

# Advent and Sabbath Advocate.

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

VOL. XXIII.

STANBERRY, MISSOURI, TUESDAY, JANUARY 29, 1889.

NO. 43

## Advent and Sabbath Advocate.

ISSUED WEEKLY BY THE  
General Conference of the Church of God,  
Stanberry, Mo.

Gen. Con. Com. { A. C. LONG, *San Bernardino, Cal.*  
J. BRANCH, *Wayland, Mich.*  
W. C. LONG, *Stanberry, Mo.*

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 Sabbath Advocate.

### Rejoice.

MARY A. ADAMS.

Rejoice for the morning cometh,  
Our redemption draweth nigh,  
Death scenes will soon be over,  
Tears wiped from every eye.  
Be glad, for the Lord in glory,  
With his angels soon will come,  
And awake his sleeping children,  
And bid them welcome home.

Rejoice though now you're weary,  
And grope your way along  
Through the gloom of darkness dreary,  
Which just precedes the dawn.  
Be glad, the Bridegroom cometh,  
Be faithful, be watching still;  
The midnight cry, he cometh  
Will echo from hill to hill.

Rejoice, for the Lord will waken  
The faithful who now sleep,  
And the waiting ones then living  
Be changed. No longer weep.  
Be glad, for soon the trumpet  
Shall sound, and Jesus reign  
Upon his throne in glory,  
And the faithful meet again.

Bald Knob, Ark.

### The Spirit of Man.

THAT man has a spirit, is conceded by all parties. We shall not therefore attempt to prove what is universally admitted and believed; but we shall put forth an effort to disprove what is almost universally taught as true, viz: that the *spirit* in man is immortal. We wish to have it distinctly understood, in the outset, that while we believe that man has a spirit, we are bold to question its immortality, and consciousness between death and the resurrection. In our investigation of this subject, the Bible shall be our text book. The Word of God is to our mind the only safe guide we can follow, and the very best authority to which we can appeal for evidence. If the Word of the Lord does not sustain us we are willing to fall.

Some may ask, why investigate this question at all? Or, what difference does it make, whether it be true or not? now it may appear to some to be an unimportant question, but to our mind, it is a question full of interest, and of very great importance. Whatever vitally affects the great plan of salvation must

be important, and worthy of our serious attention. And again, whatever is contrary to the Word of God and destructive to the harmony of Bible teaching, is by no means bereft of interest and importance. It is the truth that enlightens, sanctifies and saves. It is the truth that purifies, and makes us free from sin. Whatever, therefore, is opposed to the truth, must be corrupt and injurious upon all those who believe it.

The popular teaching that man has an immortal spirit, is equivalent to saying, that man is an immortal being, and therefore, not subject to death, which is a proposition directly contrary to the teachings of God's Book. The Word of God teaches that man is unconscious between death and the resurrection. David says, "man's breath goeth forth, and in that very day his thoughts perish," Ps. 146: 4. But if man has an immortal spirit that leaves the body at death, as an intelligent being, then the declaration of David is not true, for man's thoughts do not perish at death, if he has an intelligent spirit that lives on in a state of consciousness. Again, Job says, that when "man dies, his sons come to honor and he knoweth it not," Job 14: 21.

This declaration is incompatible with what is popularly taught and believed at the present day. A great many people think that when their friends die, they can come back as immortal spirits, or angels, and converse with them. If when men die, they know more than all the living, or, if they can see, as many affirm, all that is transpiring on the earth, then Job must have been mistaken when he affirmed that after man dies "his sons come to honor and he knoweth it not." Men teach one thing, and the Word of God another. Which shall we believe? We should be able to decide in our own mind which is true, the Word of God or the word of man. Job says, "if I wait the grave is my house," and again, "O that thou wouldst hide me in the grave until thy wrath be past," Job 14: 13.

Clergymen tell us that good men go to heaven when they die, but Job tells us nothing of the kind. In all his writings he never utters a word about going to heaven, nor does he say anything about going to a celestial paradise, or spirit land, of which we hear so much. Now if Job had believed that when he died, his spirit would move away to heaven, is it not strange he never so much as makes mention of it? He speaks very positively as to his hope of a future life, through a resurrection from the dead, but concerning his immortal spirit, or soul, he says not a word. He did most emphatically teach the resurrection of the dead. He knew "that in the latter day his Redeemer should stand on the earth, and that though worms should destroy his body, yet in his flesh he should see God," Job 19: 25, 26. But nowhere does he affirm that his spirit would survive his death as an intelligent immortal being.

Solomon affirms that "the dead know not anything, their love, their envy and their hatred" he says, "is now perished," Eccl. 9: 5, 6.

David says "the dead praise not the Lord neither any that go down into silence," Psa. 15: 17. From the foregoing it will be seen how we look at this question. If the dead are unconscious, know not anything," as the Word of God emphatically teaches, then the popular doctrine that man is in possession of an intelligent, immortal spirit entity, is not true. Who then will have the hardihood and effrontery to say that a question involving so much, is of no importance? We are confident that all who will investigate this subject candidly, will come to see that the popular doctrine of man's immortality is not taught in the Scriptures of truth.

The importance of this question is seen in the teachings of Christ concerning the subject of eternal life. He represents himself as coming into the world to rescue men from death. But this cannot be true of him, if the popular doctrine of man's innate immortality is true. If man is immortal, he cannot die. How then can Christ save him from death? He says, "that God so loved the world that he gave his only begotten Son that whosoever believeth on him might not *perish but have everlasting life*," John 3: 16. If man is in possession of an undying spirit, how can Christ give him everlasting life? If mankind are immortal, they cannot perish. How then can it be said that Christ saves them from perishing? The Christian is said to hope for eternal life, but how can he hope for it, if he is immortal—deathless? Men do not hope for what they see and possess.

The teaching of modern theology concerning immortal souls and deathless spirits, ignores the mission and work of Christ as our Savior, entirely. He comes to save us from death, and yet we cannot die. He comes to give us eternal life; and yet we already possess it, because we are all immortal. If the teaching of theology is true, then the sayings of Christ are false, and his mission a farce.—*Geo. Moyer.*

### The Oldest Known Writing.

THIS writing is found on a small stone whorl tablet exhibited in the Assyrian Room of the British Museum, London, Eng. It is labeled "An egg-shaped object of pink-veined marble bearing an inscription of Sargani, or Sargon of Agade in Babylonia, about 3,800 B. C." This memorial is then nearly 5,688 years old. Its longer diameter is two and a half inches, and its shorter slightly over two inches. It is very hard, irregularly rounded beautifully smooth, with a dull pink color, and with veins or lines of a darker shade running in various directions around it. A hole passes through it, having a larger opening at the small end. The inscription is exquisitely engraved in seven sections, rectangular and parallel to each other, extending half way round the middle portions of the stone. The characters belong to the "line Babylon," and are not cuneiform as in subsequent writings, but archaic in style, resembling hieroglyphics.

The tablet has been photographed the natural size by Rev. Wm. M. Jones, Millmay Park, London; and a copy was given by him last summer to Miss Mary F. Baily for the library of Milton College.

It was discovered by Mr. Rassam in his last excavations at Aboo Habba, or Sippara, on the Euphrates above Babylon. The site was occupied by a large mound, in which numerous chambers of a ruined palace or a temple were opened. In one of these this stotie was found. It seems that Nabonidus, King of Babylon, who reigned 559 years before Christ, noted as being an archeologist, dug out the rubbish from the foundations of an old temple to the sun-god of Sippara; and as an architect also, he restored the temple. In reference to it, he says that he saw "The foundation-stone of Sargon, the son of Naram—sin [the beloved of the moon-god], who reigned 3,200 years before my time." The genuineness of the date assigned to the inscription is accepted, not only from the statement of this king whose other historical records have proved to be true, but also from the language and the form of the characters used.

