

Advent and Sabbath Advocate.

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

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Experience.

I AM often so weary with sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in
To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that staineth,
Nor ever the spoiler hath trod.
But aye when the struggle is sorest,
And dark are the clouds on my soul,
Dear Lord the sweet cup that thou pourest
Has balm and I drink and am whole,
From the quenchedness of a well of salvation
I quaff the pure waters divine,
And a sense of triumphant elation
Is thrilled through this spirit of mine.
No hand but thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has lumbered and tangled the way.
No look but thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human,
Lies prone on the desolate strand.
But ever thy help is the nearest,
When help from the earth there is none
And ever the word that is dearest
Is the word of the crucified Son.
And aye when the tempest clouds gather,
I fly for sweet shelter and peace,
Through the Son to the heart of the Father
The terror and tremor doth cease.
He restoreth my soul and I praise him,
Whose love is my chrisom and crown.
He restoreth my soul let me raise him
A song that his mercy will own,
For often so weary of sorrow,
So weary of fighting with sin,
I look and I long for the morrow,
When the ransomed their freedom shall
win.—Selected by L. B. CHAMBERLIN.

"Be Strong and of Good Courage."

THESE words were repeated several times
to Joshua, the man to whom God had intrust-
ed the leadership of his people. They have
ever been the watch-word of success in all
movements that demand advance thought and
action. The discouraged man is void of
strength and power as a leader. Six thousand
years of experience have demonstrated this
truth so clearly that it admits of no argument.
Courage is closely allied to faith. Courage
comes as a result of faith, and when faith is
wanting, courage soon fails.

There is nothing that is more detrimental to
the cause of God than for those who are chosen
leaders to become discouraged. This is
true from the least officer in the church to the
highest. By dwelling upon the dark side of
every cloud, difficulties are multiplied and
magnified, till we are led to distrust God, and
discouragement and defeat are the result.
Ministers and church elders often fail as lead-
ers, because they allow a feeling of discour-
agement to overcome them. Men who might
be very useful in the cause of God become
powerless for good, and a hindrance to the
cause, because they have failed to cultivate
faith and courage. Difficulties are always
magnified by those who lack faith. They are
apt to see and present the dark side of every
question.

An illustration of this is found in the ex-
perience of the ten spies. They saw the high
walls and the giants, while the promises of
God, and what he had wrought in the past
for them were all eclipsed by real or imagin-
ary difficulties. The counsel of God to the
spies was, "Be ye of good courage, and bring
of the fruit of the land." Num. 13: 20. This
important instruction was heeded by only two
of those who went to search out the land.
The rest spoke of the difficulties of the un-
dertaking as follows: "The people be strong
that dwell in the land, and the cities are
walled and very great." But Caleb said, "Let
us go up at once and possess it; for we are
well able to overcome it. But the men that
went up with him said, We be not able to go
up against the people; for they are stronger
than we. And they brought up an evil report
of the land which they had searched unto the
children of Israel, saying, The land, through
which we have gone to search it, is a land that
eateth up the inhabitants thereof; and all the
people that we saw in it are men of a great
stature. And there we saw the giants, the
sons of Anak, which come of the giants: and
we were in our own sight as grasshoppers,
and so we were in their sight." Num. 13: 28-33.

This kind of talk was calculated to develop
in the congregation unbelief, and a spirit of
murmuring and fault-finding against those
whom God had chosen to lead his people.
"And all the children of Israel murmured
against Moses and against Aaron: and the
whole congregation said unto them, Would
God that we had died in the land of Egypt!
or would God we had died in this wilderness!
And they said one to another, Let us make us
a captain, and let us return into Egypt."
Numbers 14: 2, 4.

When this spirit of murmuring against Mos-
es, and charging God with the folly of bring-
ing the Israelites up out of Egypt, to die in
the wilderness, was at its height, Joshua and
Caleb "rent their clothes: and they spake un-
to all the company of the children of Israel,
saying, The land which we passed through to
search it, is an exceeding good land. If the
Lord delight in us, then he will bring us into
this land and give it us; a land which flow-
eth with milk and honey. Only rebel not ye

against the Lord, neither fear ye the people
of the land; for they are bread for us: their
defense is departed from them, and the Lord
is with us: fear them not." Num. 14: 6-9.

The experience and the result of the course
pursued by those who distrusted and talked
darkness and discouragement are set forth as
"examples; and they are written for our
admonition, upon whom the ends of the
world are come." 1 Cor. 10, 11. Dear breth-
ren and sisters, and especially those who are
placed in charge of the church, missionary
society, and Sabbath school, remember that
God honors that man or woman who talks
faith, light, and courage before the congrega-
tion. Such testimonies lift the people high-
er; they bring angels into the congregation
and into the house. There are some who see
no good in their brethren, no prospect of suc-
cess in their church. Giants are in their
way, walled cities are to be taken, and other
difficulties to be overcome. But let us look
above all these discouraging features and see
Jesus, the author and finisher of our faith.
He is a Leader that will "not fail nor be dis-
couraged till he have set judgment in the
earth." Isaiah 42: 4.

Are we discouraged? Then Christ invites
us to come to the fountain of courage, The
Spirit of Christ is the spirit of faith and cour-
age. Will such a mighty Leader, who is
"able to do exceeding abundantly above all
we ask or think, according to the power that
worketh in us" Eph. 3: 20. leave us? No. He
is able to cause the walls of Jericho to fall,
and the Red Sea to open before all who obey
the command of God to Israel, to "go for-
ward." God sets a premium upon faith.

It is when strong influences are at work
against the cause, that God wants men and
women who possess the spirit of Joshua and
Caleb to stand on the right side. After God
had said that none but Joshua and Caleb
and the children under twenty years should
go over into the land of promise, and that the
murmuring multitude should see their words
fulfilled by dying in the wilderness, they all
then said, "We will go up and fight, according
to all that the Lord our God commanded us."
Deut. 1: 41. But then it was too late to go.

And thus it may be with some who now
see only the dark side, and present that to the
people. We read of those who will be as anx-
ious to be saved as the Israelites were to go
into Canaan when they could not. See Amos
8: 11, 12. How anxious the lost will be to talk
faith and light and courage! But alas! it
will be too late. The day will be past; pro-
bation will be closed. Now is the time for
all to seek the Lord, "before the decree bring
forth, before the day pass as the chaff, before
the fierce anger of the Lord come upon you,
before the day of his anger come upon you.
Seek ye the Lord, all ye meek of the earth,
which have wrought his judgment, seek right-
eousness, seek meekness, it may be ye shall
be hid in the day of the Lord's anger." Zeph.
2: 2, 3. "Wherefore let him that thinketh he
standeth take heed lest he fall." 1 Cor. 10: 12.

