time of Christ only 42 generations had passed away, Matt. 1: 17.

20th, The ten commandments were the only words that God spake with his own lips and he says that they shall not be altered, Deut. 5: 22; Ps. 119: 72; 89: 29-34.

21st, They are righteousness, Ps. 119: 172, and the Lord says they shall not be abolished, Isaiah 51: 6, 7.

22nd, Christ came to magnify the law, Isa. 42: 21, and not to destroy, Matt. 5: 17-19.

23rd, Christ makes the keeping of the commandments one of the conditions of eternal life, Matt. 19: 16, 17.

24th, It is holy, just, and good, spiritual, a law of liberty, Rom. 7: 12, 14; James 2: 10-12.

25th, The abolished law was the law of commandments contained in ordinances, Eph. 2: 15; Col. 2: 14, which stood only in meats and drinks, and divers washings, Heb. 9: 10,

a yoke of bondage, Gal. 5: 1-4, added because of sin—a schoolmaster to bring us to Christ, Gal. 3: 19, 24, 25, was the ministration of death written on the stones of the altar of sacrifice, 2 Cor. 3: 9-13; Deut. 27: 6-8; Josh. 8: 32.

26th, God himself plainly makes this distinction, 2 Kings 21: 8; Neh. 9: 13, 14. The first was given to point out sin, Rom. 7: 4; 1 John 3: 4, and the second on account of sin, Ezek. 20: 20-25; Gal. 3: 19.

27th, The first is kept together with faith in Jesus, Rev. 14: 12, and is established by faith, Rom. 3: 31. The second is superseded by faith, Gal. 3: 25.

28th, By the keeping of the first we show our love for God and our fellowman, 1 John 5: 2, 3; 2: 4; Prov. 28: 9.

29th, The last blessing in the Bible is pronounced upon those who keep it, Rev. 22: 14.

With this the debate on the first proposition closed by reminding the Elder of the fact that he had only attempted to answer some six or eight out of about ninety texts or more which had been offered in support of the proposition, and a list of texts were held up before the congregation.

MATTHEW LARSON.

[To be continued.]

### The End of our Faith.

The objective point, or end of evangelical faith, "is the salvation of our souls." Christianity, thoroughly philosophical in its conception, is unlike every other system of philosophy, in that it is also practical and operative, as well as speculative and problematical. Its practical effect, is indeed its chief end and glory. "This is the victory that overcometh the world, even our faith." Christian faith comes into the world as an hitherto unknown, but powerful agent, to restore the waste places in the scheme of human salvation. "Without faith it is impossible to please God." The church, its ordinances, the ministry, and everything incident to the Christian system, have but one final end, and that is "the salvation of your souls." This then is the sole object of Christian effort.

Any type of it that fails in this all important particular, is deficient, and does not meet the object whereunto it is intended. A church then, that fails to witness the conviction, conversion and full salvation, in heart and life of sinners, is wanting in the first principle of Christian character. And this salvation is radical and complete, extending through all the manifestations of human life and purposes, and ending in final triumph "over death, hell and the grave." This faith we need more and more. It is not the effective agent, but it is the only avenue through which we are brought into communication with the divine favor. We come to God through faith in the Son of God. Without their connection, though there be oceans of grace to supply our every want, we perish of absolute destitution.

Enter thou into the ark, then, for all else is a boundless sea; and those of you who have entered into the ship, abide in the ship, for "ye cannot be saved except ye abide in the ship."

Remember too that all the outward forms and services of the church, all of which are intended to help and intensify your faith, are not only intended to give you caste and character at home and abroad, they may in a measure do that, but that is not their ultimate object. Their object is to save you from your sins; from your guilt and pollution, and from the terrible penalty that awaits the finally impenitent. Faith in Christ makes the vicious,

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virtuous; the licentious and depraved, pure and spotless, and all men better and Christ-like. It is the power that overcomes. You that are pressed with doubts and fears; you that have long contended with the overwhelming powers of the world, the flesh, and the devil, you need this strengthening power.

May heaven give us all richly of this overcoming power, whose ultimate end is the salvation of our souls. The end of faith is salvation; of unbelief is damnation. Choose then your own end. Choose life, and live forever.—*Sel.*

#### Failure of the Pulpit Memory.

Is it not apparent that a decided failure of memory is coming over the modern pulpit? It seems very difficult for ministers to remember Bible texts, as they formerly did. Quotation of the Scriptures has gone out of style in sermonizing a good deal, perchance because ministers do not commit the verses. One has to listen half-way through some excellent discourses before he hears a full length, able-bodied sentence of Scripture. And then, in all probability, it is read closely from the manuscript, and not repeated as if it had been learned by heart.

In giving out their texts too often ministers bend down closely to the written sermon and draw it off, never taking their eyes from it a minute, and sometimes stumbling a little more over it than over anything that follows. It would seem that a preacher ought to know his text, at least, by heart, and be able to repeat it without looking on the book. But it seems very hard for a minister to memorize anything now-a-days. He has to have it all written down, and does not seem to dare trust his poor memory.

