

# Advent and Sabbath Advocate.

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

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## Advent and Sabbath Advocate.

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### "When Jesus Comes."

MINNIE SHERRILL.

When Jesus comes will our lamps be burning,  
Will their lights reflect along life's shore;  
Safely keeping some weak soul from turning,  
Helping them to live and sin no more?  
Will our light be radiant in brightness  
Tinged and mellowed as we let it shine!  
Will it reflect the Son of Righteousness,  
Guiding souls into love divine.

When Jesus comes will he find us ready,  
Waiting and watching with ardent love;  
With faith as firm and gaze as steady,  
As those who saw him ascend above?  
Will we be of that favored number  
To whom he shall come without sin to save,  
The watchful ones that do not slumber,  
When he brings reward in the great judgment  
day?

When Jesus comes will he find us working,  
With love unfeigned in our Master's cause.  
Or will we be idle, every duty shirking,  
For lack of faith to obey God's laws?  
If "well done" we would hear as our welcome,  
Our works by our faith must be shown,  
That in the day of our Savior's coming,  
We may reap the reward our labors have sown.

When Jesus comes will he find us empty handed,  
Or with sheaf to show for the harvest feast?  
Will some frail bark forever be stranded,  
Because our lamps went out at last?  
Or will we be of that wise number,  
Whose lights give praise to their King,  
And rejoice as triumphant overcomers,  
While glad hosannas they loudly sing?

Oh may our lamps be brightly burning,  
When Jesus comes;  
And for his presence our hearts be yearning,  
When Jesus comes.  
May our life's work be in our Master's cause  
Till Jesus comes  
And we be found obedient to all God's laws  
when Jesus comes.  
Centralia, Wash. Ter.

### The Sermon.

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

### Christian Baptism.

W. F. EBERT.

"THEN they that gladly received his word,  
were baptized; and the same day there were  
added unto them about three thousand souls."  
Acts 2: 41.

This text of scripture is a familiar one to every Scripture reader; and it at once carries the mind back to circumstances, scenes, and transactions, which took place at Jerusalem on the day of Pentecost. And in it is wrapped up the very essence of the demonstrations of the miraculous power on that occasion. The Holy Ghost or the Comforter which Jesus had promised to send unto his apostles had been poured out upon them on that day, and it had accomplished just exactly what Jesus had said to them it should do; for he told them that when it had come, it would "reprove the world of sin, righteousness, and judgment." John 16: 8. And the Holy Ghost accomplished all these things on the day of Pentecost. For we must conclude that the Savior himself was the best interpreter of what he intended to say the Comforter should perform; and therefore we must hear him explain right here what he meant should be understood by the language, "Reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believed not on me. Of righteousness, because I go to my Father, and ye see me no more. And of judgment, because the prince of this world is judged," John 16: 9-11.

We now ask, Were these things accomplished on the day of Pentecost? Most certainly they were! Let us listen to Peter telling them the facts in the case, and showing those unbelieving Jews both *how* and *wherein* they stood "reproved" by what they there and then "both seen and heard." The proper definition of the word "reprove," should be kept before the mind. It is defined, "To chide; accuse; reprehend; rebuke; scold; blame; censure." Now, what did Peter say by way of such *reproof*? The sin here alluded to was that they had rejected Christ; they had "not believed on him." This is just what Jesus had said of them; "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15: 22. And this was the sin of which Peter there accused them, and of which they stood reproved. Peter said, "Jesus of Nazareth, a man approved of God among you by miracles, and signs, and wonders, which God did by him in the midst of you; as ye yourselves also know, . . . ye have taken and by wicked hands have slain." Acts 2: 22, 23. When they there witnessed this "pouring out of the Holy Ghost," and just as Jesus had promised it should be done, they could not longer deny his divine nature and his divine mission. They stood reproved of the sin of rejecting him; and they could not deny their own guilt. They stood as murderers before the law of God, having killed the innocent one, who was raised from the dead and ascended to heaven.

Hear Peter again, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Acts 2: 33. Here we have the Holy Ghost confirming to the world that all that Jesus had said of himself was true. The Holy Ghost on this important occasion set to its seal that all Christ's teaching was

"righteousness." And it was here fully made manifest to the world that the plan of salvation as made known to the world through Jesus Christ as the Savior, and was to be made known as his gospel, had God for its author, was "righteous" in its nature, and could be confided in as both faithful and true. Hence, as Peter said, the apostles preached the gospel unto the world, "by the Holy Ghost sent down from heaven." 1 Peter 1: 12. And "of judgment, for the prince of this world is judged." He did not say, "Of a judgment to come," as it is sometimes quoted, but "of judgment." The Holy Ghost was to prove to the world that the "prince of this world had been judged." The prince of this world is *death*. For Jesus said of this prince, "Henceforth I will not talk much with you for the prince of this world cometh, and hath nothing in me." John 14: 30. And again he said, just as he was about to be put to death, "Now is the judgment of this world, now shall the prince of this world be cast out." John 12: 31. And he immediately added: "And I if I be lifted up from the earth, will draw all men unto me;" by which he declared the same as if he had said, "If I die upon the cross, I will not remain dead; but will live again; and I will destroy death, and bring all the dead to life again." And, as Jesus said, the Holy Ghost would prove to the world that death or the prince of this world had been judged or decided upon, and its pains had been loosed. Again let us hear Peter on the day of Pentecost under the influence of the Holy Ghost, as he goes on reproving those unbelieving Jews; when, next telling them they had rejected and killed Jesus of Nazareth, saying, "Ye took him by wicked hands and slew him," he adds, "God hath raised up, having loosed the pains of death; because it was not possible for him to be holden of it," etc. Acts 2: 24.

Thus we see that the Holy Ghost accomplished on that wonderful occasion all that Jesus had told the apostles it should do. The Holy Ghost was sent down on that day as God's witness; to testify to the world that his Son had returned to heaven, and was seated on his right hand upon God's throne, (but not yet a crowned king,) but as both prince and Savior, and that his teachings here upon earth had all been righteous and true; and that there was granted unto them, through his name, repentance and remission of sins, by their obeying the requirements of the gospel. Those unbelieving Jews who beheld and heard all these things, stood there reprovved and condemned as murderers of the innocent, and condemned to death by the law. Then, realizing their undone and lost condition they appealed to Peter and the rest of the apostles, "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here Peter made known unto them the promise contained in obedience to the gospel. And he also told them, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," etc. Acts 2: 37-40.

Then the text says, "Then they that gladly received the word, were baptized; and the same day there were added unto them about three thousand souls." They obeyed immediately. About three thousand souls on that occasion believed Peter; and therefore they believed if they would be baptized in the name of Jesus Christ, they would receive the remission of their sins, for this is what Peter had told them. For, "The gift of the Holy Ghost," is language here used instead of, and is the same as to have said, "Repent, and be baptized in the name of Jesus Christ, for the remission of sins, and you shall receive" the remission of your sins. Peter did not promise them the "Holy Ghost." They were promised "the gift of the Holy Ghost." There is quite a difference between a person and his gift. There is a great difference between God, and the "gift of God." And so also, between the Holy Ghost, and the gift of the Holy Ghost. *Baptism was commanded, but the remission of sins is a promise.* The one to be obeyed; the other received. The people on that occasion were granted the remission of their sins in the act of baptism. And they were baptized in water. No other baptism is here alluded to. They were baptized. And the primary and true meaning of the word "baptism" is to put something under water and take it up again. And when this is not the baptism referred to, the term "baptism" is always qualified by other proper words; such as "baptized with the Holy Ghost, and with fire," etc. Those three thousand souls on the day of Pentecost were all baptized in water and for the remission of their sins; it was done, too, under the direct guidance of the Holy Spirit directing the apostles; in accordance with the great commission which Jesus had given unto them, "He that believeth and is baptized shall be saved." Mark 16: 16.