Satan knows that if we talk unbelief and
those things that have a tendency to discour-

Lorraine to the new Empire and agreed to pay \$600 millions of francs as war indemnity. Here we see the beast was taken and now let us see about the false prophet. Rome had been abandoned by its French protectors in August A. D. 1870, and the next month it was quietly occupied by the troops of Victor Emmanuel. The pope was confirmed in the possession of the Leonine city, and in all honors and dignities as head of the Roman church; but the territories formally under his sovereignty were declared to be part of the kingdoms of Italy; the government of the kingdom was transferred to the ancient capital July 1, 1871; thus at the same time both the beast and false prophet was taken.

Now what is the lake of fire burning with brimstone into which they were cast alive? As the terous beast and false prophet are symbolic, so must the lake be into which they are around these powers which they are unable to overcome, and from which they cannot escape. "Burning," they are put under tribute which consumes their wealth. See verse 21: "And all the fowls were filled with their flesh." "With fire and brimstone," this represents the burning of gunpowder, one of the principle agencies employed in military force in modern times. Thus the beast and false prophet are receiving their punishment to-day, together with the devil (beast) of Rev. 20: 10, "and shall be tormented day and night forever and ever," that is, to the end of this age when they are to go into perdition at the coming of the Lord, Rev. 17: 8.

Then the false prophet, or two horned beast, the man of sin, the son of perdition, that wicked one whom the Lord shall destroy with the brightness of his coming, 2 Thess. 2: 8. The beast that ascendeth out of the bottomless pit of Rev. 11: 7; 17: 8; 20: 7; Satan loosed out of his prison, and Rev. 20: 10, the devil tormented are all the same power, all represent France in different periods of her history; first, a sustainer of the Papacy; second, infidel or Satan and devil; third, again sustaining the Papacy or false prophet, and since Sept. A. D. 1870, have been suffering that torment predicted in Rev. 19: 20, and 20: 11, and are to suffer forever and ever; that is as long as they live, when they are to go into perdition, be punished with everlasting destruction at the coming of the Lord.

Denver, Mo.

The Silence of Jesus.

MUCH has been said—and should be—about the gracious words of Jesus; but little thought, perhaps, has been given to the grandeur and wisdom of his silence. "He spake as never man spake," and he held his tongue as never man held his. He set us an example worthy of our highest efforts to imitate in both particulars. He who said that for "every idle word that men shall speak, they shall give account thereof in the day of judgment," knew the weight of the influence of our words for good or for evil, and lived a pattern of all purity himself.

Just when a man in all the strength of his character, unaided by divine strength, would have fainted, faltered and held his peace, then words of grace like showers, and stinging sentences of rebuke like peals of thunder poured forth from his lips. When any human teacher would have been completely routed and nonplussed with the questions which were propounded him, he answered

them at once with the ease of one who knew all their bearings, and at least with such conviction wisdom that from that time "no man durst ask him any more questions." And when man would have been officious with words, and rattling off anathemas, he held his peace. Pilate might have heard the reported sayings of Jesus, or even heard him preach, and have wondered at his wisdom, as well he might; but when Jesus was brought before him "accused of the chief priests and elders," and "answered nothing," and was interrogated again by himself,—"Hearest thou not how many things they witness against thee?" and "answered him never a word," then it was that Pilate "marveled greatly." As much as to say, in modern parlance, "What can he be made of?" Think of the wisdom and authority of one who deigned not to answer the governor when God could be better served without!

Wisdom is the right use of knowledge, and Jesus was filled with both, for "in him dwelt all the fullness of the Godhead bodily." He knew when it was best to speak and what to say, and when the gospel would be best furthered by his silence. His silence was not merely incidental or accidental; it was often the triumph over the well-laid plot of the scribes and Pharisees to catch him in his word that they might have whereof to accuse him. And when jostled, jammed and "urged vehemently"—pushed on with hypocritical amenities—to say that which one might desire to take back, his equipoise never was disturbed; he went no further than the golden line which divinity marked; his words were the brightness of the sun; his temper, the serenity of the moon. He was master of every situation. He traveled with an authority which he never misused. He loved and accepted the adoration of the lowly which was given in true faith, but he would not suffer the fulsome praise of the demons who knew him. He was an arbiter to whom even they had to submit. And so far as authority and power are concerned, Rome and Jewry were no match for him. Before Napoleon backed with his army, no power earthly could seem to stand; but Napoleon on Helena was as weak as other men. But Christ at Pilate's judgment seat was the same Christ still, and as unshorn of power as when Galilee's waves obeyed his word. And even twelve legions of angels waited on tiptoe for but the beck of his finger, and they would have laid Rome in the dust.

But thus it behooved him to fulfill all righteousness; he *must* die and for *us*. That was what he came for. Had his life been as is that of some would-be rulers, he would have needed to scour the community to have got witnesses in his defense, and have testified in his own behalf. But there was no need of this. There was his life. Look at that. Put your finger on a flaw. It could not be done. Only false accusations, which are never hard to get, could put Jesus to death, and mercy for them lasted to his latest breath with some left over to his resurrection morning. The occasion of the woman taken in adultery was a time for human debate and denunciation, but Jesus stooped down and wrote on the ground what nobody knows, and perhaps never will know; but a few words stilled the human tempest and spake peace to a troubled soul.

In the danger of being overwhelmed by a water-spout the vigilant pilot at sea has the wisdom and skill to put a bullet through it with his rifle, and disperse the gathering destruction. Christ had that wisdom on the sea

of life. Have *we*, as John says, "of his fullness all received, and grace for grace?" John 1: 16. If so, we shall be known for the grace of silence as well as for words of wisdom.—*C. E. Copp.*

Death and Co.

A temperance exchange publishes the following in the form of an advertisement. Death and Co., wholesale and retail dealers in spirits, wine, and malt liquors, take this opportunity of informing their friends that they continue the trade of making drunkards, bankrupts, beggars, and thieves, on the most reasonable terms, and at the shortest notice.

