

Advent and Sabbath Advocate.

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

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THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week), together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, Faith, Repentance, the future Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

'I Am With You Always.'

'Tis sweet to read the promise he hath given
To cheer our hearts along the pilgrim way;
But sweeter far to know its blest fulfillment,
And humbly walk with Jesus day by day.

To walk with Jesus! who shall tell the gladness
Of those whose daily life the Master shares?
Who hear his voice so full of love and pity,
And rest of him their burdens and their cares.

And this is mine—the joy of knowing Jesus,
And walking in the sunlight of his smile.
Mine is the peace that floweth like a river,
Deeper and broader growing all the while.

No more a transient guest my Savior cometh,
To bless me but a while and then depart;
But with me now he evermore abideth,
And with his own glad presence fills my heart.

Sometimes, when busy with my daily labor,
Yet thinking of the mighty love he bore;
Some precious promise unto me he giveth,
Oft-read, perhaps, but never mine before.

I know not why he gives his choicest blessings
To one so undeserving of his love;
But, since he calls, with willing feet I hasten,
Content and glad to hear him say, 'well done.'

Content to walk in paths of his own choosing,
Since he will hold my hand along the way;
Content to know that I'm journeying homeward,
And brighter grows the pilgrim's path each day.
—Sel.

The Unprofitable Servant.

THE story, no doubt, points the moral of wasted or unseen powers. No man has a right to bury his talents, whether great or small. It is not only unwise, but it is a kind of fraud against nature. If God does with us as we with candles, and are not lighted for ourselves, then to lose the chance of shedding some little beams of brightness on God's world is to rob the world of some of God's light. The story, no doubt, points the moral of wasted or unused powers; but there is another charm about the story, and I find my thoughts running after it. I like to note the moral characteristics of this unprofitable servant. We may lose some of the best teaching by keeping what I may call the commer-

cial aspect of the story uppermost. It was clearly not because the man had gained no interest on the money that he was blamed, it was because he never tried to win any; it was the utter moral listlessness, the indifference, or indolence, about the whole affair, which deserved the censure. No man is to be blamed for failure, because it is not given to mortals to command success; but every man is to be blamed for those actions or inactivities which court failure or make success impossible. In the ultimate analysis of human life, the things for which men are blamed are just the things for which they ought to be blamed. The censure does not fall on the man because he had little; the one talent, the five talents, the ten talents, are accidental elements, so to speak, in the story; the essential point is the moral energy and the moral feeling of the men in the face of responsibility and opportunity. The circumstances in which they were placed tested them: their moral fibre was brought to exercise; and, as a result, the unprofitable servant was discovered to be a poor, paltry-minded, vain, cowardly, evasive, ignoble man.

I have called him vain. I think the epithet is deserved. He never tried to turn his talent to account because it was so small. The plea was after this fashion: If I had been given the ten talents, I should have done much. His vanity imagines that he was fit to be entrusted with greater responsibilities and advantages. This is not an uncommon form of vanity. We imagine how easily we should be able to achieve great results if we had great resources at our command; we have the effrontery to believe that we could successfully farm some thousands of acres while our poor little three-acre plot is untilled and fruitless.

I have called him cowardly. It springs out of the previous thought. The heroic man does not refuse to use his opportunities because they are small. As a matter of fact, the stimulus which comes from straitened means is often—I had almost said always—greater than that which comes from great possessions. The men on whom much depends,—the head of the large banking house, the commander of vast armies,—have far greater reasons for hesitation about risks than the clerk or the subaltern. This one talented man had so little to risk that it might well become him to be venturesome. We may be sure that if his heroism was not equal to the effort to do something with his one talent, he would readily have found plausible excuses for not trading vigorously with five talents or ten. The truth is that the great successes which startle the world come more frequently from the men who start with the one talent than from those who start with the five or the ten. The millionaires of to-day were not all men born in purple and fine linen, and given bank-notes to play with in their cradles; they were men who came to London with the often-quoted half-crown in their pockets, or who rambled about the quays of New York in search of work, or ready to stake their solitary half-dollar on some little venture.

I have called him evasive. His cowardice leads to that intellectual dishonesty which not only refuses to look duty in the face, but evades looking it in the face by raising false issues, or by glossing over facts, or by false-coloring them. He begins to argue the case—a fatal thing when the duty of action is clear. He argues that he is unfairly situated; more is expected of him than he can possibly accomplish; it is so absurd to expect results from one who has such small chances as he has. This evasiveness of spirit is a sign of moral deterioration. When a man indulges in the habit of blaming circumstances, instead of taking himself to task, he has ceased to climb upwards. He has begun to be intellectually dishonest; he is corrupting his intelligence at the bidding of his cowardice.

I have called him ignoble. Ungenerous and base are his thoughts; having settled it in his mind that he is hardly used, over-matched by circumstances, he begins to indulge in petulance and in unworthy thoughts of his master. It is his master who is to blame,—a hard unreasonable person, who expects impossibilities, and grinds the face of his servants, demanding, like another Pharaoh, results without material, bricks when he has supplied no straw, harvests when he has sown no seed, usury when he has bestowed next to no capital. He is unjust and ungenerous in his thoughts; he thinks false things of his Lord, and we see that the base thoughts which he indulges in are founded simply on his own wounded vanity, indolence, and cowardice. The radical want of nobility in his character is shown perhaps most of all in this that, not content with being listless, idle, cowardly, he begins to shelter himself beneath a caricature of the master who gave him the opportunity of doing something by entrusting him with the talent which he has never attempted to use.

He has been tried, and found wanting. It is not, however, because his talent has gained no usury, that he is found wanting. It is, indeed, a condemnation that he has done no good with his opportunity; but his worse condemnation lies in this, that he stands revealed for what he is. His character is discovered; he is a paltry-minded, poor-spirited, bad-hearted man, flinging accusations recklessly at every one except himself, basely and falsely accusing the master to whom he owes everything, and well meriting his description, 'Thou wicked and slothful servant.'

The story illustrates the connection between the social virtues and the moral and spiritual life of men.

There is a reproach which has been aimed at Christianity. It has been said that she fosters the milder and more feminine virtues, but that she pays little heed to those virile virtues which are of so much importance in social life. It is all very well, it is said, for men to be gentle and loving, pure-hearted and forgiving; but for ordinary life we want fortitude and firmness. Flabby goodness is a poor substitute for manliness and courage. But the story of the one talent is answer

enough to this reproach. The story is of a man who fails for lack of sturdiness and fortitude. No creed ever laid stronger emphasis on the truth that man is not the victim of circumstances. A noble heedlessness of comfort, an ability to do without the cheap rewards of transitory success, a courage to pursue the right at all costs, to sacrifice gain, power, and desire, or to pluck out the eye and cut of the right hand, rather than to miss it, belong to its teaching, and form a conception of life which declares that man is greater than circumstances. Christianity thus sets its face vigorously against all whimpering about fate, all murmuring against the heavy odds which are against us. She teaches man to do without the flattering smile of fortune, to keep the calm and unmoved heart of courage which is calm alike in sun or storm; in sunshine, not to be uplifted with passionate joy; in cloud not to be plunged into wild and despairing grief.

'Turn fortune, turn thy wheel with smile or frown.

With that wild wheel we go not up nor down;
Our hoard is little, but our hearts are great.
Smile, and we smile, the lords of many lands;
Frown, and we smile, the lords of our own hands.
For man is man, and master of his fate.'

It is the man whose heart is great even when his hoard is little who has within him the stuff out of which heroes are made. The man with the one talent, murmuring that things were against him, shows that his heart is matched by his hoard. Both are little; but the heart besides being little, is mean also. He allows fate to master him; he is less than man. There is no honor for such a man. Against such pusillanimous behavior Christ sets his teaching: 'Out of thine own mouth will I judge thee,'—so the Master speaks.

If things were as bad as you say, then, seeing that you had nothing to lose, and all to gain, could not even despair have lent to your heart that courage which it needed, and have taught the way to carve victory out of defeat? There is no lack of manly virtue in teaching like this.