Sometimes, too, the preacher wants to repeat some verses of poetry in his discourse. Perhaps they are familiar hymns that both he and the people have known all their lives. Of course, he stands up, looks at his audience squarely, and speaks the stanzas off in effective styles. No! he doesn't. He pulls down his glasses and follows the lines very carefully, lest he may get the rhyme mixed somehow.

It is very effective when the minister closes a fine sermon with a thrilling extract of poetry fitly adapted to his subject. It leaves a deep impression on the audience. There are only a dozen or twenty short lines perhaps at most, and the rhymes are very helpful as an aid in memorizing. It ought not to take much time to commit them. The effect would be vastly heightened if they were bravely repeated. But the average minister doesn't do it. He reads them slavishly off, destroying half their effect, and disappointing the audience, instead of electrifying them with his power.

We are growing so much out of the habit of committing anything to memory, that we have become distrustful of memory itself, and to do that is to destroy its force. We must trust it, if we would have it prove faithful to us. And if we do trust it, we will be surprised to see how easily it will carry whatever we commit to it, and how readily it will render it up at the summons. But as it is, we fear that the pulpit memory is in the last stages of decline, and will need heroic treatment to restore it to vigorous life.—*Mid-Continent.*

Do not let the evening of life be less joyous than the morning.

#### The Waste of Repining.

To make the best of our own lives is the best way to happiness. That does not mean a sullen content, but rather an increasing struggle to rise and improve. It does not mean no change, but rather thoughtful and wise change. We cannot gain in happiness by repining. It wastes and weakens. We cannot gain by envy of others; we may gain by emulation of them. Every nerve strained by repining or envy, is a nerve weakened for work or endurance. We shall have to wear a yoke; happy for us if we have learned to bear it in our youth; and happier still if it be Christ's yoke that we bear in all duty or endurance. This or that might have been; but we were not as wise as we are now. The opportunity that we missed has no right to shadow our present content. All beyond us—nay, all that was near, and is near no longer—what do we gain by regret? We have our life to live, under conditions that we cannot change except by thought, labor, and self-denial. Wisest living is to take what we have with thankfulness, improve it with industry, and bless it with devotion. The less time we spend in pondering over our special grievances, or the supposed felicities of others, the more we shall have for improving our own estate. After all, you might prefer to be yourself, if you knew all about your fellows; but you cannot be somebody else, and wisdom here is a useful self esteem.—*Sel.*

#### A Talent for Prayer.

How often we hear an expression similar to the above. Such a one, people say, is remarkably gifted in prayer; he is so eloquent in prayer. There is no doubt that such expressions as these have done a great amount of harm. Young and timid persons, or those of little Christian experience, are led by them to think that they cannot offer an acceptable prayer. They become discouraged at their own short, broken sentences, and imagine that they cannot pray at all, or at any rate not in public. Such a conclusion is wrong, for there is no one who cannot and ought not to pray in public, at proper times; and the ill-considered statements of many persons concerning prayer, are very often the reason why some neglect this duty.

It depends entirely on the purpose for which the prayer is offered whether it needs to be eloquent or not. The minister of whom it was said that he "made the most beautiful prayer ever delivered to a Boston audience," probably gained the object for which he prayed,—the applause of his hearers, but it is doubtful if his prayer was of any real value. If the object of prayer were to please the people, then only the well educated and those of ready speech, should pray. But this is not the object of prayer. Prayer is simply the making known of our wants to God, with the request that they be satisfied. If any person really feels the need of help he can pray. If he does not feel the need of help, his so-called prayer is only mockery. The child who is very hungry asks its parent for food in the fewest words possible. He uses no unnecessary language. So it should be with the one who desires blessings from God. We are told that we are not heard for our much speaking.

A real talent for prayer, then, is the ability to feel that we really need the help which God alone can give, and to know just what things we need. He who is in this condition cannot easily keep from prayer if he would. The mere words of prayer are subordinate to this. Having this earnest desire in the heart

there are just two things necessary to insure an answer to the prayer, no matter how short and faltering it may be. Paul gives one: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The other is given in David: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."—*Exchange.*

#### The Every-day Life.

It is our every-day life that decides what kind of Christians we are. We cannot form a proper estimate of Christian character by seeing our friends now and then, or passing a day or two in their society at intervals.

We are generally thrown into the society of our friends upon pleasant occasions. We meet them upon life's holidays oftener than in the usual routine of daily duties. We greet them upon social occasions when they are prepared to meet us with pleasant words and loving smiles. It is easy then to smile and speak kindly. It is easy to wear a cheerful look when the burden and task are put away from them, and when free from the influences that chafe and fret the body and soul.

Divine grace is not always required upon occasions like this to win the good opinion and approval of others. There is often enough natural goodness about human beings to bring to the surface of their lives those genial graces which charm other eyes and win the respect and confidence of those with whom they come in contact.