The advertisers return their sincere thanks to their numerous customers and to all the tipping part of the community, for the extensive patronage they now receive, and they hope that the many proofs that are now to be found of their success in the above line of business, will secure to them the increased support of drunkards, and little-drop drinkers, as well as forever silence teetotal societies, those bitter enemies of their long-established, legalized and popular trade.

Death and Co., beg leave to assure the public that the article in which they deal is the best and most pleasant poison in the world, and they will warrant a certain death in every case where the individual perseveres in the use of it—Death and Co. being themselves under obligations to send more persons to prison, the gallows, and the graveyard, than any other firm, and they will do it with the greatest possible dispatch. To accomplish those desirable ends it is only necessary for an individual to take a glass occasionally, till he feels that quantity is insufficient to gratify the craving appetite which it will create; and when whisky, gin, brandy, rum, wine, ale or porter appetite is formed, the poison is then prepared to brave temporal and eternal misery, for the sake of another glass.

In short, Death and Co. will spare no means or expense to bring the wives and the children of their customers to misery, temporal and eternal, and drive to delirium and death as many as the public good requires. They are constantly receiving new supplies of poisonous liquor which they sell by the glass, the bottle, the barrel, or the hogshead, for the accommodation of their numerous customers, and for the dispatch of their increasing business.

Death and Co. have appointed a sufficient number of active agents, who are stationed at convenient distances in gaudily decorated saloons and taverns and so-called respectable hotels. These places may be easily known by the miserable looking customers who congregate around them, as well as by the odor of the poisons continually polluting the air around.

Satisfactory references can be given to county jails, houses of correction, lunatic asylums, hospitals, insolvent debtors' courts, the courts of bankruptcy, or to the wives and families of those whom Death and Co. have had the happiness to make drunkards.—*Sel.*

THERE is no condition of the saints, so low, no pit so deep, wherein they can be caught, but that a humble supplication can reach the throne. A David buried deep in a cave, a Daniel in the lion's den, find that prayer can win its way up to God and find audience. For the high and lofty One—whom hath the heaven for his throne and the earth for his footstool—hath an eye to them also who are of a poor and contrite spirit, and therefore no desperate case of the people of God renders prayer useless.—*Hutchinson.*

Advent & Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

J. W. OSBORN, Business Manager.

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Baptism.

THE mode of baptism has been a hotly contested subject of controversy for years, and many a hard theological battle has been fought over this matter. And while the preachers have been contending over the mode of baptism, the common people have been accepting the common-sense view, and sprinkling and pouring are fast losing their hold on the minds of the people, and as a result immersionists are on the increase.

Baptism has its *form*, its *order*, and its *relation*. It stands related to sin, and sin stands related to an existing law. There is no such a thing in the Scriptures as modes or forms of baptism. There is but one form of baptism, and when you destroy the form you destroy the ordinance.

That immersion is the form of baptism is clearly proven by the three Greek words which express three distinct ideas. The first is *baptizo*, which is defined by *Greenfield* to immerse, immerge, sink. This is the word that is *always* used in the New Testament in every reference to baptism. The second word is *ekcheo*, which is defined to pour out, to shed, to pour forth, etc.—*Greenfield*. This word is never used for baptism. The third word is *rantizo*, which means to sprinkle, to be sprinkled, to cleanse by sprinkling.—*Greenfield*. Now, if Christ and the apostles, when referring to baptism meant pouring, why did they not say so, and use the word for pouring, that is *ekcheo*? If they meant sprinkling, why did they not say so by using the word for sprinkling, that is, *rantizo*? But no, they invariably used the word *baptizo*, which always means to immerse.

In the English language we have three distinct words, expressing three different ideas and actions; immerse, pour, sprinkle. You hand a person an article, and tell him to immerse it; he understands what you mean. You tell him to pour it; he gets another idea entirely different. You tell him to sprinkle it, and he gets a different idea. These three words are distinct, and every child understands the distinction.

The instances in the Scriptures where persons were baptized prove beyond a doubt that immersion was the form, and was practiced in the first age of the church. If it could be shown that baptism was administered in the days of John, Christ and the apostles in the synagogues, as it is now performed by those who sprinkle, there would be some plausibility in the idea that sprinkling and pouring was then practiced. The places where they baptized go to show, and is good evidence that they immersed.

"Then went out to him Jerusalem, and all Judea, and all the region around about Jordan, and were baptized of him in Jordan confessing their sins." Matt. 3: 5, 6. Mark says, "And were baptized of him in the river of Jordan." Here we are told that John baptized the multitude. Where did he baptize them? In the synagogue? No. On the banks of Jordan? No. Down at the edge of the water? No. But *in the river*. John did not *sprinkle* the people in Jordan. Neither did he *pour* them in Jordan, but he immersed them.

"And Jesus, when he was baptized, went up straightway out of the water; and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Matt. 3: 16. "And straight way coming up out of the water." &c. Mark 1: 10. This language positively declares that the Savior came up out of the water; but this he could not have done unless he had been down in the water. Hence we make the following deductions: 1. That our Savior was baptized *in the river*. 2. That all who would walk in his footsteps must follow his example, and be baptized in the river, or where there is much water. It is very evident that the Savior could not have come up out of the water, unless he had been down into it. As immersion would put him down into the water, we therefore conclude that the Savior was immersed. *Macknight* says, "He submitted to be buried under water."

"And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized." Here we have the quantity of water used in the ordinance of baptism. How much is necessary? One drop? No. A pitcher full? No. But the required amount is *much water*. "And as they went on their way, they came unto a certain water; and the Eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the Eunuch saw him no more, and he went on his way rejoicing." Acts 8: 36-39.

There are several clear points to be observed in the above. 1. They both went down *into* the water, not merely upon the bank of the stream. 2. Philip baptized the Eunuch. 3. As those who immerse always do, they came up out of the water. Here is as clear a case of water baptism as any honest seeker after truth can ask for. Walk in the light. Obey this commandment. That it is a command the Scriptures clearly declare. Here is what Peter says: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10: 47, 48.

In Acts 8: 12 we read, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." It will be observed that the object of the action of baptism, as used in the Scriptures, is always the person. Men and women were baptized. But in pouring or sprinkling the object of the action is always properly the water. The water, and not the person, is sprinkled; the water, and not the person, is poured. The water may be sprinkled or poured upon the person until he is wet; but he cannot himself be poured or sprinkled unless he first be dissolved, or reduced to a liquid, or a pulverized state. But a person can be immersed; and it was the persons, and not the water, that were commanded to be baptized. What mockery to repeat the following words: "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost," and then put a few drops of water on the candidate's head! How dare persons do the like, in opposition to God's plain declaration on this point!

