

# Advent and Sabbath Advocate.

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

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## Advent and Sabbath Advocate

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### Daily Victory.

I want a present living faith,  
That I may prove each day each hour,  
Amid the toils and cares of life,  
My precious Savior's love and power.

I want amid the petty cares  
That daily weary and annoy,  
To live by faith so near my God  
That life shall be a constant joy.

I want a firm unwavering faith,  
That bringeth good from seeming ill;  
That e'en amid affliction's blast,  
Rejoices in the Father's will.  
That when long cherished hope's denied,  
Still sings a "glad triumphant song,"  
Knowing that he who reigns on high  
A God of love can do no wrong.

I want a faith that falters not,  
Let skies be dark or tempest beat,  
That 'mid earth's joys, and cares' and grief,  
Victorious sits at Jesus' feet.  
Give me such faith and then I know  
When I shall pass cold Jordan's wave,  
The faith that kept me day by day,  
Will be triumphant o'er the grave.

Sci.

### The Sermon.

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

### Christian Faith.

BY W. H. EBERT.

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1.

The plan of salvation as made known to man in the gospel of Christ is interesting and valuable to him, exactly in direct proportion as his faith may be in it, and in its author. The author of the text says also that we are justified by the "law of faith" Rom. 3: 27. The expression here,—the law of faith,—signifies the same as to say, "The rule of action of faith." For faith is governed by logical rules as to its production and its results, and it is so set forth in the teachings of the holy Scriptures. Paul here says that "faith is the substance of things hoped for, the evidence of things not seen." Therefore it is true that no man can appreciate in his mind or feelings the substance of anything for which he might hope, unless he has some evidence upon which to predicate such faith.

And in order that his faith shall be "without a doubt" it is necessary that the evidence be equal to the proposition. For to ask any sane mind to believe anything without the proper proofs for it is very presumption. And the plan of salvation as made known to the world by Jesus Christ and his gospel does not demand nor expect of any man that he will have faith in it, nor accept it only upon the principles of "the law of faith." And as faith is the subject which is now before us for consideration in this discourse, we propose to undertake its examination as we think it deserves by all who would accept "the faith of Jesus."

In the consideration of that which Paul here denominates "the law of faith," we shall find it in order to not only consider, as has already been done to some extent, what faith is, but also how faith comes and what faith does. To believe with all our power of mind that God exists is to have faith in him. And to believe with all our mind that Jesus is the Christ is to believe in him. But the law of faith requires more than this of man in order that he may have the evidence of the substance of the things hoped for. Having a belief or faith that God exists, that Jesus Christ is his Son, and that he was put to death are very important ingredients in a true Christian faith. But all these truths may be held by a man and yet be living in unrighteousness. It is such as these that Paul speaks saying, "They hold the truth in unrighteousness." Rom. 1: 18.

Jesus did not tell the world that those who heard his sayings, should receive the blessing. But the promise was to "them that heard his sayings and doeth them. Again, in his last message to his people Jesus did not tell them that the patience of the saints consisted in receiving the commandments of God and the faith of Jesus; but he said it was in keeping them. But before saying anything more upon what faith does we will speak of how faith comes. And there can be no better definition given on this point in so few words than Paul has given to it, for after asking in a very logical manner the question, "How shall men call upon him in whom they have not believed; and how shall they believe in him of whom they have not heard?" He immediately says, "So then faith cometh by hearing, and hearing by the word of God." Rom. 10: 14, 17.

Faith is the result of proper testimony, and such testimony must be presented in some tangible manner to one or more of man's five faculties for perceiving things, and such proof must be adequate to the proposition to be proved. Such things as are known to take place in the common course of nature may be proven by the common testimony of nature. But such things as are said to take place which are of a supernatural character, always require that the testimony shall be of the supernatural order of things. But it must be addressed to man's natural faculties of perception. And the faith of Jesus Christ as it is made known in and by the gospel of Christ is no exception to this rule of action or law of faith. For

there is not a man on the earth at this time who has the faith of Jesus, who has not either directly or indirectly received it through hearing the word of God as it is contained in the holy Scriptures. With man to-day it is all a matter of faith. No man at this time can truthfully say that he knows the facts of the gospel to be true. But men may at this time by faith in the word of God as it is delivered to us in the gospel of his Son, lay hold of and appropriate to themselves, and treasure up for their own benefit the substance of the things to be hoped for as they stand promised in his word. It is true, however, that the proposition to be believed, upon which such faith must be established, is an extraordinary supernatural one. For it rests upon the proposition that Jesus Christ is the Son of God; that he was put to death and buried; that he was raised from death to life again; that he ascended to his father; and that by him and through him all men who die shall be raised to life again. The facts that man can die, and that men do die, are manifests to every man's entire faculties of perception. But there is not one single proof to be found in all the sciences, nor in the works of nature to sustain or establish a faith or belief that "those who die shall live again."

In all ages of the world death has been the one dreadful terror to all men. To look upon the dead and to see them deposited in the graves when the mind has not been lighted up by the divine revelation and hope of the gospel of Christ, is a gloomy and hopeless sight to contemplate. There is nothing in all human philosophy that can take any part of man in any conscious state beyond the shades of the silent tomb. The proposition that "man will live again" is a very supernatural one. But the testimony by which men are called upon to have faith that such will be is equally supernatural, and it is fully adequate to prove the proposition upon the strictest principles of the law of faith. The history, including the life, the sayings, the doings, the death, the burial, the resurrection and the ascension of Jesus Christ, comes to us of to-day as well authenticated as to the proofs for it all being true as any proposition can have surrounding it. And in this "God has given to all men an assurance that the dead will be raised up." For it is as Paul said, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus." 2 Cor. 4: 14. But this to us is a matter of faith. This faith comes to us by hearing and the hearing by the word of God. This is the divine arrangement. It is thus set forth by Jesus the Savior as recorded in the 17th chapter of John. After referring in his prayer to the twelve apostles which had been given him out of the world declaring that he had given unto them the words which the Father had given him, he says: "As thou hast sent me into the world, even so have I sent them into the world." He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." Here is plainly made known how our faith must come if we have

any faith. The apostles received the word of God directly from his Son, and he sent them out to preach just as his Father had sent him. And it is through hearing God's word by the preaching of the apostles that faith comes, and hence Paul says, "Faith comes by hearing; and hearing by the word of God." It was the apostles who were the preachers sent, and to whom Paul alludes as being the means by which hearing comes. The apostles could truthfully use the words "we know" in their discourses upon what they preached. But men of to-day can not do this. The very best we may truthfully do at this time is to say that we believe, or that it is our faith, for our faith comes by hearing. For there is not in the world at this time even one divinely inspired called and sent preacher who is in possession of any power or knowledge of the "mysteries of the gospel" or the plan of salvation, only that which he may have derived through his faith in the word of God as contained in the holy Scriptures. For this is the way in which faith now comes; the many pretensions to the contrary notwithstanding. We will now inquire into the importance of faith, or rather what faith does.

Paul declared that "without faith it is impossible to please God," Heb. 11:6. We are at once enabled thereby to get directly at the work of faith. But this text does not stop just at this point for it continues: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here it is plainly declared that it requires more than faith to please God. We must besides having faith "diligently seek him." But, then, how shall we seek? Let us hear Paul once more. In speaking of God and his righteous judgment he says: "Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life." Rom. 2:6. Here it is declared that seeking God is to be done by patient continuance in well doing." Faith alone does not please God, and neither will it save man. Faith requires action according to the law of faith. The true faith in God requires that we shall not only believe that he is, but also that he will do what he has said he will do. And we are therefore to believe that he will destroy those who will not obey his commandments, just as certainly as we believe that he will give eternal life to them who obey. For both of these declarations or promises are according to his word; and it is also true that no man can stand in a justified state before God by the law of faith, unless he be living in and keeping the commandments of God and the faith of Jesus. According to the law of faith every man must expect to receive the promised reward for which he is serving, whether it be of sin unto death or of obedience unto life.

Before we can by faith treasure up in our mind as our own "the substance of the things hoped for" as they may be contained in propositions or promises made to us whether made to us in God's word or by men, which are made upon conditions on our part, we must comply exactly with such conditions. Jesus said, "Blessed are they that hear the word of God and keep it." Luke 11:28. And then the Apostle James is very clear upon this subject, for he says by way of interrogation, "What doth it profit, my brethren, though a man saith he hath faith and have not works, can faith save him? He then answers it by logical facts of a similar character in reference to Christian 'acts of benevo-

lence, and then adds, "Even so faith, if it hath not works, is dead being alone. Yea, a man may say, Thou hast faith and I have works; show me thy faith without thy works and I will show thee my faith by my works. Thou believest that there is one God thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:14-20. James then, to more fully illustrate all that he had here said, refers to Abraham as being a sample case of the matter of the law of faith. And he declares that Abraham's faith was made perfect by the work of offering his son Isaac, and that he by this act which was performed by faith not only perfected his faith, but it was imputed unto him for righteousness. After thus making the law of faith so very plain, he adds, "Ye see then how that by works a man is justified and not by faith only," verse 24.

It is faith in something that stimulates man to perform his every rational and voluntary act. But faith alone is worthless; the devils believe. The doctrine which we sometimes hear taught that "we are saved by faith alone" and that "it is very full of comfort," is both unscriptural and very dangerous in its nature. The doctrine that repentance precedes faith is very illogical as well as unscriptural, and cannot be true according to the law of faith. Then it is said that Paul taught repentance toward God and faith toward our Lord Jesus Christ. It does not teach that he placed repentance toward God before faith in him, for those already believed in God; but they needed to repent toward him. Faith without its works is a dead faith; but faith with its proper works becomes a living faith, and by it, of the text says, we may have the substance of the things hoped for.

The plan of salvation as delivered to man by the Son of God, as it stands recorded in his word, is both perfect and complete. When men hear this word, which Paul says is in truth the word of God, 1 Thess. 2:13, and then do not have faith it is simply because they will not believe; and when they begin to call upon God to give them more faith and to send down upon them more converting power, etc., it is doing just as the skeptical Jews did when Jesus was here. They wanted more signs for their special benefit, and these will not rely upon God's word. Paul declared that the gospel of Christ is the power of God unto salvation. Rom. 1:16. In the verse as quoted from 1 Thess. 2:13 that it is not only in truth the word of God, but that it is that which worketh effectually in them that believe it.

If men cannot rely to the utmost upon God's word, then we ask upon what would they rely? The gospel is to men just as Paul declares it is—"The gospel is to them that perish foolishness; but to them who will receive it and be saved it is the power of God," 1 Cor. 1:18. For it is true that the world by wisdom knew not God, v. 21, and that because that which may be known of God is manifest in his word, Rom. 1:19. All men had much better gladly receive the words of the gospel and be obedient thereto and have an abiding hope for the things promised than to be trying to climb up by some other way as thieves and robbers do.

Frankton, Ind.

People are more fond of criticising work they don't do themselves, and which they have not energy to do, than they are of putting their shoulder to the same work.

### Prophecy Fulfilled.

D. W. LAMB.

Rev. 17:1, 7. "And there came one of the seven angels, that had the seven bowls, and spake with me saying, come hither. I will show thee the judgment of the great harlot that sitteth upon many waters, with whom the kings of the earth committed fornication and they that dwell in the earth were made drunk, even with the wine of her fornication."

The great harlot undoubtedly represents the corrupt church of Rome, the papacy, the great city which reigneth over the kings of the earth; verse 18; her judgment is due when her allotted time of supremacy is ended during which time the saints were given into his hands, see Dan. 7:25. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time. A period of 1260 prophetic days each day representing a year. The saints were given into the hands of the papacy by a decree of Justinian in A. D. 533, and in 554, the last opposing power was removed, so then the time during which the saints were given into his hands must end about 1793-1814, and then should be fulfilled this prophecy Dan. 7:26, "But the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end." Was there a judgment upon the Papacy at the right time to fulfill this prophecy? Yes. Will the angel show us this judgment? let us see Rev. 16:10.

"And the fifth poured out his bowl upon the throne of the beast and his kingdom was darkened and they gnawed their tongues for pain and they blasphemed the God of heaven because of their pains and their sores, and they repented not of their works." Their pains and their sores caused by the intolerant papacy and oppressive monarchy cause them to rebel against their government. The law that bound Europe in fetters of papacy were annulled in A. D. 1792, when blood deemed sacred through that night of weeping to the church of Christ was made to flow in the metropolis of that guilty nation in torrents. Louis, the last of the house of the Capets, was dethroned on the tenth of Aug. 1792, and with his wife and children was thrown into prison on the 13th of the same month where they remained till they were put to death.

Allison's History of Europe, page 130, "His kingdom was full of darkness." Christianity the light of the world was formerly excluded from the kingdom, on the memorable 26th of Aug., 1792, an open profession of atheism and infidelity was made and forthwith acted upon by a whole nation once devoted to the papal superstition. Christianity was then formally abolished as a notorious and malignant imposition by the government of revolutionary France; so well did the people second them that while not a trace of the gospel could be found within the reprobate metropolis every frantic oration in praise of atheism was loudly and enthusiastically applauded." Faber on the Prophecies, vol. 3, page 363, they decreed that "All men are equal by nature," that the free will of man is unrestrained by any law, either human or divine; that human nature possesses endless perfectability; that insurrection is lawful in civil society; that death is an eternal sleep of the soul; that the ancient Sabbath ought to be abolished, and the times of the year be calculated by decades; that tu-

telary gods, even dead men may be canonized, consecrated and worshiped; that Jesus Christ was an impostor; that human reason is the only true god. On the renowned field of military glory, Champ Demars, near the close of the eighth century, Whitekind, the most valient and renowned of the saxon chiefs lay down his arms and received baptism. The law of Charlemagne was that of death. Here is the chain that bound the dragon (paganism). On the 26th of May, 1792, they passed a decree commanding the immediate banishment of all ecclesiastics without exception, who would not take the oath to support the new constitution. The chain which had bound the dragon for years was then broken, which chain was nothing more nor less than the intolerant laws of the papacy enforced by the civil power. And now those years being ended the beast (infidel France), ascends from the bottomless pit of papal intolerance to make war on God's two witnesses. Rev. 11:7. "And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them and kill them."

The atheistical revolutionists voted the Bible out of existence, swore they would exterminate the fisherman's Bible, deified a vile female, inaugurated a reign of terror which was terrific and cruel, and bloody without a parallel in the annals of history; scoffed, ridiculed, blasphemed and defied Omnipotence. A decree was enacted ordering the clergy to leave the kingdom within a fortnight, during which period they were seized, imprisoned and put to death in the most cruel manner. Soon the ministry both Papal and Protestant were no more in France. Christianity was banished from the nation. Rev. 11:11, "And after three days and a half the spirit of life from God entered into them and they stood upon their feet, and great fear was upon them that saw them. A prophetic day represents a year. The witnesses were slain in France from Nov. 1793 till June 1797, three years and a half, and in 1797, on the 17th of June, Camille Jordan in the council of 500 brought up the memorable report of the revision of the laws of worship. It consisted of a number of propositions abolishing alike the republican restrictions of popish worship and the popish restrictions on Protestants. Such that all citizens might buy or hire edifices for the free exercise of religious worship, or that all congregations might assemble by the sound of bells, and no test or promise of any sort unrequired from other citizens should be required of the ministers of those congregations; and that any individual attempting to impede or in any way interrupt the public worship should be fined 500 livres and not less than fifty, and if the interruption proceeded from the constituted authorities, such authorities should be fined double the sum; and that the entrance to assemblies for the purpose of religious worship should be free for all citizens; That all other laws concerning religious worship should be repealed."

