

# Advent and Sabbath Advocate.

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

VOL. XXIII.

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## Advent and Sabbath Advocate.

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### Lord Save Me

Overhead the lightning flashes,  
And the raging water dashes,  
As upon the foaming sea  
On the stormy Galilee,  
Peter and his comrades toil,  
While the angry waters boil.

Hark! the storm grows stronger and stronger.  
Can they keep their courage longer?  
Look! a form all clothed in white  
Fills their souls with dread affright,  
Till a well known voice they hear—  
"It is I. Be of good cheer."

Then they know it as the master,  
And their hearts beat fast and faster.  
"Jesus, master, speak to me,  
Bid me, bid me come to thee,"  
Speaks a voice in tones so brave,  
"Bid me walk upon the wave."

Thus the impetuous Peter crieth,  
And the blessed Lord replieth,  
"Come," and quick his hurrying feet  
Tread the waves his Lord to meet.  
Ah! he sinks beneath the wave,  
"Jesus oh my master! save!"

Then the master quickly caught him  
Safely to the boat he brought him,  
Whispering in his doubting ear,  
"Wherefore, Peter, didst thou fear?"  
Then the waves grow calm and still,  
And the winds obey his will.

Ab! how oft on life's rough waters,  
Adam's faithless sons and daughters  
Sink in sorrow and in grief,  
Sink in doubt and unbelief,  
Sink like Peter on the wave,  
Till they cry, "Oh, master, save!"  
"Save me, save me, ere I perish,  
Vain are all the hopes I cherish;  
Lead me! I am sick and sore,  
Guide me till the journey's o'er;  
Save me from the whelming wave,  
Master, I am sinking! save!"

Then the blessed Master hears them,  
Strengthens and upholds and cheers them,  
Gives them grace the cross to bear,  
Gives them strength to do and dare,  
Gives them courage all the way,  
Till there dawns a brighter day,  
Up, my soul! there's light and beauty  
In the grand highway of duty;  
Though like Peter ye may sink,  
And the dregs of sorrow drink,  
Though in danger and alarm,  
Grap the Everlasting Arm.

—Christian Weekly.

A BRIDGE for the tongue is a necessary piece of furniture.

## The Sermon.

"And as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10: 7.

### Inspiration of the Scriptures.

A. C. LONG.

"All Scripture is given by inspiration of God." 2 Tim. 3: 16.

This is a glorious truth revealed to us by the apostle. The Scriptures being divinely inspired are therefore a safe and infallible guide for man's conduct. They also reveal to us, man as he was, as he is, and as he will be, in connection with God's purposes concerning the earth. Peter tells us how this inspiration of God is manifested: "For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21. This teaches that the Scriptures were written out, not under the control of man's will, but under a divine impulse, which governed for the time the will and directed it according to infinite wisdom. They spake as they were moved by the Holy Spirit. The original word rendered moved in this passage is defined by Greenfield "to urge, to impel, to drive." These holy men spake as they were impelled or driven, independent of their own will. Our Savior in explaining divine inspiration to the apostles, says, "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10: 20. That it is God that speaketh in the prophets is further evident from the fact that many of the prophets uttered what they themselves could not understand; especially was this true of Daniel.

God through Isaiah says: "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 8, 9. The apostle commends the brethren at Thessalonica that when they received the word of God they received it not as the word of man, but as it is in deed and in truth, the word of God." 1 Thess. 2: 13. These passages clearly teach that while man's words are weak, fallible and erring, that on the other hand God's word is infallible, unerring and in every respect superior to man's.

While Christians everywhere believe that all scripture is given by the inspiration of God, and that holy men of old spake as they were moved by the Holy Spirit, yet unbelievers frequently ask us, How do you know that the Scriptures are inspired of God?

We shall now proceed to answer this question; or which is better, let the Lord answer it. "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. 18: 21, 22. This is a rule that the Lord has given by which we are to test

all prophets. All true prophets are willing to be tested by this rule; in fact it is the way they prove that they are true prophets. On the other hand, all false prophets are careful to evade the test of such a rule by not predicting anything that is to occur in the near future.

We shall now make an application of this rule to the prophets of the Bible. Moses as a prophet fully stands the test of this rule as he appears before Pharaoh king of Egypt.

A few examples are sufficient. "And the Lord said unto Moses, Speak thou thus unto Pharaoh, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go that they may serve me in the wilderness; and behold, hitherto thou wouldst not hear, Thus saith the Lord, In this shalt thou know that I am the Lord; behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood, and the fish that is in the river shall die, and the river shall stink, and the Egyptians shall loathe to drink of the water of the river." Ex. 7: 16-18.

This is the prediction of a prophet in which Pharaoh has a test by which he and others may know that Moses is a true prophet. The fulfillment of this prediction was the proof to Pharaoh and others that his message was from the Lord.

Again, Moses predicted that a plague would destroy the cattle, horses, sheep, and camels of the Egyptians at a set time, but would not affect the property of the Israelites in the least.

"And the Lord appointed a set time, saying, To-morrow the Lord will do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died, but of the cattle of the children of Israel died not one. And Pharaoh sent and behold there was not one of the cattle of the Israelites dead." Ex. 9: 5, 6.

Here is another test which proves that Moses is a true prophet of the Lord. And thus Moses goes on giving proof after proof to Pharaoh that his message is from God, and this proof is not only for Pharaoh, but for the Israelites also. For the Lord says unto Moses, "That thou mayest tell in the ears of thy son and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know that I am the Lord." Ex. 10: 2.

Joshua predicted the overthrow of Jericho after being encompassed seven days; and the accomplishment of this prediction confirmed him as the leader of the Lord's people. Thus the true prophets of the Lord gave to the people from time to time the evidence that their message was from the Lord, and generally by predicting things of unusual occurrence. For instance, after a long siege in Samaria, when the people were famishing and dying for want of food in the city, Elisha predicted that the next day there would be an abundance of food in the city. One of the rulers said that prediction could not be accomplished unless God would open the windows of heaven and pour it down upon them. But Elisha said he would see it with his own eyes but

ing, but seriously meditating heavenly truths, that sweet and profitable to one that reads most but he in divine truth that will rest, strongest Christian.

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would not partake of it. This was all literally fulfilled to the very letter the next day.

Numerous examples might be given throughout the Bible where the true prophets gave evidence from time to time to the people that their message was from the Lord; while on the other hand the predictions of the false prophets either failed or they failed to predict anything that was to come to pass in the near future by which they might be tested. We shall give but one more example of this rule by which we are to test the true prophet, and that is from our Savior. When he was requested by the Pharisees and Sadducees to give them a sign that he was the Messiah and that his message was from the Lord, he complied by foretelling his death and resurrection after three days, as follows: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. This sign was by no means forgotten by the Pharisees; for after his death they came to Pilate and say: "We remember that that deceiver said while yet alive, After three days I will rise again command therefore that the sepulcher be made sure until the third day." This was a wise precaution on their part, but notwithstanding this, his prediction was literally fulfilled by his resurrection from the dead. And Paul tells us that Christ was "declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead." Rom. 1:4.