But this is not all; it was in strict accordance with the beginning of the gospel of Jesus Christ. For Mark says on this subject in the introduction of his history of Jesus Christ and his gospel, that "the beginning of the gospel of Jesus Christ, the Son of God, as it is written in the prophets, behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1: 1-4. Here it is declared that in the beginning of the gospel of Christ, as commenced under John, those who repented were baptized for the remission of their sins. And this, too, as Zacharias had foretold under the influence of the Holy Ghost that John should do, saying of him, "Thou shalt go before the face of the Lord to prepare his ways, to give knowledge of the ways of salvation unto his people by the remission of their sins." Luke 1: 76, 77. Baptism has always been held under the gospel as being essential and done for (or in order to) the remission of sins. The mode and design of baptism was the same under John that it was under Christ. It has always been Christ's gospel. John was "done away" (as some say of his baptism) when they beheaded him; but it did not do away his mode and the object of baptism. John baptized just as Jesus commanded his apostles to baptize. They all baptized for the remission of sins. And they all baptized in water just as John baptized in Jordan. And this was the teaching and the baptism on the day of Pentecost. They were there baptized in water for the remission of their sins, and were added to the assembly of believers, who had repented and been bap-

tized of John, and under the teaching of Jesus Christ and his apostles, before his death.

The language: "Be baptized for the remission of sins," admits of but one fair construction. It is as definite as language can make it. For (as has already been said) the word "baptism," has but one primary meaning, and when the word is used it always means just that, unless qualified by other words which show that it is applied to something else. It is similar in this respect to the word "drowned." When it is said, "A man was drowned," every one receives the idea that he lost his life in water." But if he has been drowned in any other kind of liquid, in order that it shall be so understood, it requires to be so stated. Again, this is so of the word "raining." When we hear it said that "it is raining," we at once get the idea that water is falling. It is not necessary for it to be said that "it is raining water;" for the word "raining" always conveys the idea that water is falling, unless it be said, "It is raining fire," or some other thing.

As the word "baptize" means to put under water, and take out again, every one should understand what is meant when they hear that word used. And all do understand it. When it is said, "John was baptizing in Aenon, near Salim, because there was much water there," John 3: 23; it is not said that he went there to baptize in water; but the place is spoken of because of there being a sufficient quantity of water there in which to baptize. For it requires a sufficient quantity of water in which to bury the subject. When Jesus commanded his apostles to go preach, and to baptize all who would "gladly receive their word," he did not tell them to "baptize them in water," for they all knew just what baptism meant; and just how it was performed. They knew it meant in water. Baptism, for the remission of sins, gets all its importance, sacredness, and validity, as a Christian ordinance, from the fact that God has commanded it. The Holy Ghost endorsed it. John preached it, and practiced it. Jesus Christ submitted to it; and he preached it and commanded his apostles to preach it. And then his apostles, under the influence of the Holy Ghost, on the day of Pentecost both preached and practiced it. And, also, from the fact that about three thousand souls on the day of Pentecost "gladly received their word, and were baptized for the remission of their sins;" and, that the recorded "Acts of the apostles," in every instance teach that they so believed, taught, and practiced.

Baptism is a beautiful figure, and well adapted to man. Not only is it an act which is emblematical of Christ's burial and resurrection, in which man may be "buried with him by baptism," not only into his death, but "into Jesus Christ;" as Paul says, Rom. 6: 3, but it is within the capacity of every one to easily attend to it, and be baptized. Mankind cannot remain long where there is no water. He can always find water enough in which to be baptized. And it does not absolutely require either the Pope or Priest to perform the act. The validity of baptism does not depend upon them at all, or it would jeopardize every man's salvation. For ministers sometimes are wicked men, being hypocrites. An individual having heard the gospel of Christ, believed it, and having repented of his sins, may be baptized or immersed in water "in the name of Jesus Christ for the remission of his sins" and arise out of it again, in the absence of Pope, Priest, or Teacher, and it would be to him a valid baptism. Every man can be baptized if he desires to be. And it stands as the initiatory

act which inducts the believing and repentant, into Christ and his fellowship. And when men have become so perverse in their "contentious disobedience, and will not obey the truth, but obey unrighteousness," (by doing what God never commanded,) there is no hope for their salvation, unless they will forsake their ways and "repent and be converted."

Every one that was baptized either under John's teaching or the teaching of Jesus Christ; or those who are baptized at the present time, are all baptized by the authority of the same Spirit. And hence Paul said to the Corinthians: "For by one Spirit are we all baptized into one body," etc. 1 Cor. 12: 13. Paul did not say that they were baptized with one Spirit, but "by it." Nothing can be done "with" and "by" the same thing at the same time. The Holy Spirit is the authority for baptizing; and therefore, when we are baptized, we are baptized by the authority of the Spirit; but not with it. Under the first covenant, the sacrifices were "offered by the law." Under the new covenant all is done "by the Spirit." The Spirit commands baptism; man as an agent administers it; and water is used as the element. It is therefore done by the Spirit, but not with it. And all should "gladly receive the word," and be baptized, that they may receive the gift of the Holy Ghost, which is the remission of sins, for the promise is to all mankind.

Frankton, Ind.

### Temptation.

PROFESSED Christians will pray, "Lead us not into temptation, but deliver us from evil." and expect the Lord is going to do the whole job without their co-operation. It is a great mistake. God can do wonders independently of us, but there are many things which he does through us, and this battle of life against temptation is one of them. It is a fruitless task without his help; it is a grand success with his assistance. But, brother, you must paddle as well as pray. God helps those who show some disposition to help themselves. What can I do, you say, toward gaining the mastery over my temptation, my besetting sin? You can do much. Is it the temptation that comes from evil associates? To obtain the Lord's blessing in that direction you must come over on the Lord's side and quit the camp of sin. "No man can serve two masters." The man who undertakes to divide his smiles between holy conversation and filthy stories, will find the wear and tear too much for his spirituality. A righteous man not only ought to be pleased with much in this world, but vexed with a good deal that is going on. If you have not learned how to frown on evil, you do not know how the joy of salvation works. You cannot have pass on the gospel train and be a stockholder or director in the Black Valley railroad. Quit keeping the devil's books.

In many cases of temptation it lies with man, aided by the Holy Spirit, to remove the cause. Some one of the five senses may furnish the avenue through which one may run right in to temptation. David said, "I will set no wicked thing before my eyes." That will remove a large cause of trouble. What a man does with his stock and tools on hand will have something to do with his success in quitting the tobacco habit; and then if he comes in contact with it afterwards accidentally, let him testify against it, and shake off the dirt from his feet as he quits the place. What a woman does with her jewelry will have something to do, perhaps, with reviving

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the old passion to wear it when she has been convinced that wearing such gewgaws and Indian relics is no part of godliness.

