

Advent and Sabbath Advocate.

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

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He that will often put time and eternity
before him, and who will dare to look stead-
fastly at both of them, will find that more of-
ten he contemplates them, the former will
grow greater, the latter less.—*Cotton.*

WHAT if we should put ourselves into the
attitude of a telescope focused on the Sun of
religious truth, and ready, therefore, to cause
an image of the Sun to spring up in the
chambers of the instrument. We are proud
of our lenses. Are we willing to adjust them?
Once adjusted, even poor human lenses, by
fixed natural law, may draw down a star, or
a sun into the soul; and although the light is
from above, the adjustment is our own.—
Joseph Cook.

"THE habit of long, painful blanks or the
monotony of the ever recurring song between
testimonies, is deadly formalism. The course
will drag the life out of the best meeting and
best people in the world. A meeting where
everything moves forward under the anoint-
ing power, can scarcely be too long, but one
which drags and drags is almost too long when
it has scarcely begun. But the strange fea-
ture of the case is that the meeting which
drags usually continues beyond the reason-
able time, when one which moves up with the
work in hand usually closes up in reasonable
and proper time."—*The Good Way.*

A ROMAN philosopher asked, If God hates
idolatry why does not he himself destroy
the idols? Rabbi Gamaliel replied, If the
idolators would worship merely things of no
use to the world it would be reasonable to ex-
pect that God should destroy such things, but
they worship the sun, the moon, the stars,
objects which are constituents of the world;
now would it be reasonable to expect that
God shall destroy the beautiful world, produc-
ed by infinite wisdom, on account of the folly
of some people. No; the world exists and
will continue to exist, but idolatry is doom-
ed to disappear.—*Aboda Sara.*

WE need nowadays upright men in down-
right earnest, who say what they mean and
mean what they say. Cheating in trade,
and cheating in religion, cheating in talk,
must not be put up with any longer. Old
Father Honesty is the man for our money.
None of your painting and gilding; give us

the real thing. There would be a great fall
in sheep-skins if all the wolves were strip-
ped; but stripped they ought to be, the rascals!
Let each one of us begin to mend the world
by putting off every bit of sham that we may
have about us. Off with the trumpery finery
of pretense. Show the smock frock or the
fustian jacket and the clump boots, and don't
be ashamed.—*Heart and Hand.*

"THAT shirting didn't hold out," said a
farmer to one of our merchants the other day.
So it is with too many who start when they
"hear the word of the kingdom;" they don't
"hold out"—"they have no root in themselves,
and so endure but for a time." Mark 4: 17.

The world is in need of a religion that is a
"yard wide," and that will "hold out;" too
much of it "plays out!" A great many are
like the "wet weather wells," full of water
when there is plenty on every hand, but dry
when they are most needed.

Then we should be careful not to get in too
much "cotton filling," "starch," and "color-
ing." "All wool, and a yard wide;" then
enough of it to "hold out;" and there will be
no lack of comfort here, nor danger of being
rejected hereafter. Some kind of cloth "falls
up;" so we too, should "fall up." "In every-
thing approving ourselves as the ministers of
Christ."—*Selected.*

INSOMNIA is rightly regarded as one of the
marks of an overwrought or worried nervous
system, and conversely, we may take it that
sound sleep, lasting for a reasonable period—
say from six to nine hours in the case
of adults—is a fair test of nervous competence.
Various accidental causes may temporarily in-
terfere with sleep in the healthy; but still the
rule holds goods, and a normal brain reveals
its condition by obedience to this daily rhyth-
mic variation. Custom can do much to con-
tract one's natural term of sleep, a fact of
which we are constantly reminded in these
days of high pressure; but the process is too
artificial to be freely employed. Laborious
days, with scanty intervals of rest, go far to
secure all the needful conditions of insomnia.
In allotting hours of sleep, it is impossible to
adopt any maxim or uniform custom. The
due allowance varies with the individual.
Age, constitution, sex, fatigue, exercise, each
has its share of influence. Young persons and
hard workers naturally need and should have
more sleep than those who neither grow nor
labor. Women have by common consent been
assigned a longer period of rest than men,
and this arrangement, in the event of their
doing hard work, is in strict accord with their
generally lighter physical construction and
recurrent infirmities. Absolute rule there is
none, and it is of little moment to fix an ex-
cessive average allowance, provided the recur-
rent average allowance, and its amount suf-
ficient for the needs of a given person, so that
fatigue does not result in such nerve prostra-
tion and irritability as render healthy rest
impossible.—*London Lancet.*

Purity.

BY ALBERT SMITH.

BLESSED are the pure in heart
Though they wander far apart;
Though they sink beneath the sod,
They shall yet behold their God.

Purity, how sweet the word,
Born of One alone adored;
Manifested in His Son,
Loved by every holy one.

See the summer azure sky;
Watch the winter stars on high;
Look into the deep blue sea;
Emblems of God's purity.

Pure in thought, in word, and deed,
Is the God-begotten seed:
Sin it cannot practice, nor
Love the thing it must abhor.

Cleanse, Oh! Lord, my heart from sin,
To thy law my heart incline;
Let no sin my soul deceive,
Nor thy holy Spirit grieve.

Holy Spirit, gentle power,
Calmer than the evening hour,
Come, and filled with insense sweet,
Thy own temple while we meet.

Father Spirit, God of grace,
Hear us from thy holy place;
Help us pure in heart to be,
That we may thy glory see.

Leicester, England.

The Sermon.

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

Tradition.

BY E. G. BLACKMON.

"THEN came to Jesus the scribes and Phar-
isees, which were of Jerusalem, saying, Why
do thy disciples transgress the tradition of
the elders? for they wash not their hands
when they eat bread. But he answered and
said unto them, Why do ye also transgress
the commandment of God by your tradition?
for God commanded, saying, Honor thy father
and mother; and he that curseth father or
mother, let him die the death. But ye say,
Whosoever shall say to his father or his moth-
er, it is a gift, by whatsoever thou mightest
be profited by me; and honor not his father
or his mother, he shall be free. Thus have
ye made the commandments of God of none
effect by your tradition." Matt. 15: 1-6.

Tradition was the ruin of the scribes and
Pharisees; they were continually accusing
Christ and his apostles of violating some of
their erroneous traditions, which Christ ad-
mitted to be the case in the above scripture
in his answer to their question. Christ jus-
tified his disciples in not regarding their tra-
ditions. The scribes and Pharisees were the
most popular sect among the Jews at the
time of Lord's public ministry. They
professed to believe in one God, even the
Father; and the final resurrection of the
dead, but rejected Christ and his teaching, as
being the Son of God, and the only hope or

means through which the resurrection could be brought about. As a people, they were very zealous of the traditions of the elders, laying much more stress upon the rites and ceremonies of the Levitical law than they did upon the moral precepts of God. Jesus warned his disciples against them many times; and showed that they had apostatized from the true teaching of the Bible, and even from the simple teaching and spirit of the ten commandments. Christ also shows that these scribes and Pharisees delighted in making a great show of religion, just as he seen of men. He gives us to understand that they knew what their duty was: but they did it not.