In this connection we will give instances of the use of *baptizo*, by eminent Greek writers; for the meaning of a word in any language must be determined by its use in that language.

Strabo, speaking of a lake in Sicily, says: "Things which otherwise will not swim, do not baptize in the water of this lake, but float like wood." Again he says: "The bitumen floats atop because of the nature of the water which admits of no diving; for if a man goes into it, he cannot sink or be *baptized*, but is forcibly kept above water." It is clear from the above passage that the part only which is under water is baptized, and that which is not under the water cannot be *baptized*. This is good evidence that baptism is by immersion.

Polybius, speaking of soldier's fording a stream, says they were "*baptized* up to the breast."

Plutarch says of a dying soldier, "Having *baptized* his hand in blood, he wrote the inscription for a trophy." *Lucian* quotes from a cruel man thus: "If in winter the river should carry away any one with its stream, and the person with outstretched hands should beg to be taken out of the river, I would drive him from the bank, and *baptize* him headlong, so that he would not be able again to lift his head above water."

Hippocrates says: "Shall I not laugh at the man who *baptizes* his ship by overloading it, and then complains the sea, that it engulfs it with its cargo." *Josephus*, speaking of Jonah, says, "When the ship was on the point of sinking, or just about to be *baptized*." Again, concerning the misfortunes of Cestius, he says, "After the misfortunes of Cestius, many of the Jews of distinction left the city, as people swim away from a *baptized* ship."

Diodorus Siculus says: "When the water overflows the country many of the land animals *baptized* in the river, perished." These quotations in the Greek language ought to dispel every doubt of its meaning immersion. The Bible usage is the same, "Buried with him by baptism," "planted in the likeness of his death." Rom. 6: 4, 5.

The following extract gives the meaning of the word *baptizo* as defined by thirteen lexicographers, and all believers in pouring and sprinkling; yet every one of them decided that *baptizo* primarily means to dip, to plunge, or immerse. Here is what they say:—

1. Scapulus, a foreign lexicographer, says of *baptizo*, to dip or immerse.
2. Henricus Stephanus, of 1572, defines *baptizo* to dip or immerge.
3. The Thesaurus of Robertson says of *baptizo*, to dip, to wash.
4. Schleusner—properly *baptizo* signifies I dip, I immerse in water.
5. The learned Porson of London, 1650, says *baptizo* signifies to dip, to immerse.
6. Parkhurst—*Baptizo* primarily means to dip immerse, or plunge in water.
7. Donegan—*Baptizo*, to immerse repeatedly into liquid, to submerge.
8. Dr. John Jones of England—*Baptizo*, to plunge in water, dip, bury, overwhelm.
9. *Greenfield*—*Baptizo*, means to immerse, immerge, to sink.
10. Brets Chreider—An entire immersion belongs to the word; for in *Baptizo* is contained the idea of a complete immersion under water.
11. Bass—*Baptizo*, to dip, plunge in water.
12. Stockius—*Baptizo*, by the force of the

word, indicates the idea simply of dipping, but properly it means to dip or immerse in water.

13. Prof. Stuart—Baptizo, to dip, plunge, or immerse in any liquid.

This is the way our lexicographers define the word in the lexicons, but in the pulpit some will go right against their better judgment as the following taken from an exchange will show:

A good story is told of a certain professor in a college, who was also a minister, who labored hard in the pulpit to prove that baptizo meant "to pour" not "to plunge". In the class of the professor there was a wag who was called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another that he seized a red-hot poker and "baptize *eis ophthalmou*." Newlett, the wag, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: "He seized a red-hot poker and 'sprinkled' it in his eye." "How is that?" said the professor. "He 'sprinkled' it in his eye," replied Newlett. "But," said the doctor, "the word *baptize* does not mean to 'sprinkle.'" "Well, sir, it did mean 'sprinkle' on last Sunday night," replied the mischievous fellow, amid the suppressed laughter from the class, who keenly relished the joke. The doctor looked grave, was silent a moment, and then remarked: "You may translate it 'plunge' here, sir."

No one need be in the dark in reference to the form of baptism, nor in reference to its importance. Abstractly considered it amounts to nothing, but when preceded by faith and repentance it falls into line as one of the conditions of salvation. Christ says, "He that believeth and is baptized shall be saved." In this scripture we have two conditions of salvation, both given by the same divine authority—the author of our salvation. The same Lord that said, "He that believeth," said also, "He that is baptized." This does not make baptism a saving ordinance; it leaves it where the Lord has placed it. It is Christ that saves; baptism does not. The same is true of faith. Faith does not save; Christ saves. Faith is a condition of salvation. James asks, "Can faith save him?" and yet we read "without faith it is impossible to please him." Faith is a condition, not a cause of salvation. We speak of "saving faith," because it is a sign of salvation. The same is true of baptism; it is a condition of salvation. How dangerous for any one to claim salvation who lives in open and continued disobedience to this a known and positive commandment of Christ.

Spirit.

No word in the Scriptures is more misleading than the term Spirit, for the reason that it is used to convey such a variety of meanings: being used indiscriminately by our English translators to represent supernatural beings, breath, wind, atmosphere, life principle, mind, disposition, etc. The context of all texts containing the term should therefore be carefully studied in order to determine its proper meaning. The original Hebrew and Greek words should also be studied in order to properly understand their meaning.

Question. What is a spirit?

Answer. From a popular standpoint as defined by Webster, it is, "The intelligent, immaterial and immortal part of man; the soul in distinction from the body in which it

resides."

Q. What is a spirit from a Bible standpoint.

A. Generally speaking when applied to man it refers to the vital power or life principle, its root or meaning, being wind or air.

Q. What are the original Hebrew and Greek words rendered spirit in the English Version?

A. *Ruach*, meaning breath, air, wind or spirit, and its Greek equivalent, *pneuma*. In addition to these there is the Hebrew *neshamah*: meaning breath, and Greek *phantasma* meaning apparition, each of which is twice rendered Spirit.