Note, now, the connection between the social virtues and the moral and spiritual condition of men. What would have made this man courageous? If he had had the sense of the high claims of right and duty, he would not have proved so craven. A man of conscience is a man of courage. 'It is right to do my best; therefore my energies shall go forth to the work put into my hands. It is not for me to compare my chances with those of others; but it is for me to do my duty where I am. With the minor part to play in life's drama, let me at heart do my best. I am responsible, not for being without talents or opportunities which others have, but for using to the very utmost those which I have. Right is still right, though done in obscure parts of the world, and with small chances of applause.' The man who can thus counsel himself has the seed of manly courage and true heroism within him. Conscience makes cowards of us all; yet conscience can make heroes of us all. The man who lives by it has a comrade who makes him strong to be at all times true. Thus writes Dante:

'And I saw a thing which I should be afraid
Without some further proof, even to recount,
If it were not that conscience reassures me,
That good companion which emboldens man
Beneath the hauberk of its feelings pure.'

But of this high conscientiousness the man with one talent had no thought. His mind dwells on his chances of failure. He does not allow conscience to speak, or duty would

have grown clear, and he would have risen into courage. He is socially useless. He is cowardly because he will not give his conscience fair play.

And as this want of simple conscientiousness spoils him socially it tends to ruin him spiritually. He begins to form theoretical ideas—passion and petulance, instead of his conscience, being his guides—of his master's character. He is a hard taskmaster. But there was no ground for this. Had it even been so it would not have excused his weakness. Good men will do their duty, not only to the good and gentle, but also to the froward; for they have learned of Him whose benediction falls, like his rain, upon the evil as well as the good. But there was no ground for this idea. We who know whom we serve, and how infinitely tender and loving is the Master who assigns us our work, will wonder rather at his patience and generous interpretation of our poor efforts than murmur at his hardness. Surely this is the most touching part of the story. The querulous unreasonableness of this man has a kind of deep baseness in it, when we remember who it is stands before us as Lord of all men. He was no taskmaster, heedless of those whose opportunities were small. He showed how entirely his sympathy was with those whose chances of success in life's conflict were small. He drew to his side the needy, the erring, the sinful, the sick in body and infirm in soul; he sought out those who had let the talents and chances of life slip out of their grasp. The worst self reproach which will visit men's hearts in the day when things are made plain, will be that they have in their fretfulness misread and misinterpreted one whose love was so full of wisdom, who assigned to men the measure of their powers and the limit of their days, and adjusted powers and opportunities in fit harmony with each other. How true are Amiel's words. 'He also, he above all, is the Great One, unknown, supremely incomprehensible! We who murmur that people are cruel in their judgments, so quick to misinterpret us, who say that the bitterest thing in life is to be misunderstood, how often have we in moments of disappointment suffered dark and cruel thoughts of God to rise within us, and persisted in misinterpreting his providence, and misunderstanding the purposes of his love! He too, he above all, though he is infinite in love and unerring in wisdom, he is misunderstood.'

Wasted opportunities, unused powers,—this was the word with which we began; let us close with it. Conscience should be awake to the meaning of life, and the high duty of all to do some good in it. But vanity, conceit, exaggerated self-esteem, make us quarrel with our place and work. They then turn us into cowards; they demoralize us, and then bring the shadow of dark and unworthy thoughts between us and God. Well and wise, then, is he who keeps his conscience clear-eyed and strong, who brings his life and passions under the rule of right, who looks not for reward, or honor, or chance of distinction, but just for duty. Every day his powers in the little duties of life are growing. His capacities are enlarging. He begins to see and understand life. God's methods grow clearer. Dark questions may remain unsolved, but duties are not left undone. He may have doubts but he will not doubt that large and patient love which encompasses his life. And come what may he will not pause on the road of life to murmur that he has not been given some other task. His eyes quickened by practice and inspired by love, see the myriad ways

in which the world may be helped. His opportunities grow; the talents in his hands multiply; his conceptions righten and brighten. After all, it is a grand thing to live in a world where there is so much scope for doing good; and it is a royal privilege to carry on that work of love which has been given us by him who went about doing good.—*Rev. W. B. Carpenter in S. S. Times.*

IF.

This is one of the shortest words in our language, and yet it is a word of almost unparalleled potency. The general would have won a great victory, but 'if' was in his way. The vessel would have made a successful voyage, but an unexpected 'if' prevented. A speculator had all his wires laid for a corner that would have been worth millions, but never that would have started up and spoiled it a petty, crooked 'if' started up and spoiled it all. Let any reader look back upon the part that 'ifs' have played in his own life, and he will see that this shortest of monosyllables is the very monster of marplots. Oh, how different our condition might be to day, if we had encountered no 'ifs' on our journey!

What, then is the real meaning of the word? Horne Tooke says it is the imperative of the Anglo-Saxon verb *gifan*, to give. When we use it, we say: Give me this, and I will do that. 'If I had a knife, I would cut this stick,' is the same then as: Give me a knife, or let anybody give me a knife, and I will cut this stick. This old imperative we call a conjunction, and try to minify it. But its Anglo-Saxon sturdiness makes it obstinate and hard to manage.

An eloquent writer says that 'if' is a gate. It is like the head gate of a mill. When it is shut, all the wheels in the factory are still, and all the operatives are idle. But the moment the gate is open—that the 'if' is out of the way, the water rushes in and everything and everybody is in motion. But 'if' is not always a mere negative obstacle. It comes sometimes as a positive force. It marches up to the traveler, plants itself before him, and says: You cannot go a step farther in this direction until you have fought with and conquered me. When the school boy, 'with his satchel and shining morning face,' sets out on his long and weary pilgrimage to the temple of learning, the alphabet cries: 'Halt! Captain A marshals his twenty five, rank and file, with X, Y, and Z bringing up the rear; and many tears bedew that shining face before the first literary battle is won. And so again, when the scholar would enter that great kingdom of calculation, where the provinces are arithmetic, algebra, and geometry, he finds its portal guarded by a solid square of figures in battle array. He must attack that square single handed, and master it, from twice 1 is 2 to 12 times 12 are 144, ere he can gain admission. It is so all through life. Turn where we may, whatever we attempt to do, there is always an 'if' starting up to dispute our progress.

All of which means that God has hung success in both his kingdoms of nature upon given conditionals. If we would get any good, either material or spiritual, we must do something. Blessings wait, like the water above the dam, until the gate is opened. The Lord himself stands at the door and knocks, but will not enter uninvited. Simple and familiar as this philosophy of the 'ifs' is, it is sadly neglected, and men all around us are wondering why their houses are dark, when they have simply been too lazy to open the shutters and let in the light.

Bearing in mind all these facts and suggestions, let us look at some of the 'ifs' in

the Bible: Jesus said to the Jews, if any man thirst, let him come and drink. He was giving water. To all who he gave eternal life. But those who did not want to drink from him for it. In thus will, the gospel conforms to nature. Fountains don't thirst, and rivers don't thirst, and we are impelled by thirst to drink. To all who are not grace sufficient for him will not go to Christ would only go, he could live freely?

Again Christ says: If any man enter in, he will imagine a sheepfold—the door, but outside, the lamb and ready to shepherd from within enter and you will be heed not that inviting why lions were made to devour them, and if he loves his lamb, kill the lion. Such a could be so silly, would multitudes who linge churches. Christ is open door. He invites to enter by him; that he saved. But the condition must be many and simple is not. On the contrary all the more inexcusable.

Once more Paul says to us: If thou shalt love the Lord Jesus, and heart that God has dead, thou shalt be condition, faith in faith in the good Spirit to enter the fold. acceptance of offer how many stumble say: Can't I be a member of the Church? This herd save me outside him without trust wisdom has devised faith is a hypocritical delusion.

Finally, our Saviour says: If ye forgive your heavenly Father that is a most repulsive condition, we must show one-sided thing, individual luxury, to enjoy it selfish gospel dispensation of the new kingdom radical principle God will love us we must love others how unlovely pray with emphasis and they skip words, as we find words form a sea four that go be in Matt. 6: 14, 1 heart of God, what glorious joy! Fervent glow of brother

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the Bible: Jesus said to the Jews in Jerusa-
lem, if any man thirst, let him come unto
me, and drink. He was the fountain of liv-
ing water. To all who came to him in faith
he gave eternal life. But he did not and
could not bestow that priceless gift upon
those who did not want it and would not go
to him for it. In thus waiting on the human
will, the gospel conforms to the laws of na-
ture. Fountains don't travel around after
thirsty people, and refresh them, as we wa-
ter our plants with a garden hose. No they
bubble up fresh and free, and wait until men
are impelled by thirst to come and drink. If
any man is unhappy, it is not because there
is not grace sufficient for him, but because
he will not go to Christ and get it. If he
would only go, he could take the water of
life freely.