The scribes and Pharisees remind us of the thousands of to-day, who are ready and willing to acknowledge that the seventh day of the week is the Sabbath of the Lord our God; but are not willing to keep it. Christ tells us that the Pharisees would say and do not. What would he say to those that acknowledge that the seventh day is the Sabbath, and do not keep it? Would he not say as he did to those wicked scribes and Pharisees, "Why do ye also transgress the commandments of God by your tradition?" For God commands, saying, "Remember the Sabbath to keep it holy," and tells us in plain language that the seventh day is the Sabbath of the Lord thy God; but you say that is a gift from Christ, that you keep the first day, and not the seventh. When and where did Jesus ever say to keep Sunday, or the first day of the week? The answer is, and must be: Nowhere in the Bible. Sunday-keeping is a greater tradition than that of the Pharisees concerning the teaching and spirit of the fifth commandment. By their loud profession, and many traditions, the scribes and Pharisees were enabled to lead the greater part of the Jewish people away from the true teaching of the Bible—to reject Jesus and the gospel, and thus bring down the wrath of the almighty God upon them, and their beautiful city Jerusalem.

What will the Lord say and do to those who are willfully violating some of the commandments in our day? The day is fast approaching when the Lord will say to all workers of iniquity, Depart from me, I never knew you. At that day all will be enabled to see the great importance of keeping the holy commandments of God; but too late for many. Now is the time of salvation, or the time to make the required preparation to stand justified before the Son of man at his coming. Now is the time for self-examination, to see whether we be in the faith. Have we any traditions of men? "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 3: 4. "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. "What is the chaff to the wheat? saith the Lord." Jer. 23: 28.

"Thus have ye made the commandments of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 6-9. When the Pharisees heard these sayings of Jesus, they became offended at him. "But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone; they be blind

leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Ver. 13-14.

To simply believe a thing is right does not make it right; for there is but one right way leading to the everlasting kingdom of God. And there is a wrong way, and a broad way leading down to everlasting destruction; and many go in thereat. To travel in this broad way, is to let our traditions and unbelief lead us away from the commandments of God, and the gospel of Christ, as the scribes and Pharisees did. They did not keep the law of God, and Jesus was assured of the fact that our righteousness must exceed theirs, or we never can enter the kingdom of heaven. Christ has told us emphatically, not to break the commandments, and teach men so; but to do and teach them." See Matt. 5: 19.

Shall we let our traditions lead us to ignore this teaching of Jesus? Say, my professing brother, lay down your Sunday tradition, which is without command or any sacredness in all the Bible, and take the seventh-day Sabbath, which God did rest upon, bless and sanctify; and which he commanded everlastingly to be kept. See his own words in regard to this matter. Gen. 2: 2-3; Ex. 20: 8-11; Psa. 103: 17-18; Isa. 58: 13; and Ch. 56; Mark 2: 26-27; Luke 23: 56. See the Apostle Paul's example. Acts 17: 2; Ch. 16: 13; Ch. 18: 4. See Christ's example. Luke 4: 16; John 15: 10. Will you not take what God, prophets, Christ and the apostles say on this subject? Can we lawfully claim to be true followers of Jesus, while living in violation to his expressed command and example? Are we not commanded by Christ's apostles to walk even as he walked? See 1 John 2: 6; and 1 Cor. 1: 11.

To be a true follower of Jesus, is to keep the Father's commands like he did. John 15: 10. Jesus commanded us to take up our cross and follow him. He said, "And why call ye me Lord, Lord, and do not the things which I say?" God said, "And it shall come to pass that every soul which will not hear that prophet, (Jesus) shall be destroyed from among the people." Jesus kept the holy Sabbath of his Lord; so did his apostles. Luke 23: 56. And shall we keep it? or do as the Pharisees did in respect to the fifth command, make it of none effect by our Sunday tradition? If Jesus could not justify the Pharisees in the religious traditions, which were contrary to some of the plain commandments of God, will he justify a practice for religion to-day, that is also in opposition with those commandments? We claim to be a religious people; so did the Pharisees. A mere profession of religion amounts to nothing. Jesus said to that professing people, "Ye are of your father the devil." What will he say to us in the final day, if we teach and practice something contrary to his own teaching as they did? God's word is truth, and the only means of our salvation, and our tradition, or the commandments of men can never change it; it is as firm as the heavens, and will accomplish just what God designed it should when he gave it. Let all the world tremble and bow down to the words of Jehovah, for soon—yes, very soon all must stand before the Judge of the whole earth to give an account for the things done in the body. Fear God and keep his commandments, for this is the whole duty of man. God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12: 13-14.

The commandments of God are pure and right, The keeping of them should be our delight, Blessed are they that do his commandments, For they shall dwell in the heavenly mansions.

Neosho, Mo.

Born Again.

BY HIRAM HARRIS.

"Jesus answered and said unto him, Verily I say unto thee, except a man be born again he cannot see the kingdom of God." John 3: 3.

Perhaps the object of Nicodemus' visit to Jesus by night was to have, in the absence of the multitude, a private conversation with Jesus concerning the Kingdom of God. Jesus said, "Except a man be born again he cannot see the kingdom of God." Perhaps Nicodemus thought that Jesus would at that time restore the kingdom to Israel, take the throne of his father David and reign over the house of Jacob forever, and this was just the error that Jesus wished to correct. Born again implies a second birth. Some say that this occurs at conversion, but this idea is false and will fall as we investigate the subject. I have seen a great many that claimed that they were born again, born of the Spirit, born into the kingdom of God; and yet I never saw one that would deny but what he was flesh and blood, and Jesus said, "That which is born of the flesh is flesh." John 3: 6. Paul says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption." 1 Cor. 15: 50. Thus we see that man is corruptible, and in this condition cannot see the kingdom of God.

As we have stated above, to be born again implies a first and second birth, and Jesus often made use of natural things in his teaching to explain spiritual things. Now let us see if there is not a likeness existing between the two births, and the condition of the children prior to the birth of the flesh and the spirit. We are all familiar with the different changes and conditions in the natural birth, for there are points of similarity. The question now arises, When shall this new birth take place? We reply when this mortal shall have put on immortality through a resurrection from the dead.

Now let us notice the condition of God's children in the death state.

First—They are "in a begotten state." "For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel." 1 Cor. 4: 15.

Second—The wise man says the dead know not anything. Eccl. 9: 5.