From all these examples we learn that God complies with his own rule by fulfilling the predictions of his prophets; while the false prophets either fail in their predictions, or they refuse to predict anything in the near future by which they may be tested.

The next observation I wish to make is, that it is not the prediction, but its accomplishment or fulfillment that proves the divine inspiration of the prophet. Whether the prophecy was uttered yesterday or thousands of years ago it matters not, for in its fulfillment alone is the evidence of its divine inspiration. This being the case we wish to call the reader's attention to the proof of the divine inspiration of the prophets by the fulfillment of their predictions in our day. We shall first call attention to some of the prophecies concerning Israel as a nation, as follows:

"The Lord shall bring a nation against thee from far, from the end of the earth as swift as the eagle flieth, a nation whose tongue thou shalt not understand, a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young, and he shall eat the fruit of thy cattle and the fruit of thy land until thou be destroyed; which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates until thy high and fenced walls come down wherein thou trustedst throughout all thy land, and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee." Deut. 28:49-52. "And the Lord shall scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart and failing of eyes and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none as-

urance of thy life. In the morning thou shalt say, Would God it were even, and at even thou shalt say, Would God it were morning, for the fear of thine heart where-with thou shalt fear, and for the sight of thine eyes which thou shalt see." Verses 64-67. "And thou shalt become an astonishment, a proverb, and a byword among all nations whither the Lord shall lead thee." Deut. 28:37.

The above prophecy of Moses, though uttered over three thousand years ago, finds a literal fulfillment in the history of the Jews as a nation during the last eighteen hundred years. In fact, it is literally fulfilled before our eyes to-day. Let us notice a few of the above statements:

"Thou shalt become an astonishment." How true is this! They are the most marvelous nation on the globe. That they should be scattered and persecuted among all nations for eighteen hundred years and yet preserve their distinct nationality is an astonishment to all nations.

Again, the Jew was to become a "proverb and a byword." A proverb originally meant a figure of speech. Now that the word Jew has become a figure of speech is true in our own language, such as "he *Jewed* him down fifty dollars on the price;" or "I *Jewed* him down on the price," &c. A byword is defined as a common saying; as, "As rich as a Jew," "as mean as a Jew," "as wealthy as a Jew," &c. So, in the language of our Savior we can say, "This day is this prophecy fulfilled in your ears."

Again we read concerning this nation: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30:11. This prophecy has a striking fulfillment before our eyes. Where to-day is the ancient Babylonians, Medes, and Persians? They are not to be found, or they have been so blended with other nations that they have lost their nationality. But he has not made an utter end of the Jews. They are seen, recognized and known among all nations of the earth. They were to be preserved, said prophecy, and they are preserved. This is a standing miracle to-day, in proof of the divine inspiration of the Scriptures.

Not only were they to be preserved, but a remnant of them was to return to their own land in the last days, as the following prophecy teaches: "He that scattered Israel will gather him and keep him as a shepherd doeth his flock." "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely." "For thus sayeth the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land whereof ye say it is desolate, without man or beast, it is given into the hand of the Chaldeans. Men shall buy fields for money and subscribe evidences and seal them, and take witnesses in the land of Benjamin and in the places about Jerusalem and in the cities of Judah and in the cities of the mountains, and in the cities of the valley, and in the cities of the south, for I will cause their captivity to return, saith the Lord." Jer. 32:37, 42-44.

The above prophecy, though uttered over two thousand years ago, is finding a literal fulfillment before our own eyes. Already six or eight colonies have bought land in Pales-

time, and are thus buying fields and subscribing evidences in that ancient land. Already it contains about as many thousand Jews as returned from the Babylonish captivity.

The future is veiled to the human mind. We cannot by our own wisdom tell what tomorrow will bring forth. How then could the mind of Jeremiah sweep down through twenty-four centuries and tell us exactly what is now taking place in reference to the Jews? How could Moses predict the career of the Israelites two thousand years in the future? The only answer that can be given is that an infinite mind, capable of declaring the end from the beginning, guided the pen of these prophets. Or, in other words, holy men of old spake as they were moved by the Holy Spirit.

Again, how could Daniel, Paul and John, describe so minutely the career of the man of sin through twelve hundred years? How could Daniel, unless aided by divine wisdom, tell us that knowledge should increase in the time of the end? All this proves that all scripture is given by the inspiration of God, before he alone can declare the end from the beginning. The fulfillment of these prophecies are a double assurance to us that the remaining ones will yet be fulfilled and the kingdom established on the earth in due time.

Pasadena, Cal.

### "Flesh and Blood." AND "THE KINGDOM OF GOD."

The declaration that "flesh and blood cannot inherit the kingdom of God," found in 1 Cor. 15:50, is thought by some to be opposed to the doctrine of the literal resurrection of the body. But it cannot be so interpreted unless it can be shown that there can be no literal body which is not composed of flesh and blood in the sense in which these terms are here used. But we do not apprehend that God is limited in reference to the form or the constitutional elements of matter. It would be very presumptuous in us, with our finite comprehension, to suppose that God, in his unlimited store-house, has not some material, of the elements of which we, as yet, know nothing.

Indeed we know that such is the case. Angels are real beings. They are capable of assuming the form of men, and becoming visible to mortal eyes. "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and *lest seeing them*, rose up to meet them." Gen. 19:1.

They can speak in a voice audible to mortal ears. "And when the morning arose, then the angels hastened Lot, *saying*, Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city." Verse 15.

They are tangible, so that mortal hands can feel them. "And while he lingered, the men *laid hold* upon his hand," etc. Verse 16. And yet they are of such a nature that the whole mountain could be full of them, and yet they be invisible even to the servant of Elisha the prophet. 2 Kings 6:17.

Of the organization and constitution of such beings we, of course, know nothing. They are not organized like men in the flesh, and yet they are real, literal beings. Therefore there may be a literal resurrection of the body and a real existence in the future world, notwithstanding the declaration that "flesh and blood cannot inherit the kingdom of God."

That there will be a change in the body at the resurrection sufficient to adapt it to its

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new state of being is plainly asserted. In the resurrection we become "as the angels of God." Matt. 22: 30. Christ "shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3: 21. "It is holy" 1 Cor. 15: 44. The necessity for this "change" is revealed in the statement that "corruption cannot inherit [or be heir to] incorruption."

