

# Advent and Sabbath Advocate.

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

VOL. XXIII.

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## Advent and Sabbath Advocate

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### When the Savior Shall Come.

WHEN the Savior shall come, O my brother,  
All the want, and the sorrow and care  
Will pass, and no more be remembered  
In the home of the saved over there.  
There's a hope that's beyond every other,  
And it whispers of heaven and home;  
I am waiting the time, O my brother—  
The time when the Savior shall come.  
Earth's by-ways are thorny and dreary,  
And life's burdens—we've carried them long;  
But we think, when we're friendless and weary,  
Of the home-land of light and of song.  
We lift up our hearts to our Father  
For grace to endure and be strong;  
But we long for the time, O my brother—  
The time when the Savior shall come.  
Sometime there'll be rest for the weary,  
And sometime the burdens will fall,  
And the paths where we've toiled and grown  
weary,  
Will not be remembered at all.  
The joy that outweighs every other,  
Is the rapture of heaven and home;  
I long for the time, O my brother—  
The time when the Savior shall come.

—Selecta.

### The Sermon.

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

### Review of Inconsistent Theories.

BY E. G. BLACKMON.

By which also he went and preached unto  
the spirits in prison." 1 Peter 3: 19. This  
is claimed to be a strong text in favor of the  
intermediate conscious state of the dead by  
a great many of the present day; but we  
fail to see any proof of that matter in the  
above text. We inquire who these spirits  
were? The following verse says: "Which  
sometime were disobedient when once the  
suffering of God waited in the days of  
Noah while the ark was preparing. The be-  
ings meant by the word spirits in prison  
must, therefore, mean those wicked antediluvians.  
But it might be asked: What is  
meant by them being in prison? In Isa. 61: 1  
is found a prophecy concerning the work of  
Christ, in which is said that he should pro-  
claim liberty to the captives and the open-  
ing of the prison to them that are bound.  
Christ quotes this prophecy in Luke 4: 18,

and applies it to his own work. The con-  
dition of the antediluvians, which Noah  
preached to, was similar to those to whom  
Christ preached to. Neither class was liter-  
ally dead while the preaching was done.  
They were in darkness and error, and under  
the condemnation of death. It was Christ  
that did the preaching to these spirits or per-  
sons. When did he preach? It says in the  
days of Noah while the ark was preparing.  
Then it was Jesus that did the preaching  
through his servant Noah who was said to be  
a preacher of righteousness. This text fur-  
nishes no evidence for the intermediate state  
of the dead. But if these spirits were the  
spirits of the wicked antediluvians and the  
preaching was done by Christ, or his spirit,  
while his body lay in the grave, these spirits  
were then in hell according to popular theo-  
logians; and did the spirit of Christ go down  
to hell to preach to them? Could he better  
their case, or bring them out by preaching  
to them? We answer emphatically, No.  
A theory that involves so much absurdities  
and difficulties had better be avoided.

Matt. 10: 28 is another text that is relied  
upon to prove the intermediate conscious  
state of the dead. It reads: "Fear not them  
which kill the body but are not able to kill  
the soul, but rather fear him who is able to  
destroy both soul and body in hell." Be-  
cause the term both soul and body is used  
here, the conclusion is drawn by many that  
the soul is immortal and can never die. But  
this text is conclusive evidence against the  
immortality of the soul. It proves that God  
can and will destroy in hell the souls of those  
who do not fear and serve him. The word  
soul here is from *psyche*, which is many  
times rendered lie in the New Testament;  
and the word kill is also rendered destroy.  
Then what has the Christian that man can-  
not destroy? Man can destroy this body or  
life, but he cannot deprive us of our future  
life which is promised through our Savior.  
"Ye are dead," says Paul, "and your life is  
hid with Christ in God. This is the life or  
soul that men cannot kill. Matt. 10: 39 fur-  
nishes an explanation or comment on Matt.  
10: 28. "He that findeth his life shall lose  
it, and he that loseth his life for my sake  
shall find it." The word here rendered life  
is the same that is rendered soul in verse  
28, and means simply this: He that seeks at  
the expense of God's word or teaching to  
save his life here in this world shall lose his  
life in the world to come, while he who is  
willing to lose his life here for Christ and  
God's truth, shall find his life in the world to  
come. The Christian need not fear man who  
can only destroy the present life or body, and  
can do no more. He is unable to touch that  
life or soul that is hid with Christ in God.  
In Luke 12: 4, 5 we find a parallel passage  
to Matt. 10: 28: "And I say unto you, my  
friends, Be not afraid of them that kill the  
body, and after that have no more that they  
can do. But I will forewarn you whom ye  
shall fear: fear him which after he hath  
killed hath power to cast into hell; yea, I  
say unto you, fear him." This proves that  
the term body means the present life. Man

can only take the present life, or kill a mor-  
tal soul. That promised soul or life of im-  
mortality, is beyond his reach. It is nowhere  
stated in all the Bible that man has an im-  
mortal soul. Immortality is only a matter  
of promise. It is something we are admon-  
ished to seek for. See Rom. 2: 7. It is said  
that God only hath immortality dwelling in  
the light which no man can approach unto,  
etc. See 1 Tim. 6: 16. This forever ex-  
plodes the idea that is being advanced by  
many that man now has an immortal soul.  
Again we read that "the soul that sinneth it  
shall die." See Ezk. 18: 4. Can immortali-  
ty die? You answer, No. Then the ques-  
tion is settled with yourself that the soul is  
not now immortal.

Neosho, Mo.

### Training Children to Sabbath Observance.

EVERY day in the week is the Lord's day,  
for children; but one day in the week is pe-  
culiarly the Lord's day, for children as well  
as for older persons. How to train a child to  
wise and faithful Sabbath observance, is a  
question that puzzles many a Christian pa-  
rent; and, as a rule, the more wise and loving  
and Christ-like the parent, the greater the puzzle  
at this point. If indeed, it were simply a  
question of compelling a child to conform to  
certain fixed and rigid rules of Sabbath ob-  
servance, any able-bodied and determined pa-  
rent, with a stern face, and the help of a birch  
rod and a dark closet, could compass all the  
difficulties of the case. But while it is a  
question of bringing a child to enjoy the lov-  
ing service of God on God's peculiar day, it  
requires other qualities than sternness on the  
parent's part, and other agencies than a birch  
rod and a dark closet, to meet the require-  
ments of the situation. And so it is that a  
right apprehension of the nature of a wise  
and proper observance of the Sabbath is an  
essential prerequisite of the wise and proper  
training of children to such an observance.

