

Advent and Sabbath Advocate.

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

VOL. XXIII.

Stanberry, Missouri, Tuesday, July 10, 1888.

NO. 13

THE ADVENT & SABBATH ADVOCATE

IS PUBLISHED WEEKLY BY THE

General Conference of the Church of God.

AT STANBERRY, GENTRY CO., MO.

W. C. LONG, Stanberry, Mo. } General
JOHN BRANCH, Wayland, Mich. } Conference
A. C. LONG, Azusa, Cal. } Committee.

TERMS.—Two dollars per year. One dollar and a half to new subscribers. Specimen copies sent free.

Address 'Sabbath Advocate,' Stanberry, Mo.
Remittances made payable to W. C. Long.

THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week), together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, Faith, Repentance, the future Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

The Drop of Water.

[From Belgravia.]

[Inquisition—Goa, 1560.]

They have chained me in the central hall,

And are letting drops of water fall

On my forehead so close to the granite wall,

Drop—drop.

They were cold at first, but they now are warm,

And I feel a prick like the prick of a thorn,

Which comes with the fall of each drop so warm,

Drop—drop.

A circle I feel beginning to form

A circle of fire round each drop so warm,

A circle that throbs to the prick of the thorn,

Drop—drop.

The circle is growing between my eyes,

Each drop that falls increases its size,

And a flame of fire upward flies.

At each

Drop—drop,

It's growing larger, my God! the pain

Of this awful, damnable, circular flame,

Cutting its way through my throbbing brain,

Drop—drop.

It's growing larger, dilating my brain,

Before its circular throbbing flame,

Till I feel like a universe of pain,

Drop—drop.

Suns of fire are falling fast,

Drop—drop.

On to my brain, oh God! can this last?

Drop—drop.

The stars of the universe all beat time,

As each raging sun of heat and flame

Falls with a measured throb on my brain,

Drop—drop.

Time has grown as large as my brain,

Drop—drop.

Ten million years of agonized pain

Lie between the fall of each sun of flame,

Drop—drop.

Something is coming!

Drop—drop.

Something is going to happen!

Drop—drop.

Something has snapped!

The falling suns cease!

O God! can it be that you've sent me release?

Is this death, this feeling of exquisite peace?

It is death.

—Harry Stoopole.

The Resurrection of Christ.

[FROM A SERMON BY THE LATE BISHOP
MATTHEW SIMPSON.]

"But now is Christ risen from the dead, and become the firstfruits of them that sleep."—I Cor. 15: 20.

Let us look at a few of the results that flow to us from these facts of his death and resurrection from the dead:

In the first place, it establishes all Bible declarations. It had been predicted that he should not stay in the grave, and when he arose it put the seal to the Old Testament as the word of God. The prophecy in him fulfilled gave glorious proof that the other parts of it should be also fulfilled as the word of an unchanging Jehovah.

Again, in his resurrection we see a proof of his divine power. No man hath risen from the dead by his own might. All died, from Adam to Moses, with the exception of Enoch and Elijah, who, because of their devotion and acknowledgment of the divine Head, themselves became prophets of a coming Savior. He rose by his own power. He conquered death and the grave. Jupiter is represented by an old classic writer as saying to the lesser gods that if all of them combined together and should endeavor to throw down his throne—if all power was arrayed against him—he, by his might, would be able to overcome them. What was fiction with the ancients becomes gloriously realized in Christ. Take all the powers of man, the Jewish power; the Roman power; the power of learning, of art, of public opinion; take all the powers of earth and hell, and combine them against the Savior, and without one effort, one single apparent movement—the sleeper lies in death, his eyes are sealed, and, as if all unconscious, for the warning had not been given before—in an instant those eyes are opened, that frame rises, the grave yields up his prey, death retires conquered, and Christ demonstrates himself to be the ruler of the whole universe. He made the earth to tremble, the sun to put on sackcloth, the very air to grow dark, the graves to open, the dead to come forth, and proclaimed himself to be the conqueror of death and the grave. So we have proof of his being the Son of God with power.

In that resurrection from the dead we have a pledge of our own resurrection. Christ has become the firstfruits of them that slept. You know the figure of the firstfruits as understood by the Jews. Their religion was connected with the seasons of the year—with the harvests; one of their feasts was called the feast of the firstfruits, and was on this wise: When the first heads of grain began to ripen in the field, and there was thus a pledge of harvest, they cut off those first ripened heads and went up to Jerusalem. Before that the grain was not crushed, no bread was baked from it, and nothing was done to appropriate it to man's use until first the ripened heads were brought up to Jerusalem and presented to the Lord as a thank-offering. He was acknowledged as Lord of

the harvest, and these grains were laid up as a thanks giving before God. They were the firstfruits. Then they went away to the fields, and all through Judea the sickle was thrust in, the grain was reaped and gathered into sheaves, and when the harvest was secured they baked the bread and offered it to God. Still, later, they came up to the same temple, where the firstfruits had been laid, and they held a feast of thanksgiving, and shouted harvest home. Christ rose as the firstfruits and there is to be a glorious resurrection. Christ came, the first man to rise by his own power from the tomb, having snatched the crown from death, having thrown light into the grave. He goes up in the midst of the shouts of angels: the heavens open before him; there is the altar; there is the throne, and around it stand the seraphim and the cherubim; and Christ enters, the victor, and sits down upon the throne, from henceforth expecting until his enemies be made his footstool. He is the firstfruits, but the angels are to be sent out like the reapers, and

BY AND BY THE HARVEST WILL BE GATHERED IN. As Christ, the firstfruits, passed through the grave and went to glory, so there shall come from their sleeping dust in Asia, in Africa, in Europe, and in America—oh, there shall, in the time of the glorious harvest—the uprising of humanity, when all they who are Christ's waking from their long sleep, shall rise and shall shout the harvest home! Thank God, at that time none shall be wanting. Oh, they come, they come, from the nations of the past and from generations yet unborn! I see the crowd gathering there. Behold, the angels are waiting, and, as the hosts rise from the dead, they gather about the Redeemer. Christ invites his followers to overcome and sit down with him on his throne as he overcame and sat down with the Father on his throne. In that is the pledge of our resurrection from the dead. Can I not suffer, since Christ suffered? Can I not die, since Christ died? Let the grave be my resting place, for Christ rested there. Is it cold? The warmth of his animation is in it. Is it lonely? He shall be beside me in all his Spirit's power. Does the load of earth above me, and beneath which I am placed, press upon me? Christ can burst the tomb; he will burst the tomb, though deep it be, and I shall rise through his almightiness. Yes, let the malice of men be turned against me; let me be taken, if it must be, as a martyr, and bound to the stake; let the fagots be kindled, let the flame ascend, let my body be burned; gather my ashes, grind my bones to powder, scatter them on the ocean's surface; or carry those ashes to the top of yon volcano and throw them within its consuming fire, and yet I can sing:

"God my Redeemer, lives,
And ever, from the skies,
Looks down and watches all my dust,
Till he shall bid it rise."