This brings us directly to the inquiry, What is meant by the expression, "flesh and blood," in the text before us? The words are found thus connected in four other passages, in each of which they denote the earthly as contrasted with the divine or the supernatural. Christ said to Peter, when his faith prompted him to that sublime declaration, "Thou art the Christ the Son of the living God." "Flesh and blood hath not revealed it to thee, but my Father which is in heaven." Matt. 16: 17. Here the expression denotes human and earthly wisdom, as contrasted with the divine. When the apostle Paul was called to preach Christ, he says, "Immediately I conferred not with flesh and blood." Gal. 1: 16. That is, he took no human counsel, and was governed by no human considerations. In describing the spiritual warfare in which the Christian is engaged, the same apostle says, "For we wrestle not against flesh and blood, but against principalities, against powers," etc. Eph. 6: 12. Here he evidently means opposers who are human and mortal, in contrast with the supernatural agencies of the powers of darkness. Again, in describing the incarnation of the Son of God, he says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2: 14. This must refer to his coming down into this condition of mortality, that through death he might destroy him that had the power of death. So in 1 Cor. 15: 50, the expression must be taken to mean this present corruptible mortal state. This cannot inherit the kingdom of God. There must be a change. This mortal must put on immortality and this corruptible must put on incorruption. But after this change has taken place, the body is no less real and tangible than before.

On this passage Dr. Clarke remarks: "This is a Hebrew paraphrase for man, and man in his present state of infirmity and decay. Man in his present state cannot inherit the kingdom of God. His nature is not suited to that place. He could not, in his present weak state, endure the exceeding great and eternal weight of glory. Therefore it is necessary that he should die or be changed; that he should have a celestial body suited to his celestial state. The apostle is certainly not speaking of flesh and blood in a moral sense, to signify corruption of mind and heart, but in a natural sense; as such flesh and blood cannot inherit glory for the reasons assigned."—*Review and Herald*.

### Strange Talk.

PEOPLE will talk, you know, but some people do talk very strangely indeed. As there are a great many themes to talk about, it will be well to tell at the start of this little talk whom we are going to weigh in the balance and find wanting. Well, some Advent people do talk strangely as well as some who are not of this company. When I hear Advent people say that after all it don't make much difference what we believe, I am led to have strange thoughts in my mind. Perhaps it will be well to inquire into our family history a little. We claim to be a people called of

the Lord to do a certain thing. We say that the Lord has called us to tell, a last feature of the gospel that the other churches are not disposed to tell, and therefore the excuse for our being a distinct people. Well, to this I have this to say that if we are not called out of the Lord the quicker we get back in the better it will be for all concerned, lest the Lord come suddenly and find us out doors. Suppose the Lord did call us out, what then? Probably we would better stay out, lest when he come he find us in.

If the Lord did call out the Advent people, he called them out because he wanted this message sounded. And if it be true, what shall we think of the man or woman who says that after all it don't make any difference? I fear that some would better stop and ask them-selves if there is not some danger of our being found shirking the burden of unpopular truth. Men have been preaching for ages that when the saint dies he is removed from the earth, and the wicked greet this because they are glad to get rid of their reproof, and also, if they had any property, maybe they can cheat the heirs out of it all, and they are not at all troubled because the righteous are liable to die and be removed to foreign glory. But let an Adventist minister come along and tell the wicked that instead of the righteous being taken from the earth to make room for them and their greed, the Lord is soon coming, and the wicked will be the ones that will have to move out and make room for the "meek" and the "poor in spirit" and the "poor that are rich in faith and chosen" of God, and who will now take the whole kingdom. You will see that this kind of gospel will set the longest-headed speculator to thinking that he had never heard it on this fashion before.

Well, this doctrine of the meek taking the whole earth is just what God preached to Abraham when he "preached before the gospel unto him." I think that the Lord is pleased to have the proclamation of the saints taking the land sounded out in all the land. Don't be afraid to tell the people what is written in the Bible. But I hear some one saying that you can reach many more by saying nothing, comparatively, about the things that make us a separate people, and then so many more will be saved in the end. I am willing to leave the matter of people being saved through or by keeping still about the great and stirring promises of God to him. I believe in a judgment day, and I expect that the Lord will be judge, and if Timothy kept the charge that Paul gave him it will be well with him. Men may figure as much as they please in regard to what will save the most people, I know that Jesus said, "Go and preach the gospel, and they that believe and are baptized shall be saved."

A part of that gospel is that the saints will have this earth when the wicked are cut off. Another part is that they that seek for life eternal will have it bestowed on them at the revelation of Christ. Another feature is that sin and all that pertains to it will be wiped out of the universe of God. A feature for us to-day is that it is near at hand. Shall we hold our tongues because there are those that will not endure sound doctrine? Don't talk about its making no difference what we believe if we love the Lord, when we are told that the man Abraham believed what God said to him and the Lord counted it to him for righteousness, and he was placed in the list of friends to God. Don't let the Lord's people talk strange.—*Sel*

I FEEL as if God had, by giving the Sabbath, given fifty-two springs in the year.—*Ex.*

### Faithfulness in Little Things.

THE Master has told us, "He that is faithful in that which is least is faithful also in much." In this utterance of our Savior lies the secret of our successful service. The child who never masters the alphabet can never have success in any other department of study. So in all departments of life there are the little things which lay at the entrance of our pathway which must be met and dealt with before we can successfully proceed.

There is that merchant who has been so successful. How we point to him as an example of how some men get on in life and prosper, but are we aware of the real cause of his rise and prosperity? He began as a "chequre boy," and was so faithful and devoted in that position that he was promoted to the "notion counter." And as prosperity did not seem to lift him up in his own estimation and he became only the more devoted, he was exalted by his employers step by step, till finally he was made junior partner, and then in a little while became the head of the establishment and one of the most successful men of his day.

"Faithful in little," educates us to be faithful in much." The littles are the principles by which the great problems are solved. Faithfulness in little fits us for faithfulness in greater things. The person who has shown faithful skill in the little and uninteresting field of labor can be depended upon for cheerful and faithful service in the larger sphere of Christian endeavor, for the character of that individual is devotion to present duty.

Paul had the true secret of the motive, spirit, and purpose of our service when he said, "Whatsoever you do, in word or deed, do all in the name of the Lord Jesus." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." That shilling kindly bestowed needs a living faith to back it. That tender entreaty must be enforced with Divine love. That cup of cold water must be given in the name of Christ. That visit paid to some burdened soul must carry also a living Savior. Those two mites we bear to the Lord's treasury must be given by a heart wholly the Lord's, and then we shall have wrought well though our work have been but little.

The little duties carry with them grave responsibilities, and in these trusts committed to our care are we to find the complement of our life's work.—*World's Crisis*.

