

# Advent and Sabbath Advocate.

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

VOL. XXV.

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## Advent and Sabbath Advocate.

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THE Bible tells us of the streams that it may allure us to the fountain; it tells of the past acts of God's faithful love that we may be led to set our hope on God, and to feel assured that he who hath helped will help, and he who hath loved will love, unto the end."  
—THOMAS ERSKINE.

JESUS CHRIST is a person who can be loved without any danger of excess, admired and adored without idolatry, trusted without the possibility of disappointment, and accepted as a friend with no risk as to his competency and fidelity. As a Person, human and divine, he meets and fully satisfies the greatest wants of every soul.—*Independent.*

A FATAL objection to infidelity is that it tells a man what not to believe, but gives him no substitute for what he is told not to believe. It is a creed of negatives; and no such creed can ever satisfy the wants of the human soul. All men need a faith that affirms something, and not the faith which consists simply in denials. The latter is very poor food for the human soul.

"Sir," said the Duke of Wellington to an officer who urged the impossibility of executing the directions he had received, "I did not ask your opinion; I gave you my orders, and I expect to have them obeyed." Such should be the obedience of every follower of Jesus Christ. The words which he has spoke are our law, not our judgment or fancies. Even if death were in the way,

Not ours to reason why,  
Ours but to do or die."

ELIJAH prayed four remarkable prayers, which God openly answered. He prayed that it might not rain, and it rained not for a year and six months. He prayed that life might come into the widow's child, and God gave the life. He prayed for rain, and rain came abundantly; and he prayed for fire from heaven, and God sent it. But a little later we find him sitting under a juniper tree praying that he might die, and God denied his request. Was God's denial not as much in love as his answers? Let us not think when God denies us that he does not love us.

THE present period is emphatically a prophetic period. It is an age of unparalleled

developments, which demand corresponding predictions; for all past periods have had a corresponding pre-written history. God has at all times made it the duty of his servants to proclaim to the people of each period the prophecies relating to the great events of that time. That duty, performed or neglected, has always tested the loyalty of all God's servants, and the acceptance or rejection of the proclamation has resulted in weal or woe to those who heard it.

Why do we study the Bible? It is always well for every student of the Bible to consider carefully the object for which he is studying. David gives us the purpose for which he studied, in the words, "Thy word have I hid in mine heart, that I might not sin against thee." Then to make the great principal of divine truth a part of ourselves, to incorporate them into the motive power of our lives, should be the object of our study.

Oh, how great, and grand, how undeveloped, yea, how unsearchable to our finite minds, are the mighty principles underlying the word of God! We may continue to study, daily, hourly, through a long life, and even throughout the ceaseless ages of eternity, Epn. 2:7, and ever find some new jewel of truth flashing additional light and glory upon those ever pure principles. And it is these principles which, if hidden, treasured in the heart, and incorporated into the life, will keep us from sin. And only thus can we become truly efficient disciples of our Lord.

Timothy had been carefully instructed in the Scriptures from a child, yet Paul deemed it well to exhort him thus: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Not that this was an exhortation especially to the study of the Bible, but that he should study to live in harmony with those principles which he had so carefully been taught. Thus they would have a molding influence upon his actions, that, as a workman, by an upright life, he should be approved unto God. In other words, the principles of truth hidden in his heart should keep him from sin. In like manner it was the object of David's study to treasure truth in the heart thereby to keep sin out.

This being so, let us not, in the study of our Bible lessons, permit our minds to draw off to consider any trivial, "unlearned" questions. When such questions are introduced, let us remember that we are to avoid "foolish and unlearned questions," not forgetting the good reason given, "knowing that they do gender strifes."

Oh, let us study that we may be "approved unto God," remembering that "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Hidden, treasured, deeply, safely,  
In my heart God's word so pure,  
It shall keep my feet from straying,  
Though temptations strong allure,

—Mrs. M. J. Bahler, in Sabbath School Worker.

## Be Strong.

We hear thy bidding, Lord but how,  
Oh, how can such as we be strong  
Upon our brow there rest's sin's brand,  
And slaves we are beneath his hand;  
To rise out from transgression's Slough,  
We've striven fainting, oh, so long!  
We rise, we sink; we stand, we fall;  
We think we win, but soon loose all;  
Can we, e'en such as we be strong?

And yet, plain written in thy word,  
The precept, Though dost still require  
All men to do thy righteous will,  
To rise and stand for thee until  
The sin is slave and man is lord;  
And this dear Lord, thou dost desire,  
So in each law a promise lies:  
"Be strong in God, and thou shalt rise;  
Let simple faith in Christ alone  
Make righteousness thine own."  
And this is all God doth require.

*Selected.*

## The Sermon.

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

## The Triple Record.

BY JAMES BARTLETT.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John 5: 7.

In order to a perfect understanding of this text, let each and all earnestly pray to be clothed with the "seven-fold Holy Spirit" of wisdom, understanding, council, fortitude, knowledge, piety and of fear. "These three bear record." A record is an authentic or official register wherein is enrolled a memorial, that is, a remembrance, a witness.

Now, dear readers, what do these three, the Father, Word, and Holy Ghost bear witness to? Verse 6th—"Beareth witness, because the Spirit is truth." Then if it is the truth that these three testify to, we must find a oneness in their testimony; not yea and nay, but "yea and amen," (1 Cor. 1: 20), which is equivalent to an oath.

Let us, then, enter into the investigation of this subject by the rule of analysis, viz, by resolving into parts the testimony of these three.

First, God spake these words saying he would "show mercy unto thousands of them that love me and keep my commandments. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. 20: 6, 9, 10. The expression "the Lord thy God" must not be confounded to mean that he was only the God of the Jew; hence, his Sabbath was only binding on his people, the Jews, for we understand that he is Lord over all. Paul says, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3: 29. Are we allowed to make this law void because we are the children of

faith? We will hear Paul again: "God forbid; yea, we establish the law." Rom. 3: 31. We believe that this royal mandate (law) originated through his will in heaven, not at Mt. Sinai. Proof for this belief is from his living oracles, Neh. 9: 13, 14. "Thou camest down also upon Mt. Sinai, and spakest with them from heaven and gavest them right judgments, and true laws, good statutes and commandments, and madest known unto them thy holy Sabbath." Did he use agencies to have this right, true, and good law communicated to the children of men? "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, a law and commandments which I have written; that thou mayest teach them." Ex. 24: 12. Did he obey God's voice and teach the people to obey God's law? He did. Let us hear him: "I call heaven (the place where my text says the three bear record) and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou obey his voice." Deut. 30: 19, 20.