We here give the inscription with its translation:

Sar-ga-ni,	I Sargon.
lugal-lag,	the great man.
sar,	King of.
A-ga-de (ki),	Agade.
a-na,	to.
(lu) Samas,	the Sun-god.
iisipar (kl),	in Sippara.
a-mu-ru,	dedicate [this].

The Sargon here mentioned must not be confounded with the Sargon of Assyria, who reigned B. C. 721, and whose name is given in Isa. 20: 1, as sending Tartan to besiege and capture Ashdod; who destroyed Babylon, and threw its temples into the Euphrates; and who repaired the walls of Nineveh, and greatly enlarged the city, erecting there "one of the most magnificent of the Assyrian palaces." Sargon of Agade belonged to the Semitic people that invaded Babylonia, and gained supremacy over the Akkadians, the great primitive Hamite race, who inhabited that country from the earliest time. He was the most distinguished representative of his dynasty; made the library of Agade famous by his patronage of learning; and introduced by his conquests into the nations bordering on the eastern portion of the Mediterranean, the Babylonian system of weights and measures, its division of the solar year, and its style of architecture. At his capital, he built brick palaces and temples, unsurpassed in strength and magnificence, the remains of which are still found in the colossal mounds marking the site of this very ancient city.

Agade is undoubtedly the Accad mentioned in Gen. 10: 10, as a portion of the kingdom of Nimrod in the land of Shinar. It was a district lying north of Babylon in the valley of the Euphrates. Its principle city was called Sippara, the Sepharvaim of the Old Testament. Sennacherib, in his letter to Hezekiah (2 Kings 19: 13), speaks of it as a city whose king had been unable to resist the Assyrians. It is also spoken of in 2 Kings 17: 24 as one of the places from which the inhabitants were brought, and settled in the desolate cities of Samaria, after the Israelites had been carried into captivity. There is a tradition, according to Berossus, a priest in the temple of Bel, who attempted to preserve the archives of Babylon in the times of Alexander the Great, that "Zithrus (Noah) buried here the records of the antediluvian world at the time of the Deluge, and here his posterity afterwards re-

covered them." This priest called Sippara "a city of the sun." The term (ilu) Samas on the tablet means the Sun-god of the Babylonian worship, and shows how early that people had chosen the place for the building of a temple dedicated to their principle deity.

—Sabbath Recorder.

### The Vial of Rev. 16.

D. W. LAMB.

[Concluded.]

#### THE SECOND VIAL.

"And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea."—Rev. 16: 3

The empire of the Leopard Beast, Rev. 13: 1, and "represents peoples, and multitudes, and nations, and tongues." Rev. 17: 15. "The blood of a dead man"—the blood is a life principle, which in a dead man has no circulation. This represents the dead religious and moral condition of the people caused by the intolerant laws of the Papacy. No religion but the Roman Catholic was tolerated; and the Church of Rome declared it was dangerous for the people to read the Bible without the annotations of the priests. "And every living soul died in the sea." No religious worshiper of God who dissented from the doctrines of the Roman Catholic church was permitted to live. "In the Fifth Council of Toledo, Canon 3rd, the holy Fathers say, We, the holy Council, promulge this sentence, pleasing to God, that whoever hereafter succeeds to the kingdom, shall not mount the throne till he hath sworn among other things, to permit no man to live in his kingdom who is not a Catholic. And if, after he has taken the reins of government, he shall violate this, let him be anathema, maranatha, in the sight of the eternal God, and become fuel for the eternal fire."—Caranza. Thus "every living soul," alive toward God, if a dissenter from the Roman Catholic church, was, in law, dead. And thus the true worshippers of God are brought to experience that which is brought to view at the opening of the fifth seal; see Rev. 6: 9. "And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held." See also Rev. 20: 4.

#### THE THIRD VIAL.

"And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." Rev. 16: 4-7

Waters are declared in ch. 17: 15 to be people and multitudes and nations and tongues. Mr. Simpson, in his work on the prophecies, says, "The third vial was poured out in the 12th and 13th centuries, and continued for upwards of one hundred years. The papists, in this period, put an abundance of the Protestants, then called Waldenses and Albigenses, to death. In one single town, named Beziers, they destroyed sixty thousand souls, besides innumerable others in different parts of France and Italy. It pleased the Almighty God to stir up such an implacable strife and enmity after the persecution, amongst the papists themselves, that by its continuance for many years they killed off each other, a

vast multitude, and brought immense troubles and distresses upon all the kingdoms of Europe." They had shed the blood of saints and prophets, and God gave them blood to drink, for they were worthy.

In the war of the crusades nearly all of Europe was armed against Asia. "In 1209 Innocent III. brought about a new and extraordinary war on the continent. He published a crusade against the Albigenses, a species of sectaries in the south of France, whom he denominated heretics, because of their opposition to the power and influence of the clergy. The superstition which had led the chivalry of Europe against the infidels in Asia, and the reigning passion for military glory, brought great numbers to the standard of the leader of this crusade, Simon de Montfort. The count of Toulouse was robbed of all his possessions, and as though the sufferers had been the worst of malefactors, the knights of the cross labored to exterminate them with the most ferocious cruelty."—*Great Men and Great Events*, p. 430.

#### FOURTH VIAL.

"And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire; and men were scorched with great heat and blasphemed the name of God who hath power over these plagues; and they repented not to give him glory." Rev. 16: 8, 9.

As the literal sun is the only source of light and heat to the natural world, so the true disciples of the Lord Jesus Christ, the "Sun of Righteousness," are called the "light of the world." Matt. 5: 14. The preaching of the gospel in the fifteenth century and onward, by Martin Luther and others, contrary to the laws and teaching of the intolerant papacy, resulting in long continued religious wars, was no doubt in fulfillment of this prophecy. The power and pretensions of the popes of Rome, under the giant guidance of such men as Gregory VII. and Innocent, had been carried to a height which threatened to annihilate the independence of the sovereigns of Europe, and to place all its people under the heel of despotism.

From time to time bold, learned, and inquisitive men, had ventured not only to dispute the infallibility of the Pope, but to denounce many doctrines and practices which he sanctioned and encouraged, as absurd, pernicious, and opposed to the religion of the Bible. The first of these was John Wickliffe, who is therefore often styled the Morning Star of the Reformation. He inveighed against the authority of the pope as early as 1353. Next was John Huss, who read Wickliffe's writing and caught his spirit and as his doctrines openly and boldly preached were deemed heretical he was condemned and burned at the stake. Martin Luther, an Augustine friar and professor of theology at Wittenburg began to call in question the efficacy of indulgences and to declaim against the vicious lives and practices of those appointed to sell them. Leo too indolent to sound the public mind, and too proud to disturb himself about a simple friar's opposition, published a bull condemning the thesis of Luther as heretical and impious, and excommunicating him as an obstinate heretic, A. D. 1520. Far from being intimidated, Luther declared open war against the papacy; assembled all the professors and students in the university of Wittenburg and in the presence of an immense number of spectators burned the volumes of the canon law and the bull of excommunication. And thus is inaugurated the war between the papacy and

Protestantism  
scorched with  
condemns, gra  
imagery of  
"And out of  
[the sword o  
Go.] that w  
and he shall  
and he treat  
ness and w  
17. "And I  
[on which I  
and he cri  
the fowls t  
Come and  
the supper  
and the flesh  
horses an  
and the fl  
small and  
Flesh i  
riches a  
burning a  
and mo  
Luther;  
posal th  
rende  
papal p  
Sweede  
of Ger  
Englan  
embra  
pupil  
to est  
land,  
Th  
heat,  
and a  
(enjo  
See I  
in its  
repe  
of T  
cree  
esta  
in S  
sau  
we  
em  
bel  
foi  
is  
A  
an  
w

Protestantism in which the papacy was scorched with great heat in a long series of conflicts, graphically set forth in the sublime imagery of Rev. 19: 1-14, and in verse 15, "And out of his mouth goeth a sharp sword [the sword of the Spirit which is the word of God] that with it he should smite the nations and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God." Verse 17, "And I saw an angel standing in the sun [on which the fourth vial was poured out], and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and them that sit on them, and the flesh of all men both free and bond, both small and great."