Thus after three and a half prophetic days, the Bible, the two witnesses stood upon their feet, their 1260 days prophecy in sackcloth had ended, and the time during which the saints were given into the hand of the papacy by the decree of Justinian in A. D. 533 now ended. In the providence of God this wicked power, the beast that ascendeth out of the bottomless pit, called also the dragon, or Satan loosed out of his prison after his restraint is made the instrument of ending forever the

At the rise of this revolutionary power, this power of the papacy to persecute the saints-monster from the abyss, the kingdom is deluged in blood. All Europe stood in amazement and perturbation at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she had applied it, began to arouse a universal dread for the independence of nations. This feeling was partaken by the whole world; but a judgment is soon to overtake this power after being "loosed a little season" during which her armies mostly under the leadership of Napoleon Bonaparte brought under her control the most of southern Europe. And now is to be fulfilled the prediction of the prophet Isaiah 27:1 "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

The sea represents peoples, multitudes, nations and tongues. The Congress of Vienna declared Napoleon to be without the social pale and a million of soldiers were about to be introduced into France. The duke of Wellington was appointed generalissimo of the forces of the allies. On the 13th of June, A. D. 1815 was fought the battle of Waterloo, and the destinies of the world were staked upon that battlefield. The rout of the French army was complete and the carnage fearful. By a military convention July 3rd, it was agreed that the French army should evacuate Paris. Here ends the civil and political existence of the dragon. For a number of years prior to 1814 the armies of atheistical France, principally led by Napoleon Bonaparte, made war on the papacy, designed to crush its intolerance, the undoubted cause of the revolution and the shedding torrents of blood. To put an end to this intolerance the prophecy demands a formal judgment against her. The prophet Daniel, 7:26, said, "But the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end." In just 1260 years from A. D. 534, when the last power which opposed the papacy was removed, an intolerant power given to the church of Rome by Justinian, to wit, in 1814, the four great powers of Europe (Western Rome), promulgated by their national authority the constitutional charter which took from the pope the power to exercise in the city of Rome intolerance over the consciences of men.

Now God's messengers with open book, the Bible, as symbolized by Rev. 10, proclaiming the time message are permitted to stand upon the sea and earth and thirty years brings us to the end of 1290 years, to the "bitter" disappointment in 1844, to the beginning of the waiting time, when God's messengers must prophecy again in all the world, "before many peoples and tongues and kings, Rev. 10:11.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:17. Dr. I Cumming states that the Bible has been translated into every spoken tongue, and the word of God is preached in earth's countless dialects." "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Dan. 12:12. This brings us to the end of the forty-five years of waiting time, and to the year A. D. 1889. The fulfillment of prophecy tells us the day of the Lord is at hand and our redemption draweth nigh. Lord hasten the time of thy coming. Amen. Psa. 50:3-6,

"Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Verse 16, "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hast hated instruction and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers." What greater thief could there be than the man of sin who stole the fourth commandment from the decalogue, and put in its stead the commandment of the dragon, the Sunday edict of Constantine? What greater adulterer could there be than thus to mix the commandments and traditions of men, according to the teaching of the great harlot, with the commandments of God, calling Sunday the Lord's day and the Christian Sabbath. Verse 19, "Thou givest thy mouth to evil, and thy tongue frameth deceit" saying the law is dead thus casting God's words behind thee. Verse 20, "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son" saying to them that keep the Lord's Sabbath, you are seeking to be justified by the deeds of the law, whereas they make no such claim. Verse 22, "Now consider this ye that forget God, lest I tear you in pieces and there be none to deliver. Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright will I shew the salvation of God."

Denver, Mo.

### How

The little word at once arrests the attention when we read the passage, "How shall we escape if we neglect so great salvation?" How? Is there any way open, other than God's way? If we neglect his salvation where are we going to turn? Is there an other name given under heaven except the name of Jesus?

God once appointed cities of refuge for a place of escape for those who should accidentally kill any one. Outside of the appointed place there was no safety. If the person neglected the slain man they might kill him wherever found.

God has given us a place of refuge. It is his own name, and the name of his dear Son. If we confess our sins, forsake them and hide in Jesus, we shall be safe in the day of Judgment, we shall live forever. Jesus will be our refuge. Like those men of old we must run for life.

All sinners who seek to hide somewhere else besides in Jesus will be put to death in the Judgment. We cannot hide from God.

Yet there are many who think they can escape. They put on their own good deeds, they hide in little mountains of alms, giving in hills of honest dealing, in great towering peaks of munificent gifts to God, but they never bow in submission to God; they forget that to obey is better than sacrifice and to hearken than the fat of rams.

The little word obedience is in God's way to the kingdom, and they can never cross over by so hard a way. It holds in itself the key into the place of safety, but they will lay on hand on the key.

How? how? shall they escape? It is a fearful thing to fall into the hand of the living God. Today if you will hear his voice harden not your hearts.—see.

## Advent &amp; Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

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## The Reunion of God's People.

"AND I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Matt. 8: 11.

"And they shall come from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God." Luke 13: 29.

The above texts of Scripture shadow forth the reunion of God's people, an everlasting reunion, an eternal banquet. Many are the reunions in our land and nation—reunions among friends, in families, and those who fought in the civil war. Old soldiers and comrades meet and talk over what they endured on the long, wearisome marches, and the hardships which they passed through; how they stood out on the lonely picket line and watched for the very appearance of danger, and stood shoulder to shoulder in the hard-fought battle, while amid the roar of the cannon and the rapid discharge of the musketry, the shrieks of the wounded and groans of the dying, many fell to rise no more. But these intensely interesting and enjoyable reunions have to come to a close, and the old soldiers have to part nevermore, perhaps, to meet again. Children are welcomed home by father and mother in the family reunion with tears of joy. With joy and gladness brothers and sisters meet and greet one another once more. But alas! happy scenes of this kind terminate, and the parting hand is given.

But we want to call attention to another reunion, that of the soldiers of the Lord under the Captain of our eternal salvation, which will sink into comparative insignificance all other meetings of the kind. Those who take part in this grand gathering will never separate but enjoy each other's company forever. For nearly six thousand years these soldiers have been "earnestly contending for the faith." Thousands upon thousands of these soldiers have fallen along the line. Righteous Able was the first of the fallen heroes. Then commenced a fearful and terrible time. The war raged; hard marches and struggles for the right continued; good and valiant men went down in the contest; Abraham, Isaac, and Jacob warred a good warfare, successfully fought the good fight, have laid down the armor, and are resting in the "land of forgetfulness," the land of darkness, perfectly unconscious until the trump of God shall startle them to life again. They are historic.

The Apostle Paul gives a summary of many of the ancient worthies and their heroic deeds in the 11th chapter of Hebrews. After speaking of Abraham, Isaac, Jacob, and Moses, he says, "For the time would fail me to tell of Gideon, and Barak, and of Samson, and of Jephtha, and of David also, and Samuel and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again, and others were tortured not ac-

cepting deliverance, that they might obtain a better resurrection. These were all of the "noble line" and did good service for their Master.

Next we come to the victories of Christ, the Captain of our salvation, who met the devil and defeated him; who went down under the dominion of death, but came out of the prison-house and walked forth a conqueror over death and the grave. All this was done that he might ransom his soldiers from the grave. His battles were all brilliant achievements; no retreats or defeats throughout his entire warfare. All was success, yes, grand success. The apostolic age was marked by many hard fought battles. Intense fighting was engaged in by the apostles who were ardent in fighting the "good fight of faith." Paul mentions some of the hardships when he says, "Of the Jews five times received I fifty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."

The twelve hundred and sixty years of papal supremacy was a bloody affair. It appeared that the enemy was determined to wipe out the soldiers of the cross; between fifty and seventy-five millions regarded not their lives as precious, but passed under the altar of papal persecution, and thus won for themselves glorious crowns of martyrdom which they will receive when the Lord comes.

Our own times are rapidly passing. Soldiers are falling all along the line. From Nebraska, Iowa, Michigan, and other states come obituary notices saying that another one has fallen. Soon the conflicts and battles of life will be over. Soon the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began, will be ushered in and the great gathering time will commence. Yes, soon that day will dawn in all its splendor and loveliness. The pure and good of all ages will be there and take part in the grand reunion. Christ will be there, and we read that "the tabernacle of God is with men, and he will dwell with them." The saints, whose bones now lie bleaching on the burning plains of earth, will be there. Hearts long separated will be united and forever. Mothers, do you remember the sunny head that used to nestle upon your bosom? Do you remember when the physician said there was no hope for it and that it must die? Do you remember when you knelt at the tiny coffin and cried in your empty home? Remember the children will have a part in that great gathering time; and fathers and mothers, brothers and sisters, companions and friends will meet in the beautiful city of God, in the grand reunion, which will never terminate. May the time speedily come. L.

## The Two Powers.

"THE Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable." Isa. 42: 21. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7: 25.

Two powers are brought to view in the above scriptures, and the attitude which they would bear to the law of God. The first scripture speaks of Christ and his work, and the second of the papacy and its work. Many

say that Christ abolished the law, and stick to it notwithstanding the whole Bible is against them. The above scripture was spoken of Christ hundreds of years before he was born into the world. It says, "He will magnify the law and make it honorable." What is it to magnify? To reduce, to make less? No, but to make larger. Did Christ magnify the law? Did he make it honorable by extolling it? If so there is a conformity between the prophecy and the work of Christ.

In Christ's sermon on the mount, we find much said about the law of ten commandments, and all through his sayings we have his abundant and strong utterance in favor of the perpetuity of the law of God. In his last testimony, Rev. 22: he says, "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." Thus first and last he holds up and honors the law, and it could not have been otherwise and harmonize with the prophetic word, for David says in speaking of Christ, "Then said I: Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40: 8. And we know the scripture reads, "Out of the abundance of the heart the mouth speaketh." Hence we would expect him to have much to say in favor of the law. In Matt. 5: 17 we are told, "Think not that I am come to destroy the law or the prophets." This is the language of him that spake as never man spake. All can understand this positive statement. No matter how the work and life of Christ affected the law, one thing is certain, he did not destroy it, for in doing so he would nullify his own statement. No, he did not come for that purpose; that was foreign to his work and mission.

"But to fulfill." Pickering, on the word fulfill, says: "Fill up, supply, to furnish, to perfect." An artist does not fill out a picture to throw it away. Neither did Christ put those beautiful touches in the Father's law intending it to be laid aside.

It appears that this language was written expressly for the benefit of those who should contend for the law of God. Yes, Christ obeyed the law; he kept it and tells us to keep it. He magnified the law. In verses 21, 22 and 27, 28, we have an elucidation of the statement. He first takes the sixth commandment, "Thou shalt not kill," and declares that this commandment can be violated without taking the life of an individual. Anciently they supposed that to be a murderer one would have to kill; but the great magnifier of the law says if we are angry with our brother, or as stated in another portion of the new Testament, "He that hateth his brother is a murderer, and no murderer hath eternal life abiding in him." Again he takes the seventh commandment and shows that it can be broken by an impure desire of the heart. In this he shows the breadth and immutability of the law of God. In looking through this chapter we find that while he magnifies the law of the Father he speaks out against the law of Moses, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth," verse 38. Where was that said? Why, back under Moses. Does Christ magnify this law? Certainly not, but nullifies it. Not so now, says the Savior, must not exact an eye for an eye, or a tooth for a tooth. Some, however, instead of following the instruction of Christ and cry up and magnify the law of God, cry it down and magnify the other law. For instead of being satisfied with an eye for an

eye, and a tooth for a tooth, they want two eyes for one and two teeth for one.

Briefly we will notice the other power "And he shall speak great words against the Most High."

Is there a power that fulfills this specification? Evidently the above has been fulfilled in the papacy. Notice the titles of the pope, here are some of them: "King of the world; Vicegerent of the Son of God; King of kings and Lord of lords; Our Lord God the Pope." Said Pope Nicholas to the Emperor Michael, "The Pope who is called God by Constantine cannot be bound or released by man, for God cannot be judged by man." Connect with this the decision of the Ecumenical Council in 1870, that the pope is infallible, and you have this blasphemous power clearly revealed. The wearing out of the saints is another characteristic of that power, and was clearly brought out in the putting to death between fifty and seventy five millions of the saints, as history declares.

"Think to change times and laws." Bible time commences the day in the evening. See Gen. 1; Lev. 23: 32; Mark 1: 32; and numerous texts. That is God's way of reckoning time. But another method has been introduced called Roman Time, coined in the old Roman mint, and according to this reckoning the day commences at midnight and ends at midnight. Now how is Sunday reckoned, Bible time or Roman time? We all know it is reckoned by Roman time. What law has that power changed? Why, the law of God. They have changed the Sabbath from the seventh day or Saturday to the first day or Sunday, as the concurrent testimony proves.

We will here subjoin a few extracts taken from their works. In the Catholic work entitled, "Abridgement of Christian Doctrine," we have the following: "Q. By whom was it changed? A. By the governors of the church." "Q. How prove you that the church hath power to command feasts and holy days? A. By the very act of changing the Sabbath into Sunday," etc., page 57. In the "Catholic Christian Instructed," the following is found: "Q. What warrant have you for keeping Sunday preferable to the ancient Sabbath, which was Saturday? A. We have for it the authority of the Catholic church, and apostolic tradition." The "Catholic Catechism of the Christian Religion" has the following: "Q. Had the church power to make this change? A. Certainly." Thus we find that the papacy has fulfilled every part of the text, and must be the power mentioned therein.

If the Lord be God follow him; but if Baal, then follow him. Which power will we yield and be obedient to? If to the first we will recognize and keep the day that comes to us from the very beginning. If to the last we will in one particular at least keep a day that has no higher authority than the Catholic church. L.

## Certain and Literal.

We are not called on to watch for Christ's second personal coming as merely possible or remotely probable occurrence. On the contrary, the Scriptures are crowded with statements of the certainty, of the literalness, of the visibility, and of the personality of his return to the earth. And, lest there should be any mistake, reiteration comes in to enforce assertion, and emphasis to enforce reiteration. "This same Jesus which is taken up from you into heaven shall so come in like manner

as ye have seen him go into heaven." "The Lord himself shall descend from heaven with a shout." It must be evident, from these texts, that inspiration anticipated the denials, deflinings, and misconceptions from which this doctrine would suffer and so be provided against them. For a bare repetition of these texts furnishes the best possible answer to all the various theories of a figurative or spiritual advent.

"The destruction of Jerusalem was the coming of Christ," says one. "When Titus descended upon the doomed city, with the shout of his Roman legions, then was the promise fulfilled." "The Lord himself shall descend," repeats the Word of God. "The occurrence of death is Christ's coming to receive his people," says another. "This same Jesus shall so come," reiterates the Holy Scripture. "The diffusion of the Gospel, and the gradual transformation which it effects in human civilization, is the coming of the Redeemer," says another. "The Lord himself shall descend," still resounds the Word.