Q. Is the spirit something only peculiar to human beings?

A. In numerous instances we read of the spirit of God, and of evil spirits. In Gen. 6:17, and numerous other instances, the term, *ruach*, is applied to the brute creation in the expression "breath of life." In Eccl. 3:19-21, it is expressly stated that the spirits of man and of beasts are identical. The Revised Version shows this very clearly. "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea they have all one breath (*ruach*, margin reads spirit) and man hath no pre-eminence above the beasts; for all is vanity. Who knoweth the spirit of man whether it goeth upward and the spirit of the beast whether it goeth downward to the earth?" In Psa. 104:29,30, the word, *ruach*, is applied to reptiles and sea-monsters, and in the next verse to God, in the one case being rendered breath, and in the other, spirit.

Q. Is the spirit the breath?

A. In some instances it appears to have that meaning, but in its general application it has a much deeper significance than mere atmospheric breath, referring to that God-given, subtle, life-giving force that pervades the atmosphere and all nature, which gives life to the breathing creation, and when taken away is followed by death. This is illustrated in Job 34:14, 15, "If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together and man shall turn again into dust; thus reversing the order of creation as given in Gen. 2:7. This also explains such expressions as that in Eccl. 12:7: "Then shall the dust return to the earth as it was, and the spirit (*ruach*) shall return unto God who gave it." If the popular conception of the human spirit be true this last text would teach that at death all spirits, good, bad and indifferent are taken away to God; but with the broad Scriptural conception it teaches that at the dissolution of the human being the matter returns to the earth, and the life-giving force is again absorbed into the fountain of life.

Q. Is the spirit the same as the soul?

A. They are closely allied but not identical, the spirit being the life-giving power, and the soul being the manifestation of that life.

Q. Do the Scriptures teach that the human spirit is immortal?

A. The term immortal or any equivalent is never applied in the Scriptures to the spirit of man.

Q. Is there any evidence in nature to teach the immortality of the human spirit?

A. Only in the sense that the spirit of God that fills all creation is eternal, just as matter is eternal.

Q. Do the Scriptures anywhere teach the separate conscious existence of the human spirit after death?

A. They do not! but on the contrary they

positively teach that with death all human intelligence ceases, as the Psalmist says, Psa. 146:3, 4, "His breath (*ruach*) goeth forth, he returneth to his earth, in that very day his thoughts perish. See also Psa. 6:5; 115:17; Eccl. 9:5, 6.

Q. How would you briefly recapitulate this lesson?

A. Spirit in the Scriptures is a term very often used to indicate the mind, disposition or courage of men; it is a vitalizing power from God. It is common alike to man and beast. The material organism that is permeated by it becomes a living being or soul, and when it is removed death or dissolution follow. It is not a separate consciousness independent of organism. It is not a being, but a force or influence which in conjunction with a corporeal body causes that body, be it of man or beast, to manifest the phenomena of life peculiar to its organism.—*Restitution*.

FAULT-FINDING.—Napoleon said that the man who never makes a mistake never makes war. Those who content themselves with standing aloof from revival and temperance work and devote their energies to pointing out the mistakes and blunders of those who are in the struggle, are making, themselves, the greatest of all blunders. Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grumbling business.—*R. West*.

Tobacco.

TOBACCO contains an acrid, dark brown oil, an alkaloid, called nicotine, which is a deadly poison, the virulence of which can be compared to prussic acid. Birds are killed by inhaling its vapor in quantities too small to be measured. An application of this poison, therefore, would be fatal to every living thing with which it came in contact. It is shown by this that the intemperate use of tobacco is very hurtful and the majority of men who use it all go beyond the bounds of reason. In smoking a cigar the part between the teeth should not be sucked or chewed. A cigar holder is needful. Cigarettes are very harmful, on account of the great amount of nicotine absorbed and the almost invariable practice of drawing the smoke into the lungs. In boys the use of the weed is attended often with serious results and in almost every case growth is impaired. As an example of the injury which the constant use of tobacco will work on a people, take the Maoris of New Zealand, who before the introduction of tobacco, for which they developed a passionate liking, were the most finely developed and powerful men of the tribes of the Pacific islands. Now they have become decimated in numbers and at same time so reduced in stature and development as to be an altogether inferior type of men.—*Sol*.

THE JUDGMENT DAY Jerome, a Christian writer of the fourth century wrote: "Whether I eat or drink, or in whatever other action or employment I am engaged, that solemn voice always seems to sound in my ears, Arise ye dead, and come to Judgment! As often as I think of the day of Judgment, my heart quakes, and my whole frame trembles; I try to indulge in any of the pleasure of this present life; I am resolved to do it in such a way that the solemn realities of the future Judgment may never be banished from my recollection. For we must all appear before the Judgment seat of Christ."

My Desires.

I want O, I want to attain,
Some likeness my Savior to see;
That longed for resemblance once more to
regain,
Thy comeliness put upon me,
I want to be marked for thine own,
Thy seal on my forehead to wear;
To receive that new name on the mystic
white throne,
Which none but thy self can declare,
I want so in thee to abide,
As to bring forth some fruit to thy praise;
The branch which thou prunedst though
feeble and dried,
May languish but never decays.
I want thine own hand to unbind,
Each tie to terrestrial things;
Too tenderly cherish'd, too closely entwined
Where my heart too tenaciously clings.
I want, as a traveler, to haste
Straight onward, nor pause in my way;
Nor forethought, nor anxious contrivance
to waste,
On the tent just pitched for a day.
I want—and this sums up my prayer—
To glorify thee till I die;
Then calmly to yield up myself to thy care
And breathe out in faith my last sigh.
—Selected by POLLY P. COOPER.

The Cmoing of the Lord.

The lapse of 1888 years gives us emphatic warning that this grand event is just so much nearer to ourselves. And every passing hour seems to call upon us to watch and pray, that we may be counted worthy to stand before the Son of man. Luke 31: 36. O thrice happy day will it be to that holy, expectant disciple, who shall be caught up alive to meet the Lord. Unlike the departed believer, his soul will not be unclothed by the hand of death, but clothed upon by the power of Jesus with his new body or house, which is from heaven (2 Cor. 5: 1-4); for in a moment, in the twinkling of an eye, the mortal will become immortal, and the natural, a spiritual body.