If your eyes trouble your piety, look the other way. If your ears hear that which annoys you, stop them with your fingers. But your tongue trouble you? Give it plenty to do in praise of God and in kind words to others. Do the neighbors annoy? "Overcome evil with good." The untutored savage appreciates kindness, but resents abuse naturally enough. The mud in the stream may come from your own fountain after all. The boy who treats an elephant to a chew of tobacco need not tell me afterward that the elephant persecutes him. But when charity has suffered long and is kind, if nothing is to be battered, move to some other locality; this is a big world.

Do your passions tempt you to do evil? Look out how you feed them. It need not be surprising if a horse kept up in idleness is kinky and unmanageable when he gets out. Leave off the oats or do more work with him. Moreover, cry out to God with David to create within you a clean heart. But even then, when that is done, you are not to be beyond watchfulness. Above all run in the way of God's commandments, and then you will not have much time to go on the devil's errands. See that your feet are pointed the right way, prayer meeting night especially.—*C. E. Copp.*

On This Foundation.

Our prospects or hopes for the future are valuable only in proportion to our assurance that we shall realize them. Disappointed hopes are so many pointed arrows which pierce the soul. Far better have no flattering prospects of a glorious future, than having based our hopes upon a sandy foundation, have them all swept away. Paul's prospects, however, were as sure as they were flattering. He had built his hopes on the Rock of ages. He knew no other foundation but Christ. To the apostle, Christ was "of God made unto him wisdom, and righteousness, and sanctification and redemption." Our apostle was of those who, hearing the sayings of Christ, did them. All such the Master has likened unto a wise man, who built his house upon a rock; so when the rains descended, and the floods came, and the winds blew and beat upon that house, it fell not, for it was founded upon a rock. Paul's assurance of acceptance with God amounted to a certainty. For, says he, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." So may all who have built their hopes of heaven upon the rock Christ Jesus rest in the same confident expectation of the full realization of their future prospects, that characterized the apostle Paul in his departing moments. "There is a crown of righteousness, which the Lord, the righteous Judge shall give me in that day, and not me only, but unto all them also that love his appearing."—*Selected.*

Calmness in Argument.

BANISH utterly out of all conversation, and especially out of all learned and intellectual conference, everything that tends to provoke passion, or raise a fire in the blood. Let no sharp language, no noisy exclamation, no sarcasms or biting jests, be heard among you, no perverse or invidious consequences to be drawn from each other's opinions, and impu-

ted to the person; let there be no willful perversion of another's meaning, no sudden seizure of a lapsed syllable to play upon it, nor any absurd construction of an innocent mistake. Suffer not an opponent to insult a modest opponent who begins to yield; let there be no crowing or triumph even when there is evident victory on your side. All these things are enemies to friendship, and the ruin of free conversation. The impartial search of truth requires all calmness and serenity, all temper and candor. Mutual instruction can never be obtained in the midst of passion, pride, and clamor.—*Sel.*

How to Spoil a Child.

1. BEGIN young by giving him whatever he cries for.
2. Talk freely before him about his great cleverness.
3. Tell him he is too much for you, that you can do nothing with him.
4. Let him learn to regard his father as a creature of unlimited power, capricious, and tyrannical—or as a mere whipping machine.
5. Let him learn (from his father's example) to despise his mother.
6. Do not care who or what his companions may be.
7. Let him read stories about pirates, Indian fighters, and so on.
8. Let him roam the streets in the evening and go to bed late.
9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.—*Sel.*

God's Way and Man's Way.

God says: Seek ye first the kingdom of heaven and its righteousness, and all these (earthly) things shall be added unto you.

Man says: Seek first worldly wealth and fame and power; religion you can get on a dying bed.

God says: Open thy mouth wide, and I will fill it.

Man says: Let prayer go, and work for what you want.

God says: Give and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosoms.

Man says: Charity begins at home. Why give to others that for which you have toiled so hard? Your own family may want it.

God says: Whatsoever ye would that men should do to you, do ye even so to them.

Man says: Each man for himself. Look out for number one.

God says: Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven.

Man says: Make sure your worldly treasures. Heaven is a long way off.

God says: Whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Man says: What guarantee have I, if I give my earnings to the poor, that I shall not come to want myself?

God says: There is that scattereth, and yet increaseth.

Man says: It is only by saving and hoarding what you have that it will increase.

Reader, what says your conscience? Is not God's way better than man's?—*Christian Standard.*

The Silent Sermon.

It has been truly said that a holy life is a continual sermon. Though it be silent in its speech, yet it speaks with a force that cannot be unheeded, even by the most careless—a force that pulpit oratory can never attain, however eloquent it may be. We may extol the name of Jesus from the pulpit, in words of eloquence and elegance, and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly as our Savior was; patient under difficulties; bold and fearless in danger; trusting and confiding in the darkest hour, and he wields an influence for Christ which all the eloquence and wisdom of this world cannot equal. Best of all sermons is the silent sermon of a holy life; and, indeed, without it all other preaching is useless and vain.—*Thorp.*

Spoiled Fruit.

"THE fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

The little fox "selfishness" will spoil the fruit "love."

The little fox "discontent" will spoil the fruit "joy."

The little fox "anxious thought" will spoil the fruit "peace."

The little fox "impatience" will spoil the fruit "long-suffering."

The little fox "a bitter word" will spoil the fruit "gentleness."

The little fox "indolence" will spoil the fruit "goodness."

The little fox "doubt" will spoil the fruit "faith."

The little fox "pride" will spoil the fruit "meekness."

The little fox "love of pleasure" will spoil the fruit "temperance."—*Sel.*

Examples.

THE Scripture has lighted up the excellent examples of holiness in the lives of the saints upon earth, for our direction and imitation. There is a great advantage in looking on examples; they are more instructive than marked precepts, and more clearly convey the knowledge of our duty. A work done in our sight by another directs us better in the practice of it; it is more acceptable and of more powerful efficacy to reform us than counsel and admonition by words. A reproof, if spoken with an imperious air, wherein vanity has a visible ascendant, is heard with distaste and often with disdain; but an excellent example is a silent reproof, not directed immediately to irregular persons, but discovering what ought to be done, and leaving the application to themselves, so that the impression is more quick and penetrating than of words. In difficult precepts no argument is more effectual than example; for the possibility of performances is confirmed by instances, and the pretence of infirmity is taken away. The command binds us to duty. Examples encourage us to performance.—*Ev.*

A PROUD man is seldom a grateful man, for he never thinks that he gets as much as he deserves.

"WILL a man rob God?" Mal. 3: 8.

"The liberal soul shall be made fat."

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10: 22.

## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., JANUARY 8, 1889.

## The New Year.

THE cycle of another year has been completed. Its varied scenes and occurrences are in the past, but its record we will have to meet when the books are opened and we are commanded to stand forth and have our works tried by the ordeal of fire. If in our labors we have accumulated only hay, wood, and stubble it shall be consumed, but if we have been instrumental in turning many to righteousness then we shall have crowns of rejoicing.

How quickly has another year passed by and brought us one year nearer the judgment! How many there are who did not expect to see 1889, but instead expected to be between the silent walls of the grave! But here we are and the New Year has brought upon us the duty of casting up accounts; of striking balances; of turning a new leaf, and keeping it pure and unsoiled. This is the time for a general reviewing. We call up before our mind's eye the doings of the entire world—nation after nation passing in review—and soon we have in vivid recollection the important events of the past year. We see clearly the slow but steady increase of crime in its many forms; the bold and defiant increase of corruption in honor and trust; and the declension of civil and religious bodies.