Thank God, it may be scattered on the wings of the wind—Christ is every where present—and it shall rise again by his own almighty power. And what is it to sleep awhile, if I

Books for Sale at this Office

at's Assistant; a compend of
ice, embracing a list of the prin-
rptures proving the essential
id by sabbatarian Adventists

Sabbath.—A short Treatise on
Evidence of the Bible Sab-
at the seventh day of the week
ath by divine authority; by
R. 32 pages—price 8 cts.

Defended, by A F Dugger,
25 cents.
both Jews and Gentiles, by
1 cent,

on—8 pages, 2 cents, by S E
act for advance work on the
1.

Resurrection, giving the
ring on the seventh day of
on the first, and a harmony
subject, by I N Kramer, 25
s, 50 cts per dozen.

finance, by I N Kramer, 16
ngle copy, 40 cts per dozen,
y examines the meeting of
ples, showing that there is
for a change of the Sabbath,

tephenson on the Sabbath
aws: a consideration of the
people to the sabbath in
By Jacob Brinkerhoff, 48

1st Day of the Week, 16
er, showing its absence of
e, 4 cts, 40 cts per dozen.

Sabbath, Who Authorized
ise showing that it was not
thority, but by the Pope of
g, 16 pages, price 4 cts.

Christ; God's Law of Ten
rpetual; by Jacob Brink-
ts, 15 cts per dozen.

77—Showing that the Holy
iew of the Seal. By S. E.
2 cts.

ven upon the Earth, Its
on, to be set up at the
ning, by Jacob Brinker-
nits.

Lazarus.—by W C Long,
ing the falsity of the pop-
le, and also its true appli

Christ, Showing it to be lit
y J Brinkerhoff, 8 p 2 cts.

—shown to be in the sec-
and the resurrection
b Brinkerhoff, 8 pp., 2 cts.

Showing from Bible testi
in the grave, and not in
erhoff, 8 pages, 2 cents.

aria, showing the appli-
e, by H C Blanchard, 8

showing the Earth to be
S. E. Brinkerhoff, 24 pa-

the Second coming of
2 cents.

nd Baptism, by W H
cts, 30 cts per dozen.

ly, the Fate of the Wicked
r entire Destruction, by
e 4 cts, 40 cts per dozen.

inkerhoff, 1 cent.

of Rev. xlii., showing
pacy, by A C Long, 24
ts per dozen.

ges of Revelation xiv
ong.

and the Seventh Day
kerhoff, 16 pages 3 cts

Right? A brief Exam-
euvist literature, rel-
Prophecies, Mrs E G
ges, price 1 ct., 10 cts
s particular attention
in republishing.

to Divine Inspiration
ver, showing her vis-
nan, instead of divine

did Examination by
75 cts per dozen.

Is eternal obligations,
single copies 4 cts, 40

Rev. 16, showing their
Catholic church, by
ts.

While compared with
ard. 43 pages, 15 cts.

Writings of Mrs E G
nd
tions, showing the
to deny their erro-
ts, 50 cts per dozen.

ler foot and to be
y Jacob Brinkerhoff

am Christ's? to die, if I am like Christ in dying? and be buried, if I am like Christ in being buried? I trust I shall be like him when he comes forth in his glory. I shall be like him, for the apostle says, "We shall be like him, for we shall see him as he is;" "we shall be changed from glory into glory," into the same image as by the Spirit of God. It would be a great transformation to be changed from saints to angels, from angels to cherubim, from cherubim to seraphim, from glory to glory; but, thank God, we shall not stop there, for the change shall go on from glory to glory until we shall be

TRANSFORMED INTO THE LIKENESS OF THE SON OF GOD,

brighter than angels ever shone, more glorious than we were ever cherubim. We shall sit beside him, for he hath made room for us. Then if we can calmly look at Death and face him because his strength has been overcome, it reconciles us to parting a little while with friends. A father and a mother may be taken from us, but we shall see them again; we shall not sleep forever. The little ones that drop out of our arms, we can almost see them this morning; some of us can almost feel them in our arms—can see the glance of the beautiful eye, and hear the sound of the little prattling lip; they seem to be with us now. We followed them to the grave, and we left them there, where the winter's storm has been howling about them. Sometimes loneliness like that of the storm has swept over our hearts and sunk us almost in despair; but through Christ's resurrection we see our children safe in the Savior's arms. They shall rise all glorious from the tomb in the morning of the resurrection; we shall find them, for Jesus is the resurrection and the life. All this comes to us from the rising of Christ. He died once; he dies no more; he sits on the throne of everlasting dominion, his kingdom is an eternal kingdom; and as he died once and has risen to die no more, so when we have died once and gone to the grave, and we come up safely on the other side, thank God, death is passed forever; we shall then put our feet on the neck of the King of Terrors, and shall be able to say:

"O grave, where is thy victory?
O death, where is thy sting?"

Looking at the resurrection of Christ, we exclaim, Thanks be unto God, who hath given us the victory! Thank God for a spiritual body. Here some of us long to triumph over nature. We would grasp, if we could, an angelic wisdom, but our brows will ache with pain, our frames decay, our eyes grow dim, our hearing fail. This flesh of ours will not bear hours of painful study and seasons of protracted labor, but, thank God, in the resurrection a spiritual body will be given to us, pure, ethereal, holy. Oh, what knowledge shall flash upon us! what light! what spirituality and power! Then we shall not need to ask an angel anything. We shall know as we are known. Jesus will be our teacher, the everlasting God, the man whose name is Wonderful, the Counsellor, the Prince of Peace. He himself shall be our leader.

THEN REJOICE IN GOD.

Dry up those tears. Cast away the downcast look. Child of the dust you are an heir of glory. There is a crown all burnished for you; there is a mansion ready for you; there is eternal glory for you; angels are to be your servants, and you are to reign with the King of kings forever. But while you wait on earth be witnesses for God; attest the glory of your Master; rise in the great-

ness of his strength; go onward in your heavenly career, and be as pure as your ascended Head is pure. Be active in works of mercy; be angels of light; be flames of fire; go on your mission of charity, and convert the world unto God before you go up higher. When you go, not only go forward to present yourselves, but may every one of you be able to say, "Here am I, and those whom thou hast given me."—*Messiah's Herald*.

Watching for the Morning.

JULIA LAMB.

How many weary oppressed pilgrims traveling through this world of sorrow and disappointments have been cheered by the precious promise when almost ready to lay down life's burden so tired of everything here—long for morning and our minds become restless. Then how necessary to have our wandering thoughts centered on the many precious promises in the Word of God; that in the resurrection morning we shall awake in his likeness and be made like our adorable Redeemer. We feel a rest of body and calmness of spirit and are soothed at once and so comforted, that we feel to exclaim, Oh! the wonderful mercy of our heavenly Father who fits us for our daily tasks and lightens life's burdens and lessens our sorrows; to know that Christ is our friend and in that joyful morning when there will never more be clouds to obscure our sky and where no storms ever come. Oh! we long to hail that glad morning when all that are Christ's will be gathered into that glorious home which the Savior has gone to prepare for all that comply with the terms of the gospel, and it matters not how obscure and despised by the world, God ever has them in his keeping. There is a time when the high and the low shall occupy a common level in the house appointed for all Adam's race; for the sentence has passed upon all, "Dust thou art and unto dust shalt thou return." What a sad picture without one ray of hope then, but now the beloved Son of God died for our sins, and rose again for our justification and now our faith has something tangible in the grand truth that God raiseth the dead and that there is a crown of righteousness in reserve for all them that love his appearing. Even now the waiting bride is watching for the morning and as ever devoutly prays, "Oh! that thou wouldst rend the heavens; that thou wouldst come down that the mountains might flow down at thy presence."