Flesh in the above scripture is a symbol of riches and wealth. From the time of his burning the bull of excommunication princes and monarchs warmly espoused the cause of Luther; a cause which placed at their disposal the enormous wealth of the clergy and rendered them entirely independent of the papal power. In a very short time Denmark, Sweden, Norway, Prussia, Livonia and half of Germany adopted the views of Luther, and England, Scotland, Holland and Switzerland embraced the tenets of Zwinglius and his pupil Calvin, while great efforts were made to establish the same doctrines in France, Poland, and Bohemia.

Thus the Papacy was scorched with great heat, and those protesting against her power and authority were permitted to eat the flesh (enjoy the wealth,) of kings and kingdoms. See Rev. 19: 18. Still the papacy continued in its blasphemous course against God, and repented not. See Rev. 16: 9. The Council of Trent (A. D. 1545 to 1563) published its decrees, which were instantly rejected by Protestants. The Society of Jesuits was formed in Spain in 1534 by Ignatius Loyola, and was sanctioned by the Pope in 1540. The Jesuits were the most determined and powerful enemies of the Protestants. A bloody conflict between Catholics and Protestants continued for more than two centuries. The reader is referred to the Bartholomew massacre, Aug. 24th, A. D. 1572, in which 70,000 Protestants were put to death; also to the 30 year war of the 17th century.

FIFTH VIAL.

"And the fifth angel poured out his vial on the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Rev. 16: 9.

What beast is this? It must be the same beast brought to view in Rev. 17 with a woman seated upon it, representing the power that sustains the Papacy (France). The seat of the beast—the seat of government, fulfilled, I think, in the French Revolution. Aug. 10th, A. D. 1792, was the last day of the monarchy. The new assembly assumed the title of the National Convention. Its first act was the abolition of royalty, and a proclamation its next, to declare that it would date from the year of the French Republic. The king was condemned and was beheaded Jan. 21, 1793. "And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. The conflict of authority between the civil power and the papacy was still grievous to be borne, and on the 10th of Nov., 1793, the Convention abolished the Christian religion and substituted the

worship of Reason. A reign of terror ensued, the kingdom was full of darkness, and they blasphemed the God of heaven. See History of the French Revolution.

SIXTH VIAL.

"And the sixth angel poured out his vial on the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared. . . . And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet; for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 12, 13, 14.

"The great river Euphrates," must, I think, represent the people of the country bordering on that river (the Turkish Empire). This, I think, is clearly shown by the exact fulfillment of Rev. 9: 15, in the loosing of the four angels which are (or were) bound in the great river Euphrates. These four angels signify the four Sultans of the Ottoman Empire, which were loosed for an hour, and a day, and a month, and a year, for to slay the third part of men, that is, the Greek portion of the Roman Empire, called the third part of men because the Greek was the third universal empire of the world. And were slain by the Ottoman or Turkish power; that is, had their civil and political existence taken away, July 27, A. D. 1449, to Aug. 11, A. D. 1840, when this power terminated.

The pouring out of the sixth vial marks the beginning of the drying up of this Turkish Empire, which began with the Greek Revolution of A. D. 1821 to 1827. The opportunity for this outbreak was first given by the death of Hospodar, of Wallachia, Jan. 20, A. D. 1821. A bloody conflict ensued; Cyprus was literally ravaged by a body of troops sent by the Sultan, who made the whole island a scene of robbery, cruelty, and bloodshed. In Jan. A. D. 1822 the Greeks proclaimed their independence. In the same month the Turks besieged Corinth, and in April they besieged and captured Scio, where they slaughtered 40,000 inhabitants. The Treaty of London was concluded July 6, 1827, by which England, Russia, and France, bound themselves to mediate between the contending countries. They proposed to the Sultan to allow to Greece a nominal independence on condition of the payment of tribute. This potentate would not listen to any scheme of mediation or compromise with his rebellious subjects. The allied powers accordingly sent a fleet to the Mediterranean, which, Oct. 27, A. D. 1827, engaged and totally destroyed the Turco-Egyptian fleet near Navarino, and the French Marshall Maison soon forced the Turkish army to evacuate Greece. The Sultan Mahmoud, however, would not give in, replying to the ambassadors of the powers, "My position, absolute, definitive, unchangeable, eternal answer is that the Sublime Porte does not accept any proposition regarding the Greeks, and will persist in its own will regarding them, even to the last day of judgment." Russia soon after began awar with him on her own account, but there was little fighting over the Grecian question after Navarino. Count Capo de Istra was chosen President of the State, and by the Spring of 1829 all hostile troops had been withdrawn from Grecian territory. In the treaty of Adrianople, Sept. A. D. 1829, by which the Russo-Turkish war was ended, the Porte acknowledged the complete independence of Greece.

And thus was begun the drying up of this

symbolic Euphrates, the Turkish Empire. The revolt of Mehemet Ali, Pasha of Egypt, still further dried up the Turkish power. In A. D. 1831 hostilities were commenced and prosecuted till in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. In 1840 England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty. Their ultimatum was accepted by the Sultan and put into the hands of Mehemet Ali on the 11th day of Aug. A. D. 1840. Then ended the three hundred ninety one years and fifteen days allotted to this power to slay the third part of men, Rev. 9: 15.

"Dried up, that the way of the kings of the East might be prepared," Rev. 16: 12. Who are the kings of the East? The British in India are the kings of the East; one of the titles of Queen Victoria is Empress of India. They have a way through Egypt, a province of the Turkish Empire, by means of the Suez Canal, for their commerce. And now the three unclean spirits are going forth, first, out of the mouth of the Dragon, an atheistic spirit. The Christian religion was publicly abjured; said Chaumette, "Mortals cease to tremble before the powerless thunders of a God whom your fears have created." Second, the beast, the symbol of royalty, and wedded to the papacy. Third, the false prophet, the pope. "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." Rev. 13: 6. He claims infallibility, and assumes the following blasphemous titles. See Divine History, p. 181: Vicar General of God in Earth, and divine infallible pope. See also, "Papal Rome as it is," p. 181. The most holy, the most happy, who is the arbiter of heaven, the lord of the universe, the father of kings, the light of the world.

These spirits are now doing their work, and preparing for Armageddon, now near at hand. And now comes the warning "Behold, I come as a thief; blessed is he that watcheth and keepeth his garment, lest he walk naked and they see his shame." Rev. 16: 15.

The pouring out of the seventh vial and the coming of the Lord is near at hand.  
Denver, Mo.

The Great Day.