Love must be at the basis of all accepta-  
ble service of God. Any observance of the  
commands of God which is slavish and reluct-  
ant, is sure to lack God's approval. The  
Sabbath is a sign, or a token, of the loving  
covenant between God and his people. It is  
to be borne in mind, to be remembered, to  
be counted holy, accordingly. One day in  
seven is to be given up to loving thoughts of  
God, to a loving rest from one's own work and  
pleasure, and to a loving part in the worship  
of God. On that day, above other days, the  
thought of God's children should be:

"This is the day which the Lord hath made  
We will rejoice and be glad in it."

How to train children to a joyous observance  
of the Lord's day, to a joyous looking forward  
to its coming, and a joyous looking back upon  
its memories, is a weightier question with  
thoughtful and intelligent Christian parents,  
than how to conform the conduct of children  
to the traditional ideas of legitimate Sabbath  
observance. An utter disregard of the Sab-  
bath in the training of children is a great  
wrong; but even a greater wrong than this  
is the training of children to count the

Lord's day a day of irksome constraint instead of a delight.

To bring a child into habits of loving and reverent service is a matter of training; and that training ought to begin at a very early age of the child, and continue throughout the years of his childhood. Long before a child can know what is the distinctive idea of the Sabbath, or why it is to be observed in a manner peculiar to itself, he can be trained to perceive that one day in seven is different from the other six days, and that its standard is higher and its spirit more joyous; that its tone is quieter, and its atmosphere more reverent. And all this ought to be secured to every child in a Christian home, from the very outset of the child's training to its close.

A common cause of trouble in this matter is, that training does not begin early enough. A child is permitted to go on for months, if not for years, without any direct suggestion of a difference between the Sabbath and other days of the week; and when the first attempt is made to show him that such a difference ought to be recognized, he is already fixed in habits which stand in the way of this recognition, so that the new call on him breaks in unpleasantly upon his course of favorite infantile action. Yet it ought to be so that a child's earliest consciousness of life is linked with the evidences of the greater light and peace of the day that is above other days of the week, in his nursery experiences, and that his earliest habits are in the line of such a distinction as this. And thus it can be.

It is for the parents to make clear the distinction that marks, in the child's mind, the Sabbath as the day of days in the week's history. The child may be differently dressed, or differently washed, or differently handled, on that day from any other. Some more disagreeable detail of its morning toilet, or of its day's management, might on that day be omitted, as a means of marking the day. There may be a sweeter song sung in its hearing, or a brighter exhibit of some kind made in its sight, or a peculiar favor of some sort granted to it, which links a special joy with that day in comparison with the days on either side of it. So soon as the child is old enough to grasp a rattle or to play with a toy, there ought to be a difference between his Sabbath rattle or other toy, and his weekday delights in the same line. By one means or another he should have the Sabbath to look back upon as his brightest memory, and forward to as his fondest anticipation. And in this way he can be trained to enjoy the Sabbath, even before he can know why it is made a joy to him. A child is well started in the line of wise training when he is carried along as far as this.

When the anniversary of a child's birthday comes around, a loving parent is likely to emphasize and illustrate to the child the parental love which should make that season a season of gladness and joy to the child. Special gifts or special favors are bestowed on the child at such a time, so that the child shall be sure to welcome each successive return of his birthday anniversary. So, again, when the Christmas anniversary has come, the Christian parent sees to it that the child has a cause of delight in the enjoyments and possessions it brings. It is not that the parents are lacking in love at other times; but it is that the child shall have fresh reminders at these anniversary seasons of that love which is unailing throughout the year. So it ought to be, in the effort to make clear and prominent, on each Sabbath's return, the love of God which

is the same at one time as at another. As the parents will treasure little gifts as loving surprises for their children on the birthday and the Christmas anniversary, so the parents ought to plan to make each new Sabbath a better, brighter day than any other of the week; and to this end the best things for the child's enjoyment may well be kept back until then, as a help to this uplifting of the delights of the day above the week-day's highest level.

It is customary to keep the child's best clothing for use on the Sabbath. It might well, also, be customary to keep a child's best toys, best pictures, best books, best enjoyments, for a place in the same day of days in the week's round. This is a custom in many a well-ordered Christian home, and the advantages of it are apparent there. The Sabbath closet, or the Sabbath cabinet, or the Sabbath drawer, ought to be a treasure-house of delights in every Christian home; not to be opened except on the Sabbath, and sure to bring added enjoyment when it is opened in the children's sight. In that treasure-house there may be bright colored pictures of Bible scenes; Sunday-school papers; books of stories which are suitable and attractive above others for Sabbath reading; dissected maps of Bible lands, or dissected pages of Bible texts; models of the Tabernacle, or of Noah's Ark and its inmates. Whatever is there ought resolutely to be kept there at all other times than on the Sabbath. However much the children may long for the contents of that treasure-house, they ought to find it impossible to have a view of them until that day of days has come again. The use of these things should be associated inseparably, in the children's minds, with the Lord's day and its privileges, and so should help to make that day a delight, as a day of God's choicest gifts to those whom he loves and who love him.

Even for the youngest children there may be a touch of Sabbath enjoyment in a piece of Sabbath confectionery, or of Sabbath cake, of a sort allowed at no other time. There are little ones who are not permitted to have candy freely at their own homes, but who are privileged to have a choice bit, or so, at their grandmother's, where they visit, after Sabbath-school, on every Lord's day. And there are grown up children who remember pleasantly that when they were very little ones they were permitted to have a make-believe Sabbath visit together in their happy home, with a table spread with tiny dishes of attractive appearance, which they never saw except on the Sabbath. There are others who remember with what delight they were accustomed, while children, after a certain age, to sit up and have a place at the family table at tea-time, on Sabbaths although on other days they must be in bed before that hour. If, indeed, the Lord's day is made a day of peculiar delight to children, with the understanding on their part, as they come to years of understanding, that this is because the day is peculiarly the Lord's day, there is a gain to them, so far, in the Lord's plan of the Sabbath for man's welfare in the loving service of the loving God. But if on the other hand, the first impressions in the children's mind concerning this day of days are, that it is a day of harsh prohibitions and of dreariness and discomfort, there is so far a dishonoring in their minds of the day and of Him whose day it is; and for this result their unwise parents are, of course, responsible.