Third—All the life they have is as Paul says: "For ye are dead and your life is hid with Christ in God." Col. 3: 3.

Fourth—Without the birth of the spirit they can never, as he says, see the kingdom of God.

But says one if the resurrection is the new birth, then Christ himself must have been born again in order to enter the kingdom of God. Of course he was, and Jesus is the only one that passed through both the birth of the flesh and the birth of the Spirit. But, says one, we admit that he was begotten by the Holy Ghost, born of the virgin Mary, and that birth is that operation by which Jesus entered this world, lived a sinless life, was crucified and buried, and was raised from the dead. But where is the proof that his resurrection is called the birth of the Spirit? We will first show why it was necessary that Jesus should be born of the Spirit, born again. Christ was flesh and blood, (Heb. 2: 14), and Paul says that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. 1 Cor. 15: 50.

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We will now prove that Jesus was born from the dead, and he is the head of the body, the Church—who is the beginning, the first-born from the dead. Col. 1: 18. But, says the objector, this proves that Jesus was born again, born from the dead, but it don't prove that Jesus was born of the Spirit. We shall prove all things, as Paul says, and hold fast to that which is good. "But if the Spirit of God that raised Christ from the dead, hence Christ was born of the Spirit, and Jesus says that which is born of the Spirit is spirit." John 3: 6. It is sown a natural body, it is raised a spiritual body. 1 Cor. 15: 44. Now let us notice the condition of one that has been born of the Spirit Jesus says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." John 3: 8. That is, they can come like the wind, and you cannot tell where they come from, and they can go like the wind and you can not tell where they go to. Some say that it is the spirit that goes and comes like the wind. Not so, for Jesus says, "So is every one that is born of the Spirit." After Jesus was born from the dead he often appeared to the disciples. "When the doors were shut where the disciples were assembled for fear of the Jews came Jesus and stood in the midst of them." John 20: 19. And he would disappear just as mysteriously; Luke 24: 31; or cease to be seen of them, and to prove that he was not a spirit, a phantom, he said, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." 39 v. And to further convince them that he was not a phantom he says: "Have ye here any meat? and they gave him a piece of a broiled fish, and of a honeycomb. And he took it and did eat before them. V. 41-43. Thus we see that it was the same Jesus. How any person can doubt the personality of Jesus, and at the same time pretend to believe the Bible, I am at a loss to know.

What is true of Christ is also true of the church of which Christ is the head; and as Christ has been born from the dead so must the church. We have seen that the church is in a begotten state, and of course this a prerequisite to birth. "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travaileth, she brought forth her children. Shall I bring to the birth [or beget: margin] and not cause to bring forth? saith the Lord; shall I cause to bring forth and shut the womb? saith thy God?" Isa. 66: 8, 9. For proof that this birth spoken of by the prophet is the birth of the Spirit see Rom. 8: 11. "But if the Spirit of him (God) that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

So you see it is the Spirit of God that will raise them from the dead; hence it will be the birth of the Spirit. "It is sown a natural body, it is raised a spiritual body." 1 Cor. 15: 44.

Republic City, Kan.

If God in the beginning had given Adam a salary of \$35,000 a year, and had continued his life and salary until the present time, and Adam had hoarded every cent of it, he would yet be \$50,000,000 poorer than William H. Vanderbilt; \$25,000 multiplied by 6,000 is \$150,000,000; Vanderbilt's wealth, \$200,000,000.—Colorado Workman.

Gennao and Tiklo.

The caption suggests the subject of the "new birth." The first term is rendered "begotten" or "born." The second is a Greek word translated "born" or "brought forth" and never has reference to a future life, but always to a natural birth. The only examples of its use are found in Matt. 1: 21, 23, 25; Luke 1: 31, 57; 2: 6, 7, 11; John 16: 21; Gal. 4: 27; Heb. 6: 7; 11: 11; Jas. 1: 15; Rev. 12: 2, 4, 5, 13. The reader may be satisfied concerning the use of the words *tiklo* and *gennao*, also *prototokos*, by consulting the references.

Prototokos is rendered "first-born" seven times and "first-begotten" twice. It is used with one exception in reference to Christ. Matt. 1: 25; Luke 2: 7; Rom 8: 29; Col. 1: 15, 18; Heb. 1: 6; 11: 28; 12: 23; Rev. 1: 5. In Rom. 8: 29 he is referred to as "the first born among many brethren," showing that he is in some sense related to his brethren by birth, and is by precedence the "first-born among them." In Col. 1: 15 he is referred to as "the first born of every creature," and verse 18 explains the meaning of the expression by saying, "And he is the head of the body, the church; who is the beginning (of the body or church) the first born from the dead; that in all things he might have the pre-eminence."

Christ was raised from the dead by the Spirit, consequently the first Spirit birth. And Paul declares that he thus became "the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1: 4. And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also (likewise) quicken your mortal bodies by the Spirit that dwelleth in you. Rom. 8: 11. This is a pledge to us of a similar birth of the Spirit, as that which Christ had, the condition being the possession of the same quickening Spirit.

Here then we have the two births for Christ: one from Mary, the other by a resurrection. Two births are all the Savior proposed to Nicodemus in John 3: 3-8. "That which is borne of the flesh is flesh, and that which is borne of the Spirit is spirit." This requires two begettings, one of the flesh, and one by the will of God. Hence James 1: 15 declares "Of his own will begat he us with the word of truth." The effective agent to this begettal is "the word of truth," not the word of error, for that would either be unsuccessful or abortive in its results. In harmony with this Paul in addressing his children in Corinth in the gospel says, "As my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." 1 Cor. 4: 14, 15. The only successful medium ever used for introducing individuals into the embryotic condition preceding the Spirit birth is "the gospel" as Paul proclaimed it, or the "word of truth." In 1 Peter 1: 3; the same idea is expressed by the apostle, who declared that he had been begotten again, implying that he had been once before.

In the 23d verse he is made to use the word "born," but in the revised version the word is rendered "begotten" and is from the same word (*avgennao*) used in the third verse.

Gennao is rendered "begat" forty times, and thirty-eight times "born." Whenever it refers to conversion it should be rendered "begotten" instead of born, otherwise it produces confusion in the minds of careful Bible students. In the first epistle of John it is

used ten times, and often refers to conversion, and had it always been translated begotten or begat, no one would have stumbled. Prof. Whiting renders it so in every instance but one.

One or two examples will be sufficient to show the absurdity of misapplying the expression "born." "Whosoever believeth that Jesus is the Christ is born of God, and he that loveth him that begat loveth him also that is begotten of him." 1 John 5: 1. Who ever heard of a son being born of his father? They are born of the mother. In verse 18 the word *gennao* is twice translated inconsistently "born" and "begotten." By using the word "begotten" in this verse, and in 1 Peter 1: 23, the subject will appear in its true light. The condition of those who receive the "new birth" precludes the idea that conversion is meant, for John 3: 8; teaches us plainly that man when thus born can come and go like the wind as Christ did after he was born from the dead. See Luke 24: 13, and John 20: 19.