Was the mercy of God to expire by limitation to such as keep his commandments? Let a man after God's own heart answer this query. Acts 13: 22; Ps. 103. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them." Here then, we find the Father, one of the three, bearing witness to his law, which is the truth, Ps. 119: 142; was not to cease at the cross, but rather it was to last forever. "All his commandments are sure, they stand fast for ever and ever, and are done in truth and uprightness." Ps. 111: 7, 8.

The second in the trinity that bears record of the truth is called the Word, which is explained to be as follows: "In the beginning was the Word, and the Word was with God, and the Word was made flesh and dwelt among us and we beheld his glory, as the only begotten of the Father, full of grace and truth." John 1: 1, 14. "John bare witness of him," v. 15, and said, "he was before me." "The next day John seeth Jesus coming and saith, Behold the Lamb of God," v. 26; the begotten Son, v. 18, which Peter said "thou art the Christ." Matt. 16: 16. Peter told them in the temple, "That Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." Chap. 3: 1, 22, 23. Peter refers us to what Moses recorded; let us examine the testimony. It is as follows: "The Lord thy God will raise up unto thee a prophet like unto me; unto him shall ye hearken." Deut. 18: 15. Why? Ans. "I will put my words into his mouth, and he shall speak unto them all that I command him, and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Now if we can establish by the testimony of inspiration that this prophet was the Christ, Jesus of Nazareth, it will forever settle the question in the minds of all honest seekers after truth that Christ did not come here to establish a new law, but simply as an

ambassador to voice his Father's will and law. The duty of an ambassador is to act as the representative of a sovereign power. To establish this point we will introduce the testimony of several witnesses. First, Philip, "He findeth Nathanael and saith unto him, We have found him, of whom Moses did write, Jesus of Nazareth." John 1: 45. Peter says "that unto him we must hearken or be destroyed." Acts 3: 23. Why? "Because he was to speak the words of God, all that God commanded him to speak." Deut. 18: 15, 18, 19. The next witness we have on the stand is John the Baptist. "For he whom God hath sent speaketh the words of God." John 3: 34. The next witness is Jesus himself. "Think not that I am come to destroy the law or prophets; I am not come to destroy, but to fulfill." Matt. 5: 17. By whose authority did he speak these words? Let Christ answer: "The Father which sent me he gave me a commandment, what I should say, and what I should speak." John 12: 49. Are the issues of life and death couched in this? "And I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak." v. 50. Again, "If ye love me, keep my commandments." John 14: 15. Many stumble over this text and think that Christ had established a new code; but let Jesus explain himself and all will be plain. V. 21—"He that hath my commandments, and keepeth them, he it is that loveth me." V. 23—"Jesus answered and said unto him, If a man love me he will keep my words; he that loveth me not keepeth not my sayings, and the word which ye hear is not mine, but the Father's which sent me." Thus, Jesus himself says by the expression my commandments, you must understand me as referring to my Father's commandments, "the word is not mine, but the Father's which sent me." Again, Jesus speaks as follows: "I do nothing of myself, but as my Father hath taught me I speak these things." John 8: 28. Then as all Jesus said or did the Father commanded him to speak, he himself being testimony for it, what would be easier to happen them that one precept of the ten commandment law should fail? Jesus speaks as commanded. "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17. Here is perfect harmony between Father and Son in relation to the universality of the royal law of God, and by the words of Jesus eternal life depends upon our obedience to every precept. Matt. 19: 17; 5: 19; John 12: 50; Rev. 22: 14.

Third, The Holy Ghost. Just previous to Christ's leaving the world to go to the Father, he told his followers that he would not leave them comfortless, but would pray "the Father and he shall give you another comforter," John 14: 16, which verse 26 says "is the Holy Ghost." Now Jesus said that when the Holy Ghost came "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The promise was fulfilled; Christ went to the Father and the Holy Ghost came. Now in the church at Antioch where the teachers Barnabas, Simeon, Lucius and others, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13: 2. "Then Saul, who also is called Paul, filled with the Holy Ghost," v. 9. Here we have Paul filled with this power, and the same bringing things to his memory that Christ had before stated. Now nearly thirty years after the crucifixion, the Holy Ghost

had this written down for our instruction; that Paul (apostolic example) "believed all things which are written in the law and prophets." Acts 24: 14. One of the things in this law was the obligation of the Sabbath, the seventh day. Did Paul observe it? Why, certainly. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 2. At Phillippi, the chief city of that part of Macedonia, and after spending certain days, he went out of the city by a river side to attend prayer and other devotions; this was on the Sabbath day. The same at Corinth where he preached every Sabbath day. In his Roman letter the Holy Ghost reminded him of this fact that God is not the God of the Jews only, but also of the Gentiles. Rom. 3: 29. Are we to make the law of God of no effect through our faith? The apostle speaking by the Holy Ghost vetoes the idea by "God forbid." Rom. 3: 31.

Paul was in Christ Jesus a "new creature;" he delighted in the law of God; Rom. 7: 22. The carnal-minded man does not delight in his law; Rom. 8: 7. Here the holy man of God is strikingly contrasted with the poor, foolish, carnal-minded man. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13. "Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city." Rev. 22: 14.

Island City, Mo.

### What Manner of Persons Ought We to Be.

BY JULIA LAMB.