As children grow older, and are capable of comprehending more fully the spiritual mean-

ings and privileges and possibilities of the Sabbath, they need more help from their parents,—not less help, but more,—in order to their wise use of the day, and to the gaining of its greatest advantages. The hour of family worship ought to have more in it on the Lord's day than on any other day of the week. Its exercises should be ampler and more varied. Either at that hour, or some other, the Sabbath-school lesson for the week should be taken up and studied by parents and children together. The singing of fitting and attractive songs of joy and praise will naturally have larger prominence, then and at other hours of the day and evening. And parents ought to find time on the Lord's day to read aloud to their children, or tell them stories suited to their needs, as well as to lead in familiar conversation with them. For this mode of training there can be no satisfactory substitute. Of course, it takes time, and it calls for courage, for self-denial, and for faith. But it is worth more than all its costs.

The spirit of the entire day's observance ought to be a reverent spirit; but it should be understood by the parents that true reverence is better shown in gladness than in gloom. Where the Sabbath is counted a dismal one by the children, it is obvious that the parents have failed to train their children to hallow that day, as the day which is peculiarly sacred to the love of their loving Father in heaven. Whether at home, or at Sabbath-school or any other church service, the children should be helped to realize that the day is a day of brightness and of cheer; that while differing in its occupations and enjoyments from all other days, it is the best of them all. When a little boy out of a home thus ordered heard one of his companions express a wish that Sabbath was already past, the little fellow said, with evident heartiness, "Why, don't you like Sabbath? I like it, best of all days." And so it ought to be in the case of every boy and girl in a Christian home.

In short, by one means or by another, or by one means and by another, children ought to be trained to find the Sabbath a day of delight in the Lord's service; and parents ought to see to it that their children are thus trained.—Selected by A. C. LONG.

### Patience.

BY MARY E. WELCH.

I WANT to say a few words about being patient. James, one of the inspired writers, says, "Let patience have her perfect work, that ye may be perfect, and entire, wanting nothing." I am certain that if patience had her perfect work with the entire Church of God, many of us would be overcomers that will be weighed in the balances and found wanting. Let us remember that a soft answer turneth away wrath. Oh, how quick the hot blood of anger suages through our veins, and the angry retort from our lips when our faith is tried too sorely, when if patience had her perfect work, how our kind words might touch the hearts of unbelievers as anger never can. Let us remember the trying of our faith worketh patience. "Be patient therefore, brethren unto the coming of the Lord; behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh." Believing this to be a glorious and solemn fact, we who claim to be walking by faith in the footsteps of the meek

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and lowly Lamb of God, should remember that the servant is not above his master, and where in the history of his life can we find an impatient or angry word. Behold, let us be among the number that shall hear the joyful cry from our King, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." For we trust in no-man-made-theology, but in the oracles of God, and in the Alpha and Omega, the beginning and the end, the first and the last, who has declared, "Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city." Do you want a right to enter there? If so, let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

To commandment keepers I would say search the Scriptures. We should remember we have the world, the flesh and the devil to contend with, and I am sorry to say a great many professed Christians also. Let us put on the whole armor of God. Hold fast the profession of our faith, remembering that he is faithful who hath given us so many precious promises. Let us never forget that patience is one of the Christian graces, and strive all the time to overcome our hasty tempers and unruly tongues. And may the Lord direct our hearts into the love of God and into the patient waiting for Christ, to whom be honor, and glory, both now and forever.

Albany, Mo.

#### "Demas hath forsaken us."

THIS was the apostle Paul's plaintive lament, "Demas hath forsaken us." He had been an associate laborer with the great apostle for a time, sharing reproach and privations for the unpopular cause in which they were jointly engaged. But he left the work. Why did he leave? Not because he had received greater light than the apostle enjoyed, by which he was enabled to see that Paul was promulgating heresy, instead of truth—not that. Not because he believed he could find more truth elsewhere—not that. Not because he thought he could find greater liberty in proclaiming the truth elsewhere—not that. Why then did he leave? The answer given is, because he "loved the present world;" and that takes a wide range, sometimes being the love of filthy lucre, sometimes the love of reputation, a relish for the appellation of Rabbi, or a relish for the praise of men more than the praise of God, or a desire to live above the reproach of being called a heretic for holding unpopular truth.

For which particular feature of the love of the world Demas forsook Paul, or whether for all these combined, nor whether some clerical tempter had been long enticing him to leave and unpopular church for a more lucrative post in some Jewish synagog, to sprinkle the people, babies and all, with hyssop, instead of leading converts down into the water like the apostle Paul. But he left, perhaps shouting back, "I have not changed my faith," but only subordinate it; or perhaps throwing back foul aspersions upon the deserted cause and company, like the fish that roils the water all around him by stirring up the mud, so as to hide himself. He had doubtless had a big battle with conscience before leaving, but spurning large offers of money at first; but perhaps repeated offers led him to stifle the voice of conscience, so that at last he made himself believe that it would be right

to join an interest that offered more money and more honor than could be secured by remaining with Paul; and possibly he had a family to support, too, and his income would not enable him to furnish them with all the fashions that the families of the priests enjoyed; and so he "ran greedily after the error of Balaam for reward," when money and honor were offered him for a reward if he would only consent to curse Israel; and though Balaam rejected the offer at first, its repetition bewildered him, and God gave him over to his choice, though the curse was converted into a blessing.

