

Advent and Sabbath Advocate.

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

VOL. XXIII.

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Weaving.

Yes I'm a weaver, and each day
The threads of life I spin,
And be the colors what they may,
I still must weave them in.
With morning light there comes the
thought,
As I my task begin—
My Lord to me new threads has brought,
And bids me "weave them in."
Sometimes he gives me threads of gold
To brighten up the day;
Then sombre tints so bleak and cold,
That change the gold to gray;
And so my shuttle swiftly flies,
With threads both gold and gray;
And on I toil till daylight dies,
And fades in night away.
Oh, when my day of toil is o'er,
And I shall cease to spin,
He'll open wide my Father's door,
And bid me rest within.
When safe at home in heavenly light
How clearly I shall see,
That every thread, the dark, the bright,
Each one had need to be!

—Christin Advocate.

The Sermon.

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

There is No Difference.

BY JAMES BARTLETT.

"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." Rom 10: 12.

This statement is made by a man writing under dictation of the Holy Ghost. Acts 9: 17. This Saul (who is called Paul) was the apostle of the Gentiles, being himself a Jew. There is no difference says the Holy Ghost. How does this agree with the oft-repeated statement of so-called teachers of Christianity to-day who say there is a difference? "If any man speak, let him speak as the oracles of God." 1 Peter 4: 11. God said to the Jews, "Now, therefore, if ye will obey my voice; indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and a holy nation." Ex. 19: 5, 6. Above all people, that is, the Gentile nations who had

abandoned God, hence he gave them up to their a postasy before the call of Abraham, and confounded their language and scattered them upon the face of the earth. Paul, in his epistle to the Ephesians, chapter 2: 11, 12, says, "Wherefore remember, that ye being in time past Gentiles . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Mark the conditions upon which the Old Testament church were to be a peculiar people, a kingdom of priests, a holy nation, etc.—it was that they keep his covenant. What was that covenant? Ans.: "And he declared unto you his covenant which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. 4: 13. The Holy Ghost says there is no difference between the Jews and the Gentiles. Without faith it is impossible to please him. Heb. 11: 6. He that believeth on him is not condemned, but he that believeth not is condemned already. John 3: 18. We have faith in his word and do believe there is no difference between Jews and Gentiles, "for the same Lord over all is rich unto all that call upon him." Rom. 10: 12.

Now, let us look at the conditions upon which the New Testament church was to be established. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." Jer. 31: 31-33. Here we find under the new covenant relation the law of God, of which the Sabbath is a part, written within the heart of each believer. The titles and terms are the same to New Testament saints as to the Old Testament saints: "A chosen generation," "a royal priesthood," "a holy nation," etc. Compare 1 Peter 2: 9, 10 with Ex. 19: 5, 6. We call your attention again to Peter who says, "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistle's speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3: 15, 16. Only hard to the unlearned and unstable is what the word says. Our first proposition says there is no difference; our second proposition says there is a difference concerning the service and the ministration and priesthood which was to be changed, but the law of God is intact, was perfect, Ps. 19: 7, and still is perfect, James 1: 25. "It is holy and just and good." Rom. 7: 12, and we must not make it void through our faith, God forbid, Rom. 3: 31.

The "offerings of service" you will find recorded in Exodus, 30th chapter. Aaron made the atonement once every year with blood as a sin-offering, verse 10. Aaron as high priest had to don the Urim and the Thummim,

which words signify "lights" and "perfections," by which is meant the precious stones of the breastplate, to typify the twelve tribes of Israel. See Ex. 28: 30 and 39: 8-21. The sacrificial system, its service and ministration of priesthood must be changed. The blood of those beasts only typified the blood of the Lamb of God, hence Jesus, as the ante-type of those sacrifices, was designed to accomplish precisely what they shadowed forth, but which they could not effect, that is, to make atonement for the transgression of that law which was placed in the ark beneath the mercy-seat. Heb. 9: 10. That the sacrificial law and priesthood was changed, see Heb. 7: 11, 12. "There is made of necessity a change." Why? Simply from the fact that it was only a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience, which stood only in meats and drink, and divers washings and carnal ordinances imposed on them until the time of reformation. Heb. 9: 9, 10; also 10: 1-10. Why this round of service enjoined by the Holy Ghost on them? Ans.: Because of sin or a violation of his law. Ex. 16: 28; 1 John 3: 4. From all of which it follows that the law of God is the great standard by which sin is shown, hence the rule of life by which all mankind, Jews and Gentiles, should walk.

As the first covenant had a sanctuary, and within that sanctuary an ark containing the law of God in ten commandments, Heb. 9: 1-7, Ex. 25: 1-21, Deut. 10: 4, 5, 1 Kings 8: 9; also a priesthood to minister before that ark to make atonement for sins of men, Heb. 7: 10. Even thus is it with the new covenant. Instead of the tabernacle erected by Moses as a pattern of the "true," the new covenant has a greater and more perfect tabernacle which the Lord pitched and not man—viz., the temple of God in heaven. Heb. 8: 1-5, 9: 23, 24, Rev. 11: 19. Hence it follows that Jesus, as the great High Priest, presents his own blood as the ransom for sins before the ark of God's testament in the temple of heaven. As the earthly temple contained the ark wherein the law of God was placed over which the priest (Aaron) ministered; so the heavenly temple contains the ark within which is the law of God over which Christ ministers as High Priest, making intercession for all men whose carnal minds is enmity against the law of God, Rom. 8: 7. If such souls were in the new covenant relation then the law of God would be written in their hearts, (Heb. 8: 10), and then like Paul they could say, "I delight in the law of God after the inward man. Rom. 7: 22.

Again, that the church of this dispensation is but a continuation of the ancient Hebrew church is apparent by the illustration of the good olive tree. The ancient church was God's olive tree, and that olive tree has never been destroyed. Jer. 11: 16. Rom. 11: 17-24. Because of unbelief some of its branches were broken off. Now, the proclamation of the gospel to the Gentiles does not create a

new olive tree; it only grafts into the good olive tree such of the Gentiles as believe; giving them a place among the original branches, that with them they may partake of the root and fatness. If this olive tree dates from the call of Abraham after the apostasy of the Gentiles, its trunk representing the patriarchs, beginning with Abraham the "father of the faithful," Rom. 4:16-18, Gal. 3:7-9, its branches, the Hebrew people. The ingrafting of the wild olive into the place of those branches which were broken off, represents the admission of the Gentiles to equal privileges with the Hebrews after the expiration of the allotted time of the "seventy weeks." The Old Testament church, the original olive tree, was a kingdom of priests and a holy nation; the New Testament church, the olive tree, after the ingrafting of the Gentiles, is described in the same exalted terms—"A royal priesthood," "an holy nation." "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may be come guilty before God." Rom. 3:19.

Dear brethren and sisters, let us live up to every precept of God's holy law that we may not be under its condemnation. "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, 1 Tim. 1:9. "But we know that the law is good if a man use it lawfully," verse 8. Yes, and will afford us a genuine passport into his kingdom. Rev. 22:14.

Albany, Mo.

The Lamb of God.

"Behold the Lamb of God that taketh away the sin of the world."—John 1:29.