All this is plain, and yet, alas! that the Master has need to convince his servants of his continued personality; that they have so diffused him into history, so confounded him with death, so dissipated him into a vague and shadowy presence, that we can almost hear him saying to them as of old he did to his disciples when they mistook him for an apparition: "Behold my hands and my feet that it is I myself.

Jesus has not lost his identity, or so merged it with history, or with providence, or with death, that we must look in these things for his coming. "I will come again," he says, "Behold I come quickly." And this "I," which is the sacred seal of personality, "that by which one knows and is to be known throughout eternity," he has never lent or transferred to another.

Still further is the real and personal return of Christ enforced by the explicit descriptions of the event given in the Scriptures. It is simply the same Jesus—no substitute, no commissioned messenger, no typical event—but he "shall so come in like manner" as he went. He went up visibly, from eager eyes that recognized him as the veritable Lord; from outstretched hands that had handled him as the word of life, and as he parted from them "a cloud received him out of their sight." And so shall he return, visibly, personally, gloriously. "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him."

All this, if heeded and pondered, is calculated to keep us from the error prevalent in these times—the error of spiritualizing the substance and reality out of Christ's promises. Reason always allegorizes the grand realities of Scripture when it touches them; but the heart is a rigid literalist. Its affections are never content with shadows or semblances, or substitutes. If the Church had always kept her bridal love for her absent Lord, she would never have admitted even the suggestion of an impersonal advent. It must be suspected that only fondness for this present world, and an indifference to the glorious hope of the Church, could ever have begotten such a thought. What we dread, or dislike to believe, we easily dissipate into vagueness and unreality. The unbelieving, to whom Christ's coming means only judgement and terror, would naturally wish to forget it, and explain away its reality. But what of her of whom the apostle wrote, "I have espoused

you unto one husband, that I may present you as a chaste virgin to Christ?" Will the bride with the letter from her betrothed husband in her hand, "Sorely I come quickly," admit the suggestion that he means simply that he will send a mysterious stranger to bring her to himself, or forward some kindly provisions for rendering her comfortable and contented with his absence, so that she shall be less inclined to love his appearing, and to look for it? "Unto them that look for him shall he appear the second time without sin unto salvation." He shall come to save from the world those whom he is now saving in the world; to complete their redemption, to present them "faultless before the presence of his glory, with exceeding joy," and to usher in the marriage of the Lamb. He shall come to right all wrong, to consummate all good; to remove the curse from our groaning earth; to wipe away all tears from off all faces; to silence pain, and to swallow up death in victory. No promise is more constantly repeated, and none is more sacred than this. If Christians shall cease to wait for their returning Lord, creation, groaning and travelling together in pain, will not. If those whom he has redeemed with his precious blood do not rejoice with singing at every sign of his approach, then, "let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein; then let all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth."

"If I know not that God is a person, I know not that I am a person," said a great theologian. We may say likewise if I am not sure of Christ's personal return, I am not sure of my personal vision of his face. If I am not certain that he shall "appear in glory," I am not certain that I shall "appear with him in glory." His identity at the advent as the Man of Nazareth, the Man of Calvary, the Man of Olivet, is the pledge of my own identity at that day. All reality recognition, reunion, remembrance, and fellowship in the resurrection state, seem to me to be involved in the question whether he who shall come is the same Jesus, or only some shadowy substitute, or some veiled and providential manifestation of his presence. Sel.

## "I Have no Influence.

In his warfare against the truth, the evil one shows a wonderful fertility of resources, and skill in the use of them—a statement for which we do not claim entire originality. A favorite part of his spiritual tactics is to induce the professed disciples of Christ to excuse themselves from active work by the plea that they "have no influence," and can do nothing except, as they put it, "at the throne of grace." The confession is a virtual abnegation of one's manhood—and we use the word in its limited sense, because in these days no "manly man" could be induced to make such an excuse. His prayers go downward instead of upward. It is a poor shuffling excuse for neglect of duty—a virtual attempt to go to heaven "on flowery beds of ease." Every man has an influence. Sel.

THE surest way of not being conformed to the world, is to be transformed by the renewing of our mind. "If the bushel is filled with wheat," says Cecil, "we may defy the devil to fill it with tares.—Wm. Fay.

## What I Love.

MARY A. ADAMS

I love to read of Jesus  
Of the precious words he said,  
Of his life so pure and holy,  
Of the raising of the dead.  
My heart doth fill with rapture  
As I read that we shall be  
Like him if we are faithful,  
What glories we shall see.

I love to read the story  
Of his undying love,  
For sinners weak and mortal,  
He intercedes above.  
He knows our erring nature,  
Is pleading to forgive,  
And helps us to be faithful,  
And loyal while we live.

I love to read the lessons  
Of wisdom he has taught,  
I know that if I love him,  
He will forsake me not.  
He says ye "heavy laden,"  
Come unto me and rest  
For I am meek and lowly;  
In him we will be blest.

I love to read still farther  
The words of truth and right:  
O take my yoke up on you  
My burden it is light.  
O precious words of comfort  
Who can but love to read,  
How Jesus dwells in heaven  
And doth for sinners plead.  
*Bald Knob, Ark.*

## The Sufferings of Christ.

BY JULIA LAMB.

My dear brethren, do we bring to mind as often as we ought the terrible scene that transpired over eighteen hundred years ago? To think that the innocent should suffer for the guilty, when there was no eye to pity and no arm save. He gave himself a ransom for our sins which he bare in his own body on the tree. These solemn truths are worthy of our thoughts as our salvation depends on the shedding of that precious blood on Calvary; and now all eyes are turned to Calvary where the dear suffering Son of God bearing the sins of a guilty world at the sight of which all nature put on mourning as dark as midnight when he resigned his soul into the hand of his Father having finished the work of redemption and is now saying, "Whoso believeth in me shall never die."

As he has paid the penalty of Adam's transgression even giving himself as a ransom for all that will accept salvation through his name. Let us often read the sacred record and ponder over the terrible scene when arrayed before Pilate's bar as said Isaiah, "He is despised and rejected of men, a man of sorrows and acquainted with grief," we hid as it were our faces from him. He was despised and we esteemed him not lest we become forgetful of the terrible sufferings he bore for us as we follow the course of trial when arrayed before Pilate who seemed astounded at those that clamored for his blood. He asks what evil hath he done and after he had tried Jesus according to Jewish custom called for water and washed his hands having allusion to the law. The psalmist says, "I will wash my hands in innocence," while in their rage the Jews cried out, "His blood be on us and our children," which prayer brought the terrible vengeance of God on that guilty people. Think of the terrible anathemas heaped on the blessed Jesus and all this time he uttered no complaint though stripped of his garments and the bloody lash made long furrows in the quivering flesh,

yet their vengeance was not satisfied. They must put on him the purple robe in derision, because he had said he was the king of the Jews, and put a reed in his hand instead of a scepter, and as if the torture was not complete they plaited a crown of thorns and forced it down on his tender temples. In relation to the crown of thorns in Matt. 27:29 it was probably composed of thorny twigs as there were many kinds in Palestine, and to see one in this suffering condition a heart must needs be as hard as adamant not to feel sympathy instead of adding to his sufferings by blows on his already pierced temples which drove the thorns still deeper; and to show their contempt they spit on him, and as Pilate brought Jesus out to exhibit him to the people hoping, I think, to satisfy them as he was convinced of his innocence. He gave them an opportunity of saving his life. He cried, "Behold the man," and instead of human sympathy and love of fellow man they were bent on his destruction, and they all cried out in their might, "Crucify him! crucify him!" and as he is guilty of blasphemy, "calling himself the Son of God," and therefore by our law he must suffer and by our law he ought to die.

The miracles they saw convinced them that he was the Son of God. And when Pilate brought him out the second time with the intention I think of releasing him there answer was, "If thou let this man go thou art not Caesar's friend, for whosoever maketh himself a king speaketh against Caesar's friend," and rather than incur the displeasure of man he gave sentence that Jesus should be put to death, and when they led him away they laid hold of one Simon of Cyrene and compelled him to bear the cross after Jesus, and a great multitude followed after them and arriving at the place of execution he was nailed to the cross between two outlaws and still in his loving nature he would plead that his enemies might be forgiven as they were ignorant of what they were doing in putting him to death.

Some were casting lots for his garments and to still heap indignities upon the blessed Son of God they said to each other, "He saved others let him save himself" if this is the Christ of God his chosen. Now this was to mock him and in his agony he cries out, "My God! my God! why hast thou forsaken me?" Oh, what a scene! the only Beloved lifted high on the cross, between heaven and earth as though unfit for either place. A spectacle to man and angels all for poor fallen man who still refuse to drop a tear or heave a sigh. Oh, the sad spectacle of the price that was being paid to purchase man's redemption; and when we remember Calvary may we be led to exclaim, God forbid that I should glory save in the cross of our Lord Jesus Christ.

Suffering Savior with thorn crown,  
Bruised and bleeding, sinking down,  
Heavy laden, weary and worn,  
Fainting, dying, crushed and torn.

May we all have an abiding faith in the precious blood of the Lord Jesus Christ to cleanse us from all sin. Your sister in Christ,  
*Denver, Mo.*

## Be Watchful, Boys.

EVERY man has need to be watchful. The cable is not stronger than the weakest link nor the character than the hidden meanness. The secret sin does not grow in a day, though it may germinate in a moment. A Scotch preacher beautifully illustrated this by refer-

ring to the tiny seed dropped by the passing bird into a crevice of a rock, and which, sprouting, grew, and in process of years, by its mighty roots, moved the massive rock until it toppled over into the loch. So we must beware of the trifling thought of sin. We must search by the power of God's spirit. Let us be sincere in the searching, and firm in the evictions of the hidden evil.—*Sel.*

No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourself so. If you find yourselves so loaded, at least remember this: it is your doing, not God's.—*Geo. Macdonald.*

## Letter Department.

Then they that feared the Lord spake often one to another: and the Lord hearkened, 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 Bell Scott.

DEAR Brethren and Sisters of the ADVOCATE: To-day is the Sabbath, and I thought I would write a few lines for our dear paper, thinking it might be encouraging to others who are striving to live in love and obedience to God's word. It has been seven years since I embraced the truth of God, and I for one can say the more I live in his service, the more I love him and appreciate his goodness and kindness. Oh, I do feel so thankful to think that we have been so blessed as to have the light of the truth shine upon us as well as others, for I think the time is short, and we all should be up and doing, for the coming of the Lord is near at hand. My hope is to stand before him with a clear conscience, which is my greatest desire, and be welcomed in his great and glorious kingdom.

*Webber, Kan.*

## From Sister P. Mitchell.

DEAR Brethren and Sisters: I have read our weekly welcome visitor, the ADVOCATE, through; and my daughter and I have just got through our Sabbath-school lesson, which was very interesting to me, and I trust also to her; for, she is as yet not truly converted. I am trying in my weak way to lead her in the path of life; trusting that the time will come when my heart shall be gladdened by seeing all the members of my little household making a voluntary sacrifice of all this world's goods for Jesus, the great life-giver's sake. My husband is not a Sabbath-keeper, neither a professor of any kind; yet he does not oppose me in keeping the Sabbath, or in using my influence in trying to have my two children (a daughter sixteen, and a son thirteen, the only ones now with me.) keep it; but of course, you all know, especially those who are placed under like circumstance, that it is much harder for one parent in the faith to bring up their children in the truth than if both were believers in the necessity of keeping all the commandments of God; but I am trusting in the promise, Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Psa. 37:4; also,

"And we know that all things work together

for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

And now, dear brethren and sisters, I have a request to make, which is, that you all pray for me that my faith fail not; and that these promises in which I so implicitly trust may be supplied unto me, and not to me only, but unto all who are keeping the "commandments of God, and faith of Jesus." You remember the promise that where two or three are agreed as touching one thing, it shall be given them, and now let us pray to that end, that our own faith may be increased, and perfect love prevail, (for without "charity" we are as sounding brass or a tinkling sycambal,) that our prayers be not hindered in behalf of all the subjects of prayer everywhere; the Lord knoweth them altogether. As the interest increases, our little paper, the ADVOCATE, grows better and better. I was interested in the "Editorial jottings" of last week. I wish some of the ministering brethren could come here and labor for a few days; it seems to me that there would be some willing hearts who would receive the truth. I see by this week's paper that sister Mary A. Broderic has echoed the desire of my heart by informing Bro. Perry that there is no necessity of giving up the Lord's supper, because they cannot meet with the church. Thanks to my dear aged sister, Polly P. Pitts, and truly a mother in Israel, (though now asleep awaiting the sound of the last trump; yet her memory liveth in the hearts of all who knew her, because of her godly examples and precepts.) I have ever felt free to partake of the Lord's supper at every passover season, just as much as though I were with the church; and have never missed but one though I have been alone most of the time for eight years past. I prepare my unleavened bread, and grape juice when I can. I have felt perfectly conscience free in keeping it thus, under the circumstances, and if any Bro. or Sister can show any scriptural reason why it is not right, I am open to conviction; 'tis the best light I have had, and I have felt justified. The Lord guide us into all truth is the earnest prayer of your sister in hope.

*Sabetha, Kan.*

## From Bro. A. H. Alexander.

DEAR Brethren in the Lord: It is with pleasure that I write to you believing that you will be glad to hear from me. I have been expecting for the last three months to have sent you a little money, but my circumstances were so that I could not. I could not very well do without the paper, for it strengthens and feeds my soul, and it is all the good doctrine and instruction I can get in this part of the country outside of the Bible. I still love to observe the seventh day. Every honest Bible reader ought to know that the people in general are in Egyptian darkness. "Darkness covers the earth and gross darkness the people." "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus. 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." Please give an explanation of Acts 11:15, 16.

*Walnut Grove, Ala.*

## From Bro. W. R. Scott.

DEAR Brethren and Sisters: I am thankful for such a welcome visitor as the ADVOCATE.

I love to read the Letter Department; it is so much like speaking to one another of our hopes and expectations, and although I have had some very severe disappointments from those that I should have expected better things, yet I still love God and am trying to serve him. I thank him for the many blessings that he is bestowing upon us from day to day. I long for Jesus to return from that far country whither he has gone to receive for himself a kingdom and return. Oh, I long for his return when the trials and temptations of this waiting time will be over and we shall be gathered home as his children, and where we will not be surrounded by dangerous pits on every side into which we are fearful of falling; but as it were to be led by the hand through green fields by pleasant paths along the banks of the River of Life. Oh, brethren and sisters, let us not be weary in well doing for we shall reap in due time if we faint not. Let us remember the precious promises that God has made to the faithful and keep close to him. Your brother in the blessed hope.