But how much Demas' apostasy injured the church, the judgment will tell; and how much comfort he took in tearing down what he had helped Paul build up, or how much he enjoyed his money that he had sold the truth for, can be comprehended better in the coming day of accountability; but doubtless A-nold enjoyed the money secured by the sale of the suffering cause of liberty fully as much, and tried to fancy himself as happy among the British officers as he joined them in warfare against the cause that he believed in his now stifled conscience to be right; but mingled with that enjoyment was an irrepressible but silent remonstrance that was like an undying worm gnawing at his vitals. He could think of former associates in the cause of freedom, barefooted, half clad, or half rationed, still fighting for liberty, while he not only carried British gold, but a British sword to fight against the suffering strugglers for the right. He had obtained his price but could not enjoy it: conscience, benumbed, though not quite dead, troubled him. So it was, too, doubtless, with Demas; like Judas, he had obtained his money, but could not enjoy it, there being a slight difference in the two transactions—Judas having sold his Lord, and Demas having sold his Lord's cause in its suffering state for an easier and more lucrative position in opposition thereto.

The principle that allowed Demas to forsake Paul and his struggling cause, after stifling conscience, will to-day allow a man to go over to Catholicism or Mohammedanism, and half believe that step is right. Conscience will protest loudly at first, but when trifled with, will protest more faintly, and still more faintly, till finally it becomes nearly silent. "Remember Lot's wife"—remember Demas.

When Demas forsook Paul and the suffering, struggling cause, no doubt he thought the entire enterprise would soon fail without him, and that Paul would soon be left alone among the ruins; but the cause lived on without Demas, and, in spite of his apostasy, in a short time "a multitude of the priests became obedient to the faith," forsaking the very Jewish honors and fat livings that had allured Demas, for a scanty living and a full measure of persecution among the suffering promulgators of unpopular truth—every one of these priests, perhaps being superior to Demas, both in mental and literary ability, all of them counting the reproach of truth, with its accompanying hardships and privations and sufferings, of greater value than a fat salary in a painted synagog, with a gag in the priest's mouth and a paralyzed conscience in his breast—the prize which Demas probably inherited. His clerical leap was induced by the wrong motive—self aggrandizement, pleasure or finance, or all of these combined; but these priests were fired with an ambition to save their own souls, feeling sure they were on a sinking craft, abandoned by its former captain, and they must leap for life, and

leave all. But Demas, like the Irishman on the foundering ship, gathered up the bags of deserted gold, resolved to die rich rather than to sail in a small life-boat.—*W. S., in World's Crisis.*

#### Evil Speaking.

Is it a part I wonder, says Margaret Sangster, of the fruit of that "forbidden tree which brought death into the world, and all our woe," that so many of us are too ready to say of others the thing which is unkind, to attribute the wrong motive to our fellow beings, to judge unfairly? Is it not, in truth, one of its worst effects, since no one can think of Eden, peace and beauty, in a word where it is possible for one person to speak with anything but gentleness and sincerity of a neighbor. "Charity thinketh no evil," says the best of books, linking the sweet declaration in a golden chain, on which several descriptions of charity or love are strung like gems which glitter and flash at every turn.

"A lie that is half truth, is ever the worst of lies," is the conclusion of a poet who sees deeply into the heart of things. Do we remember this when we permit ourselves to speak doubtfully of some friend whose good fame should be a sacred trust; when we listen to the innuendo, or fail to resent the slur cast upon the character of the absent; when we happen to know something concerning an acquaintance, which our inner conscience tells us would be better left to silence than whispered in a confidential corner, thence presently to be bruted on the housetops? Should there not be cultivated in every child a delicate sense of honor, which should act as a guard on the door of the lips, barring the way for censorious, evil, or untrue speech? "By thy words shalt thou be justified." "By thy words—condemned."

Would not society be better, our home life happier, our friendship stronger, our own souls nobler, if we were, God helping, determined hereafter to speak in kindness only of the absent, therefore, the defenseless? And in cases where speech is unfortunately impossible, is it not a Christian duty to bear in mind that silence is golden.—*Sel.*

#### About Tale-bearing.

It is much easier to start an evil report than to stop it. Even after a rumor has been proven false, the harm it has done cannot always be undone. Before repeating a bit of gossip, it would be well for us to ask ourselves three questions: First, "Is it true?" Second, "Is it kind?" Third, "Is it necessary?" This practice would be sure to save us from many bitter memories and regrets.

The pious Philip of Neri was once visited by a lady, who accused herself of slander. He bade her go to the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went.

The woman did as she was directed and returned, anxious to know the meaning of the injunction.

"Retrace your steps," said Philip, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away," said the woman, "and the wind carried them in all directions."

"Well, my child," replied Philip, "so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now, if you can. Go and sin no more."—*Sel.*

Advent & Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., MARCH 5, 1889.

Questions and Answers.

MR. EDITOR: As I am a reader of your worthy paper, please explain Luke 17th chapter from the 26th verse to the end of the chapter.

THOMAS H. WISE,  
Shepherdsville, Ky.

Not knowing exactly the question sought, as the scriptures referred to contain much practical and doctrinal thought; however I submit the following. Verses 26, 27 declares drinking and carnality continued "until the day Noe entered into the ark," and then they were destroyed, and so it will be "in the days of the Son of man." I do not understand from the Scriptures of divine truth, that this general death by the deluge sent to God those wicked souls in a state of consciousness and increased knowledge with their heinous crimes no longer bearable by the Author of Love; for it has been shown recently in the columns of the *Advocate* with quotations from the Bible, book, chapter and verse, the contrarywise. That "the dead know not anything," and "the very day a man dies his thoughts perish," which renders him incapable of hating his enemies or praising God. Peter applies this strong term of demolition *Perish* (Webster; To be destroyed; to come to nothing; to be blotted out of existence;) to the world in Noe's day that was overflowed with water, 2 Peter 3: 6. They regarded not the admonitions of the preacher of righteousness, and when the door of the ark was shut and the flood came, their doom was upon them, no mountain peak nor place of refuge could give them relief for the waters covered all, and their day of grace was passed. So shall it be in the revelation of the Son of man. The decree will go forth, "He that is filthy let him be filthy still, and he that is righteous let him be righteous still." Too late then to make wrongs right or be reconciled to the will of a Loving Father through the meritorious blood of the slain Lamb. The door of mercy will be closed then to the wicked. They will want the "rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne." Their portion will be the "nashing of teeth" in the fires that will cleanse the earth of all impurities and wickedness. The curse and dregs of sin will be removed by the melting fires of the last day as dross from pure metal.