We all do fade as a leaf. This saying is true of the human family. In our earliest childhood we spring forth with bright hopes of the future as promising as spring time, the bright sun warming and vivifying the plants that were hidden from view through the colds and frosts of winter; fit emblem of death where the sleepers are undisturbed by the storms and tempests; are ever kept secure by the kind Father whose watchful care is over all his works though hidden from sight of mortal man; yet tended with care they are resuscitated in their time, fit emblem of the resurrection of man in God's own time. How grand the thought of a reliving when this mortal shall have put on immortality, being born of the spirit or brought forth from the grave as Christ was raised from the dead, he becoming the first fruit, henceforth to die no more. Having this assurance that our life is hid with Christ in God, that when Christ, who is our life, shall appear, then shall we appear with him in glory. As Christ is our surety, as he is the way, the truth, and the life, and declares his words shall not pass away. There will be no mistake, for he knoweth them that are his. For he says, "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." Then why should we complain of our many infirmities, when we know our heavenly Father has us in his keeping. As the aged have had their opportunities, and if the time has been spent only gaining riches and honor for the sake of applause, then should we regret our growing old or fading as a leaf, our heads frosted as it were by storms of adversity, we have a firm trust in

the never failing promise that the crown of glory shall be a crown of righteousness; that the leaf of autumn, if life perfected or become the aged Christian the vice of his Master, his score years and ten, he life faithfully, ever true to God that no weap children shall prosper.

Storms of adversity to overwhelm them, but for strength and safety to "deliver them from and from the weariness cover thee with his wings shalt thou truly shield and buck afraid of the terrors. row that flyeth by shall fall at thy side and take hand, but it shall not take thee; for he has set his love upon deliver him. With him and show him the other hand: "A unto their own crooked lead them forth with thy."

The word of the Lord works are done in truth and judgment; goodness of the Lord, precious promises, and the many sorrows have strength given us; we have on record how I-rael with angels murmured against him, turn back from God he quickened by the have life in him, ho in the fear of God reproach on the church with those who del Lord and meditate may be like a tree water that bringeth son, that our leaf shall come ripe; that our that we may endure welcome well done. Keep his commandments comets being saved of the Lamb. Glory permitted to join songs of praise to his own blood. To loved, be faithful, called us to be part Denver, Mo.

### The Kingdom

BY MA

"Not every one that saith Lord, shall enter in, but he that doeth which is in heaven."

"For I say unto righteousnes except ye shall enter into the kingdom of heaven."

It is not my portion of heaven, for I am not beautiful. Inasmuch as I am incapable of comeliness, yet let us understand the kingdom of heaven."

the never failing promises. Then the hoary head is a crown of glory, if it be found in the cause of righteousness; and that the serene, yellow leaf of autumn, it viewed aright, is but a life perfected or become ripe, an emblem of the aged Christian that has lived in the service of his Master, his allotted time of three score years and ten, has fought the battle of life faithfully, ever trusting in the promises of God that no weapon formed against his children shall prosper.

Storms of adversity may beat and threaten to overwhelm them, but trusting in Jehovah for strength and safety, for he has promised to "deliver them from the snare of the fowler and from the wearisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler, thou shalt not be afraid of the terrors by night nor for the arrow that flyeth by day. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee, because he has set his love upon me, therefore will I deliver him. With long life will I satisfy him and show him my salvation." But on the other hand: "As for such as turn aside unto their own crooked ways, the Lord shall lead them forth with the workers of iniquity."

The word of the Lord is right and all his works are done in truth, he loveth righteousness and judgment; the earth is full of the goodness of the Lord. He gives his children precious promises, which helps them to endure the many sorrows incident to this life; have strength given them as they need. As we have on record how he fed the children of Israel with angels food, and they still murmured against him, let us not murmur or turn back from God's holy law, but may we be quickened by the holy spirit that we may have life in him, holding fast our profession in the fear of God that we may never bring reproach on the church of God, and be blessed with those who delight in the law of the Lord and meditate day and night that we may be like a tree planted by the rivers of water that bringeth forth his fruit in his season, that our leaf shall not wither but become ripe; that our hope be not cut off, but that we may endure to the end, and hear the welcome well done. "Blessed are they that keep his commandments," that they be overcomers being saved by and through the blood of the Lamb. Glorious hope! may we be permitted to join the heavenly throng in songs of praise to Him who redeemed us by his own blood. To him be glory forever. Be loved, be faithful, for he is faithful who has called us to be partakers with him.

Denver, Mo.

### The Kingdom of Heaven.

BY MARY A. ADAMS.

"Nor every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"For I say unto you, That except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20.

It is not my purpose to describe the kingdom of heaven, for John has described it beautifully. Inasmuch as the mind of man is incapable of conceiving its glorious dazzling beauty, yet let us try to study this subject, and understand what is meant by the "kingdom of heaven." I will explain the meaning

of the little word "of." Webster explains it thus: "Of; from, or out from; proceeding from; belonging or relating to." With this explanation before us we can readily understand that the true meaning of the kingdom of heaven is the kingdom from heaven which John the revelator saw in his vision; the new Jerusalem, descending from God out of heaven." Rev. 21: 2. The popular theory teaches diversely; it teaches the kingdom of God in heaven, and that we are going to enter the kingdom in heaven instead of the kingdom of heaven coming down to us. What saith the scripture? "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Deut. 4: 2. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city." Rev. 22: 19. "Behold the tabernacle of God is with men, and he dwell with them, and they shall be his people and God himself shall be with them and be their God." Rev. 21: 3. Not a word is said about our going up to dwell with God but he will dwell with us.

Christ, in teaching the disciples to pray, taught us: "Thy kingdom come; thy will be done in earth as it is done in heaven." Would he ask us to pray "thy kingdom come" if we were to go to the kingdom? or "thy will be done in earth as it is done in heaven" if the kingdom were not to come from heaven, out of heaven? Instead we are to pray "our Father which art in heaven; thy kingdom come." Pray that his "will be done in earth as it is in heaven," and when that happy time comes, truly "blessed are the meek for they shall inherit the earth;" and God will dwell with them, . . . for the former things are passed away." Please read carefully the first seven verses of Rev. 21.