*Webber, Kan.*

## From Sister Priscilla Sheffield.

DEAR Brethren and Sisters: When I read the letters in the ADVOCATE I feel a desire to write too. This is the Sabbath and a beautiful spring-like day, and as we have no meeting to go to here, we read our Bibles and papers at home. There is one aged man and his wife living about seven miles from us who are Sabbath-keepers of the Battle Creek faith; also a church of the same about seventeen miles from here at Vilas, Dak. We have not attended meeting there yet. We think we may go some the coming summer. Though we are lonely we are striving to make our calling and election sure. We have had poor crops the two years since we came here and often feel much discouraged, but we trust our heavenly Father and pray him to guide and prosper us as he sees best. We like to read the ADVOCATE, and I would like some one to write on baptism as to those who were baptized while numbered with First day people whether it will answer every purpose or not. Your sister in hope of eternal life.

*Carthage, Dakota.*

## From Bro. Delos Harroun.

DEAR Brethren and Sisters in the faith: After reading the many cheering letters in the ADVOCATE I thought perhaps some one would like to hear from me. It does me good to read the letters and also the sermons. I for one rejoice in hope of Christ coming back to this earth to reign in glory, and I hope to meet you all at that day. I don't hear any preaching here that suits me. I would be lost without the Bible and the ADVOCATE to read. Yours in hope of eternal life when the Life-giver comes.

*Morrow, Kan.*

## From Sister Nannie Marrs.

DEAR Brethren and Sisters: As to-day is the Sabbath it finds me writing for our paper. As we are deprived of having the pleasure of meeting any of the brethren on the Sabbath and testifying to the goodness of God I can say I bless him and am so glad that I ever gave my heart to God and accepted the truth. I think sometimes we are not thankful enough to our heavenly Father for his goodness. I want to live so that I can have it said to me, Well done, thou good and

faithful servant enter thou into the joy of thy Lord. How sad it would be to hear it said, Depart from me I never knew you! I believe in the soon coming of the Lord, and what is to be done must be done quickly. Oh, how sad we feel when we look around us and see so many unsaved; so many whose heads are white and seem so careless in regard to their situation; so many young folks who are just starting out in life that ought to become Christians. Oh, if anything in this world fills my heart with joy it is to see people accepting the truth and preparing to meet their God in peace! Oh, brethren and sisters, let us plead with them earnestly and plead with them gently. He will forgive if they only believe. I feel my unworthiness in this good work but if God is for us who can be against us. We can only do what we can and leave the rest with God. Come unto me all ye that are weak and are heavy laden and I will give you rest. Pray for me, dear brethren and sisters, that I may be an overcomer and meet you all in the earth made new. Your sister in hope.

*Darlington, Mo.*

## From Sister Abbie W. Harriman.

DEAR Brethren and Sisters: I am still trying to live out the truth and be a commandment-keeper. It cheers my heart in my loneliness to read the good letters from those of like precious faith. To-day is the holy Sabbath and O, if I could but meet with those who are keeping the Sabbath how much good it would do me! It would cheer me in my loneliness, for I am indeed lonely. My companion has been taken from me since I last wrote. He fell asleep the 31st of January after being sick seven weeks with increasing paralysis. He was a firm believer in present truth for the past seven years. He was one of the most patient sufferers that I ever saw. He would often say, Abbie, we shall soon be asleep, and wished Christians to pray with him. He would tell us his trust was in God and that he was willing to go. I have that consolation to believe that I shall one day meet my husband when Jesus comes to open the tomb. We love the promise that the dead in Christ shall rise first. At times I feel as though I could not bear up under this great affliction. I have two little ones to care for. My health is very poor, but the Lord has promised to be the widow's God. Dear brethren and sisters, pray for me in this time of trouble that my faith fail not; but at last I may be saved with all of Christ's dear ones, and wear a crown which fadeth not away.

Dearest Alvin, thou hast left us,  
And our loss we deeply feel,  
In God we trust when death bereft us,  
He can all our sorrows heal.  
*Solon, Maine.*

## Obituary.

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

DIED, in Augusta Wisconsin January the 2nd, 1889, of diphtheria, Luella, daughter of W. C. and Mary E. Felck, aged eleven years and ten months.

When blooming youth is snatched away  
By death's resistless hand,  
Our hearts the mournful tribute pay,  
Which pity must demand.

Faith looks beyond the bounds of time,  
When those who've gone before,  
Shall bloom in the immortal clime,  
And fade and die no more.

*ELIZA WILKINSON.*

Advent and Sabbath Advocate.

STANBERRY, Mo., MARCH 26, 1889.

NICE spring weather is upon us here in Northwest Missouri. Oats are sown, gardens are made, and farmers plowing for corn. Are we as thankful to Him from whom all good and perfect blessings come as we ought to be?

REMEMBER the week's meeting with the Church of God at Stanberry commencing Friday night, March 29. Brethren and friends often fail to enjoy blessings at their door when they are at no expense. I presume at this meeting questions of any seeker of Bible truth would be answered from the stand.

RECENTLY at Scandinavia, Wis., another religious body was organized to be known as "The United Norwegian Lutheran Church in America." Thus as time continues our population increases, diversities of opinions are manifested, and certain religious church names are assumed to represent definite theological ideas, as if the church name "Church of God" divinely given, purchased with the precious blood of Christ, was not sufficient index to our faith and practice. True, the significant doctrines of this church name of to-day, as explained by both precept and example of more than one order of Christian denominations, are quite different to its ancient purity when persecuted by Paul. We insist upon a dropping off of this superfluous luggage of weights of only human tradition; a return to the old paths, and like the above after his conversion, desire the "church of God" fed. Acts 20:28. A good nourishment is "the sincere milk of the word," and keeping the "commandments of God and the faith of Jesus" will enable us to stand the heavy storm of the great day.

The Comfort of Hope

He who shows mercy to another remembers himself. To be pitiful is to be thoughtful. Those who are in the full tide of health cannot easily think what it really is to be worn with unrelieved pain and disease. Those in whose happy homes there seems to be perpetual festival of comfort and sweet friendship, can hardly imagine what it is to have the home broken up and to be out-cast and alone. The infinite comfort which there is in Christ's love and presence and friendship is due in part to the infinite thoughtfulness of his love!

"If it were not so," said Jesus to his disciples, "I would have told you." What is it that he would have so surely have told them "If it were not so"? This, that in God's home, in the home of the Father of our Lord and Savior Jesus Christ, there is abundant room for that there is his own prepared place for each one; and that this home assured to every disciple is no mere guest-house for a night or a day, but a home that has the element of permanence—that is an abiding place.

The need of that "perpetual vision of a better world," whose light shines through the darkness of the present life, is not a need for a few here and there, but a necessity for every one and everywhere. "If it were not so, I would have told you." The reasons, then, are obvious enough why we, too should tell of it, that all should know it.—Sel.

Items of Interest.

—The city of Rome has twenty-two places of Protestant worship.

—Constitutional prohibition has been defeated in New Hampshire.

—Owing to the civil War raging in that republic, flour now costs \$20 per barrel in Haiti.

—A company has been formed to build passenger tunnels under New York City, with a capital of \$150, 500, 000.

—At New York Tuesday ex-President Grover Cleveland was elected an active member of the Bar Association.

—Over 6,000 weavers went out on a strike at Fall River, Mass. Monday, practically closing fifty mills.

—The New York *Tribune* is authority for the statement that the Rev. Peyton G. Bowman, formerly a well-known Methodist minister, has modified his faith, and has published numerous writings on the subject of Christ's pre-millennial coming and conditional immortality.

—A bill proposing local option by counties was killed in the Wisconsin Senate Wednesday.

—It is believed in Washington that the President will this week issue a proclamation opening to settlement about 2,000,000 acres of land in Oklahoma.

—It is understood that the postmaster General, with the approval of the president, "will adopt the policy that Postmasters will be permitted to serve their terms, unless there should be good cause for their displacement."

APPOINTMENTS.

A WEEK'S meeting will be held with the Stanberry Church, commencing Friday night March 29th. Elder James Bartlett and Elder N. A. Wells will assist in the meeting. L.

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

J. W. OSBORN.

Notice.

I WISH to say to all of the dear brethren in the Michigan Conference, that Sunday, April 7, will be the time for our regular business meeting. I hope these business meetings will be observed by all of the members of the Church of God. If you are isolated remember the cause by your donations. We should try and make a quarterly payment of our pledges which will soon be needed in carrying the truth. Each church should notify the secretary of the result of this meeting immediately after its session that we may know how we are prospering.

JOHN C. BRANCH, Pres.

Letters and Money Received.

TITHES	DON.	ADVOCATE.
A. S. Price	Adv. to the poor	\$5. 00.
M. L. Ebert	-	2. 00.
Catherine A. Baker	-	2. 00.
Mrs. Booth	for A. Long	1. 00.

Books and Tracts for Sale at this Office

*The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatharian Adventists. Price, 10 cents.

*The Seventh-Day Sabbath*.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.

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

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

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

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 3 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 11 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples showing that there is no evidence in them for a change of the Sabbath

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

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

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

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

The Three Angels' Messages of Revelation xiv 17-16 pages, 3 cts, by A C Long.

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

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

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

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

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

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

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

Materialism, by Jacob Brinkerhoff,—1 cent.  
The Two-Horned Beast of Rev. xiii, showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

Mrs White's Visions and the Seven Adventists, by Jacob Brinkerhoff, 16 pa

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

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

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

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

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

Comparison of the Early writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff. 3 pages,—price 9 cents

The State of the Dead, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living,—8 pages, price 5ct.

# Advent and Sabbath Advocate.

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

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### Advent Hymn.

Oh! King of Kings thou Lord of all,  
Whose righteous rule in heaven is known  
When wilt thou list thy people's call,  
And here on earth erect thy throne?  
Our hearts believe thy promise, Lord;  
We gaze expectant toward the sky;  
We read with joy the unfailing word,  
Trusting the longed-for day is nigh.  
The church on earth waits thy return;  
Their sad dissensions then shall cease;  
And all who name thy name shall learn  
To live and serve in perfect peace.  
The groaning earth repeats her sighs,  
Waiting release from sin's embrace;  
And upward toward the silent skies,  
She turns an eager suppliant's face.  
We plead thy sure prophetic word,  
Lifting our hearts in prayer to thee;  
Let now the herald cry be heard;  
Let us thy advent glory see.  
In glorious majesty descend,  
Thy rightful power on earth possess;  
The reign of sin and sorrow end,  
Begin the reign of righteousness.  
Oh, quickly come! Let earth behold  
Her sovereign Lord with glory crowned;  
Oh, bring the day so long foretold,  
Let us thy advent praises sound!

—Selected—

### The Sermon.

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

### Second Probation.

BY A. C. LONG.

"Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." Gal. 6: 7.

This warning of the apostle,—*"Be not deceived,"*—should claim our earnest attention amidst the perils of these last days. When God puts up a warning there is always danger, and mankind do well to take heed to it. We are further assured in this passage that the propagation of seed from its own kind is not less universal nor invariable than will be the sentence of the Judge according to the works of each individual. Whatsoever a man soweth that shall he also reap, is the law in the moral world as well as in the physical. Notwithstanding the repeated exhortations

on this line contained in the holy Scriptures, yet there are many false and deceptive doctrines advocated in all ages of the world. Among these might be mentioned the Catholic doctrine of purgatory, universalism, restorationism, second probation,—another opportunity, fair-chance theory, etc. All these doctrines indirectly give encouragement to the sinner to continue in his sins, holding out to him an opportunity in the future by which he may finally be saved. The advocates of these doctrines have been pointed out by the prophet as follows: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way by promising him life." Eze. 13: 22.

These various doctrines have so permeated society that the masses of the people are entertaining the hope, however delusive, that after death or the resurrection an opportunity will be afforded them for securing eternal life. These doctrines are congenial to the carnal heart and are keenly relished by it; but the question is, Are they true? Does the Bible warrant such a belief? Does it hold out a hope to the wicked? It certainly does not as the following passages show: "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost." Job 11: 20. "When a wicked man dieth his expectation shall perish, and the hope of unjust men perisheth." Prov. 11: 7. "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish." Job 10: 28. "The wicked is driven away in his wickedness, but the righteous hath hope in his death." Job 14: 32. Paul further informs us that all those that have failed to enter into covenant relationship "have no hope and without God in the world," and of some having died without hope. Eph. 2: 12; 1 Thess. 4: 13. "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Isa. 38: 18.

Hope springs forever in the human heart, and when firmly based upon the sure promises of God is a fountain springing up into eternal life; but when destitute of such promises is a snare and a delusion. The above passages teach that while the righteous have hope in their death, the wicked have none, even their expectations shall perish. The last text quoted teaches that while living men can praise God, the dead cannot praise him; and then further adds, "They that go down into the pit (grave) cannot hope for thy truth." God's truth is to prepare us for eternal life; but if neglected until we go down into the grave, we are assured by this scripture that it is then too late to be benefited. Therefore probation is limited to this life.

This is true of the righteous as well as the wicked as the following scriptures teach: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10. Again Paul, in his dying testimony, says, "I have fought a good fight, I have finished my

course, I have kept the faith; henceforth there is laid up for me a crown of righteousness" 2 Tim. 4: 7. This teaches that Paul as well as all other Christians finish the course of their probation at death. Now, if the probation of the righteous is finished at death, why not the wicked? In the face of these facts it would be as reasonable to conclude that the righteous would be raised to a state of probation as that the wicked would? If probation, or time of trial, is extended to the wicked after the resurrection, why may it not be to the righteous also?

That probation is limited in time is evident from many passages of Scripture. "Today is the day of salvation." This clearly implies that the time of salvation is limited to the present, and may not be obtainable to-morrow. Again, "Seek ye the Lord while he may be found; call upon him while he is near." This would imply that there will be a time when he will not be found and when he will not hear. But if there is a second probation, why not a third, fourth, fifth, and on indefinitely? Why not extend probation to the wicked for a thousand years? God may have a good reason for not doing this although men may be ignorant of it. But it is a fact that seven-eighths of the Christians at the present time turn to serve the Lord before thirty years of age and only one-eighth after that time. This simply shows the strength of habit. A course of life continued in for thirty years usually continues through life. The strength of habit increases with increasing years as many can testify who are addicted to the use of tobacco, alcohol and other evils. This being the case a second probation would be an entire failure or nearly so. In fact during the earlier age of the world man's probation was extended to nearly a thousand years. But instead of this being a benefit to the human race, it simply gave them an opportunity to increase in wickedness until all flesh had corrupted their way, and God swept the earth with the flood of destruction.

Since that time God has mercifully shortened man's probation to about three-score years and ten, and this has to a great extent checked the increase of sinfulness so that a similar destruction of the earth by fire has so far been averted. But that this destruction is impending is an evidence that man's probation is yet too long and that his evil propensities and habits are yet in the ascendancy and control him to his own destruction.

But we are told by some that unless God saves the majority of the human race the plan of salvation will be a failure. This statement seems to be plausible, but is defective in attempting to pass judgment on God's plans, as though man could, by his limited knowledge, comprehend the far-reaching and infinite plans of God's government. Besides, according to this, God's plan was a failure at the flood when millions were destroyed and only eight saved; and also at the destruction of Sodom and Gomorah when only three persons escaped. And according to this standard of judgment it will be a fa-

are throughout, for our Savior informs us that "broad is the way that leadeth to destruction and *many* there be which go in thereat, while narrow is the way which leadeth to life and *few* there be that find it." Matt. 7:13, 14. As the heavens are higher than the earth so are God's ways and thoughts higher than ours. The above statement from Christ is sufficient to settle this question forever. It is a square denial of that theory.