THE Bible being true, the end of probation will come sometime, and the great day of wrath will follow. And if there is even a possibility that the last warning of the near approach of that fearful event, is even being proclaimed in the world, it is of the greatest importance to every individual to examine the evidences of it with the utmost care, because eternal consequences depend upon our obedience to the warning message. It is found in Rev. 14: 9-12. Those who do not heed the warning when it is truly given, will surely suffer the unmingled wrath which it threatens, and lose the priceless gift of eternal life.

This being the case, it would be reasonable to suppose that every believer in the Scriptures as a Revelation from God, would be anxious to examine the evidences from prophecy and its fulfillment in history, to determine whether the present proclamation which is spreading abroad over all the earth, is in reality the genuine work of God foretold in the prophecy.

By earnest and prayerful study, the question can be decided without doubt. God meant that it should be decided with all the assurance of perfect faith. Why, then, examine it? Have you no time for it? You find time to plan and labor for the wealth of this world. Have you no time to lay a foundation for time to come, that you may lay hold on eternal life? O, be wise while it is called today! The result of the search will repay the toll.—Sel.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., JANUARY 29, 1889.

Why not Keep the Sabbath?

GOD commanded it; Christ kept it; it was Paul's regular day for worship and preaching; his fealty to the divine law and government of God was sealed with his own blood. The Sabbath was made for man while he was innocent; and after his transgression he is required to remember it and repent towards God for violating his law; and have faith in Christ, the mediator, through whom we may obtain pardon for our transgressions and again restored to favor with Him, who has been offended with our sins of commission and omission. The seventh day Sabbath is the only weekly Sabbath in the entire Bible. It is the Sabbath mentioned 57 times in the New Testament. The New Testament has the first day of the week the day after the Sabbath. Paul, the Gentile preacher established the church at Corinth, a Sabbath-keeping church, in that he preached to them "every Sabbath" for one year and six months, Acts 18: 4-11; and he says he "shunned not to declare the whole counsel of God," but never once said the Sabbath was changed from the seventh to the first day of the week; he never said the first day of the week was the Lord's day; or that any one ought to meet upon that day, or sacredly observe it; and we have an account of only one religious meeting upon it, and that was what would now be known as Saturday night, (the night after the Sabbath, belonging to the first, or following day, Sunday.

The Gentiles wanted Paul to preach to them at Antioch on the Sabbath, Acts 13: 42. In A. D. 53 it was the custom of the disciples to have prayer meeting by the river side upon the Sabbath, Acts 16: 13, and about ten years later Paul said he had not violated the customs of their fathers, (the Jews) Acts 28: 17. Our Savior prophetically spoke of its existence at the destruction of Jerusalem A. D. 70, Matt. 24: 20. Rev. 1 John on Patmos on the Lord's day, (i.e. the seventh day Sabbath) rec'd "The Revelation of Jesus Christ" to his servants of things that was to come to pass. This was in the year 96 of this Christian dispensation, and the canon of inspiration is closed. The Holy Bible complete that opens with the record of creation and the seventh day Sabbath in Eden, and closes its last message to John who observed it in his lonely condition, an exiled apostle of Christ.

It is rebellion to transgress this or any of God's commandments or laws. If we are law breakers or sinners he says turn, repent. "Not every one that says unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." If we again ask the question why not keep the Sabbath, many and varied would be the answers from different individuals in every station of life. I submit the following extract from an exchange:

"The question is sometimes asked why it is so difficult for men who are convinced of the truth of the Sabbath to embrace and observe it. The struggle is often long and severe before the will is brought into obedience to the behests of the reason and the conscience.

Let us not judge too harshly, or condemn too severely this apparent indecision. The reasons for it are many. On the one side are the life long habits of thought and conduct, the consciousness of being in harmony with the majority, the ties of friendship, and the prospects of many happy experiences and the prospects of large and pleasant fields of usefulness; on the other side are strange and untried paths, almost certain ostracism by friends and former companions, great uncertainty as to opportunities for useful labor, and a doubtful prospect as to the support of ones self and family. These, in some form or other, furnish plausible arguments for delaying obedience; or, at least, they leave the question as to what duty is, an open one. It is true that the way of obedience is the only way of safety and true happiness, but it takes time to learn this and put it in to the test. This is true with respect to all truths, the acceptance of which involves a radical change in faith and practice."

This tallies with many events that come under my own observation. Many, very many have told me they were convinced that Saturday, the seventh day of the week, was the Bible Sabbath, and that all people ought to keep it; some expressing an ardent wish that people generally would observe it, so that they could also.

Now, dear reader, this is like Bunyan in Pilgrim's Progress. We may see bears, insurmountable obstacles, and even destruction before us in the path of duty. But if we have oil in our lamps and wear the Christian armor, we will not travel that dark, broad road that leads to gnashing of teeth, brimstone and death, but will pursue the strait way.

Those objections, like mountains before us, will topple over, or at least not crowd us off the track; and neither will we smell the smoke or be frustrated with the lamentations of the "proud and all that do wickedly," at the "last day."

We have other classes that are not informed as to which day of the week Saturday, the seventh, or Sunday, the first day, is required of us to observe as the Sabbath. Say they, Our preachers and learned men tell us that the seventh day Sabbath was only for the Jews; or at the commencement of the Christian dispensation Christ or his apostles changed it to the first day of the week. We read to them each place in the New Testament where the Sabbath and first day are mentioned, and the first day of the week is the day after the Sabbath.

Another class say we don't know that Saturday is the seventh day. To this we might reply, all priests and ministers of note of all denominations, more than 95,000,000 of Catholics, and that most of the entire laity of more than 600 different denominations of the Protestant sects say that Sunday is the first day of the week, and Saturday the seventh, with this add all the evidence we may collate from the time tables in the old family Bibles, which not only say that Saturday is the seventh day but also that it is called the Sabbath. The testimony of all church and state records that denominate Sunday as the first day of the week; then all the Mohammedans that claim Friday as the sixth day; then the Jews who are scattered amongst all nations, a living monument before our eyes of the truthfulness of the sacred word, they know that Saturday is the seventh day Sabbath, and some of them observe it wherever they are. If we deny Saturday being the seventh day of the week we oppose all literature of the day, both

secular and ecclesiastical; in fact, without evidence, only a streak of tradition that gives us Sunday as the Sabbath erroneously, seizes the sanctimony of the Sabbath of the Bible, and thus some ignorantly believe that Sunday is the seventh day.

To the multitude that can't tell which day of the week is the Sabbath, or seventh day, I will name a rule by which all may know. Every schoolboy ten years old knows when Sunday, the first day, comes, and the seventh day Sabbath is the day before. For more evidence upon the lost time question see editorial of Advocate No. 33, Jan. 1st, '89.

Sometimes our friends (not Sabbath-keepers,) think we give the Sabbath evidence too much prominence in our teaching. To this charge we may in some instances plead guilty, as we do not claim to always know the subject best adapted to every congregation.

But the following we do know: that the mass of the people are Sabbath breakers either ignorantly or otherwise. And that modern preachers educate them from the sacred desk that this is right and according to the Bible. And we know that there is not one single text of Scripture in all the Bible that justifies them in this, but much to condemn. Often, while on the farm, in meditations of these facts, and a perverted gospel, "and what manner of love the Father hath bestowed upon us," to give his Son a ransom and provide for us eternal life, with its pleasures, upon conditions of faith, repentance and obedience, I was tempted to turn from financial pursuits and enter the arena of contesting error, exposing falsehoods, battle against the present popular theological dogmas, that appeared to me unsafe, unreasonably, and unscriptural. That while this was relished by its votaries as they drank it from the sacred desk; it added fuel to the infernal fire of sticks of inconsistencies of the professed religion of the Bible.