Not so, however, in every-day life. Divine grace alone can sustain the soul when the burden is heavy, and care and trial meet us at every step. There is not enough moral strength in the heart of humanity to sustain it when the body is weary, and the poor weak arms just ready to let fall the burden. When trial, discouragement and disaster all combine to render the life-path dreary, then the blessed faith in Christ alone can hold those unpleasant influences in check and still the troubled waters. With the "abiding Comforter" in the soul, it is as easy to smile and appear cheerful in adverse circumstances as for the worldling to be happy in the hours of peace and prosperity.

It is our every day life that builds up our Christian character. If we overcome the daily annoyances of life we grow strong and heroic, and it soon becomes a pleasant task to do, bear, and suffer. The service of Christ is one that grows lighter and more pleasant as the years go by. It never galls or inflicts needless wounds upon those who are engaged in it.

It is our daily life that exerts a lasting influence over the whole world. It is this that tests the value of religion, and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasure in a way which proves its great worth, and the skeptic himself stands confounded and silenced.

A holy every-day life is the constant practice of the divine principle which saves, lifts up, and elevates the human soul.—*Observer.*

WHEN Napoleon arrived on the field of Marengo it was late in the afternoon; he saw that the battle was lost, but looking at the western sun he said, "There is just time to recover this day," and giving his orders with rapid and characteristic energy he turned the defeat into victory. So, though the sun may be near setting in the conflict of many, by "redeeming the time" they will be able to rescue their lives from the bondage of sin and turn apparent defeat into a victory for God.



ever himself said of it when on earth, 'The Son of man is Lord even of the Sabbath day' (see Mark 2: 28); it will be hard to show that the apostle must have meant it to be ranked by his readers among those vanished Jewish festival days, which only 'weakness' could imagine to be still in force, a weakness which those who had more light ought, out of love, merely to bear with.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56: 2.

This is the day that comes to us from the very beginning, and should be regarded as the divine resting place along the high way of human life.

### Perils.

As the mariner approaches the rock-bound coast, expecting soon to make the port, he uses every means possible to keep clear of the reefs, sand-bars, and every obstruction that would cause a disaster. At first, when nearing the port, he takes a pilot aboard and gives him entire charge. All hands are subject to his order. Having done this he feels confident that he will bring his valuable cargo safe into port. Many a good navigator, after sailing the pathless ocean for many years with success, has had the sad misfortune of being stranded on a rocky shore and lost, simply because he neglected to take a pilot aboard.

We, as mariners on the ocean of life, with our course shaped for the port of God's kingdom, knowing also that we have passed the last light-house, should keep a sharp lookout how near we run to the perils on the coast of sin. There are many reefs, sand-bars and whirlpools, as it were, on every hand, and unless we give ourselves entirely into the Pilot's care we are likely to run on to some of them. We may think we are capable of sailing our frail bark all right, but suddenly, when not on the lookout, a squall may strike us before we have time to shorten sail, and consequently something is carried away. So, then, how important it is that we have the Lord Jesus Christ for our Pilot; and if we have, the winds of adversity may blow, and the last-day perils thicken fast around us, yet if he, the Captain of our salvation, is steering us, he will surely bring us safe into the port of eternal rest.

Then again, there are many strong currents which we are liable to get into, especially if the wind should die out a little and we get to drifting. The currents of worldliness and unbelief are sweeping many away. They get into foggy weather, and are not aware how far down the stream they are drifting, and perhaps will not see their true condition until it may be too late. Then there is the strong current of lust. It is also sweeping many away. Some that have come under our own observation, men of promise, have been drawn into this dangerous whirlpool and lost their influence, their confidence in themselves, their peace with God, and, the greatest boon of all, eternal life. All this they lost simply to gratify self.

And now, my dear brother, let me say right here, before you take heed to Satan's artful suggestions, look it over candidly. Hold, as it were, eternal life in one hand and these momentary pleasures in the other, and you will see how insignificant they look. How much reproach has been brought on the cause of

Christ by people tampering with sin. Keep off of Satan's premises. We have no right there. "Abstain from fleshly lusts," says Peter, "which war against the soul; having your conversation honest among the Gentiles, that whereas they speak against you as of evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation."

Oh, what a day we are living in. Sin predominates everywhere. Multitudes are going the broad way. But, dear sinner, mercy's door is still open, and Jesus by his Spirit is inviting you to come. Why not avail yourself of these golden opportunities? Soon the door will be shut, and you will be forever lost. May the Lord help us all to be sober, with our loins girded and our lamps burning.—*World's Crisis.*

### Don't Quarrel.

FROM a stand-point, outside of any circle of animosity, outside of nearly all human organization, an independent evangelist, I can't see why the believers in "Christ's appearing," should not be the best, most loving, and happiest people on the earth. Even though we differ, what but a lack of divine grace makes us to separate, disfellowship, and bicker? Differences surely need not become quarrelling, nor variety in opinions a cause of hostility. We shall never all think alike. It is vain to expect it. Why not then accommodate ourselves to inevitable circumstances, make the best—not the worst—of any vexing situation, cease hard words, and sweetly, calmly work for God. We claim the right to do our own thinking—let us generously accord that right to others. Be patient, brother, with your fellow who holds different doctrines. He is likely to be just as good a Christian as yourself. Do not disfellowship him because he cannot pronounce your Shabbath. The era of seeing "eye to eye" has not yet arrived, nor will it "till he come."