Moreover, we are told that in order that God may not be a respecter of persons he must give each individual the same amount of gospel light in order to accept or reject it. This will require a resurrection of all past ages to another opportunity, or a fair chance, as they call it. Now, if the above principle be correct, God must give to each individual the same talent and capacity to receive this gospel light. But does he do this? He does not. God seems to delight in variety, for of the many millions of the human race no two have exactly the same talent and capacity. But there is no injustice in this, for we are taught in his word that where much is given much is required, and where little is given little is required. So where there is a little amount of gospel light, God holds persons responsible for the proper use of that little.

And this will apply equally to the heathen who have not the written law, but yet "show the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:15. If such sin without the written law, by violating their conscience, we are told they shall perish without law, and Paul informs us that these are without excuse. Rom. 1:20. The evident reason is that they neglected the little light they had. The Scriptures declare over and over again the wages of sin is death, that the soul that sinneth shall die, and that the wicked shall not go unpunished. To-day is the day of salvation, and we are exhorted to work while it is called to-day for the night cometh wherein no man can work. "Whoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest;" "for those that go down to the pit cannot hope for thy truth."

San Diego, Cal.

### "The Engrafting Word."

"Of his own will begat he us by the word of truth that we should be a kind of first fruits of his creatures," James 1:18. The engrafting word is equal to the engrafting hand, or power by which a branch of one tree is placed into living union with another so as to live upon the substance of the other.

The same result is attained by the begetting word of truth. The begotten one is changed from the common stock of God's creatures into one of the first fruits. As it is the word of truth which contains or is the medium of God's will it is of the utmost importance to all who are of the common stock of his creatures that they should know this word of truth, as apart from it no one can rise from the common to be one of the first fruits.

No one of the common stock can by any act of his own raise himself out of it. It is true in this case as it was before declared by Jesus "that which is begotten of the flesh is flesh, so in like-manner that which is begotten of the common stock is the common stock. Branches have not self engrafting power. This power is in the hands of the owner of the root and of the branch. Every good gift and every perfect gift is from above

and cometh down from the father of lights. So this good and perfect gift of raising man out of the common stock of God's creatures into the first fruits stock comes down from him. The gift, or power comes down from him, let this be carefully noted.

Of his own will, this is the source or cause of any difference in the stock of his creatures. He first willed to have a common stock and then he created it. Afterwards he willed to raise from out of the common stock into a first fruit stock. Having willed, he next chose the means for doing it. This means James calls the word of truth. This is the divine instrument or begetting power. It is the adaption of a means to an end. As it is to raise the lower up to the higher, it must begin with the lower and lead them out of their condition and place them in the higher. The state of the lower is described as one of sin or disobedience. The first adaptation of the word of truth must reach the disobedient ones.

Disobedience stands related to its cause and also to the punishment due to it. These two parts must be met in the begetting word. If the cause only were met then it would simply stop the continuance of disobedience but fail to settle the past. The wages of sin is death. This death would still be due to him who had sinned and could not be settled for by simply stopping the practice of sin. The effect of disobedience is therefore fairly met in the begetting word by the voluntary death of the first born of the first fruits. Christ died for our sins according to the Scriptures. The just one died for the unjust.

He was buried and raised up again the third day for our justification from all past sins. This is the central fact in God's begetting word of truth that he so loved the world which was perishing in disobedience that he gave his only begotten Son up to be put to death that whosoever in this perishing world believeth in him might not perish but might have eternal life. It is the knowledge of this love towards us that destroys the disposition to disobedience, for the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead, that they who are made alive or quickened by it should not henceforth live unto themselves but unto him who loved them and gave himself for them. The begetting word of truth therefore embraces all the details of the history of Christ as all these have come out of the one moving cause in the mind of the father of lights who first willed to take a first fruit of his creatures out of a perishing creation.

The word or message of God to us is perfect in all its parts. It is formed round his will to save from death a world worthy of death, and that these saved should be a kind of first fruits. This gracious will, disposition or purpose of God took shape in his own mind when he determined to raise up a special son a first fruit. All the references to this purpose from the first time it was formed became a foundation for forming this company of first fruits. These promises at the time they were given were God's begetting word of truth to every one who believed them.

The fulfillment of these great and precious promises in the history of God's Son from his conception in Nazareth until his exaltation to God's right hand in the heavens forms the begetting word to us in these times.

The begotten one is alive. He has passed from death into life. He is taken out of the common perishing world, and is numbered

among the living. He is one of the first fruits of God's creatures. He has believed the message of God's favor toward the race as it is found in the history of Christ Jesus. He has put on him the name of Christ by being baptized into him. He has become one of Abraham's seed and an heir according to the promise of God made to him.

This is the special word of God given to men in these times for salvation from death. In its smallest form it is the name of Christ, God's first-born, and in its widest compass it embraces all the promises of God, for all the promises of God are yea and amen, in Christ Jesus to the glory of God the father. Unto Jehovah therefore be all the glory through Christ Jesus unto the unending age. Amen.—*Self.*

### The Reason of Unbelief.

JESUS, when in Jerusalem, in attendance upon the feast of the tabernacles, about six months before his crucifixion, said to the Jews in the temple: "And because I tell you the truth, ye believe me not." John 8:45. In the same discussion with caviling Jews, Jesus had previously said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Verse 12.

Jesus, in both these utterances, assumed to be an infallible truth-teller, and so wise and competent in himself as to be "the light of the world." He was such, and such he was proved to be, not only by the wisdom with which he spake, but also by the miracles which he wrought as evidence that he had come forth from God. Nicodemus reasoned correctly when he said to him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." And yet the fact that Jesus spoke the truth, and that, too, with infallible certainty, is by him, in the first of the above-quoted passages, assigned as the reason why these Jews did not believe him. "Because I tell you the truth, ye believe me not."

It was the truth that offended them, and it was the truth which they refused to believe, because it was unwelcome. They did not love it, even if it were the truth. It rebuked and condemned their practice; and this was not pleasing to their feeling. Their own depravity stood in the way of faith, and made them cavilers against a ministry of truth to which the infinite God had annexed his seal. They treated that ministry as if it were false, and the words of Jesus as if they were idle tales. Their infidelity had its seat in their hearts. Light had come into the world in the person of Jesus; but they loved darkness rather than light, because their deeds were evil. A vast amount of the scepticism that exists among men is of the same character. One's reason in spiritual matters operates at an enormous disadvantage when it is turned aside by a deceived heart. His heart disrelishes the truth, and this fact shuts the eye of thought to what he ought to relish, and would relish but for his own perverseness. He who rejects the truth because it condemns him, is in a terrible predicament for himself.—*The Independent.*

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."—John 20:27.

### Resurrection.

It is one of the numerous indications of coming apostasy that so many in evangelical churches deny the resurrection. If any one doubts this, let him set on foot an inquiry in any congregation he may select, and he will soon be convinced of the truth of the statement. He will find that unbelief as to the rising of the body from the grave is widespread, and that the doctrine and the facts are discarded and rejected, sneered at and scouted as impossible on scientific grounds. It will be in vain to bring to bear upon these unbelievers the authority of Scripture, for such persons, some of them in high official position in the church, will set aside the testimony of the Bible with the cool contempt of arrogant infidelity.

This form of infidelity is as old as the days of the apostles, and more than eighteen hundred years ago the Holy Ghost met it by showing the tremendous consequences of denying the truth.

First if the dead rise not, then is Christ not risen, for in the nature of the case the two resurrections stand or fall together. Second, preaching is vain, for there can be no preaching of the gospel that does not involve the resurrection of the dead. Third, faith is vain for if there is no resurrection, there is nothing upon which faith can rest. Fourth, the apostles are found false witnesses, for the resurrection was the center and circumference, the sum and substance, of their testimony.

Fifth, we are yet in our sins, for the resurrection is the only proof we have that the great sacrifice for sin has been accepted.

Sixth, our beloved ones who have fallen asleep in Christ are perished, and "Everlasting despair" may be inscribed on the tomb.

Seventh, we are of all men most miserable, for we have lost the word, and all hope of the future is torn from our grasp, as we drift upon a dark and stormy sea without one star in the sky.

"But now is Christ risen from the dead, and become the first-fruits of them that slept," triumphantly writes the Spirit of God, 1 Cor. xv. 12-20. The man who denies the resurrection is therefore a madman. If we were to see the head come forth from the grave, we should know that the body must follow; and as Christ, the head, has surely risen, the church, his body, shall surely rise with him.

Away, then, with your scientific objections, and nonsense! Bring God upon the scene, and your difficulties vanish into offensive smoke. "Some men will say, how are the dead raised up?" The only answer the Holy Ghost deigns is, "Thou fool."

Mark it well: the same body that dies, that decomposes, that is burned, that crumbles into vegetable matter, as the scientists tell us, that is sunk to the depth of the ocean, that mingles with the dust of ten thousand other moulded bodies, that is scattered upon the winds, arises. "Many bodies of the saints which slept, arose, and came out of their graves, after his resurrection, and went into the holy city, and appeared unto many," Matt. xxvii. 52, 53. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," John v. 28. "Jesus saith unto her, Thy brother shall rise again," not some other body but, "Thy brother." "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live," John xi. 23, 25. "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 quicken your mortal bodies by his spirit that dwelleth in you," Rom. viii. 11. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," Phil. iii. 21.

A martial resurrection. "Every man in his own order [band, cohort, company, brigade division], Christ the first-fruit; afterward they that are Christ's at his coming."

"The Lord himself shall descend from heaven with a shout . . . the dead in Christ shall rise first;" then the living, changed in a moment, shall be caught up in clouds together with them; but it will be in military array.

Some regiments will be in advance of others. Some will be placed over ten cities, and others over five. The place assigned us in the magnificent procession that will sweep before the gaze of myriads of admiring angels, will be according to our fidelity; and may God help us to remember it ever day. It is a glorious resurrection. "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power." It is needless to say that there can be no resurrection until Jesus comes, and it is this that makes some of us long for his coming with exceeding desire, for not until then shall we see in the body the precious ones who have been torn from our arms by the ruffian hand of death. But he is coming; "and when Christ who is our life, shall appear, then shall ye also appear with him in glory." "Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. xiii. 43. It is a triumphant resurrection. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," 2 Cor. xv. 64. Christ came that "He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage," Heb. ii. 4. The whole creation, smitten with the curse, is groaning and travailling in pain, and "even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body," Rom. viii. 23. If there is no resurrection, Christ is defeated for ever and ever; and it is amazing that any Christian can so become the dupe of the devil as to doubt that he will rise from the dead.—*James H. Brookes, D.D.*

### Come to Jesus.

THE invitation to come to him was often on the lips of the Savior, and was addressed to all classes and conditions of men. It has sounded out through the ages wherever the gospel has been dispensed. Most members of the true church have become such in answer to the call. No nation or people are without it. This is a favored season for its proclamation. Revivals are abounding more and more, and their work is to draw men to Jesus. Now the masses are estranged, separate from him by sin. They are called upon to repent, turn, renounce sin, and give themselves to the service of God. The duty is

plain, yet many mistake. Coming to Jesus is not merely taking his name on our lips; it is not merely rising for prayer, or coming to the anxious seat. All this and more may be done without any saving result. We must believe in him, and feel our need of him; we must see the evil of sin, and our own sinfulness, then seek Christ with an earnest heart and a spirit of unreserved consecration to him. In these days of revival, with sinners perishing around us, it is of vital importance that the Word be faithfully proclaimed, earnestly applied, that men may come to Jesus, be renewed in the spirit of their mind become new creatures in Christ, and give themselves fully and forever to him. Come, then, to Jesus in the appointed way, agreeably to the instruction he has given, and as the thousands and millions have already come. This is the accepted time, all over our land and the world, and still the voice says, Come.—*Prof. J. J. Butler, D. D.*

### The Lamb of God Approved for Sacrifice.

"Behold the Lamb of God, which taketh away the sin of the world," John i. 29.

"We are reminded that he is the Spotless Lamb—a lamb without blemish and without spot. Now I need not remind you who are at all familiar with the Old Testament history, how important it was that the lamb that was offered up should be without blemish. So vital was this, that it was required that the priest who was appointed for the purpose should carefully inspect the victim that had been selected, to be sure that there was no blemish in it, and then to seal it with the Temple seal, in token that it was fit for sacrifice and for food; and now we find our Lord Jesus Christ taking up the thought, and saying, "Labor not for meat that perisheth, but for that meat that endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." On the banks of the Jordan, the heavens opened, and the Spirit descended like a dove, and rested upon him, and God spoke saying, "This is my beloved Son, in whom I am well pleased."—*A. J. Gordon.*

### What is Your Religion Worth?

A GENTLEMAN was traveling from Cambridge to New York, and as a true servant of the Lord Jesus, he sought ever to be about his Divine Master's business. Ere he started, he furnished himself with a pocketful of tracts; and as the train glided out of the Cambridge station, he began to hand them round. One of the passengers refused, and taking a race card out of his pocket, he held it up, saying, "You see this; that's my religion." "It is, my friend?" "Yes," he replied. "I suppose you have a good many of those cards?" "Oh, yes, I have them pinned all over my mantelpiece." "Well, then, go on and collect as many more as you can; pin them all around your room; and when the doctor tells you that you have only ten minutes to live, take them all down, count them over and see what your religion is worth."

They sat quiet, the one in silent prayer, and the other in anxious thought. When the gentleman opened the door to alight, the man said, "I say, you can give me one of those papers, if you will." The tract was immediately given; but the result is known to Him who will not let His word return void, but will make it accomplish His purposes.

Dear reader, what is your religion? Every one has a religion of some sort or another, for man must worship and make a god of something or somebody.—*Brit. Evangelist.*

## Advent &amp; Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., APRIL 2, 1889.

## The Memorial Supper.

On Monday night, April 15, is the time for the annual observance of partaking of unleavened bread and drinking of the fruit of the vine, remembrances of the broken body and shed blood of Jesus that occurred upon Wednesday, 14th day of Nizan and first month of the year, Jewish time, (apart of our March and April) over 1800 years ago. We think the types of sacrifices reached their ante-type in the blood of Jesus who is "the mediator of the new covenant and to the blood of sprinkling that speaketh better things than that of Able." The blood of former victims could not take away sin but in these offerings a faith and confidence was manifested in the complete and acceptable sacrifice which was to come even Christ who Paul declares in Heb. 9:28 "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Especially was the paschal lamb annually slain upon the 14th day of the first month typical of the great sacrifice; "a male without blemish, not a bone broken, innocent, and Paul in 1 Cor. 5:7 speaks out plainly "Christ our passover is sacrificed for us." Then he continues, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." The memorial supper was instituted at the passover on the 14th day of the first month, sacred time, on Tuesday night, Luke 22:1-20. We know the record says our Savior partook of this with his disciples at that time, and that he did not partake of it one single time at any one of the six Sundays after his resurrection until his ascension. The Apostle Paul in his first letter to the church at Corinth; chapter 11:23-29, gives them special admonition and direction as follows: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

This is the language of Paul more than twenty years after the death of Christ. How careful he is to give particular directions for the observance of this ordinance. "Took bread, . . . given thanks, he brake it, and said, Take, eat." . . . "After the same manner also he took the cup." When we remember that Paul "shunned not to declare the whole coun-

sel of God." "kept back nothing that was profitable." If it were necessary to keep in the minds of Christians fresh and vivid the death of Christ by having the eucharist weekly, monthly, or quarterly he would have told us. Question: Why did not the apostle allude to its annual observance? He does.