The 1st heaven was destroyed by water, drinking and wickedness continued until the day Noe entered the ark. So I understand it will be when "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." I once believed the world would be converted through the preaching of the gospel and the millennial peace, and pleasure enjoyed ere the return of our Elder Brother; but it does appear these two passages of scripture are sufficient to correct that error of any that will pause and give them one moment of thought. From Peter we learn that the wicked by water "perished." In 2 Peter 2: 9, 12 he says, "The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of Judgment to be punished."

"Shall utterly perish in their own corruption."

In verses 29 to 32 we are admonished this state of self-gratification continued when Lot left Sodom, his wife was an ensample for remembrance, we must not turn from duty to our temporal affections be they strong as any ties of nature, social relations or confirmed habits can make. In verse 33. If we seek to save our life (present life) differently from the path of duty, we lose our life (future life hid with Christ in God). With this promised boon and reverential endowments that characterized Moses, Job, Daniel, Shadrach, Meshach, Abednego, Christ our Savior, Paul, Stephen, John and others they were faithful to endure the most severe trials. That of having the head and body severed; stoned to death, and the anguish of the cross. Profane history continues, "Boiled in oil," ruptured and mangled by wild beasts; consumed in the flame; burnt at the stake; confined in dungeons and exiled from friends. How thankful we should be our trials are not thus, though sometimes we think they are fire, and dark clouds shade our moral sky. We may magnify the troubles of our situation at home or in the church or state, and after the blackest of darkness our far-reaching and often wild imagination may bring home to our door and bulk it with the literal facts of life and then compared with the past we should instead of murmuring praise God for our great blessings, and resolve to not lose our life in Christ, though we may have to lay this one down or "lose it."

The remainder of the chapter shows that both classes will be mingled together in this life, but would not always remain so. From the field, mill and bed the separation will be made. If we are not of the bride and ready for the supper when the Groom comes we will be left without. In fact the spotless Lamb and holy throng would be no attraction to the carnal mind. As the eagle to the carcass or vultures are adopted to carran, so the wicked will blend together and drift into the whirlpool of destruction. To all that are not ready for the coming feast whether your names are on the church book or not, receive the timely admonition, "Awake thou that sleepest" for the time will come when no man can work out his salvation. If the Lord's appearing and kingdom were to hail us now are we ready? or have we some unfulfilled vows to God or man that will bear us down! down below despair if possible and without hope! To-day is the day of salvation. Is it not time to shake off the shackles of sin that has its victims bound with icy fetters destined to destruction? Can we loosen the claws of deceit, check that useless clamor for fashion and fame, break the coil of iniquity that binds sins to us as so many dead loads? If we could do all this, entirely putting off "the old man with his deeds," and on the new man with the robe of righteousness and all the garments of salvation; and wear them with credibility to the praise of God, we would be enabled by and by to not only sing the song of the redeemed with Moses and the faithful ones; but to bask in unutterable pleasures with the Father, Son, and innumerable company.

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

The Supreme Question.

The transient inquiry, "How long above all others as some bold mountain peak, tops down on surrounding hills and vales, is: Are we ready for the kingdom? Are we fitted for translation? Would we be saved if the Lord should appear now?"

Before this all momentous question crosses become trifles, theories vanish as dreams, and disputations human wisdom falls out of sight. What to us are the promised glories of the kingdom if our title to citizenship in it shall prove defective? What to us the million of heavenly harps, whose sweet melody will gladden the ears of God, if our fingers never sweep their golden strings? What the mighty song of Moses and the Lamb, if our voices never join in the grand refrain? What the crowns sparkling in radiance of the throne, if no one of them shall bedeck our brows? What the fragrant beauty of garden, lawn and plain, if it feast not our eyes and regale not our senses? What the palms of victory, if never waved by our hands? What the glorious company of the blest, if the place in their shining ranks which Jesus purchased for us remains forever vacant?

What is readiness for the kingdom? Personally, the washing of regeneration—the new birth. "Ye must be born again." Sin must be expunged. A new affectional nature must be inwrought by the power of grace. The penitent, believing soul must find refuge in the wounds of Christ. Reconciliation to God by the cross and blood must be real, complete. All unrighteousness must be canceled by the witnessing Spirit, "Without holiness no man shall see the Lord." And self-righteousness, a sense of personal superiority, a fanatical self-consciousness, a spiritual boastfulness, a flippant claim of perfectness—these must not be mistaken for true holiness. Real holiness humbles itself under the mighty hand of God. Cries "Unclean, unclean," Counts itself less than others. Is not heady, arrogant, factious; sets up no self-constituted law of purity and exemption from faults; does not behave itself unseemly; seeks not to lead, but to be led; does not vaunt itself; is not puffed up. Genuine holiness is meek, lowly, not vociferous, swift to hear, slow to speak, kindly affectioned, forgiving, seeking others' good rather than its own, not self-willed, not reproachful. Sanctified egotism is not scriptural holiness. Pious cant is not heart purity. Boasted sinlessness is high presumption. But personal preparation for the kingdom requires Bible holiness—real heart cleansing.

There must be, also, preparation of faith. One can hardly be ready for a kingdom in which he does not believe. Preparation cannot well outrun confidence. It would be stupid folly to get ready for events which we feel sure can never occur. It would be a difficult task to prepare to meet the Savior at his "coming and kingdom" while still denying that he ever will come. The inspiration of firm confidence in the personal appearing of the Son of God can alone produce intelligent arrangements in heart and life to meet him. If the virgins had not expected the coming of the Bridegroom, they would not have arisen and trimmed their lamps. And it is because the "evil servant" proclaimed his unbelief in his Lord's near coming that he is cut off and numbered with hypocrites. To reject Christ's promised return in his kingdom must be fatal to real readiness to be received by him into his kingdom.