Who is this sublime person that John calls the "Lamb of God"? Luke tells us, "He shall be called the Son of the Highest." Mark calls him "the Son of God." Again, in John 3:18, he is called "the only begotten Son of God." Again, he is called "the Redeemer."

In order to learn why so exalted a personage is required to serve in atonement and redemption, we must go back to the creation, and find out what God created, and what was lost or forfeited and taken away.

In Genesis we read, "In the beginning God created the heaven and the earth; and God saw everything that he had made, and behold it was very good." "Thus the heavens and the earth were finished, and all the host of them." "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." "And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it." And to this man that he had made in his own image he said, "Let him have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." God gave to this man complete control as a subordinate ruler, accountable only to his Creator, as the psalmist expresses it in Ps. 8:6, "Thou madest him (man) to have dominion over the works of thy hands, thou hast put all things under his feet."

As a pure and holy being, God could accept nothing less than perfection in obedience, worship, and love, from any intelligent creature that he had made; hence springs the law under which this original man was put, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and

soul, and strength." Adam, as this man was called, could in his innocence perform all this. Then he could love his Creator with all his heart, mind, soul, and might.

This was the law of perfection demanded of him, and he knew nothing else. God gave him but one test whereby he might prove his loyalty, that was his obedience to this law of love and his fitness to be the ruler of this beautiful world. God placed him in this lovely garden, wherein were all manner of fruits, and told him he should freely eat of all the trees of the garden, "except of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."

Yet, notwithstanding his beautiful surroundings and the abundant supply of everything that was good, Adam desired still more. This craving caused him to partake of the forbidden fruit which God told him he should not eat, "lest he die." In eating of this forbidden fruit he broke the law of supreme love and of perfect obedience to God, and incorporated into his being the germ of corruption and death. He has now become a rebel and a sinner against the authority of his Creator, and at the end of a few short years must fade and die, and cease to exist forever; "For dust thou art, and unto dust shalt thou return," was the doom pronounced upon him for his disobedience. He also lost his grand commission as ruler over the beautiful world that God created for him a dwelling place. And, that death might accomplish its work in him, God drove him out of the garden, "Lest he put forth his hand and take also of the tree of life, and eat and live forever." By this disobedient act he broke the golden chain that linked him to his Creator. Henceforth he was to be an outcast, as helpless as a paralytic, with no power to redeem or reinstate himself in the favor of God.

And be it remembered that this man Adam was the head and fountain of all human life. We were all in him when he partook of the forbidden fruit, and consequently were partakers with him in the disobedient act. As the apostle in his first letter to the Corinthians says, "As in Adam all die;" also Rom. 5:12, "By one man sin entered the world and death by sin, and so death passed upon all men, for that all have sinned." So the whole human race was involved in his sin, and condemned by the same penalty pronounced upon him, that of death or extinction of being, and would have been forever lost but for the love of God toward us. While in this lost condition he pitied our hopelessness, and in his great wisdom devised a plan whereby we might be saved, redeemed, and brought back to the enjoyment of his favor and love. The loving voice of God brought to this lonely outcast a word of hope, "The woman's seed shall bruise the serpent's head." Gen. 3:15. Joy sprang up again in the disconsolate, benighted soul of man, who then began to call upon the name of the Lord.

Animal sacrifices were now established, because men could only call upon the name of the Lord through an innocent substitute, acknowledging thereby their own lives forfeited by disobedience and sin, hence the offering and shedding of the blood of an innocent victim. So Abel offered a lamb as a substitute for himself, and through its shed blood by faith looked forward to the true Lamb, the Son of God, who should take away the sin of the world. What sin would this coming "Lamb of God" take away? The sin of disobedience to God, as committed by Adam, by which death passed upon all men.

So down through all the ages, when holy prophets spake as they were moved by the Holy Ghost, they prophesied of the coming Son of God, the Lamb of God, the Redeemer. To become a redeemer, Webster says, he must enter into all the obligations imposed upon the one from whom the inheritance was taken away; to redeem is to purchase back from the bondage of sin and its penalties, to ransom."

Under the law which God gave his typical people, it was necessary for one who would redeem a possession from alienation or a person from bondage, to be a kinsman. "If a man has sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." "And if thy brother wax poor and sell himself to the stranger, one of his brethren may redeem him. Lev. 25:25, 47, 48. In order, then, to atone for and redeem us, Christ must become our kinsman. So we read in Heb. 2:14, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." To Mary, the mother of Jesus, the angel said, "Thou shalt bring forth a son, and thou shalt call his name Jesus." The reason given for the name is, "For he shall save his people from their sins." When the time was accomplished, Judea's plains shone with the glory of God, and the angel said to the shepherds, "Fear not, for behold I bring you glad tidings of great joy, which shall be told to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord." Luke 2:11. So he became our kinsman as Isaiah prophesied of him, saying, "To us a child is born, to us a son is given."—*Selected.*

What are Signs For?

BY M. A. BRANCH

We who believe in signs always consider them as evidence; in fact the world as a whole depends largely on signs. "Except they see signs and wonders they will not believe." John 4:18. Now, I will give some Scripture as proof. Read in the fourth chapter of Genesis and you will see that after God had talked with Moses face to face, the Lord had to confirm the word with signs. Now, according to the position taken by some, once confirming should suffice through all eternity, but this is not the case. We find that when Moses and Aaron spoke the words and did the signs the people believed; they confirmed the word with signs and wonders. Read Exodus 12:22, 23. How did the children of Israel tell what beasts were clean and what were unclean? By signs. Read again in Judges 6:17. "And he said unto him if now I have found grace in thy sight, Show me a sign that thou talkest with me." Read on to the 20th verse and you will see what the sign was. We would now suppose that Gideon would have all faith in God after he had done this miracle at his own command, but this is not the case for he told the Lord, "If thou wilt save Israel by my hand as thou hast said, behold I will put a fleece of wool in the floor, and if the dew be on the fleece only, and it be dry on all the earth beside, then shall I know that thou wilt save Israel by mine hand as thou hast said, and it was so." Verse 36. Two miracles and still he is not satisfied, for he says, "Let not thine anger be hot against me, and I will speak but this once: let me prove thee again, let it now be dry only upon the fleece, and upon all the ground let there be dew." After this we

read in the prophets that a Savior is promised to the world, but is there any way given whereby we may know whether this Savior ever came or not, or is his coming yet future? Yes, God's people are not left without a sign in this case. We read in Luke that the angel of the Lord appeared unto the shepherds and said, "Fear not, for behold I bring you tidings of great joy: for unto you is born this day in the city of David, a Savior which is Christ the Lord." But stop! what if they could not tell him from other babes. Listen to the angel, "And this shall be a sign unto you." God has never left his people in the dark; they shall find the babe wrapped in swaddling clothes lying in a manger. Next we learn of his commencing to preach, and he says "beware of false prophets, which come to you in sheep's clothing, but inwardly are raving wolves." If their outward appearance is right, how can we detect them from the sheep? Ans.: "By their fruits ye shall know them." Matt. 7:16. How glad I am that the Lord has left his people signs so they may not be mistaken. Did I say his people? and are they the only ones that need a sign to prove the genuineness of Christianity? What! amid Ingersollism, infidelity, and skepticism, are there no signs for them to guide them in their doubts and fears? Hear the words of the Savior in John 10:37. "If I do not the works of my Father believe me not, but if I do, though ye believe not me, believe the works;" or believe me for the work's sake. "Verily, I say unto you, he that believeth on me the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." John 14:12. In Mark 16 he rehearses this same language and then was received up into heaven, and they, the eleven, went forth and preached everywhere, "the Lord working with them and confirming the word with signs following."