For near fifteen hundred years God's chosen people upon the 14th of the first month by observing annually a feast and saying the lamb memorialized their departure and also pointed forward to the death of Christ. This 14th day was an annual Sabbath, "a shadow of things to come," that passed away at the cross; as to the Sabbath, or slaying the lamb, for as already quoted, "Christ our passover is sacrificed for us;" and in Heb. 10:14 we read, "For by one offering he hath perfected forever them that are sanctified." In the 7th chapter we read that perfection was not attainable or remission of sins realized under the Levitical priesthood. Then only a remembrance of sin from year to year. Since the priesthood was changed, the law of the priesthood was also changed, and Christ once a sacrifice now liveth, "and continueth ever, hath an unchangeable priesthood." 1 Peter 1:19 says: "Of the precious blood of Christ, as of a lamb without blemish and without spot." Paul would have us keep the feast; not use bitter herbs, mutton or make a full meal on this sacred occasion; but the appropriate emblems, unleavened bread and juice of the grape designated by the Savior himself the night of his betrayal. The slaying of the lamb annually at this stated time was a national and long known custom. Both Christ and Paul explain the change and how long this institution is to continue "till he come." And it appears that after Paul saying "Christ our passover," "keep the feast," to further impress the special time says: "I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed," etc. No explanation in the sacred word of any different time for the observance of this ordinance pointing back to the Savior's death, than the one so well known among God's people that pointed forward to this same event for more than a thousand years before. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," does not necessarily require its observance at every coming together, or more than once at the same meeting. As often as we celebrate Washington's birthday we manifest a reverence for the father of our country, but does not intimate that the Fourth of July would be appropriate for said celebration.

I hope the brotherhood as much as practical will observe this sacred ordinance, for the command is to do and show forth this event until he comes. I feel that as long as this life lasts I will try to be obedient in this and every other known duty. Should I not be able to meet with a church annually at any time, I would use the emblems alone or with others as opportunity afforded. The rigid test at the peril of damnation is, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." If this is done "unworthily," that is, not prompted by the proper motives, the anathema of divine wrath will rest upon him. O.

"Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done." Luke 22:42.

## Blood.

We now have blood-life, or as expressed in Gen. 9:4 of life, "which is the blood." The disobedience of our first parents forfeited their lives and from then till now their posterity have been returning to dust as a consequence of their transgression. The plan of redemption was devised; the promise of the seed of the woman to bruise the serpent's head was given; the lost life was to be restored through the second Adam, and the human family yet can obey and have life (beyond this blood-life), or for their continued disobedience will for their individual iniquities sink and crumble beneath their own calamities that will pass them to the second death in the fires of the last day.

The fatal decree went forth, death was passed upon all, and man would forever remain in its stillness had not one mightier than human power provided a re-living by a resurrection from the dead to the judgment of the last day, where all will appear and stand or fall upon their own acts of merit or demerit toward fellow man and our Creator. If we have been begotten by the word of truth, our hearts made pure by faith, our lives reformed by repentance, and been adopted as a child of God, not allowing the seed to wither and die, having our sins cleansed by "the blood of Jesus Christ," and then "never fall," we will be hid in chambers "as it were for a little moment until the indignation be overpast," and then if our one, or ten talents have gained as many others, we will be honored accordingly.

But on the other hand if we have "trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing and done despite unto the spirit of grace, Paul says in Heb 10:27 of such there awaits "a certain looking for of judgment and fiery indignation which shall devour." How careful we should be that this blood for us was not spilt in vain. Can we not behold what manner of love the Father hath manifested in the gift of his Son to die the just for the unjust? Could we for a moment imagine a throng thirsting for blood, jealous towards a dutiful son because of his excellency, not only in knowledge but in humble meekness, child like obedience, and in every particular a pattern of good works worthy of patronage by the most noble, and commanding admiration from all. Then to see such a corps of mad men seize the truthful honest and innocent by force when a near friend betrayed him; drag him through a mock trial by his enemies, and of such a court to render verdict of not guilty, nothing against him worthy of death; yet with a rush of enraged people drive nails through the live flesh of his tiny hands, sink a crown of plaited thorns into his brow and force a spear into his tender side, so little by little his life ekes out as his own mother near to him beholds his agonies but is not allowed to minister to his wants. We think we would have some faint idea of the Father's love.

Should any father or mother of the present day be called to this sore trial in day-time before a multitude though they might not be able to speak with the tongue, yet something of their intense desire and paternal affections would readily be manifested and if able with an audible voice to express one hundredth part of their realizations it seems to me would move a heart of stone. Then let us consider the analogy of this to the facts of Christ who was bruised for our transgression, "who his own self bare our sins in his own body on

the tree," and "by whose stripes ye are healed," and can we not be faithful, obedient and reciprocate this love, knowing "aliens from the commonwealth of Israel and strangers from the covenants of promise having no hope and without God in the world are made nigh by the blood of Christ" which "cleanseth from all sin."

"For this is the love of God that we keep his commandments." 1 John 5:3 so says the inspired apostle in the year A. D. 90. O.

## God's Love for the Sinner. John 3:16.

God does not love the sinner because he is a sinner. A mother does not love her daughter because she has got a cancer in her breast; she loves her because she is her child, and in spite of the cancer. She may bestow more anxiety upon her than upon a well child, more sympathy, more love and interest in her, which the well one does not need, that she may be restored to health. There is more concern in heaven over one sinner than over ninety-and-nine just persons. The angels must look upon a saint with an eye of comfort, but upon the sinner with one of anxiety.

God loves you, my friend, because you are his offspring—you were made in his image once. You have marred and soiled the image, but God loves you yet if you are a wayward child; and the latch-string still hangs out of the heavenly home. God loves the sinner as considered apart from his sins, what he was once, and what he might be if sin were removed. God hates sin and loves the sinner. He sees sin when we can see none, and virtue where we never imagined there was any. He has a masterly eye and a mighty hand. A workman goes through a forest in search for timber; his eye sees beauty in a stick that you and I would not. Ah! here is one with gnarls and crooks; that is just the one he wants. He does not admire the gnarls and knots, but he sees in it what he wants, minus the gnarls and knots; those will come off easy enough under his hand. All men are worth saving, and are the objects of God's love, but some are chosen vessels. He takes them as they are, and utilizes them after sin has been removed.

A young sculptor appears to an old master as a student. "Can you see a lion in that block of marble, sir?" "No, sir." Then you will never be a success as a sculptor." God sees a saint, a preacher, a poet, a worker, no doubt, in many a slum and den of sin, that is, material there to make one of if taken out of such a place and cleansed from sin—some one worth saving, anyway. It is somebody's son, somebody's father, somebody's brother. A diamond is a diamond, if it is in the gutter and covered with mud. The mud will wash off. Is your brother down there? Somebody's is. The Son of man came to seek and save that which was lost.—C. E. Copp, in *World's Crisis*.

## Palestine.

FOUR-FIFTHS of Bible history has for its field Palestine. At Abraham's day two early nations had occupied it, so that while we do not know its most ancient name, the earliest name by which it is known to us is Canaan; after the conquest it is called Israel; in Christ's day Judea; now Palestine, which is derived from Philistine.

It is about the size of New Hampshire, Canaan, comprising the portion between Jordan and the Mediterranean Sea, contains 6,600 square miles, or about one and one-

half as much as New York. Israel, on both sides of the Jordan, contains 12,500 square miles. The coast line, from Tyre to Gaza, is 180 miles in extent, and Jordan, from its source in Palestine to the southern extremity of the Dead Sea, is 152 miles. In the north the distance between Jordan and the Mediterranean is sixty miles.

Its waters, including its one river, the seas and mountain torrents, were named and located. The name Jordan means *descending* and at its source the river is 1,300 feet above sea level, whereas the Dead Sea into which it empties is 1,300 feet below. A canal from the Mediterranean to the Sea of Galilee would fill the Jordan valley from Merom to the Dead Sea inclusive and greatly increase the commercial importance of Palestine.

The natural divisions of Palestine are:

1. The maritime plain.
2. Shephelat, which means low hills.
3. The mountain region, which was largely the home of the Israelites, as the Canaanites continued to occupy the valleys.
4. The Jordan valley.
5. Eastern table lands, called Gilead, which means high. In the conquest all east of the Jordan was taken from the Amorites, or mountaineers, and Midianites in three decisive battles west of the Jordan. Joshua showed himself a strategist in fighting the battles of Jericho and Ai and marching on to Shechem in the centre and thus dividing his enemies from one another, after which the greatest decisive battle of the world's history was fought at Bethoron at the south, a battle more important in results than Gettysburg, Waterloo, or Marathon.—*Ec.*

## Practical.

The theory is clear, beautiful, and scriptural. The truth is plain to every willing and unperverted mind. All can see it who really desire to know and obey it. We are glad of a faith that is invincible. None can successfully assail our position. It is good to be in such a case, to feel secure from every assault, that our position is impregnable to every foe.

But do we realize the truth which we profess? Are we sanctified through it? Does it have the effect upon our lives it ought to have? Does its divine reality enter into our very being, controlling our thoughts, words, and deeds? This is the important point to us. We may have a theory in our head that does not affect our heart. We may help to publish the truth to others while it does not have its sanctifying, saving influence upon ourselves. We may, like Noah's carpenters, help build the ark to save others, and not get on board our selves. Let all take heed, and beware. Let us examine ourselves, our thoughts, our motives. Where is our heart's interest? Let us weigh our thoughts. Which way do they tend? Is the cause of truth and the salvation of men first in our thoughts? Is this our first and highest interest? Or are worldly thoughts and schemes first and most continual in our minds?

God knows how it is. Angels know it. How often are they grieved, and in sorrow turn from us! To know ourselves and be right before God is the all important point. How easy to deceive ourselves; but God is not deceived.—*Seb.*

## Its Weakest Link.

If a chain can be made up of a thousand links, and nine hundred and ninety nine are strong, but one is weak, the chain will be in

danger of breaking at that one weak link. We may be strong in a thousand excellences, and yet have one weakness which endangers us. That is the reason that we sometimes see men distinguished for a whole round of virtues collapse and go down. The weak link in the otherwise stout chain gave way under the pressure.

The first chain bridge was built in Scotland. Walter Scott tells how the French imitated it in a bridge across the river Seine. But there was one weak point in that chain bridge. There was a middle bolt that was of poor material, but they did not know how much depended on that middle bolt of the chain bridge. On the opening day a procession started, led on by the builder of the bridge; and, when the mighty weight of the procession was fairly on it, the bridge broke and precipitated the multitudes. The bridge was all right except in that middle bolt. So the bridge of character may be made up of mighty links strong enough to hold a mountain, but if there be one weak spot, that one point unlooked after may be the destruction of everything. And what multitudes have gone down for all time and all eternity because in the chain bridge of their character there was lacking a strong middle bolt!—*Selected.*

## Don't Complain.

A COUNTRY merchant was one day returning from market. He was on horseback, and behind his saddle was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this time he was quite vexed, and murmured because God had given him such hard weather for his journey. He soon reached the border of a thick forest. What was his terror on beholding on one side of the road a robber, who, with leveled gun, was aiming at him and attempting to fire! But the powder being wet with the rain, the gun did not go off, and the merchant giving spur to his horse, fortunately had time to escape. As soon as he found himself safe, he said to himself, "How wrong was I not to endure the rain patiently, as sent by Providence? If the weather had been dry and fair I should not probably have been alive at this hour. The rain which caused me to murmur came at the fortunate moment to save my life and preserve to me my property."—*Seb.*

## Anxiety.

The following, culled from an old preacher, is beautiful: "Picture to yourself a member of a family of the Israelites in Egypt, the day before the night of the Passover—the eldest son—going to his father, and saying, 'Father, I am afraid the destroying angel will this night take my life.' Would not the father, by every means in his power, strengthen his son's faith in the promise, taking him to the door and saying, 'See, my son, my first-born! the door is sprinkled with the blood; and the promise is that the angel will not destroy in that dwelling which is stained by the blood. Why don't you believe all that God has spoken? When he says the avenger will visit the land to destroy the first-born, you believe him; why don't you believe him also when he adds that he will not destroy where the blood is sprinkled upon the door-post?'"

A good name is rather to be chosen than great riches.—*Bible.*



### The Ten Commandments.

An old author in England in 1689 thus rhymes a divine truth:

In heaven shall dwell all Christian men  
That know and keep his biddings ten.  
Have thou no other God but me;  
Unto no image bow thy knee.  
Take not the name of God in vain;  
Do not the Sabbath day profane.  
Honor thy father and mother, too;  
And see that thou no murder do.  
From vile adultery keep thee clean;  
And steal not though thy state be mean.  
Bear no false witness shun the blot;  
What is thy neighbor's covet not.  
Write these thy laws, Lord in my heart,  
And let me not from them depart.

Selected.

### A False Report.

EDITORS ADVOCATE: Quite a number of the brethren have written to me that a report is being circulated that I have renounced the seventh day Sabbath, and have expressed their desire to have me correct said report in *ADVOCATE*. With your permission, I will say that the report is absolutely false. The latter part of next Nov. it will have been seven years since myself and family left Mo. During this whole time we have been faithful to the claims of the Bible Sabbath.

In the last seven years J. A. Nugent and myself have been engaged in several branches of business, have lived in and near Bassett (now the county seat of Rock county) nearly four years. While there edited and published the *Bassett Herald*. Should this meet the eyes of any who are opposing the seventh day Sabbath and circulating said report, who should think that though I have not given it up, yet in the work of publishing a secular newspaper we must necessarily have been slack in its observance; seeing that the seventh day is the world's business day, we refer them to J. H. Berry, editor of the *Rock County Republican*, and C. P. Willse, editor of the *Herald*, Bassett Neb., who will tell you our office was always closed on Friday evening at sundown, and opened on Sunday morning for business.

We now reside in Ainsworth, the county seat of Brown county and are engaged in transcribing the records for Rock county. Our place of business is in the court house in the office of the county clerk. Now should any one who opposes the Bible Sabbath, and who are always elated to hear that some one has given it up, have a curiosity to know whether in this place and business we are not slack in its observance, (seeing we have not given it up) such persons may have their morbid curiosity satisfied by inquiring of D. H. L. Hevre, clerk of district court, or of C. H. Bogue, county clerk at Ainsworth, Neb., who will tell you that our books are all laid away in the vault on Friday evenings before sundown, and that we do not make our appearance at the court-house any more until Sunday mornings. I will say that we are known all over this county as Sabbath-keepers, and the people have shown their respect for our religious faith in more ways than one. They have appointed their mass meetings (political) and conventions on days suitable for us to attend. When we first located here their conventions, etc., were held on Saturdays and of course we did not attend, neither have we ever attended a political speech delivered on the Sabbath in our own town.