There must be readiness of affection. How can one heartily devote himself to getting love! The Bridegroom's coming is for the

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ready for an occasion for which he bears no consummation of the betrothal and marriage covenant between himself and his saints. Affectionate desire to see him "as he is" must be the "motive of preparation to go forth, at his call, to meet him and be received by him." And the Scriptures affirm that to them that love his appearing the crown of life is secure. To be sure a person might be compelled by arbitrary force to make ready for an occasion quite repugnant to his desires; but as citizenship in the kingdom is a boon of voluntary choice, no one can be supposed to prepare for it but from affectionate desire. So, loving the appearing of the Lord is emphasized by the Inspired Word as an indispensable element in accepted readiness for the kingdom.

There must be readiness of attitude. Inference to the character and imminence of an event are inconsistent with readiness or the process of making ready. Positive desire and controlling expectation will be found underlying all true effort to be in condition for admittance into the kingdom. The Holy Book describes the real church as intensely anxious for her Lord's manifestation,— "Looking for and hastening unto the coming of the day of the Lord." "To them that look for him shall he appear the second time without sin unto salvation."

At a time when the establishment of the kingdom is prophetically due, the true and conscious heirs cannot fail to be deeply alive to every token of its approach. Indeed, the precursors of the imminence of the advent and the kingdom are given for the special purpose of enlightening and interesting the church, and awakening an intense desire in the bride for the personal presence of the Bridegroom and for suitable preparations for the august meeting. It is impossible that any one should love Christ and not be delighted by any evidence of his coming near. The rewards to be bestowed at his appearing are too many and too grand not to create an inexpressible joy of anticipation. The events to occur when he comes are too wonderful and glorious not to inspire the loftiest and liveliest expectancy. The translation of living saints, the resurrection of the dead, the rapture of both, the re-creation of nature, the establishment of a divine and heavenly jurisprudence, the inauguration of the King Eternal, the bequeathment of inheritances whose amplitude and unfading permanence are alike infinite; all these, and an endless variety of beauties and splendors of which we cannot now conceive, conspire to arouse in the minds and hearts of the saints the profoundest eagerness and intensity of longing. To be unconcerned about these things is evidence of spiritual stolidity bordering on spiritual death.

And not less important is readiness of activity. It is the will of the Master that the largest possible number shall constitute the company that shall welcome him and share his kingdom. His mercy, grace, honor and glory will be best adorned by the innumerable of the redeemed hosts. And the sublimest work of gathering sheaves to his garner, line work of gathering jewels to his crown, is left in the hands of the already existing and waiting bride. "The Spirit and the bride say, Come. And let him that heareth say, Come." "And so much the more as ye see the day approaching."

The awfulness of the hour that shall determine the destiny of all human beings, the certainty of its coming, the signs of its approach, the proofs that it is even now "at the doors," cannot fail to stir all wise virgins to

the utmost effort to send out on every line of intelligence and influence the mighty tidings "Occupy till I come" breaks from the Savior's lips on the ears of every worker in every vineyard, and every idler by the wayside. No folded hands will be crowned with harps of heaven; no tongue of silent or timid messenger will join in the song of the great jubilee; no squanderer of the talent bestowed on him will receive robe or palm; no evil servant, insinuating his Lord's delay, will find welcome to the kingdom. Unflinching faithfulness, ardent, intense activity, are essential elements of readiness. The sluggard is not ready. The laggard toiler is not prepared. The straggler will not be recognized. The murmurer is not in a fitting attitude. The idler outside the vineyard gates will receive no penny. Only the worker, tireless, incessant, heroic, will be accounted worthy of crown and kingdom.— *World's Crisis.*

### Take Heed.

SOME seem to think that because the Lord has set their feet "in a large place" that all danger of backsliding is now averted, the crisis in their experience is passed; that they need not be henceforth bothered any more with the question of their salvation, because they are "fully saved." Brother, you do not want to be too careless until you read the devil's obituary in some reliable religious paper—some paper which is edited by somebody who believes that there is a devil. How does a man backslide, anyway. Some people do not take care of their piety as carefully as a storekeeper does his molasses, oil, turpentine, benzine and varnish in barrels. Brother, you never will know that your grace has sprung a leak—your emptiness—perhaps, until some fellow raps you on the head, or does something to you equivalent to that.

A man does not backslide generally by knocking in the head of his barrel of grace with a sledge-hammer, saying, "There, Lord, I give the whole thing up; you and I quit business together to-day." See here, a man goes down in a cellar to draw some oil; he hasn't a thought but that he shall fill his vessel; but lo! the barrel is empty; it has been leaking. You may suppose that your piety is all right, and be waked up with the eternal trump at last and be found wanting. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (or "run out as leaking vessels," margin.) Heb. 2: 1. Do not take it for granted that it is all right. "Take heed unto thyself." 1 Tim. 4: 16. Pay some attention to yourself as well as to your neighbors. "Examine yourselves whether ye be in the faith." "Take heed to the doctrine." 1 Tim. 4: 16. Some people do not care anything about the doctrine as long as they are happy. While they shout, the devil pays attention to business and sows tares. You need to pray for sound ideas as well as for much of the spirit.

"Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12. You are not consolidated with heaven yet; you are a "tenant at will," and when you do not fulfill the conditions, you are liable to a notice to vacate the premises to some other fellow. "Be not high minded, but fear." Rom. 11: 20. Some seem to think that God cannot run the trunk line without that little branch rail-road of theirs. How they will swell up with importance! The fact is, if it was not for the main line they would be bankrupt. They do

not pay for the grease on their axles. The Jews once operated this branch, and thought they were all solid with the management to run it as they pleased. "We have Abraham to our father." Well, they robbed God of his due, and he turned them out and employs the Gentiles individually, and has no objections to taking the Jews back individually if they will come under the General Manager.

Now, brother, it is every one for himself. It is the "survival of the fittest." Look out for yourself, and keep your body under if you would succeed. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34. Have an eye to the time-table. It is not enough to blow the whistle and ring the bell. How are you getting along? "Watchman, what of the night?"— *C. C. Copp, in World's Crisis.*

### "Two Facts."

WHILE some are crying "Peace and safety," advocating the false and delusive theory that the world is growing better, and is to be converted to Christ before his second coming Facts are continually coming to the front, showing that the Bible statement is true when it says that "in the last days," "evil men and seducers shall wax worse and worse, deceiving and being deceived."