But did signs and wonders cease with the twelve apostles? Did all of the apostles have this great faith, inasmuch that they could do even greater works than the Savior? Did none but the twelve do signs and wonders? Let us read Mark 9:17, 20, "And one of the multitude answered and said, Master, I have brought unto thee my son, who hath a dumb spirit. 'I spake to thy disciples that they should cast him out and they could not. He answereth him and saith, O, faithless generation! how long shall I be with you? bring him unto me.'" And he cast him out, and his disciples asked him privately why could not we cast him out and Jesus answered, "Because of your unbelief, for verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." So here we have at least another one of the apostles that did not believe; had unbelief. John says, "Master, we saw one casting out devils in thy name, and we forbade him because he followed not us." Oh, John, you must be mistaken; did you not know I intended this work for the apostles only? But, Master, we saw it. Well, John, forbid them not, for there is no man which shall do a miracle in my name that can lightly speak evil of me. Again, Paul was not one of the twelve, and he did many signs and wonders confirming the word of the Lord. The Lord himself confirmed his law on mount Sinai amid the fire and smoke. In Matt. 24:3 we read "What shall be the sign of thy coming and the end of the world?" Did he say I gave you a sign of my first advent and let that suffice? Oh, no; he gave

them signs. "Many shall say, Lo, here is Christ or there, believe it not, for false Christs and false prophets shall arise." "As the lightning cometh out of the east and shineth even unto the west so shall also the coming of the Son of man be." Read the 24th of Matthew and you find it is all signs; and I am glad for we can reject all impostors, but when Jesus comes by the aid of the signs he has given us, we can exclaim this is our Lord, and we have waited for him and he will save us.

He has given us signs to detect false prophets and ministers. "If they speak not according to this word it is because there is no light in them." Isa. 8:20. Also signs to tell if we love God; whether we love the brethren; whether we have passed from death unto life; to tell a child of God; to tell the true gospel; to tell living faith; the "faith once delivered to the saints;" how these signs shall follow them that believe; and what shall we say more, for time would fail me to tell of all the signs God has given us.

Brethren, don't be afraid of the signs; rather be afraid that we are not what we should be, especially if the signs are not following. Let us be careful about saying what would have a tendency to weaken the faith of others, for the time is when the just shall live by faith.

White Cloud, Mich.

Immortal Soulimism

A short time since I heard Eld. Sheehan, a methodist minister, a graduate at the M. E. College at Albion, Mich. a young man of ready speech and rare abilities, honest and conscientious to all appearance, preach from the text, "What shall it profit a man if he gain the whole world, and lose his own soul?" He remarked to his audience: "I suppose you expect me to tell what the soul is, but I cannot, for I do not know what it is." He found himself in the same perplexity that Bishop Watson did, when he said, "I have read volumes in regard to the nature of the soul, but I have no scruple in saying I know nothing about it." If Bishop Watson and this young man have no knowledge of the soul, then the query arises in the minds of church members, "How does any one know that such a thing exists?" Luther Lee, once the editor of the *True Wesleyan*, does his best to tell what it is, by giving us a glowing description of the inside man. "It is a simple, spiritual essence, immortal, immaterial, intangible, indissoluble, without exterior or interior surface. It is analogous to God. It cannot come in contact with matter. It is imponderable, and does not occupy space. It is without form, figure, color, impenetrability, extension, divisibility, gravitation, attraction, or repulsion.

There is not a solitary fact in God's universe that man has such a thing. So all intelligent surgeons will tell you unless biased by some human creed. Eld. Sheehan last Lord's day said, "The soul of man is a part of God, immortal." Then all mankind hold in their possessions a part of God. Then surely God is divisible, divided into as many parts as there are human beings. As the mind is what controls the body, it leads the family into all the sins of the world. So that if the mind of man is a part of God, then all the ungodliness of this world is rolled back on God. Then he casts millions of parts of himself into a lake of fire where there will be weeping and wailing and gnashing of teeth eternally, if Roman Catholicism and Protestantism be

true. All such sentiments arise from the dogma of immortalism. What a stupendous fiction. What a glaring absurdity. What a tremendous dishonor to the Christianity of our holy religion. What a tremendous barrier to the progress of Christianity and the salvation of sinners. If there ever was a period in the world's history when all whose eyes are opened to see the destructive tendency of such delusive errors should put forth their best efforts to dislodge them, now is that time. --Selected.

The Man Who Blunders.

The man who blunders is every man. The wisest man sometimes makes a mistake. As an old philosopher said, "If a man is not a fool a part of the time, it is because he is a fool all the time." Show us the man who never makes a mistake, and I'll show a man who never makes anything. The capacity for occasional blundering is inseparable from the capacity to bring things to pass.

But while all men sometimes make mistakes, we now and then come a cross a man who never makes any thing but mistakes. He goes through life in a series of scrapes, tumbling out of one blunder into another with the greatest facility, keeping all his friends in hot water. Those who know him apply to him that most opprobrious of apologetic phrases, "He means well." He may mean it but he never does it. Instead of improving with age and experience he seems to grow worse; or is it that people in time tire of apologizing for him, and each mishap as worse than its predecessors, merely because it is the last.

Men differ not so much in liability to err as in capacity to learn from their errors. It is an old adage, and in main a true one, that experience keeps a dear school, but fools will learn in no other. The trouble is however, that fools will not learn even in this dear school. The man who is capable of learning from experience is far from a fool, he almost deserves to be called a wise man. For the difference between men, in point of practical wisdom, is not so much in their native endowments as in their ability to learn from experience. The man who is not particularly tactful by nature, if he has wit enough to keep him from making the same mistake twice will get through life with tolerable credit. It is your man who will make the same mistake as many times as he has the opportunity who is the hopeless case.—*The Examiner*.

Look to Jesus.

"Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the master calls for you.
Take the task he gives you gladly;
Let his work your pleasure be;
Answer quickly when he calleth,
Here am I; send me send me."

Christain workers' look to Jesus, "lift up your light," let it so shine "that men may see," and in the bright resurrection morning what joy to hear the "well done," and to know that you have, perhaps unawares, saved some soul from death. Plunge into the waters of self-denial. Spend and be spent. Take all risks to save some one from perishing in sin and death. Cast thy bread upon the waters; sow with lavish hand the precious seed.—*Selected*.

THE best transfer,—that which takes us from worry to work.

Advent & Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., APRIL 9, 1889.

Articles of Faith.