In our experience we have not found the Sabbath a burden but a delight; neither have we found it inconvenient in any busi-

ness we have yet engaged in. Those persons who are circulating that I do not now believe the views set forth in my book, "Bible Sabbath Defended," are grossly mistaken. I am just as firmly established in this God-given truth as it is possible to be. So are all the members of my family. I wish to bring my children up in this truth, and in all truth as revealed in the Christ. Could I only have been brought up in the knowledge of the ten commandments which God gave to man it would have been worth mountains of gold to me. There is no truth more clearly taught in the Bible than that the seventh day is the Sabbath of God, and vain are the efforts of mortal man to set it aside. It is just as enduring as the throne on which the Eternal sits. Human ingenuity can never limit and terminate that holy institution which God designed should be perpetual and universal. The devil and all his emissaries can never obliterate it. Since I saw the Sabbath in its true light years ago in the old Union church in Daviess county, Mo., not the least shadow of a doubt has ever arisen in my mind in reference to its perpetuity and binding force. Submitted in love.

A. F. DUGGER.

Ainsworth, Neb.

### Reasons Why Sunday Needs a Civil Law to Sustain It.

BY E. S. SHEEFIELD.

First, because it is not sustained by God's law as a day of rest.

Second, it is universally admitted that Sunday is the First day of the week, and God tells us to labor on that day. Therefore, it needs a human law to make it a day of rest.

Third, God's law commands us to rest on the Seventh day; therefore, if Sunday is to be kept as a rest day the command for such rest must be of human origin.

Fourth, as God's law commands us to labor the first six days of each week, and in them do all our work, and then strictly forbids our work on the Seventh day, he cannot command us to rest on the First day until he has changed the words he once uttered: "My covenant will I not break nor alter the things that is gone out of my lips." Therefore, if Sunday is commanded to be kept it must be a command of men, because God cannot give such a command without stultifying his own words uttered before.

Fifth, God gave a reason why the Seventh day should be kept as a day of rest that it is impossible for God or man to transfer to any other day. Therefore, a reason is assigned for keeping it which is not once named in the Bible; thus the necessity of civil law to sustain it.

Sixth, Jesus said he kept his Father's commandments, and the apostle said that "he did no sin, neither was their guile found in his mouth." But as Sunday-keeping was not among his Father's commandments he never kept it, therefore it is not walking in his steps to keep it, nor following his example which we are commanded to do. Thus Sunday-keeping cannot be taught from his precept or example; hence it needs the support of civil law.

Seventh, God promised by the prophet great blessings to all who will keep the Sabbath, and also do no evil at the time when his salvation is near to come and his righteousness to be revealed; but as there is no blessing promised for Sunday keeping, therefore a law is needed to compel its observance.

REASONS WHY A SUNDAY LAW IS AN INSULT TO THE CREATOR.

First, because a law commanding the observance of Sunday as a rest day is in direct opposition to the law of God respecting the Sabbath.

Second, it is also in direct opposition to God's law respecting the First day of the week.

Third, it is claimed that Christ rose from the dead on the First day of the week, therefore it is the Christian Sabbath. But it is nowhere said in the Bible that he rose on the First day; neither is it once intimated that this event would have any effect on the Sabbath; and it is recorded that late on the Sabbath the sepulcher was empty, and the term Christian Sabbath is an invention of men as it is not in the Bible; hence the basis for Sunday observance exists only in imagination and tradition.

Fourth, a Sunday law is in opposition to the Constitution that guarantees to all the right to follow the dictates of their consciences in worship.

Fifth, Sunday law is but a command of men, and Jesus said worship based on such commands was vain before God.

Sixth, a law made by men in opposition to the law of the Creator is treating God with all contempt possible. God requires obedience as the highest honor man can render to him; but obedience to a Sunday law encourages all that keep it from obeying God. How forcible the statement that at the close of this age the great mass will be found worshipping the beast.

Woodward, Ia.

### The Will of God.

BY E. G. BLACKMON.

WHAT we understand to be the will of God is his revelation to man—the Bible. God's will is something that man is required to do in order to enter heaven. Matt. 7: 21. It was Christ's work to do the will of his Father. The work of doing God's will consists partly in obeying his law which our Savior did to the smallest jot or tittle. In him could no sin be found; he was perfect like that of the law of his Father, which is said to be perfect, converting the soul. Ps. 19: 7. Christ taught us not to brake the least one of God's commandments, but to do and teach them. Matt. 5: 17-19. To do and teach them is to do the work or will of God. Thus saith the Bible: "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13. If the will of God is not couched in his law, that includes man's whole duty to him, where shall we go to look for it?

God's will must be carried into every thought and act of our lives—into the field and out of the field; in every dollar we earn and spend, for we are his and all we possess in this world comes from him, and he has made us responsible for the use we make of it. The will of God requires more than to simply read our Bibles, and offer up our praise, and go to church to hear preaching, etc. It must be carried into our every day lives—to the full extent of the commandments, and they include our whole duty.

Neosho, Mo.

THE value of a truth does not depend upon its popularity, nor does the fact that everybody believes a thing, prove that it is true at all. And what God says may well be accepted as true without any proof. But no amount of proof will make anything true that does not accord with what God has said.

### Job's Enthusiasm.

WHAT inspired Job's enthusiastic speech recorded in Job 19: 21-29? If a man was born poor, brought up poor, and has always been poor, it would seem he might be somewhat inured to poverty. But for a man that has the advantage of wealth and position to be reduced suddenly to abject poverty as Job was, is a very serious matter. When we are introduced to Job in Job 1-5, he is the greatest of all the men in the East. But in the 19th chapter we find him tripped of all that he had. His flesh also has been consumed so that bones and skin come together. Bones, skin, and the breath of life are about all there is left of him. So he might well say, "I am escaped with the skin of my teeth." What an object of pity! What a sad condition! Does this in any way represent Christ's poverty for us?

In addition to this, Job's friends sought to break his soul in pieces with their vexatious and reproachful words: "These ten times have ye reproached me." Bildad seems to class Job with the wicked, and charge him with a lack of the knowledge of God. In reply, Job could say, "Be it indeed that I have erred, mine error remaineth with myself." Job understood that God had overthrown him and stripped him of his glory and taken the crown from his head. And all his brethren, acquaintance, kinsfolk, familiar friends, his maids, his servants, his wife, young children, and those whom he had loved, turned against him and treated him with great indignity and disrespect, so that he cried bitterly from the depth of his soul, and plead with his friends for pity. This hour of sorest need became God's opportunity to inspire his heart with a knowledge of lost things, which changed the voice of pathetic pleading into the voice of exultation and triumph, with a desire that this knowledge might be preserved and handed down to the last man.

Hear him: "Oh, that my words were now written! Oh, that they were printed in a book, that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold him and not another, though my reins be consumed within me."

Job's earnest desire and prayer has been answered, the words have been printed in a book and preserved, and brought even to us, and we believe that the burden of evidence goes to show that Job will soon live again and behold his and our Redeemer standing on the earth.—Sel.

### Crossing the Bridge.

CROSSING the bridge is ably illustrated by the following story:

"Don't cross a bridge until you come to it." There was once a man and woman who planned to go and spend the day at a friend's house which was some distance from their own. So one pleasant morning they started out to make the visit, but they had not gone very far before the woman remembered a bridge she had to cross, which was very old, and was said to be unsafe, and she immediately began to worry about it.

"What shall we do about that bridge?" she said to her husband. "I shall never dare to go over it, and we can't get across the river in any other way."

"Oh," said the man, "I forgot that bridge;

it is a bad place; suppose it should break through and we should fall into the water and be drowned!"

"Or even," said his wife, "suppose you should step on a rotten plank and break your leg, what would become of me and the baby?"

"I don't know," said the man, "what would become of any of us, for I couldn't work, and we should all starve to death."

So they went on, worrying until they got to the bridge, and, lo and behold! they saw that since they had been there last a new bridge had been built, and they crossed over it in perfect safety, and found they might have spared themselves all their anxiety.

—Sel.

### The Temper.

If people generally knew what an advantage to them it was to be cheerful, there would be fewer sour faces in the world and infinitely less ill temper. A man never gains anything by exhibiting his annoyance by his face, much less by bursting into passion. As it is neither manly nor wise to yield like a child pettishly to every cross, so it is alike foolish and absurd to allow feelings of anger to deprive us of self control. There never was a man in any controversy who lost his temper who did not come near losing his cause in consequence. If ever a person plays a game of his enemies it is when he is in passion. Acquaintances shun men of proverbially ill-temper; friends drop away from them; even wives and children gradually learn to fear them more than to love. Thousand of men owe their want of success in life to neglecting the control of their temper. Nor have they the excuse that it is an infirmity which cannot be restrained; for Washington, though naturally of a most passionate disposition, disciplined himself until he passed for a person utterly impassive. No man who neglects his temper can make those happy around. Good temper is gold, is beyond price. Bad temper is a curse to the possessor and society.—Exchange.

KIND reader, is it not true, sometimes? There are little things, as we call them—the instincts of pride, half-heartedness, coldness of heart, selfishness, temper, and a hundred and one little things, that hinder the manifestation of the life of Christ, and some precious soul stumbles, some weak brother is offended, or, alas, some unsaved one kept away from Christ by us. Oh, believer, if it is so in your case, strive to let the Master take these hindrances away, that his life may be manifest in your mortal body.—Watchman.

### Letter Department.

Then they that feared the Lord spake often one to another: and the Lord hearkend 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 Sarah Bledsoe.

DEAR Brethren and Sisters: I love to read the letters so well, I thought I would write also. It has been sometime since I wrote to our much loved paper; but it is not because I am growing cold; no, for I am trying to walk in the light of God's truth and to keep his blessed commandments. I don't find them hard to keep but my most trying work is to get my children to keep them, especially the Sabbath. They see others go to

town on Sabbath and they want to go too. I can make them keep it but they would not enjoy it. I will try and take the Missionary and probably that will interest them. I like to read the *ADVOCATE*, and when I read the sermon and then the letters, it is like going to meeting and after preaching is over, greeting the brethren.

Well, we heard one sermon preached this winter by Bro. Bartlett. He and Bro. Wells held meetings near here and we did not hear of it till it was most over. I had the pleasure of forming their acquaintance, and also Sister Edwards, who are the first Sabbath-keepers I have met since '83. Bro. Wells promised to come and preach for us again. When he comes I desire to be baptized. I am sorrow I can't send some money for the paper, but I expect to send it soon. Truly we are living in the last days when people won't endure sound doctrine. I meet some one every day who don't like the old path; they want to go their own way and be saved too. I want you all to write; I like to hear from you all. Your sister in the blessed hope.

Amity, Mo.

### From Sister Jane C. Childs.

DEAR Brethren and Sisters: This is my first letter to the *ADVOCATE*. I love to read the letters from the brethren and sisters. My prayer is that we will all live so that we may meet in the kingdom where we will see one another and behold our blessed Redeemer. I feel it is our duty to write and encourage one another to press on to the end and be overcomers. Let us try to help others to come to Christ and enjoy the pleasure and blessing of knowing Christ. I never fully realized how important it was for Christians to try to lead others to Christ until lately. I have resolved, the Lord helping me, that I will try more earnestly to convince others of their need of Christ. When I think of the great love of Christ I feel unworthy, but then it gives me courage to press on and look to Christ for strength. I ask you all to pray for me and my family that we may hold out to the end. Oh, brethren and sisters, let us labor to help the young, and especially those who have the courage to confess Christ. My heart almost fails when I look on the world and think of temptations and snares that are before the young.

I send one dollar toward what I owe on the paper. I wish I could send all, but cannot at present. Yours in hope.

Formoso, Kan.

### Obituary.

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

DIED, at the home of Albert Eaton, in Geneva, Mich., March 18, 1889, Mrs. Ann Tobey, mother of Mrs. Eaton and Sister James Young of White Cloud, aged 73 years, 5 months and 18 days. She was born in New York and came to Michigan in an early day. She leaves five children to mourn her loss, one being taken away by death a few years ago. She was conscious of what she had to pass through and felt resigned to her trouble, which was palsy. Before she died made selection of Revelation 14: 13 as the text to be used by the writer. Only one of her children, Mrs. Eaton, was able to attend the funeral, and a large concourse of friends were present to sympathize with the bereaved.

L. J. BRANCH.

Advent and Sabbath Advocate.

STANBERRY, MO., APRIL 2, 1885.

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

MEETINGS with the Church of God at their hall on Second street conducted by Elds. Bartlett and Long are instructive and continue over Sabbath and Sunday.

OUR sermons are mostly used, let the sermons writers continue to unfold the riches of God's grace and the gospel which is the power of God unto salvation to all that believe made known to man in the word of truth.

WHEN I taken charge of the publishing work the supply of paper was near exhausted and it required some of the subscription money afterward to finish paying Bro. Long for his work of publication. From my individual funds I purchased about \$60.00 worth of paper which will soon have to be replaced. Office help postage and other expenses must be met weekly. At present the amount of money received is short of the expenses of publishing \$129.85, which if received would be quite a favor.

Items of Interest

- Chili has excluded Chinamen.
- Great Britain is in full accord with the United states on the Samoan question.
- Oklahoma, that portion of the Indian Territory lying near its center, which is not occupied by any Indians, is about to be opened to settlement.
- Owing to the civil war raging in that republic, flour now costs \$20 per barrel in Hayti.
- Letters from Rome suggest the probability, on what is claimed to be good authority, that the next Pope will be Cardinal Gibbons of the United States.
- Bishop Hurst, of the Methodist Episcopal Church, says that in Mexico 8,000,000 persons have never seen a copy of the Holy Scriptures.
- March 15 information was received at Fort Smith Ark., of the murder of Deputy United States Marshal W. A. Moody in Indian Territory by men whom he was trying to arrest. Moody is the sixteenth deputy killed in the territory within a year.
- The Oklahoma, Ind. Ter., "boomers" are again in trouble with the military authorities, and it is rumored that fire-arms have been brought into use by the contestants, and that serious trouble is imminent.
- The severest hail-storm on record swept over New Hanover County, North Carolina, on the 20th ult. A colored man who was out in the storm was pelted to death by the huge hail-storm.

Anarchism is still rampant. It is not dead in any civilized centre; it lives and spreads. A mob in the city of Rome wrecked and plundered houses with a loss to the owners of \$75,000. Anarchist leaders fomented the riot. At a Socialist meeting in Hyde Park, London, red flags were displayed and a banner bearing the inscription "Remember Chicago." Paris is ever and anon in fear of an Anarchist rising. At an Anarchists, meeting in Chicago speakers demanded that carrying mails, the

post-office, railroads, telegraphs' and public schools all be destroyed. With Ferdinand in "The Tempest" one is led to exclaim, "Hell is empty and all the devils are here."

LIKENESS to Christ should be the aim of his disciples. We know how he departed himself amid the scenes through which he passed while on earth. In the various positions in which we are placed we need to ask, "Is this what Jesus would say or do?" This should be the test for our conduct. As planets are held by the sun, so we are to be kept constantly by Christ's secret but almighty power, and to receive life and light from him. The farther a place is from the sun, the colder and darker. As a planet is near the sun it receives more heat and light. For a Christian to be at his best estate he must be near to Christ, with heart and face toward him.