Whoever thinks he has been born again let him demonstrate his ability to come and go as mysteriously as Christ did, or as the wind, or give up the idea that conversion is the new birth. Christ confirms the view that it refers to the resurrection in Luke 20: 34-36. "The children of this world marry and are given in marriage, but they that shall be accounted worthy to obtain that world and the resurrection from the dead. . . . are the children of God, being the children of the resurrection." That is what constitutes them the children of God in a high and holy sense, having been born from the dead as the Savior was. We become his children and joint-heirs with Christ now by "adoption," hence Paul in Rom. 8: 14-16, and Gal. 4: 1-7, teaches how we are and may become his obedient children, and may have the spirit of adoption which will enable us to cry, Abba Father. When mother earth brings forth her children may we all receive the spirit birth and possess with our "Elder Brother" the inheritance, is my prayer.—E. A. Maus. in *Restitution*.

Trouble Made Beautiful.

Most of the shells of the oyster are pearly in the interior; and as the true pearls are merely morbid growths, they may produce pearls of various qualities. The formation of pearls is caused by the introduction of irritating substances, such as grains of sand, between the mantle and shell. The irritation causes the animal to cover the obnoxious object with layers of pearl, which generally attach the foreign body to the interior of the shell. The Chinese produce pearls artificially by placing substances in the position just described; and we have seen some shells to the interior of which small metal images were attached in this manner by the pearly secretions. When we look at a pearl, we look at an annoyance which has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's own treatment of irritation in this world—the pearl—is something "of great price." Apart from this its pecuniary worth, this gem has a moral significance. It suggests that trouble may be made beautiful, and reminds us that among mankind some martyrs are more remembered by the glory which they invested in their sorrows than by any other portion of their lives. Biography has its moral pearls, which have been treasured long after the creators of them have perished, just as the material pearls are valued long years after the oysters have been discarded.—Great Thoughts.

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Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - EDITOR.

STANBERRY, MO., APRIL 28, 1891.

Bread Upon the Waters.

HAVE you cast bread upon the waters? How many who read the *ADVOCATE* and appreciate it as a good religious journal have tried to increase its circulation, and thus aid in putting it on a self-supporting basis?

The Word of God says, "Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. 11: 1. The imagery in this text is taken from the custom of sowing seed by casting it from the boats in the overflowing waters of the Nile or in any marshy ground. When the waters receded the grain in the alluvial soil sprang up. There are many laborers who will not labor unless their pay is forthcoming at once. Immediate return is what is desired and required. There are many good things, however, that require much time to mature. This is true of many features of the gospel work. Present results are not always immediately seen. Paul may plant, Apollos water, but God gives the increase. We are told "Blessed are ye that sow beside all waters;" "Train up a child in the way it should go, and when he is old he will not depart from it;" "Be not weary in well doing."

The cause of God requires that we labor on no matter how discouraging the outlook. There are many encouraging features of the work. Bread cast upon the water months and years ago is being gathered. Returns for labor are coming in. Will the tract work, the publishing work and missionary work be sustained as it should? Will we receive a thousand new subscribers during the coming year? Brethren, we ought to receive that number and more too. Does the *ADVOCATE* find a place in the home of every Sabbath-keeping family? Every Sabbath-keeping family that is in sympathy with us should take the paper either as subscribers, or if they are too poor to pay receive it as a free gift. We hear of many who have been converted to the truth by reading the *ADVOCATE*, and then how many who are Sabbath-keepers testify how much they appreciate the paper in assisting them in living devoted lives.

Poor Memories.

A BAD memory is a very bad thing. Some persons have very peculiar memories; they will forget the sermon, text, and everything the minister uttered; they will even forget the time of meeting, and when anything is said they will complain of their defective memories. An old grudge, however, is easily remembered; or if some one is owing them they don't forget that. Their memories are much like a barn that will hold stubble and brush and bog hay until it is full, but there is no place in it for a sheaf of wheat or a load of hay.

How remarkable it is that persons find it so hard to remember gospel, law and duty, while it is so easy to remember gossip; the price of beans, potatoes, idle tales, vain conversations and foolish jests. Has not the devil got a hand in this? "Satan cometh immediately and taketh away the word that was sown in their hearts." Mark 4: 15. It is a fearful

thing to know that Satan has much to do in filling up the minds and hearts of some individuals and stealing away what good there is in some persons.

Yes, it is a fearful thing to know that Satan is stealing and catching away from us the words of everlasting life which alone can save us. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2: 1, 3.

"Lest at any time we let them slip," (or run out as leaking vessels.) A dried-up, leaky vessel is in a bad condition, and a good way to treat such a vessel is to put it where the water will steadily flow into it, and finally it will hold all right. The way to correct poor gospel memories is to place ourselves under the steady flow of God's word, and finally we will be filled.

The Tendency to Union.

THE advance in Christian thought upon the subject of the Union of Churches has, within the past few years, become signally marked. Sentiment in its favor is nearly universal among Protestant believers; *i. e.*, in favor of some sort of union closer or looser. All assuredly advocate the cultivation of a warmer feeling of good-will in the relation of denomination to denomination, are disposed to frown more and more upon that cold attitude of stand-offness which in many instances used to characterize their bearing toward each other. Nor do we think that this change for the better is due—as some have charged—to a general relaxation of interest in the fundamentals of gospel truth. So far as we can discern, there exists quite as true and fast a grasp upon principles of our common Christianity as there ever was. The larger Church organizations have no doubt shown, here and there, a disposition to glory in their historic renown, or in their augmenting numbers, or even in the evidences of their increasing wealth, and thus to a degree have declined primitive purity and a former heat of zeal. Surely the spiritual energies of any church cease from their proper aim and infirmity in exact proportion to that church's pride of boasting in view of its own achievements, or to reliance upon a mere denominational strength.

We do not, however, see much of this self-righteous spirit as would seem to render it a formidable menace to the cause of real godliness. It is not in a lack of attachment to those stupendous gospel verities which all the churches hold with as sure a hand as ever, that we shall find an explanation for the existing wide-spread desire for church unity. Nor is it to found an insurmountable unwillingness on the part of some of the larger churches to forego their long cherished autonomy. It is rather to be discovered in fact that there is something far more desirable than mere adherence to formulas of doctrine, or attachment to modes of an ecclesiastical government. This something is believed to be contained in that spirit of mutual love with which the Christian Church entered upon its career of service to the world and to the world's redeeming Lord; and which it is now felt, must again characterize its visible

membership if it would prove equal to its great mission. For this sweet and mighty love's sake, accordingly the barriers of separation are presenting the promise of yielding, in order to a flow from every side of faithful heart towards faithful heart.