There are not less than sixteen sorts of Methodists, half a dozen kinds of Baptists, and what sect is there that is not split in twain? A menagerie of Protestant sects, exactly the reverse of a "Happy Family," is just what the Roman Hierarchy would delight to see. Let us have good sense enough to forbid it. Our house is large enough to hold the numerous families, *provided* they don't quarrel. I think it is not a wonder that some half-dozen kinds of Adventists exist. We think very freely, are creedless, have very independent minds; so we take our own way in Biblical studies. None of us mean to be heterodox. But whatever is held on minor doctrines and side issues, one grand, central doctrine remains. It gives us our name, it forms a rallying cry, it should be for all a mighty unifying power, a magnet to draw together, a wreath to bind into one the believers who "stand and wait"—I mean the speedy coming of the Lord! Around this flashing, beacon truth, we may stand as one, preserving the happy unity of thinking differently in love. If one wear a Christian character though he holds not with me in creed, I take his hand and call him brother. How unwise, how selfish, how partisan, how unchristian, is this splitting up of a little body of believers in some city or town, into several weak factions, whose chief aim is to devour one another. How such should dare exist for an hour without kind words, reconciliation, and unity? Just as if there was not devil enough, world enough, dead churchism enough, and (just now) rum and Romanism enough to fight without those who expect

Christ every instant fighting one another. And often for such fleshly, senseless, silly reasons too!

Great God have mercy upon our weakness and baptise our souls in a sea of love! Our divine Master will not accept such a people, but will hold all quarrelsome unloving church members in derision; and for the hurt or ruin of a good cause wrought by them in any place he will make them responsible. Only sin and iniquity, or out and out ruinous heresy is a just cause of division. "First pure, then peaceable." Let the wrong doer scan his own motives, humble himself, and trample on his pride. I summon you, O professed waiting ones to holiness, unity and love. Yea "love the brethren." There is no room or time for unkind feeling or action; the Judge, my Judge and yours, is at the door. Put away all bitterness, hatred, and strife. Put away evil speaking, slander and back biting. If you refuse I warn you there is a beautiful gate which you may not enter. "Let us have peace."—*T. in Messiah's Herald.*

### Is the Bible Inspired of God?

Do you suppose that if the Bible had been written by some learned doctor, revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Abraham's deception, of Lot's disgrace, Jacob's cheating of Paul and Barnabas quarrelling, or of Peter's lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident would have said, "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt the cause." If a committee of such eminent divines had prepared the Bible, you would have had a biography of men whose characters were patterns of piety and propriety, instead of poor sinners as they were. Sometimes a man writes his own diary, and happens to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can think of; you read the pages, filled with astonishment, and think, "what a wonderfully good man he was!" But when the Almighty writes a man's life, he tells the truth about him; and there are not many persons who would want their lives printed if the Almighty wrote them.

A book which tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one," bears in it the marks of a true book; for we all know that men have faults, and failings, and sins; and among all the men whose lives are recorded in that book, each man has some defect, some blot, except one, and that is "the man Christ Jesus."—*H. L. Hastings.*

—TRAVELERS who have recently visited Jerusalem report that the historic city is just now growing in size and population at a rapid rate. The Jews build the greater number of houses, but Russians, Greeks, and Armenians are also busy. When we consider the part which this celebrated place is soon to fill in connection with the fulfillment of that prophecy which relates to the downfall of the Turkish empire, according to our interpretation of it, this sudden growth and consequent rise in importance as a city, is seen to be exactly what we would naturally expect.

GRACE, by its matchless art, often turns our heaviest trials into occasions for heavenly joy. "We glory in tribulations also."

"All Things for Good."

"ALL things for good," the Master says To those who do his will; When raging storms have spent their force, Then all is peaceful, still. The hills that stand like barriers high, Have passes low between; And when the sky is dark as night, Ofttimes a star is seen. Why sit ye down with folded hands, And mourn for faded flowers? The roses soon will bloom again, And brighten all your bowers. The ashes of the past why seek To kindle into glow? Far better dig a grave, and hide The clods dead below. The one that made the human heart Tests of its truth and love, And paths all thorny, rough, and dark May lead to heights above. When life's great book is opened wide, Most wondrous things you'll see; And "all for good" will be revealed In God's eternity. —Sd.

Meetings in Iowa.

THE convention of Sabbath-keepers to be held at Marion, Iowa, convened Nov. 9th, at 10 o'clock, A. M. Meeting opened by electing Elder J. F. Davis, Seventh Day Baptist, of Welton, Chairman, and M. J. Certain Secretary. Elder I. N. Kramer then read Matt. 7 and offered prayer. Bro. Davis stated the object of the meeting, being to compare doctrinal views. Bro. Morton and Kramer, and Sister Brinkerhoff, were appointed a committee to arrange programme for the meeting. Bro. J. T. Davis addressed the meeting for the forenoon exercise; Scripture lesson, Isa. 40, taking for his text v. 31. After listening to a good sermon there were some remarks made on the object of the meeting. Adjourned to meet at 2 o'clock P. M.