A Kind Word.

A kind word costs but little, but it may bless the one to whom it is spoken, all day. Nay, have not kind words been spoken to you which have lived in your heart through years, and borne fruit of joy and hope? Let us speak kindly to one another. We have burdens and worries, but let us not therefore rasp and irritate those near us, those we love, those Christ would have us save. An exchange presents this thought in these impressive words: "Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his space of life for this world, and it will be too late to ask forgiveness."

ANCIENT AMERICAN RUINS.—Many millions of dollars and the labor of many life-times have been spent in the work of preserving the ruins of ancient Greece. Nothing has been done to preserve the ruins of ancient America. Yet we have in this country ruins no less imposing, no less interesting, probably no less ancient, and certainly much more mysterious than any that Greece can show. When the early Spanish explorer penetrated into what is now the central region of Arizona they found there a majestic pile of masonry, even then a hoary ruin, the relic of a civilization many centuries extinct, and telling the story of a dense population inhabiting what is now a desert waste. The Spaniards named it the *Casa Grande*. It is the most striking example of ancient American architecture now known to exist, but it is not the only one. There are scores of others in the far Southwest, erected centuries before the landing of Columbus.

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

Letters and Money Received.

	TITHES	DON.	ADVOCATE.
Emma Hurley	-	-	1.50.
Capt. Joseph Morgason	-	-	6.00.
Jane C. Childs	-	-	1.00.
E. A. Mullett Genl. Conf.	-	-	3.00.
Mrs. Harriet Davis	-	-	2.00.
" " " for A. C. Long	-	-	1.00.
Thomas Howe	-	-	

Books and Tracts for Sale at this Office

- The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.
- The Seventh-Day Sabbath*.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.
- The Bible Sabbath Defended*, by A. F. Dugger. 140 pages. Price 25 cents.
- The Sabbath for both Jews and Gentiles*, by A. C. Long, 4 pages, 1 cent.
- Sabbath Desecration*—8 pages, 2 cents, by S. E. Brinkerhoff a tract for advance work on the Sabbath Question.
- The Time of Christ's Resurrection*, giving the evidence of its occurring on the seventh day of the week in not on the first, and a harmony of the texts on the subject, by I. N. Kramer, 3 pages. Price, cents, 50 cts per dozen.
- The Changed Ordinance*, by I. N. Kramer, 1 page, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.
- Review of J. M. Stephenson on the Sabbath Question and Two Laws*: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cts.
- Thought on the First Day of the Week*, 16 pages, by A. F. Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.
- The Change of the Sabbath, Who Authorized it?* an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.
- No condemnation in Christ*; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 15 cts per dozen.
- The Three Angels' Messages of Revelation xiv* 116 pages 3 cts, by A. C. Long.
- The Kingdom of Heaven upon the Earth*, its identity and location, to be set up at the Saviour's second coming, by Jacob Brinkerhoff, 64 pages, 1 cent.
- The Rich Man and Lazarus*,—by W. C. Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.
- The Christians' Hope*—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2 cts.
- Where are the Dead?* Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.
- The Saints' Inheritance*, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.
- Faith, Repentance, and Baptism*, by W. H. Ebert, 15 pages, price 3 cts, 30 cts per dozen.
- What is the Seal of God?*—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp., 2 cts.
- God's Law Perpetual: Its eternal obligation* by W. H. Ebert: 16 pages; single copies 4 cts, cts per dozen.
- Materialism* by Jacob Brinkerhoff,—1 cent.
- The Two-Horned Beast of Rev. xiii* showing its application to the Papacy, by A. C. Long, 24 pages,—price 5 cents, 50 cts per dozen.
- Mrs White's Visions and the Seven Adventists*, by Jacob Brinkerhoff, 16 pages.
- The End of the Ungodly, the Fate of the Wicked*, showing it to be their entire destruction, by W. C. Long, 16 pages, price 4 cts, 40 cts per dozen.
- The Seven Last Plagues of Rev. 16*, showing their fulfillment on the Roman Catholic church, by W. H. Ebert. 16 pages, 3 cts.
- The Testimonies of Mrs E. G. White*, compared with the Bible, by H. C. Blanchard. 43 pages, 15 cts.
- Mrs. E. G. White's Claim to Divine Inspiration Examined*, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.
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- The Sanctuary trodden under foot and to be cleansed*, of Daniel 8: 14, by Jacob Brinkerhoff. 7—3 pages,—price 9 cents.
- The State of the Dead*, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living,—8 pages, price 5 cts.

# Advent and Sabbath Advocate.

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

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### Weaving.

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

—Christin Advocate.

### The Sermon.

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

### There is No Difference.

BY JAMES BARTLETT.

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

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

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

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

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

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

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

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

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

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

Albany, Mo.

### The Lamb of God.

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

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

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

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

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

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

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

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

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

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

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

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

### What are Signs For?

BY M. A. BRANCH

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

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

But did signs and wonders cease with the twelve apostles? Did all of the apostles have this great faith, inasmuch that they could do even greater works than the Savior? Did none but the twelve do signs and wonders? Let us read Mark 9: 17, 20, "And one of the multitude answered and said, Master, I have brought unto thee my son, who hath a dumb spirit. "I spake to thy disciples that they should cast him out and they could not. He answereth him and saith, O faithless generation! how long shall I be with you? bring him unto me." And he cast him out, and his disciples asked him privately why could not we cast him out and Jesus answered, "Because of your unbelief, for verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." So here we have at least another one of the apostles that did not believe; had unbelief. John says, "Master, we saw one casting out devils in thy name, and we forbade him because he followed not us." Oh, John, you must be mistaken; did you not know I intended this work for the apostles only? But, Master, we saw it. Well, John, forbid them not, for there is no man which shall do a miracle in my name that are human beings. As the mind is what controls the body, it leads the family into all the sins of the world. So that if the mind of man is a part of God, then all the ungodliness of this world is rolled back on God. Then he casts millions of parts of himself into a lake of fire where there will be weeping and wailing and gnashing of teeth eternally, if Roman Catholicism and Protestantism be

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

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

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

White Cloud, Mich.

### Immortal Soulism

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

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

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

### The Man Who Blunders.

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

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

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

### Look to Jesus.

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

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

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"The Entrance of thy Words giveth Light."

W. C. LONG, J. W. OSBORN, J. W. OSBORN, Business Manager.

STANBERRY, MO., APRIL 9, 1889.

Articles of Faith.

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

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

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

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

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

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

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

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

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

The End of Volume XXIII.

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

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

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

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

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

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

Present and Eternal Life.

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

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

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

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

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

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

The Preacher-Killer.

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

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

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

He is blessed indeed who sheds his blood for freedom's sake; he who from long and useful breaks down at last. His memory is precious, too, who in some fine frenzy of his poetic soul snaps reason's subtle cord, and lives thereafter in mental darkness all days. But to die, or to be driven mad for spare bed's deathly chill, who counts honorable? The very thought freezes me!

I'm warm now. Ah! melted ice makes steam! A vapor in a refrigerator! Perhaps I can sit a little now.

Awake again! The clock strikes three. It is bitter. The steam is crystallized; a scientist of imaginative mind would be delighted with beauty of those wonderful icy forms, if ere daylight; but to me they are only vision of spirit. There, my moustache covered with them! My feet, how shall I them arm? He who sleeps here once owes enrollment in the "Book of Martyrs, hush hive or die. He who sleeps here could tie should have a place in the catechism of simpletons. The torrid zone were in itself compared with this.

The pantiegro belath the tropical sun, what a favor man isel! Would I were there! Ohppy childhood in my trundle-bed! Oh, I were in my cosy home! It is worth one to serve good, unthanking people love me well that they have no time to vote to prey earthly considerations, as heat rooms. Sha'nt, I be glad when pastor a city church! In the meantime beseech these housewives in the parlors. The listen tenderly, and weep a these tales of woe—and do the same th still! But the day breaks!

Let me rip if I am not rigid to move. At break I will tell th that I slept—well I pass perfectly dreamless night—A Victim.

The Man Of Jes.

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

You will feel an intense pleasure in hearing thry of your Lord's griefs, and in having whship with him in his sufferings for by his blood and death he has redeemed you unto self. Probably you have never listened to discourse upon "the Man of Joys." Inure thus to name Christ of God. Wrote often enough editate upon the haess of the Lord Jesus Christ.

Remember that it was for the by that was set beforem that he endure, the cross, despising shame; and the expectation of joy is joy the light of his coming reward shown on Lord's daily path, and made it bright with glorious hope. Sin is the mother of sor, and Jesus knew nain; conscience it made him a coward, remorse never pri his heart; malice, envy, and dissention ever gnawed at his ul. He was the to of Peace, even when he was despised, rejected of men. Deeps were his grief, may reckon Jesus of Nazareth among the tippest of men. There is nothing of evil resonance, that effereence, that frof joy, which carnal men due so highly; here was a deep peace, calm content, beyond all price. Jus did not enter mirth as might have fitted

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

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

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

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

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

The Sacredness Of Seven.

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

Mind Your Business.

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

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

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

Admonition.

BY E. G. BLACKMON.

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

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

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

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

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

When Jesus Comes.

BY J. HULL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

White Cloud, Mich.

The Time to Commence the Sabbath.

BY MARY A. ADAMS.

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

"go forth at even in their sight," and "in their sight shalt thou bear it on thy shoulders, and carry it forth in the twilight." It was still light, for the prophets further that "thou shalt cover thy face that thou see not the ground." This is so plain that he that runs may read and need not err therein. It is utterly impossible from Bible testimony to conclude that day commences either at 6 o'clock A. M. or at midnight, and Bible testimony also should be our standard. Solomon says, just in the Lord with all thine heart, and is not unto thine own understanding." Pr 3:5.

Our natural inclination is to follow our carnal nature, therefore it would never do to base a religion or an opinion on inclinations. The Bible, and it alone, is our guide. "Let not mercy and favour persuade thee; bind them about thy neck; write them upon the table of thine heart." Prov. 3:3. "Thy word is truth." St. John: 17. "In all thy ways acknowledge him, he shall direct thy paths." Prv. 3:6. Surely the Lord God will do nothing, but revealeth his secret unto his servants the prophets," Amos 3:7, and his prophets handed them down to us. If the Sabbath was changed, or the tie of keep it, God would have revealed, "unto his servants the prophets;" and if it had been changed at Christ's resurrection Christ himself would have said so while here on earth preceding his ascension.

The Sabbath is a memorial of the day which God blessed and sanctified and kept the garden of Eden. Sanctify means set apart; and when Jesus died in behalf of whom the Father had sent him, he sanctified them through truth, thy word is truth." John 17:17. Hence the instance of studying the word that we mayow what is truth. The first record we have time is as follows: "And the evening and the morning were the first day." Gen. 1:5. We do not read that the law was ever cited by divine authority. Daniel tells us a power that shall change times and laws." Dan. 7:25. Did it change Godly Sabbath? Indeed it did not. Mosaid. "Ye shall do no manner of work; I will be a statute forever throughout your generation in all your dwellings." Lev. 23. We are plainly told what day to keep, and to keep it, and how to keep it. Let us not be tossed to and fro, and carried about every wind of doctrine, by the sleightmen and cunning craftiness, whereby they in wait to deceive." Eph. 4:14. "Thou shalt stand in the ways and ask for the old paths, where is the good, and ye shall find rest for your souls." Jer. 6:16. "Let no man deceive you with words, for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5:6. "To the law and to the testimony; if they speak not according to this word, let us do as the Lord saith." Jer. 1:10. "The children of Israel and Judah should say, 'Thou shalt go and seek the Lord thy God.' They shall ask the way to Zion with their faces thitherward, saying, Come, let us ourselves seek the Lord in a perpetual covenant that shall not be forgotten." Jer. 5:4. "The Lord is our Judge, the Lord is our giver of the law, and he will say." Isa. 33:22. Let us make the Bible guide, our study, our companion. "It is profitable for doctrine, for reproof, for correction, for instruction in righteousness; the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:17. No

other book can do this. It is a safe book to study and it prove a safe guide. "Thy word is a lamp unto my feet, and a light unto my path." Psalms 119:105. "Then shalt thou walk thy way safely, and thy foot shall not be stumbled." Prov. 3:23. Bald B. Ark.

Remedial Statutes.

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

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

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

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

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

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

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

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

Why the Young Quit the Sabbath.

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

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

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

Be Cheerful

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

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

*A Sabbath Advocate.*

ST. BRY, MO., APRIL 9, 1889.

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

WITHIN the next two weeks we aim to correct our mail list, and desire to hear from all who are in arrears more than two year's subscription to the ADVOCATE.

IN Dan. 7:25—"Think to change times and laws"—I understand was literally fulfilled in that power that assumed the authority to change the Sabbath from the seventh to the first day of the week.

No letters this week. Spring is here with its usual cares, and we would not like to restrict the scriptural injunction, "Whatsoever thy hand finds to do, do it with thy might," from its application to physical labor in planting the garden, care for the chickens, the necessary work to seed the farm and make a living, which branch out into innumerable duties.

**The Mission Tent.**

THE time is near when tent labor should commence. For two years the Mission Tent has remained rolled up and only used during camp-meeting.

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

W. C. LONG, Pres.

**Items of Interest.**

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

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

—Famine in China, Dr. Douthwaite, of the China Inland Mission, calls attention to the great destitution in the province of Shantung, the following extract:—Chefoo, Jan. 1st. A district of about 6,000 square miles has been devastated so completely that at the lowest estimate 1,500,000 men, women and children are now reduced to the verge of starvation.

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

**APPOINTMENTS.**

NOTHING preventing, we will meet with the brethren at Lone Dove, McDonald county, Missouri, Friday night, April 19. The meeting will continue over Sunday. I hope to see all of the brethren out as we have some important matters to lay before them.

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

**Letters and Money Received.**

TITHES	DON.	ADVOCATE.
E. S. Sheffield	-	\$1.00
Olive Sheffield	1.50	
M. Broderick for L. Beeman		.50
C. M. Richmond	-	1.00
N. M. Marrs	-	1.00
A. J. Yokley	-	1.00
Mrs. M. F. Newby	-	1.50
A. E. Case	-	1.00

**Books and Tracts for Sale at this Office**

*The Bible Student's Assistant*; a compend of Scripture reference, embracing list of the principal texts of scriptures proving the essential points of faith held by Sabbath-Adventists. Price, 10 cents.

*The Seventh-Day Sabbath*.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.

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

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

The Time of Christ's Resurrection, being the evidence of its occurring on the seventh day of the week and not on the first, and harmony of the texts on the subject, by I. N. Hamer, 3 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I. N. Hamer, 1 page, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the teaching of Christ with his disciples showing that there is no evidence in them for a change of the Sabbath.

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

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

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

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

The Three Angels' Messages of Revelation xiv. 16 pages, 3 cts, by A. C. Long.

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

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

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 15 cts.

Where are the Dead? Showing from Bible testimony that they are in the grave, and will rise again. By J. Brinkerhoff. 8 pages, 2 cts.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 2 pages, price 6 cents.

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