None of which appears more shorn of Bible truth and tending to immorality than a changing of the seventh day Sabbath of the Lord; that was set apart at creation week, and has prominence in the Bible to its close of Revelation, to the first day of the week we are told to do our own work upon. Let it be understood whence this immorality comes. It is likened unto a tiger fastened with a secure chain, loosed to be confined with disconnected links, or no chain, or even a slender thread for the purpose. If the tiger choose to reside in a cage near by where he had formerly been confined well and good, but the new cage is without chain or door; the tiger can go out for prey at liberty, and should we have knowledge of innocent ones mauled as his victims, and with an effort by us they would be rescued, could we keep still? As to the seventh day Sabbath God binds its observance upon the conscience of man. If that is removed man may make himself a Sabbath, but then he can unmake it, as thousands do to day; no restraint above the authority of man, and man can come out from the Sabbath as the tiger from the cage, being bound with no greater strength than their own. Hence the Antinomian cry of no sabbathism, with its direful results of not only mauled captives by the claws of sin, but crushed with the jaws of death; whereas the moral suasion and the saving influence emanating from the holy Sabbath day might have saved them from destruction, and made them light bearers that others would not step over into the ditch with them.

How important that we examine ourselves and see if we are in the faith; be able to give

others a meek and hope in harmony. The Sabbath quo represented in the months; much mo next editorial of Comandments; give additional li vast importance a disregard from an lie, and the cry Sabbath, is our a to this Bible treat

THE indisposi worker to do a good deal of the sults, of which these same Chri is a peculiarity that we all want ing for these s of smaller thing meantime are I thought of som are unwilling t little thing has We might adm minds which r thing as benea posed ability.

A certain pi desire to do g that will win great works w the sake of w which lie nex The consequ their chance, which they n would have l aggregate of

Many see ing nothing little things; little things; their attenti they could o be glad to teaching a c only give would be h beneficence with good- to their mi titude, how evangelisti or woman tance to ca Lord. Th work or no would hav the day of won three first to fir spirit of t less in us the words his remor if the pro thing, w much rat Wash, a

The w made up most par to vast and won

others a meek answer and the reasons of our hope in harmony with the word.

The Sabbath question has been pretty well represented in the *ADVOCATE* the past three months; much more can be said upon it. The next editorial of the senior Editor, "The Ten Commandments in the New Testament," will give additional light upon this subject. The disregard from an intelligent, thinking public, and the cry and demand for a National Sabbath, is our apology for calling attention to this Bible truth.

O.

Little Things.

THE indisposition of the average Christian worker to do a little thing may account for a good deal of the apparent failure in large results, of which so many Christians, and even these same Christian workers, complain. It is a peculiarity of our national "make up" that we all want to do "big things," and, looking for these same big things to do, multitude of smaller things which might be done in the meantime are left undone; besides, with the thought of some great thing in our minds, we are unwilling to entertain the claim that the little thing has upon our attention and duty. We might add, also, that there are many minds which resent the idea of doing a little thing as beneath their dignity or their supposed ability.

A certain pride and ambition lead them to desire to do great things in the sight of men, that will win them applause and fame. The great works which they seek to do, and for the sake of which they neglect the little things which lie next their hand, are for but the few. The consequence is that while waiting for their chance, they miss the opportunities which they might have embraced, and which would have led them little by little to a large aggregate of results.

Many seemingly waste their whole lives doing nothing because they are unwilling to do little things; or, if not unwilling, esteem the little things of too small moment to engage their attention or call out their energies. If they could only preach like Paul they would be glad to preach; but to be content with teaching a child is not in them. If they could only give like a Morley or a Dodge they would be happy in the exercise of Christian beneficence; but to give the little they have with good-will and cheerful promptness is not to their mind. If they could address a multitude, how happy they would be to do some evangelistic work; but to speak to a poor man or woman by the way is not of enough importance to call out their purpose to serve the Lord. The end is that with many it is a great work or none at all. Yet we doubt if Peter would have ever preached to the multitude on the day of Pentecost, from among whom he won three thousand souls, had he not searched first to find his own brother Andrew. The spirit of the proud Syrian leper is more or less in us all, and we need to hear and heed the words of the faithful servant and apply his remonstrance to ourselves: "My Father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"

The work of our Lord upon the earth was made up of little services; that is, for the most part. He, indeed, preached sometimes to vast multitudes and sometimes fed men and women by the thousands; but then he

just as readily spoke to one poor, outcast woman at the well of Sychar. He went to the house of the rich and eminent Jairus to heal his daughter; but he stopped by the wayside to heal a poor, friendless woman who had spent all her living on doctors, and who yet ventured to come behind in the press and touch the hem of his garment. He conversed alone with Nicodemus; but not more readily than he came to the house of the despised Zacheus. So also was he as ready to gather little children in his arms as he was to hold controversy with the lawyers and doctors, and no doubt he got infinitely more satisfaction out of that sweet but lowly service. He was more pleased with the casting in of two mites of a poor widow than if he had seen a rich Pharisee cast in a whole talent. He rejoiced more over finding one lost sheep than over the ninety and nine respectable ones who had never wandered away. He was more pleased with the offering of her box of ointment by the grateful woman than he was with the great feast spread by Simon to which he was invited.

We forget that the principle of the progress of the gospel is wrapped up in the parable of the mustard seed. The greatest things in this world are but the outgrowth of little things, or at least the sum of many little things working together. The earth-worm can do the work of a great-gearred plow of modern times, but many millions of insignificant earth-worms do vastly more plowing and fertilizing on the earth's surface than man can do with all his inventions. The great forests come from the smallest seeds, and the vast harvests reaped from the face of our prairies come from the handfuls of seeds sown broadcast upon the ground. God's greatest works are wrought by means of little movements which he has set going. Redemption was begun by his Son becoming a babe.—*N. Y. Independent.*

There is Help in God.

THE Lord of hosts is the present help of those who put their trust in him. The arm of man is too feeble to help us in trouble, even when he is disposed to do his utmost for us. Those therefore do greatly err who put their trust even in princes. And why should we ever commit an error of this kind? Has not God invited us to trust in him? and has he not warned us not to trust in the arm of flesh?

God knows our sorrows as man cannot know them. To him all hearts are open. He knows our temptations, he understands our errors and faults. He is able to succor in the hour of our extremity, and he has promised to do it. There is no arm like his. If he is for us he is more than all who can be against us. There is but one thing that will prevent him from extending help to us, and that is sin. And even sin cannot hinder God from helping us, if we will truly repent of it. But true repentance always involves a change of conduct. We must leave off our transgressions and turn from them to a course of true obedience.

Now God does not deny his mercy and his favor to penitent sinners. These are the very persons who may trust in him. All his promises are made to this class. We must not forget this fact, for it is of priceless value. God does not reject us because we have sinned, but because we refuse to put away our sins by repentance. If we could keep this fact before our minds, it would be a constant sup-

port and strength to us. We could take hold of God's arm for help, and we should never be disappointed in the result. But we have an adversary who knows how to thwart our efforts in the great struggle for eternal life. He puts forth his utmost effort in every way to lead us into sin, and if he succeeds to any extent in his temptation, he then becomes our accuser, that he may cause us to distrust God's mercy, and to neglect to come to him for pardon and for salvation. This is a most cruel temptation, and its effect in paralyzing our strength is great.

But we need not be thus thwarted in our efforts to seek God. When we seek him with all our hearts, he promises to receive us. It is our duty to believe that he is as good as his word. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7. These are exceedingly precious words, and they were written on purpose that our faith may take hold on them. God is infinitely and supremely good. It is our privilege to trust him when every earthly refuge has failed us.