"For evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth." Ps. 37: 9, 11. "For he cometh to judge the earth; he shall judge the world with righteousness and the people with his truth." Ps. 96: 13. This verse distinctly and plainly says the Lord cometh to earth to judge the people, not the people go to heaven to be judged. May we be found doing the will of the Father in heaven, that we may enter into the kingdom of heaven.

Bald Knob, Ark.

### Leo's Latest Letter.

The recent encyclical letter which His Infallibility Leo XIII. has addressed to the ordinaries in peace and communion with the holy see is a remarkable document. Every Protestant preacher who wishes to understand the relation in which Romanists stand to the pope, and the claims which are put forth by the head of the Roman Church, ought to read this document very carefully. It is described by its author as a letter on the principal duties of Christian citizens.

After referring to the state of society, and to the abundance of evils which prevail, and which lead to the result that no wise man can bear the present without keen anxiety, or look forward to the future without fear, the writer says that the time warns us to look for remedies where they are to be found; that is to say, to restore the principles and practices of Christianity in private life and in all parts of the social organism. The true remedy seems to the pope to be easily found. His simple recipe contains one direction,— "Obey me." He tells his readers that the

man who has embraced as he ought to embrace the Christian church, becomes by that very fact subject to the church, his mother, and a member of the highest and most holy society which it is the special office of the Roman pontiff to govern with full power under Jesus Christ. In cases where the Roman pontiff gives direction which are opposed to the laws of earthly sovereigns, the Catholic need not doubt which is to be obeyed.

"It is an impious deed . . . to transgress the laws of the church under the pretext of obeying the civil law." "If the laws of the State . . . command anything prejudicial to the church . . . or violate in the person of the supreme pontiff the authority of Jesus Christ, then, indeed, it is a duty to resist them—a crime to obey them."

Those who imagine that the pope claims to be obeyed only in matters of vital import to the life of the believers or the church, will be surprised to find that Leo has made the limits of required obedience co-extensive with the limits of possible activity. What man ought to believe and what he ought to do are alike to be decided by the supreme pontiff. It is incumbent on him to point out what is moral and what is immoral.

"The union of minds requires with perfect obedience in the same faith perfect submission and obedience of will to the church and the sovereign pontiff as to God himself."

In exercising the privileges which they enjoy as citizens, Catholics are required "always, and in the first place, to serve as far as possible the interests of Catholicism." If these are endangered, all the Romanists in the particular country where the danger exists must take the same side and defend their religion. No one is to receive the vote or the support of a papist who is known to be hostile to "the church," or who openly refuses to respect its rights.

The pope does not hesitate to give exact directions with reference to men's political conduct, for, as he says, the supreme pontiff "has not only to govern the entire church, but also to order and regulate the actions of Christian citizens." It is indispensable that "the faithful should always religiously take as the rule of their conduct the political wisdom of the ecclesiastical authority."

No one can mistake the meaning of such statements as these. Henceforth no one will be excusable who asserts that a Romanist can be a good British citizen. He is bound to obey a foreign potentate. He is threatened with eternal loss if he acts the British citizen rather than the Roman subject. Only when he may be doing nothing to endanger the power, the prosperity, and the progress of popery, can he be perfectly free to vote as his British instincts and affections may impel him to do.—*Christian Commonwealth, England.*

A LITTLE more than forty years ago there came to London a young apprentice. He was poor and friendless; he had just a single endowment—Christian faith. He took lodgings in St. Paul's church-yard. He came to his room unknown, and there made a simple prayer of consecration. He felt the solitude of the city. Some eighty young men were employed in the same establishment as himself. He found a few young men among his fellow workman whose lives had a moral aim and purpose. Some of these he invited to hold religious services with him in his room. These invited others to meet with them for the same purpose. The meetings grew in numbers. They multiplied. Young men's meetings for young men became a movement among the London trades, and in 1844 they led to the forming of the Young Men's Christian Association.

## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - - - EDITOR.

Stanberry, Mo., May 27, 1890.

## The Basis of a Godly Life.

An editor of one of our exchanges empties himself in the following confused way:

"In a recent 'Advent' paper, in which is set forth the 'Articles of faith' of that society, we find the following:

"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."

While it is true that the ten commandments are of value in the formation of a godly life, it is nevertheless true that the Lord in both Testaments, and under both covenants, requires something higher, greater, deeper and more perfect than the ten commandments for 'the basis of a godly life, the standard by which to regulate it,' for in the ten commandments there are no requirements for man to either love God, his neighbor, or his enemy, but these are provided for and enjoined in the word of God outside the ten commandments in these words of Jesus when answering the question, 'Master, which is the great commandment in the law?' to which he replies: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great command. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang [rests, is based, suspended] all the law and the prophets.'—Matt. 22:36-40.

Certainly Jesus knew which was the first [in rank, quality, importance] and great commandment; and his statement here should forever, in all places and times among professing Christians, be a final end of controversy as to what heaven provides as 'the basis of a godly life, the standard by which to regulate it.'

The great 'commandment' quoted by our Lord is found in Deut. 6:5; and 'the second,' which he says 'is like unto it,' is found in Leviticus 19:18, 34 and reads: 'Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord . . .

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.' These commandments are far superior to the ten, for they require love from the 'heart'—the seat of affection and the source of motive and desire—love to God and man.

Jesus, in Matthew chapter 5 and elsewhere, puts his commandments in direct contrast with some of 'the ten,' and, showing thereby the inferiority of the latter, he enjoins the former as those upon which and by which his disciples were to build 'as the basis of a godly life' and be 'the standard by which to regulate it.' Hear him:—

He further says:—

"The ten commandments provided for the outward conduct of man,—his personal acts,—but the commandments of Christ touch every part of man,—his 'heart,' soul, spirit and body. The ten forbids adultery, but Christ forbids indulging even the intention, the purpose, the desire, and by so much are superior to 'the ten' and therefore are the better and surer 'basis of a godly life,' and 'the standard by which to regulate it.'

Well did Paul say of Christ,—And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' (Acts 13:39.) And again, 'Wherefore, my brethren, ye also are become dead to the law by the body of Christ.'—Rom. 7:4."