### The Need of Help.

I SHALL never forget the feeling I had when once climbing one of the pyramids of Egypt, when half way up, my strength failing, I feared I should never be able to reach the summit or get back again. I well remember the help given by Arab hands, drawing me on farther; and the step I could not quite make myself, because too great for my wearied frame—the little help given me, sometimes more sometimes less—enabled me to go up, step by step, until at last I reached the top, and breathed the pure air, and had a grand lookout from that lofty height. So in life's journey, we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him stand beside us. And thus, joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained.—*Bishop Simpson*.

Advent and Sabbath Advocate.

"The Entrance of thy Words areth Light."

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

STANBERRY, Mo., DECEMBER 25, 1888.

What Kind of Faith?

PLEASE explain these passages of Scripture, Rom. 14: 22, and Mark 9: 43-49. I do not understand them. MATTIE BRADY.

Burnips Corners, Mich.

Much of the 14th chapter of Romans is a commentary upon festal days or eating. Paul would disabuse their minds as to their importance. Says: "One man esteemeth one day above another; another esteemeth every day alike. Nothing is unclean of itself; all things indeed are pure; but it is evil for that man who eateth with offense." Verse 21, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." With these thoughts before us, we may understand "Hast thou faith? have it to thyself before God." That the apostle would not have a brother exhibit his faith in eating or anything else, before his brethren that would cause them to stumble or become weak; but alone before God he would be happy if he condemned not himself "in that thing which he alloweth." How very important the lesson to-day, that we make not such demonstrations of our belief before brethren with whom we disagree that it will not give occasion for them to stumble or become weak. Better follow the instructions in this lesson. Practice self-denial before our brethren that might stumble, in the enjoyment of that which we might deem prudent and right alone before God. Verse 20 says to eat that which is pure with offense, is evil. Let us be careful of that revengeful spirit, and remember the words of him that doeth all things well, and never no never eat any of the devil's mush.

CHRIST's language by Mark 9: 43-49, and by Matt. 5: 29, 30, "If thy right eye offend thee pluck it out and cast it from thee." "If thy foot offend thee cut it off. If thy hand offend thee," &c., in connection with other scriptures teach us that all of self; our own way of seeing; our travel through this world; and provisions for life including freaks of our wrong dispositions, must all be subject to the divine law. Our jealousy, envy, covetousness, and love of wealth or fame, must not intervene between us and God. To him is due our greatest reverence, parents nor anything on earth excepted. Believing we have answered Sister Brady's chief query we will omit any extended notice of the unquenchable fire, or the undying worm until further requested, or at some future time. Suffice it to say that everlasting fire reduced the cities of the plains to ashes, and God tells us of the time when all the wicked will be burned up, root and branch; and that undying worm, a symbol of destruction, will have filled its mission when all corruption and dross are consumed.

O.

Prohibition.

U. S. SENATOR J. J. Ingalls, of Kansas, said of prohibition, "I do not hesitate to say that, although attended with some deplorable tendencies, it has been of great advantage to

the State, both morally and from the material and economic standpoint. Very few of its citizens would willingly return to the dominion of the dramshop, with its attendant crime, disorder, and social misery."

John D. Stewart, Congressman from Georgia, said, "I have, in my feeble way, held court for five years in the State of Georgia, and of the eight counties in my district six were prohibition and the others were non-prohibition or whisky counties. I want to say, as a witness on this subject, that in the counties where the sale of intoxicating liquors was absolutely prohibited, my duties in disposing of criminal docket would occupy sometimes one or two days, sometimes one-half a day, while in the counties where there was free whisky I have scarcely ever cleared the criminal docket in less than three to five days."

Gov. Larrabee, of Iowa, in his last annual address, said, "Much progress has been made in the enforcement of the prohibition law. Not only has public sentiment much improved in relation to it, but judicial officers are more disposed to secure its enforcement. Many judges give strong testimony in its favor, showing that where it has been well executed there has been marked reduction in criminal offenses, and also in court expenses. During the last year, and particularly during its latter half, there has been a decided falling off in penitentiary convicts, and a very large amount of county jails have been empty, some of them for the first time in years."

If these men that have had an insight to the crime of intemperance, and from actual experience and knowledge obtained from the duties performed as governor of a commonwealth, and sitting on the judicial bench to pass upon crimes in prohibition and free whisky counties, are not competent witnesses, where may we obtain information of correct facts as to the condition of society, whether elevated by temperance or debauched by strong drink? Prohibition for the American people to-day, is a problem I am not able to solve. I think it will remain an unsettled question until the "times of restitution," spoken of in Acts 3: 21, and in that reign of peace on the earth with one King over all, with immortal teachers, all the wickedness of man will not claim justification for its every vice. The word of God says, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, . . . so shall the coming of the Son of man be." Whilst drinking and other customs of mankind will continue until the coming of Jesus "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ," the meek followers of the lowly Nazarene should be temperate in all things, and especially do I think we should be awake to the crime and suffering the result of strong drink in our midst; our ears open to the cries of that helpless mother whose heart is bleeding from a rash act of her intoxicated son; the prayers of father and brother whose life blood is chilled at the downward course of John who drinks too much; the wish of that wife brooding over father's example to her children; that drops disgrace upon their good name almost too heavy to be borne; last but not least, the petitions of those noble ones themselves ensnared, as a prey in the coils of a venomous serpent, with this united appeal

for relief up through the warm blood of near kinsmen and the dearest ties of life, to our Father of Love in heaven who says to us "Add to your knowledge temperance." Can we be indifferent, neutral and still, or shall we support a reformatory movement? I submit the following questions from the Temperance Almanac:

- Is it right to build churches to save men and license shops that destroy them?
Is it right to license a man to sell that which will make a man drunk, and then punish the man for being drunk?
Is it right to license a man to make paupers and then tax sober men to take care of them?
Is it right to license a dram shop to teach vice, and then tax people for schools to teach virtue?
Is it right to derive a revenue out of a traffic which is hurtful to society?
Is it right to teach your boy not to drink, and then vote to license a place where he may be taught to drink?
Is it right to teach your boy to be honest, and then vote to license a place where he may be taught to gamble?
Is it right to teach a boy to restrain his passions, and then vote to license a place where his worst passions will be inflamed?
Is it right to take care of your own boy and vote to license a place which will ruin your neighbor's boy?
Is it right to preach justice and charity, and vote to license a thing which robs the widows and orphans of their bread?
Is it right for you to go to the polls and vote without having studied this question seriously and carefully?

Christmas.

CHRISTMAS is from two words, viz., Christ and mass. It was the Romish church under Popery that joined the two. As it is they form a union of the holiest of all names with the most fanciful and erroneous of all rites. What else could be expected of Popery? For Christ, from the Greek word Christos, is the Messiah of the Hebrew, the Anointed of God, while Mass is the office of prayer and ceremony used in the Romish church in the celebration of the Eucharist, and on a dozen other occasions. Indeed, it is the principal service. The turning of the wafer into the body of Christ by the priest, and thus creating the "good god," and the deliverance of souls from Purgatory, are parts of the ceremony of the Mass. Thus Rome joins the Lord in holy wedlock with her inventions and corruptions, as the centuries do witness. And still the desecration and senseless formalism goes on. So much for the derivation of the name of a festival nowhere in Scripture commanded to be observed by Christians.