Met pursuant to appointment; prayer by Bro. Branch; minutes of previous meeting read and approved. Partial report of committee on programme for afternoon, Bible reading conducted by Bro. Morton, S. D. Baptist, subject, immortality and resurrection, with remarks on the second coming of Christ and saints' inheritance, giving their views on these subjects, after which he read an Expose of the doctrines of the S. D. Baptist church. After some questions and answers with reference to the subject before us, and further instructions to the committee on programme, adjourned.

Sabbath morning, 10 A. M. Sabbath School. At 11 o'clock sermon by Bro. John Branch, text, Rev. 3: 5, showing that there was something to overcome, the necessity of overcoming, and the overcomer's reward.

At 2:30 P. M., Bible reading conducted by Bro. Branch, taking 2 Cor. 5th chapter as the foundation, giving his views on the subjects presented by Bro. Morton in his reading, after which an opportunity was given for asking questions. A number were asked and answered. Adjourned.

Met at 7:30, sermon by Bro. Morton, text Rom. 11: 17, 18, a good sermon. Bro. Morton and Branch were appointed a committee to draft resolutions to be presented to the convention to be held at Cedar Rapids, Iowa, Nov. 23rd, to organize a Sabbath Reform Association for the better observance of Sunday. Adjourned.

Sunday, 10:30 A. M., met for worship, Bible reading by Bro. Morton on the prophecies, taking as a starting point Dan. 3: 14, after which he spoke on the subject of foreign missions

portraying to us the great needs, in these fields, and our duty to sow beside all waters. Met again at 2:30 P. M., Bible reading by Bro. Branch, text Heb. 9: 28; subjects introduced, second coming of Christ, resurrection, and saints' inheritance, after which the resolutions drafted to be presented to the Convention at Cedar Rapids were read and approved.

Sunday evening sermon by Bro. Davis, text Eccl. 12, 13, after which he expressed his opinion that if we were united in keeping God's commandments and trusting in Jesus, the other differences of opinion should not hinder us from working together, advancing the Sabbath cause, and bringing sinners to Christ. After conferring on the subject it was decided that we were hardly ready to unite, but considered this meeting as only preliminary, referring it to the General Conference for consideration.

Monday evening, sermon by Bro. Morton, text Matt. 22: 41-46, closing with social meeting. Tuesday evening sermon by Bro. Branch, text Heb. 12: 11.

Although there was not as much accomplished as might have been anticipated, yet we hope and trust that good may result therefrom, and that we may have wisdom to choose that course which will best glorify our Father in heaven. And we pray that the spirit of brotherly love that has been kindled in our hearts towards those that keep God's commandments and believe on his Son, although not believing just as we do on some points of faith, may increase, and much good be done in the name of Jesus.

M. J. CERTAIN, Sec.

What Was Nailed to the Cross?

WHEN Christ was nailed to the cross, the sacrifices, priesthood and all the ceremonies of the law pertaining to the atonement, became to be actual truths instead of prospective as they had ever been before. That that was shadowy was converted into that which is substantial. Christ absorbed them into his own person and established them as principles of truth as eternal as himself. They are all found in him. He is the Passover, the priesthood, and the first fruits of all holiness. His coming in does away with the necessity of worshiping under a worldly tabernacle, or by means of an earthly priest. As shadows, they have passed away into the full light of all truth. If we obtain justification, by faith in Christ's offering, we do not need any other, and hence the services of the worldly tabernacle are rendered needless by reason of the completeness of the heavenly.

But did the law of the Decalogue stand as a shadow of anything? Did the death of Christ make it any more or less a body of truth than it always had been? Was not the transgression of any of its precepts as much in the nature of sin after Christ's death as before? Any one can see how the offerings and the priesthood met their antitype in Christ; but no one can satisfactorily understand how the Decalogue could change from verity to falsity, from being a rule of life, to being a rule of death, save in the fact that the carnal mindness of unregenerate man, delights in the things forbidden therein, and draws upon itself the consequences thereof. "The soul that sins, it shall die," is a truth always, and "sin is the transgression of the law." It is found in the carnal mind which is enmity to God; that is it is always warring against his will. "It is not subject to the law of God neither indeed

can be;" therefore it is God's mercy. If the Decalogue was abrogated, then the carnal mind which sin is determined, then the carnal mind gained a great victory over God, freed itself from that to which it had always been an enemy.

Christ taught that to keep the commandments was to enter into life—not by virtue of keeping them—but the proof that whoever keeps them is submissive to the will of God, and is desirous of his glory and kingdom, and is desirous that he is not obligated to the law. Whoever claims that he is not obligated to the keeping of the commandments, sets up a claim that he is free from the government of God, and at liberty to gratify the carnal desires of the heart. He makes himself unlike Christ, who was obedient in all things, and deprives himself of the communion of God, to be without which is to be without life in God and without the essential requisites of holy character to be accepted with him.