He who is kneeling under the fig-tree in secret prayer, will be translated into the presence of his Lord. He who is singing the praises of Jesus in the earthly sanctuary, will be caught up, like Elijah, to join in the worship of heaven. Happy will be the man who, without seeing corruption, shall thus inherit incorruption, and who, without tasting death, shall be ushered into life. But this happiness will not be his till the prisoners of the tomb are liberated. "The dead in Christ shall rise first." Sleeping in Jesus, their bodies will be raised, and changed into the glorious likeness of Christ's body. 1 Thess. 4: 13-18.—*Sel.*

PRAYER is the preface to the book of Christian living; the text of the life sermon; the girdling on the armor for battle; the pilgrim's preparation for his journey. It must be supplemented by action, or it amounts to nothing.—*Phelps.*

Cheerfulness.

THERE are many things in this life which have a tendency to make the child of God sad, cheerless and discontented, and which at the same time bring gloom upon him so dense and thick that it can almost be felt. But it is at these times, when he is the most cast down and disheartened, that the Lord may be, and doubtless is, the nearest to him. For we read in the blessed Word, that when the Israelites journeyed from the land of Egypt, through the wilderness, and murmured against Moses,

then the Lord was very near to them, notwithstanding the fact that everything looked dark and gloomy to them.

They thought it very unkind and cruel in Moses to lead them out in the wilderness, and more so because the Egyptians were in hot pursuit of them, and had driven them to the borders of the Red Sea. And it led them to murmur and rebel against Moses, saying, "Is not this the word that we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness." This was truly a very severe trial to the Israelites, for they had just reached the Red Sea, the waters of which rolled before them, dashing their mighty billows on the shore at their feet. The hosts of the Egyptians were behind them, and to all appearances there was no way of escape for them, but to die at the hands of their enemies, or to perish in the Red Sea.

But it was just at this point, when they were about to give up in despair, that Moses gave them words of encouragement and cheer, saying, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew you to-day; for the Egyptians whom ye have seen to-day, ye shall see them no more forever. The Lord shall fight for you, and ye shall hold your peace." How true this is even at the present day, just as it was then; for we know by a blessed experience that just at the very moment when we are ready to give up in despair, God wonderfully delivers us, and provides for us in ways that we had no idea of. We have been made to realize the truthfulness of that saying, "Behind a frowning providence God hides a smiling face." If we could think of this at all times, how much care, anxiety and worryment it would save us, and how much happier we would be for thus resting on the promises of the Lord.

methinks if we could only be made to realize to the fullest extent how near we are to our great deliverance, how much it would cheer us up in our pilgrim journey, and encourage us on our way through this dreary vale of tears, to the promised haven of rest. Christ Jesus, the captain of our salvation, has said to us, "Be of good cheer, I have overcome the world." So when we are tossed about upon the waves of strife, and when the winds of trouble howl around us, we can look up through them all and see the smiling face of Jesus our Savior, and hear him say, "Be of good cheer; it is I, be not afraid." Let us therefore take courage, and press on with renewed vigor in "the race which is set before us," so that when our Master appears we may have a crown of life which fadeth not away." And remember that just as surely as he delivered the children of Israel, and brought them into the land of Canaan, just so surely will he deliver us and bring us into the antitypical Canaan of rest.—*Sel.*

Letter Department.

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

From Sister Mary Nichols.

DEAR Readers of of the ADVOCATE: I will try and pen a few lines once more to let you know that I am still trusting in the precious promises of our Lord and Savior Jesus Christ

yea, these many many years have I been striving for a home with all of the ransomed ones in God's everlasting kingdom. I shall be eighty three-years old in March, and consequently quite feeble, and often-times feel very lonely. We do not have any preaching here, there being but two families of Sabbath keepers here.

The ADVOCATE is read with great interest; its good sermons, instructive editorials, and cheering letters from the brethren and sisters makes it very dear to me. Let us press on a little longer, ever keeping the prize, eternal life in view.

LaPorte City, Iowa.

From Bro. A. M. Brinkerhoff.

EDITOR ADVOCATE; It has been quite a while since I have written to the Letter Department. The arranging of the Sabbath School lessons occupies quite a little of my time that is set apart from the daily labor for the purpose of reading, writing, tending church service, prayer-meeting, good society meetings, etc. How much precious time is spent by so many people in life! Pass into the places of business, in all our towns and see the crowds of idlers; life is too short to so waste the fleeting moments; there is something for all to do, opportunities are not wanting, fill them to-day, and we will be better fitted for the duties of the morrow. Every year brings changes in the working forces of the gospel army. Some have closed their work by death's cold embrace, expecting in the coming day a "Well-done." Others are called by circumstances surrounding them to other places of labor, and so time moves on. Such has been life's history in the past; the present is no change; and the future we may expect to follow the same. How rapidly time speeds on! A short time ago we were children, anxious to unveil the future, willing to accept life's burdens; to-day the journey is nearly completed. Sin has so interwoven itself in all our surroundings, life has been a struggle, our accomplishments have been small, our expectations in life have not been met, we have been brought to see the weakness of flesh, and we too pass away, and so time moves on. And where is our hope? Pass on, thou restless time! thou art nearing that grand event, the return of him to earth, for whom, while here at one time the sun refused to throw its accustomed light upon the scene. You have borne him to the realms above, and upon your wings shall he come to earth again in glory. You may in your flight drop us in the tomb; but as surely will you have to unbar the door. We rejoice and yet are sad. We believe with all our hearts, and yet sometimes almost stand doubting and wondering. We have with an eye of faith parted the darkness of the future, and beheld the dazzling brightness of the glory of the coming of the heavenly throng, and we listened to the shouts and songs of the redeemed as they joined this glorified host; and then again the darkness has closed around us with scarcely a ray of light to cheer us.

We are in the midst of Christian people, and do not try to absent ourselves from their society; join in the Sabbath School, Sunday School, church worship, sit under the droppings of the sanctuary as the story of the cross is rehearsed over and over again from the servants of God, And yet, after all this there is an aching void; there is a certain longing of the heart unsatisfied on account of the witness of the Spirit. Impressions have been made on our hearts in other days that the time will come, and is near at hand, when

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the best friend we ever had, the Lord Jesus Christ, will return to earth again. The Bridegroom—oh how the waiting bride should manifest an anxiousness for his return! These impressions have been farther sealed by the promises contained in the book of the Angels from the courts of heaven sealed by the keys through it to us. "This same Jesus will come again." The Holy Spirit has spread upon its pages a multitude of promises that "The Lord himself shall descend from heaven with a shout," to fill us with "joy unspeakable and full of glory." The Savior himself blesses us with the testimony, "If I go away and spill blood this emblem points us on—"till he comes."