The Savior says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." Matt. 11: 28-30. This invitation is addressed to all who feel the burden of their sins. Though Satan will attempt to hinder us from accepting it by urging the fact that our burden of sin renders us unworthy of the Savior's notice, yet the invitation is addressed to none but those who feel this burden. Those who feel no need of relief are offered none by Christ. We need not stay away because of the burden upon our souls. We are the ones invited, and we may be sure that it is our privilege to accept the offer of mercy. He will in nowise cast out him that cometh to him. This is the very Savior we need. We can find salvation through him, we can trust in him with the assurance that he will save us. We must indeed accept his yoke, but it is a privilege to accept. We must leave our sins, for they are the very cause of our burden, and in the end they will ruin us if we do not put them away. Let us thank God for such a Savior. Let us prove ourselves true to him and to his cause. He will never leave us; let us see that we never forsake him. We can trust in him always if we will but keep his sayings; and he will assuredly guide us with his counsel, and afterwards receive us to glory.—*J. N. Andrews.*

A Solemn Question.

If your probation should close this hour, would it be well with your soul? If you were told that in an hour your case would be forever decided, would it arouse consternation in your breast? Would you want to take back those hasty, impatient words that you spoke this morning? Would you tremble to think of the Judge finding you committing the act which you did last night, or are even now contemplating? If so, then you are in a dangerous condition, for you know not but this may be your last hour. There will come a last hour for you, and you have no warrant that it will be different from the present. How necessary, then, that we ever live in the light of God's countenance. What a blessing to the world such a life would be. "Blessed is that servant whom his Lord when he cometh shall find so doing."—*Sol.*

## My Boy

Go forth to the battle of life, my boy,  
Go while it is called to day;  
For the years go out and the years come in,  
Regardless of those who lose or win,  
Of those who may work or play.

And the troops march steadily on, my boy,  
To the army gone before;  
You may hear the sound of their falling feet,  
Going down to the river where two worlds  
meet.

They go to return no more.  
There's a place for you in the ranks, my boy,  
And duty to assigned,  
Step into the front with a cheerful face;  
Be quick, or another may take your place,  
And you may be left behind.

There is work to be done by the way, my boy,  
That you never can tread again—  
Work for the loftiest, lowliest men—  
Work for the plow, plain, spindle and pen—  
Work for the hands and the brain.

The serpent will follow your steps my boy,  
To lay for you feet a snare;  
And pleasure sits in her fairy bowers,  
With garlands of poppies and lotus flowers,  
In wreathing her golden hair.

Temptations will wait by the way, my boy—  
Temptations without and within;  
And spirits of evil with robes as fair  
As those which the angels in heaven might  
wear,  
Will lure you to deadly sin.

Then put on the armor of God, my boy,  
In the beautiful days of youth;  
Put on the helmet and breastplate and shield  
And the sword the feeblest arm may wield  
In the cause of right and truth.

And go to the battle of life, my boy,  
With the peace of the Gospel shod,  
And before high heaven do the best you can  
For the great reward and the good of man,  
For the kingdom and erowu of God.

—Sel.

## The Coming of the Lord.

THERE is no doctrine any more plainly taught in the sacred Scriptures than is the doctrine of the second coming of the Lord Jesus Christ. The apostle Jude tells us that Enoch prophesied of the glorious advent of Christ, when he shall come to "execute judgment upon all." Jude 15. The patriarch Job standing, as it were, upon the brink of the grave, exclaimed: "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: 25, 26. And to the same intent is the testimony of the psalmist: "Our God shall come, and not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50: 3. This can refer only to the coming spoken of by Enoch and by Job, for it is at that time that the dead are raised, and that judgment is executed upon the ungodly.

It is, however, in the New Testament that the light of divine truth shines most clearly upon this important doctrine. There is recorded the promise of the Savior himself: "If I go and prepare a place for you, I will come again, and receive you unto myself." John 14: 3. Also the words of the angels to the sorrowing disciples: "Ye men of Galilee, why stand ye gazing up into heaven? 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." Acts 1: 11. These, together with many other texts in the Gospels and the epistles, present the doctrine of the

second literal appearing of our Lord in a way that cannot be misunderstood. Indeed it is one of the few points upon which almost all denominations of Christians are agreed; there may be difference of opinion as to the manner of the Lord's coming, and as to the time of his coming, whether it will be pre-millennial or post-millennial, and as to the object of his coming, but there is practically no difference as to the fact of his coming; all receive literally the words of the apostle: "So Christ 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." Heb. 9: 28.

But the text just quoted not only asserts the fact of the second coming of Christ; it also asserts the object of that coming; the latter fact is not, however, so generally recognized as the former. In his first advent Christ came to die for his people, but not to afford them deliverance at once from the consequences of sin; he came not to take them out of the world, but to teach them that while living in the world they were to be separate from the world. But when he comes again it will be to receive them unto himself, that where he is there they may be also. John 14: 3. This is also stated by the apostle, who says: "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 to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

It is not necessary to dwell upon this point; the texts cited show as plainly as can be shown that when the Lord comes the second time he comes that his people may be with him; and this at least infers that they cannot be with him till he does come. That this is really true will appear from several considerations. It is evident that though the Lord is with his people at all times by his Spirit, the living cannot in this life be with him in the sense in which the term is used in 1 Thess. 4: 16, 17. In order that they be with him bodily he must come and take them, as the Scripture says that he will do. But how is it with the dead? may they not be with Christ before his coming? Certainly not. Says the psalmist: "The dead praise not the Lord" (Ps. 115: 17), and with this agree the words of Hezekiah, Is. 38: 18, 19. Surely if they were with him they could praise him; but, as before remarked, even the words of the Savior, "I will come again and receive you unto myself, that where I am there ye may be also," clearly imply that his followers can be with him in no other way. Christ knew that those to whom he spoke would die; he gave not the least intimation, however, that they should be with him by that means; but he did promise to come again that they might be with him. How he will come was stated by the angels,—he will come in like manner as he went away, come literally, personally, visibly, "and every eye shall see him." Acts 1: 11; Rev. 1: 7.

Notice too the agreement of Paul's words with those of our Savior. Says the apostle: "The Lord himself shall descend;" "the dead, in Christ shall rise;" "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." Speaking of this same time the prophet says: "He will swallow up death in victory. . . And it shall be said in that day, Lo this is our

God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." In view of these things surely every Christian heart can, with the beloved disciple upon the lonely Isle of Patmos, respond heartily to the Lord's assurance of his coming, "Even so, come, Lord Jesus."

What the Scriptures teach in regard to the time of the Lord's coming must be reserved for another article.—C. P. B.

## Number Seven.

This number is used in the Bible over three hundred times, either alone or compounded with other words.

On the seventh day God ended his work. The seventh month Noah's ark touched the ground, and in seven days a dove was sent out. Abraham prayed seven times for Sodom. Jacob served seven years for Rachel, mourned seven days for Joseph, and was pursued seven days by Laban. A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream, by seven fat and seven lean beasts, and seven years of full and seven years of blasted corn. On the seventh day of the seventh month the children of Israel fasted seven days and remained seven days in tents.