Let us never forget he is faithful who has called us to be partakers in his sufferings here, and let it be the highest aim to glorify God by a well ordered life and a godly conversation, and may we win souls to Christ. Let us often contemplate the glories that are for us. We cannot conceive how our joy will be brightened when we behold him for ourselves and join in the rapturous song unto him that loved us and washed us in his own blood, then with the heavenly host all will ascribe glory, honor and salvation to our God for ever and ever.

Brethren and Sisters, although isolated, be of good cheer. Let us hold fast to the profession of our faith till Jesus comes, though we may fall by the hand of death we have the promise of eternal life when he comes to receive his own. There are blessings in store for all who through patience seek for them, and if we would as readily magnify our blessings as we do our sorrows and disappoint-

ments our troubles would be very small; for in all life's burdens there is a helping hand to uphold and lead us on through the dark, while a ray of light would shine in our hearts to encourage us to hope on. Joyful morning that will succeed the long night of sorrow!

Let us all endeavor to encourage our new editor in his undertaking, and try to lighten his burdens by contributions from pen and purse. It seems he has a double burden in the press and care of the churches. May he be cheered from time to time with the consciousness of having been the means of bringing many souls to Christ. We sympathize with our former editor in his affliction, and hope the sacrifice he has made on account of the ill health of his companion and the change he has made prove a blessing in restoring her health. Yours in the hope of soon enjoying the glories of that blessed morning.

Denver, Mo.

Prayer.

S. E. PRICE.

PRAYER is as essential to the Christian life as food is to the animal. To this the Bible gives abundant evidence besides the example and history of good men help to substantiate this fact. In fact almost every one that has tried to live a devoted life and do the will of God can testify to the worth of prayer, and how many times we are exhorted by the apostles and Christ to seek help from the Lord by prayer.

Christ said "men ought always to pray." This gives us the privilege to ask his help and guidance in our daily affairs, and he has promised to hear us if we come in faith. But this is where the trouble is with us. It seems strange, yet it is true, no matter how many blessings we receive of our good Father in heaven, yet we cannot realize that they have come from him, and have full faith that we will receive the things we ask. Our prayers are too often formal and therefore dead. We are taught that if we receive the answer to our petitions we must "believe that he is and that he is a rewarder of those that diligently seek him."

It is often difficult, especially for children, to get the true idea of prayer. Prayer is simply our mode of making our wants known to God, and is similar to us making our wants known to our earthly parents. Some of my children ask me to teach them their prayers, and it seems difficult to make them understand that the self-same prayer is not sufficient for all time, but that our wants are liable to be different each day; and if my boy asks and obtains a pair of shoes to-day he is not likely to want the same thing to-morrow; but if he were to ask for his needs to-morrow it would be something else. We are told to "make our wants known to God by prayer and he will withhold no good thing from us." This is enough to encourage us to ask for what we need and trust in the Lord for all things.

I think we are debarred from many choice blessings because we do not ask or have never learned to believe we "shall receive." Many times, no doubt, we grieve our heavenly Father by not appreciating and being thankful for what we receive. His chosen people of old were not always thankful. See Jer. 5: 23-25. Much more might be said as to why our prayers are not always answered but this article is long enough.

I pray God
him more and
him and be at
the narrow way
Danville, Ill.

No careful
that a change
iment of prof
this subject.
confessions of
of doctrine,
meanings; a
faith their fa
it as their fat
that they do
on these th
quired to pr
be required.

The first
is truth? I
presented i
in the Spir
Some who
regarding f
whittle dow
the subject
clearly that
or care abe
believe a
reasonable-
with the fir
are men
theories, b
ever their
clearly co
safely foll
from his
this quest
settled. T
or a heart
way of sta
believed;
way of e
gards as
to believe
it may I
not belie
The g
mighty
if he do
to try t
this ma
Word of
thought
suptnou
by the
hend ti
sues in
gaged
marsh
ions, b
the mi
science
compre
darkly
and al
us in
for fi
mento
tion, a
this i
of Go
The
"Whi
there
are t
come
matt
clusi
it is

I pray God that we may all learn to trust him more and receive greater blessings from him and be able to walk more perfectly in the narrow way that leads to life eternal.
Danville, Ill.

Future Punishment.

No careful and candid observer can deny that a change is going on in the current sentiment of professors of Christianity regarding this subject. Many who adhere to venerable confessions of faith, and current statements of doctrine, give the words they use new meanings; and many who claim to hold the faith their fathers held have ceased to preach it as their fathers preached it. They profess that they do not think it profitable to preach on these themes. But if they are not required to preach them, then how can others be required to believe them?

The first question to be considered is, what is truth? No error is profitable. No truth, presented in a wise and timely manner and in the Spirit of Christ, can fail to profit. Some who profess to hold certain opinions regarding future retribution, yet contrive to whittle down their statements until they rob the subject of its awful import, and show clearly that they themselves have little faith or care about the matter. It is one thing to believe a theory as possible, probable or reasonable—it is another to believe a truth with the firm conviction of the heart. There are men who claim to believe certain theories, but never act upon them. Whatever their lips may profess, their actions clearly contradict it. But no man can be safely followed who has divorced his practice from his faith. It is vastly important that this question, like every other, be honestly settled. There is nothing worse for a preacher or a hearer than an uncertain and hesitating way of stating vital truth which is professedly believed; unless it be a bold and confident way of expressing that which the heart regards as doubtful and uncertain. It is best to believe something, firmly, however little it may be, rather than to profess much and not believe anything practically.

The great fact of future retribution is a mighty power, if a man really believes it; if he does not believe it, it is useless for him to try to produce faith in other people. In this matter we must cling closely to the Word of God. All additions, whether of the thought or language are impertinent and presumptuous. Eternal things cannot be grasped by the finite mind. No man can comprehend the magnitude of the interests and issues involved in this question. When engaged in mathematical calculations we can marshal figures that express millions on millions, but our minds fail to keep pace with the mighty enumerations of mathematical science. So eternal things are beyond our comprehension. "We see through a glass darkly." Infinity baffles our imagination, and all our definitions and illustrations land us in confusion. This theme is not a theme for flippant talkers and triflers. It is momentous beyond all their power of conception, and if certainty regarding it desirable, this is only found by adhering to the Word of God.