Again Christ says: I am the door; by me
if any man enter in, he shall be saved. Now,
imagine a sheepfold—a lamb crouching near
the door, but outside, and a lion watching
the lamb and ready to spring upon it. The
shepherd from within cries: The door is open,
enter and you will be safe. But the lamb
heeds not that inviting voice. He wonders
why lions were made to frighten sheep and
to devour them, and why the good Shepherd,
if he loves his lambs, does not come out and
kill the lion. Such a lamb, even if a lamb
could be so silly, would represent the folly of
multitudes who linger around our Christian
churches. Christ is the door, and he is an
open door. He invites any and every one
to enter by him; that is, believe in him, and
be saved. But the 'if' is imperative. The
condition must be met. The fact that it is so
easy and simple is no excuse for neglecting
it. On the contrary, it makes that neglect
all the more inexcusable.

Once more Paul writes to the Romans and
to us: If thou shalt confess with thy mouth
the Lord Jesus, and shalt believe in thine
heart that God hath raised him from the
dead, thou shalt be saved. Here is the same
condition, faith manifested by confession:
faith in the good Shepherd leading the lamb
to enter the fold. That entrance is a public
acceptance of offered salvation. But, alas!
how many stumble at that 'if'! How many
say: Can't I be a Christian without joining
the Church? This means: Won't the Shep-
herd save me outside the fold? Can't I trust
him without trusting in the way that his
wisdom has devised for saving me? Such
faith is a hypocritical pretense, or a Satanic
delusion.

Finally, our Savior said in his great ser-
mon: If ye forgive men their trespasses,
your heavenly Father will also forgive you.
That is a most reasonable, as well as an im-
perative condition. If we believe in forgive-
ness, we must show it. Forgiveness is not a
one sided thing, but four square. It is not an
individual luxury for a favored few, who are
to enjoy it selfishly, but the great law of the
gospel dispensation. If we become citizens
of the new kingdom, we must be loyal to its
radical principle of love. If we expect that
God will love us, notwithstanding our sins,
we must love others, love everybody no mat-
ter how unlovely. Yet how many people
pray with emphasis: 'Forgive us our debts,'
and they skip lightly over the next five
words, 'as we forgive our debtors.' These
words form a solid pentagon on which the
four that go before must rest. Could that 'if'
in Matt. 6: 14, that door which opens the
heart of God, be fully entered by us all,
what glorious revelation of grace we would
enjoy! Fervent charity, the warmth and
glow of brotherly love burning in the breast

of every nominal believer, would give the
Church such prevailing faith that one would
chase a thousand, and two put ten thousand
to flight. Let us pray for divine help to break
the power of this stubborn monosyllable,
and to meet manfully the conditions of God's
grace!—*Obadiah Oldschool, in Interior.*

The Great Practical Truth.

This truth is not one that is to keep us
gazing into heaven, but one that is to make
each of us go to his house to render earnest
service. What is it? Why, first, that Jesus
is gone into heaven. Jesus is gone! Jesus
is gone! It sounds like a knell. Jesus is
taken up from you into heaven!—that sounds
like a marriage peal. He is gone, but he has
gone up to the hills whence he can survey
the battle; up to the throne, from which he
can send us succor. I see every reason for
going down into the world and getting to
work, for he has gone up into heaven and
all power is given unto him in heaven and
on earth. Is not that a good argument?
'Go ye therefore and teach all nations, bap-
tizing them in the name of the Father, and
of the Son, and of the Holy Ghost?' Jesus
will come again. That is another reason for
girding our loins, because it is clear he has
not quitted the fight, nor deserted the field
of battle. Our great Captain is still heading
the conflict; he has ridden into another part
of the field, but he will be back again, per-
haps in the twinkling of an eye.

He went up not in spirit but in person;
he will come down in person. 'This same
Jesus will so come in like manner.' He
went up as a matter of fact; not in poetic
figure spiritual symbol, but as a matter of
fact—'This same Jesus' literally went up
'This same Jesus' will literally come again.
He will descend in clouds even as he went
up in clouds; and 'he shall stand at the lat-
ter day upon the earth' even as he stood
aforetime. He went up to heaven unopposed
no high priests, nor scribes, nor Pharisees,
nor even one of the rabble opposed his ascen-
sion: it was ridiculous to suppose that they
could; and when he comes a second time
none will stand against him. Brethren; do
not let any one spiritualize away all this
from you. Jesus is coming as a matter of
fact. For this is what the men in white ap-
paral meant—be ready to meet your com-
ing Lord. What is

THE WAY TO BE READY

To meet Jesus? If it is the same Jesus that
went away from us who is coming, then let
us be doing what he was doing before he
went away. If it is the same Jesus that is
coming we cannot possibly put ourselves in
a posture of which he would better ap-
prove than by going about and doing good.
If you would meet him with joy, serve him
with earnestness. If the Lord Jesus Christ
were to come to day I should like him to
find me at my studying, praying and preach-
ing. Would you not like him to find you in
your Sabbath school, in your class, or out
there at the corner of the street preaching,
or doing what ever you have the privilege
of doing in his name? Would you meet
your Lord in idleness? Do not think of it.

I called one day on one of our members,
and she was whitening the front steps. She
got up all in confusion; she said, 'Oh dear,
sir, I did not know you were coming to day,
or I would have been ready.' I replied,
'dear friend, you could not be in better trim
than you are; you are doing your duty like
a good housewife, and may God bless you.'
She had no money to spend for a servant,

and she was doing her duty by keeping the
home tidy; I thought she looked more beau-
tiful with her pail beside her than if she had
been dressed according to the latest fashion.
I said to her, When the Lord comes sudden-
ly, I hope he will find me doing as you were
doing—namely, fulfilling the duty of the
hour.' I want you all to get your pails
without being ashamed of them. Serve the
Lord in some way or other; serve him alway;
serve him intently; serve him more and
more.—*Rev. C. H. Spurgeon.*

The Correct System of Giving

SOME are wont to ignore and others to de-
cry system in bringing the church up to her
privilege in giving, and prefer to leave it to
the impulse or inclination of those who give.
They regard the results of successful church
work as the child regards the motion of the
hands across the face of the clock—having no
idea of the hidden motive power and the re-
lation of nicely adjusted spring lever and
wheel to moving hands. The unthinking and
untaught see nothing to suggest order in the
arrangement of the earth and heavens, but the
student of God's handiwork stands with awe
and reverence as investigation reveals the sys-
tem of crystal, layer and strata, or as science
draws aside the curtain of night to reveal
group, cluster, nebula and ulterior systems,
each moving with such nicety of adjustment
that not the fraction of a second is lost in the
onward course of the centuries.

The crippled financial condition of the re-
ligious boards and charitable societies is the
natural result of the lack of system in secur-
ing the contributions of the individual mem-
bers of the various denominations of Christ-
ian workers. Giving will not become system-
atic of itself. It must be made systematic;
and this implies order and method. Too many
congregations have absolutely no system at
all. And others adopt such methods as gnaw
at the very heart, and kill every principle of
true benevolence. Any plan which parades
names and amounts, and seeks to induce peo-
ple to contribute because it will be blazed
abroad, or prompt one to contribute an amount
equal to, or greater than, that given by another,
that they may appear more generous in
the eyes of the world, is false and ruinous in
its effects. There is no objection to public-
ity, if publicity is not made the motive power
in obtaining the contribution. When Christ
said, 'Let not thy left hand know what thy
right hand doeth,' he did not mean that our
giving was to be kept secret; he meant that
the right hand should not steal around to the
left, and, shaking it furtively, whisper behind
your back, "How generous I am; how liberal
I was just now." But our Lord meant that
the right hand should know what it is itself
doing. He did not say, "Let not thy right
hand know what thy right hand doeth." He
meant "Don't keep telling yourself how gener-
ous you are."—*Rev. Sylvanus Stall, A. M.*

NEXT to evil imaginations, I warn the
young of evil companions. Decaying fruit
corrupts the neighboring fruit. You cannot
make your head the metropolis of base stories,
the ear and tongue a highway of immodest
words, and yet be pure. No man is your
friend who will corrupt you. An impure
man is your deadly foe; and all the worse if
he hide his poison dagger under the cloak of
good fellowship. Therefore select your as-
sociates, assort them, winnow them; keep
the grain and let the wind sweep away the
chaff.—*Sel.*

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion Ia. Tuesday, May 8, 1888.

A. C. LONG, Editor.

The Word of God.

"WHEN ye received the word of God. . . ye received it not as the word of men, but as it is in truth the word of God which effectually worketh also in you that believe." 1 Thess. 2: 13.