That which gives this editor so much trouble is the third article of faith adopted by the General Conference several years ago. The ten commandments are what bothers him. He can't pray like David, "O how I love thy law! it is my meditation all the day." Doubtless he would consider the following expression more congenial with his feelings: O how I hate thy law! it is my detestation all the day.

To say that the ten commandments are done away is a bold and reckless statement, and is a dose that is too large for many to swallow. Whenever we hear a man talk about the abolition of a law, and quote scripture to prove it, as this writer has done in that part of the article which we have not quoted, we know that he has failed to distinguish between the law of Moses, or typical law, and the law of ten commandments.

Let us turn to the Bible and see what it says about this matter. "The law of the Lord is perfect, converting the soul." Here the law is declared as being not only perfect, but that it has converting power and converts the soul; thus contradicting the writer who says in his article that the law of God was only for to regulate man's outward conduct. Again we quote: "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure enlightening the eyes. . . . More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb. Moreover by them is thy servant warned; and in keeping of them there is great reward." Ps. 19:7-11. "Let us hear the conclusion of the whole matter. Fear God and keep his commandments: for this is the whole duty of man." Eccl. 12:13. This is commencing to look like the commandments of God are the basis of a godly life.

We will now call attention to Joseph Smith's translation, the Bible of the Latter day Saints, and in which the writer of the article referred to has great confidence. In Matt. 5:19 where the Savior is speaking of those who break the commandments, the Mormon Bible reads: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach these commandments of the law until it be fulfilled, same shall be called great, and shall be saved in the kingdom of heaven."

Now let us hear the Savior's language to the young man as recorded in Matt. 19:16, 17: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is God; but if thou wilt enter life, keep the commandments." Did the Savior go to the foundation? Did he not tell the young man what was the basis of a godly life?

The first four commandments of the decalogue point out our duty to God, and the last six our duty to each other. The principle of love pervades both tables of the law. This is referred to when the Savior said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like

unto it, Thou shalt love thy neighbor as thyself." Matt. 22:37-39. In the second commandment we have this statement: "And showing mercy unto thousands of them that love me and keep my commandments." Yet, notwithstanding this plain statement, we are told by this writer that the law does not require us to love God or each other. What a pity that men will claim to take the Bible as their guide, and yet set up a theory directly opposed to it.

## Agreeing to Disagree.

The extreme of Christian charity among some people in these days, is when Christians "agree to disagree." That is, knowing that one party must be wrong, and that both of them may be wrong, they agree that they will not search for the right and find it, and for the truth and know it, but will rather each maintain their present position, and refuse to investigate, ascertain and correct the errors and mistakes into which they may have fallen or may have been led.

Truth is fixed, definite, eternal, unchangeable, and agreeing not to seek for it and search for it as for hid treasures, does not relieve men of the responsibility resting on these who believe that which is not true, and must take the consequences.

What right have persons to agree to disagree? Suppose two persons agree to disagree about the multiplication table? Suppose they agree to disagree about the question whether fire will burn, or water drown, or arsenic poison;—one man claiming that arsenic is healthful food, another that it is deadly poison, and each agreeing to disagree and take the consequences? No sensible man would suggest a course so absurd; and yet with reference to the grandest truths and the most important themes which concern man's present and eternal destiny, instead of investigation, searching, and inquiring, men agree to disagree.

Several considerations perhaps have led to such a conclusion. First, people become settled in their traditions, their opinions, their forms, and their surroundings, and their temporal interests become so involved that it is extremely inconvenient for them to make any essential change in their opinions and positions. Hence they decide to stay as they are. Second, they may perhaps consider their positions, in the main, as nearly correct, all things considered, as the positions held by persons with whom they differ,—both being to some extent in the wrong, but neither of them being willing to come to the light and seek to be exactly right at the loss of so many things which they esteem to be desirable and valuable. Hence all thoughts of agreement and unity must be abandoned, and they must "agree to disagree." If there were no establishments fixed, no offices endowed, no funds invested, no salaries guaranteed, and no sacrifices to be made, it would be perhaps somewhat easier for persons to decide to be right, and carry out their decision; but the cost seems too great for ordinary persons to undertake a change, the full bearings of which they do not yet clearly see.

Third, many persons have cut themselves adrift from old moorings and have never found another anchorage but been tossed by waves and carried about by every wind of doctrine, and have finally made shipwreck of all faith; and it is thought by some safer and better to persist in present errors and mistakes, than to run the risk of undertaking to correct them. Though the fact that

persons of hasty spirit and have drifted into all it would seem to furnish an why cautious persons, of should explore with greater more firmly, and so escape which such persons have f

Forth, many people having views in a spirit so dog and so unchristian, and ha with so little regard to th is greater than either fai persons become wearied and finding that argue and quarreling in separa conclude to abandon a agree to disagree.

But is this the best wa culities which environ the ing silence regarding erro only means by which the can grow and be builded the gospel? Is it not w fast the truth so far as seeking for it so far as it i deepen the current of lo with the spirit of God; t things wherein Christians fying the things wherei kindly, patiently and li those points whereon th earnest study of the Wor tient comparing Scriptu this come to the know and the unity of the faith lowship with all the sain

Neither Christ nor h Christians to agree to di prayed for his people th one; and the unity that most perfect unity, expr "that they may be one e apostles urged upon Chr be "perfectly joined to mind and in the same j "with one mouth" they testify the things which them.—H. L. Hastings

## Thorough-Going

THOROUGH-GOING obeyed consequences, is the ness.

"Great peace havethe the peace of conscience ing from that which is will; the peace of self's feeling." 'Tis his comm the peace of casting th campaign on the Ki finding our duty restrit with cheery heart on appointed. That is w we could cease from down before him, the The tranquil heart is the law of Christ with light of life belongs to delight to do thy obeying, so submitting; self, life becomes qui And, if I might so t have been considering, who have been true throne was contested eled heads in his triu goes back after his fir and reign with him i where his will shall loving hearts, and all kings.—Alexander J

persons of hasty spirit and unstable mind have drifted into all imaginable errors, would seem to furnish an additional reason why cautious persons, of sounder judgment, should explore with greater care, and tread more firmly, and so escape the errors into which such persons have fallen.