The great question with many is, not "What is the punishment of sin? but "Is there any punishment at all?" When men are made certain that there is "wrath to come," when there is no doubt about that matter; no evading, no escaping the conclusion; a great point is gained. There are, it is true, mightier life motives than fear

to rule the Christian life, but this is one motive, especially for the unsaved, and as the law was "our schoolmaster to bring us to Christ," so many persons have been led to Christ by first being warned to "flee from the wrath to come."

Throughout God's Word there rings an awful cry in the ears of a sinful world: "There is no peace, saith my God, to the wicked." "Woe unto the wicked! it shall not be ill with him." Isa 3: 11. "The soul that sinneth, it shall die." Ezek 18: 4. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom 1: 18. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl 12: 14.

Above all the iniquity that has filled and defiled the world, is heard the cry of wrath, and of judgment and of fire! "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Deut 32: 22. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." Psa 11: 6.

"Thine hand shall find out all thine enemies: . . . thou shalt make them as a fiery oven in the time of thine anger." Psa 21: 8, 9. "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa 66: 15, 16. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psa 37: 20. "A fire goeth before him, and burneth up his enemies round about." Psa, 97: 3. "For, behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal 4: 1. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt 3: 12. "It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." Mark 9: 43. "The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire." Matt. 13 "That which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." Heb 6: 8. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess 1: 7, 9. "If we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Heb 10: 16, 17. "The heavens and earth which are now . . . are reserved unto fire." "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 burned up." . . . "The heavens being on fire shall be dissolved." 2 Peter 3: 7, 10, 12. "It is better for thee to enter into life halt or maimed,

rather than having two hands or two feet to be cast into everlasting fire." Matt 18: 8. "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels." Matt 25: 14. "Sodom and Gomorrah and the cities about them . . . are set forth an example, suffering the vengeance of eternal fire." Jude 7. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev 21: 8. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev 20: 14

Thus throughout the Book of God from the earliest times down to the closing pages of divine revelation, ring out this awful cry of fire! in the ears of an ungodly world. It is easy to refuse to believe it. It was easy for the Sodomites to scoff, but it was not easy for them to escape. They are the example which God has set forth before the ages, the type of "the vengeance of eternal fire."

Do men believe this? Do ministers believe it?—every word of it? Do they believe it as it reads? or will they argue by the hour to prove that one word must be literally interpreted, and then explain the very next word in some unnatural and mystical manner? Is it not time to believe what God has said? If he did not mean what he said, why did he not say what he did mean? This matter is too awful for guess-work and uncertainty. Let us beware how we seek to blunt the edge of the Spirit's sword, and by forced and far fetched interpretations contradict the solemn warnings that God has given, and lull the careless into a slumber from which they may awake when it is too late.

There are men who say these passages quoted are figures of speech; that when God says "fire" he means only remorse of conscience and inward regret. But it was more than remorse of conscience that burned the cities of the plain; it was more than remorse of conscience that smote Nadab and Abihu when they offered strange fire before the Lord. "The heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. 2 Peter 3: 5-7. The deluge of water was no figure of speech. The deluge of fire will be real and effectual as was the deluge of water. No doubt conscience and memory may minister to the regret and anguish of the lost; but if we are ever to speak plainly, and with the accent of conviction, we must use not the words which man's wisdom has devised, but the words which the Holy Ghost speaks. If we take the responsibility of qualifying and neutralizing the utterances which the Lord has given us, will he not hold us responsible for the ruin of any who may be misled by our misinterpretations? Let us search the scriptures, and let us know what we do know, and believe what we do believe, and make our faith our testimony, and our practice correspond with each other. Let us use the words that the Holy Ghost has used, without equivocation or mental reservation; let us say what God has said, and mean it; and omit all our own fancies and calculations and additions; making it no better, no worse, no easier, and no harder than God has made it; and then let us act out our faith, and it will soon appear that God's threatening of eternal fire is no trifling matter, and that there is abundant reason to entreat men to "flee from the wrath to come."—*The Christian.*

ADVENT & SABBATH ADVOCATE.

"The Entrance of thy Words giveth Light."

Stanberry, Mo., July 10, 1888.

W. C. LONG, EDITOR.

Is the Second Coming of Christ in the Past?

THE coming of Christ is regarded with incalculable interest by all the true followers of Christ, and to him the doctrine that Christ's second coming is in the past is an empty sound; yet, no doubt, there are honest souls who are deluded with the idea that it is in the past.

When that event does occur no one will be in doubt, for it will be manifest to all; it will be world-wide in its effect. The terrible-ness of that event upon the wicked is vividly described by the apostle Paul, 2 Thess. 1: 7-8. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Here it is clearly announced that retribution will be poured out upon the wicked when the Lord comes. Is this great destruction in the past? Has the Lord descended from heaven in flaming fire? No one can truthfully say he has.

In Acts 1: 11 we read: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up into heaven, shall so come in like manner as ye have seen him go into heaven." Has the real literal personal coming of the Lord referred to in this text transpired in the past? Yes, says the theory of some, but reason, common-sense and the Bible say it is future. The reward that God's people are singing, preaching, praying and longing for, is deferred until that time. The Savior has made some clear statements on this point: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works," Matt. 16: 27. "Thou shalt be recompensed at the resurrection of the just," Luke 14: 14. "Behold, I come quickly; and my reward is with me to give every man according as his work shall be," Rev. 22: 12. "When Christ who is our life shall appear, then shall ye also appear with him in glory," Col. 3: 4. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that shall never fade away," 1 Peter 5: 4. These texts settle and are conclusive in teaching that at the coming of the Lord the righteous will be rewarded. Well, is it true that every man has been rewarded? That the believers in Christ are with him in glory? That they are crowned? Has God's people entered in through the gates into the city? All these events occur when he comes.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; 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: 16. Have the dead in Christ been resurrected? Have they come up out of their graves? It looks like

extreme nonsense to say that they have; yet men say so, and persons are found ready to believe it. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," 2 Tim. 4: 1. Surely the quick (living) and dead have not yet been judged, neither has the everlasting kingdom been set up. The will of God has not been done on earth, as it is done in heaven.

"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 burned up," 2 Peter 3: 10. This text will have its fulfillment in the future, and cannot by any reasonable argument be made to find its application and fulfillment at the destruction of Jerusalem.

"And the nations were angry, and and thy wrath is come, and the time of the dead that they should be judged and that thou shouldst give reward unto thy servants the prophets and to the saints and them that fear thy name small and great, and shouldst destroy them which destroy the earth," Revelation 11: 18. A collation of these few texts out of the many are conclusive in teaching that the coming of the Lord the second time is in the future.

The doctrine of the second coming of Christ is not a popular one and never will be. The instinct of self-preservation causes bad men to hate that which will reveal their corrupt and wicked deeds and bring them before God in the judgment. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. 5: 10. God's inspired prophets and apostles loved this doctrine and had much to say about it. Enoch, the seventh from Adam, could look down through the vista of almost six thousand years and in the very rapture of his soul could cry out, "Behold, the Lord cometh." Coming down about five hundred years to the man of Uz we have him declaring, "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," Job 19: 23-26. Job had drank deep into the spirit of the Lord's coming. Mark, he says that Christ will stand in the *latter day* upon the earth, and then at that time he will in his flesh see God, when he will be resurrected from the grave. The pure in heart shall see God, and Job in this text tells when it will be "in the latter day." This takes the heart out of that theory that teaches that we will see God out of our flesh. There is quite a chasm between that theory and the plain word of God.