So now, with all this inspiring testimony, this good news that is just fitting to satisfy our spiritual desires, that are inscribed upon the open pages of this book, and ought to be in living letters upon the door posts of every heart, so that the world itself could read as it passes on to ruin. "The Lord Jesus shall be revealed from heaven in flaming fire." In the view of this we say, why is it that the church, the bride, is so near silent? They love the Savior, why not talk of his return, for with out it redemption is incomplete? In listening so often to the story of the cross, how very seldom the lowly bride is made to rejoice by the privilege of listening to a letter read from her absent Head in regard to his return! How seldom we examine the way-marks of time, which are to us as guide-boards on the way! Well might the Spirit send home with all its meaning to the church everywhere, "Watchman, what of the night?"

Brethren and Sisters, continue on as living branches of the true vine, invisible though now the vine may be, and for a time in death you may be laid away. But let us trust these promises now, they give us strength in the journey of life, they illuminate the dark valley of the shadow of death, and they become a reality in the bright resurrection morn.

Yours, hoping on,
Garwin, Iowa.

From Sister S. E. Price.

To the Brethren and Sisters, Greeting: I am thankful for the privilege of addressing you this beautiful Sabbath, that you may know that I am still interested in the cause of truth, and love to read the instructive sermons and articles and cheering letters from those who assuredly feel that they have passed from death unto life, because they love the brethren. It is surely for our good to heed the injunction left us, to "speak often one to another, and so much the more as we see the day approaching." Surely signs portend that we are nearing the end. I was glad to see Bro. A. C. Long's letter, and hear from Sister Long, and of her growing better. I hope and pray that the climate may prove healthful and fully restore her.

I often fear we are not as thoughtful of our ministers' wives as we ought to be. We often say words of cheer and encouragement for them, but seldom do we see anything like praise for the dear sister who stays at home, deprived of the company of her husband, with all the care of the family on her, which often causes exposure, and many times brings disease which never lets its hold loose till death releases them. How much encouragement, and how many words of cheer and earnest prayers should be offered for their encouragement. I often feel that I could hardly endure the privations of the minister's wife, a sacrifice that nothing but duty to God could

make me willing to endure. May our kind Father bless and sustain them is my prayer.

We have an evangelist here now who is doing a great work in repressing sin. Although society would feign down him, he has a crowded house and makes straight shots at the churches and ministry; but we can't see while he has searched out so many good things why he has not discovered that he is weekly trampling upon God's holy law. How much I would love to have a minister come here for two or three weeks, and present the truth. I feel sure that some would accept it, and we could have some of those that should be saved added to us; and many of those left would be left without excuse. I scatter about all my papers and often extra copies and pray God to bless my efforts that some at least may turn into the way of the Lord, and help repair the breach, and be ready to enter in through the gates.

Danville, Ill.

From Sister Sarah E. Bowen.

DEAR Brethren and Sisters of the same precious faith scattered abroad greeting: Yes, scattered we are in person, but united in spirit and in truth. I am glad we have the privilege of conversing with each other through the *ADVOCATE*. It is a great pleasure to me to hear from you all. I never saw but few of you that write, but your articles have won my love. I feel that if I should meet one of you I would meet a friend in deed and in truth. I don't know how I could do without the *ADVOCATE*. I have heard but one sermon since last August one year ago. I read my papers and hand them to others to read; they say they like to read them, but don't seem to appreciate the truth they contain. I wish the *ADVOCATE* could visit every house, for I think it will reflect the true light to the hearts of those seeking truth and immortality. I will do all I can to promulgate the gospel, and show those that sit in darkness the marvelous light contained in the Scriptures of divine truth. But I am a weak vessel all I can do is to follow my Redeemer, trusting he will enable me to resist temptation and overcome evil with good, that I may be an example to my children, my neighbors, and my neighbors' children, that they may see in me the image of the humble Son of God. I feel my weakness; the Lord is my strength. I will trust in him. I will give of my small means to help those that can do good in the Lord's vineyard. Probably it may be as the widow's mite. Dear brethren and sisters, pray for me, that I may be fully prepared to meet the Lord in triumph in that great day. Your Sister in hope.

Clarksdale, Mo.

From Bro. Seth Munger.

DEAR Brethren and Sisters: I have just been reading my last *ADVOCATE*, and can truthfully say that its weekly visits cause me to rejoice in the truth. I believe it to be the greatest preacher in our ranks. The sermon on first page inspires the hearts of the isolated brethren and sisters with new thoughts, and gives them courage to press forward towards the mark for the prize; to this I can testify from personal experience. Next comes the Letter Department, full of cheering testimonies which serve as a Conference meeting to the lonely ones, and can only be appreciated by such.

Now a word to the lonely ones. Dear brethren and sisters, cheer up, thank God for past blessings, trust him for the future, and

take courage, for he is faithful who has promised. There has not one of his good promises ever failed, but they are new every morning. The prophet says, "They that feared the Lord spake often one to another, and a book of remembrance was written, and they shall be mine, saith the Lord, when I come to make up my jewels." Dear brethren and sisters, hold on by faith in the Son of God a little longer, till he that will come may come and will not tarry. Here ye have tribulation, but let not your hearts be troubled, I will see you again, and your joy no man taketh from you. In conclusion let me say that this glorious promise only applies "to them who by patient continuance in well doing seek for glory, honor, and immortality." Rom. 2: 7. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh; "for faithful is he that calleth you, who also will do it." I Thess. 5: 24.

Your brother in Christ,
Freeland, Mich.

From Sister Eliza A. McMillen.

DEAR Brethren and Sisters in the blessed hope and faith of Jesus: As it is such a pleasure to me to read the letters from the brethren and sisters I thought some one might like to hear from me. Although I can't edify any one can say I am still in the faith, and trying to keep the commandments of God, the seventh day Sabbath included. It is ten years this winter since I embraced the Advent faith, and I never have heard one of the faith preach. I have often wished it was my lot to live among Sabbath-keepers, but God has willed otherwise, I suppose to try my faith. I meet with a great deal of opposition but bless the Lord, he strengthens me in all my trials and crosses. We are still in very poor circumstances and not able to pay for the *ADVOCATE*. I feel very thankful that it has been sent to me; would be very glad if you will still send it, for it has been a great help to me in our isolation. My husband is not any better, still confined to his bed. We can say, The Lord is my Shepherd, I shall not want. I praise the Lord for his kind care to his sorrowing children. Brethren and sisters, pray for us that we may meet you all in the kingdom of God.