Forth, many people have held their differing views in a spirit so dogmatical, so unkind, and so unchristian, and have discussed them with so little regard to that charity which is greater than either faith or hope, that persons become wearied with contention, and finding that argument ends in strife, and quarreling in separation and sin, they conclude to abandon all discussion, and agree to disagree.

But is this the best way out of the difficulties which environ the church? Is keeping silence regarding error and wrong, the only means by which the Church of Christ can grow and be built up in the faith of the gospel? Is it not wiser while holding fast the truth so far as apprehended, and seeking for it so far as it is yet unknown, to deepen the current of love, and be filled with the spirit of God; to seek unity in all things wherein Christians can unite, magnifying the things wherein they agree, and kindly, patiently and lovingly, examining those points whereon they differ; and by earnest study of the Word of God, and patient comparing Scripture with Scripture, thus come to the knowledge of the truth, and the unity of the faith, and a broader fellowship with all the saints of God.

Neither Christ nor his apostles advised Christians to agree to disagree. The Savior prayed for his people that they all might be one; and the unity that he desired was that most perfect unity, expressed in the words, "that they may be one even as we are." The apostles urged upon Christians, that were to be "perfectly joined together in the same mind and in the same judgment," and that "with one mouth" they were to speak and testify the things which God had revealed to them.—*H. L. Hastings.*

#### Thorough-Going Obedience.

THOROUGH-GOING obedience, irrespective of consequences, is the secret of all blessedness.

"Great peace have they which love thy law," the peace of conscience; the peace of ceasing from that which is our worst enemy, self-will; the peace of self-surrender; the peace of feeling " 'Tis his command; 'tis mine to obey," the peace of casting the whole settling of the campaign on the King's shoulders and of finding our duty restricted to tramping along with cheery heart on the path that he has appointed. That is worth having. Oh! if we could cease from self and lay our wills down before him, then we should be quiet. The tranquil heart is the heart which has the law of Christ within it, and the true delight of life belongs to those who truly say "I delight to do thy will." So yielding, so obeying, so submitting, so surrendering one's self, life becomes quiet, and strong and sweet. And, if I might so turn the story that we have been considering, the faithful soldiers who have been true to the King when his throne was contested, will march with laureled heads in his triumphant train when he goes back after his final and complete victory, and reign with him in the true City of peace, where his will shall be perfectly done by loving hearts, and all his servants shall be kings.—*Alexander MacLaren D. D.*

#### Should the Church Furnish Amusements?

THERE is a great demand for something attractive in connection with the church and Sunday-school. The music must be charming, the preaching entertaining, and the exercises of the Sunday-school such as will draw and please the children. Men are not so unwise as to insist on such qualities in connection with other institutions established for the improvement and progress of society. Do parents send their children to school to be amused? Do they require factories to furnish attractive entertainments for young people before they will send their sons to learn a trade? Children go to school to learn not to be amused. Young men enter a factory or a store to learn business and to work, not to be entertained. The remuneration and the prospect of promotion furnish sufficient attraction. The sooner parents learn that the Sunday-school and church are not places of entertainment the better. The less ministers and teachers pander to the thirst for amusement the better. They are called to teach, not to amuse. Let all men know that they may expect religious instruction and comfort and help in the house of God, and this will draw.—*The Christian Advocate.*

#### Lies in Ink.

A LIE told in the air is bad. A lie told in ink is something worse. The man who balances his books when they do not balance, who makes his accounts right when they are wrong, is telling lies in ink, which may return to plague him and to ruin him. The man who says peace, peace, when there is no peace; who, pen in hand, withholds the truth and allows falsehood to have way and sway; who glorifies bad men and commends bad deeds; who tells falsehoods and refuses to correct them; who teaches error because it is popular with the winning-side,—that man is telling lies in ink, and will find them written down in God's Book where we must meet them and answer them; where responsibility cannot be shifted; where truth cannot be evaded,—and where votes, and endorsements, and offices, and salaries will seem very little things compared with the Throne and the Book, the Judgment and the Judge. Things spoken may be forgotten or denied. Things written with ink are more enduring; but the things written in the book of God's remembrance will never be forgotten,—will never become illegible, but will confront the soul in the great day of accounts, unless purged by the blood of the everlasting covenant.—*H. L. Hastings.*

How can we expect to make anything clear to others which is not clear in our own mind. There is too much looseness, vagueness and uncertainty already in teachings pertaining to salvation, without muddling things any more. The Holy Ghost will not take you there, and if you go there yourself you must suffer the consequences. If you do not understand clearly what you are talking or writing about, talk or write about something you do understand. Paul said he who would rather speak five words with his understanding than ten thousand words without. "Some have turned aside into vain jangling, understanding neither what they say nor whereof they affirm."—*Sol.*

#### Items of Interest.

—The Senate passed the regular pension bill which appropriates about 103,000,000 a year.

—The Lottery Company has offered the Louisiana State government 1,000,000 a year for a renewal of its charter.

—The new United States torpedo boat, the "Cushing" has beaten all records, making in one hour 24.32 knots, or twenty-eight miles.

—The Texas Prohibition Convention met at Fort Worth, and nominated a full ticket. The convention opposed woman suffrage.

—Near Tuscola, Ill., the Chicago and Eastern Illinois pay-car telescoped the local passenger train, killing one woman and injuring many other passengers.

—The first Republican Congress of Brazil will elect a President, and the Brazilian constitution will be promulgated before August.

—What a little idea we have of the amount of locomotion in the streets of London! In six months the London Tramways Company alone carried 33,000,300 passengers.

—The Governor of Louisiana denounces the lottery scheme, and predicts the most direful consequences if the lottery company should succeed in foisting itself upon the people of Louisiana.

—The first negro land company in the South and probably of the world has been organized by the leading colored men of Atlanta. The company begins with one hundred shares of stock, representing \$10,000.