But let us turn to the grand features of this annual review, and look within; and do not pass it lightly by, as all will be benefited by a thorough self examination. It helps in deciding our hereafter and assists in shaping the eternity which we all hope to enjoy. This duty is required, Paul says, "Examine your selves," and the performing of it may place us in the company of those who will hear the welcome applaudit, "Well done, thou good and faithful servant." Self examination is not very pleasant; is taxing on one's nerves, and is never very rigid. Examining our neighbor is much more congenial with our feelings. Then that moral nervousness is gone, and a scrutinizing examination is performed with ease.

But how stands the matter with us? Have we fallen short of our duty, or have we zealously performed the whole of it? In laying our sacrifices upon the consecration altar, have we been guilty of any reservation? or have we made a full and complete offering? Has any duty been neglected in the spread of the gospel? Can we recall to mind no neglected duty which if performed might have resulted in the salvation of a poor soul? Have we by word or deed scattered seeds of discord? Or have we the satisfaction of knowing that we have labored zealously to unite and bind together God's people? Have we given freely of our means for the spread of truth, and done all we could for the Master? If we have not now is the time to commence to make amends, and let the coming year find us doing that which will build up the cause, and not that which will prove detrimental.

Be careful of your promises, and just in your performances, and remember it is better to do and not promise than to promise and not perform.

## The Situation.

THE present status of the Sabbath question, in the United States, ought to arouse Seventh-day Baptists, as though ten bugle blasts screamed in their ears. So many, and such deeply significant developments have taken place within the past twelve months, that he who does not heed them is more than careless; he is recreant to duty, and must stand self-condemned.

In April, 1882, the *Outlook* began its quiet, but radical work, among the religious teachers of the United States. This was a new departure based upon experience which had shown the impossibility of reaching and influencing those who control the current of theological thought in any other way. The friends of Sunday now charge us, publicly and privately, with having "unsettled the faith of very many clergymen, concerning Sunday, so that they no longer dare to preach upon the fourth commandment, in any way." We do not deny the charge. Another result of still greater value is apparent on every hand, viz; a revival of the conviction that there can be no Sabbath without divine authority, beneath and behind it. This has been brought about by the calm persistency with which we have set forth the claims of the law of Jehovah, and the facts of history. Thus the influence of our work, coupled with other causes, *pro* and *con*, has resulted in the organization of the American Sabbath Union, the late convention at Washington, the Blair bill, etc., this new movement proposes a detailed organization throughout the United States. It has two departments, a religious and a secular. In the first it proposes to unite all who desire to preserve Sunday, as a Sabbath, a religious day.

It was repeatedly said in the Washington Convention, that the Union proposed to unite all classes and creeds—religious, irreligious, Protestant, Romanist, or Infidel—in support of such legislation and such public sentiment as will secure Sunday—"The American Sabbath," etc.

This movement contains the germs of ecclesiastical despotism, and religious proscription, which are none the less dangerous because those who now favor the movement insist that they only seek to secure, by law, security for the "Civil Sabbath." There can be no Civil Sabbath. The terms are contradictory, while a civil rest day means, for the masses, holidayism and debauchery. If the aid granted by Roman Catholics, and the irreligious who favor legislation for the sake of physical rest should give such legislation as the religious wing of the Union desires, the results would be greater holidayism than now. Enforced leisure means holidayism to the irreligious. Experience has but one verdict on this point.

These new national movements, open the way for spreading truth as nothing has done hitherto. We have only to sow the seed, broadcast, and liberally; currents and counter currents will carry it through all the channels of thought, and God will guard its development. We must enlarge our agencies, increase our efforts, and push the work with redoubled energy.—*Sabbath Recorder*.

## Thoroughly Furnished.

PAUL tells Timothy what the man of God is to do. The object of his Bible training is good works. Not that good works are in themselves meritorious or saving, but they are the evidences of regeneration. The man of God must do them because of the new life that he

has received. Life will reveal itself in action. Spiritual life cannot lay dormant any more than natural life. How intensely active is a child. Its vitality is irrepressible. But the child's activity needs to be wisely directed, and so does the Christian's. He is to be thoroughly furnished unto all good works.

That word translated "thoroughly furnished" occurs only here in the New Testament. It means completely equipped—fitted up with all that is necessary. The figure is that of a factory. At first there is an empty building. Then an engine is put in, then dies and drills and tools of all kinds adapted to the manufacture of something useful. It requires great labor and skill to furnish a factory for the production of any one article of utility. But let us imagine a factory that is to turn out everything good and useful—to make buttons and brooms, carpets and curtains, pianos and plows, hats and harness, clothing, furniture and implement of all kinds—what wonderful furnishing that factory would need! But such a factory is the man of God, the Christian soldier, the servant of the Most High. He is to do all sorts of good works, from soothing the sorrows of a little child, to rebuking sin in high places, and helping a fellow-citizen to triumph over the last enemy, death. How important, then, that the man of God make the word of God his *vade mecum*—his constant companion and counsel, or. How important that he lay up the word in his heart!

Our Savior illustrates the result of this thorough furnishing in his conflict with Satan in the wilderness. Wherever the adversary attacked him he was ready to repel him with a quotation from the word of God. In this we are to imitate him. All that we need is the inspired word. If we are not good soldiers of the cross, efficient laborers in the vineyard, thoroughly furnished unto every good work, ready at last to render up our account with joy, and to be welcomed as the blessed of our Father, it will be simply and solely because we did not equip ourselves fully out of the armory of our Lord.—*Interior*.

## The Natural Consequences of Sin.

THE man who listens to the voice of right and obeys it will enjoy intense internal delights which spring from active moral faculties. There is no possession which brings so much real joy as an approving conscience. Its approbations are sweeter and richer than the sweetest strains of music. They thrill the whole soul with delight. To be able to stand erect and look every man in the face without fear, to be conscious of having done our duty to God and our fellow-men, is the supremest happiness that it is permitted mortal man to enjoy.

On the other hand, commit sin, violate God's moral laws, and groanings and tears await you. Just so soon as you think the malicious thought, indulge the vicious feeling, and execute the wicked purpose, you feel the shock. In a moment the harmony of life has fled, the chorus of the soul is thrown into discord, and all melody is gone. When the excitement is passed, and the lights are out, you will hear the discord within. You will have strange and mysterious longings for that which you have not; your soul will utter its sighs for rest and peace. The great effort of most men is to hide themselves from themselves. They hate to be alone. The reason of this is that they feel that all is not right within. They know that there are unpleas-

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ant guests there making all kinds of discords. To close their ears to these they rush from business to pleasure and from pleasure back to business.

Another effect of sin is that it incapacitates the soul for right action. It perverts the conscience, warps the judgment, enslaves the will, and cuts the wings of the imagination. This becomes very evident when any one gives loose rein to his passions. Then the path between honor and disgrace, respect and infamy, is very short. Sin drives him at headlong speed down to shame and ruin.

Another characteristic of the divine laws is that they act independently. "Whatsoever a man soweth, that shall he also reap." If a man obey the laws of health, he will enjoy good health, though at the same time he might cheat and lie and steal. What he has sown, that shall he also reap. On the other hand, the man who is honest and truthful, if he neglect the laws of health, must suffer the consequences of his neglect. The men who sow only to this world shall reap this world's goods. They have sown for time, and shall reap the rewards of time; they have not sown for eternity, and they shall not reap the rewards of eternity.