In this passage we have a contrast of the word of God with the word of men. The word of men is frequently fallible, unreliable, untrustworthy; while God's word is always reliable, infallible and trustworthy in the highest and fullest sense. The Lord through the prophet Isaiah gives us another contrast of his thoughts and ways with man's. "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts." 55: 8-9. Infinitely higher in every respect are God's ways, thoughts and words than man's. Again David says: "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Psa. 12: 6.

In view of the fact that it is impossible for God to lie, and that his words are infallible, people now as in the days of Ezra should tremble at the word of the God of Israel. Ezra 9: 4. We are repeatedly called upon in the Scriptures to "hearken unto the word of God," and to obey his laws and commandments.

The second command of the decalogue for bids image worship and gives the following reason, "For I the Lord thy God am a jealous God." We do not attach the same meaning to this word jealous in this connection, as is attached to it when applied to a jealous lover, husband, or wife; but we attach to it the second definition Webster gives, namely, "anxiously careful and concerned for anything; solicitous in a matter affecting character or honor." This, then, would teach that God is anxiously careful and solicitous that mankind should develop a holy character in harmony with his commands. His dealings with mankind show this trait of character by sending his own Son to redeem us, by giving us instruction, line upon line and precept upon precept, by revealing his purpose concerning the earth, and by offering mankind eternal life on condition of obedience.

In consideration of the fact that God is so anxiously concerned for our welfare, and has given us his infallible word that we might be furnished unto all good works, it is evidently our duty as obedient children to receive the word of God, not as the word of men, but as it is in deed and in truth the word of God. Notwithstanding this many continue to receive it simply as the word of men. Even among professed Christians the degrees of confidence placed in that word varies wonderfully. It is not from lack of evidence that their confidence is weak in the word of God, but because of the carnality in man's nature. Paul says: "The carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be." Rom. 8: 7. This carnality is to be conquered and held in subjection. The apostle to the Hebrews gives us warning on this point as follows: "Take heed, brethren, lest there be in you an evil heart of unbelief in departing from the living God." 3: 12. The source of unbelief is in an evil heart. When God warns there is danger, let us take heed to it.

We have also various degrees of faith spoken of in the Scripture from those of little faith, 'weak in the faith' up to those that are 'of great faith,' 'strong in the faith' or 'rich in the faith.' Furthermore God has made provisions for those that are weak in the faith to grow strong until they become men of the great faith. The measure of our faith is the measure of our strength in the religious life. These brethren at Thessalonica were strong in the Lord and in the power of his might, because they received the word of God not as the word of men, but as it is indeed and in truth the infallible word of God.

The apostle further informs us that this word 'effectually worked' in them that believed. The word of God is the means for our sanctification. We are to be sanctified through the truth. "Now are ye clean through the word which I have spoken unto you," says our Savior. "Let the words of Christ dwell in you richly," says Paul. This word of God working in these brethren effectually made them a model church. The apostle commends them as follows: "Ye were examples of all that believe in Macedonia and Achaia, from you sounded out the word of the Lord, not only in Macedonia and Achaia; but also in every place your faith to Godward is spread abroad" 1: 7.

The apostle commends this church at Thessalonica above all other churches, because the truth of God had its desired effect upon their lives. They turned from serving idols to serve the living and true God and to wait for his Son from heaven. v. 10. They not only believed in the second advent of Christ, but some of them were led to entertain the thought that he might come in their day. This mistake Paul corrected in his second letter.

This strong belief in the second coming of Christ, strengthened their faith, confirmed their hopes and purified their hearts. John tells us that he that hath this hope of the soon coming of Christ purifies himself even as he (Christ) is pure. No doubt this doctrine had much to do in making them the model church in the days of the apostles.

Mr. Moody, the great evangelist, says in one of his sermons that there is no other doctrine that depreciates bank stocks, railroad stocks, mining stocks, and all other worldly values as the doctrine of the soon coming of Christ. This takes the world out of man and fills him with Christ and glory when heartily believed.

These early Christians 'waited' for Christ from heaven. They did not wait for death from heaven, for death does not come from heaven. Death is from beneath, life comes from heaven. Neither did they expect their reward at death. They had doubtless read the following promise of our Savior: "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works" Matt. 16: 27. Having received this as the infallible word of God and not as the word of men, they are still waiting for his return from heaven to reward them with a crown of life.

Moreover this model church was a Sabbath keeping Church. They could not do otherwise if they regarded the word of God as transcendentally superior to the word of men, for God had said 'the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work.' On the other hand Sunday was at that time only a heathen festival in opposition to God and his worship. Besides all the Christian Churches at this early period observed the Lord's Sabbath.

It was at a later period that they turned aside to observe the commandments and traditions of men.

But we are expressly told concerning these brethren that 'they become followers of the churches of God which in Judea are in Christ Jesus.' 1, Thess. 2: 14. And as the churches in Judea observed the Lord's Sabbath so did this one.

Again this model church believed in missionary work. Having accepted of the gospel of salvation, they were not willing to hide their light under a bushel, but labored to spread it abroad to others. Paul says of them: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad" 1, Thess. 1: 7.

In view of all this we may learn an important lesson from these early Christians to readily receive the word of God, not as the word of men, but as it is indeed and in truth his infallible word. This will cause us to wait as they did for his Son from heaven for the great reward. And in the mean time we should sound forth the word of the Lord in the regions beyond, that others may rejoice in the blessed hope of soon seeing the inauguration of the reign of heaven on earth.

The Sabbath—a Priori Argument.

EVERY thought of God is an eternal law. All created things are God's thoughts objectized—his laws expressed. These laws are at once the source of created things, and the rule according to which they exist and act. In the material world gravitation is a representative law. If this law were abrogated, creation would fall in ruin. God himself could not withdraw gravitation without destroying all the results which have grown from it. The same is true in the moral and spiritual world.

Before anything created can appear, it must exist as a pure thought in the mind of God. All human institutions which are right, are the result of obedience to God's thoughts as expressed in the moral universe. These laws revealed, become the rule of human conduct. Every fundamental law, whether in the material or spiritual world, must therefore have existed as God's thought before creation, and must continue while things created continue. Among the fundamental institutions which meet us at the threshold of history, stand the Sabbath and marriage. They both antedate sin.

Eternity is an attribute of God; time is that measured part of eternity in which created things exist. Applied to man, it is equal to existence. Because time is an attribute of God, it is true that 'in him we live and move and have our being.' It is clear *a priori*, that God must be represented in human life through his attribute, in order that men may keep him in memory, worship and serve him as they ought. Thus, in the eternal fitness of things, the two fundamental institutions through which the stream of human life is kept flowing and pure, in its relations to itself, and equally strong and pure in its relations to God, were born with the race. The Sabbath is thus seen to be a structural law in the moral government. It is as fundamental as the law of gravitation in the material world. If it be disobeyed, discord, evil and ruin follow, so far as human disobedience can accomplish these. These truths, reaching by a priori reasoning, are fully supported by human experience.

ARGUMENT FROM SCRIPTURE.

In keeping with the foregoing a priori conclusions, we find the Sabbath at the beginning of sacred history, linked with and founded upon the example of the story of creation is presented in under the figure of a week's work. The seven-day week of God is as measured his power and wisdom. It is infinite than the human week, which is mortal. This was necessary that the Sabbath of God might become the basis of his government. That command bids us do in action as God did in his. This leaves the Sabbath question of the length of the creative day, which is sometimes attempted in the relation between God's Sabbath and the human week and the human day identical in form and order; in fact, they are as different as the divine power from the human.

Two important questions arise:

1. Why was the seventh day of the Sabbath? God could not count work of creation until it was completed. This was not completed until the close of the day. Hence, no day previous to the seventh day could have been chosen as the Sabbath. The Sabbath, therefore, was creation's birthday, an only day that could be chosen to rate the rest of God from the work of creation.

2. The seventh day became the virtue of the acts of Jehovah. On that day, hence the sacredness from his example can pertain to God blessed that day and his cause he had rested upon it. The Sabbath, therefore, is inseparably connected with the law. The Sabbath law is applied to another day, meaningless, for the law is thus made sacred, and no other seventh day could have been chosen for those reasons. Nor can the Sabbath be thus sacred until it shall be fact that God rested upon that day. This can never be. Any day served for other reasons is a mockery, speaks of other things not speak to the soul as God's Sabbath should speak. The Sabbath law, therefore, is the only law that God chose the seventh day for sufficient reasons, which reason is 'eternal fitness of things,' an attribute of God. Some men have said that the Sabbath institution as though from the Sabbath law and this is impossible. An institution of organic law. Rejection of the law, and you destroy the law, and you destroy the Sabbath. During the late rebellion the United States government wherever the laws of that day disobeyed. So he who rejects the Sabbath law, destroys, as it tends, the Sabbath institution.