Every seven years the land rested. Every seventh year all bondsmen are free and the law was read to the people. In the destruction of Jericho seven trumpets bore seven trumpets seven days. On the seventh day they surrounded the walls seven times. Solomon was seven years building the temple, and fasted seven days at its dedication. In the tabernacle were seven lamps, and the golden candlestick had seven branches. Naaman washed seven times in Jordan. The priest sprinkled upon the one that was to be cleansed from his leprosy seven times. The priest shall sprinkle of the oil with his finger seven times before the Lord. The leper shall tarry abroad out of his tent seven days, and on the seventh day he shall shave all his hair. The house shall be shut seven days that hath the plague. Job's friends sat with him seven days and seven nights and offered seven bullocks and seven rams. The seven sorrowful walks of the Savior—from the last supper to the garden of Gethsemane; from the garden of Gethsemane to the house of Annas; from the house of Annas to the house of Caiaphas; from the house of Caiaphas to Pilate; from Pilate to Herod, and from Herod to Pilate's hall, and from thence to Calvary. Jesus spoke seven times from the cross on which he hung seven hours, and after his resurrection he appeared seven times. In the Lord's prayer are seven petitions containing seven times seven words. In the Revelation we have seven churches, seven candlesticks, seven stars, seven trumpets, seven plagues, seven thunders, seven veils, seven angels, seven heads, seven lamps, seven spirits, seven seals, seven crowns, seven mountains and seven kings.—Ex.

"EVERY man is a missionary for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that illumines."

Do not ch  
pastors in th  
tions are lar  
just the me  
thin and tri  
in the pasto  
and promot  
but should l  
verse from  
against him  
church does  
these thing  
these are di  
worship of  
days when  
gift alone w  
Why expect  
in people's  
Is he a mar  
the "word  
good spirit  
they will g  
consistent  
healthy in  
Is he a mar  
cheer him,  
keep him,  
love him,  
enter the  
comes. Do  
any man.  
pastors in  
sheep. W  
your pasto

Then the  
one to anot  
and a book  
him for the  
upon his n  
the Lord of  
my jewels.

F  
I WRITE  
and throug  
able to pe  
the Advoc  
read with  
The day  
even with  
and as I a  
of four sco  
I have no  
pend, I an  
present b  
the dark  
called to  
I was g  
VOCATE fr  
as refresh  
country,  
frequentl  
Last we  
over the  
here.) ele  
ered by t  
one o'cle  
about an  
habitants  
the stret  
glasses w  
the dark  
A far n  
arrest the  
ALL THAT

Expect Too Much.

Do not churches expect too much of their pastors in these days? When the congregations are large and joys abound, the pastor is thin and trials come, the cause is sought for in the pastor. If the pastor agrees with us and promotes our likes we eat him like honey, but should he chafe to have a thought directed against him, and then blame him and work church does not prosper. Beloved, ought these things so to be? Do we not know that worship of the house of God? These are gifts alone will draw and hold the many. Why expect a pastor to overcome all the evil in people's hearts in such times as these? Is he a man of God? Does he rightly divide the "word of truth"? Does he give the flock good spiritual food, whereby if they eat of it will grow and be saved? Is his life consistent with his talk? Is his life healthy in the family and in the community? Is he a man of faith? If so, Then help him, cheer him, stand by him, suffer with him, keep him, feed him, clothe him, pray for him, love him, honor him, speak well of him and enter the kingdom with him when Jesus comes. Don't demand absolute perfection in any man. God bless and succor the faithful pastors in these days of scattering, wandering sheep. What are you doing for and with your pastor?—*Selected.*

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 Bro. B. G. St John.

I write a few lines to say that I still live, and through the mercy of the Lord I am yet able to pencil a few lines for our good paper, the ADVOCATE, which I receive regularly and read with increasing interest.

The days of my years began with and keep even with the years of the present century, and as I am now way beyond the Bible limit of fourscore years given to man for this life. I have no future time upon which I can depend, I am shut up to the narrow limit of the present hour, where I await the summons to the dark valley of death, whence all will be called to the judgment seat of Christ.

I was glad to hear again through the ADVOCATE from Bro. Jacob Brinkerhoff. It was as refreshing as unexpected news from a far country, I hope to see his light shine more frequently through the same medium.

Last week we had an eclipse of the sun all over the State. In many places (it was total here.) eleven-twelfths of its surface was covered by the moon's shadow, it occurred about one o'clock P. M. with a clear sky, and for about an hour it seemed that the entire inhabitants of the city had taken possession of the streets, and with colored or smokey glasses were looking at the wonderful scene, the darkness was as a full moon-lit evening.

A far more extraordinary event is soon to arrest the attention of not the living only, BUT ALL THAT HAVE EVER LIVED ON EARTH; when

the GREAT PRINCE OF THE KINGS OF THE EARTH will be seen descending the vault of heaven in his Kingdom which he will proceed to establish under the whole heavens. Then will be a time of waiting such as earth has not witnessed since the time of Noah's flood; when all the inhabitants of the world but eight souls were overwhelmed with destruction.—Then

"The fire which no mortal kindles,  
Quick seized the quaking earth,  
And labors the groaning crea-  
In the pangs of its second birth."

Out of Christ there is no shelter from the storm of divine wrath that overtakes the earth at the coming of the Lord, but we look for a new heavens and new earth wherein dwelleth righteousness.

Mr. Moody is again here and daily preaching to vast crowds of people.—This time in the Mechanics Pavillion which will seat some ten to twelve thousand and it is filled twice each day;—afternoon and evening, and converts are multiplied by hundreds.

Excuse brevity for it is with much difficulty that I control my hand to write at all legibly. In hope of eternal life at the coming again of our Lord Jesus Christ, I remain your brother in Christ.

San Francisco, Cal.

From Bro. A. C. Long.

DEAR BRETHREN and Sisters scattered abroad, Greeting: Not having the privilege of meeting and associating with brethren of like precious faith, I embrace this opportunity to communicate with you through the columns of the ADVOCATE; and notwithstanding we are in a world of afflictions and trials, yet we are by no means tired of serving the Lord, but rejoice in the services and promises of God. Having been adopted into the family of God we look to him for guidance and protection amidst the varied and changing scenes of life, knowing that he worketh all things according to the counsel of his own will, and that it is our duty to trust him in the darkness as well as in the light, for the promises of God cannot fail.

The ADVOCATE and *Missionary* are welcome visitors in our family, and every Sabbath we have a small Sabbath school in our house, at which time we study the lesson appointed for the day, contained in the *Missionary*. We are well pleased with the ADVOCATE. The new Editor is throwing into it much force and courage in his editorial notes. Like a Caleb of old before the fearful and trembling hosts of Israel, he says, "Let us go up at once and possess the land, for we are well able to overcome it." "If the Lord be with us who can be against us?" Having had an intimate acquaintance with him for the last twelve years, and knowing him to be a man of courage, devotion, and of sterling integrity, also having a deep interest in the advancement of the cause of truth, we feel satisfied that God can use him for the accomplishment of much good in the ADVOCATE office. We hope the papers may be well sustained and their usefulness not crippled for lack of means.

In this connection we wish to thank Sister Price and others for their efforts to pay off the Conference debt. The money is very acceptable, for it consumes about all our time to provide means for our own family where rent and the necessaries of life are so high. The general health of my wife has improved in this climate, yet her lung trouble, though some better, has not been removed. She is

able to attend to the greater part of her household duties.

The climate here is delightful, not enough frost to destroy flowers or vegetation, and yet in plain view, seven or eight miles distant on the summit of the lofty mountains can be seen plenty of snow glittering in the sunlight or drifting around their peaks by the blasts of winter. These mountains protect us from the storms of winter, and while they form the boundary line between summer and winter, there is almost a continual conflict of the elements around their summits. One day winter has the ascendancy, the next day summer and there the conflict continues. It reminds me of the continual conflict of good and evil in this world for the last six thousand years. At times one seems to have the ascendancy and then the other, but always in deadly conflict with each other. It is the duty of all people to put on God's armor and stand as valiant soldiers for the right; and although the struggle may be fierce and sharp, yet we have the consolation of knowing that it will end before long when Christ will come and separate the righteous from the wicked and establish the reign of peace on the earth. It is our desire to fight the good fight of faith and lay hold on eternal life.