Then the date, Who knows to-day on what day and hour Christ was born? The Christians of the first century never dreamed of Christmas. Its observance began in the second century under the reign of Commodus, A. D. 161-192. For 300 years it was the most movable of all festivals. All the Eastern churches celebrated it in April or May; others in other months. No one knew the date of Jesus' birth. But a Pope settled it. Popes "change times and laws." In the fourth century Pope Julius I., A. D. 337-352, as the result of an investigation, decreed its observance December 25. From that time on, the day in all Europe was made to serve the interests of Rome. There is no certainty in regard to the day; it is all conjecture. December 25, occurring amid the snows of

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winter, is an unreasonable date for all-night watching in the fields of Judea, Luke 2: 8. But the old conjecture and papal decree concerning the birth of Jesus, Dec. 25 is a season of bell-ringing, feasting, jubilation, false-worship, gay fantastic spectacles, dancing, drunken orgies, rattling beer and wine, bell-ringing at dead midnight, the hour when tradition says Jesus was born, etc. as it has been all through the centuries. St. Nicholas or Santa Claus, a legendary Romish saint, a demon or mythological patron god, is lugged into the train of Christmas myths to crown the general jubilation, until half the children in Christian lands by the misrepresentation of parents and poets, are made to believe he is a real being. At the same time it is a matter of joy to know that many rejoice in a sensible way and are thankful and glad in God at Christmas. The Christmas festival with its masses, myths and mirth, used to be confined to the Latin and national churches, and our Puritans frowned at Christmas pastimes, while New England made less of the day than did the more Southern and Romish churches. To-day all Christendom is rushing pell-mell into its observance in a light and festive way, with wild and unchristian amusement. Some bold reformer should call a halt. There is no objection to a commemorative season of worship and honor in remembrance of the dear Redeemer. And social gatherings, home greetings, a recollection of the poor, etc., are all in order. Especially we should make the children glad; but do not lie and deceive them about Santa Claus. Tell them frankly where all the nice presents come from. The vanity foisted on the day by some Protestants, the corruption mingled with it by the Romans, and the sin indulged in as an extra measure by the world—all in the name of Christianity, is deplorable. The whole thing as it is, is too Romish in origin for us to praise. "Christ was born,"—this is sure. We may scarcely know the year, the month, the day, but the fact is certain. Let us be everlastingly glad of the old time birth of our precious Savior, but distrust every and all attempts of the apostate papal hierarchy to fix up the event. Not on one day alone, but through the round year in all our lives let us joyfully rejoice over the nativity of the blessed Redeemer.—*Messiah's Herald.*

Our Great and Last Opportunity.

The prophecy of salvation includes all ages, and runs through all generations. The light of the cross flashes to the ends of the earth. The word of reconciliation is cooperative with the prayer of intercession. Christ tasted death for every man, of every age. The great transaction did not occur in a moment. The song of the angels which awoke the slumbering shepherds is still echoing through the centuries with unabated melody. The gates of day are open wide, and all who will may enter and live forever. But, what may be the self-elected destiny of nations and men, the Lord God will deal impartially with all. He sends his rain upon the just and the good, and he proclaims his great messages of love and warning to all lands and peoples. The will of God that the tidings of the first advent, with all that it included, should rapidly traverse the globe, was emphasized by a succession of miraculous concurrences. Let us look at them. The spectacle of the cross drew together a multitude of peoples representing many nationalities. Now Pilate—unconsciously in a divine direction—prepared an inscription,

and put it on the cross above the head of the dying Savior. And that inscription set forth the true title of Jesus, It declared his messiahship and kingship. It officially affirmed that the promised and expected Redeemer had come. And the title was written in Hebrew or Syro-Chaldaic, and in Greek, and in Latin. These were the chief languages of the world. And so, every person in that eager surging mass who looked on the pale and silent sufferer must needs read, in his own tongue, the inexpressible truth that the object of his pitiless curiosity was none other than the Son of God, the rejected King of the Jews. The wily high priest could not conceal the wondrous story of Christ's birth and ministry and miracles within the walls of self doomed Jerusalem. His heavenly Father had provided that the news of his first advent and the fame of his mighty works should be borne to all the kindreds of the earth; and in the vehicle of those three languages, at the head of the Savior's shameful cross, his power to redeem and his claim to universal homage were swiftly conveyed to the world around. That simple inscription was the triple voice of God, rising above the wild invective of the maddened Jew, and calling the nations to repentance and hope.

And when the chosen ambassadors were assembled at the pentecost to receive the effusion of heavenly power that should qualify them to preach the gospel in all the world, great throngs again were drawn together, and men of twenty different dialects listened to the first salvation sermon, delivered in tongues of fire; and scattering to their several countries, they bore to all the world the prophet's glowing words, repeated by Peter in accents of flame.

The first advent message was not for the Jew alone; not for a select group of disciples concealed within the narrow limits of mutual congratulations that they were the chosen people, and favored of God to know the truth. The glad tidings were for every tribe and tongue; and fly abroad they must, and fly they did, even though it took the bloody scourge of persecution to drive the heralds forth. Get ye into all the world, cried the Master, and preach my gospel to every creature. And unto all nations they hastened, stayed not by poverty, pain, scourgings, imprisonment, or cruel deaths. Onward they went, impelled by an awful sense of the imposing grandeur of their embassy; and inspired, even to cheerful martyrdom, by the victories of their word. They sang the triumphs of the cross in prisons dark and dank, and preached the gospel of the kingdom in chains. Rapidly and mightily the truth prevailed. The more they were mown down the more they sprang up. Their blood was seed which bore a fiery harvest, consuming principalities and thrones. Their glorying was in the crosses they bore. Their recompense was on high. They knew their opportunity and magnified it well. They voiced the destinies of their time in no faltering accents. They indicted the world at the judgment seat of the truth. They stood the royal ministers of heaven's mercy and heaven's wrath. And so did they press their commissioned work that within thrice a score of years their chief could triumphantly declare that "their sound went into all the earth, and their words unto the ends of the world."

So is it always with the divine purpose. No great dispensational truth is allowed to be put under a bushel, or shut up in self-conceited monopoly. When God speaks he will be heard whether the world will obey or rebel. So he spake to the old world. So he uttered his voice to Israel of the flesh. So he made

himself heard by all the nations, when the mighty changes wrought by the first coming of Jesus set in; and so he will be heard, is being heard, concerning the Savior's second appearing, and what that appearing implies.—*World's Crisis.*

Plainness in the Pulpit.