Growth Mean

I HAVE just been feeding and colts, cows and calves. I fed them all with hay. It is a good thing, for it was good hay; and it was doing well. While I was thinking, and as it was this morning, I will write

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ARGUMENT FROM SCRIPTURE.

In keeping with the foregoing *a priori* conclusions, we find the Sabbath at the beginning of sacred history, linked with creation, and founded upon the example of Jehovah. The story of creation is presented in Genesis under the figure of a week's work. This creative week of God is as measureless as are his power and wisdom. It is infinitely longer than the human week, which is modeled after it. This was necessary that the example of God might become the basis of his commandment. That command bids us do in our sphere of action as God did in his. This truth relieves the Sabbath question of the pettifogging which is sometimes attempted concerning the length of the creative days and the relation between God's Sabbath and man's. The divine week and the human week are identical in form and order; in extent, they are as different as the divine power is different from the human.

Two important questions arise at this point. 1. Why was the seventh day chosen as the Sabbath? God could not commemorate the work of creation until it was completed. It was not completed until the close of the sixth day. Hence, no day previous to the seventh could have been chosen as the Sabbath. Previous to the seventh day, creation was only a 'becoming.' With the opening of the seventh day it sprang into full being. This, therefore was creation's birthday, and hence the only day that could be chosen to commemorate the rest of God from the completed work of creating.

2. The seventh day became the Sabbath by virtue of the acts of Jehovah. God rested on that day, hence the sacredness arising from his example can pertain to no other day. God blessed that day and hallowed it, because he had rested upon it. Thus the elements of sacredness and commemorativeness are inseparably connected with the day. If the law be applied to another day, it becomes meaningless, for the law demands a day thus made sacred, and no other day than the seventh could have been made sacred for those reasons. Nor can the seventh day cease to be thus sacred until it shall cease to be a fact that God rested upon that day and blessed it. This can never be. Any other day observed for other reasons has another language, speaks of other things, and hence, cannot speak to the soul as God designed the Sabbath should speak. Thus it appears that God chose the seventh day for good and sufficient reasons, which reasons spring from the 'eternal fitness of things,' and which co-exist with our race. Some men talk of the 'Sabbath institution' as though it were distinct from the Sabbath law and the Sabbath-day. This is impossible. An institution is the outgrowth of organic law. Refuse or neglect to obey the law, and you destroy the institution. During the late rebellion the institutions of the United States government ceased to exist wherever the laws of that government were disobeyed. So he who refuses to obey the Sabbath law, destroys, as far as his power extends, the Sabbath institution.—*The Outlook.*

Growth Means God.

I HAVE just been feeding my stock—horses and colts, cows and calves, hogs and pigs. I fed them all with hay. They ate it greedily, for it was good hay; and they all seemed to be doing well. While they were eating I was thinking. And as it is too wet to plow this morning, I will write my thoughts.

These colts are growing. Growing means more bone, more muscle, more fat, more teeth enameled, more hoof, more hide, more hair, more mane, more tail, larger eyes, more nerves, more tendons, lengthened arteries and veins, a proportional enlargement of the heart, the lungs, the digestive organs, the viscera, etc., etc. It takes a thousand things to make a colt, and there must be something added to each of these thousand things every day, as the colt increases in size, and becomes a horse. Now where does the colt get a little more all the time to add to these thousand things? All out of the hay. The dried grass that I feed him furnishes him bone and skin and hair; and it goes just where it is needed. It goes to the different parts of the animal in just the right proportions. It does not make too much of any one thing, or fail to make enough of any.

Now take the dried grass to the most skillful chemist. Tell him to analyze it, and see if he can get flesh and bone and hair out of it as the colt does, and he will tell you that he can't do any such thing. The wonder to me is that my colts, and every body else's colts the world over, can do what these men of science can't do.

But here is something stranger yet: The calves eat the same hay, and they make out of it differently shaped bones and hoofs, different flesh and fat, from which the colts make. They make horns, too, and the colts don't. And the cows, feeding beside the horses, make milk out of the hay, and milk is a very curious liquid. It contains casein and albumen, and ever so many other ingredients, all of which come from the hay. Isn't there something strange about this? It seems to me that if I had in my barn at feeding time one of the wise men who think they can explain everything; that we don't need any God; that their theory of evolution and their laws of nature, are sufficient for making the world and for keeping it a-going—it seems to me that I could puzzle him by just pointing to my horses and cattle.

Now suppose that I had three machines; that when I put hay in one of them and turned the crank awhile, out would come carpets of perfect texture and beautiful colors. Then, if I put the same kind of hay into another machine, and turned the crank awhile, out would come sets of porcelain, plates, cups and saucers, etc.—all perfectly shaped, enameled, and painted. And, finally, if I should put hay into a third machine, the result would be books, well printed, elegantly bound, and profusely illustrated. What would the scientists who know all about making worlds say to my machines: Would n't they think there was something about them that was never dreamed of in their philosophy?

But I have in my barn yard a score or more of machines fully as wonderful. They are working up the hay into hundreds of different things, and into just the right proportion of each, while I write. Did a law of nature make these machines? and do the laws of nature keep them going? Or, is there not a wise and powerful being who created each one of them, and who superintends all their operations?

It is said that Robespierre, when he saw the effects of atheism in France, exclaimed: 'If there is no God, we must make one; for we cannot get along without him.' So must every man feel that he has not permitted that 'dangerous thing,' a 'little learning,' to magnify his self-conceit and minify his common sense.

The tendency of positivism, and of all the

infidel philosophy of our day, is to sheer atheism. Men want to get rid of the idea of a personal God—a great, wise, and good Being who made, upholds, and governs all things. But grand, solemn, and mysterious as that idea is, it is the simplest explanation of the wonders that we see around us. The grass is growing all over our hills and plains. Why? The soil was full of seeds, we are told, and the rain has made them germinate. But water can't make grass out of seeds. Here is a chair factory all complete, and lumber piled up in it. And now a fire is kindled under the boiler, and the wheels revolve; but no chairs is turned out. Why? The chair-maker has not come to put the lumber into the lathes. Nature during winter or a drouth is like that factory, full of lumber but without steam. Nature, when the sun shines and the rain falls, is like the factory when the steam is up, and the wheels are in motion. Nature is God's workshop. It is the grand factory in which he is making all the while the many, the numberless things that we speak of as growing. With all our science we don't know what growing really is, and the most sensible notion we can get of it is this—the presence of the omnipresent One superintending the operation of the laws and forces that he has ordained. All growth requires something higher and mightier than what we call law. It is not mechanical merely, it is vital. And as the cause of a thing must be greater than the thing itself, the cause of all this living growth must be a living agent. An invisible Spirit must brood over field and fold. That Spirit's work far transcends the bower and skill of man. Hence, it is a superhuman Spirit. It is the spirit of God. Here we rest. We cannot rest in any other idea of nature.

When Mungo Park sat down in the African desert, alone, lost, hungry, sick, footsore, heartsore and just ready to give up in utter despair, he saw a little flower. It was like the vision of an angel. He said: 'God is here. Only his hand could have fashioned that flower. And he who fashioned it can take care of me.' So we should feel as we look on a blade of grass. In everything that lives, and moves, and grows, and blooms we see proof of the wisdom and the power of an omnipresent God.—*Rusticus, an Occident.*

Faith and Experience.

EZRA had a four months' journey in coming from Babylon to Jerusalem. From Ezra 8: 22 we learn that he had been telling the king of his confidence in God. But God often makes us prove our public utterances. And, so, when the time comes to start for Jerusalem, Ezra is ashamed to ask the king for an escort, because he had formerly told the king: 'The hand of our God is upon all them for god that seek him.' So they fasted and besought God and he was entreated of them. Four months later Ezra knew the word of the Lord to be true in two ways. He had it, not only as a matter of faith, but as a matter of experience. He proved, by experience, that the 'good hand of God was upon him' (Chap. 7: 9). The Bible is the Word of God. But God himself is behind the Book, to carry it into effect. Hence the force of the rebuke of the Lord Jesus to the Sadducees, 'Ye do err, not knowing the Scriptures, nor the power of God.'—*Ev.*

THERE are slaves in all countries and of various colors; but the most ignoble and debased of all slaves is he who is a slave to his own appetites and passions.