THE following are the articles of faith adopted at the last session of the General Conference, and which appeared in the minutes of the Conference. We publish them again so that all may become better acquainted with them:—

I. We believe that God, the Creator, and Jesus Christ, his Son, the Redeemer, are personal beings.

II. We believe that repentance, conversion, baptism by immersion, a godly life through faith in the cleansing power of the blood of Jesus, and his mediatorship for us, are the essential elements of salvation.

III. We believe that the law of God, contained in the ten commandments, forms the basis of a godly life, the standard by which to regulate it.

IV. We believe that man is mortal and has no consciousness in death.

V. We believe that there will be a resurrection of the righteous to everlasting life, and the setting up of God's everlasting kingdom on the earth at the second coming of Christ.

VI. We believe that there will be a resurrection of the wicked to a judgment for deeds done in this life, wherein life and probation for them forever ceases.

VII. We believe in the prayer of faith for the sick.

VIII. We believe in the ordination of ministers by the laying on of hands.

The End of Volume XXIII.

THIS number closes the present volume. Twenty-three years have come and gone since the Advocate first went forth laden with the truths which we hold so dear as a people. That much good has been accomplished through its weekly visits no one will doubtless question. The isolated brethren and sisters have appreciated it more highly, perhaps, than those who have church privileges, and numbers have been converted to the truths of the Bible through its perusal; while many others have been fully confirmed in the truth after hearing the same from the mouth of the living preacher.

While it is true that we can report progress in the publishing work, it is likewise true that our progress has not been as rapid as it might have been. The subscription list has increased some during the past year, but many more names might have been added if our brethren and sisters had more of the missionary spirit and canvassed more for the paper.

As a people we are doing but little. A few among us are doing nobly and are sacrificing of their means, while a large portion of our people are doing comparatively nothing, and have but little desire to help the cause. Those stand a poor chance of being gathered when the Lord comes, for inspiration has declared, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto

me; those that have made a covenant with me by sacrifice." Ps. 50:3-5. This declares that God's people are a sacrificing people.

Many do not give of their means because they cannot give a large amount; others say that as soon as they are out of debt then they will help the cause. Must the cause go begging till then? Now is the time to help. Means are not only needed for the publishing work but also for the ministry. We are afe in saying that the amount paid for publishing the Advocate and Missionary is much less than would be required if ordinary wages were paid. It is therefore true that those who have engaged to publish the papers from their first issue to the present have done it at a considerable sacrifice. This is also true of the ministry. There is not a denomination anywhere that pays less to its ministers. Those of our ministers who have given their entire time to preaching have not received one half enough to support them and their families. We know of conferences of from one hundred to three hundred of our people who do not pay as much into the cause during the year as is necessary to support one man. We are often asked, Why did certain ministers quit preaching? The answer, if correctly given, would be, "They were starved out." If things continue as they are, and the cause is not better sustained, there will be others who will likewise be "starved out."

Not only should our liberality in giving be more abundant, but the contributors to the Advocate should see that they conform to the Articles of Faith adopted by the Conference and thus obey the divine injunction, "Be of one mind," "that all speak the same things." "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Articles on the second coming of Christ, kingdom of God on the earth, the law and the Sabbath, state of the dead, nature of man, faith, repentance and baptism, signs of the times, and the importance of living a godly life, are always appreciated. Upon these themes we are united, and in union there is strength. It is not the intention of the publishing committee to appear arbitrary in conducting the publishing work, yet it is very desirable that cross-firing may cease and all shoot the same way. The Lord's cause needs all of our labor, and every effort should be put forth for the advancement of the same, and nothing that would have a tendency to build up the cause and kingdom of Satan.

Eternal Life.

ETERNAL life is a life without any death in it; and eternal death is a death without any life in it. One is the opposite of the other. One is the reward of the righteous, the other that of the wicked. Life, as it stands alone, unqualified by the adjectives eternal, everlasting, is highly cherished; though it is freighted with sorrow, laden with affliction, burdened with care, yet we would do everything to prolong it. When we speak of matters which relate to taste or fancy we find that which is desired by one is discarded by another; and this is so in important as well as trivial matters. For instance, one man will try to gain Bible knowledge forsake sin and try and live a Christian; another man equally as intelligent pays no attention to the Bible and religion, and by a certain course of education arrives at that point in which he discards the whole.

But upon the theme of life we are united; all consider it pre-eminently important. Short as it is we all love it; saint and sinner do all

they can to promote it. If any are sick money is freely expended, sacrifices are made to put off the grim monster, and like Hezekiah of old, all are desirous to add numbers to their years. The miser must have life to hoard up his wealth, the avaricious to get gain; the saint to praise God, for "the dead praise not the Lord, neither any that go down into silence."

Life is a 'span,' a 'vapor' a 'tale that is told.' The young go forth in the morning of life, they step upon the threshold, all is fair. Fairy scenes invite them on to rich banquets of pleasure, but as they advance the scene narrows and finally death confronts them. X

This is true of temporal existence. Let us now pass to eternal existence. Eternal life is a subject of promise, 1 John 2: 25. It is one branch of the Christian's hope, Titus 1: 2. This life is hid with Christ in God, Col. 3: 3. The righteous will receive it when Christ, who is our life, shall appear, Col. 3: 4. The wicked have not this promise; they will never receive this life. John says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3: 15. What is true of one class of the wicked is true of all.

Eternal life will far outweigh the present in importance. It will be endless, boundless, shoreless; free from death, sorrow, and pain. Its possessors will enjoy eternal happiness, and will unite in celebrating the praises of God for evermore. Soon the glorious eve will dawn when life eternal will be given to the worthy. Soon that day will come in all its splendor and loveliness. Soon we will unite our voices in praises with the angels who will accompany the Savior to this earth, and the sweet music will roll over the bright landscape and echo back from the golden crowned hill tops in the land of promise. Let us wait, watch, and pray for that glorious day.—L.

The Preacher-Killer.

Ye icy sheets and pillows damp, I'm with you once again! As I lie with chattering teeth and angry heart, I meditate some worthy vengeance for your cruelty. Too often your kin have provoked me thus. Now I'll tell it out: the sleepless night, the shivering frame the weeks of coughing and hoarseness, the dread of consumption—I'll blazon them all.

Fire! This room has not felt it since once the bishop chanced this way in years now long gone by. His honored frame might not be preyed upon as mine. In good, old-fashioned style the warming-pans were filled with coals and cinders, and the sheets were warmed and dried, and he survived unscathed. These are good people. They are intelligent, too; the bookcases well filled; the Century and the Atlantic lie on the center-table. Oh that they would just be a little more thoughtful these cold winter nights! Ugh! How I shudder in this upper room!