Yours fraternally,  
San Bernardino, Cal.

From Bro. A. J. Hays.

DEAR Brethren and Sisters and readers of the ADVOCATE: I will try and write you a few lines, for it has been some time since I have written anything for the paper.

The first thing I do when I receive the ADVOCATE is to commence at the first page and look at the headings of all the articles in the paper; then I read the items of interest; then the letters; then the short pieces; then the long articles, and with a relish, the notes by the way; and they are all a source of encouragement to me. But while I have been enjoying the good letters and articles of others, which cost them time and effort, I have neglected to write.

Well, I will try and do better. We have Sabbath school at ten o'clock, and prayer meeting at three o'clock, most every Sabbath, either at Father Longs, or at my home. Our congregations are not large, but enough to claim the promise; some times Father Leard is with us. He came three weeks ago and brought us the good news that Brn. James Bartlett, W. C. Long, N. A. Wells and Thomas Beckmon would be here to hold a meeting. Well, Father Long almost shouted, and we were all truly glad. Well, they all come according to appointment, and held a two days meeting, Jan. 5th and 6th. With a good interest preached four sermons; the first, on Sabbath on exhortation by Bro. Bartlett; Sabbath night on Conversion, by W. C. Long; Sunday at eleven, on repentance, by Bro. Bartlett; Sunday night Bro. W. C. Long gave us a discourse on the two vines, the true vine which is Christ, and the wild vine brought to view in Rev.

Bro. N. A. Wells led in singing; the sermons and singing were excellent. And what did Bro. Beckmon do? Well he preached to us at home; and came to get acquainted because he loves the brethren, a good mark that he has passed from death unto life. Well you all know what we mean when we say we all had a good meeting after the old sort. Come again brethren.

Winston, Mo.

## Advent & Sabbath Advocate.

STANBERRY, MO., JANUARY 29, 1889.

ELD. W. C. LONG writes from Buffalo, five meetings with good interest. He goes from there to Springfield and Lamar.

The letter from Bro. Long, of Cal., former editor of the *ADVOCATE*, will be read with interest.

Also our aged brother and father in Israel, B. G. St. John, that never fails to give us something new or encouraging when he writes.

We would like a similar treat from our old soldiers Leard, Davidson, Moore, and others whom we believe are faithful at their post.

The Letter Department is highly prized by many of the *ADVOCATE* readers; also the Sermon Department.

The letters and articles continue to greet us. Brethren, our cause is one; we can possess the land; we have battled too long to turn from the prize that is just before.

The brethren and sisters have deposited with me \$5.50 on the debt to Bro. A. C. Long. The church at Marion promises \$5.00 upon conditions. I will furnish \$5.00 for the Alantus church, of which I am a member, although deprived of the privilege of meeting with them for some time, and it has been weakened by removals, yet some faithful ones are left, and I believe according to ability, are not behind others in a good work. Let other churches and individuals forward to me at once, so I may send him the needed help.

Of the eclipse of the sun Jan. 1st, 1887, Temperance Advocate says:

"Viewing this total eclipse under so favorable circumstances, was an event of a life-time. Mt. St. Helena was plunged into the moment's darkness of the moon's shadow, with its surrounding sky quickly tinted with varying shades of gold, brass, copper, and darkness, and was as quickly out again into gradually returning light. Over our heads were brightly shining stars, and a few degrees to the east of the obscured sun, the evening star poured forth its silver rays. The animal creation seemed to know that something unusual was "up." Roosters were crowing, and fowls and birds were seeking their perches. Cattle were returning from the fields to their sheds as though night were coming on. Indeed, it was a rare occurrence to have a clear New Year's day with the total eclipse, a new moon, and the evening star and other luminaries shining out at 1: 40. P. M.

### Items of Interest.

—The winter in France has thus far been the severest for fifteen years.

—The transportation bills alone for the railway postal service are over \$5,000,000 a year.

—Heavy snowstorms are reported in Eastern Europe. Railways in Galicia and Roumania are blocked.

—Over a thousand women and girls are employed in making barbed wire in the Pittsburgh iron mills.

—Exports from New York thus far during January are several million dollars ahead of those of the corresponding time last year.

—The mild weather is causing loss to New York apple-growers, who have half a million of the fruit stored. Rot has set in, and it is feared one-half will be lost.

—A bill before the Michigan Legislature to reduce railroad fares to two cents a mile is said to have the support of railroad men. If it passes, the roads will cut off all special and excursion rates and strictly adhere to the rate fixed by law.

—The recent advance in the freight rates to all points west of the Missouri river, has compelled the three large trunk factories in Racine, Wis., to shut down for an indefinite period, and three hundred hands are thus thrown out of employment.

—A lengthy memorial to the president and Congress of the United States has passed the New Mexico legislature, praying for the admission of the territory to the union of states. A committee will be appointed to convey the memorial to Washington.

—Information has been received by Governor Lowry, of Mississippi, from a citizen of Knoxville county, that mob law continues to exist in the southern part of Knoxville and the northern part of Kempen counties, and that negro cabins are burned and destroyed.

—John Hixson, of Linton, Indiana, is in a fair way to recover from one of the most remarkable surgical operations on record. Last week Dr. J. A. Munich removed from Hixson's body almost all of the fifth rib on the left side lying over the heart. The operation was made necessary by an abscess. Hixson is thirty-seven years old.

PROHIBITION IN KANSAS.—Testimony which is entitled to weight as to the workings of prohibition in Kansas is furnished in a report just made by the Stockholders' Committee of the Farmers' Loan and Trust Company, who treat the subject as "a matter of financial interest and otherwise to our stockholders," and with "no motive other than to apply the deductions obtained therefrom to the value of your Kansas investments." The Committee, all of whom are residents of Boston, give such facts as these upon the authority of the Attorney-General of Kansas: In Leavenworth County the saloons were closed in March, 1887, and commitments to the penitentiary sank from 36 in 1886 to 13 in 1887, and 5 during the first half of 1888; in Atchison County the saloons were closed in 1886, and sentences to the penitentiary decreased from 23 in 1885 to 13 in 1886 6 in 1887, and but 1 during the first half of 1888; the penitentiary has 104 less inmates than a year ago, and "the jails of the State are practically empty;" the proportion of paupers, which was 1 to every 750 persons in 1880, is now only 1 to 1,350. "Our observations," the committee say, "lead us to believe that this movement is a grand success in Kansas, which adds, and will continue to add, value to all the lands in the State," and they conclude by expressing the opinion that the facts cited are "a strong argument in favor of loans in a State advancing so rapidly in moral as well as material progress."—*Evening Post*.

### Letters and Money Received.

	TITHES.	DON.	ADVOCATE.
Anna Strand	-	-	\$2.00
J H Ayrhart	-	-	2.00
Drusilla Fletcher	-	-	2.00
R E Caviness for Elisabeth Brown	-	-	1.50
J H Ayrhart for A C Long	-	-	\$1.50, S E Price for General Conference fund \$3.00

### 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 Sabbotarian 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, 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, 23 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 16 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 in the New Testament. By Jacob Brinkerhoff, 43 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 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.

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 obligations, by W H Ebert: 16 pages; single copies 4 cts, 40 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 Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 2 cts.

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

Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophets, Mrs E G White, by O De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.