—The Japanese now have two New Year's days. The Government has adopted the Christian era, and the influential people have followed suit. The masses however still continue the Chinese year.

—The women who were recently elected officers of Elgerston, Kan., all resigned, and said the men could run things in the future. They are disgusted because the men criticised too freely every official action.

—The passage of the bill appropriating \$150,000 for the relief of the sufferers in the Mississippi Valley, was one of the quickest pieces of legislative work ever put through Congress. It went through both houses in forty-five minutes, was sent to the President by a special messenger, and received his signature within an hour.

—A Wilkesbarre, Pa., dispatch states that on the 15th inst., a cave occurred in a coal mine near Ashley, entombing twenty seven men. The cave is said to have been the result of a lamp explosion. Three men were rescued, seriously injured; but the presence of black-damp prevented any further approach toward the remaining victims. The cave is over half a mile square, and a number of houses went down with the sinking ground.

—It is said that Colonel Crocker, of the Southern Pacific combination, contemplates giving all the employes of the company a weekly rest-day. It is not suggested that all shall rest on any particular day, but all shall have one day. Such an arrangement ought to satisfy the votaries of merely a civil sabbath for the workingman; but it is safe to predict that any civil sabbath which does not fall on Sunday will not satisfy any of those who are professionally working for such a "civil" purpose.



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have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is the rock for bleaching fisherman's nets; Sidon has scarce left a wreck behind; but the Word of God still survives! All things that threatened to extinguish it have only aided it; and it only proves every day how transient is the noblest monument that man can build, how enduring is the least word God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it, but the word of God still endures.—*Cumming*

**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 that day when I make up my jewels."—*Mal. 3: 16.*

**From Sister P. A. Sunderlin.**

DEAR BRO. LONG: I will write you a few lines to let you know that I still receive the *ADVOCATE* with joy. It cheers me on in my heavenly journey, it serves to strengthen my faith while passing through this dark and cloudy day, while we have to fight with the world, the flesh, and the devil. Who can but see that the last sands of time are fast running out, for it seems that the devil has come down in great wrath, well knowing his time is short, and wickedness walketh about at noon-day, and we are soon to pass through greater trials. May we have grace to hold out faithful to the end of the race, that we receive a crown which the Lord the righteous Judge will give us at that day. You have my prayer that the good Lord will give you health and strength to carry on your good work.

Dear brethren and sisters, how often I think of you when the Sabbath comes, and wish that I could meet with you, but as that cannot be, I hope you will remember the scattered ones in your prayers, and remember we have many trials and temptations to endure and no brother or sister to give us a cheering word; but by faith we look forward to that day when we shall meet all our brethren and sisters in our Father's kingdom no more to be separated; where tears shall all be wiped away, and where there will be no more sickness, sorrow, pain of death, and no tempting devil, for old things will be done away and all things will become new. By the grace of God, dear brethren and sisters, I will meet you in the earth made new. I have but one son and he is not a believer in the faith of the advent doctrine. Can I have your united prayers in his behalf that his eyes may be opened to see this glorious truth, that he may be converted and be saved when Jesus comes to make up his jewels? That glorious day is rolling on, and let us be ready to hail the glad day. I am trying to keep all the commandments of God and faith of Jesus.

Your sister in love and fellowship.  
*Irving, Mich.*

**From Bro. W. A. H. Gilstrap:**

DEAR Brethren and Sisters: I have been reading your kind words this Sabbath, and

no one here to talk to, I will try and tell the *ADVOCATE* family why I keep the Sabbath.

In the year 1882 my attention was called to the binding nature of the Sabbath; and though I did not understand it well, I commenced keeping it with my cousin D. A. Gilstrap and family. A few months later my father came to this State and confused me very much with Gal. 3: 24, 25; 5: 4, and similar passages; and at last, by threatening severe punishment caused me to give up the Lord's holy day. This was bitter experience. I then tried to believe there was no rest day. In 1884 I was reading of house building on sand (*Matt. 7: 24-27*) and concluded my house must fall on such sinful ground. Then I concluded to commence a Christian life the best I could and re-examine the Sabbath question and when I became of age to do as I should choose. With this view I joined the Christian Church. The first Sabbath of '86 my attention was called to the Pattonsburg debate between Elds. P. W. Shick and W. C. Long, as reported in the *ADVOCATE*; also an article on "The Two Laws" which was grand news to me. I could then see how the law could be our schoolmaster to bring us unto Christ and at the same time sin be a transgression of the law; two distinct laws were spoken of. Though not twenty years old I told father I would keep the seventh day as the Sabbath of the Lord until he, or some one else, would show I was wrong, which has not been done. Shall we obey God or man?

Since then I have been very lonely at times when surrounded by Sunday and no-day keepers, but I thank God for the Sabbath which was made for man; it is such a good medicine for spiritual lukewarmness. I sympathize with those sisters who write to the *ADVOCATE* that their husbands do not keep the commandments with them. Why do men resist the Sabbath more than women? In the Christian Church at Hanford there is one Sabbath-keeper besides myself. She is determined on doing her duty in spite of discouragements, though her husband is not with her. Your brother in Christ.

*Hanford, Cal.*

**From Bro. Will Ellsworth.**

DEAR Brethren in Christ: Another year has rolled around and we are one year nearer the everlasting kingdom of God. Nearer the kingdom did I say? yes in regard to time, but how many of us can truly say we are nearer ready to enter the kingdom? Have we, in the year that is passed, lived in harmony with the law of the kingdom? Are we nearer in harmony with its government? Methinks the teachings and example of Jesus and the apostles,—in short the practical Christian life—are but a sample of the perfect life regarded under the rule of our coming King. Have we done our best to attain that life? Are the fruits of the spirit manifest in our daily lives,—love, joy, peace, long-suffering, gentleness, meekness, patience? or have we been overcome of evil and shown forth their opposites. Instead of love, hatred; instead of joy, repining; instead of peace, turmoil and worry, fear and fretting; roughness for gentleness, boasting for meekness, and impatience and fault finding for patience. O brethren! happy would we be could we point to each of these and say, Of that I am free. How many can do that? I cannot.