The heart of the church is always mightier than its head; and we believe that this heart, which has too long slumbered is now awakening. When it shall have been fully aroused, nothing shall prevent the manifested union to all sincere believers, except the want of a way to accomplish it. But here will hold good the saying which declares itself in so many other things: "Where there is a will there is a way." What this way is, or ought to be, may for a time puzzle the thoughts of believers—but it must be found sooner or later, and when it comes to be generally looked for. It may grow out of wide-spread church co-operation as an initial step; or it may become visible at its commencement in a union of all those churches which are already almost one in everything except name; or it may be found in a common movement for a united fellowship which God's Spirit shall simultaneously impress all Christian hearts at some near moment of His own choosing, when the world will be astonished at its overwhelming force—but be opened up it assuredly will. And oh, may it be soon! For we shall then see the triumphs of Christ's kingdom over whatsoever shall oppose, to an extent and in a manner that will gladden all heaven and all earth.—*The Church Union.*

Obedience in Little Things.

IS the man honest who renders account for dollars only, and not for dimes and cents? Is he truthful who would refuse to lie about the value of his farm, and yet deceive in respect to the soundness of his horse? And can the Christian be called obedient who keeps seven or eight commandments and breaks two? What was the standard proclaimed by Jesus in respect to murder? What does God require of us? Outward conformity to some exalted requirement as the world's judges? No. Our common sense, our every conception of God, revolts at the thought. "He must be Lord of all, or he will not be Lord at all." Our Father seeks not only our voluntary love, but also our glad, all-obeying love. We are to do his will in love, not haggle, neglect, make bargains—so many good deeds for so much heaven.

Consider more in detail: first, that God knows best. We cannot judge what are the little and what the great things. The little commands, so called, may be of supreme importance. How many times this proves true in our every-day lives. The neglect of seeming trifles has caused countless deaths. The soldier is told to march by night against the enemy. He is also told not to speak aloud. He obeys the seeming more important order, but begins to sing to cheer himself up. The enemy's pickets are roused and the attack is repulsed. Disobedience of God's commands in little things may cost a soul. Disobedience, then, is an exaltation of self-pride. It is virtually saying, "I know what is best for me to do." Again, disobedience in little things leads to disobedience in great, and obedience in the little insures obedience in great. Habits are formed resulting in imperfect, unreliable character on the one hand, or in the perfect character on the other. The fact of influence must not be lost sight of.

Neighbors and fair showing in the professing attends all hurt Christ's c swears on the unfair in weight. He need men do not a person who is and even in t will have a re acter, and it y the Master's. Finally: O great, we are especial bless itudes.—*The*

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Items of Interest.

—There are 208,749 railroad bridges in the United States, spanning 3,213 miles.

—The highest railroad bridge in the United States is the Kinzua viaduct, on the Erie Road—305 feet high.

—The English postal authorities have introduced nickel in the slot machines for the sale of postage stamps. Not at all a bad idea.

—Statisticians estimate that there are over 3,000,000 women in this country who are engaged in work which is not domestic. Of this number 285 are ministers and 75 are lawyers.

—The fifteenth anniversary of the New York *Tribune* was celebrated in that city last Friday night, in imposing style. A distinguished assemblage filled the Metropolitan Opera House, and among the speakers were Major McKinley, Chauncey M. Depew, George William Curtis, and Charles A. Dana.

—Pittsburgh at last shows signs of appreciating Mr. Carnegie's gift of \$1,000,000 for a public library, to which it is understood that he will eventually add another million. After long delay, municipal council has at last authorized the commission elected by him, to go ahead with the work of building.

—It is said that Claus Spreckels and the sugar trust have come to an understanding by which Spreckels is not to sell his product east of the Missouri River, and the trust is not to sell west of that stream; while at San Francisco the refineries operated by Spreckels and the trust are to alternate monthly in closing, thus limiting production and sustaining prices.

—The official itinerary of the President's tour south and west was announced last week. He will go from Washington to San Francisco via Chattanooga, Birmingham, Memphis, and Galveston, returning via Portland, Salt Lake City, Denver, Omaha, Springfield, and Indianapolis. The trip begins on Tuesday, April 14, and will end May 15, and the distance traveled, going and returning, will be 9,060 miles.

—From the time of Abraham to the present, the migratory instincts has been strong among Jews. Mesopotamia, Canaan, Egypt, Canaan once more, Assyria, Babylonia, Persia, Canaan a third time, and then the whole world, is the route of migration, the itinerary, as it were, of the Hebrew race. The Jews are indeed the "tribe of the wandering foot." The existence of Jews in out-of-the-way corners of the earth—the Felashas and Beni-Israel and the Cochins—Jews—is only accounted for by their wandering instincts. No doubt that instinct has been strengthened by persecution, but now when peace prevails, the Jew still retains his fondness for traveling.

—Etruscan remains show that dentistry was practiced centuries before the Christian era, and Stanley's discovery of the Semliki Valley in Africa with its sixty-two streams pouring into it from a mountain range 17,000 to 19,000 feet high, was only a recovery of forgotten knowledge, as an Arab geographer, Schead Edlin, of the fourteenth century, has left a beautiful and accurate description of the same wonderful valley. We are continually "discovering" that former times were not so ignorant on a good many matters as has been supposed. The earth is a vast library in which each nation has left its records, and there will always be work for the antiquarian and archeologists who is filled with the laudable desire of reading its early volumes.

Neighbors and friends are not deceived by the showing in weightier matters of the law. The professing Christian gives liberally and attends all church meetings; he cannot but bear Christ's cause terribly if he occasionally appears on the street or at his workman, or is unfair in weighing out a few pounds of sugar.

He need not be surprised if the young men do not attend his Bible class. But the person who is a Christian in daily language and even in the smallest business matters, will have a reputation, even as he has a character, and it will be for the advancement of the Master's cause.

Finally: Obeying in little things as well as great, we are where we can receive blessing, especial blessing, as is promised in the beatitudes.—*The Beacon*.

The chief characteristic of a girl should be truth. Of all the duties, the love of truth, with faith and constancy in it, ranks first and highest. Truth is God. To love God and to love truth are one and the same. It is this quality more than any other that commands the esteem and respect and secures the confidence of others."

The leading object in education should be the development of true manhood. Then, as one says, if wealth come, it will bring honor; and if it does not come, its loss will bring no disgrace. Aim at wealth, and manhood is too apt to be lost in the mad whirl of business, in the hurry and rush of the baser issues of life."