Another characteristic of the divine laws is that they are universal. The same physical, organic, and moral laws prevail in all parts of the earth. Water boils at the same temperature at the level of the sea in the torrid as in the frigid zone. The overladen, leaky vessel will go down in the Pacific as in the Atlantic. Poison taken into the stomach will destroy life as readily in China as America. Not less universal are God's moral laws. It is impossible to conceive a place where truthfulness is not right, and where untruthfulness is not wrong; where gratitude is not praiseworthy, and where ingratitude is not blameworthy. We cannot imagine a place in the universe of God where the false, dishonest, censorious, selfish man can be happy, nor where the honest, sincere, charitable, and self-sacrificing person can be miserable.

A fourth characteristic of these laws is that they are eternal. So long as God endures, these laws shall endure. In them is everlasting blessedness; in them is everlasting punishment. God is love, has been, and always will be love. But whether his love shall be to a soul joy and blessedness, or pain and misery, depends upon its character. The same fire that melts the gold hardens the clay. The same beautiful sunlight, so cheering to the eye in its healthy condition, becomes the most exquisite torture to the diseased eye. So God's love, which is sweeter than the sunshine, and dearer than life to the good man, is to the wicked the most painful of all things, because there is nothing that so kindles the fires of remorse within him.—*Set.*

### Two Thrones.

1. What cheering promise is made to those who overcome? Rev. 3: 21.
2. How many thrones are mentioned in the text? Two.
3. What are these two thrones? The throne of the Father and the throne of the Son.
4. Where is the throne of the Father? Ps. 103: 19.
5. What is associated with the Father's throne? "His kingdom ruleth over all." Id.
6. What is the nature of the Father's kingdom? Ps. 145: 11-13. Margin, "A kingdom of all ages."

7. What did Daniel say of the Father's throne? Dan. 7: 9.

8. What exalted idea did Stephen have of the Father's throne? Acts 7: 38-50.

9. What is said of Christ's position on his Father's throne? Rev. 3: 21.

10. When was it that John saw Christ on his Father's throne? A. D. 96.

11. Did the psalmist prophesy concerning this position of Christ on his Father's throne? Ps. 110: 1.

12. Is that always to be Christ's position? Ps. 110: 1, last clause.

13. What did Peter say when quoting David's words? Acts 2: 34-36. Christ was Lord in that he was on the Father's throne. He was Christ the Savior.

14. What did our Savior say of himself when he was about to give the gospel commission? Matt. 28: 18.

15. Did Paul, in his writings, speak of Christ as being on the throne of the Father? Heb. 12: 2.

16. How long did Paul say that Christ would remain on that throne? Heb. 10: 12, 13.

17. For what purpose did he say that Christ is at the right hand of his Father? As priest, Heb. 8: 1, 2.

18. What did Zachariah prophesy concerning this position of Christ on his Father's throne? Zech. 6: 12, 13.

19. Are you certain that the one whose name is called The Branch is Christ? Isa. 11: 1-4; Jer. 23: 5, 6.

20. What good proof have you aside from the statement of the last two texts, that this one whose name is called The Branch is Christ? Compare Isa. 11:4 with Rev. 19:15, 21.

21. For what purpose did Zachariah say that The Branch was upon the Lord's throne? Zech. 6: 13; "The counsel of peace shall be between them both."

22. With what testimony of Paul does this agree? 1 Tim. 2: 5.

23. How has the apostle spoken of our approach to God through this Mediator? Heb. 4: 14-16.

24. Will Christ always mediate for sinful men? Rev. 22: 11, 12.

25. When Christ comes again and raises the righteous dead what will be his position relative to his Father's throne and kingdom? 1 Cor. 15: 22-25.

26. Does Christ himself make a distinction between his own throne (reign) and his reign upon his Father's throne? Rev. 3: 21.

27. Can these words respecting the delivering up of the kingdom, relate to Christ's own kingdom? Luke 1: 32, 33.

28. What comparisons did David make to show the endless nature of Christ's throne? Ps. 89: 29, 36, 37.

29. When Daniel had a view of the close of earthly kingdoms what did he see? Daniel 7: 13, 14.

30. What did Daniel say of this kingdom when explaining the dream to Nebuchadnezzar? Dan. 2: 44.

31. What is the throne of this kingdom called? The throne of glory, Matt. 25: 31-34.

32. Then what might Christ's future kingdom be called in contrast with the kingdom of grace? The kingdom of glory.

33. What kingdom was prepared for man at the foundation of the world? Psa. 8: 4-8.

34. How is the establishing of Christ's kingdom upon earth spoken of in one of his parables? Matt. 13: 40-43.

35. Who styles himself the father of the righteous? Heb. 2: 9-15.

36. Then in whose kingdom are the righteous to shine forth after Christ destroys the wicked? Christ's kingdom.

37. What other promises made to the overcomer relate to the kingdom of Christ? Rev. 2: 7, 11, 27, 27.

38. Where will the throne of Christ be located? Rev. 22: 3.

39. In what condition will the earth be when the throne of Christ is placed upon it? Rev. 21: 1, 2.

40. Is it possible for our minds to form full conceptions of the glory of that kingdom? Isa. 64: 4.

41. Is it because God has revealed nothing concerning these things that we do not comprehend them, or is it because we fail to form clear conceptions of a state of immortality? 1 Cor. 2: 9, 10.—J. N. LOUGHBOROUGH, in *Review and Herald*.

### A Characteristic of our Times.

As one of the accumulating signs of the end of the age, the condition of *unrest* among the people is very marked. The introduction of modern facilities of communication in this century, such as the telegraph and telephone, the steamship and railroad, have been associated with an increasing spirit of hurry and bustle. People have been apparently, as if in an hour, moving out of the slow, prosy ways of the past into the realities and activities of a new state. Everybody is in a hurry. The days are not long enough, and to appearances the working days are not. Not only in business, but in pleasure, their pursuit must be with a rush. Sabbaths and all. The cheapness of railway travel has led to long excursions, and they have developed a spirit of restlessness. The exodus of emigrants to our shore and the westward tide of our own people show that this unrest is a state of society.

Questions of the time which press for a settlement affecting the well being of every citizen not only in our own land, but in all civilized countries have been agitating the people. Among them we may note the labor, tariff and temperance questions. The religious world has not been free from this unrest.

New departures, new theories have been unsettling many in our day. It seems as if the evil one, knowing his time is short, is hurrying his agents in their work. Liberalism, materialism, and spiritualism are rampant, and their advocates increasingly active and zealous in scattering their pernicious errors. A statement made at Royalist Congress in Paris, Nov. 11, gives a sample of the world.

The speaker said: "France is agitated and nervous; her impressively nature impels her with astonishing facility to rush to what ever side promises her a savior. Her nerves are now as excited as they have been at any time within the century."

Is not this condition of things—this accelerated speed, and the spirit impelling and encouraging it a sure index that things are nearing the climax? as when we near the bottom of the hill speed and momentum increases, is it not equally true as we near the foot of the hill of time!

Should not the Christian learn a telling lesson from this mark of our day? Should he not hasten in his work, make use of all the improved facilities, increasingly active and earnest in winning souls for Christ, and in publishing the gospel of the kingdom?—*Set.*

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. Hebrews 4: 5.

