

Advent and Sabbath Advocate.

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

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Faith, Hope, and Charity.

MARY E WELCH

SWEET faith looks up with sparkling eyes
And sees the waiting pilgrim's prize
With clouds of glory in the skies.

The King in his beauty come.
Faith keeps our hearts so warm and pure,
And help us all things to endure,
Believing our reward is sure,
When Christ the Lord shall come.

Hope, anchor of the soul, so firm
That helps us to outride the storm,
And keeps us ever free from harm,
When cruel breakers roar.

Hope ever cheers us on the way,
That leads to home and endless day,
Where God shall wipe our tears away,
And sorrow cannot come.

Oh charity, thou heavenly dove!
Thy very law is perfect love!
Thy fountain head our God above;

We hail thee with delight.
Oh may thy sweet influence be
An all absorbing theme to me,
Thou perfect law of liberty!
And keep me in the right.

—Albany, Mo.

Christ's Ascension and Coming.

JACOB BRINKERHOFF.

Forty days the Savior tarried with his disciples after his resurrection. When the Shepherd was smitten the sheep were scattered, their hopes were disappointed, their faith was broken, and they went every man to his own place. The risen Lord proved to his dependent disciples that he was indeed the man of Nazareth who had been rudely taken from them as a vile criminal and crucified on Calvary's hill, whom one of them had lain in the tomb. They could not understand the meaning of his words when he had told them he must be killed and rise from the dead; but after the event had transpired, and they were satisfied of the identity of their Lord, they could understand that by his suffering and death he had purchased redemption for his followers, and thus he became "the resurrection and the life."

Satisfied of the identity of their divine Master they lovingly followed his footsteps and hung upon his words. He discoursed to them of the things pertaining to the kingdom of

God, opening it to their minds more fully than they had known before. It had been a matter of hope to them before, for they "trusted that it had been he who should have redeemed Israel." Israel, the chosen nation, the heirs of the promises made to Abraham, were now in bondage to the Romans, "a nation of fierce countenance," from whom they were in danger of having taken from them "their place and nation." The disciples eagerly hoped for the redemption of Israel, and now that the Messiah had come they naturally looked for him to take the kingdom and reign, as he had said in his preaching that "the kingdom of heaven is at hand." No wonder then that their hearts sank within them when their Lord was crucified and they understood not the rising from the dead. And now, after his resurrection, this theme of the coming kingdom is revived, and they ask, "Lord, wilt thou at this time restore the kingdom again to Israel?" Their expectations of the restoring of the kingdom were correct, and the King was with them. But his answer showed that its restoration was deferred, and he said, "It is not for you to know the times or the seasons which the Father hath put in his own power." He had "come to his own [people] but his own received him not," "The kingdom was taken from them" and was to be given to a nation bringing forth the fruits thereof." The disciples or apostles were to be the ministers who were to go forth with the gospel of the kingdom "to take out of the world a people for his name," Abraham's seed by faith in Christ, whose crown and inheritance should be received at the appearing of the Savior, who would then come to take his kingdom and reign.

The renewed and restored faith of the disciples in their Messiah drew them about his person and caused them to listen to his every word. No fear now of their enemies who had sought the life of their Master. The Jews had done their work with him, but death could not hold him, and he and his followers could walk the streets of their capital city. They had frequently resorted to Gethsemane, Olivet, and Bethany, and on this occasion he led them out past the garden where he had been betrayed, up the slopes of Olivet, as far as to the village of Bethany, where he had frequently lodged at the house of Mary and Martha, and his raising of their brother Lazarus from the dead had proved to his disciples and to all others who saw the miracle that in him was the resurrection and the life. Bethany was on the slope of Mt. Olivet, and from its top the glorious city could be seen as in a landscape, and the holy temple glittered in its splendor.

While standing or walking amid his loving disciples he began to ascend and to be parted from them, while no doubt their hearts were made sad at being separated from their dear Master. Higher and higher he rose from them, and gladly would they have gone with him. It may be that Jesus had instructed them of his departure during the forty days he was with them, we know not. They may have recalled his words, "I go to prepare a place for you," and their thoughts might

have gone forward to those "mansions in the Father's house." As he rose from the earth they beheld a cloud receiving him, enveloping or surrounding him; the angels of heaven had come to escort him to the courts of glory, where he was to sit on his Father's throne, at his right hand, until "the times of restitution" which the Father would send him to usher in and to bring those "times of refreshing from the presence of the Lord" in store for the believing ones who have trusted in him. On the cross he had cried "It is finished;" the offering for sin was made, and by his death and lying in the grave he purchased the redemption of those who would accept of his offering. He has gone to his Father's throne and presence to "receive the kingdom," and he will return to take possession of it and reign. Calling to life his sleeping saints, they, together with the living ones, meet him in the air, and with their Redeemer King they take possession of the kingdom, and the dominion under the whole heaven shall be theirs together. When they are called to a resurrection life and their glorious inheritance then can it also be said that redemption is finished and complete.

But the sorrowing disciples stood gazing up into heaven after their ascending Lord, until the cloud had received him out of their sight, and it, too, had disappeared. And while they were thus looking into the depths of the heavens two men stood by them in white apparel, who had a comforting message for them. It was the person of Jesus they had loved and lost, and it was concerning his person and presence they bore the message: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." These shining ones were doubtless of the angelic host who had come to accompany the ascending Savior, and having delivered their message rejoined their comrades. The disciples were separated from their Master, but they were animated with the comforting message of his return.

Hope and faith could sustain them, and waiting in Jerusalem for the fulfillment of his promise, that they should "be endued with power from on high," not many days elapsed until the Holy Spirit descended upon them, and they boldly started out upon their mission to the world, of salvation in the name of Jesus Christ. Upon that very day one of the disciples preached to the assembled multitude of the Jews that the risen Savior should "sit at the Father's right hand until his foes were made his footstool." Then going into the temple another day a miracle of healing brought the people's attention to them who had done the miracle, and they preached to the people that he in whose name they had done it, should come to bring about the "times of refreshing from the presence of the Lord," and "times of restitution." A subsequent convert to the name of Jesus went forth to kings and heathen nations teaching them "to turn from idols to serve the living and true

God, and to wait for his Son from heaven." This apostle wrote to his converts, concerning their hope for the dead, that "the Lord himself should descend from heaven with a shout and the trump of God, and the dead in Christ should rise and with the living saints meet their Lord, and forever be with him." To a fellow apostle he wrote concerning the end of his earthly career and his own hope, that there was laid up for him a crown of righteousness which should be given him at the day of the Lord's appearing and kingdom, and not to him only but to all them also that love his appearing.

Another apostle wrote to the saints scattered abroad, that we are the sons of God, and when Christ shall appear then we shall be like him, which means to be immortal, glorified, and spiritual. And to this apostle was given a prophetic vision, which closed with Jesus' coming as King of kings and Lord of lords; and he saw the restitution accomplished, as expressed by the new heavens and the new earth.

"This same Jesus." The angelic messengers said to the witnessing disciples that the same Jesus should come again; the same person who was the babe of Bethlehem, the man of Nazareth and of Calvary, whom they had just seen ascend to heaven. He should come in like manner. That is, literal, visible, personal. They beheld him with their natural eyes, and in the same way should he be seen when he appears. He ascended with a cloud, a cloud accompanies him to earth again. Descending in the heavens he is seen from the east to the west, the saints meet him in the air; he ascended from Mt. Olivet, that venerated spot shall be the first to again receive the impress of his feet. The new Jerusalem appears, the capital city of the new kingdom; the King is in possession of his territory, and the ransomed ones rejoice in their citizenship, "under the whole heavens," and from the capital city the law goes forth. All is love, joy, peace, happiness, immortality.