THE serene, silent beauty of a good life is the most powerful influence in the world, next to the might of God.—*Pascal*.

From the Field.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

ENYART, MO.—Again we were blessed with the privilege of coming together at the Black Oak school-house and hearing the word of God expounded by Bro. A. F. Dugger, who returned the 10th of April. Preached in the evening from the text, "Ye will not come to me, that you might have life," (John 6: 40), setting forth Christ as the central figure, unto whom all must come to obtain eternal life.

Sabbath at eleven o'clock he discoursed from Eccl. 12: 13: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man," showing the utter unreasonableness of the position that the ten commandments are abolished; that they are not necessary to a people who would worship God, and "bring up their children in the nurture and admonition of the Lord." This is evident in our daily experience, as when pointing out our duty to God, one another, or of children to their parents, an appeal is made to the law of God, even by those who claim that it is "nailed to the cross." An example of this is found in Eph. 6: 2, where Paul says to the children, "Honor thy father and mother, which is the first commandment with promise."

The evening after the Sabbath an exposition of the sin against the Holy Ghost was given, showing that it belonged to the age of miracles which has passed away, and applied to those who either witnessed or felt the wondrous power manifested in healing or restor-

ing, and attributed it to the influence of Satan. See Matt. 12: 22-33. Therefore that otherwise there would be a contradiction of that broad, universal declaration, "Whosoever will let him take the water of life freely." Rev. 22: 17.

At eleven o'clock Sunday, he gave us a sermon in two propositions concerning the kingdom of God and the name of Jesus. He showed first that the earth is the territory of the kingdom of God, wherein the wheat and tares are to grow together until the harvest, or end of the age, when the wheat (wicked) will be gathered and burned, and the wheat (righteous) will be garnered. Matt. 13: 30. Secondly, that the saints of God, being begotten by the spirit of truth in belief and obedience to the requirements of the gospel, are born of the spirit in the glad morning of the resurrection, like unto our Savior, who is the "firstborn from the dead." Col. 1: 18. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 43.

The subject considered on Sunday night was the age of restitution, beginning with Acts 3: 21. Demonstrated clearly that Christ is to remain in heaven "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" that then he expects to "sit in the throne of his glory" (Matt. 20: 28) when he comes with the holy angels; Matt. 25: 31; also that the earth is to be made as a garden of God, the desert to "blossom as the rose;" "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55: 13. "And there shall be no more curse." Rev. 22: 3.

Five sermons were delivered by Bro. Dugger to an attentive audience. Three young girls came forward, starting in the morning of life to gain a home in that beautiful city that is to be in the new earth. There were four individuals baptized into the saving name of Jesus on Sunday after meeting. May God bless them all and help them to be faithful to the end.

We were much pleased to learn that Bro. Moore, of Harrison County, contemplates being with us the second Sabbath and Sunday in May and preaching for us. Bro. Dugger expects to return to his home in Nebraska shortly. He has not decided, fully, to locate in Missouri, though many among whom he labored in former years, are desiring him to do so.

WELTHA A. COMBEST.

Obituary.

"Precious in the sight of the Lord is the death of his saints."—Ps. 116: 15.

HARROUN.—Died of Typhoid fever, August 3, 1890, Myrtle Harroun, aged 16 years and 3 months. She was baptized and joined the Adventist church two years ago, and spent the years in doing what she could for the Master. During her severe suffering she would sing hymns and say, "Oh, mamma! what does make me so happy? She said she would like to live to bring some one to Christ. The last hymn she sang was "I Am one Day Nearer Home." Oh, how we miss her! Rev. Simon, Home, a Baptist minister, preached the sermon from John 14: 2. It was hard to part from her, but we know if faithful we shall meet her when our dear Savior comes.

HANNAH HARROUN.

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Keep God's Commandments.

BY E. G. BLACKMON.

The commandments of God are even ten,
God numbered them thus and gave them to men;
He called them a law that he had written,
When at the time to Moses he gave them.

The commandments of God are pure and right,
And keeping of them should be our delight.
Blessed are they that do his commandments,
For they shall dwell in the heavenly mansions.

The city of God will open to them,
Over the Jordan in the promised land,
Such never no more shall hunger and thirst
When once they reach this heavenly rest.

Of the river of life they then may drink,
And eat of the tree of life on its brink.
Then healed from sorrow, sickness and pain,
They'll reign forever with Jesus their King.

Oh! Lord, help me the commandments to keep,
As a lamp and guide to my path and feet,
To guide me on to my heavenly home;
To be with thee—reign with thee—on thy throne.

O glorified state! O heavenly rest!
I long to reach thee, and in thee be blessed.
I long to meet thee my Savior and King,
Who suffered so much to save me from sin.

I'm trusting in thee, my Savior and Friend,
For grace and for help till my days shall end;
I long to meet thee at thy coming, Lord,
And receive from thee thy blessed reward.

I'm hoping to live on the earth made new,
Dear Jesus I hope to live there with you;
I'm hoping to meet my friends over there,
On the new earth in the city so fair.

Oh, what a meeting of joy that will be,
Our friends long lost over there we shall see;
Yes, with Jesus we'll meet them all again,
Freely from all sorrow, sickness and pain.

Neesho, Mo.

The Sabbath of the Fourth Commandment.

WHAT is known as the moral law is generally held by the evangelical sects of Christendom to be comprehended in the decalogue. Every moral principle in the universe is included in that wonderful law, every sin which can be committed is by that law forbidden. That law was given to the world, though spoken to the Jews. They were simply made the depositories of that law just as they were made depositories of all the truths of God. See Rom. 9: 4, 5; John 4: 22.

That law in its crystallized form was marked by such distinctions, was honored in its giving by such an assemblage, was invested with such glory, as no document or law ever knew. Earth in quaking tones answered to the dread majesty of Jehovah's presence as the law was proclaimed from Sinai's peak. The darkened heavens, the quaking earth, the dying agony of the Son of God, answered to the infinite holiness and immutability of that law from Calvary. It is the character of God in statutory prohibition and injunction. It is declared by the Holy Spirit through the prophet to be God's righteousness (Isa. 51: 6, 7), and that righteousness will never be abolished (Ps. 119: 176). It is that law from which one jot or tittle will never pass (Matt. 5: 17-19; Luke 16: 17), which is established by faith in the hearts of believers (Rom. 3: 31), which is the rule of sin as it is of the final judgment (1 John 3: 4; Rom. 7: 7; James 2: 8-12). Much more might be said, more evidence might be given, on the immutability of holiness of God's law, but this will suffice to prove all that we have stated.

What does this law teach with reference to a second rest-day?—Just this, no more, no less:—

“Remember the Sabbath-day, to keep it

holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.”