Come now, icy sheets, confess. How many victims do you number? Tell me of that lone preacher who here received the blow that sent him quaking to his grave. Tell me, too, of that frail, blue-eyed, white-cheek maiden who came here from her warm city home, to spend Christmas two years ago. Own up! Tell out your guiltiness of blood! Tell how she died! The doctors said, "Too frail for this rough world." Her tomb stone says, "She was an angel, and her sisters called." But the secret is with you. She withered like a frost-bitten flower after this Greenland air had bathed her brow. Who next shall fall?

other is blessed who sheds his blood for
 world's sake, he who from long
 to useful reaks down at last. His
 thomory is ps too, who in some fine
 shal nzy of his poetical snaps reason's
 able cord, lives thereafter in mental
 arkness all. But to die, or to be
 iven mad spare bed's deathly chill,
 ho counts morable? The very thought
 freezes me!

sp. I'm waru! Ah! melted ice makes
 instum! A ve in a refrigerator! Per-
 haps I can haps I can
 in Awake! the clock strikes three
 o. It is pitt the steam is crystallized;
 is a scienti tive mind would be de-
 a; with the beauty of those wonderful
 forms, if it were daylight; but to me they
 are only vexation of spirit. There, my
 moustache is covered with them! My feet,
 how shall I get them arm? He who sleeps
 here once deserves enrollment in the "Book
 of Martyrs," though he live or die. He who
 sleeps here a second time should have a place
 in the catalogue of simpletons. The torrid
 zone were Eden itself compared with this.

The panting negro beneath the tropical sun,
 what a favored man is he! Would I were
 there! Oh, happy childhood in my trundle-
 bed! Oh, that I were in my cosy home! It
 is worth one's life to serve these good, unthank-
 ing people who love me well that they have
 no time to devote to my earthly con-
 siderations, such as health rooms. Sha'nt I
 be glad when I'm pastor of a city church! In
 the meantime, I'll beseech these housewives
 in the public prints. They listen tenderly,
 and weep at all these tales of woe—and do
 the same things still! But the day breaks!

Let me rise—if I am not rigid to move.
 At breakfast I will tell them that I slept—
 well I passed a perfectly *dreamless* night—
A Victim.

The Man Of Jcs.

You have heard a great many sermons upon
 the Man of Sorrows. I am sure that you
 have not heard too many; and if, from this
 time to the end of your life, you should every
 Sabbath hear of him, and of his sufferings,
 you will not be nauseated with that theme.

You will still feel an intense pleasure in
 hearing the story of your Lord's griefs, and
 in having fellowship with him in his sufferings
 for by his agonies and death he has redeemed
 you unto himself. Probably you have never
 listened to a discourse upon "the Man of
 Joys." I venture thus to name the Christ of
 God. We do not often enough meditate upon
 the happiness of the Lord Jesus Christ.

Remember that it was for the by that was
 set before him that he endured the cross,
 despising the shame; and the expectation of
 joy is joy. The light of his coming reward
 shown on our Lord's daily path, and made it
 bright with a glorious hope. Sin is the moth-
 er of sorrow, and Jesus knew none; conse-
 quence never made him a coward, remorse
 never pained his heart; malice, envy, and
 discontent never gnawed at his soul. He
 was the Prince of Peace, even when he was
 despised and rejected of men. Deep was
 his grief, we may reckon Jesus of Nazareth
 the happiest of men. There was nothing
 among the things of this life, that offered
 him any pleasure, that offered him any
 content, that brought him any joy, which
 carnal men value so highly; but there was a deep peace, a calm
 which is beyond all price. Just did each
 mirth as might have befallen

Herod's palace, or Dives' gilded saloons, or
 Caesar's luxurious banquets; but he knew
 such joy as the Son of God must know when
 his Father heareth him always, and as the
 Saviour of men must know when his every
 word and act are blessing a fallen race. He
 felt a supreme delight in doing the will of the
 Father, and carrying out the purpose of his
 own gracious mind. He was filled with a
 mighty resolve, so strong that it beat off every
 force which would have turned his mind aside
 from his chosen path; and he felt an infinite
 love, which found intense satisfaction in
 yielding up everything for its objects. There
 was, in fact, even in the midst of the sorrows
 which were necessary to his service and
 satisfaction in bearing those sorrows, a delight
 in passing through those depths of agony
 which were necessary for the accomplishment
 of his grand design.

A man cannot be full of such benevolence
 as that which filled the heart of Christ and yet
 be utterly miserable. Usefulness brings
 with it necessarily a measure of joy. A man
 could not open blind eyes, and unstop deaf
 ears, make lame men leap, heal lepers and
 raise the dead, and yet remain comfortless
 himself; as well suppose that the sun, which
 scatters so much heat may be itself a huge globe
 of ice. The fountain which yields such streams
 of blessing has its own flash and sparkle; we
 feel sure of it. As pearls may lie in plenty
 in caverns, over which there rolls a dead
 tempestuous sea, so there slept in the heart
 of Jesus treasures of joy, even amid the
 hurricanes of woe. There is a joy in doing
 good which cannot be separated from the do-
 ing of the good, and the Savior possessed it
 beyond counting. The Father of one's self for the good of others,
 and this Jesus drank to the full. There is a
 joy in achieving a great purpose, even when
 it is only by sorrow that our design is wrought
 out, and that, our Redeemer knew. In him
 was perfectly explained that enigma of Paul,
 "As sorrowful, yet always rejoicing."

I am not going to say more of the joy of our
 Lord on earth. Jesus has gone up into his
 glory, and the eye of faith can see him at the
 right hand of the Father, forever exalted as
 Head of the church, and Head of all things for
 her sake. In that position our Lord is filled
 with superlative felicity. His death is rewarded
 by the Father with an endless life. "He
 asked of thee and thou gavest it him, even
 length of days, forever and ever. His glory
 is great in thy salvation; honor and majesty
 hast thou laid upon him. For thou hast made
 him most blessed forever, thou hast made him
 exceeding glad with thy countenance. I speak
 of him now as Mediator, standing between
 God and man. In that capacity, as risen from
 the dead and gone into glory he is supremely
 glad—glad because his work is finished.—
Spurgeon.

The coming of the Lord is not the dis-
 semination of the gospel. The command to his
 disciples, "Go ye into all the world and preach
 the gospel to every creature," and the promise
 was, "When the gospel of the kingdom shall
 be preached in all the world as a witness unto
 all nations, then shall the end come." This
 has been largely fulfilled.—*Rev. A. B. Simpson.*

WHEN you are about to discuss your neigh-
 bor's weak points, imagine that his ear is at
 the keyhole.

The Sacredness Of Seven.

A writer in the *Agricultural Implement* has
 been studying over the mystical number seven
 and concludes that it is undoubtedly the sacred
 number. There are seven days of creation;
 after seven days respite, the flood comes; the
 years of famine and plenty were in cycles of
 seven; every seventh day was a Sabbath, every
 seventh year is the Sabbath of rest; after each
 seven times seven years came the jubilee; the
 feasts of unleavened bread and the tabernacles
 were observed seven days; the golden candle-
 stick had seven branches; seven priest, with
 seven trumpets surrounded Jericho seven
 times and seven times, the seventh day; Jacob
 obtained his wives by servitude of seven years;
 Sampson kept his nuptials seven days, and on
 the seventh day he put a riddle to his wife,
 and he was bound with seven green withes, and
 seven locks of his hair were shaved off. Nebu-
 chadnezzar was seven years a beast. Shadrach
 and his two companions were cast into a
 furnace heated seven times more than it was
 wont. In the New Testament nearly every-
 thing occurs by sevens, and at the end of the
 sacred volume we read of seven churches,
 seven candlesticks, seven spirits, seven trump-
 ets, seven seals, seven stars, seven thunders,
 seven vials, seven plagues, seven angels and
 a seven-headed monster.—*Scientific Ameri-
 can.*

Mind Your Business.