But let us leave the desert of Arabia and come down about one hundred years and listen to what David has to say on this subject: "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him," Ps. 50: 3. Isaiah is all aglow with this doctrine. Yes, he who walked amid the courts of kings could say, "Behold, he cometh." Jeremiah, Ezekiel, David, Hosea, Micah, Zephaniah, Zechariah and Malachi, all spoke in language plain and clear declaring the Lord's coming to judge the world.

Coming to the New Testament we find that the writers had still more to say on the subject. Good men in every age of the world have held up this doctrine as the consummation of the Christian's hope. When Christ came the first time the masses rejected him, they were not looking for him; so it will be when he comes the second time. This boasted nation of ours is not ready for the coming of Christ. Though we boast of being a Christian nation, yet if it were left to a vote whether the Lord should come, there would be an overwhelming vote against it. So it would be with England with all her claim to Christianity. The people do not want the Lord to come, but he is coming—coming to resurrect the dead, to change the living, to establish the everlasting kingdom and reign supreme from one part of the earth to the other.

What some Sermons Cost.

Some have such a conception of the time and toil that ought to be put upon a sermon, that they do not see how the preacher can give himself to all sorts of work during the week. Of some of his sermons, it is said of Norman Macleod that he wrote them as many as seven times. In writing to his son about one of these, he said: "But it may encourage you to know that this is the seventh time, at least, I have corrected it, and each time just as fully as the previous one." It is said that Whitefield "ransacked creation for figures, time for facts, heaven for motives, hell for warnings, and eternity for arguments." When Adam Clarke was asked how a sermon should be prepared, he said: "Study yourself dead, and pray yourself alive again." Rev. Dr. James W. Alexander said: "I more and more believe that constant Bible study, using Scripture to explain itself, and culture of the heart by prayer, etc., are the great preparation of the pulpit."

But many sermons cost more than time and labor. Indeed, if these be all that are given to a sermon, it may be very defective as a sermon. Shepard, of Cambridge, Mass., said: "As to myself, I can say three things.—that the study of every sermon cost me tears; that before I preached a sermon I got good by it myself; that I always went up into the pulpit as if I went to give an account to my Master." It is related of Dr. Robert J. Breckinridge that he was so overcome by emotion once in preaching that he sat down in the midst of his sermon and wept like a child. Dr. James W. Alexander says: "No man can be a great preacher without great feeling." And Dr. Lyman Beecher wrote: "If a man have no feeling, let him not attempt to preach." Payson said: "I never was fit to say a word to a sinner except when I had a broken heart myself, when I was subdued and melted into tenderness, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity."

Trials have done much to make a good sermon. No one probably had to pass through greater trials in his early ministry than Bascom, of the Methodist Church. He was charged with pride, his work was disparaged, he was driven into the most unpromising fields in the conference, and yet none of these who persecuted him so much could preach as he preached. He rose out of the place of obscurity, and is remembered as one of the great preachers of this country. The best sermon is that in which the whole man is surrendered to the work. When every power, the reason, the memory, the fancy, controlled

by the Holy Spirit
duction of a sermon
worthy the minist
that may hear it
Ward Beecher's
that it was the mo
which any one co
beauty of such p
fact that he gav
powers to that w
ing and all his co
the street, all he
tribute to the pre
in its delivery th
Robert Hall, th
was not unlike M
He was one who
powers to the we
so devoted, so se
ways conceive th
public whenever
do our best." S
Robert Hall me
faithfulness in st
and thorough co
such self surren
best powers of t
the ministry tha
ive in its work.
the man, and v
erated work wil
for good.—Rev.
uan at Work.

Words

The children
strangers? in
the earth is pro
ing inheritance
sequences, abou
darkness, as we
the common lot
well as times
of all. As it
time of rejoic
ised land" we
others, to give
gladness of he

One week ag
to administer
three willing
own dear da
youth has giv
cast her lot wi
itself fills ou
of this that
the other two
our own littl
all silvered o
firm, yet from
bank of the ri
of Jesus. Gr
Ricard, as we
spectively eig
are French,
English, were
Catholic chu
zealous adhe
came to visit
a year ago.

Bro. Ricard
manhood was
evils of this
embraced t
ing the light
into the tru
earth and th
day. Havin
dangers of C
his love and

by the Holy Spirit is employed in the proclamation of a sermon, then we feel that it is worthy of the minister and worthy the audience that may hear it. It was said of Henry Ward Beecher's preaching in his best days, that it was the most delightful preaching to which any one could listen. The power and beauty of such preaching was found in the fact that he gave himself, all his splendid powers to that work. He made all his read- ings and all his conversations with men upon the street, all he saw and all he heard, contribute to the preparation of the sermon, and in its delivery the whole man was absorbed. Robert Hall, the great British preacher, was not unlike Mr. Beecher in some respects. He was one who surrendered all his great powers to the work of preaching. This man so devoted, so self-surrendering, said: "I always conceive that it is a respect due to the public whenever we appear before them, to do our best." Such words from the lips of Robert Hall meant a great deal. They meant faithfulness in study, earnestness in prayer, and thorough consecration to his work. It is such self-surrender, such consecration of the best powers of the preacher to the work of the ministry that will make the sermon effective in its work. The Holy Spirit working in the man, and working through such consecrated work will make the sermon a power for good.—*Rev. Robert Williams, in Christiana at Work.*

Words of Encouragement.

J. H. NICHOLS.

The children of God are but "pilgrims and strangers" in this world notwithstanding the earth is promised to thee for an everlasting inheritance. Sin, with all its dire consequences, abounds on every hand. Clouds of darkness, as well as periods of sunshine, are the common lot of all. Seasons of sorrow, as well as times of rejoicing, is the experience of all. As it has been our lot to have a time of rejoicing on our way to the "promised land" we thought it might encourage others, to give an account of the cause of our gladness of heart.

One week ago it was our happy privilege to administer the ordinance of baptism to three willing souls, one of them being our own dear daughter who in the morning of youth has given her heart to the Lord, and cast her lot with the people of God. This of itself fills our heart with joy. But it is not of this that we wish to speak alone but of the other two, who, in striking contrast with our own little girl, ripe in years with heads all silvered o'er ready for the grave, with firm, yet trembling steps, were led down the bank of the river to be baptized into the name of Jesus. Grand father and grand-mother Ricard, as we familiarly call them, aged respectively eighty-three and eighty years, are French, cannot speak nor understand English, were born and cradled in the Roman Catholic church and were strict as well as zealous adherents to that faith until they came to visit their son Bro. Ricard, about a year ago.