A MAN who cannot make things plain is not qualified to fill a pulpit. First of all, let a preacher think out his subject so thoroughly that his ideas shall lie clear and distinct, like crystals, in his own mind; and then let him remember that a "straight line is the shortest distance between two points," and speak accordingly. What right has he to use an involved and tortuous manner when declaring the great things of God—darkening counsel by words without knowledge? What right has he to come before plain people in the straight-jacket of professional dignity, and talk of "volition" instead of will, "intellectual process" instead of thinking, and "moral obligation" instead of duty, and the like, as if the very use of language were as Talleyrand suggests, "to conceal ones thoughts?" What right has he to give his hearers the hard stone of metaphysics, when they are dying for the bread of heaven? What right has he to bring forward profound disquisitions and curious speculations, when the command is, "Preach the preaching that I bid thee?" And what right has he to hide that Christ whom he is to make known, amid the flowers of rhetoric, as Verelst in his portrait of James II. virtually hid his Majesty, in a profusion of sunflowers and tulips? When the late young preacher, Erskine Haws, was dying, he said, "I wish to live to preach the gospel more simply." How many at death's door have felt as he felt!—*Dr. H. C. Fish.*

Experience.

A RELIGION of mere morality and formality, however perfect of its kind, falls short of the divine pattern. Morality is not to be undervalued, nor can formality be dispensed with; but when these exist as a substitute for true religion, instead of being its appendage merely, danger of a fatal nature is seeking supremacy, and blinding the eyes, and should be repelled. A radical heart renovation is the only experience that will take a carnal man out of the bondage of corruption, and prepare the heart for "the spirit of adoption," whereby it can cry "Father, Father; and nothing short of this experience can introduce one into the divine family. "because ye are sons, God hath sent forth the spirit of his Son into your hearts"—and with that heart experience there is internal joy, that will manifest itself outwardly, whether through prescribed forms or otherwise. "First pure, then peaceable," is the sacred rule; and with this purity of heart morality will be an inevitable result.

A clean fountain will send forth a clean stream. A clean heart will produce a clean life. This constant struggle to correct the life may well lead us to question whether the heart is correct. Let the heart be so fully under divine rule as to change its relish, and there will be less trouble about faulty conduct—not that there will be no temptations, but there will be a strong power to control the heart and regulate its aspirations.—*W. S. in World's Crisis.*

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one single sin indulged makes a hole you could put your head through.—*Charles Buxton.*

## The Bright Side.

The following lines were composed by an inmate of the Old Ladies' Home, Syracuse, N. Y., blind of eye sight and supported by this charitable institution.

Oh, what a wonder and surprise,  
That Jesus, from the vaulted skies,  
Should hear me when for him I sigh,  
And when to him I look and cry!

Oh, how blessed is my soul  
In the sweet union that I hold,  
With the dear promises of old,  
By angels and by prophets told.

And if faithful, true and bold,  
Christ will the pearly gates unfold,  
The Lamb of God I shall behold  
In that beautiful city of gold.

Ambrosial fruit from life's fair tree,  
I shall partake so full and free,  
For Christ has bought our liberty  
With his own blood on Calvary.

All this for me and more as well,  
The tongues of saints and angels tell,  
For in our God all fullness dwells,  
And Christ hath conquered death and hell.

There I shall bathe in heaven's pure sea,  
And eat the fruit of life's fair tree;  
And praise the Lord forevermore,  
In that bright land from shore to shore.

E. B. LYNN.

## Be Specific.

WHEN prayer is sought for a particular object, or for cases in which some hearts have a deep and tender interest, then is the time to be specific. A pastor in the midst of revival services sometimes reads such requests, and he knows that behind them are some anxious hearts, longing to see the salvation of God, and deeply concerned for a friend, a son, a brother. Let the intercessions which follow be direct, to the point, and brief. Let the regular formula, the set phrases, go, and carry the requests presented with special emphasis and loving importunity to the throne of heavenly grace. Do not wander out into generalities; let the burden of the request be the burden of the supplication.

Aptness to teach is required of those who are called to be the instructors of the flock. Aptness in prayer should be the aim of those who are called on to lead the assemblies of the people to God. To voice the desires of the hearts bowing before the mercy-seat is the office of him who leads their devotions. It is an art greatly to be coveted to do this simply, earnestly, and with specific mention of the expressed desires which have been revealed. The great pressing burdens which rest upon some souls are to be borne before God by the leader in prayer.

## Christ's Power to save.

"All things are delivered unto me of my Father; and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Matt. 11: 27. In contemplating the subject of Christ's power to save, we would first consider it in the sense of saving us from sin. When one is traversing the crooked and intricate paths of worldly life, whiling away the golden hours of this brief existence in dissipation, and by associating with impure-minded companions, he soon finds himself alienated from God, out of harmony with his divine law, and sinking under the weight of his displeasure. Then it is that Christ stands ready to save us from the consequences of our disobedience, if we will but

become penitent, acknowledge him as our Savior, and thenceforth strive to walk in his footsteps, and thus by him be led into "newness of life."

And next we would think of Christ's power to save us now. "Now is the day of salvation." Indeed Christ's power to save us may not extend over the threshold of the morning, for "we have no promise of to-morrow." "To-day, if you will hear his voice, harden not your hearts." And then we would look at Christ's power to save us or redeem us from death and the grave. Life to all of us is precious. We can but shrink in horror at the mere thought of death. Yet I think if we are firmly rooted and grounded in Christ, if our life is in perfect unison with his, when we come to enter the cloudland of death, and the great enemy is clutching at the seat of mortal life, when the eyes grow dim and shut out from our view the kind faces of those dear ones who are bending over us in loving solicitude, ministering to our comfort and seeking to soothe our pathway to the grave, when the ear is closed to the sound of the voices of those we love, who are whispering to us sweet words of affection, and when the pulse almost ceases to beat, the heart to pulsate, and the brain to think, the hands fall powerless to the side, the tongue is parched, the death rattle is heard in the throat, and we find ourself drifting from the shores of time, then it is that we shall be able to say as did a young man who died at Ashaway some months ago, "I do not fear death very much." And looking triumphantly in the face of the great destroyer we shall be enabled to exclaim, "O death, where is thy sting? O grave, where is thy victory?"

Oh, will you not, dear reader, come and find pardon to-day? Accept of the proffered mercy now, and cast all your care on him who careth for you. Thus only can you hope to find peace and happiness here, and an entrance by and by into the "kingdom of light." May God grant that we may ever be united to him as the tender branch is to the great vine, that we may thus be nourished and strengthened, and led more fully out into the sunlight of his love.—*World's Crisis.*

## Perils.

But know this, that in the last days grievous time shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholly, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traiters, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. 2 Tim. 3: 1-5.