The following, from the St. Louis Daily *Globe*, shows that observing men can see the signs of the times, even through the fog of a fabled theology.

"What to make of the two facts that relative illiteracy is on the increase in the United States, and also the ratio of criminals of a high sort, it is hard to determine. The facts are, however, incontrovertible, in spite of our schools and our churches. Secretary wines gives the figures as follows: "In 1850, 290 prisoners to each one million of population in our State Prisons and Penitentiaries; in 1860 there were 607; in 1870 there were 853, and in 1880 the number had swelled to 1169, or nearly four times the percentage of 1850. This will make by 1900 the very bad showing of about 1800 in each million incarcerated for high crimes. What's the matter with our civilization?"

The facts show that this is a *progressive* age; but to what point of destination? Of one thing we may be certain—all the prophecies in the Bible are infallibly true, because given by the aid of God's Holy Spirit.—*Sel.*

### Bible Study.

"Thy word is a lamp unto my feet," said the psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick; you wash, dry and polish the glass chimney; you keep the the shape clean. Let the dust gather and the smoke make its sooty deposit, and the wick become crisp and hard and black, and the light upon the open page is flickering and weak. The lamp is your friend, but you must take good care of it. It will treat you as you treat it.

The figure may be homely, but it is true. What the Bible brings to you will depend, in large measure, upon what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose. There is gold on its surface, there are jewels in its mines, there are royal pearls in its depths. All are not equally equipped for its study; but every one of us can do his utmost in its patient, loving study, and no labors will bring a surer or a richer reward.—*Sel.*

## The Stylish Church

Well wife I've been to church to day, been to a stylish one.  
 And see 'n you can't go from home, I'll tell you what was done.  
 You would have been surprised too, what I saw there to-day,  
 The sisters were fixed up so fine, they hardly bowed to pray.  
 I had on these coarse clothes of mine, not much the worse for wear;  
 But then they knew I was 'nt one, what they call a millionaire,  
 So they led the old man to a seat, away back by the door,  
 'Twas bookless and uncushioned, reserved there for the poor.  
 Pretty soon in came a stranger with gold ring clothing fine,  
 They led him to a cushioned seat, far in advance of mine.  
 I thought that wa'nt exactly right, to set him up so near;  
 When he was young and I was old and very hard to hear;  
 I could 'nt hear the sermon, I sat so far away  
 So through the hour of service could only "watch and pray"  
 Watch the do'ins of the Christians, sitting near me round about,  
 Pray that God would make them pure within as they appeared without.  
 While I sat there looking all around upon the rich and great  
 I kept thinking of the rich man, and the beggar at the gate,  
 How by all but dogs forsaken the beggars form grew cold,  
 And the angels will gather him to the mansions built of gold.  
 How at last the rich man perished, and his spirit took its flight,  
 From the purple and fine linen, to the realms of endless night.  
 There he learned as he stood gazing at the beggar near by  
 That isn't all of life, to live or all of death to die.  
 O doubt not there were wealthy sires in that religious fold  
 Who went up from their dwellings, like the Pharisee of old,—  
 Then returned home from their worship, with their heads uplifted high,  
 To spurn the hungry from their door, with naught to satisfy—  
 Out, out, with such professions; they are doing more to-day  
 To stop the weary sinner from the gospel's shining way.  
 Than all the books of infidels, than all that has been tried,  
 Since Christ was born in Bethlehem, since Christ was crucified.  
 —Selected by W. H. WALLICK.

AFTER listening to the Rev. George A. Gordon, of the Old South church, the Boston correspondent to *The Messenger and Visitor* says: "As with the other famous preachers to whom we listened, there was no attempt at oratorical display; it was an earnest soul and a clear head delivering a plain, direct message in natural way." And then follows this truth: "We are more and more convinced that the power to move men does not lie so much in brilliant, ornate language, as in a true-hearted man delivering an honest message in words prompted by his deep sense of its urgency. If the man behind the preaching is in a proper touch with God and men, the success of the preaching is largely assured."

God's mercy prompted him to give his Son to die—not that men might disregard his law but honor it; thus he can be just, and justify the believer. But he that breaks the commandments cannot trust the mercy of God—he only presumes upon it.

The best transfer,—that which takes us from worry to work.—*Sel.*

## Report of Meetings in Dallas County.

FRIDAY, Jan. 17th, I met Bro. W. C. Long at Buffalo, Mo., and brought him to White Palace, four miles from town. We found the house filled with people waiting our return. Bro. Long preached from Mal. 3: 16. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. We felt truly encouraged by the many gracious thoughts presented us in this discourse. I will here give a brief synopsis of some of the sermons: "The fear of the Lord,"—what is it? Answer—the beginning of wisdom and to hate evil. Prov. 1: 7; Job 28: 28. Thus we learned that the fear of God and keeping his commandments are inseparably joined together. Second, they spake often one to another. Third, the Lord hearkened and heard it. Fourth, a book of remembrance was written for them. Fifth, they are the Lord's by redemption. Sixth, they are his jewels for three reasons: First, on account of their worth; second, on account of their rarity; third, on account of their durability. The sermon was listened to with much interest, and I think with profit.

We had preaching Sabbath at 11 A. M., and at night we listened to the subject of the judgment. Text: Eccl. 11: 9. The speaker showed first, that there was to be a judgment; second, that it would occur when the Lord comes.

Sunday, 11 A. M., Bro. Long preached on the signs of the times. Text: Matt. 24. Showed first, that God had hung out signs in the heavens so his people could tell when the end was near at hand; second, proved that the falling of the stars, the darkness of the sun and moon, and distress of nations, the sea and waves roaring, men's hearts failing them for fear and for looking after the things that are coming on the earth, have all been numbered in the past. Third, the necessity of getting ready for the Lord's return. Doubtless many felt impressed by the force of the preaching.