Bro. Ricard, too, was raised a Catholic but in childhood was led to see the errors, as well as evils of this system, and renounced it, and embraced the Protestant faith, following the light of God's word which led him into the truths of the Kingdom of God on earth and the observance of God's holy rest day. Having thus seen the errors and dangers of Catholicism and renounced them, his love and sympathy reached out after his

aged parents and he sought to instruct them in the way of the Lord more perfectly that they might go down to the grave rejoicing in the truth, and at the coming of the Lord receive a crown of life. As he reasoned with them from time to time and pointed out the errors and dangers of the faith they held and that he had renounced, and directed their minds to the word of God, they became interested and enlightened until they too renounced the traditions of the Catholic church, received the truth in the love of it, and as before stated, were buried with the Lord in baptism. Bro. Ricard assisted us in the performance of this duty by translating into, and repeating in French the ceremony and it was indeed a time of rejoicing to all present on the occasion, to see upon the wrinkled faces of those aged persons a smile of gladness as they were raised from the watery grave.

Not to us, but to Bro. Ricard, as an instrument in the hands of God, belongs the honor of sowing the seeds of truth in those hearts. We simply record it to encourage others to labor on in hope and may we all at last share a crown of life together in the kingdom of God.

Waterville, Kan.

Picking up Sticks and Kindling a Fire.

The Israelites in the desert were forbidden to kindle fires in their habitations on the Sabbath. They had no need of fire to keep them warm, and their cooking for the Sabbath was done, as it is done now by those who keep the Sabbath, on the sixth day of the week. But the Sabbath was made for man, and it requires nothing hard or unmerciful of him. In the cold season there were times when fires were needed in Palestine, and it was right, and in perfect harmony with the Sabbath law, to kindle them on the Sabbath day.

Objectors against the Sabbath argue that the Sabbath commandment is not applicable here, because fires are needed, and it prohibits them. The Sabbath law contains no such prohibition. Fires are not forbidden where they are needed. They were not needed in the desert, and hence no one would kindle a fire but for some unlawful purpose. But they were needed in the land of Israel, and the prohibition in the desert was not applicable there; but the commandment was, and so it is here.

It is amusing how flippantly objectors will talk of "picking up stick and kindling fires" being forbidden to those required to keep the Sabbath; as though the man that was "found gathering sticks" was doing so only to build a fire. The testimony taken in its connection shows that he was presumptuously pursuing his ordinary labors on that day—gathering timbers for some mechanical industry, perhaps. The gathering of sticks and the kindling of fires have no connection, only as they are brought together by those who wish to excuse themselves from keeping the commandments of God.

The Lord Jesus has said, "The Sabbath was made for man." To disprove this statement, men argue thus: The commandment forbids the kindling of fires. But fires are needed here. Therefore the Sabbath was made only for the Jews.

How often we hear it said that the Gentiles were never required to keep the Sabbath. But there is positive evidence to the contrary. Right in connection with the incident of the gathering of sticks on the Sabbath, related as an illustration of the demerit

of presumptuous sins, it is said, "Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among you. But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." Num 15: 29, 30. And in Isa 56, the same gracious promises which are made to Israel are extended to the "sons of the stranger" who serve the Lord, "every one that keepeth the Sabbath from polluting it." These testimonies provide that in the service of the Lord there is no difference between Jews and Gentiles.

Let us examine these popular arguments a little, to see if they bring us to the conclusions which are inferred.

The Sabbath is only intended for those living in a warm climate, where no fires are needed for warming the people. Therefore the Sabbath was made only for the Jews, is this conclusion logical? Jews have lived in different climates. From the premises the conclusion should be: Jews and Gentiles in a warm climate should keep the Sabbath; but neither are under obligation to keep it in a cold climate.

But if the Sabbath was made for the Jews, and not for the Gentiles, then the Jews are under obligation to keep it wherever they are, if it were in "Greenland's icy mountains," or under the burning sun of the torrid zone. Let those who argue from such premises bring out the conclusions to which their premises lead.—*Selected.*

The Gospel of Pain.

The power which rules the universe uses pain as a signal of danger. Just, generous, beautiful Nature never strikes a foul blow; never attacks us behind our backs; never digs pitfalls, or lays ambushes; never wears a smile upon her face, when there is vengeance in her heart. Patiently she teaches us her laws, plainly she writes her warnings, tenderly she graduates her forces. Long before the fierce, red danger light of pain is flashed, she pleads with us, as though for her own sake, not ours, to be merciful to ourselves and to each other. She makes the over-worked brain to wander from the subject of its labors. She turns the over-indulged body against the delight of yesterday. These are her caution signals: "go slow." She stands in the filthy courts and alleys that we pass daily, and beckons us to enter, and realize with our senses what we allow to exist in the midst of the culture of which we boast.

And what do we do for ourselves? We ply whip and spur to the jaded brain, as though it were a jibing horse, force it back into the road which leads to madness, and go on a full gallop. We drug the rebellious body with stimulants; we hide the signal, and think we have escaped the danger, and are very festive before night. We turn aside, as did the Pharisee of old, and pass by on the other side, with our nose closed.

At last, we have broken Nature's laws and disregarded her warnings, she comes, drums beating, colors flying right in front, to punish us. Then we go down upon our knees, and whimper about its having pleased God Almighty to send this affliction upon us; and we pray him to work a miracle in order to reverse the natural consequences of our disobedience, or save us from the trouble of doing our duty. In other words, we put our finger in the fire, and beg that it may not be burned.—*Temple Bar.*

"Never Mind."

What's the use of always fretting,
At the trials we shall find
Ever strewn along our pathway?
Travel on, and "Never Mind."

Travel onward; working, hoping;
Cast no lingering glance behind,
At the trials once encountered,
Look ahead and "Never Mind."

What is past, is past forever.
Let all fretting be resigned,
It will never help the matter,
Do your best and "Never Mind."

And if those who might befriended you,
Whom the ties of nature bind,
Should refuse to do their duty,
Look to heaven, and "Never Mind."

Friendly words are often spoken,
When the feelings are unkind,
Take them for their real value,
Pass them by, and "Never Mind."

Fate may threaten, clouds may lower,
Enemies may be combined,
If your trust in God is steadfast,
He will help you, "Never Mind."

—Selected.

The Bible on the Sabbath.

The following is a brief but clear synopsis of the Sabbath question taken from the *Gospel Sickle*, and which appeared in the *Christian Cynosure* over the signature of Dr. Isaac Banroff, a Congregationalist minister of Chicago. We are glad to see that the ministers are getting their eyes open on the important subject of the Sabbath: [Ed.]

"1. God has said fifteen times in the Bible that the seventh day is the Sabbath. He has nowhere said that the first day is the Sabbath.

"2. Twenty six times God has commanded us, in the Bible, to keep the Sabbath day holy. Nowhere has he commanded us to keep the first day of the week holy.

"3. It is recorded three times in the Bible that Jesus said he was Lord of the Sabbath; but nowhere is it recorded that he is Lord of the first day.

"4. It is recorded three times in the Bible that God kept the seventh day; but nowhere is it said he kept the first day of the week.