Maps and charts of the various sea-coasts, have been drawn for the benefit of mariners. On these charts all the dangerous places are marked, such as shoals, rocks, whirlpools, eddies, currents, etc. In all the narrow passages of water, such as entrance to harbors, seas, bays, gulfs, etc., the channels where it will be safe for ships to go, are also plainly marked. Now this very clearly illustrates some of the characteristics of God's Word.

All along the shore of the great ocean of time, there have been dangerous periods. And each period of time has had its own peculiar perils. And God's Word contains charts of these different dangerous coasts of time. So that the mariner on time's tempestuous seas

may steer clear of all danger, and land at last safely in the haven of eternal rest.

In the quotation that I have given at the head of this article, Paul enumerates some of the last day perils—perils that are peculiar to the "time of the end." And now, dear friends and brethren, let us study these perils carefully, so that we may be able to steer clear of them, lest we make a shipwreck of our faith.

From Paul's description, I conclude that Bunyan's "enchanted ground" would pretty fairly express the perils of the "last days." The tendency of the last day perils is to put the Christian to sleep in regard to his duty to his absent Lord. There are so many things to call attention away from the hope of the Gospel. Said Ingersoll, "The world is just getting fit to live in." That is the idea. People see so many things to live for here, that they are apt to forget the future life until it is too late.

While Paul may have had some reference to the world at large, yet, from certain expressions, I think he had more direct reference to the state of the nominal church in the time of the end. He speaks of them as "having a form of godliness," and being "lovers of pleasure" rather than "lovers of God." Again he says, they are "ever learning and, and never able to come to the knowledge of the truth." This shows that they are nominal learners in the school of Christ.

Now I shall endeavor to show that Paul's language is being fulfilled at the present time. And in investigating this subject, I hope the reader will give it the candid thought that it requires.

"Self lovers" and "money lovers?" these two sins may be grouped together. It is right to love self. But it is an inordinate love of self, to the exclusion of others, that Paul is speaking of. We are to deny self in this life that we may enjoy the boundless pleasures of an endless life. But where do you see any great amount of self-denial among church members? or any where else for that matter? How many persons can you find that are willing to give one-tenth of their income for the cause of Christ? It is my candid opinion church-members do not average one-tenth of a tenth in their donations for the cause of Christ. People gratify every earthly desire first; and then if they have anything left, they will pay it for the support of the Gospel, provided they can have an oyster supper, or some pleasure-party as a recompense for their sacrifice.

The self-denial of the early Christians, the martyrs of the middle ages, or of the early reformers, is a rare virtue in these days. People love money because they love self. They do not want it to do good with, but to spend it on self. Men desire money to buy lands and houses, or city-blocks, etc., or to build up a big name in some way. And it is all for self.

The farthest that many professors of religion's charity goes, is to their own family. Women want money to adorn their persons in costly array, or to spend it in pleasure. How few women will dress any plainer, or deny self in any way, for the sake of carrying the Gospel to the unconverted. If now and then a person thinks he would like to have money to do good with, ten chances to one, if after he gets it, he will spend it on self.

Money makes people selfish. How many professors of religion I have seen ruined by the love of money. They would start right; but pretty soon pride, and then the love of money would lead the soul away from Christ. And the next thing I would see them back in

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the world; or if they still held onto the name, they were mere formalities. I might fill pag- es in relating the selfishness of these money- loving professors of religion, who have come under my personal observation, or that I have been reliably informed about.

O this greed for money! One dear old broth- er in the Advent ranks in giving his experi- ence, said he had a son who was a member of the Board of Trade of Chicago. He spoke of him as a very kind and affectionate son. But when he visited him and spoke to him of re- ligion, and urged him to seek an interest in Christ, the son replied "Why father, I have not time."

I next notice three more sins that are very prevalent in these days. Paul says men shall be "boastful, haughty, railers."

You hear people boasting daily. Church- members boast of their numbers, their wealth, their preachers, and their piety. Indeed al- most everybody boasts of something. Brethren let us boast less.

Next there are the haughty people. How many haughty people you find in these days. Rich people are haughty; and would-be-rich people are still more haughty. Professional men are haughty; quacks are haughty; and far too many church-members are haughty. This is shown in various ways.

Once in a Bible class I took the liberty to disagree with a preacher present. He wanted to know how I dared to disagree with a preacher of the Gospel. I have seen this same spirit manifested on other occasions. Many people mistake haughtiness for true Christian dignity.

Next there are the railers. A railer is one who "scoffs, insults, censures, or reproaches with opprobrious language." (Webster.) The Old Ver. translates it "blasphemer." The Diaglott in the interlinear translates it, "re- viler." The ancient apostates used to revile Christ to save their lives. And many people now revile Christ to save their reputation among their rough companions. Many others revile the truth and truth-lovers, to save their reputation among their so-called Ortho- dox friends.

Next I notice the sin of disobedience to parents. If there is one thing more than an- other that stamps this age as the "last days," it is the disobedience to parents. And it is certainly a growing evil. In ancient times in heathen countries, even the life of the child was in the power of the father. Gradually this stern law has given away to greater free- dom of minors, until to-day they often exer- cise authority over parents than parents do over them.

In a thousand different ways this disobe- dience is manifested. They run away from home; they talk insultingly to their parents; they openly refuse to do as they are bid; and in many cases, they actually terrorize their parents.

How many boys run away from home, get into bad company, and are ruined. Just late- ly three young men were sent to the peniten- tiary from this vicinity. One of them, a mi- nor, had been well brought up. His father had been a member of the Colorado legisla- ture. He is an honorable man, and wrote his son a plain letter, showing him the fruits of disobedience to parents, and the choice of bad companions and idle habits.

How many girls under eighteen run away from home to get married to some worthless fellow,—girls, too, that have been well brought up.

So notorious is this disobedience to parents, that most all intelligent and law-abiding peo- ple who have passed the age of youth realize the fact. At the fourth of July celebration at Aurora, Iowa, this year, the orator of the day was an aged man, an eminent scholar and a life-long school-teacher. In mentioning the dangers to our country, he included disobe- dience to parents. He said there was written in a book—a very old book, "Parents bring up your children in the way they should go; and when they get old they will not depart from it." But he said there was a new trans- lation of that now, that read this way: "Child- ren bring up your parents; and when you get old you will know how it goes."

I next notice the sin of unthankfulness. This is a prevalent sin of these last days. It is a great regret to me that I was not as thank- ful as I should have been. Well, as I did to others, so others have done to me. I have done kind acts and received scarcely any real thanks for it. Children, beware of this dan- gerous rock along the shores of time. Con- sider daily the many good things you receive from your parents and friends and from your heavenly Father.—*Clipped from the Her- ald of Life.*

Stereotyped Opinions.

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

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

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

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

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

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

Letter Department.

From Sister S. E. Price.