ONE may say it is better to mind your own
 business. But what does it mean? It means
 that you should not be a busy-body, med-
 dling in other people's affairs. You should not be inordinately
 interested in what is going on around you,
 and never rest until you know the whys and
 wherefores of all you see and hear. But it
 does not mean that you should shut yourself
 up and take no interest whatever in the af-
 fairs of any one else. It is a part of your
 business to interest yourself in other people
 and their affairs. It is your duty, as far as
 lies in your power, to preserve their property
 from harm, to rescue their lives when in dan-
 ger, and to save their souls from destruction.
 It is part your business to interest yourself
 in the salvation of every person you know
 or can know. Mind then your own business!
 —*Selected.*

MACAULAY tells of a poor apprentice who
 made a cathedral window entirely out of
 pieces of glass that his master had condemn-
 ed and thrown away; but, when completed,
 it won the admiration of all. The master's
 boasted work was rejected, and the window
 made by the unknown artist from condemned
 material was given the place of honor in the
 great cathedral. The wisdom of this world
 made its painted window of the wise, the
 learned, and the righteous. But the unknown
 Jesus of Nazareth became the architect of a
 new society. He rejected the noble and the
 wise, and chose the very material that the
 wisdom of this world condemned, and from
 the refuse of society he has taken up the
 fallen sons of men and set them, like dia-
 monds, to sparkle forever in the diadem of
 his glory.

If I see a man upon his knees plead-
 ing for more grace, for "the spirit of pow-
 er and of love and of a sound mind," I
 conclude that he has already a little of what
 he is praying for. This agrees with Christ's
 words. "To him that hath it shall be given."

Admonition.

BY E. G. BLACKMOR.

JESUS died and rose again,
Up to heaven he did ascend,
On the throne of God to reign
Will yet come to earth again.

Now he's pleading sinners come,
Soon his pleading will be done.
Sinner hear his loving voice,
Come and make him now your choice.

Jesus said I am the way,
Follow me and watch and pray.
Grace I give and spirit too,
I will bless and comfort you.

Soon our work will here be done,
Every one receive their doom.
Sinners then where will you stand,
When you see the Son of man?

Can you bear to part with him,
And with all your loving kin;
Never more their faces see,
And no more with them to be?

Neosho Mo.

When Jesus Comes.

BY J. HULL.

1. The heavens will depart and the earth be removed: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6:14.

2. Sinners will perish from off the earth: "Behold the day of the Lord cometh both with wrath and fierce anger to lay the land desolate, and he shall destroy the sinners thereof out of it." Isa. 13:9.

3. The righteous will rejoice to meet their Lord and Saviour: "Behold, I have said in ed for him, and he will save us; this is the Lord we have waited for; we will be glad and rejoice in his salvation." Isa. 25:9.

4. The Lord will claim his own: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Mal. 3:17.

5. The righteous dead will be raised and the living changed: Behold, I show you a mystery, we shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." 1 Cor. 15:51, 52.

6. Together we will rise to meet the Lord in the air: "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord." 1 Thess. 4:17.

7. They will reign with him a thousand years: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Rev. 20:6.

8. At the end of the thousand years the wicked dead are raised: "But the rest of the dead lived not again until the thousand years are finished." Rev. 20:5.

9. The holy city descends from heaven: "And he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem descending out of heaven from God." Rev. 21:10.

10. The wicked are judged according to their works: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written

in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works." Rev. 20:12, 13.

11. The wicked are consumed by fire: "And whosoever was not found written in the book of life was cast into the lake of fire; and fire came down from God out of heaven and devoured them." Rev. 20:15, 9.

12. The heavens and earth are dissolved: "But the day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up." 2 Peter 3:10.

13. From these purifying fires arises a new heaven and a new earth: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." Rev. 21:1.

14. Then God dwells with his people: "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people and God himself shall be with them and be their God." Rev. 21:3.

15. Sorrow, pain, and death will be no more: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." Rev. 21:4.

16. Sin cannot enter that city: "There shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21:27.

17. A universal praise will arise to God and the Lamb: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

White Cloud, Mich.

The Time to Commence the Sabbath.

BY MARY A. ADAMS.

"FROM even unto even shall ye celebrate your Sabbath." Lev. 23:32. It seems hardly necessary to write upon this important subject. It is plain in the Bible and has been so ably expounded by many of our writers; but even yet there are some that are still unconvinced. Moses tells us plainly and emphatically that "from even unto even shall ye celebrate your Sabbath." Ezekiel tells us as plainly at what time in the twenty-four hours even is. "Then shalt thou bring forth thy staff by day in their sight, as staff for removing; and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight; thou shalt cover thy face, that thou see not the ground, for I have set thee for a sign unto the house of Israel. And I did so as I was commanded; I brought forth my staff by day, as staff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bear it upon my shoulders in their sight." Ezek. 12:4-7. From this plain statement we must inevitably draw the conclusion that even commences at twilight, after sunset, for Ezekiel says very explicitly

"go forth at even in their sight shalt thou bear it, and carry it forth in their sight." It was still light, for the prophet further that "thou shalt cover thy face, that thou see not the ground." This is so that runs may read and no therein. It is utterly impossible testimony to conclude that commences either at 6 o'clock A. night, and Bible testimony at our standard. Solomon says, "The Lord with all thine heart, and with thine own understanding." Prov. 2:1.

Our natural inclinations belong to our carnal nature, therefore it would be to base a religion or an opinion on inclinations. The Bible, and alone, must be our guide. "Let not men persuade thee; bind them about by neck upon the table of thine heart." Prov. 3:3. "Thy word is truth." St. John 17:17. "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7, and his prophets have handed them down to us. If the Sabbath was to be changed, or the tie of keeping it, God would have revealed "unto his servants the prophets;" and if had been changed at Christ's resurrection Christ himself would have said so while here on earth preceding his ascension.

The Sabbath is a memorial of creation, and we should keep the same day which God blessed and sancted and kept in the garden of Eden. Sincerely means to set apart; and when Jesus preached in behalf of all whom the Father had given him, said, "Sanctify them through truth, thy word is truth." John 17:17. Hence the importance of studying the word that we may know what is truth. The first record we have of time is as follows: "And the evening and the morning were the first day." Gen. 1:5. We do not read that tie was ever changed by divine authority, Daniel tells of a power that shall "change time and laws." Dan. 7:25. Did it change God's holy Sabbath? Indeed it did not. Moses said, "Ye shall do no manner of work; I shall be a statute forever throughout your generation in all your dwellings." Lev. 23:31. We are plainly told what day to keep, when to keep it, and how to keep it. Let us not be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14. "Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, where is the good way, and ye shall find rest for your souls." Jer. 6:16. "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5:6. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Let us do as the Lord said the children of Israel and Judah should do: "They shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jer. 31:3, 5. "The Lord is our Judge, the Lord is our Law-giver, the Lord is our King; he will save us." Isa. 33:22. Let us make the Bible our guide, our study, our companion. "It is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works." 2 Tim. 3:16, 17. No

other books do this. It is a safe book to study and will prove a safe guide. "Thy word is also unto my feet, and a light unto my path" Psalms 119:105. "Then shalt thou walk thy way safely, and thy foot shall not stumble." Prov. 3:23.