"5. One hundred and thirty three times the word Sabbath refers to the seventh day; but nowhere does it refer to the first day.

"6. There are thirty Sabbaths referred to in the Bible as monthly or feast sabbaths; not one first day Sabbath is spoken of.

"7. Twice it is stated that the Sabbath was made for man; but not a word is said about the first day's being made for man.

"8. The first day is mentioned eight times in the Bible; the first time is in Matt. 28: 1. Here the Sabbath and the first day are mentioned together as different days. The Sabbath is the last or seventh day, and the other is the first day of the week. It shows plainly that they were not the same day, and there is no hint that they ever would be.

"9. The next three times it is mentioned, it refers to the resurrection of Christ. Mark 16: 2, 9; Luke 24: 1. The next time is in John 20: 19. Not a word is said here about keeping the Sabbath. No religious services were held.

"10. The next is in Acts 20: 7. This is the only mention in the Bible of a religious meeting held on the first day of the week. It was a farewell meeting, and they partook of a common meal, and not of the Lord's supper. See Acts 2: 46. They met on a Saturday night. At break of day Paul and his companions began an all day's journey on foot and by ship, and performed it on that

same first day. Hence the first day was not treated by apostolic example as either a Sabbath or a commemoration-day of the resurrection.

"11. The last reference to the first day is 1 Cor. 16: 2. Here is the laying aside of money at one's own home, for the poor saints at Jerusalem, and no religious meeting.

"12. It is nowhere stated in the Bible that any of Christ's disciples, or himself, ever kept the first day of the week, or ever commanded any one else to do so.

"13. After mentioning several places where Christ kept the Sabbath, the evangelist states that this was his custom.

"14. If God has not given us the command to keep the first day of the week for Sabbath, nor Christ, nor one of the apostles, nor even the women who followed him from Galilee, where did we get it? I answer, From the traditions of the Romish Church, and nowhere else.

"15. God says, Keep the seventh day for the Sabbath. Man says, Keep the first day. Which shall I obey, God or man? I prefer to obey God; so I shall keep the seventh day of the week for the Sabbath.

Sabbath School Workers.

JOHN C. BRANCH.

THE subject of Sabbath school work is a subject of great importance. First, how shall we work? ought to be the earnest inquiry of all connected with the Sabbath school. And now the answer comes, work earnestly and write a view of accomplishing a grand result. All who attend Sabbath school can find something to do that will benefit them. I have a few suggestions to offer to the different schools. We see in nearly all schools some one who takes no part neither in singing nor in recitation. Hence, the question is, how can this be obviated and such work be done as to interest all? We formerly have adopted the plan of having from one to three classes in each school, owing of course, to the number of members in the school; and if there was not from five to ten in a class all would join in one class; and in this way, especially among the young, a lack of familiarity in the lesson is recognized. Hence it is apparent to all that if there was not more than three or four in each class all would have a better chance to hear and understand the lesson, and if any should feel a lack of interest more care can be taken and a better interest secured, and if only one beside the teacher is in the class some good can be accomplished. We have the topic before us and for two or three to sit down and talk the lesson over we can become much interested. I would not care if in a school of forty members there were ten classes. It would give you ten teachers and you would see a real earnest effort put forth.

Dear brethren, just look this matter over; you have noticed in nearly all of our schools a lack of earnest zeal and life, and the reason can be largely attributed to not feeling any responsibility. If there are ten members in a class it is not likely any of the class will have very much to say; still if they do a few are quite likely to have nearly all to say, hence the remainder of the class expect a certain few to answer the different questions, and they who have least to do in the school become least interested, and by dividing the school in to more classes a better interest is soon recognized. Just try it and see; the interest will be felt in every department of

the school from superintendent down to every member in the school, and perhaps we would soon see our Secretary making prompt reports to the State Sec'y and the MISSIONARY would bring the good news to all and soon we would be surprised at the wonderful work accomplished. Let the Sec'y send in reports at the close of every quarter. From your brother in Christ.

Wayland, Mich.

Sabbath Sickness.

This remarkable disease has not yet been treated in books of pathology.

1. This disease is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day. These paroxysms return every Lord's day, and hence it is called 'Sabbath sickness,' but by the faculty it is technically known by no other name than *Diei Domini Morbus*.

2. It partakes somewhat of the nature of ague, especially as it is attended with a great degree of coldness. This coldness is first apparent early in the morning of the Lord's day, and in many cases seizing the patient before he has left his bed. But it begins in the region of the heart, and it is attended with dullness of the head, followed by yawning and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

4. In some cases this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

5. In other cases there has been uneasiness in the house of God, and a disposition to complain of the length of the sermon though they have been known to sit very contentedly in a play house several hours at a time, or stand in the street in the cold several hours to listen to a political harangue.

6. Persons affected with this disease never mourn on account of their confinement from public worship.

7. These persons often surprise their neighbors with great activity and health on the day following, however unfavorable the weather may be.

8. Most of the faculty agree that there is a low, feverish heat, technically called *febris mundi* or fever of the world, which may be detected in these patients during the intervening days of the week.

9. There also seems to be a loss of appetite for savory food, and a want of relish for *Panis Vitæ*—bread of life—which in this case is the indispensable remedy for this disease.

10. Persons affected with this disease generally have a disrelish for private religious exercises of the closet and the reading of the Scriptures.

11. It is also contagious—neighbors take it from neighbors, and children from parents.—Selected.

EVEN in the matter of work, man has to learn that he is not his own, but has a Master, whom he must not serve as if he were a hard one. When our will goes hand in hand with God's will, then we are fellow-workers with him in the affairs of the universe—not mere discoverers of his ways, watching at the outskirts of things, but laboring with him at the heart of them.

The beauty of a Christian life is that the faith which works within and purifies the heart is manifested in the actions of the whole body. Every member shows forth the love in the heart.—Ed.

The Good Shepherd

W. A. H. GR

"He that entereth not sheepfold, but climbeth the same is a thief and said Jesus unto them, I say unto you, I am the door; if any man enter the fold by me, he shall not be lost, for I will feed him, and he shall walk by the fold without being lost."—Christ" which is to be baptism?"

"And when he putteth forth before them, and for they know his voice, the flock of the good very careful to follow voice, (word).

"I am the door; by in, he shall be saved and out and find pasture not, but for to steal destroy: I am come to life, and that they might not die."—Imagination is the glorious love of the "giveth his life for the full tendency of this life."

Take it all together in the tenth chapter of Savior's ministry is speeches from him spoke as never man written, "that ye might know the Christ, the Son of living ye might have."

Only think what a triumph the human family then one who was indeed came to seek and lost, even though it Roman cross. Shall accept that salvation bought?

Far better it would Shepherd and receive which fadeth not away

Belleville, Cal.

CHURCH OF SELF beautiful church I ever see, until I work made with hands; church; it is only building, put up at thousand dollar. Its cellar wall is a free farmers who had a rest after the busy each timber of the frame of hard toil in making by the sale of which hours needed for rest head and tired hands board tells of a pipefater; every shingle the mother and daughter stick of candy less for no organs in the hanging pictures on its blank; in its carpet of the donors are but

The Good Shepherd.