Have you an interest in the coming and kingdom of Jesus? Have you made him your Lord so that you would rejoice to follow him whithersoever he goeth? Have you a saving faith in him and in his atoning work which he has done for the world, that by believing on him you may have eternal life? Can you gaze by faith into heaven as he ascended, and let your faith look forward to his coming again? Would you love to see the cloud bearing upon it the person of the Redeemer King? and would you look up and say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

Do you "love his appearing?" Well may you love his appearing, for when he appears "his reward will be with him to give to every man according to his work." If you have done the work of God in believing on the name of his Son, and have lived in faith and obedience, you shall receive eternal life as the gift of God. You shall be directed to "enter into the joy of your Lord," and "sit down upon his throne." Oh then, love his appearing, and let your faith fail not, and you shall receive the end of your faith, even your salvation.

The memory should be a cabinet full of Christ; the conscience a witness for Christ; the will the servant of Christ; the affections the throne of Christ; and the whole character a mirror of Christ.

The First Resurrection.

DANIEL W. LAMB

The first resurrection, spoken of in Rev. 20, what is it? Is it a literal resurrection of them that sleep in the dust? I propose now to examine scripture testimony which I think most decidedly answers this question in the negative. First, let us notice the benefits derived from it by those who experience it. It constitutes them blessed and holy, and gives them exemption from the second death, makes them priests of God and of Christ, and initiates them into his kingdom, to reign with him a thousand years. See Rev. 20: 6; that is, into his kingdom of grace, see Heb. 12: 28: "Therefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." This is in the present tense, as appears evident from Heb. 4: 16, "Let us therefore come boldly unto a throne of grace that we may obtain mercy and find grace to help in time of need."

These texts clearly show the existence of a kingdom of grace in which the church militant now lives and in a certain sense reigns. See 1 Peter 2: 9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." That this being called out of darkness into his marvelous light is identical with the first resurrection, is clearly shown by the following texts. See Eph. 2: 1, "And you hath he quickened, who were dead in trespasses and sins;" or, as rendered by Conybeare and Howson, "And you likewise he raised from death to life when you were dead in transgressions and sins." Also Col. 2: 12, 13, "For with him you were buried in your baptism, wherein also you were made partakers of his resurrection through the faith wrought in you by God, who raised him from the dead." Again, Col. 3: 1, "If, then, you were made partakers of Christ's resurrection, seek those things which are above, where Christ abides, seated on the right hand of God." See also Rom. 6: 4, "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" or, as rendered by Conybeare and Howson, "With him therefore we were buried by the baptism wherein we shared his death [when we sank beneath the waters and were raised from under them], that even that as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life. For if we have been grafted into the likeness of his death, so shall we also share his resurrection." See also v. 11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but living unto God in Christ Jesus." See also Col. 1: 13, "Giving thanks unto the Father which has made us meet to be partakers of the inheritance of the saints in light, who has delivered us from the power of darkness and hath translated us into the kingdom of his dear Son."

The kingdom here spoken of is in the present tense, and must be the kingdom of grace, and as the initiation into this kingdom is frequently called a resurrection in the above quoted scripture, it is evident that this resurrection is the first, and those who experienced it during that thousand years were loyal to Christ. They did not send a message after him, saying "We will not have this man to reign over us," but were loyal to him though they suffered martyrdom for so doing,

and thus they lived and reigned with Christ those thousand years. See Rev. 20: 4, "And I saw the souls [persons *Syriac*,] of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads nor in their hands; and they lived and reigned with Christ a [those *Syriac*] thousand years." They were loyal to Christ and did reign with him.

"But the rest of the dead lived not again until the thousand years were finished. [This text is not found in the oldest manuscripts.] This is the first resurrection." That is the rest of the dead (in trespasses and sins,) whose chronological place is after the thousand years are finished. After the power to persecute the saints is taken away from the beast (the civil power,) and his image (the papacy), which power ended in 1793, and God's ministers with the open book, as symbolized by the angel in Rev. 10, are permitted to stand on the symbolic sea and earth, proclaiming a time message and a commission given them to prophesy again before many peoples, nations, and tongues, and kings, then the rest of the dead, the remnant or last portion of those dead ones who hear the gospel voice, will live in this first resurrection, as all God's children have during the gospel age.

This first resurrection is an indispensable qualification for the Christian priesthood as shown by texts already quoted, which priesthood is limited to this world or age. See Matt. 28: 20, "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Here ends the Christian priesthood and also the priesthood of Christ at his second coming. "For if he were on earth he would not be a priest," Heb. 8: 4. Also Heb. 9: 28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Here ends probation and all necessity for a priesthood. See Rev. 22: 11, 12, "He that is unjust let him be unjust still; he which is filthy let him be filthy still, and he that is righteous let him be righteous still; and he that is holy let him be holy still. And behold, I come quickly, and my reward is with me to give every man according as his work shall be." Every man must include both the righteous and the wicked.

The existence of a priesthood necessarily implies probation, and the duty of the Christian priesthood is to persuade men to be reconciled to God. See 2 Cor. 5: 20, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." And as probation and the priesthood both end at the second coming of Christ, it is evident that the priesthood spoken of in Rev. 20 must precede the second coming of Christ, and is a portion of probationary time; and the first resurrection there spoken of is not the literal resurrection of the body from the grave, but, as already shown, is being brought out of nature's darkness into the light and new life of the gospel.

The claim that there will be two literal resurrections one thousand years apart, one of the righteous and one of the wicked, involves the necessity of a judgment of the dead while dead and in their graves, in order to determine which are, and which are not worthy of a first resurrection. This theory is contrary to the whole teaching of Scripture on that subject; see Dan. 12: 2. The two classes appear in the awakening there spoken of at the same time. Also in Matt. 25

both the righteous together in the judgment time receive their reward in Rev. 20: 11-15 at the same time according to their works there will be two resurrections in their graves is not taught in the numerous interpretations relating thereto.

The events predicted by all passed into that chapter. Another is the appearance of the throne, the resurrection of Adam's race, and

And now in consolation brethren and sisters I submit these things and careful consideration in the first resurrection which God has ordered that he has no hurt of the second abundant entrance of our Lord his coming. Au Denver, Mo.

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PARENTS often lives committed dicious indulgence accept the trophies which in fancy. Often, they yield implications of being what they need friends remonstrate vain attempt to indulgence, the hearted.

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both the righteous and the wicked appear together in the judgment, and both at the same time receive their reward or punishment. All at the same time are judged and rewarded according to their works. The claim that there will be two resurrections of them that are in their graves, one thousand years apart, is not taught in the Scriptures but by an erroneous interpretation of the symbolic proph- eties relating thereto.

The events predicted in Rev. 20, have nearly all passed into history down to verse 11 of that chapter. And now the next thing in order is the appearance of the great white throne, the resurrection of all the dead of Adam's race, and their final judgment.

And now in conclusion I would say to the brethren and sisters of the household of faith, submit these thoughts for your prayerful and careful consideration. May we have part in the first resurrection through the means which God has ordained, that we may not be absent from the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ at his coming. Amen.

Denver, Mo.

"As the Twig is Bent, the Tree Inclines."