Bald. Ark.

Remedial Statutes.

BLACKSTONE, the great English jurist, in speaking of the change of laws, has the following:—

"There are three points to be considered in the construction of remedial statutes: the old law, the mischief, and the remedy; that is, how the law stood at the making of the act; what the mischief was, for which the law did not provide; and what remedy Parliament hath provided to cure the mischief; and it is the business of the judges to so construe the act as to suppress the mischief and to give the remedy."—*Book I*, p. 60.

The above is necessary in the construction of human law, is it not equally so when applied to the divine law? It is claimed by those who advocate the change of the "old law" the decalogue—that Christ and his apostles constituted a divine parliament which remedied the defective statute—the fourth—by substituting the first-day Sabbath for the original, or seventh day, Sabbath. But would like very much to have them show, if they can, where either Christ or his apostles, in considering the ten-commandment law, ever showed where it had wrought a mischief, or pointed out a remedy for a mischief the law had made, or within that law did not provide for the formation or perfection of a perfect character so long as it is perfectly obeyed.

The Saviour when considering the law in Matt. 5:17-20, did not think that the original law had wrought any mischief, or needed any remedy, or that it did not provide for man's happiness, both in this life and the life to come. On the other hand, he did show that whoever violated the law in the least degree was unworthy a place in the kingdom of heaven, but that he who would strictly obey every jot and tittle of the original commandment, would be entitled to a great name in the kingdom of God; and so far from pointing out any defect or a remedy for any defect in the statute, he plainly declared that it was easier for heaven and earth to pass than for one jot or tittle of the law to fail. Certain it is that he did not intend by this strong illustration to convey to the multitudes who heard these words that the law or any part of it would pass away at the cross—about three and a half years from the time he spoke these words. It seems to us a most wicked perversion to so construe the Saviour's words at that occasion, as those are obliged to do who abolish the law at the death of Christ.

When the young man came to the Saviour and asked him the most important question ever asked by mortals, would he have answered, saying, "If thou wilt enter into life, keep the commandments," if he had thought that obeying the original law or any part of it, would have wrought any mischief in the life or character of the young man? or could he have meant to convey that the blessing of eternal life could be secured by obedience to the ten commandments up to the time of his death, and after that the reverse? If so, his illustration in Luke 16:17, is calculated to mislead his hearers, for in these words he makes the existence of the law run parallel with the existence of heaven and earth, which

could not be true if the law was to pass away inside of four years.

The apostle Paul, several years after the death of Christ, had occasion to consider the utility of the original law in conversion, and instead of pointing out any defect in it, he said, "The law is holy, and the commandment holy, and just, and good," and then asked, "Was then that which is good made death unto me," or in other words, Was it the law that wrought the mischief in me? God forbid. He then proceeds to show that it was sin—the transgression of the law—that had wrought all the mischief. Rom. 7:12, 13. And in verse 14 he calls the law *spiritual*, in contrast with the transgressor, who is carnal. Then the remedy for all the mischief that has been wrought does not consist in abolishing the law that has been transgressed, but by a system of redemption through faith in the blood of Christ and repentance for the remission of sins. The law could form a good character, but it could not reform a bad one. Pardon can be extended to the transgressor on condition of repentance toward God and faith in our Lord Jesus Christ. Then the righteousness of the law can be fulfilled in us who walk not after the flesh, but after the Spirit. Rom. 8:4.

Therefore, when we consider the steps to be taken in the remedying of law, as laid down by Mr. Blackstone, we find that not one of them was ever taken or hinted at by Christ or his apostles when considering the original law of the Father; but on the contrary, they showed that no remedy was needed or possible, in that the law was holy, just, and good. But strange to say, the opponents of the law think that all the mischief lies in the fourth commandment—the observance of the seventh-day Sabbath. Let us therefore notice this commandment in particular, and see if Christ or his apostles, acting as judges, ever construed it so as to suppress the mischief—the seventh-day Sabbath—and advance the remedy—the first day Sabbath. In Matt. 2:27 the Saviour states that "the Sabbath was made for man." Being made for man could not mean that the original act had wrought any mischief in him, or that it was in any way against him, and in Matt. 12:10, he recognizes the obligations of the Sabbath law by saying that "it is lawful to do well on the Sabbath days." And to show us how we could best glorify God on that day, he set us the example of attending public services and reading the Scriptures on that day. Luke 4:16. Again, to prevent any desecration of the Sabbath commandment by a confused flight from Jerusalem, Jesus taught his disciples to pray that their flight be not on the Sabbath day; Matt. 24:20. Nor could the apostles or disciples of Christ have gathered from his teaching while with them, that after his death the law was to be construed so as to correct or remedy the mischief resulting from keeping the Sabbath which day the Father, had blessed in the beginning; for after his death we find them keeping the "Sabbath day according to the commandment" (Luke 23:56); the apostle Paul preaching to both Jews and Gentiles on the Sabbath (Acts 13:42); and reasoning out of the Scriptures three Sabbath days as his manner was, at Thessalonica; attending the prayer-meeting held at the river-side near Philippi on that day, and keeping seventy-eight Sabbaths at Corinth. Acts 17:4; 16:12, 13. No, friends, neither Christ nor his apostles ever thought there was any mischief wrought by keeping the fourth commandment of the Father's law; but all the mischief arose in the making void the commandments, by the elders of the Catholic church.—*J. F. Ballenger.*

Why the Young Quit the Sabbath.

In the first place, I believe that with few exceptions parents are responsible for the fidelity or disloyalty of their children to the Sabbath and the Sabbath truth. This responsibility lies in many, many ways. I have in mind one in particular. In brief it is this: The manner in which the Sabbath question and its relations to the family are discussed by parents in the presence of their children. A person would be severely censured and justly considered an unfit attendant in a sick room who was always talking of the dangerous condition of the invalid, and expressing doubt and fear in regard to a recovery. Cheery, hopeful words are the best of medicines, especially when administered by parents. And yet I have known of homes where the father and mother often spoke of the great disadvantage of being a Sabbath-keeper; and how hard it was to get along in the world; and, oh, they so teased that the children would not be steadfast, there were so many temptations; and if they could only get Henry into some business where it would be easy to keep the Sabbath; and they were sorry that the young "fellow" who was "waiting on" Mary was a Sunday man, they would be so glad if some nice Sabbatarian would marry her; and so on in a sad, complaining tone, lamenting the lot, and doubting the moral stamina of their children.

On the other hand, I have seen families where the thought, the idea of the children ever leaving the Sabbath was never even suggested. It was always taken for granted that of course they would observe it, no matter where they were, or what they were doing. The children of such families are apt to be among our most loyal supporters.