We have no space to enter into an exhaustive examination of this precept at this time, but will call attention to the following facts:

1. The Sabbath commandment is a part of the decalogue. We are told by some that the injunctions against stealing, killing, false gods, etc., are obligatory and eternal, but the Sabbath command is different. What proof have they for this?—Simply human reason, nothing more. If the Sabbath precept came at the beginning of the law, men might say that it did not form a part of that law. If it were at the close, it might be said that it was a later addition. But God placed it neither at the beginning nor the close. Sacrilegious hands must break through three immutable precepts guarding our duty and guiding our love to God before it can reach the Sabbath safeguard in the front; they must desecrate six sacred safeguards of human rights before they can break over the Sabbath wall from the rear. God has buttressed the Sabbath before and behind; he has made it so impregnable in that wonderful law that he who wrenches the Sabbath from the law must first destroy the law itself.

2. In the fourth commandment of the decalogue God “made known” his Sabbath for all time. Neh. 9: 13. That is, by placing it in the very center of the decalogue, that law so wondrously and so highly honored, by classing it with other moral obligations about which men in general would have no question, the Lord forever showed that it was of the same nature as the principles and precepts with which it was classed, just as holy and unchangeable. “Made known” in Neh. 9: 13 does not mean revealed for the first time; for Israel knew the Sabbath before they came to Sinai (Exodus 16), but it means to declare its nature, obligation, extent, and perpetuity; and this God did when he made it a constituent part of the decalogue.

3. Notice, the Sabbath is not introduced as a new institution but as something long known. The first word—“remember”—shows this. And further, the Sabbath to remember is the Sabbath of the creation.

4. The Sabbath is not a day that is made holy by keeping it in any manner whatever, yet we frequently hear it said, “If I keep any day holy, will it not be acceptable to God?” Man can keep holy only what has before been made holy. By no act of sinful man can anything be made holy; apart from God, he is pollution. Whatever day God enjoins to keep holy, he has already made holy.

5. But God has hallowed but one day, namely, the seventh of the seven. He worked six days, he rested the seventh. That seven-day period was the basis of the week, and therefore the seventh day was and is the seventh day of the week. This is also shown in Matt. 28: 1 and Luke 23: 56 and 24: 1, where it is shown that the Sabbath of “the commandment” was the day before the first day of the week. The Sabbath of the decalogue is, therefore, the seventh day of the week. No sophistry or casuistry can evade this fact. God rested on that day of the cycle and blessed and hallowed or sanctified

it. Nothing can change the day of his rest, blessing, or sanctification. It will forever remain the same.

6. Notice, again, it is not the “Jewish Sabbath,” or the Sabbath of any other nation or people, but “the Sabbath of the Lord our God.” The institution is his, to be kept holy as he directs; and he who observes it otherwise merits the punishment due to the disobedient and rebellious.

7. As God is not only a God of the Jews but of the Gentiles (Rom. 3: 29), so the Sabbath is made the memorial of a work covering the same ground as those who are benefited by the creation which it commemorates. The Sabbath is a memorial of creation. It is to be remembered, in view of the fact that God created the heavens and the earth in six days and rested the seventh, and set apart the seventh for a memorial. The Sabbath was then made for man. Mark. 2: 27, 28. The creation concerned man. It was for the race; the memorial was also for the race. As long as the race endures, as long as man is benefited by the creative work of God, so long will that befitting memorial endure, hallowed by God's command and blessing, and observed by the enlightened and earnest and faithful people of God of all ages.

The Sabbath of the commandment has many other phases, among which we will notice one more. It is to the faithful observer of its holiness a continual reminder of God's infinite love and power,—love in creating this world for man, and power in bringing it into existence. And taking these facts into consideration with the great fact that all this work was wrought by our Lord Jesus Christ (John 1: 1-3; Col. 1: 15-17), the commandment is also a reminder that he who was mighty to create is mighty to redeem to the utmost all who come to God by faith in the Creator and Redeemer. All this is the Sabbath of the decalogue to the believer in Christ—and more: It is the well-spring of living water which refreshes the weary pilgrim in weekly journeys to the promised land. It spake of Christ the Creator, Christ the Redeemer. It is not a “yoke of bondage,” but a blessed “law of liberty.”—M. C. W. in *Signs of the Times*.

Sand.

SAND is a good thing, and good for a good many things; and accordingly the gracious and all-wise Provider of all good things has been very liberal in the use of it in the composition of the globe on which we live, for the great bulk of the solid part of it is nothing other than sand, and the molten mass that constitutes the earth's heart of fire would seem to be mostly molten sand. Sand is not supposed to be a good thing to build a house upon, unless it be solidified into sandstone, but it is a capital thing to build a house with, and unless it be plentifully mixed with the lime, the mortar that serves for cement will be what is called “untempered,” and the house will be ready to tumble down before it is fairly built. And it is a good thing to sprinkle on the steel rails when on a frosty morning or a sleety day the wheels of the locomotive fail to get a good grip on the track. An engine's equipment would be anything but complete unless it carried a box of sand.

There is sometimes a subtle philosophy that lurks in slang, and we are not sure but we can detect it in that form of speech which describes a certain well known character by saying that “he hasn't any sand.” The meaning may be that there is lack of a certain

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y a God of the Jews m. 3: 29), so the Sab- rial of a work cov- those who are bene- ich it commemorates, rial of creation. It is fiew of the fact that s and the earth in six renth, and set apart orial. The Sabbath n. Mark 2: 27, 28. man. It was for the s also for the race. ures, as long as man ve work of God, so ; memorial endure, maid and blessing, ghtened and earnest d of all ages.

commandment has on which we will the faithful observ- tinal reminder of ower,—love in cre- and power in bring- And taking these ith the great fac- ought by our Lord 3; Col. 1: 15-17), a reminder that he is mighty to redeem ne to God by faith emer. All this is ue to the believer is the well-spring reshers the weary ys to the promised e Creator, Christ "yoke of bondage," rty."—M. C. W. in

cementing quality, such as gives stability to character, or, that somehow he doesn't get hold of things and hold on to them with such a grip as to enable him to go ahead. The wheels are all right, and the track is all right, and the steam is all right, and the wheels go round with a hopeful whir, but they simply go round and don't get on. And, as you look on, you say this is admirable, but it isn't locomotion. It doesn't get anywhere.

Mark Twain, when once delayed by a dis- abled engine, telegraphed to a waiting audi- ence that he had every motive in the world to get there except a locomotive. They never make any progress, though they seem to have no lack of power. They remind one of what the famous Dr. Brown, the author of "Tab and his Friends," said of his father, "he had every faculty except the fac- ulty of using his faculties." In view of such waste of power as one constantly sees on the highways of life, he is ready to cry, "Oh, for some sand to be sprinkled on the track!" We suppose that in the material world there is only a certain amount of sand, and that its sum total is incapable of increase, but in human nature the quantity is variable, and while much is due to heredity, very much de- pends also upon the intellectual and moral influences to which it is subjected. The sand may be melted out of a boy or man, so that he shall lose his grip, or it may be put into him by the wise inculcation of truth and the judicious training to right courses of action.