## My Pilgrimage.

COMMISSIONED BY MY LORD TO GO,  
And neither stop for rain or snow,  
I have to run, leave all behind,  
And preach glad tidings to mankind.  
This cheering "message" we must bring,  
Go tell of the soon coming King.  
Give signs that show his coming near,  
Declare the same and without fear.  
By day and night I preach and pray,  
My work is hard for every day;  
A weary pilgrim, homeward bound,  
Rest surely here cannot be found.  
A missionary, the world my field,  
The Spirit's sword I have to wield.  
I'm like a man upon the wheel,  
He must go round though bad he feel;  
My wife and children, home and all,  
I have to leave at Master's call!  
Forty-seven years I've run the round,  
And still upon the earth I'm found,  
Beseeching men to turn and run,  
To Christ and pray, "Thy kingdom come!"  
No salary promised, only bread  
With water sure they shall be fed.  
A bitter cup we have to drink,  
'Tis a hard life I sometimes think;  
Out in the world, no scrip or purse,  
Our friends look cold and that is worse.  
I look to Christ and then I see  
One who was rich, made poor for me.  
I hear him say, "The birds have nests,  
And foxes holes in which to rest;  
The Son of man," I hear him say,  
"No where his sacred head to lay."  
My murmuring now has gone and fled,  
I'll follow Christ, my living head;  
I'll keep the faith and fight by grace,  
And so I'll run the heavenly race;  
We gird this gospel armor tight,  
And keep the golden crown in sight.  
We'll suffer on and will not fear,  
The better day is almost here,  
With cheerful hope we'll wait and sing  
The coming of our rightful king.  
Pilgrims and strangers we must be,  
If we would live and reign with thee.  
Sun moon and stars do also say,  
We soon shall see the blissful day.  
Of other signs there is no lack,  
Then we'll believe and not turn back.  
And when this crowning race is run,  
It's by grace alone that we have won.  
The watchmen soon their work will leave,  
And their reward they will receive.  
Father, may it be thy will divine,  
That in thy kingdom I may shine,  
And with my Lord forever be  
Clothed with immortality.

—L. BOUTELLE.

## Notes by the Way.

To let the readers of the *ADVOCATE* know that I am still interested in the Lord's cause and service, let me say that, when at home, preach on Sunday evenings for the benefit of the community in which we live, having been solicited to do so; the attendance is good. On the 14th of December took a trip into Jewell County, Kansas, in response to a request to do so from Bro. Childs, who, though a poor man, sent the means to pay our railroad fare to his place. Stopped by the way to spend the Sabbath at Warwick. A goodly number of brethren and sisters assembled at the home of Bro. Moss, to whom we preached "the word," after which we enjoyed a short social meeting in which nearly all took a part, expressing a deep interest in the cause of the Master, and determined to gain a home in the kingdom promised to the faithful. This meeting was encouraging to me, as well as to all present. From here we went home with Bro. Childs, who, with his family, and others, had come a distance of eighteen miles to attend meeting. On the 17th we commenced a series of meetings at the Woodbine School House, in Jewell Co., continuing until the following First day, when, for several rea-

sons, among which was failing strength, having contracted a severe cold; also a desire to have moonlight nights, we adjourned. The interest and attendance from the commencement was good and seemed to increase to the last meeting, at the close of which we took an expression of the congregation to see how many desired us to return and continue the meeting. I believe the vote was unanimous for me to return, which, if the Lord wills, we expect to do so as soon as we can. We preached six sermons, including the following subjects: The personal coming of Christ in the end of the world; Resurrection of the dead; Saints' inheritance; Destiny of the wicked; State of the dead; and Signs of the times. Among those who listened to and became interested in the truths of those subjects were some of the leading families of the community, whose interest we hope will continue, not only in those subjects but in all Bible truths. We had good order throughout. Some thought this remarkable, as the place was noted as one in which it was almost impossible to keep good order.

On the intervening Sabbath we met with the brethren and sisters at the Flick School House, to whom we spoke upon the subject of the kingdom promised to the children of God, together with the beauties and glories of our future home, and in anticipation of which all seemed delighted as well as to take fresh courage, and "give diligence to make their calling and election sure." Unity and brotherly love seemed to be a cheering characteristic of this meeting, as well as the one held on the previous Sabbath, and we hope no discordant element will enter the midst of those who try "to keep the unity of the spirit in the bonds of peace." When the light of those who profess the truth becomes darkness "how great is that darkness!"

On First day at 11 o'clock we preached a memorial sermon for Alexander Peer, who died December 8th, in the 88rd year of his age. Father Peer with his aged companion who survives him, were Sabbath-keepers, and firm believers in the truths of God's word. It was his dying request that his funeral sermon should be preached by an Adventist. In harmony with his wishes we were called upon to hold the memorial service, and spoke to an attentive audience upon the subject of the state of the dead and resurrection; text, Job 14: 14,—"If a man die shall he live again?" The word of God echoes back the answer, The dead will live again. Blessed assurance! May the time hasten on when it can be said, There is no more death.

On the 23th returned home, having spent a day with relatives at Belleville, among whom was my wife's aged father and mother, who, with us, have been lovers of the truth for many years. We now expect to remain at home for a short time, and then return and resume preaching in Jewell Co. The people are anxious to hear the truth, but having had a succession in failure of crops are destitute of means to meet the necessary expense of traveling and preaching the truth; and those who have means to spare and wish "to lay up treasures in heaven," where the bank is secure, will do well to help on in this good work.

J. H. NICOLS.

Waterville, Kansas.

## Report from Bro. Howe.

Dec. 21st I started in company with Friend Fouch and Sister Fouch, and wife, to Holland, Ottawa County, Mich., where we were joined by Bro. Levi Watkins, whom we were

very glad to meet and have his labors during the meetings. We arrived the same day, having traveled a distance of 27 miles. Preaching the same evening by Bro. Watkins. Though they have had no preaching for several years in this place we are glad to say that we found the brethren and sisters firm and steadfast in the cause of Christ. We were also delighted to meet here brethren and sisters from Grand Haven.

Sabbath, came together at the usual hour; preaching by the writer; also in the evening with good attendance; interest good. Also on First day at 11 o'clock, met at Bro. Pixley's house to consider the demands of the cause. Meeting opened with singing and prayer by Bro. Pixley, after which the writer endeavored to impress upon the minds of the brethren and sisters the responsibilities resting upon us as members of Christ's body, and that we should be co laborers together in the one common cause; and this seemed to be the sentiment of all present. Tears were seen to flow freely. Each one present seemed to feel the burden rest upon them, and truly there was a readiness upon their part to work. Truly we had a very interesting time. New resolutions were made by many of the brethren and sisters to do more in time to come. Two demanded baptism, which we promised to return in a few days and administer. Two also subscribed for the paper. Met again in the evening at the schoolhouse; preaching by Bro. Watkins.

We give a list of names and the amount paid or pledged by each one for the cause.

Friend Fouch \$5.00, Samuel McCall 5.00, Geo. Robinson 5.00, Haner Brown 2.00, Addie Pixley 2.00, F. Pixley 5.00, Eliza Dennis 2.00, Alonzo Carter 2.00, Eliza Dunham 4.00, John Dunham 1.00, Lydia Dennis 2.00, Anna Pixley 2.00, Samuel Mumford 2.00, Mary Lindemier 2.00, George Koons and wife 7.00.—Total amount \$48.00.

THOMAS HOWE.