PARENTS often blight or destroy the young lives committed to their care, either by injudicious indulgence or a selfish reluctance to accept the trouble, the restraints, and the cares which inevitably come with helpless infancy. Often, through excessive fondness, they yield implicitly to the unreasonable exactions of beings too young to understand what they need. If, in such cases, wiser friends remonstrate with the parents, in the vain attempt to show them the folly of their indulgence, they are thought unkind or hard-hearted.

"Such a darling! How can its mother deny it anything?"

But by such an extravagant indulgence you are injuring the child you profess to love so tenderly. You are laying the foundation for a most selfish and disagreeable character, which, sooner than you imagine, will outgrow your control and become your tyrant, causing years of trouble and unhappiness.

"Why, this is but a baby! and I think our little ones should have all the liberty and enjoyment possible. It will be time enough to tighten the reins and exercise authority when the child is old enough to discern good and evil."

Ah! that time comes much earlier than parents are willing to believe. It requires but a few weeks for a baby, tiny and undeveloped as it appears to the doting parents, to understand that by persistent crying and violent demonstrations of anger, it will receive all the care and immediate attention it was demanding by these natural signs. Having conquered, the infant becomes sweet and quiet, and soon falls asleep. How long will it be before that little babe will learn that it is before that little babe will learn that passionate crying will compel the mother to rock it to sleep regularly? That will soon become too monotonous, perhaps, and the incipient tyrant decides that to be walked with, is preferable to rocking. A good cry, with kicking and struggling plentifully interspersed, will soon bring the mother to her feet, or the nurse will be called upon to take up the line of march. It will require but two or three such victories before walking will be

the only way to coax the child to sleep or into a good-humored condition. If sleep comes at last to relieve the wearied nurse, how softly she creeps to the crib, how stealthily she manages to put the child from her arms on to the well-warmed pillow! That "twig" is rapidly bending in the wrong direction.

As the babe grows out of its nurse's arms, its will, which has never been wisely controlled, is manifested in almost every act; but its little dainty, imperious ways are pronounced "So charming! too 'cunning' for anything!" And doubtless they are so, if one looks only to the present, with no foreshadowing of whereunto these "cunning" ways may lead in after-life. It may be laughable, just for once, to see this small specimen of humanity stamp with its little foot, or strike with its pretty dimpled hand, when denied some article of food, or deprived of something unsafe for it to handle.

In a few months the little child enters another stage of child-life. That which at twelve months or two years was so "cute!" "so smart!" that the mother had not the heart to check it, was but the beginning of insubordination to parental control, or to trespasses and infringements on the comfort of others, and will fast become intolerable, even in the partial eyes of the parents. Now let them attempt to tighten the reins or exercise proper authority. Will it prove an easy task? Will they succeed in straightening the "twig" which their own folly or neglect has permitted to "bend" so far beyond their reach?

Where lies the blame? The mother, who suffered herself to be conquered by an infant's puny resistance, must answer. The parents, who, later, saw without rebuke or prevention, the small child abuse or tear choice books, destroy valuable articles of furniture, or strike the nurse, or torture menials, without one resolute effort to subdue or teach it better, must appeal to their own consciences to decide this question. They who winked at the child's youthful misdeeds, proud of its "smartness," will suffer the most for this wicked indulgence when they see what the little one, so loved and indulged, is fast becoming—ungovernable, insubordinate, impatient, yielding to no authority that is not brought to bear on it through force. The "twig," twisted and bent by over-indulgence or neglect, has become a branch or limb, distorted, unsymmetrical, a disfigurement, not a thing of beauty that should have been a joy forever.

A child indulged in every caprice, whose wrong-doings are a source of merriment, and openly repeated as something wonderfully brilliant in the presence of the culprit, must be but little lower than the angels if it does not in a few years bring its parents to grief, and become the torment of the whole household and a nuisance to the neighborhood.

We have only space to speak of the great wrong done to children by over-fondness and unregulated indulgence; but quite as much harm, of which we have not now time to speak, springs from the harmless neglect of those parents, and particularly the mothers, who, for the pleasures of fashionable life, and their own selfish enjoyments, leave their children to the unsafe guidance and imperfect judgment of hirelings, while they look only to their own ease and pleasure. Such mothers ignore the responsibility, every duty, until at last they are roused to the knowledge that their neglected children are now utterly ungovernable and vicious, going in ways that

have every promise of bringing their parents' gray hairs in sorrow to the grave.—Mrs. H. W. Beecher.

Prayer and Work.

The great human duties are prayer and work; prayer for every needed blessing and work to realize it; prayer as though God must do the whole, and work as though we must do it all ourselves. These are the two poles of the great galvanic battery. But who that waits to know the philosophy of answered prayer will ever pray? And who that waits to be sure there will be no mistake will ever work? The hand that beckons us to glory waves at us out of impenetrable clouds. We walk in a way that we know not. We labor for our Master, but we never know beforehand which shall prosper, whether this or that. We lay wise plans, and they miscarry. We commit gross blunders, and they are overruled for good. We run toward the light, and it goes out in darkness. We sink shivering into the darkness, and find it light. We pray for joys, and they mislead into griefs. We accept the griefs, and they blossom into joys. To-day the apples turn to ashes, and tomorrow the stones turn to bread. We exult in some prosperity, and get leanness with it. We murmur at some adversity, and find it big with blessings. We run toward open doors, and dash our heads against a granite wall. We move against that wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands.

What shall befall us we cannot know. What is expedient we cannot tell. Only this we know, that God would shape us to himself, whether it be by the discipline of joy or the discipline of sorrow. To make us perfect as he is perfect, this is the choice of our heavenly Father, this is the end of all his revelations; while everything not helpful to this he hides away out of our sight. Verily, "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children forever, that we may do all the words of this law." Partial revelation, then, is the method, and obedience the end.—S. W. Presbyterian.

"REJOICING in hope; patient in tribulation," are two of the characteristics of the Christian. The Lord has no use for a discouraged man; and it is certain that a gloomy, morose, despondent man, cannot be a perfect Christian. This is evident from the exhortation of the apostle, Rejoice in the Lord always; and again I say rejoice, Phil. 4, 4. A man's rejoicing is the evidence that he has hope, and if he has no hope he is in a pitiable condition indeed. See 1 Cor. 15, 19. If a man really has hope in God and in his promises, he must rejoice. If he doubts the fulfillment of those promises, and so fears that he may fail of them, then he does not really hope to receive them; but if he has a well grounded hope in God he cannot help rejoicing. This does not imply that the Christian is to have vain self-confidence, as though having once professed faith in Christ, nothing can cause him to fall. The psalmist says, Serve the Lord with fear and rejoice with trembling. Ps. 2, 11. We are to remember that we stand by faith, and so are not to be high-minded, but to fear. But this kind of fear, distrust of self, only leads us to depend on Christ, who is everlasting strength; and so long as our trust is in him we are safe, and have good reason to rejoice. And so it is that our very fear and trembling may and should be turned into joy even here.—Signs of the 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., DECEMBER 11, 1888.