Your Sister in Christ,
Dobeyville, Texas.

From Sister Mary E. Hamilton.

DEAR Brethren and Sisters: I thought I would write a few lines and let you know how I appreciate the *ADVOCATE*, for it is truly a lamp to our feet and a light to our pathway; and if we would only live up to its teaching and keep the commandments, we will be sure of a home in the earth made new. I am the only Sabbath-keeper for miles around, and I, like many others, have many trials and temptations, and do many things that I should not, and leave undone many things that I should do. If it was not for the hope beyond this vale of tears this life would indeed be most wretched. But knowing that we have an Advocate with the Father, we can go to him in secret and he will reward us openly. May we so live that we may hear the welcome plaudit, Well done, good and faithful servant, enter into the joys of thy Lord, and inherit the kingdom prepared for you from the foundation of the world. May we all be gathered together in an unbroken band. Pray for me that I at last may have a home in the new earth:

Hugginsville, Mo.

Advent and Sabbath Advocate

STANBERRY, MO., FEBRUARY 19, 1889.

NORTH Mo. enjoys an unusual mild, nice winter.

The faithful ones continue to remember us with letters, a source of much encouragement.

W. C. Long is in Kan.; his stay and work there will be governed by circumstances; he may give Hartford a call.

We receive many tokens of high appreciations of the ADVOCATE which, indeed, is a help to press through the unpleasantness and toil along the way.

In this paper we give the fact of a Catholic priest demanding and submitting to immersion by a baptist, adding his testimony to the Bible mode of baptism; and the evidence given in the editorial is convincing.

Bro. Munger of Mich. writes that he is now ready to spend the winter in the ministry as the way may open, only asking that his R. R. and other expenses be paid. The Bible is, "They which preach the gospel should live of the gospel." 1 Cor. 9: 14.

We will notice some questions upon baptism, sin against the Holy Ghost, restitution etc., next week.

We done some extra work in the office a few weeks since, at a time when several orders for tracts were received, which were delayed until tracts might be unbulked from the box where they have been stored. We now say to all that desire tracts, send your orders and we will try to give prompt attention.

SOME of the ADVOCATE family never heard a sermon by our ministers, as those in Texas, Sister Adams in Arkansaw, and Bro. Ebert of Ind. The truth seems to have dropped upon their understanding not in its usual course, nevertheless it is the word of God; we are the children of God; and constitute the church of God, and receive nourishment from Christ our head through the word and influence of the Holy Spirit.

We give Bro. Lamb's exposition of Rev. 19 room for its historical events mentioned, and good thoughts contained; but some of his positions appear untenable, especially of the devil in brimstone. The time has not come yet, even when he is bound the thousand years. And whether we believe he exists in fact or figure, surely now is the time of his fatness; subsisting upon every form of iniquity, from the lukewarm to the dead Christians; and feasting upon the misguided judgment of the moralist, and the ready willingness of a wicked world to do his bidding.

Items of Interest

—There is in the United States a dog for every three inhabitants. The cost of keeping twenty million dogs is at least 200,000,000

—According to the papers of the country. Great Brittain has 1,000,000 less cattle than one year ago. One hundred thousand calves less were raised last year than the year before.

—RECENTLY Senator Hoar of Massachusetts presented to the Senate at Washington a petition signed by 3,223 citizens of his State, praying for the adoption of a constitutional

amendment which will prohibit the interference of any religious sect with the system of the common public schools."

HOFFMAN'S Catholic Directory for 1889 gives the following statistics of the Roman Catholic church in the United States: Priests, 8,118, of whom 6,110, are secular; churches, 7,353, chapels, 1,480; stations, 2,770. There are 119 orphan asylums, with more than 21,358; inmates thirty two theological seminaries, 1,570 candidates for the priesthood. 124 colleges, 549 academies, and 2,790 parochial schools with an attendance of 597,194 pupils, several dioceses not reporting. The estimated Catholic population is given as \$, 59,676. New York diocese heads the list with 500,000; Boston has 475,000; Chicago, 450,000, Philadelphia, 400,000, New Orleans 300,000, St. Louis, 280,000; Brooklyn, 220,000, St. Paul, 225,000; Baltimore, 220,000.

THE baptism of a Roman Catholic priest the Rev. J. P. Daly, was witnessed by an immense crowd at the baptist church at Marlboro, Mass. on January 29th. Mr. Daly had charge of a Roman Catholic church in Virginia for fourteen years. He became convinced of the errors of the church, and resigned his pastorate. He went to Pittsburgh, Pa., to consider his position and earn a livelihood. A position on a newspaper was offered him, which he accepted, and he has been engaged in journalistic work ever since. He has done good work on journals in Buffalo and other cities, and has refrained from religious controversy. Latterly, light has come to him, and he has resolved to completely sever his connection with the Romish church. He decided on joining the Baptist communion, and has accordingly been publicly baptized by immersion. It is expected that he will be a baptist minister.

Letters and Money Received.

Table with columns: NAMES, TITHES, DON., ADVOCATE. Includes Samuel Calhoun, O. A. Shunnell, E. D. white, C. Devoist, Sarah E. Bowen, For A. C. Long, \$1.00; W. A. Combest \$1.00; Mary A. Adams; M. McConnell.

RELIGIOUS PROFESSION,—we of ten say that we would be unwilling to exchange our hope in Christ for anything the world can possibly offer. It is not always that we measure the full meaning of this affirmation. It might be found that, were we called to a severe test of our allegiance, our avowal is not much better than Peter's who so speciously denied his Lord. We mean well at the time but like him we fail to understand our own weakness and how important is that faith which is not in word only. When, after having made such a bold profession, one goes forth into life to forget his Master and his Christian obligation for service, manifestly there is room to doubt perfect sincerity. Better far that he had never spoken thus at all, than that he should misrepresent religion before others. It is in this way that genuine righteousness is often brought into disrepute. Through such inconsistencies, many are led to reject Christianity altogether.

NO DAY is so dark but what some rays of hope and joy illumine the sky. It is poor philosophy, as well as bad grace, to allow the passing discomfort to deprive us of the sweetness, relish, delight, and helpfulness of multiplying comforts

Books and Tracts for Sale at this office

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

The Seventh-Day Sabbath.—A Short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages,—price 5 cts.

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

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

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject. by I. N. Kramer, 25 pages, Price 5 cents, 50 cts per dozen.

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