The City of Light.

Have you heard of the Golden City
Mentioned in the legends old?
Everlasting light shines o'er it,
Wondrous tales of it are told.

Only righteous men and women
Dwell within its gleaming wall;
Wrong is banished from its borders,
Justice reigns supreme o'er all.

Do you ask: Where is that city?
Where the perfect light doth reign?
I must answer, I must tell you
That you seek its site in vain,

You may roam o'er hill and valley;
You may pass o'er land and sea,
You may search the wide earth over—
'Tis a city yet to be.

We are builders of that city;
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building-stones.

Some can do but humblest service—
Hew rough stones, or break the soil;
While the few alone may gather
Joy and honor from their toil.

While the few may plan the arches,
And the fluted columns fair,
And immortal thought embody,
And immortal beauty there.

But, if humbled or exalted,
All are called to task divine,
All but aid alike to carry
Forward one sublime design.

What that plan may be we know not,
How the seat of justice high,
How the city of our vision
Will appear to mortal eye—

That no mortal eye can picture,
That no mortal tongue can tell,
We can barely dream the glories
Of the future's citadel.

But for it we still must labor,
For its sake bear pain and grief,
In it find the end of living
And the anchor of belief.

But a few brief years we labor;
Soon our earthly day is o'er,
Other builders take our places,
And 'our place knows us no more.'

But the work that we have builded,
Oft with bleeding hands and tears,
And in error and in anguish,
Will not perish with our years.

It will be at last made perfect
In the universal plan;
It will help to crown our labors
Of the toiling hosts of man.

It will last and shine transfused
In the final reign of right;
It will merge into the splendors
Of the city of the light.

—Prof. Felix Adler.

The Glory of the Lord Revealed in Christ.

'And the glory of the Lord shall be revealed, and all flesh shall see it together.' Isa. 40: 5.

Here we want trumpets and organs, thundering voices, and all the great solemn winds that ever careered round the earth, yea, an oceans mighty plash and roar, to express the glorious thought. Even here we shall have the co-operation of nature in the expression of thankfulness. What is it that makes all things musical but the miracle working sun? For a time he is baffled in his best ministry by the cruel east wind; but he will presently melt it, or make it ashamed of its abortive attempts, and send it into some other quarter; and it shall come to us with penitential voice, and humiliation, and amendment, and restitution, from the southwest, and will pray to

be taken into co-operation with the music-making sun. All things sing when the sun shines; even croaking suspends its fretfulness; old age looks round for its staff that it may toddle a yard or two under the all-blessing sun; childhood begins to sing and dance because the light fills its young heart, and all because the light fills its young heart, and all because the light fills its young heart. These are symbolical, dim emblems, faint dawning hints of a grander reality. When men feel the 'glory of the Lord' they cannot be silenced. True religious feeling must have musical expression. Sometimes the expression may be loud, incoherent, almost violent, so that they passing by shall say, 'What are these mad men muttering?' There is a sane madness, a madness with method, a tempest of the soul in which dwells the spirit of sovereignty and peace. Again and again we have claimed that enthusiasm must return to the Church not by mechanical stipulation, but by an inspiration not of man, a mighty action of God.

'All flesh shall see it together.' The Old Testament is not a universal book in many lines; it is the Jews' book; it leads a certain people, cares for them, makes them rich with a thousand promises, and strong with inviolable and redundant securities; but now and again it flashes out into the greater humanity, the larger love; the redeeming, yearning spirit, that would not that any should be in darkness whilst it has a light to offer. We should however, do the Bible injustice if we thought of its caring for any one people exclusively; it is making for itself a point of origin, a point from which its action can proceed, with the larger completeness and with the higher force. Wherever God has cared for any one he has by implication cared for all men. Even God must begin somewhere. The Lord Jesus Christ began where he could. He accommodated himself to the moods and needs of the people; he himself might have begun at many a point not within the range of human imagination, but he was content to sit down with men, and to say to them, in effect, 'Where can we begin? What wilt thou?' And when the thing was uttered he said, 'Believest thou that I am able to do this?' and when the answer was, 'Yea Lord,' the word was hardly uttered until the miracle was completed. Here we have an escape from locality and limitation of every kind, and the prophecy culminates in a benefaction to 'all flesh.'

This is the gospel in Isaiah; this is the evangelical dawn; this is the commission of evangelization in its earliest utterances. We shall find other words which occur for the first time. It is infinitely interesting to be present at the birth of words, or at their new uses, or inauguration for larger purposes. 'All flesh': the Jew is there and the Gentile, the bond and the free, the mighty man and his slave, old men and little children, young men and maidens,—'all flesh shall see it together'; it shall be a coming blessing, a universal donation, and impartial revelation of the divine glory. What is the divine glory but the divine holiness? We must not detach the attributes of God from his moral majesty. Who cares for Omnipotence, except as a momentary wonder, something to be looked at, estimated, gazed upon with more or less of open mouthed wonder? There is nothing in it, taken by itself, but fear, danger, a sense of overwhelming stress, and that is painful; and when we speak of the divine glory what is it? If it be only so much light it would overpower human capacity, our receptivity would be distressed; we should say, 'Lord, withhold the

light, for our eyes are tormented with glory.' God's power must be another term for God's goodness, God's glory another word for God's holiness. All the terms must admit of moral transfer or translation; and this correlation of forces must be a passage from the abstract to the intolerable, the infinite in mere power and splendor, into moral temper, spirit, purpose, and then when we read of wisdom, holiness, mercy, compassion, and when at last a man arises to say it all in words of one syllable—'God is love'—it is noonday with civilization high noon with manhood, consummation below the heavens.—Joseph Parker D. D.

The Miracle of Prophecy.

The miracle of the existence of these prophecies in the book, and of their fulfillment in the facts of history is so great that few minds can grasp it. That not only twelve or thirteen, but twenty five centuries of history should have fallen out exactly as it was foretold in the days of Daniel they would, is a marvel that nothing but incarnation itself can exceed. It is a stupendous miracle in the world of mind—that world which rises high above the world of matter. It evinces more markedly the finger of God than any mere physical sign, however great, could do. It appeals to the intelligence of the human mind: it challenges the recognition not of the senses, but of the conscience. It sets a seal of supernatural wisdom on the entire Bible. None but God could have delineated beforehand the Papal power. Its very naturalness forbids the possibility of its being the fruits of imagination. That a power claiming to act for God, to be 'as God,' and enthroned in the temple of God or Christian Church, should yet be his most determined enemy, the opposer of his faith, the destroyer of his saints, the great agent of Satan on the earth; that it should by fraud and corruption and false pretense rule the world for ages from the very same seven-hilled central city whence it had already been ruled for other ages by military force; and that Roman rule should, in its Christian stage, shed more saintly blood than in its pagan stage—all this could never have been anticipated by man, but only foretold by God. It is a demonstration which candor cannot resist of the divine inspiration of the Holy Book.

Is not this a practical result? Let criticism carp as it may, it cannot blind our eyes to this gigantic fact, that twenty five centuries of history have, in their leading outline, exactly corresponded with Bible predictions. We are bound to conclude that the page that bears the prophecy was written by a divinely guided pen. The tremendous importance of this conclusion I need not indicate. I solemnly charge you to reverence this book. It will judge you in the last day. Heaven and earth may pass away, but not a jot or tittle of the word of God shall ever fail. Trust in its promises. They are as sure as its predictions. Tremble before its warning and threats! They will as assuredly be fulfilled as its prophecies have been. Study its sacred pages; never think you know it all; it is as fathomless as is the mind from which it emanates. I have been studying it more than thirty years, and I am convinced that it has oceans of truth which I have not yet explored. How few really study it! and yet it has riches of wisdom which exceeds those of all the libraries on earth. And remember that as certainly as it unveiled beforehand the past history of the church in the world, so surely does it unveil and illum-

inate her critical present and glorious future. The guide book that has proved so fat, may be trusted till we reach it.—H. Glatton Guinness, F. R. G.

Effective Preaching.

The maxim of Paul: 'Preaching crucified: not with wisdom of wo cross be made of none effect,' is a milestone from which many roads into what fields of thought they.