In this week's paper we are cheered by some of our old writers; especially is the poetry by Sister Welch, of Albany, and the thoughts on the past life and future work of Christ the *Ascended One*, calculated to give us strength for trials, make us immovable and abound in the work of the Lord. This is what we need; our weakness needs strength. We are too apt to stop at the place of do-nothing, and overlook the seemingly small acts of everyday life in our gaze for great deeds. We may stumble over duties that may cause our brother to fall, drive those already in the broad road on to destruction, or result in our own everlasting death. Our God the supreme ruler has importuned with man by his own words; by the persuasion of his prophets of old; by the counsel of his Son that was born in Bethlehem of Judea; and lastly by his inspired apostles that sealed their faith by their blood; to be reconciled to his will; to be his children; not clamor in sin and drink its bitter dregs. He did not will the death of any, but that all should turn and live. He manifested his love for the human family by his long forbearance with their wickedness, as rebels, who were blaspheming and defying the holy name that gave them life by established law, and the sacrifice of his own innocent Son that through his blood all might have redemption. But now asks of us our love, to keep his commandments, to help hold up each other's hands, make smooth the way for our brother to walk, point out the way to sinners, and present our bodies a living sacrifice to God. If we do this we will examine self, crucify iniquity that works in our members, subdue our passions, blot out revenge, abolish envyings, kill off our enemies with love; in short, abrogate the works of the Devil, extol the words and labor of our Redeemer, who is one with the Father in our salvation.

This done we can work together, be one as the Father and Son are one for the "redemption of the purchased possession." Or as stated in the Roman letter, 12th chapter, "We, being many, are one body in Christ," and should "let love be without dissimulation; be patient in tribulation, knowing that tribulation worketh patience, and that all things work together for our good," if we are of the class spoken of in Rom. 8: 28.

And to day the admonitions are, "Turn ye and live; Broad is the road to destruction; In the end of the world the tares will be burned, cast into the lake of fire. Vengeance is mine and I will repay, saith the Lord. Strait is the way and narrow is the gate that leadeth to life. Come unto me all ye that labor and are heavy burdened. Let the wicked turn from his ways, and the unrighteous forsake their thoughts. Bring fruits meet for repentance, exercise a living faith, obeying the gospel, they may receive pardon of the Father through Jesus Christ our Lord. Let whosoever will come and partake of the water of life freely. O.

We may lose heaven by neutrality, as well as by hostility; by wanting oil to our lamps as well as by taking poison. The unprofitable servant will as surely be punished as the disobedient and rebellious servant.

Asher's Golden Promise.

"As thy days so shall thy strength be."
Deut. 33: 25.

Think how deep this promise is. It is as deep as all our necessity. What kind of days are before us? Days of weakness and weariness, when footsore and faint we shall creep along the rugged path? As these days so shall our strength be. Will they be days of shall our strength be. Will they be days of conflict, when the demands of truth and righteousness are on one side, and the attractions of ease and pleasure on the other, and we of interest and ease on the other, and we have to choose between them? As these days so shall our strength be. Will they be days of labor, above what flesh and blood can stand? Still the promise that fails not, the heaviest burden that comes will be successfully borne. Will they be days of anxiety? Already we may be wondering how provision will be made for all our wants. Look at the sparrows on the snowy street. They do not sow, they do not reap, they do not gather into barns, and your Heavenly Father feedeth them. Are ye not much better than they? O ye of little faith! Will they be days of perplexity, when all is dark and you do not know which way to turn? This bright promise guarantees guidance. Will they be days of temptation? You have entered on the way of life, but will you endure to the end, will you be among the number that overcomes? This gracious promise assures us that he who has begun the good work will finish it. Will they be days of death? The days of the last struggle, of the last terror, will certainly come to some of us, but let us lean on this life-giving promise and we will be able to sing,

Yea though I walk through death's dark vale,
Yet will I fear none ill,
For thou art with me, and thy rod
And staff, me comfort still.

Think also how ample this promise is. It is as deep as our necessity but not higher than God's capacity. It pledges to us all the resources of God. Can these ever be exhausted? If we can say "The Lord is my Shepherd," must we not add, "I shall not want?" Remember what strength God has poured into weak hearts, what wonders he has wrought for his people. Remember how he redeemed Israel and led them through the Red Sea, and guided and guarded them and fed them in the waste, howling, wilderness, and brought them into his goodly land. Gaze on that picture gallery of faith in the eleventh of Hebrews and pluck up heart. Ponder the grace and strength that you have seen poured into the hearts of God's people around you in dark and evil days. Then lift up your hearts with confidence and say, "This God is our God forever and ever, he will be our guide even unto death."

Think again how short this promise is. It is limited to the day through which we are passing. It runs parallel to the command, "Be not anxious for the morrow, for the morrow will be anxious for itself." It echoes the blessed warning, "Sufficient unto the day is the evil thereof." Do not expect the strength of two days to be given you in one day. You know not what a day may bring forth, but God does, and he never gives us Tuesday's strength on Monday, or Wednesday's strength on Tuesday, but according to the day so is our strength. God never promises us strength for burdens we shall never be called upon to bear, therefore if in our fear and folly we laden our hearts with the troubles of the future, we need not be surprised if we feel ready to sink beneath the load. Never bear tomorrow's

burdens, for you cannot borrow tomorrow's strength; as thy days so shall thy strength be.

Think lastly how long this promise is. Though you live to be older than Methuselah this promise will last you all your days. This is a promise for all our earthly pilgrimage. We shall find it ready, waiting for us, every morning we awake on earth. However long, morning we awake on earth. However long, it will keep step with us all the way. Back from Murray Bay there are two lakes, Comporte and Morin, separated by a mile or two of bush. The camp at Lake Comporte is much better than that at Lake Morin, and once when fishing at Morin in the evening I resolved to come back to camp at Comporte for the night. But how could we traverse the intervening bush in the dark? I had with me a snowshoer's torch, and lighting it, I marched along the path with the two hibernants following. Though I had often walked that path, I never before knew how many twistings it had, and how many fallen trees lay across it. Without the torch I should utterly have lost the way. Now mark! that torch did not light all the way from Morin to Comporte at once. It lit up only a very small part of it. But when I walked as far as the light illumined, it shed its light still further ahead; and thus, step by step, it lighted all the way, and brought us safely to our place of rest. So is it with this blessed promise. Though it only guarantees strength for the day, as we trust it every day, it will guide us to the very end, and bring us safely to our Father's house. Let not your hearts be troubled. Grasp this promise and say with David, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." "As thy days, so shall thy strength be."—A. B. Mackay.

Soul Rest.

SCARCELY anywhere in the Scriptures is there a more gracious invitation, coupled with a more precious promise, for him that hath ears to hear, than the Savior's words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." But for him who regards the words with cold reason only, they constitute but another one of those "hard sayings" with which the Bible abounds. They cannot be understood from the outside. Their "sweet reasonableness" appears only to him who actually comes unto Christ and really experiences rest for his soul. To others it is "foolishness," if not an "offense," to expect rest from labor and burdens by taking upon themselves a "yoke" of service such as that which Jesus offers. For his yoke is none other than the cross itself. As such he himself defined it when he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "And is this," cries Reason, "the rest that is promised?" It is none other. It may seem a contradiction, but it is a real, a blessed, a glorious fact. A fact, however, that is not to be understood first and tried afterwards, but to be tried first, and then known. It is a truth not to be discovered by logic, but by experiment. Soul rest comes with love works, and only so. The loving worker, and he alone, can enjoy "the peace of God which passeth understanding." Truly has Christ said of it, "Not as the world giveth give I unto you."

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But this world is a lazy world, and there are not a few lazy people in it. They prefer to put their own meaning into the Savior's words, and to change his promise of soul rest by self-sacrifice, into bodily leisure or mental inactivity for self-gratification. Who has not heard their poets in rapture declare:

"I heard the voice of Jesus say,
Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."

Though so far as the Bible tells us, the voice of Jesus never said anything of the kind, while it did say: "Come . . . take my yoke upon you, . . . and ye shall find rest unto your souls?" From the pulpit itself I have heard Christ's words similarly misinterpreted, and the congregation invited to "come to Jesus" and enjoy the luxury of what amounted to a state of unintermittent spiritual loafing! Is it to be wondered at, then, that there are so many idlers in the vineyard, so many bodily spiritual do-nothings? . . .