No one ever said that the man who, not knowing the right of God in the government of man, keeps the ten commandments, was a bad man or an unholy man. There is no man of sane mind who would not like to be in possession of that character that is described in keeping them when he comes to die. No man doubts the advantage in the judgment of the man who is a commandment keeper. The abrogationist who claims the abolishing of the decalogue by Christ's death has no other standard of trying men's character than by the precepts of the ten commandments. He cannot tell who is good or evil except by them. Thus unconsciously the enemies of the law establish it when they do not design it.—Sabbath Outpost.

Off and On Christians.

WE hear some queer experiences in our prayer meetings. I shall allude to only one now, and simply to a single expression. One of the brethren commenced his experience with the remark: "I've been a Christian, on and on, for nigh thirty years." We hardly think he meant just exactly what he said, but he told the truth, for a good many professors of religion. His expression was the exemplified creed of a representative class. There are too many off and on Christians in all our churches. They are not peculiar to California or to our day. As far back as the days of Christ, they existed. They belong to the hot and cold sect. Special means of grace always brings them to the front. They think active religious work for a few weeks fully atone for years of subsequent masterly inactivity. They carry this spasmodic character into all the departments of their church life. They are the most barren disciples who attempt to follow the Savior. They are the poorest co-workers that the pastor has, and everyone who knows anything about church work knows how much that means; and after a second and sober thought, we do not propose to take it back or to modify it in any form. What God wants, what the church wants, and what every pastor wants, are reliable every day Christians. Convent disciples do no good, but much harm. Their eccentricities bring them and their profession into disrepute. Religion is not effervescence, it is a reality. Those who profess it should exemplify it by a consistent walk and conversation. A genius may dazzle by his brilliancy, but the crop is not large and is thoroughly unreliable. The steady plodders in church life, are the people who do the most for Christ and his kingdom. They are the salt of the earth.—Sd.

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Waked all night  
To obtain this  
and privations with  
associations of home  
sorrow; and all this  
accomplishing his  
desires leads on the  
to the vain pursuit  
command is waste  
and kindred severe  
prelude to the sin  
If the mammon  
waiting industry  
pursuit of uncertainty  
gold, what superior  
efforts  
of heavenly riches  
possess the assured  
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Tried Gold.

"Gold, many hunted, sweat and bled for gold Waked all night and labored all the day." To obtain this precious metal, what toil and privations will not man endure, and what associations of home and kindred will he not forego; and all this without the certainty of accomplishing his purpose. How often hope deferred leads on the votary of mammon until, in the vain pursuit, what property he can command is wasted, the ties of friendship and kindred severed, and beggary ensues as a prelude to the suicide's tragic end.

If the mammon worshiper exhibits such untiring industry and perseverance in the pursuit of uncertain worldly emolument or gold, what superlative energy should characterize the efforts of the child of God in pursuit of heavenly riches. In this effort all may possess the assurance of ultimate success if the conditions of the contest are complied with:—"If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Says the True Witness, "I counsel thee to buy of me gold tried in the fire." But this precious medium of celestial exchange may not be obtained by spasmodic efforts, nor at a sacrifice that admits of any reserve.

The term gold, as here employed, is a symbol of holy character to be obtained through the fiery ordeal of tribulation. Happy those who endure, and are thus made more precious than fine gold, even the golden wedge of Ophir.—*Review and Herald.*

Sorrow for Sin.

ONE of the most evident and humiliating facts connected with our human nature is the fact of sin. One of the most suitable emotions it is possible for a soul to feel in view of sin is sorrow for sin. For sin is not an accident; it is not a fate; it is not an innocent and harmless recreation; it is something in which we all have a share, and for which we are all to blame. Sin means guilt, and it means a guilt for which we shall be held responsible at the bar of final judgment.

It does not put away the fact of sin to deny and belittle it; nor does it shield from the consequences of sin to pretend to be indifferent to them. We are all under the law, for we have all broken the law; and it is as useless to ignore it as it is to ignore the law of gravitation. Sin darkens and demoralizes, and if we do not get rid of it when we have once committed it, it will push us out and separate us more and more from God and the light and peace and joy in which he dwells.

There are two kinds of sorrow in connection with sin. One is the sorrow which concerns itself chiefly with the sin, and the other is the sorrow which grows out of the inconveniences and disadvantages which follow sinning. There is a sorrow which stands face to face with God, or strikes down into the depths of the soul, and sees sin and sinful disposition and the sinful tendency to be the things offensive and dreadful. There is a sorrow which weeps and sighs simply because the after-taste of sin is bitter, or because one has been detected in his sinning, and has to pay the penalty for it in some loss of standing in the social community, or in some sickness and pain, or in some set-back in business or political ambition.