W. A. H. GILSTRAP.

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep." These a subject of vast importance is how to enter the fold by "the door." "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Where then is the promise of entering the fold without being "baptized into Jesus Christ" which is to be "buried with him by baptism?"

"And when he putteth forth his sheep, he goeth before them, and the sheep follow him; for they know his voice." If we belong to the flock of the good shepherd let us be very careful to follow him according to his voice, (word).

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." Imagination is to weak to contrast the glorious love of the good shepherd, who "giveth his life for the sheep" with the sin full tendency of this life.

Take it all together this parable recorded in the tenth chapter of John's history of our Saviour's ministry is one of the grandest speeches from him of whom it was said he spoke as never man spake. The book was written, "that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name."

Only think what a lost and ruined condition the human family was in; and even then one who was indebted to man for nothing came to seek and to save that which was lost, even though it cost him his life on the Roman cross. Shall we neglect or refuse to accept that salvation which was so dearly bought?

Far better it would be to follow the Chief Shepherd and receive a crown of glory which fadeth not away.
Belleville, Cal.

CHURCH OF SELF SACRIFICE:—The most beautiful church I ever saw—or ever expect to see, until I worship in the "house not made with hands"—is not a full-grown church; it is only "a chapel—a small, low building, put up at the expense of about a thousand dollar. It is beautiful, because the cellar wall is a free will offering from poor farmers who had a right to claim a winter's rest after the busy harvest season: because each timber of the framework represents hours of hard toil in making aprons and holders, by the sale of which to raise a few dollars—hours needed for rest of some mother's weary head and tired hands; because every claspboard tells of a pipeful of tobacco less for the father; every shingle, a cup of tea less for the mother and daughter; and every nail, a stick of candy less for the child. It is beautiful in containing an organ, while there are no organs in the homes of the givers; in having pictures on its walls, though theirs are blank; in its carpeted aisles, while the floors of the donors are bare.—*Alvan F. Sanborn.*

Self-Possession.

It never pays to take offense hastily. In most cases none is intended, and if it be taken, the supposed giver feels himself to have been misunderstood and aggrieved. In the large majority of other instances also—those in which it is more or less seriously offered—it usually is the wiser course to pay no heed to it. Here, of course, there are exceptions which a proper self respect will not fail to note; but the most effectual method of keeping the peace, and at the same time of rebuking the offender, is to treat the offense with dignified tranquility. But to show that one feels hit; to exhibit vexation, and to be evidently bent on retaliation—this ordinarily is to belittle one's self, and to abandon for the time not merely the attitude of the Christian, slow to wrath and quick to forgive, but even that of the mere man of the world, in whom nothing is more essential than self possession.—*Congregationalist.*

A RELIGIOUS HUMBUG:—One of the professors in Harvard University was a great bugologist. He had all sorts of bugs the world ever saw, in frames, and he studied bugology until he knew all about it, and had thousands of specimens of different sorts of bugs. And the mischievous students took the legs of one bug, and the body of another, and the wings of another, and put them all together, and carried the bug into the Professor, with his thick glasses on, and laid it on the table, and said: "Professor, what sort of a bug is that?" The old professor looked at it, and turned around, and looked at it, and looked at it, and looked at it again, and said he, "Gentlemen, this is a humbug." And this is just what we mean by a religious humbug. He has got the head of a Christian, and the feet of the dancer, and the tongue of a tattler, and the appetite of a durkard, and the laziness of a shirk, and you just put him all together, and he is the finest specimen of humbug you ever saw.

Joy Cometh.

"Weeping may endure for a night, but joy cometh in the morning."

Out of the weary shades of night,
Out of the darkness cometh light;
In fearful doubt or midnight storm,
Courage and hope of faith are born.

From mountain height the tempest flings
Earth's hope beneath death's angel wings,
But lo! there shines the 'morning star,'
Gleaming in glory from afar.

Beyond the storm king's mantling shroud
God's signet ring upon the cloud,
Pledges his love and truth and light,
When faith herself is lost in sight.

—Selected.

LETTER DEPARTMENT.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels." Mal. 3: 16-17.

From Sister Sarah Bledsoe.

DEAR Brothers and Sisters: I once more will endeavor to write a few lines for our much loved paper. I do love to read the many good letters from the brethren and sisters. What a good paper we have. It has so many good letters and sermons, and they are so encouraging and helpful in furnishing the blessed truths in the Bible.

blessed Sabbath day and I do enjoy it, but I miss the ADVOCATE so much. I have not received it since the office has been moved to Stanberry.

I hope to hear the blessed word preached here. I desire to be baptized as soon as possible. I am trying to live so that the Lord will not be ashamed of me, but I feel that I have not done all that is necessary to fulfill the Lord's commands. May the Lord bless the publishing work, and bless the brethren and sisters scattered abroad in my prayer. We are at my sister's two and a half miles south-west of Haydenville, Mo. I make this statement because there are some of the sisters will like to know where we are. We came to this place from Seneca, Kan. two weeks ago. Your sister in Christ.

Amity, Mo.

From Sister Tillie Venerable.

DEAR Brothers and Sisters: I will say I love to read the Letter Department. It is so cheering to hear from one another. I am back on the paper but I cannot help it. My husband died the 5th of April last, and my circumstances are so that I cannot pay now. My husband kept the Sabbath over one year before he died. Oh! I can praise God for the promise of meeting him at the last day. I will trust the Lord, for he has gone to prepare a place for me, and I can wait. Let my last days be as they may I will be faithful to Jesus. May we all wait a little longer and Christ will come and will not tarry. Come Lord Jesus is my prayer.
West Newton, Penn.

From Sister Sarah M. Porter.

To the Editor of the ADVOCATE.—Dear Brother: It is but a short time since I have had the privilege of reading your valuable paper which I borrowed of Bro. Sherrill. I like it very much. We used to have the *Advent Review and Herald* but I like yours much better. I hope it may grow and prosper and be the means of confirming and strengthening others as it has me. It is almost a year since I was baptized into this most precious faith, and I can truly say it has grown more precious every day since. My daily prayer is that God may speedily call out the requisite number for his name and seal them by his Holy Spirit till that day, in which he shall redeem us from the power and curse of sin.

I think of the dear brethren and sisters to whom the ADVOCATE is so dear, and hope soon to be able to send something to pay for the paper to those who cannot get such precious words of truth from any other source. To such I would say, "Hold fast that which thou hast, that no man take thy crown" for "he that shall come, will soon come and will not tarry." With this I will send 75 cts. to pay for 6 month's subscription to the ADVOCATE. It is all I can send now. Hoping to meet you all with the redeemed, I remain your loving sister of the household of faith.
Centralia, Washington Territory.

The best way to understand the Bible is to begin to put into practice those things which we do not understand. If you want to know what faith is, begin to walk by faith; if you've God's thoughts of you a place in your heart, instead of your thoughts about yourself.—*Words and Weapons.*