The church is largely leavened world, adopts worldly maxims, a gospel in worldly charms, seeking it attractive to make it effective. pulpits sometimes become a platitudes more fit for the lyceum, at a stage for dramatic acting more theater! The service of sacred ed into a display of art, in which to aesthetic taste takes the place vine savor and flavor of worse house, where 'the Lord alone ed,' classical music is exalted papists are hired to lead us in profane, drunken organist se the keys of the grandest of f play out the congregation, and impression of the gospel. W cathedrals, furnish them with gold, adorn them with the pe of art; then we have concerts fairs and festivals, entertainr sions; and we say, 'Surely we people to the house of God.' come. The writer went to a on the Pacific Coast, where a preacher had his throne, and warbled music; there were ances by organ and quartet grand oration, but the church hall empty.

Such charms do not perm eyes of men to God's house his altars and feasts. Zion' peculiar to herself; they world, even as he is not of church, robed in the world of drawing the world to he takes the infection of th therefore her Master bade 'unsported from the world garment spotted by the Pierson, D. D.

On The T

As we approach a corn there is a wagon near by to take our eyes off it, un it is likely to cut across however, with the street enough. We are sure it unless something unusu

Just so with member are on the track, and them: we expect them less something very u would be greatly surpr with us or crossed our rarely on the track. ons, on and off, dodgin down another, and no knows which way the do not feel safe unless out on their movement are likely to run into

How much smooth rapid and more sat our traveling when v can draw heavier los everybody and every such jolting and gru

eyes are tormented with glory, must be another term for God's glory another word for God's glory; the terms must admit of moral translation; and this correlation of a passage from the abstract to the infinite in mere power and moral temper, spirit, purpose; we read of wisdom, holiness, passion, and when at last a man falls in words of one syllable—it is noonday with civilization in manhood, consummation be-
—Joseph Parker D. D.

Miracle of Prophecy.

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—H. Gratton Guinness, F. R. G. S.

Effective Preaching.

The maxim of Paul: 'Preaching of Christ crucified; not with wisdom of words, lest the cross be made of none effect,' is a golden milestone from which many roads lead—and into what fields of thought they open!

The church is largely leavened with the world, adopts worldly maxims, and robs the gospel in worldly charms, seeking by making it attractive to make it effective. The pulpit sometimes becomes a platform for lectures more fit for the lyceum, and sometimes a stage for dramatic acting more fit for the theater! The service of sacred song is turned into a display of art, in which an appeal to esthetic taste takes the place of the divine savor and flavor of worship. In his house, where the Lord alone shall be exalted, classical music is exalted, pagans and papists are hired to lead us in praise; or a profane, drunken organist sometimes uses the keys of the grandest of instruments to play out the congregation, and play out the impression of the gospel. We build Gothic cathedrals, furnish them with crimson and gold, adorn them with the pencil and chisel of art; then we have concerts and lectures, fairs and festivals, entertainments and excursions; and we say, 'Surely we shall draw the people to the house of God.' But they do not come. The writer went to a splendid church on the Pacific Coast, where a silver-tongued preacher had his throne, and a choir of artists warbled music; there were seven performances by organ and quartette, and then a grand oration, but the church was more than half empty.

Such charms do not permanently draw the eyes of men to God's house, and their feet to his altars and feasts. Zion's attractions are peculiar to herself; they 'are not of the world, even as he is not of the world.' The church, robed in the world's charms, instead of drawing the world to herself and to Christ, takes the infection of the worldly spirit; therefore her Master bade her keep herself 'unspotted from the world,' 'hating even the garment spotted by the flesh!'—Arthur S. Pierson, D. D.

On The Track.

As we approach a corner of the street, if there is a wagon near by, we do not feel safe to take our eyes off it, until we see whether it is likely to cut across our path. Not so, however, with the street car. One glance is enough. We are sure it will keep the track unless something unusual throws it off.

Just so with members of the church. Some are on the track, and we hardly glance at them: we expect them to keep right on unless something very unusual happens; we would be greatly surprised if they collided with us or crossed our path. But others are rarely on the track. They are like the wagons, on and off, dodging up one street and down another, and nobody but the driver knows which way they are likely to go. We do not feel safe unless we keep a bright look out on their movements, to see whether they are likely to run into us and damage us.

How much smoother, easier, safer, more rapid and more satisfactory every way, is our traveling when we keep the track. We can draw heavier loads. We don't subject everybody and everything on the team to such jolting and grumbling.

Whoever else gets off, shall you and I keep on? If we do so we must watch the switches, and stones, and obstructions of every kind. The opening at the switch may be almost imperceptible, but who can tell where it will send us if it is too far open, and what disastrous results may follow our switching off. Our carelessness may ruin some one physically, mentally, morally, and eternally.—*Christian Standard.*

Not My Way.

Thy way, not mine, O Lord,
However dark it be;
Lead me by thine own hand,
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to thy rest.

I dare not choose my lot;
I would not if I might.
Choose thou for me, my Lord,
So shall I walk aright.—*Bonar.*

LETTER DEPARTMENT.

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

From Sister Hattie Green.

BROTHERS and SISTERS in the Lord: I am still on the Lord's side. They that fear the Lord speak often one to another. Thanks to our heavenly Father that he careth for us. We will ever try to be faithful; for if the Lord is for us who can be against us? Home sweet home of the blest. O how I long for the Lord to come, that I may be at home, and be ever at rest; where we shall be happy as we walk up and down and see our loving Savior. Who would not like to be there, and that glory to share, and ever be with the Lord? Yes I for one do trust in the Son; for there I shall receive my reward. We have trials on our way; let us look up and trust and pray, and he will never let us lose our way. Remember me in your prayers.
Mayesville, Mo.

From Sister Mattie Brady.

To the Brothers and Sisters greeting: This is the Sabbath of the Lord our God, but it is lonesome. I try not to be, but I am. I have been reading the ADVOCATE and Bible to-day as I do every Sabbath. I have not heard any Advent preaching since December, and I am getting hungry to hear the word preached again. Myself and little ones have worship every Sabbath forenoon; we call it Sabbath School. I sing and read a chapter, and pray, sing again; then my two oldest with me read a chapter together, neither of them can read, so they repeat after me; then they say the Lord's prayer. They can repeat almost all of it alone. After their prayer they repeat their Bible verses, which are twelve verses now. They like the Sabbath School. The oldest child is (or will be soon) eight years old, the next is five, and my baby is three; she helps to sing.

Bro. Long I thank you for sending me the ADVOCATE. It was a glad surprise to me. I think it is the best Christian paper that I ever read. I would like so much if I could get some one interested. I lend the paper to my neighbors, but two or three is all they care for, they never want any more, and they will not listen when I try to talk to them of the

soon coming of Christ. They either say that no one knows any thing about it, or they change the subject as soon as they can. We live handy to the church and I thought we would attend the Sunday School this summer, but they have put a sinner in superintendent, and they have sinners for teachers, and as I am trying to be a Christian I do not propose to be taught by a sinner. Mr. Brady thinks I am wrong, but I do not think so. Do you think I am wrong? Well I will close for this time hoping that my letter may find a place in the Department. Yours in hope of eternal life.

Burnips Corners, Mich.

From Bro. Henry Brosius.

DEAR BRO. LONG: I have kept the Sabbath for the last nine years including all other commandments of God and they are my delight. I do like to speak like David about the commandments, in the 19th and 119th Psa. I do not find it hard to keep them. A woman last year told me at a holiness meeting that nobody could keep God's commandments, and still she claimed holiness. The Bible tells us that God's commandments are not grievous, not hard, I find it just as the Bible says, and if the brethren and sisters would only read enough in God's word, they would find that God proves us in all things. Read Psa. 66: 10-12; 12: 6. God tried Abraham, Job, Christ and in fact all the saints, and is thus proving us. A good many of the so called commandment-keepers fail; some do keep the fourth commandment, the Sabbath, very strictly, but fail to keep the first, ninth and tenth commandments, of which to my greet sorrow I found among the S. D. A. brethren; especially those that tinkle the vanity of those at the head of S. D. A. institution. I find that when God finds me faithful he helps me through all difficulties, though at the time, I could not see my way out.

May we all be found faithful in every command and find a home in God's kingdom which will surely be set up on this earth when Christ comes. I enjoy reading the ADVOCATE and MISSIONARY. Thanks be to God for them; and that we are not all together without them, and should be compelled to keep S. D. A. papers that are so full of men's doctrine and their tradition. I am thankful to God that he has blessed me with some means to assist in this work, and if he continues to prosper me I shall aim to give as much next year as this. Your brother in hope of eternal life.
California.

OBITUARY NOTICES.