Sound moral principles stored in the mem- ory; Bible truths treasured in the heart;—these are the things that stand one in good stead on an up grade, or on a slippery track. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." And if the way be supposed to be a way of righteousness, and the question be one of holding on, and getting on, and we paraphrase the question, and ask, wherewithal shall a young man cleave unto his way? the answer is still the same; "By tak- ing heed thereto according to thy word." There is no grip like that of moral conviction, and there is no grip or moral conviction like that which is based upon the word of God.—*Baptist Teacher.*

One in Christ.

BY E. SLYE.

I good for a good ightly the gracious all good things use of it in the which we live, did part of it is and the molten earth's heart of ly molten sand. a good thing to be solidified into l thing to build a plentifully mix- r that serves for l "untempered," to tumble down and it is a good l rails when on lay the wheels a good grip on pment would be ss it carried a

UNION of sects is not union in Christ, for that is a pretended union of disagreeing ele- ments. Jesus prayed that his might be one, as he and his Father are one. Do not God and the Son agree in doctrine? So should we. The people of God agree in all things, and all "speak the same thing," as saith the scripture. A mere suppression of scripture, to agree with some popular sect, is no union at all. There must be a oneness of heart, or there is nothing but hypocrisy in all pretend- ed union. The only way for people to agree in Christ is to throw away everything but the Bible; not hold to anything because the scriptures do not condemn it, but hold to what the Bible says we are to do. Then let us have Bible and nothing but Bible. Here is the only basis which oneness in Christ can be built upon.

Now am I a member of the one body? Not unless I have been baptized (not sprinkled) into Christ; not unless I have repented of my sins; not unless I have believed in Christ. How can we believe in Christ without believ- ing in baptism? How can we believe in Christ without believing in the ten command- ments? The Bible has not caused divisions;

heresies have done that. True ministers preach the Bible. Ellsworth, Wis.

Faith in the Family.

ONE of the most intelligent women, mother of a large family of children, was eminently a woman of faith. She never heard the tramp- ing of boys' feet in the house, or listened to their shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wiser and the restraint was the stronger for this alliance of the divine and human element in her instruction and discipline. And at length when her children became men and women, accustomed to hard strife of the world, her name was the dearest one they could speak; and she had "fed their bodies with her own spirit's life," who had taught their feet to walk, and their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thou- sand fold by the remembrance of an early edu- cation that had its inspiration in faith in God, and its fruits in the lives of upright men and women.—*Sel.*

Letter Department.

"Then they that feared the Lord shake 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 L. B. Chamberlin.

BRO. LONG: I take up my pen to write a few lines to the household of faith. We are told to speak often one to another. Our good paper continues to come to us each week with its good sermons, articles, and letters, and we are cheered, comforted and strengthened and grounded in the faith once for all delivered to the saints. There are none here out- side of our own family who believe with us, although I have put in their hands for years good reading matter that they may learn the plan of salvation as taught by Jesus, the apos- tles and prophets, but I am determined to press on to the end that I may obtain the crown of life which he hath promised to the overcomers, even if I have to go alone. My prayer is that the paper may be kept run- ning, and that the poor send in their mites, and the rich their two mites, and the Lord continue to bless our good brother in his good work of publishing the paper. We are near- ing the end when the good of all ages shall come from the east, the west, the north, and south, and clasp glad hands in the kingdom of God with all the ancient worthies.

Your sister in Christ.

North Windham, Conn.

From Sister Mary McConnell.

DEAR Brethren and Sisters of the House- hold of Faith: I read your letters in the Advo- cate, and think how pleasant it would be to meet you. Your names as I see them in the paper, are all dear to me; and when I see your conferences announced in the paper, I think what an enjoyable time I would

have if I could attend. I have been promis- ing myself I would write a letter to the paper for a long time; and when I read Sister Shultz's letter, and saw Bro. John Branch's earnest appeal for a conference meeting through the paper, it made me want to write more than ever. But still I have been negligent. We have had meetings here nearly all winter, and I have attended most of them; but one hinderance and another has kept me from writing. It was the United Brethren denomination that held meetings here. As I noted their zeal and earnestness, and saw their blind inconsistent way of serv- ing God, how I did long to see them taught the way of the Lord more perfectly. But if I felt led of the Spirit to say anything to in- duce sinners to come to Christ, I would say it in a meeting like that as soon as anywhere; trusting to the Lord for the outcome; know- ing that Paul may plant, and Apollos water, but God must give the increase. And when I united my voice with them in prayer, I earnestly prayed that the Lord might open our understanding that we might serve him in a way that would be right and acceptable in his sight: Not only their understanding, but also that of the Adventist brethren. I think there is no denomination so far ad- vanced yet, that they have taken all the good things from the Master's table. The United Brethren and sisters were in a fever of anx- iety all the time for fear their church would be contaminated by "the Adventists," and at their prayer meetings which, they appointed spe- cially to pray for sinners, we had good reason to believe that our room was better than our company. We all worship the same Father, and all look to Jesus as our Savior, and I do not see where there is anything contam- inating in either denomination.

What Bro. W. C. Long said at our yearly conference last fall, has given me food for much thought. He said the doctrine of the immortality of the soul was the mother of spiritualism. They are blended together in a way that is hard to tell where one begins and the other leaves off. It is a superhuman power, and some of the leading ministers of the orthodox denominations are proclaimers in public that we will yet come to endorse and acknowledge that power. I have had an opportunity of knowing something about this. When I was in the weak, crippled state (which I have before mentioned in this paper) I passed several days at a time, every now and then, for over six months at the home of a Clairvoyant physician. I saw the people come and go, and heard their ideas and opinions on these things. I believe it is the same power that would deceive, if possible, the very elect. I believe it is the spirits of the devils working miracles spoken of in the 16 chap- ter of Revelation. And I know by my own experience that no one can have any dealings with the workings of this power without em- bracing something of the spirit of which it is composed.

Let us all unite in a solemn prayer that we may be endowed with the power from on high; that we may have on the whole armor of God, and so have strength to withstand the wiles of this wily, poisonous serpent, the dev- il. May the Lord be with you all and keep you, is the prayer of your sister in Christ.

Hartford, Mich.

The secret of successful prayer is faith, the road to faith in God lies through pardon of transgressions; pardon is possible to those alone who are ready to pardon others.

the gospel It seems t us work t when no zinning; to week and on us all. I that we the Lord his king.

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