It seems high time that it should once for all be positively and emphatically understood that to be a Christian means to be a cross bearer; that to be a follower of Christ means to follow him, through Gethsemane and over Golgotha; and that the rest he gives is rest for the soul, not by removing, but in bearing, the burden; in short, that it is the very opposite and contradiction of anything like inactivity, indolence, or a condition of mere negative passivity. It is only by the intense activity of faith, laying hold of eternal life, that the weariness of sin, heavy laden with the burden of death, is overcome; in the labor of self-forgetting and self-sacrificing love that the soul rests from the killing consciousness of its encumbering weights, and piercing thorns, and bitter cups of human woe.

It was thus that Stephen could, through the shower of murderous stones, "see the heavens opened," and calmly kneel down and sweetly fall asleep. Thus Paul, "in stripes above measure, in prisons more frequent, in deaths oft, . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," yet rejoiced in the Lord, and rejoiced always. And ever since then it is thus that martyrs and apostles to the Gentiles, in the midst of the ravening beasts of the arena, and the fiercer human foes shouting around their martyr fires, by ceaseless work, by loving labors, found rest for their souls. And thus they still find it. The pastor laboring for his flock, not sleeping with them; the teacher for his class; brother everywhere for brother, and Christ for fellow-believer and for sinner; by working, watching, praying always,—so they bear the yoke of Christ, learn of him, and find rest for their souls.

These are the simple facts of history and experience. Does anyone ask, How is it possible? Let him go ask of the mother, laboring, watching, praying day and night, for weeks, for months, in the sick-chamber over the cradle of a darling babe. Ask her why she does not take her rest, why she seems to need no rest. "This is my rest," she will reply, "to do all I can for my loved one." . . . And this is the explanation of the whole mystery,—love; for it is the life of love to work for its beloved. In Christ's service no task seems arduous, and no labor difficult. Love consecrates the cross to itself, and triumphs over death and the grave. The love of Christ is the rest of the soul, here and hereafter now and forever.—*J. Max Hark, D. D.*
in *S. S. Times.*

Fortunate Misfortunes.

THAT is a very unfortunate man who has had no trouble. It was sorrow that made John Bunyan the better dreamer, and Dr. Young the better poet, and Bishop Hall the better preacher, and Havelock the better soldier, and Kitto the better encyclopedist, and Ruth the better daughter-in-law. Grecian mythology said that the fountain of Hippocrene was struck out by the foot of the winged horse Pegasus. I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by the iron-shod hoof of disaster and calamity. I see the courage of Daniel's companions best by the flash of Nebuchadnezzar's furnace. I see Paul's prowess best when I find him on the foundering ship under the glare of the lightning in the breakers of Melita. God crowns his children amid the howling of wild beasts, and the chopping blood-splashed guillotine, and the crackling fires of martyrdom. It took the persecutions of Marcus Aurelius to develop Polycarp and Justyn Martyr. It took the Pope's and the cardinal's curse, and the world's anathema to develop Martyn Luther. It took all the hostilities against the Scotch Covenanters and the fury of Lord Clavehouse to develop James Renwick, and Andrew Melville, and Hugh McKail, the glorious martyrs of Scotch history. It took the stormy sea, and the December blast and the desolate New England coast, and the war-whoop of the savages, to show forth the prowess of the Pilgrim Fathers.—*Talmage.*

Enthusiasm vs. Fanaticism.

PUBLIC speakers often imagine that it is impossible to produce enthusiasm except by extravagance. But herein they err. Extravagance always reacts unfavorably, as respects both the speaker and the cause which he advocates. Perception of the situation, and a vivid delineation of it, with all the interest and sympathy which the case admits of, without the loss of rational coherence and accurate statement, will kindle enthusiasm while the speaker is on the floor, and will send the people away with grim determination to work for the cause, and a clear perception of how to do it. It is not the highest function of oratory to make a discourse already greatly excited, and of the speaker's way of thinking, wild; but its highest achievement is, without destroying the fervor of the hearers, to guide them into right ideas of what is to be done, to convince those of a different opinion, and to send them away prepared to convince others. Speakers who utter what will not bear inspection lose the confidence of those whom they deceive; and those who use language which the case does not demand, especially personal language, excite sympathy for the cause of men traduced, never convince others, and delight only the less influential, the more ignorant and boisterous of their own adherents. There is not a party in the United States lately contending for the sufferage of the people, which has not been injured by the violence and rant of its advocates.

Just prior to the late war, a conversation occurred between two ministers. One said to the other: "You and I agree in our sentiments; and if I am correctly informed, you utter your sentiments unequivocally, and still you keep the peace with your congregation. Even if they don't agree with you, they come to hear you. You preach abolition, don't you?"

"O yes, everybody who hears me knows that I am in favor of the abolition of slavery."

"Well, I can't keep the peace with my people. They are nearly all down upon me now, and they say that as soon as the time comes around to vote, they will vote me out of my place; and I cannot understand it."

"Well," said the minister first addressed, "I will come around sometime and hear you, and if I can see anything which accounts for the general dislike which all parties have of your preaching, I will frankly tell you."

When a suitable occasion came, the visit was paid, the visiting brother arriving during the first prayer. After the appropriate supplications for a public congregation, the pastor said, "And, now, we commend unto thee four million of our fellow-creatures ground down under the iron heel of slavery. We know, O Lord, that there are some people, even in this congregation, so low, base, and mean, that they don't like to hear thy servant pray for the slaves; but, O Lord, all the powers of hell, much less such mean, tyrannical spirits as those which we have to contend with here, can't close thy servant's lips. He will pray for the slave, if he dies on his knees," and much more of the same kind. He was taking advantage of a prayer addressed to the Deity, to use billingsgate against the people who were there, and who were unable to reply or defend themselves. Afterward, his friend told him that although he was an abolitionist, during that prayer he almost sympathized with the other side. The peculiarity in this brother was constitutional. Everywhere he went he broke up congregations, although he had great natural abilities, He denounced all offenses, whether against God's law or simple propriety, in the unvarying tone of harsn malediction. It was said of him by a worthy brother that all that preceded the last utterance of the service was malediction, but the discourses were invariably closed with the benediction. He has long since retired from the ministry, but every generation has representatives of that class. Yet this man could have uttered the same ideas with moderation and candor, and carried his congregation with him. Force is not the equivalent of violence, nor are earnestness and maniacal excitement convertible terms; fidelity is not bitterness, nor hurling epithets from a pulpit a manifestation of courage. "Enthusiasm does it; fanaticism overdoes it."—*Religious Intelligencer.*

Why Is It

It seems a very strange proceeding when a farmer plows and plants and cares for his crop through the summer, and then lets it stand all winter in the fields, to be eaten by mice, pelted by storms, and go to waste; and yet he is quite as wise as the pastor who toils hard to persuade people to give their hearts to God, and come into the church, and then allows the converts to lapse into religious ruin through neglect; and still we believe that no failure in the pastorate is more common than this. It is assumed that the young disciple will do well; that those who are near to him will care for him, and that, being a disciple he will somehow grow without much care. And thus many are lost. It is time now for this word of caution.—*Western Christian Advocate.*

LIBERTY is a great word, but so is duty. We must not forget, nor allow others to forget, how much of life's happiness, sweetness, and usefulness are secured by bending to our duties, and being like Him who came not to be ministered unto, but to minister.