FELL asleep, April the 23rd, my dear grand child, Anna May, youngest daughter of William and Annie C. Johncocks of Prairieville, Barry Co., Mich., aged twelve years and two days. Sermon by Eld. John McLain. Text: Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power. Rev. 20: 6. Our darling Anna May was far in advance of her years in stature, intellect and industry. What is our loss is her gain; she is taken from the trials and temptations of this sinful world and she calmly sleeps in Jesus. Blessed thought. We shall meet our darling when the Life-giver comes. Praise God!

CATHARINE A. BAKER.

And God shall wipe away all tears from their eyes; and there shall be no more death.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, May 8, 1888.

EDITORIAL NOTES.

WE have received from the publisher, H. L. Hastings, a hymn book entitled Songs of Pilgrimage containing 544 pages and 1533 hymns, substantially bound and of good print and thoroughly indexed. Price in different bindings, 75cts \$1.00 and \$1.25. Address H. L. Hastings, 47 Cornhill Boston Mass.

'My God shall supply all your need' Phil. 4: 19. We have such a striking fulfillment of this passage of scripture that I must mention it. For several weeks past we have received a number of letters from poor members, though rich in faith, stating their inability to pay for the ADVOCATE and we have another of the same kind on hand that will appear next week. As all these appreciate the ADVOCATE we concluded to continue the paper to them and also wrote on this matter in last week's paper. But all these persons can rejoice that God has opened the heart of Bro. Brosius of California to supply their need. Five dollars of the amount is to send the ADVOCATE to the poor. God thus supplies your need, and we can further assure him that his means came in good time to supply our need in printing material etc. It is good to trust in the Lord.

ITEMS OF INTEREST.

SALOONS in Ohio are to be closed on Sunday.

FIFTY cities and counties have voted for prohibition in Missouri.

THERE was recently a heavy frost in Lynchburg, Va., for two nights, and the fruit is thought to be ruined.

EIGHTY TWO out of 102 towns in Massachusetts have voted out the saloon in the recent elections.

The New York SUN publishes a record of 1,000 strikes which have occurred in this country since January 1, 1887.

THE Indians on the Sioux Reservation are said to be reconciled to its being opened, and ready to sign papers for the sale of the land.

BY vote of the United States Senate, April 19th, the southern portion of Dakota was admitted to statehood in the Federal Union, under the name of South Dakota.

REPORTS from Sauk County and other parts of Wisconsin indicates that chinch bugs survived the winter in great numbers and vigor, and farmers are discouraged.

A computation of the statistics of the internal revenue department shows that the people of this country spend annually more than \$800,000,000 for liquor.

A cyclone struck the town of Pratt, Kan., late Thursday afternoon, demolishing several houses. Mrs. William Fisher was fatally injured, and others were bruised by flying timbers. This is the second cyclone the town has experienced this season.

THE committee of five appointed by the anti administration Knights of Labor at Chicago last October, Wednesday night issued a circular to the order, declaring that the membership has dwindled from 702,000 240,000; that Powderly's special call for funds for lecturers was really to keep the order out of bankruptcy, and calling on the knights to join the opposition.

THE temperance reformers of Australia have a large milk palace in one of the streets of Melbourne. In cold weather the milk is either hot or spiced, in summer frozen or iced milk is sold.

BISHOP WARREN saw in Shanghai a tower eighteen feet in diameter in which the bodies of murdered babies were piled up eight feet high. This is an illustration of the morals of heathenism.

No improvement of the winter wheat crop is reported. Fears are expressed that the crops will prove a failure in Illinois, while in Ohio, Michigan, and Pacific slope the plant looks unhealthy. In regard to the spring wheat situation, the weather is backward, and seeding is about two weeks late.

SUNDAY, May 6, has been recommended by President W. S. Hammond, of the General Conference of the Methodist Church, as a day of fasting and prayer for the entire church, in view of important matters which will demand attention at the approaching General Conference.

FIRE at Chester Ill., Thursday afternoon destroyed the three story building of the Southern Illinois penitentiary, occupied by the Western Boot and Shoe Manufacturing company, at a loss of \$17,000 to \$100,000 to the building and from \$75,000 to \$100,000 to the contractors on machinery and stock. The company's insurance is only about \$23,000.

At Peoria, Ill., Friday, the Toledo, Peoria, and Western Railway settled the last unpaid claim of damages against it resulting from the Chatsworth wreck, by paying Leo Hartman, of Chicago, \$600. The total amount of claims paid was about \$500,000.

New York has a German Prohibition Association. It was founded three weeks ago, with forty members. They aim to show that the saloon is the greatest evil and enemy against both state and church, and take a decided opposing position.

THE death of the Bin Said, the late sultan of Zanzibar, removes, it is said, the most noticeable of all rulers in the Dark continent. He was the friend and protector of Christian missions, and did much to open up the country explored by Livingstone and Stanley, to the knowledge of the civilized world. He died at the age of fifty-three years.

WANTED:—A good, steady, unmarried man, a Sabbath keeper, to work on a farm, by the undersigned. If too far to come and see me, please write, stating wages etc.
Ballards Falls, Noah Ricard.
Washington Co., Kan.

APPOINTMENTS

NO PREVENTING providence, I will meet the brethren of Robinson, Ottawa Co., Mich., Friday May 11th, and remain over Sabbath with them. Preaching Friday evening at Bro. Geo. Robinson's house, and Sabbath and Sunday where Bro. Robinson may appoint.

Also will meet the brethren of Lacota in the evening of May 25th, and preach Sabbath and Sunday as Bro. J. P. Parish may appoint.
JOHN C. BRANCH.

Received on Subscription for Advocate

Henry Brosius \$5, for Mrs. D. A. Smith \$1.50, to send ADVOCATE to the poor \$5, for publishing work \$37, M. Devoist \$2, J. T. Cronk for Gen. Con. \$5, Eunice Russell \$1.50, Phebe Aldrich \$1.

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 Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 52 pages—price 5 cts.

The Bible Sabbath Defended, by A. F. Dugger. 140 pages Price 25 cents.
The Sabbath for both Jews and Gentiles, by A. C. Long. 4 pages, 1 cent.

Sabbath Desecration—8 pages, 2 cents, by S. E. Brinkerhoff; a tract for advance work on the Sabbath question.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I. N. Kramer, 23 pages. Price 5 cents, 50 cts per dozen.

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

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

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

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

No condemnation in Christ; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

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

The Kingdom of Heaven upon the Earth, Its locality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The Rich Man and Lazarus,—by W. C. Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

The second coming of Christ, Showing it to be literal and personal, by J. Brinkerhoff, 8 p., 2 cts.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2 cts.

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

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

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

Christ's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

Faith, Repentance, and Baptism, by W. H. Ebert, 15 pages, price 3 cts, 30 cts per dozen.

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.

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.

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

Mrs. White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 3 cts Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs. E. G. White, by C. De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.

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

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

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

The Testimonies of Mrs. E. G. White compared with the Bible, by H. C. Blanchard. 48 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—32 pages,—price 9 cents

Advent a

"Thy Word is

VOL. XXIII.

THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent, the Signs of the Times, the duty of observing the Bible Sabbath (the seventh week,) together with the other commandments of God, the Nature of Man, his Unconscious state, the End of the Wicked, the future inheritance and abode of the righteous in the Kingdom of God, Faith, Repentance, Judgment, the Resurrection, the Prophecies, the Christian Life, &c. Bible subjects.

At Jesus' Feet.

'Sitting at the feet of Jesus
What a blessed, blessed privilege
'Sitting at the feet of Jesus
Bowing at the throne of

Could I wish a higher station
Humbly sitting at his feet
Taking all my cares to Jesus
Finding grace and peace

At the feet of Jesus rest
Mary sat with yearning
Learning lessons, pure and true
Choosing much the better

At the feet of my Redeemer
Is the only place for me
Learning lessons pure and true
There I ever wish to be
—Sel. by MATTIE BRADY.

God finding the Right

FOR nearly four hundred years had not directly interfered with except at Babel. Was he right man or for the race to infinite forecast grasps the men and times, and man issues with reference to the employed.

Now the Lord God condescended; the shekinah reappeared a Chaldee of Ur, a Mesopotamian with nothing in the high commendation, hears and he unconditional, sovereign in his highest and sublimest sense God found, a God called God honored man. With to God, Israel's election. And herein is a grand colossal character standing ality. Through and in place—an innumerable man could number—wondered, by sacred promise and eternal possession renewed and filled with

And here are the terms of the covenant: 'Now thus