O let us feel more deeply our need of a Savior's pardoning love and intercession. Let us at the beginning of this Conference examine ourselves—not one the other to find and point out other's faults, but let each search his own heart and see how far we come from our perfect pattern. Then let us "come boldly to a throne of grace," and, yet in that humility that while we show our confidence in a loving Savior's pardon, we come with no worthiness of our own. We have not as individuals done all that we could, and if we have we are yet unprofitable servants. O God! hear us while we confess our sins, and ask thy forgiveness through the intercession of thy dear Son who is our Mediator, touched with all the feelings of our infirmities.

And now brethren, if there is anything in our hearts to hinder the free intercourse of brother with brother or as a church with God, let us at the first get rid of that. "Confess your faults one to another." Love estranged is like a diverging road—it never gets nearer together by silence. We can't afford to let this spirit of estrangement abide in the fold of Christ. So I say again brethren, Go to the one against whom you have such a feeling, and in the spirit of meekness try to be reconciled. Take our Savior's directions in *Matt. 18*, and let God's word do its perfect work. Having done this, we are ready to look forward; but never till this is done.

Next, we want to take a candid, sober look at our surroundings. We are few in numbers, scattered and divided. God would not have it so; He is not the author of confusion. If we have the spirit of Christ we are unwilling it should be so. Seventh day adherents are all agreed in practical duty, in the theory of it at least. Why can we not take these necessary things as a common ground of union, trusting, by our communion on that ground, that other differences may be adjusted or at least tolerated for the sake of a united front in our main differences from the orthodox, Sabbath reform and baptism? For these essential things together with our faith in Christ and acceptance of the literal interpretation of God's word, we stand ostracized by other religious sects. We cannot afford for the sake of these truths to divide ourselves by our views of prophecy, or our theories of what God will do. Let us try to become reunited on what he wants us to do, and join hands to do His holy will.

We need preaching to spread the truth. We need not look for any great accessions to our numbers thereby; but the truth, "the gospel of the kingdom" must be preached as a witness. We will gladly add to our numbers any who will receive the truth. It requires patience and perseverance on the part of the minister to labor thus, but while we plant and sow and water, God alone can give the increase. And He has commanded us "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which will prosper, this or that." A certain amount of formality and Church discipline is necessary and in harmony with the word. But this is far different from the sectarianism of the churches, some of which I regret to see among Sabbath keepers. A spirit of formalism takes possession of such which is opposed to the spirit of love in Christ Jesus. Let us avoid this spirit brethren, and be content to let our members remain few rather than to cherish it. We can by godly lives, honor our calling, and be reunited in love and the hope of God's promises to us, go forward in the race for an immortal crown and the overcomer's reward.

*Marion, Iowa.*

Advent & Sabbath Advocate.

Stanberry, Mo., May 27, 1890.

NOTICE.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies without ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

We desire to commend to those who are vexed with infidel doubts and objections, the lectures on infidelity by H. L. Hastings, 47 Cornhill, Boston. The first is the noted lecture on *The Inspiration of the Bible*, which has already had a circulation of more than a million copies. Then there are *Remarks on the Mistakes of Moses; Who Made the New Testament? Is the Bible a True Book? How to Reach the Masses*, and *Friendly Hints for Candid Skeptics*, and a score of others, published at from 5 cts. each upward. An assorted package is sent for 25 cents, and whoever orders them will be sure to get their money's worth. Address H. L. Hastings, 47 Cornhill, Boston, Mass.

THE following is from one who has attempted to write the editorials of *The Fire-Brand* of May 22, and who signs himself with a small cap "A." We regard it as good advertisement of the books and tracts which he in his blind zeal denounces:—

"Quite a number of our people have been deceived as to what they were buying, and have purchased books from Advent writers, setting forth Advent notions of the word of God, on the second coming of Christ, and other subjects. Be careful what you buy. 'Be not deceived.' Do not suffer such works to be read by your family, nor have a place in your library. Advent tracts and papers are being freely given and sent far and near to all those who can be induced to read them. Do not read them, or allow such a conglomeration of truth and falsehood to be read by your family. Commit them to the flames. Christians have no use for a refined infidelity as a religion. We do not worship a material Christ."

Those of the readers of *The Fire-Brand* who have investigative minds, after reading the above, will want to know more about the books and tracts which they are warned against reading. This paper has much to say about "entire sanctification," "second blessing," etc., which is all right providing it is Bible sanctification. We believe in Bible sanctification, and not only in a second blessing, but in many blessings from the Lord which we have received hundreds of times during our past life. It is a question in our mind whether a man who had only received a second blessing from the Lord would apply such spiteful language to a God-fearing people. Commit them to the flames? Wicked men did that with the Bible at one time. Do so with the books and tracts and their very ashes will rise up against you and harass you like a horrid nightmare. Beware!

BRETHREN from a distance write to know whether this would be a good place to locate. Well, we have traveled over quite a number of States in our ministerial work and we always felt in returning to North-western Missouri, in taking everything into consideration, that it was the favored place; and we can freely say that our present location is very pleasant, and we feel perfectly satisfied to remain here till the Lord comes, or until our

work is done and the long finger of death reaches out after us. We have, to start with, good soil which grows an abundance of the different grasses; also corn, wheat, oats, etc. Then we boast of a good, mild climate, a good fruit country, good water, exceptionally good school advantages and good society. Good farms can be purchased adjacent to Stanberry at from fifteen to thirty dollars per acre. Homes can be purchased in the city at reasonable rates. We can say to those of the brethren who desire to change their place of location to write or visit Stanberry before deciding on a location.

Money Pledged for A New Press and Material.

W R Kerns \$1, Geo T and Josie Rodgers \$5, A Friend \$1, Sarah E Bowen \$1, Geo E Stevenson 50 cts.

Receipts.

Albert Smith for John Bowker \$1.50, Will Ellsworth \$2, W R Oneale \$2, Mary S Lindmier \$1, Geo E Stevenson (tithes) \$5.

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.

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