He is Coming.

The Saviour is coming! O sound it aloud,
Give the warning to each one of you reckless
crowd.

Go tell it to all in each city and town,
To those of low station, and men of renown.
He is coming in glory, O will ye take heed?
Ye shall then reap the harvest of each careless
deed.

He truly is coming! In yonder fair sky
His glory celestial each one will desery.

O hope of the faithful the Saviour will come!
He will give to the homeless a glorious home,
And to each of his faithful and toil-worn ones,
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Will be given beyond in the home of the blest.
O all ye who know that his coming is near,
Rest not until all who will listen shall hear,—
Shall hear the sweet story of earth's coming king,
And each waiting heart with rejoicing shall sing
Prepare ye to meet him; the Saviour is nigh.
Each action must pass 'neath the all-searching
eye.

The last solemn message of mercy goes forth
To east and the west, to the south and the north.
Rouse the slumbering people, sound ever the cry.
The great day of judgment is fast drawing nigh,
Forsake all your sins, keep the faith of the Lord,
And life everlasting shall be your reward.

—Review and Herald.

Debate at Allerton, Iowa.

(Continued.)

PROPOSITION 2nd. The teaching and practice of the disciples of Christ (or what is usually called the Disciple Church,) in reference to the First day of the week, is required by the teaching and custom of the apostles and early Christians. Elder Hedrix affirms. Matthew Larson denies.

In his first hour's speech in behalf of the first day, Mr. Hedrix exhausted all the Bible evidence he could possibly scrape up, and then thanked the Lord he had no more, taking refuge behind the insurmountable(?) walls of Acts 20: 7, claiming it as his "incontrovertible" text. But when it came to examining the text it was plainly seen that his whole argument upon it was nothing but the merest kind of assumption. He claimed that verse 11 refers to Paul's breakfast, while verse 7 meant the Lord's Supper. That the church had assembled on Sunday morning to attend to the Lord's supper according to their custom, and continued throughout that day and the following night, and on Monday morning Paul, after having taken his breakfast, departed; giving as his reason for believing that the breaking of bread in verse 11 means Paul's breakfast, that it is spoken of as Paul's own individual act, while if it had referred to the Lord's supper it would have been spoken of as the act of the whole congregation. This being his main text it was taken up and considered in detail; showing what it does, and what it does not say or contain. It was first noticed that this is the first and only instance on record of the disciples having any religious meeting on the first day. That the text does not say a word concerning any command for its observance, nor does it call it the Sabbath, or Lord's day, or by any sacred title whatever, it is simply called the "first day." It does not say they had ever assembled on that day before, nor does it intimate they ever did afterward. It was only a night meeting, since there were many lights in the upper chamber where they were gathered together. Had it been a day meeting they would have needed no lights; and to conclude it was their custom, say nothing of obligation or command, to meet on that day from just one single meeting upon it and that only a night meeting, is the height of absurdity. What would the Elder think if I should

chance to pass through Allerton on some Thursday night and find the church all lighted up and his people assembled there for worship, and then go away and spread the report that it is their custom to meet on that day, and to regard it as the Lord's day, giving as my reason for so doing that one single instance? Would he not at once call in question my sanity? Certainly! and rightly, too. One single instance does not prove a custom. Custom is a long continued practice.

And now in regard to the breaking of bread in the 11th verse; if it is Paul's breakfast, so is it in verse 7th. The breaking of bread in both verses refers to the same, and the Elder's position is simply a dodge; for, reckoning the time as he does from midnight till midnight, it would put the breaking of bread after midnight, thus spoiling his argument that Sunday is sacred and was their time for meeting, so he must find some way to get around it and takes this way of doing it.

As Elder H. admits that there is no command for the observance of the first day, he might just as well quit the discussion right here, for he has thereby virtually given up the whole question. His proposition is that their teaching and practice is required by the teaching and custom of the apostles. A requirement is a thing urgently demanded, or a thing commanded, see Webster. They teach that Sunday should be called the Lord's day and that they ought to meet on that day to break bread. Now where do the apostles demand that we call it the "Lord's day?" Do they anywhere command us to meet and break bread on that day? Never! He himself says not, and Paul says that "where there is no law, there is no transgression," Rom. 4: 15. His plea for custom, could he even establish that, but he has utterly failed, amounts to nothing; for he himself will not do all things which it was the custom of the disciples to do, as I shall prove to you. It was their custom or practice to sell their possessions and have all things common, Acts 2: 44; 4: 32. Now do his brethren practice this? No, and why not? "O because," say they, "it is not commanded."

A still worse feature about his "incontrovertible" text and then I am done with it. Instead of the text affording him any support when taken in its full connection it is directly against him. It must be remembered that the men who wrote the Bible were inspired, and as the Bible reckons the day not from midnight till midnight as men do now, but from evening till evening, Lev. 23: 32; Gen. 1: 5, they would begin their days at sunset. The night being the first part of the day, fixed this meeting of Paul's as being held on the night following the Sabbath, or on what is now called Saturday night; thus making Paul's travels from Troas to Assos and thence to Mitylene, a distance of forty miles, all on Sunday, Acts 20: 11-14, and that of Luke and others of Paul's fellow-laborers who had charge of the ship, Acts 20: 4-6, by Paul's own express appointment, while he goes to attend this meeting with the church, they rig up the ship and start off on their journey a distance of 65 miles, on that day, see verses 11-13. This is keeping the first day as the Lord's day with a vengeance. He says it is not a sacred day; and that it derives its sacredness from the great events which transpired upon it. What does he mean? not sacred, and yet derives its sacredness from the great events on that day! Is he not just a little mixed?

Again, he appeals to the people not to call the first day the Sabbath, says "it is not the

Sabbath, nor is it right to call it so." Now that is true, and if it is not right to call it the Sabbath it is not right to regard it as the Sabbath; for if it is right to regard it as such, it is equally right to call it so. And as Sabbath means rest, the Elder and his church to be consistent with his statement ought not to rest upon that day, but plow corn, sow wheat, harvest, and the like! The fact is both he and his church regard it as a Sabbath, call it what they will, and there is no use in trying to dodge it. He also made use of Heb. 10: 25 as proof in behalf of his Sunday Lord's day argument. But when he was reminded that it does not mention the first day, or even hint at it, he frankly acknowledged that it did not, and that he knew it. Then why did you use it? No answer.

On Rev. 1: 10, it was admitted for argument's sake that the term Lord had reference to no other person than Christ, and that the Lord's day was a day that belongs to or pertains to him. But does that prove it to be the first day? Never. The text says no more about its being the first day than the man in the moon. Then why does he claim that it is? Did Christ ever claim it? No! Does the Bible anywhere say that the first day is the Lord's day, or that it belongs to or pertains to him? No sir. It knows no more about the first day being the Lord's day than it does of Saint Gill's day. The fact is, John, using the term as he does without designating the day of the week, shows that it was an old and well known institution, such as the Sabbath. But, says one, How do you know it is the Sabbath? Does the Bible teach us that it belongs to or pertains to him? Yes! most emphatically it does and here is the proof. Col. 1: 16, 17 says that "all things were created by him [Christ] and for him." Who then toiled during the six days of creation? Christ. Then who rested on the seventh day? Christ. Who blessed it? Christ. Who claimed to be its Lord (i. e. master or owner)? Christ. Luke 6: 5; Mark 2: 28. Who made all things? John 1: 1, Christ. Was the Sabbath made? Yes; Mark 2: 27. Then since Christ made all things, who made it? The Lord Jesus Christ. As Christ not only claimed to be the "Lord of the Sabbath," but also is declared to have made it, how appropriate is it to call it the Lord's day, or Lord's day. However, the term Lord belongs to both God and Christ, Rev. 11: 15, and thus we find that the day belongs to Jehovah also, Ex. 20: 8-11; Isa. 48: 13. This made him feel a little lost, and so he put in nearly a whole session trying to prove that the translators had not translated Rev. 1: 10 right; that the Greek word *kuriakes* should have been rendered Lord's day instead of Lord's, and that that term pertains to Christ only. But Donnegan's Greek lexicon says it pertains to God or to Christ, so Mr. Hedrix was proven to be mistaken again.