DEAR Brethren and Sisters in the Lord: We see by the notes and accounts the Con- ference has furnished us a debt to Bro. Long something over \$36.00. Now no doubt Bro. Long in his new home, with his family sick- ness needs this, and we should try to send it right away. I propose then that all who can, send in to the Treasurer \$1 each. By doing this it will soon and easily be paid. Those who adopt the tithing system will of course be ready, as they are most sure to have means by them for any good work, where it will take so small an amount. The isolated ones should be very anxious to see the paper well sustained and kept alive, for it is all the help we have on earth, except our Bible; and but for our ministers and those who write for the paper we perhaps would never notice or think to try to understand much that is laid down in God's word for our instruction. Then it seems to me that we ought not to wait to be dunned, or called on for means that we know is needed, but should give as we are taught "cheerfully as of bounty." I feel an interest in the cause, and am anxious to see it prosper, and gladly help on what I can with my mite. I would be glad if any of the ministers would visit us. We always feel prepared to entertain them, and often wish we lived in their path where we could at least have a call once in a while.

Your Sister striving for the kingdom.  
*Danville, Ills.*

From Sister Sarah A. Canaday.

DEAR Brethren and Sisters: I thought that I would write a few lines to the paper. I read many good pieces from others, may be some of you would like to hear from me. My husband and I keep the Sabbath; are trying to keep the commandments of God. I have children old enough, but none of them accept the truth yet. My prayer is that they may before it is "too late. Jesus says. "Let not your hearts be troubled; ye believe in God, believe also in me." Well, dear brothers and sisters, let us be like our Savior. If we make a feast, ask the poor, the weak, and the blind; not ask the rich or the great; them that can repay you, for our Savior will reward them that do these things in his name. I want to be one of that number that can say, Lo, this is my Redeemer, and he will say, Enter into my joy. Then brother and sisters, let us have the whole armor on so that we will not be over-taken like a thief in the night. I want the prayers of all the brothers and sis- ters that I may meet you in the coming king- dom.

*Stanberry, Mo.*

Advent & Sabbath Advocate.

STANBERRY, MO., DECEMBER 25, 1888.

THE sermon on inspiration of the Scriptures is convincing and timely. Unbelief in and out of the church, is the sin of this age. The evidence in relation to the Jews is before our eyes; if we will not believe, would we if one rise from the dead?

BROTHER Dickerman from Springfield, Mo., writes that he desires to retire from his trade, (Engineering,) and wants a situation on a farm; in North West Texas; South West Kansas; S. E. Colorado; or N. E. New Mexico. He is a Sabbath keeper and desires a home with others of like faith. He is 33 years of age; without a family. For further information address him. John Dickerman, Springfield, Mo.

Buck's Theo. Dictionary, page 94, says of Christmas: "The first footsteps we find of the observance of this day are in the second century. That it was kept before the time of Constantine we have a melancholy proof." Chamber's Library Universal Knowledge, reprint, Vol 4, p. 270, says, "It is nevertheless, almost certain that December 25th cannot be the nativity of the Savior, for it is the height of the rainy season in Judea and shepherds could hardly be watching their flocks by night in the plains."

Library of Universal Knowledge, Vol. 1, A. A. Dodge, American Edition, page 499 says: "Dionysius, who was the author of the Christian Era, began the first year on the 25th of March. . . . This beginning the year on the 25th of March was the practice in most Italian States as late (in Pisa) as 1745." In England in the 12th century the practice prevailed of beginning the year the 25th of March, and that was the general practice until the reformation of the calendar in 1751 by a parliamentary law which directed that the year 1752 should be reckoned from the first of Jan."

We give to our readers this week the comments upon Christmas with the foregoing sketches of history to awaken thought and investigation. We are living in a day of increased knowledge, and it is our duty to give a meek answer to all that ask us of our faith. If Pope Julius in the 4th century decreed the 25th of December to be observed as Christ's birth day, and if prior to that time it was unsettled, and observed in a more favored season of the year, to comport with the shepherds of Judea watching their flocks of sheep in the fields by night, when we are asked the day of the year our Savior was born, let us answer, We have no divine information. The change of reckoning the length of the year as well as its beginning, with the uncertain traditions of three centuries after the birth of Christ, render it uncertain as to which day of the month of any of the twelve that now constitute our year it occurred upon.

Silent Forces.

The late Dr. Alexander Clark thus beautifully illustrates the efficacy of silent forces: Workmen in stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges into the flinty rock, and yet, once in a while they fail to divide the solid mass. The iron wedges and sledges prove useless, and the workmen wonder at the stubborn rock. There is another way. The iron wedges are removed from the

narrow grooves. Then little wooden wedges of a very hard fibre are selected. Now you begin to shake your heads and think: "well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the hammer. But the workmen just let the wedges alone. They will do what the iron failed to do. How so? The damp wood swells. The particles must have room enough to enlarge. And the granite heart of the rock cannot resist this silent influence. In a little while the solid rock parts from top to bottom, and the workman's will is accomplished.

It is so, often, in other things; what noise and visible effort fail to do, some quiet power when applied will surely achieve. Teachers may remember this fact in mechanics, and manage some stubborn natures by the application of the silent forces. The iron and the sledge hammers often fail, but tears, prayers, and a patient example under God never fail.

Keep Your Temper.

CALM demeanor under provocation is wisest and best. The greater the offence, the more need of considerate decision in respect to it.

Haste here is waste. Be slow to wrath. Conquer your irritability. Learn to speak as quietly and calmly to a threatening foe as to a loving friend. He that ruleth his own spirit is greater than he that taketh a city. The time will come when you will be thankful that you held your anger in check. Harsh words and fierce deeds never yielded their speaker or doer any permanent satisfaction. God has endowed us with reasoning faculties with the design that we should use them. Storm and bluster seldom have any reason in them.

Thoughtful consideration is becoming to the Christian. The only vengeance the man of God may indulge himself in is that of charity in return for wrong, and kindness in exchange for violence. "If thine enemy hunger feed him; if he thirst give him drink." Good deeds by you will be to him like coals of fire on his head. They will melt him down.

But perform your deeds in the right spirit. Let not vengeance be your motive. Angry charity may prove a boomerang. Approach your opponent in a Christian's garb but not with a devil's heart. Get right within and the outward bearing will take care of itself. Be Christlike and you will appear Christlike. Hate the sin, and yet the sinner love. Make it one grand aim of your life to put down evil and save the evil-doers whether personal friends or foes.—*Christian Advocate.*

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NOTHING will yield you richer reward of gladness and a greater wealth of joy, than faithfully to cultivate and develop the happier warmer sunnier side of your nature, that you may be a blessing to yourself and a blessing to all around you.—*Schuyler Colfax.*

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 Evidence of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 2 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, 25 pages, Price 5 cents, 50 cts per dozen.

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