It is needless to say that no sorrow for sin is really genuine; that no sorrow is deep enough to be effective and helpful which does

not bring one to his knees in a true repentance before God. In every sin, that is where the chief offense lies, against God and against the law of God and against the character and will of God. We do much sinning in which our fellows are hurt. Perhaps it would be nearer the exact truth to say we never sin, even in the most secret way, without setting influences in motion which will be sure to work mischief to somebody or some interest. But however this may be, every sin strikes straight at God, and is of the nature of a rebellion against him and his government.

The test of the sincerity of any sorrow for sin will lie in the putting away of the sin. . . To go through mere forms of fasting, mere forms of penitence, without any deep searchings of heart to correspond with the forms, and without any earnest crying unto God to help in the search that each may see just where he is and just what he is, can have but small advantage in it.—*Advance.*

The Christian Fearing Temptation.

THE world is full of beautiful objects which solicit the eye, of gay pleasures which attract the desires; but the wisdom of God teaches us that these beauties and delights may be only excitements to guilt and seductions to ruin. Shall we stop to admire that whose sight is poison and whose touch is death? We are too prone to do so. In the marvelous climates of the South the pleasantness of the summer eve invites the stranger, overpowered by the heat of the day, to prolong his sitting in the open air to enjoy the coolness of the breeze, the fragrance of the atmosphere, the beauty of the sky, spangled with the stars or silvered with the lunar light and robed with the light drapery of the fleecy cloud. In vain he is warned of danger. He is enchanted with delights of the hour and fears no evil, till the night of pleasure is followed by a morning of pain and burning fever. The young man who knows that he can make a name and fortune only by arduous care and unceasing toil, is yet often tempted to turn aside for pleasure or to pause in indolence. If he yields, his hopes are blighted, his fortunes shipwrecked. The Christian, also looking to the glorious realities and unfading splendors of the heavenly inheritance is invited by present things to forego for a time his noble pursuit. Shall he turn aside, or pause, or press on? Let him beware of the tempter. Jesus indeed, has taught us to pray, "Lead us not into temptation," while James tells us to "count it all joy when we fall into divers temptations. Matt. 6:13; James 1:2.

The prayer is based upon a knowledge of our weakness, and is intended to warn us against vain self-confidence. But James looks to the result, when a brother is tempted and tried, and faith, like pure gold, has come out the brighter for it, the proving of our faith worketh patience. Then patience worketh experience, and experience hope and hope maketh not ashamed. The good soldier doth not rush unbidden into danger, but when sent, behaves valiantly; so the duty of the Christian is not to court trial, but when it comes to bear it. By fearing he is better able to bear temptation; for he will rely on the promised grace, and "the Lord knoweth how to deliver the godly out of temptation," 2 Peter 2:9. and will not suffer any of his children to be tempted above what he is able to bear, and will, with the temptation, make a way of escape. 1 Cor. 10:13. As the Christian is weak, therefore let him fear, and let him trust in the faithful God.—*Crawford.*

Temperance in the Bible.

Who was the first drunkard? Gen. 9: 20, 21. Who took the first temperance pledge? Judges 13: 13-15.

Did anybody mentioned in the Bible ever take a pledge of his own accord? Dan. 1: 8.

Was he any healthier and wiser in consequence? Dan. 1: 15, 17.

Ought kings to drink wine? Prov. 31: 4.

Ought we to make companions of drunkards? 1 Cor. 5: 11.

Can any drunkard enter the kingdom of heaven? 1 Cor. 6: 9, 10.

Does God pronounce woe upon drunkards? Isaiah 5: 11, 22.

Why has he promised this woe? Isaiah 28: 6, 8.

Are drunkards likely to get rich? Prov. 21: 17.

What are the consequences of drinking? Prov. 23: 29, 30.

How may these consequences be avoided? Prov. 31: 31.

What will be the result if we disregard this? Prov. 23: 21.

Is it wise to tamper with strong drink? Prov. 20: 1.

Where was the first temperance society? Jer. 30: 5, 6.

What blessing did God pronounce upon the first temperance society? Jer. 35: 17, 18.

Is intemperance a vice? Galatians 5: 21.

When is temperance a virtue? Gal. 5: 23.

Tobacco and opium were not known when the Bible was written, so they are not mentioned by name in the Bible; but is there anything in the Bible that governs all temperance habits? Rom. 14: 21.—*Sel.*

The Incoming Flood.

SABBATH reform is a necessity of the age. The oncoming tide of No-Sabbathism, with all its evil consequences, threatens to overwhelm us soon. The dikes thrown up by the Puritans have proved insufficient. Every surge from the other shore proves their weakness. Breach after breach is made in the defenses, and higher and higher the tide is rising around us. Soon we shall be overwhelmed unless we build the dikes anew. These dikes must be built of the living stones of God's Word. Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." Build up the dikes with these stones, and no opposing tide can dislodge them. God made them to fit perfectly. Man has often tried to reshape them, but after man's reworking there is no cohesion.—*Light of Home.*

Among Strangers.