With this he left the Bible and sailed off into history, and did not even open the Bible or put it in the pulpit the remaining two nights of the discussion. Whereupon he was reminded of the fact that although they have been the loudest church of the past fifty years in claiming, "The Bible and the Bible alone is our standard of faith and practice," and declaring that where it speaks they speak and where it is silent they are silent, in this he has betrayed them. They have made it their great battle cry. They have inscribed it on all their banners. They have been yelling it in every country, in every clime, in every city or village, in every neighborhood, and in every family they have entered; and yet, on this point of their doctrine they must fall

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call it so." Now right to call it the regard it as such, t so. And as Sabbath and his church to ment ought not to r corn, sow wheat, fact is both he a Sabbath, call it no use in trying use of Heb. 10: 25 unday Lord's day is reminded that rst day, or even owledged that it . Then why did

mitted for argu- had reference ist, and that the longs to or per- prove it to be xt says no more, han the man in he claim that it t? No! Does the first day is ngs or pertains more about the than it does of John, using the signating the it was an old, such as the do you know Bible teach us to him? Yes! d here is the at "all things and for him?"

days of crea- ed on the sev- ed it? Christ, i. e. master or rk 2: 28. Who Christ. Was k 2: 27. Then who made it? rist not only Sabbath," but i, how appre- dean, Lordie, term Lord, Rev. 11: 15, y belongs to 58: 13. This so he put in, prove that d Rev. 1: 10 the should ad of Lord's, Christ only. says it per- Hedrix was

d sailed off n the Bible naining two pon he was a they have a past fifty the Bible l practice." they speak ent, in this re made it ribed it on ,yelling it , in every od, and in nd yet, on must fall

back on history for their proof or support! and yet they will continue to denounce other churches for doing so. Inconsistency can hardly express such a course.

His position on 1 Cor. 16: 2 was also taken up and examined; and it was shown that every argument he had drawn from this text in support of his theory was based upon his own assumptions. The text does not com- mand any one to keep the first day, says not a word about any one meeting on that day, calls it by no sacred title whatever. It simply required that each one should lay by *himself* in store on that day as the Lord had prospered him, for the benefit of the poor, and was only a local ordinance to meet that pres- ent emergency, and involved a secular work, over their past week's work and reckon up their gains and losses first before they could know how much they had been prospered. Would Elder H. think it proper for his church members who are merchants to go to their stores on Sunday morning and study over their accounts! Never. Myers, Barnes, Mat- thew Henry, and some sixteen or eighteen other translations and commentaries on the text, were then read to show that they all were agreed that it was to be done at home. Myers, although a first day observer says, "It does not, indeed, follow from this passage in itself that Sunday was observed at that time by assemblies for the worship of God; but they were to 'lay up in store' at home. Fur- thermore Paul, in referring to this same mat- ter in 2 Cor. 3: 1-5, says that he would send certain brethren unto them beforehand to "make up their bounty," i. e., gather it into one place, which would have been entirely unnecessary had they already treasured it up in the church.

[To be continued.]

The Pool of Bethesda.

"We have generally an announcement to make, but not often of so much importance as that of this day. It is the discovery of the Pool of Bethesda." So writes Mr. Walter Besant in the *Quarterly Statement*, issued by the Palestine Exploration Fund recently. He is jubilant, as all Palestine enthusiasts are likely to be, that a vexed question in regard to a site is apparently settled forever. As the papers contributed to the *Quarterly* by Herr Schick, Sir Charles Wilson, and Captain Con- dor are of an exceedingly technical character, and seeing that the organ of the Palestine Fund has only a limited circulation, it may perhaps be of interest if we try to set out in brief space the nature of the important dis- covery that has so recently been made.

Bethesda is mentioned only by the fourth evangelist. In the fifth chapter of his gospel John says, "Now there is at Jerusalem by the sheep market [or gate] a pool which is called in the Hebrew tongue Bethesda, hav- ing five porches." The word translated "pool" in the authorized version is given by some authorities as "swimming bath," and the phrase "pool by the sheep market" is possibly better rendered "sheep pool." Eusebius ex- plains the occasional red color of the water of this sheep pool as being a trace of the car- casses of sheep washed in it before sacrifices; hence the name. There were, according to the evangelist, five porches, or porticos around the pool. These Dr. Geikie thinks, charity built for the accommodation of sufferers. It seems to us, however, equally probable that they formed part of the original scheme for the bath. Five porticos would seem to imply

a pentagonal structure; but this is by no means essential. A rectangular pool with a portico on every side, divided by one across the middle, would answer the description. "Bethesda," by the way (a Hebrew name which was very probably invented by John) may mean either "house of mercy," or "the place of the pouring forth" [of water].

At the northeast of modern Jerusalem, close to St. Stephen's Gate, stands the Church of St. Anne. At the time of the Crimean war it was a ruined mosque, but when the French came into possession of it, they re- stored the church and handed it over to the Algerian monks. It is near this church of St. Anne, and in connection with excavations made around it, that the Pool of Bethesda has recently been discovered by Herr Conrad Schick. There is a court-yard to the north- west of the church, which leads through a newly-opened passage into another court- yard, some fifteen feet square. At the north of this latter court-yard there was at one time a small church. Beneath the floor of this sometime church are vaults; and through the floor of these vaults a cistern is reached, cut into the rock to a depth of thirty feet. This cistern is a portion of the original Pool of Bethesda. There is still water in it, but it is difficult to say whence it comes. This, in brief, is Herr Schick's report of April 5. Since then further excavations have been made, and he has prosecuted more extended inquiries. A twin pool has been discovered. Further examination will bring more details to light; but it may now be fairly assumed that the two pools, tanks or cisterns, thus discovered, really constitute the Pool of Bethesda, "having five porches," where Christ healed the paralytic of eight and thirty years' standing.—*Pall Mall Gazette*.

Separation from the World.

SALVATION is all of grace. Yet these things are required: "Let him that nameth the name of Christ depart from all iniquity."