## Meeting at Mt. Hope, Mo.

The meeting at Mt. Hope is in the past. Brethren Leard, Long, and Bartlett, arrived according to appointment, and the brethren, as well as others in the vicinity, were much pleased and encouraged by the able discourses which Bro. W. C. Long and J. Bartlett delivered from time to time. Especially were the day meetings, which were held at the homes of the brethren, interesting, and all felt greatly encouraged and cheered by the same. Truly the Spirit of the Lord was present with us, and that to bless. Sabbath School was re organized, and the church engaged Bro. Bartlett to preach monthly the coming year.

The following amount of money was pledged for the support of the cause, some for preaching and some for tent fund.

A. R. Edwards \$35.00, Wm Marshall, 27.00, W. T. Beckman 22.00, James Botts 20.00, N. A. Wells 25.00, Nelson Herald 10.00, James Ogdill, Jr., 5.00, Wm. Herald 1.50, Elisha Marshall 5.00, Melissa Beckman 2.00, Rachel Edwards 2.00, Blanche Dorgan 25, Lillie M. English .25.—Total \$154.50.

All feel that much good was done in the meeting, and hope that the sermons preached may cause those who are convinced to take a firm stand on the Lord's side.

N. A. WELLS.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, preach the word."—2 Tim. 4: 1, 2.

## The Power of Prayer.

JULIA LAMB.

WHEN we bear in mind, that Christ as the great high priest is passed into the heavens, and is now seated at the right hand of God, and has become our divinely appointed Advocate with the Father, we can come more boldly to the throne of grace, having confidence that we have an Advocate who ever liveth to make intercession for us, and as he gave us examples of prayer while here on earth, we would follow him in his retirement and imagine the fervor of his petitions. How can any one believe that prayer is not now as much of a duty as it was in the time of Christ and his apostles. The churches now have become cold, and there is certainly a cause, and not one principal cause the restraining of prayer before God? We have grieved the Holy Spirit whereby we were sealed unto the day of redemption. We have recorded in the New Testament the marvelous effect of fervent prayer. Acts 1: 15. "These all continued with one accord in prayer and supplication, with the woman, and Mary the mother of Jesus, and with his brethren." And this was before Pentecost. Now read the result of fervent prayer as recorded in Acts 2 ch. And how many now are found in the stated meetings of the church, and expecting the promise fulfilled as Jesus said in Matt. 18: 19. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." How often the apostle Paul urged Christians, when he wrote to them, to join their prayers with his, to accomplish some undertaking in the gospel. In Romans 15: 30. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit that you strive together with me in your prayers to God for me." In 2 Cor. 1: 11. "Ye, also, helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks might be given by many in our behalf. Paul seemed to appreciate the many petitions offered to God, as it strengthened and gave him courage, the same as ministers of the Lord Jesus in our day, who labor in the cause of Christ. But we must not be discouraged if we do not always receive direct answer to prayer, for those prayers may be more in accordance with the removal of the thorn in the flesh, which, instead of removing, God gave him abundant grace to gain the victory, that afterward he bore his affliction patiently; and when the Lord reminded Simon that Satan desired to have him in his power, to encourage him, said, "I have prayed for thee, that thy faith fail not." Now it seems that Simon had faith but he did not fully understand the plan of salvation till after the resurrection of Christ from the dead, and Christ said to him "when thou art converted strengthen thy brethren."

The psalmist often uttered prayer and thanksgiving to God with the assurance that he hears prayer. His language is, "Oh, thou that hearest prayer, before thee shall all flesh come." He had faith in God that when he cried unto him "with my voice he, heard me out of his holy hill." Ps. 3: 7. "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and thou wilt look up;" and because of the goodness of the Lord in saving him out of his trouble and the joy of his heart, he cries out, "I love the Lord because he hath heard the voice of my

supplication; because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Ps. 106: 1-2.

David then consecrates himself to God as is seen in his earnest belief that God did indeed exist, and his prayer was answered. O, that we might realize for ourselves that consecration to God that it is our duty and privilege. Then we are assured that if we are of that class called righteous, that our prayers will avail through the merits of Christ, and we will see the work of the Lord revived in our own hearts, and many be made willing to accept the truths laid down in his word.

Of what avail is cold formal prayers. Only the effectual fervent prayer will avail before God. Now we only cite a few instances of direct answers to prayer of the many in the Bible. By Elisha's prayer rain was withheld for the space of three years and six months; then again he prayed and rain came down in torrents in direct answer to prayer; and how the three hebrew children would not do homage to the great image, not fearing the wrath of the king, who, in his vengeance would have destroyed them in the fiery furnace, but the form of the fourth was there who had pledged his word that he would never leave nor forsake his children in time of trouble. Daniel prayed three times a day to the God of heaven not heeding the proclamation of the king that any that would make their petition to God or man except to the king, should be cast into the den of lions. When he was cast in, the nature of those beasts was changed so they became harmless. The apostle asks "who can harm us if we be followers of that which is good."

Prayer is the life of the Christian, and if we pray without ceasing, our hearts will be so filled with love to God and our fellow men, there will be no room for evil thoughts, and as the heart is so deceitful, we must set a constant watch over self, that we sin not with our lips, keep the heart pure and the life will correspond, for "by their fruits shall you know them," is a sure test laid down in the sacred word. If we truly put on Christ, we have virtually said that our lives henceforth shall be spent in his service, and with prayer and thanksgiving make our requests known unto God, who knows what we need before we ask him. He has promised to give the Holy Spirit if we ask, who is able to guide us into all truth. "Ask, and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Let us all claim the promises as ours, which will stimulate us to be faithful till death, that we may receive a crown of life when the life-giver comes.

Denver, Mo.

## 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 M. E. Welch.

My Beloved Brethren and Sisters: I will again write you a few lines through our beloved ADVOCATE. I can say this morning that my heart is rejoicing in God my Savior. Brother James Bartlett has just closed his monthly meetings with us and we can truly say that he is "a workman that needeth not to be ashamed, rightly dividing the word of God." I feel sometimes almost discouraged when I see so little good done in the cause of truth,

but I believe that good seed sown here from time to time will bring forth fruit in due season. I do praise the blessed name of Jesus that I was led into the glorious truths of the Bible, and that he gave me a mind to understand and a heart to receive. Brethren and sisters, we are poor in this world's goods, but rich in faith and hope. "Harken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he is preparing for them that love him." We are few in number, but "fear not little flock, it is your Father's good pleasure to give you the kingdom." When we meet in our prayer meetings let us remember that where two or three has met together in his name, he has promised to be in the midst.

Let us never grow weary in well doing, but be strong in the Lord, ever keep our lamps brightly burning, that when the Lord comes, or death overtakes us, we can say with Paul, "I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also, that love his appearing." Praise God, I do love his appearing, and I want to be able to stand in that great day, and having done all to stand. Pray for me, dear brethren and sisters, and pray for my family. Oh, how I long to see them all serving the Lord. Your sister in Christ.

Albany, Mo.

## From Sister Phebe E. Byers.

BROTHERS and Sisters of the ADVOCATE: I thought I would tell you a little of my experience. I commenced keeping the commandments twenty-four years ago this fall, under the labors of Canright and VanHorn, and twenty years ago I embraced Mrs. White's visions, after a struggle of six months. I tried to live them until six years ago, then I again investigated them and no longer believe they are inspired. I will now tell you what God has done for me, through faith in his Son. The 24th of last December I was healed of asthma of twenty-three years standing. Praise God! I am free from the dread disease yet, and feel as if I ever shall be, if I continue to serve God and obey him. Pray for me that I may ever strive to the uttermost to serve him, and ever be ready to tell to others what the Lord has done for me. Let us all pray for Sister Long, that if God sees it for her good to be restored she will be healed. He is the only Physician.