If parents ever have any doubts as to the faithfulness of their children, if they have fears that they may be influenced to forsake the Sabbath because of convenience, position, power, honor, money or love, let them never give utterance to such doubts or fears, for it surely will hasten on that which they wish to prevent.—*Sel.*

Be Cheerful

How obstacles melt away before the sunshine of a cheerful spirit; how it drives away the gloom and lightens the pressing burdens of care. Cheerfulness in the heart is strength to the hands, and life to the whole body. The pulse beats quicker, the step lighter, the whole body is suffused with healthful, exhilarating glow that makes labor itself, not a curse but a blessing. The cheerful man enjoys life more in homespun, than the misanthrope in costly array. It makes his cottage dearer and rarer than a palace, and his homely fare more palatable than the choicest viands. Such is its wonderful transforming power that, like the touch of Midas, it changes everything into gold. Mountains of troubles are leveled before it, and deserts blossom like the rose. It repels disease, and keeps the heart fresh and the head clear. It makes slumber sweet and restful, and drives away forebodings of the future. Cultivate this way of cheerfulness if you would take out of life the best it has to give, and live and live wisely.

It is the simple acts which make our whole lives—the little acts of kindness which there is always time and opportunity in the everyday walks of life to perform—a kind word, an approving smile, the little courtesies, the simple acknowledgment of gratitude, the little charities which brighten life's pathway.

Adventist Sabbath Advocate.

ST. LOUIS, MO., APRIL 9, 1889.

MONDAY night April 15, Memorial Supper. "This do in remembrance of me until I come."

WITHIN the next two weeks we aim to correct our mail list, and desire to hear from all who are in arrears more than two year's subscription to the ADVOCATE. The wheels of misfortune are pressing many of our patrons, but we desire to hear from the class above named, if you wish your paper continued.

In Dan. 7: 25—"Think to change times and laws"—I understand was literally fulfilled in that power that assumed the authority to change the Sabbath from the seventh to the first day of the week. This change was accomplished so far as a great mass of the people keeping Sunday is concerned, but the law of the seventh day Sabbath is above and remains unaltered by any legislation of man.

No letters this week. Spring is here with its usual cares, and we would not like to restrict the scriptural injunction, "Whatsoever thy hand finds to do, do it with thy might," from its application to physical labor in planting the garden, care for the chickens, the necessary work to seed the farm and make a living, which branch out into innumerable duties. In fact divine law requires us to make a living "honest in the sight of all men," "not be slothful in business, fervent in serving the Lord," "provide for those of his own house," "owe no man anything," (I understand without his consent), "visit the widows and the orphans in their afflictions," which would require food, raiment or material aid. We should remember that "those that preach the gospel should live of the gospel." If the faithful servant ministers to us spiritual blessings, we should have him share with us of temporal things. We are to occupy until Christ, the Nobleman to the far country, receives his kingdom and returns. If duty leads to work on the farm or any laudable undertaking, that we may the better discharge our several Christian duties, and the more ably help the different departments of the work; let that be our delight. The Lord does not want idlers. Let us not stumble over ignorance of knowing what to do, and do nothing comparatively. If we cannot preach, let us help ourselves that we may be able to help others. If we have never contributed to widows and orphans, or aided in having the gospel preached to others, it is time to inquire of self, Why? and if no demand at home, there is plenty abroad. The item of famine in China in this issue is a sample of cases that the hungry may be fed. Almost the whole world is perishing for the bread of life, but amidst all this, while we may miss your help from the paper in letters, articles or even sermons, we will hope you are discharging other duties, that will stand the test when all will appear before the judgment at the last day. O.

The Mission Tent.

The time is near when tent labor should commence. For two years the Mission Tent has remained rolled up and only used during camp-meeting. The object in writing this notice is to request brethren and sisters in other states to help us. Will you do so? We will move the tent to Iowa, Illinois, or any

other state where the expenses of running the same will be met. Money and pledges can be sent to the office.

W. C. LONG, Pres.

Items of Interest.

—THE Connecticut senate concurred with the House in passing the bill which prohibits selling, giving, or delivering tobacco in any form to persons under sixteen, and also prohibits such minors from the use of tobacco in cigarettes, or in any other form.

—GEN. Harrison has sent the following nominations to the U. S. Senate: Robert L. Lincoln, Minister to England; Murat Halstead, Minister to Germany; Hon. George B. Loring, Minister to Portugal; Allen Thorndike Rice, Minister to Russia; Patrick Egan, Minister to Chile; Congressman Ryan of Kansas, Minister to Mexico.

—Famine in China, Dr. Douthwaite, of the China Inland Mission, calls attention to the great destitution in the province of Shantung, the following extract:—Chefoo, Jan. 1st. A district of about 6,000 square miles has been devastated so completely that at the lowest estimate 1,500,000 men, women and children are now reduced to the verge of starvation. In many parts the people manage to subsist on the shrubs and grass growing on the hills, but now that supply is exhausted; and unless relief is speedily afforded from without, the greater part, if not all, of this great multitude must inevitably perish. Here we have an opportunity of proving to them that we are indeed their friends. In not a few districts the wheat, though sown, never will be reaped, for the people are dragging up the roots and eating them to satisfy their craving for food.

MARRIED.—In Darlington, on Thursday, April 4, 1889, Eld. N. A. Wells of Maysville, Dekalb county, Mo., and Miss Nannie Marrs of Darlington, Eld. W. C. Long officiating.

APPOINTMENTS.

NOTHING preventing, we will meet with the brethren at Lone Dove, McDonald county, Missouri, Friday night, April 19. The meeting will continue over Sunday. I hope to see all of the brethren out as we have some important matters to lay before them. Sickness and bad weather hindered me from meeting with you at our last appointment. I am sick now and have been for four weeks unable to get out anywhere. Am now improving. Let us come together, brethren and sisters, full of the good spirit of the Lord.

E. G. BLACKMON.

On Monday night, April 15, the Church of God at Alanthus will meet for the annual observance of the memorial supper. I hope to be able to meet with the household of faith at the above time and place.

J. W. OSBORN.

Letters and Money Received.

TITLES	DON.	ADVOCATE.
E. S. Sheffield	-	\$1. 00.
Olive Sheffield	1. 50	
M. Broderick for L. Beeman	-	.50
C. M. Richmond	-	1. 00.
N. M. Marrs	-	1. 00.
A. J. Yokley	-	1. 00.
Mrs. M. F. Newby	-	1. 50.
A. E. Case	-	1. 00.

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 Sabbath-keepers. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 3 cts.

The Bible Sabbath Defended, by 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 cts, by S. E. Brinkerhoff; a tract for advanced 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 harmony of the texts on the subject, by I. N. Jamer, 3 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I. N. Jamer, 4 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the teaching 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, 4 cts, 15 cts per dozen.

The Three Angels' Messages of Revelation xiv 16 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. cts.

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

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff, 2 pages, price 6 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 A. B. Brinkerhoff. 8 pp. 2 cts.

God's Law Perpetual: Its eternal obligation by W. H. Ebert: 16 pages; single copies 4 cts, 50 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 Seven Commandments, by Jacob Brinkerhoff, 16 pa

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 7—3 pages,—price 9 cents

The State of the Dead, by J. H. Hols; showing from Bible evidence facts that deny the living,—8 pages, price 5 cts.