MANNERS are the garments of character. It is true you can dress up a French cook in the clothes of a nobleman, and pass him off for a count—at a distance. But bring him nearer, and it soon appears that his suit spans him in one place and hangs too loosely in another. It does not fit the man. He does not wear it as if it were a very part of himself. His covering is better than himself. So you may put fine manners on a coarse character, and try to pass him off for a gentleman. But the misfit will expose the deception. The true gentleman wears his manners like his clothing. They are the expression of his own self. Be a gentleman and your gentle manners will show it. Be a boor, and the very fineness of your manners will betray the boor beneath them.—*Ev.*

## Advent &amp; Sabbath Advocate.

STANBERRY, MO., DECEMBER, 4 1888.

ALL communications for the ADVOCATE and remittances should be addressed to the "Sabbath Advocate," Stanberry, Mo.

IN our next will appear a part of the second proposition pertaining to the first day of the week.

WE want the sermon department supplied, the letter department filled, our poets and other writers to send in their contributions.

WE want the wheels of Zion to roll, ere we commence controversies amongst ourselves that will stop the car of salvation. With us she moves slowly, let us not do anything to hinder.

IN this week's paper we give the remainder of evidence upon the first proposition in the debate at Allerton, Iowa. We hope that some who oppose the truth will take their foot off of the Sabbath.

THE religious people of California will petition the State for more rigid laws of sabbatic and Sunday observance. Also a similar move in Illinois and Iowa is contemplated. The prudent way to correct this evil is to make plain the law of God and how he "so loved the world," and love or keeping his commandments will follow.

BY letter from Elder A. C. Long of Pasadena, Cal., we learn that the rainy season of that country commenced the 16th of Nov. This, with the continued illness of Sister Long, may prevent extensive labor by him for a while in the ministry. But we expect regular sermons and occasional articles from him to the ADVOCATE, and that he will not be unmindful of our dear little *Missionary*.

WE have word from Bro. Dugger of his wish for our success. And now return to him his own compliment to us in by-gone years, "Thanks for unexecuted thoughts." And now we are consoled with hopes of much from some that promise but little and are determined not to be cast down if from some that we expect much, do nothing. The Lord being our helper we shall not want.

THE Senior Editor favors us this week with an expose of "Every day Alike." Also speaks his convictions as to tithing in his editorial. While there are those amongst us who do not understand that as he does, yet doubtless all realize the necessity of supporting the cause as the Lord has prospered them. The past receipts from brethren Flory, Brexius, and others that gave their tithes which helped the publishing work so much, is evidence of their faith.

THE report of meetings in Iowa intimate something of a union of the Church of God with the Seventh Day Baptists. A union of God's people who are obedient to his will, is both sublime and divine. I would favor working with them in all Bible truths common with us, our churches to be free for their ministers to come and preach without restraint, and vice versa, our ministers have the liberty of declaring the whole counsel of God to them. But to form a union of the two bodies, and for us to adopt their church name, Seventh Day Baptist, significant of natural immortality, being rewarded at death, and different views pertaining to the kingdom of God, would be a move we are not ready to make. For our Seventh Day Baptist brethren to surrender their name with all its significance, that is doubtless by them dearly cherished, we should not expect until we

teach them the way of the Lord more perfectly as to the everlasting kingdom of God and our dependence on Christ for eternal life at his second coming.

## Items of Interest.

THE most violent earthquake shock in California since 1871 occurred November 18th.

—Seven hundred street-car employes in Brooklyn struck on the 14th inst.

—Last year the Presbyterian Church in Canada gave \$68,000 for Foreign Mission work

—There are a million wild Indians in Brazil who are practically ignored by the Christian world.

—The total population of Alaska is said to be 49,850, and of this number there are 6,500 whites, 1,900 Creoles, and 2,950 Aleuts.

—An act incorporating the Nicaragua Canal Company passed the Vermont Legislature on the 13th inst.; it is the same act which was introduced into the United States Senate last session by Edmunds.

THE Young Men's Christian Associations number in the United States and Canada 1,240, with a membership of 152,721; these Associations hold property valued at \$6,708,230.

—There are thirtyfour working missionary societies in Africa, thirty three in China, and more than fifty in India. Turkey, Persia, and Japan, have also many mission churches and schools.

—It is said that a ministerial crisis and a disruption of the cabinet are inevitable in Spain, several of the principal ministers not being on speaking terms with their colleagues. Insubordination and discontent reign supreme in the army. Says the Madrid correspondent of the New York *Tribune*: "At no time since the death of the King has Spain been in such a state of ferment as at the present moment."

IF it were not for our hours of depression, we should lose our hours of highest exaltation. Unless we were cast down, we could never joy in being lifted up by our Lord.

## Ministerial Meeting.

THERE will be a meeting at Mt. Hope, DeKalb 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.

W A Gilstrap Gen. Conf. fund \$2.50.  
James Finders \$1.50, Mrs L R Templeman \$2.50.

## 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.

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 Three Angels' Messages of Revelation xiv 12 pages, 3 cts, by A C Long.

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 testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 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.

God's Law Perpetual: Its eternal obligations, by W H Ebert: 16 pages; single copies 4 cts, 40 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

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

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

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15cts.

Comparison of the Early writings 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 to be 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, by 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.