"Whoever would be my disciple, let him take up his cross and follow me." "Ye can- not" says our Lord, "serve God and mam- mon." Shrink not from the pain these sac- rifices must cost. It is not so great as many fancy. The joy of the Lord is his people's strength. Love has so swallowed up all sense of pain, and sorrow been so lost in ravish- ment, that men of old took joyfully the spoil- ing of their goods, and martyrs went to the burning stake with beaming countenances, and sang high death-songs amid the roaring flames. Let us by faith rise above the world, and it will shrink into littleness and insignif- icance, compared with Christ. Some time ago two acronauts, hanging in midair, looked down to the earth from their balloon and wondered to see how small great things had grown—ample fields were converted into little patches; the lake was no larger than a looking glass; the broad river, with ships floating on its bosom, seemed like a silver thread; the widespread city was reduced to the dimensions of a village; the long, rapid, flying train, appeared but a caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who, rising to hold communion with God, and anticipating the joys of heaven, lives above it and looks beyond it. This makes it easy, and even joyful, to part with all for Christ—"This is the victory that over- cometh the world, even our faith."—*T. Guth- rie. D. D.*

But when men despise the government of God, it is but a step to the despising of all human authority. Indeed, when men do not regard the claims of God, whatever obedience they render to human laws is due solely to fear of immediate punishment. In the Bible, honor to earthly kings is placed next to the fear of God. Says Peter, "Fear God. Honor the king." 1 Peter 2: 17. And the command- ment to ancient Israel was; "Thou shalt not revile God, nor curse a ruler of thy people." Ex. 22: 28, Revised Version. It is worthy of note that most Spiritualists are open-sympa- thizers with anarchy. Respect for authority is the prime factor in true religion. The man who is not afraid to speak evil of those who are in authority, who rails at those who are in official position, whether in heaven, or in earthly governments, is a dangerous man. He may not do any great evil, because of lack of opportunity; but once let him have an op- portunity, without the fear of physical pun- ishment to deter him, and there is nothing to restrain him from going to the greatest lengths. It is a bad sign to see a man railing at even a wicked ruler. When Peter wrote, "Honor the king," and Paul wrote, "Let every soul be subject unto the higher powers" (Rom. 13: 1), wicked kings were reigning. But they occupied the place of authority, and their official position was to be respected, however wicked they might be.—*Signs of the Times*.

EVERY noble character, every admirable personality, every winsome and lovely self, whom God permits us to see and to know, is a revelation of God to us, and is a call to us to aspire God-ward. Unless we saw and knew those to whom we must look up with rever- ent and trustful affection, we have no true understanding of a personality above our own, no forceful impelling toward a higher than our personal conceptions. Hence it is true that a worthy friend is a gift of gifts from God.

Letter Department.

From Sister Sarah E. Bowen.

DEAR Brethren and Sisters: It has been some time since you heard from me through the *ADVOCATE*. I hope you will not think it is for lack of interest in the good cause that has kept me from writing. I am always glad to hear of some turning to follow the meek and lowly Lamb of God, but sorry to hear of those professing faith in Christ turning away from the holy law of God. I feel my weakness and inability to say anything that will benefit any one. I have no good news to write. This world is sad and gloomy to me. I have much care and trouble of a worldly nature. I have been very ill this last autumn, but I am seek- ing a home where there will be no sickness or sorrow. The hope of a happy home when Jesus comes gives me relief in hours of pain, "Now abideth faith, hope, and charity; the greatest of these is charity," because faith and hope are swallowed up by sight and pos- session, but charity endureth forever. Oh what a happy home where love reigns! If love ruled the thoughts and actions of the people in this life this earth would be a heav- enly place. But alas! we see evil doers wax- ing worse and worse every day. I am trying to live in obedience to all the commandments and look and long for the King of kings and Lord of lords.

Your Sister in hope of life everlasting when the Life giver comes.

SARAH E. BOWEN.

Clarksville, Mo.

Advent & Sabbath Advocate.

STANBERRY, MO., DECEMBER 11, 1888.

ELD. HEDRIX in affirming the practice of his church, binding as to first day observance from the custom of the apostles and early Christians, admits the plain teaching of the Bible insufficient to establish his proposition.

If Christians could enlist the left or unused interest in electing Gen. Harrison President, the church would again enjoy her first love and have some charity left for others without her pale.

It is better to eat the bread of life than to sip at the stagnate pool of destruction.

A large bed of potter's clay has been discovered at Parsons, Kansas. It is said to be the only deposit known west of the Allegany Mountains.

Not long since, when in Worth County Mo. we saw objects that had been unearthed which we conclude are relics of wood and decaying matter that had been petrified and deposited in the bowels of the earth at the time of the flood. Truly we have much evidence for the truthfulness of the Holy Bible.

If we are actively engaged in a good work we have not so much time to borrow and balk up trouble, or stir up strife.

Items of Interest.

The orange crop this year in Florida is unprecedented.

Rhode Island has abolished the property qualification for voting.

Over 500,000 two-cent postage stamps are sold daily in the New York Post-Office.

At Hopkinsville, Ky., 122 colored converts to the Baptist faith were baptized in a mill-pond Sunday.

The Vermont Legislature has passed a bill prohibiting the sale, manufacture and use of oleomargarine in that State.

An orchardist in Walla Walla, W. T., has gathered five crops of Bartlett pears since January 1, according to a Walla Walla paper.

P. Hinton, post master at White Church, Kan., has disappeared leaving his accounts badly mixed. Suits were begun against him by endorsers of his paper.

In the San Francisco, Cal., sugar market there is an advance of 1-4 cents, a total of 1 1-4 cents, since the 23d inst., and granulated is quoted at 81-8 cents. Stocks are very low.

The United States Circuit Court in Arkansas holds that cider cannot lawfully be sold in a State whose statutes prohibit the sale of "alcohol or any spirituous, ardent, vinous, malt, or fermented liquors."

James G. Blaine, referring in a late speech to prohibition in Maine, said: "Thirty-seven years under a prohibition law had given sufficient assurance of its efficiency. The State was far richer and better because of it."

To move forward and cross the Red Seas and capture the Jerichos, we must live in peace among ourselves, and right with God. Think on these things.

When a man dies people generally inquire what property he has left behind him. The angels will ask, what good deeds has he sent before him?

Decision.

"Choose ye this day whom ye will serve." "Choose ye this day whom ye will serve." are words coming with power to every heart and life. There are times when a person is met face to face with great questions which must be settled; and the whole tenor of his after life will be affected by the choice made at those critical points. If a soul deliberately decides upon a course of action, and pursues it, without doubt he will go on and on in that way; if it is the right path, well and good; but if the wrong, the word to that soul should be, "Turn ye, O turn ye, for why will ye die."

Being negative in the matter and simply neglecting to decide at all times for the right, will never excuse anybody in this stern conflict of life. God has plainly said, "He that is not with me is against me." In such a case not only is the individual character defaced, but a bad influence is exerted upon others. "No man liveth unto himself."—*Messiah's Herald.*

A Word to Young Christians.

1. NEVER neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayer. Heb. 11: 6.

2. Never neglect daily private Bible reading, and when you read remember that God is speaking to you, and that you are to believe and act upon what he says. I believe that all backsliding begins with neglect of these two rules. John 5: 39.

3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you, and then ask him, for Christ's sake, to forgive you what you are and make you what you ought to be. John 4: 24.

4. Never let a day pass without trying to do something. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for him?" Matt. 5: 13-16.

5. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. 3: 17. If you cannot do this it is wrong. Rom. 14: 23.

6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. 2 Cor. 10: 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John 10: 27.

7. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true?" and if both cannot be true, believe God and make your own heart the liar. Rom. 3: 4. 1 John 5: 10, 11.—*Rev. F. Judson.*

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.

Letters and Money Received.

	TITHES.	DON.	ADVOCATE.
S M Potter	\$1.35		
A S Price			\$1.50
Susan Cree			6.00
W L Grant			2.00
L L Sheffield	\$2.65		2.00
Eunice B Russell			1.00
Mrs Erances M Merrill, J J Carlock, Jasper Moore, John Dickerman, Elisabeth Wolverton, Lurana Elliott.			

It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not he that reads most but he that meditates most on divine truth that will prove the choicest, wisest, strongest Christian.

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

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

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.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be ering 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, 15 cts.

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.