Yours in hope of the soon coming kingdom.

Shepard, Mich.

## From Bro. M. P. Chaplin.

In No. 35 Sister S. E. Price made a proposition that the sum due Bro. A. C. Long be paid by brethren sending forward \$1 each to the Treasurer of the Conference. Enclosed please find one dollar, for I heard the Elder proclaim the truth in an able manner at a Conference once at Wayland, Mich., and I would not want to be of those who withhold from such their dues. I hope he may be spared to publish abroad the commandments of God and the faith of Jesus, as he did then and there.

To the brethren and sisters I would say that it is all important to have our lamps trimmed and burning, and oil in our vessels, for this proved the test with the virgins. The thought of being weighed in the balance and found wanting, is lamentable. It ought to wake us up to doing like Paul, Pressing towards the mark for the prize of our high calling of God in Christ Jesus. If by any means I might attain unto the resurrection of the dead. We shall have need to have our life hid with Christ in God, that when he who is our life shall appear that we also may appear with him in glory.

Pierceton, Ind.

## Advent &amp; Sabbath Advocate.

STANBERRY, MO., JANUARY 8, 1889.

COMPARE the sermon on baptism with scriptural evidence.

I HAVE before me a protest by James Vincent to the Senate against the Blair bill on Sunday legislation. This move contemplates a union of church and state, and that "a system of religion which is so weak of itself that it has to invoke the aid of the State to force it on the people is a very poor regenerator."

We have before expressed a Sabbath reform of effectual working, and heart reaching must emanate from God such as the seventh day Sabbath, and we say to all commandment keepers, we bid you God speed in this divine work.

ANCIENTLY when Christ was preached, ("The things concerning the kingdom of God and the name of Jesus.") men and women were baptized. When Phillip preached Jesus to the eunuch as they journeyed in the chariot, the eunuch wanted to be baptized when they came to certain water. When the scales fell from Saul's eyes, and Ananias went to tell him what to do, he at once was baptized. When the jailor and his house was taught the "the word of the Lord," straightway, the same hour of the night they were baptized. From the book of conversions in apostolic times the penitent believer did not wait six months, nor even six days to have extra favored circumstances for baptism. We plead for a return to primitive Christianity in the ordinance of baptism and other duties.

We give to our readers in this issue, "the situation" from the *Sabbath Recorder*, Seventh Day Baptist. Said article is worthy of consideration. While it may be somewhat in error as to their preaching Bible truth on the Sabbath question as the reason of the clergy ceasing to preach the fourth commandment to enforce Sunday sacredness. We cheerfully credit our Baptist brethren with preaching the fourth commandment of the *Decalogue* as pointing out the only weekly Sabbath known in the Bible. And by this they have stopped many mouths both of the laity and the presbyter, of making false application of the Sabbath law to the first day of the week. But again, as we are living in a day of increased knowledge, many from their own investigations know that no Sabbath sacredness is attached to the first day of the week by Bible writers; hence no compunction of conscience from work, or any secular business, or pleasure upon the first day.

## Items of Interest.

—Russia imports annually 360,000,000 pounds of cotton, chiefly from America and Egypt.

—The first convention of the so-called National Sabbath Union was held in Washington City, December 11 to 13.

—For the year ending Dec. 31, 1888, 383,595 immigrants were landed at Castle Garden, an increase of 1,977 over the previous year.

—The Russians have built a high tower on the Mount of Olives from whose summit the Mediterranean and the Dead Sea can both be seen.

—Senator Butler has introduced a joint resolution proposing a constitutional amendment enlarging the presidential term to six years.

—An ordinance has been passed at Sacramento, Cal., making it unlawful for any person under seventeen to smoke cigarettes within the city limits.

—Seventy thousand Italians and thirty thousand Spaniards in New York City are said to be almost entirely destitute of Protestant religious instruction.

—The Standard Oil Company will soon lay a pipe line from Lima, Ohio, to St. Louis, for the transportation of oil for distribution over the Southern and Southwestern States.

—Five artesian wells recently bored at Galveston yield 1,000,000 gallons daily. Five more are to be bored, with the expectation of increasing the flow to 2,000,000 gallons daily.

—Bishop Hurst, of the Methodist Episcopal Church, says there are in Mexico 3,000,000 people who never saw a copy of the holy Scriptures, and yet it is called a Christian country.

—For the year 1888 the exports of gold from New York were \$32,370,471, and the imports \$5,944,369, a net loss of \$26,426,102. In 1887 the exports were \$6,488,820, and the imports \$38,642,430, a net gain of \$32,153,630.

—Less than two years ago King Mwangi, of Uganda, Africa, burned scores of Christians at the stake; now, however, the interdiction upon Christianity has been removed, and English missionaries hold their meetings within sight of the king's palace.

—Jerusalem is rapidly growing as a trade center. One hundred thousand dollars worth of objects of devotion in mother-of-pearl and olive wood are exported to America and Europe every year. Vine cultivation is being extended, and the price of land has risen six-fold within a few years.

—There is a German newspaper published at Jerusalem, and it says that the city is growing in size and population at a remarkable rate, which is surprising, because neither its situation nor its trade is favorable to a rapid increase. The Jews take the lead in building, followed by the Russians and Germans. The Greeks and Armenians are also busy building cafes, bazars, and shops.

COURAGE is frequently thought to be simply the absence of fear. Yet if their were no fear there would be no room for courage. If we did not fear the water or the fire, no courage would be required to plunge into them to save a fellow-creature from destruction. If a child had no fear of the dark, we should not appeal to his courage to face it. Fear has an important mission to perform for us that warning against danger—and it will and ought to continue as long as danger or evil of any kind threatens us. When its presence is felt, however, two opposite courses are open to us—the one to shrink, or yield, or run away, the other to face the danger, whatever it may be, with steadiness, resolution and strength. The one is the path of cowardice, the other of courage, and the greater the fear the more sublime the courage which can stand firm in its presence and unshrinkingly pursue the path of duty.—*Sel.*

## Letters and Money Received.

	TITHES.	DON.	ADVOCATE
J W Cassidy			\$4.00
Lucy M Woodin			2 12
Jasper Moore for D F Moore			75
O Combest for J Jennings			50
M P Chaplin for A O Long			1.00
Noah Ricard, Jasper Moore,			

## 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. 3 pages—price 8 cts.

*The Bible Sabbath Defended*, by A F Dugger. 140 pages Price 25 cents.

*The Sabbath for both Jews and Gentiles*, by A C Long, 4 pages, 1 cent.

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

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

*The Changed Ordinance*, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen.

*This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath*

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

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

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

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

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

*The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming*, by Jacob Brinkerhoff, 64 pages, 1 cent.

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

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

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

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

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

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

*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.

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

*Materialism*, by Jacob Brinkerhoff,—1 cent.

*The Two-Horned Beast of Rev. xiii.*, showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

*Mrs White's Visions and the Seventh Day Adventists*, by Jacob Brinkerhoff, 16 pages 3 cts

*The End of the Ungodly, the Fate of the Wicked*, showing it to be their entire Destruction, by W C Long, 16 pages, price 4 cts, 40 cts per dozen.

*The Seven Last Plagues of Rev. 16*, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

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

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

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

*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—8 pages,—price 9 cents

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