Monday night preaching by the writer from Job 14: 14 on the subject of the resurrection. I expected when I began this report to eave given a brief outline of each discourse, but I cannot for lack of time. Bro. Long preached on 2 Peter 3: 2, Matt. 5: 1-17. Heb. 11: 6, Rom. 7: 1-5 was handed in as an objection to the perpetuity of the law, but the speaker showed that this text was not against him but fully established his position. The first of the text read: "Know ye not, brethren, for I speak to them that know the law how that the law hath dominion over a man as long as he liveth." This text proves fatal to no-lawism, and when Eld. Long showed up the force of this text it inflicted a wound on the person of no-lawism that will not be easy to heal. It is claimed by some that this text does away with the law; but Paul says the law hath dominion over a man as long as he liveth. Then to get away from the law a man must either die or start out and travel until he gets from under the power and dominion of God. These are the only two ways. A man who lives in France can get from under her laws by going to some other country; but I think that would not be so easy in reference to God's law. To die out would be much quicker and less difficult than to travel out, and most people think death a hard road to travel. Now, if Paul is correct we had better live in obedience to God's law, for as truly as God

ives we must meet it at the judgment.

The meetings were well attended and good interest manifested throughout. I think the progress of the meeting was somewhat hindered by the prospect of a debate. Near its close one came forward; she awaits baptism which will be attended to. I trust, in due time. Several others are almost persuaded to act, who confess we have the truth, but want to hear the other side if the debate occurs. I think great good was done by Bro. Long's visit. Hope he will come again.

J. C. KERNS.

## Letter Department.

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

## From Bro. E. G. Blackmon.

DEAR Brethren and Sisters in the good cause of "the Lord": Though you have not heard from me for some time, yet I have not been altogether idle in the great vineyard of the Lord. I have tried to keep up regular meetings at two points among our brethren; yet I don't feel that I have done the half of what I should have done. My health has not been good at any time, or I might have labored more than I have. But, brethren, I am not discouraged in the least. I know we are near the time when our Redeemer comes to wake the sleeping dead and gather his children home. Will the Lord gather me to that fair city? is a question for us all. Oh, what a gathering that will be when our Lord comes! Parted friends will then meet again, and with Jesus forever reign. Brethren, are we making the requisite preparation for the meeting of the Lord? Our Lord gave unto us gifts, and told us to occupy till he returned. Oh, let us strive earnestly for more of that good spirit that was always prevalent with our blessed Savior. Have we a missionary spirit like he had? Do we feel the burden of souls resting upon us as they did upon him? Can we weep over a wicked city as he did a long time ago? These are his words: "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." I believe that there are many precious, earnest, striving souls for the kingdom of glory among us as people. Oh, the cheering letters and articles that we read from the brethren and sisters scattered abroad!

I am glad to read some more articles from our old editor, Bro. Brinkerhoff. We always find something good in his sermons. I would rather read your articles and letters, brethren, than to write myself, but then all should bear some part in the great cause of the Lord. I want to see the good cause of our Lord move onward. Come, brethren, one and all; let us press to the front of the battle. A few more struggles and the victory will be ours; and then we can all go home and rest from our trials and troubles, and receive the healing balm of immortality for all our wounds. We are promised eternal life at the end of the battle. This will be our pension; it will never stop. Brethren, remember the cause in South-west Missouri. Our Y brother in hope of eternal life.

Neosho, Mo.

From Sister Mary A. Brodrick.

DEAR Brethren and Sisters: It has been some time since I wrote a letter for the *ADVOCATE* as I felt that others could write more interesting letters, but it is the duty of each one of the brethren and sisters to do their part. I do enjoy reading letters from those isolated ones. Oh, do not become discouraged but press forward to the mark of the high calling which is in Christ Jesus. We are alone here in the faith. Two of my children were taken nineteen miles to be baptized by a Seventh-day Baptist minister last September. On the Sabbath we get the lessons in the MISSTORY. I don't know what we should do without the dear little paper. We send it to quite a number of our acquaintances and I think it a good way to spread the truth. I saw in brother Perry's letter that they felt lonely on account of their not being able to partake of the Lord's Supper in our own house at the time of the passover. We use grape juice sealed, so that it will not ferment, together with unleavened bread. In making the bread mix cold water and flour with a little salt, roll thin, and bake. I got this receipt from a Jewess. Last spring we decided that one tenth of what we sold (we are farmers) belonged to the Lord, and we can truly say that I am sorry we did not decide to do so long before. Our place is small and of course it is no large sum that we have to give, but every little helps, and who knows how much good may have been accomplished by sending the papers to different ones. If we do our part we may rest assured God will bless the efforts, and there will be an increase of good. We had talked of giving one tenth, but it was the letter from the brother in California urging the brethren and sisters to do so, that finally decided us to try the tithing system for one year. Brethren and sisters, will you not all do as we did and try and give one tenth for one year? I feel confident you will derive so much happiness from doing so that you will ever after continue it. Did you ever think what the second commandment contains? "That we should not make unto us any graven image, or any likeness of anything that is in the heaven above or that is in the earth beneath or that is in the water under the earth." Does not that include every picture made, whether of people or land? I never understood the matter until lately, and when I did fully understand it, my pictures were taken down and destroyed, and in their places were feathers, grasses and such things of nature as were made to grow by the hand of God, not imitations or likenesses. Some may differ with me concerning this matter but I can see no other meaning to the commandment, for if we possess them we surely worship them in a measure and I think we have no right to possess them if the money which is used to thus decorate homes was given to the spreading of the gospel think what good would be done. Hoping to meet the children of God in the earth made new I remain your sister in the hope of eternal life.

Pompey Hill, N. Y.

From Sister Mary McConnell.

DEAR Brethren and Sisters: Once more I take the opportunity of writing through the *ADVOCATE*: I want to tell you of a sermon I heard preached a short time ago. The thoughts advanced were good. It gave force and strength to a point of doctrine that I have believed ever since I came into the Ad-

vent faith. His subject was God's plan for the support of his ministering servants, or in other words the tithing system. He dwelt on the temporal blessings that God would bestow on those that come up fully to the Bible standpoint and gave one-tenth of all the Lord gave them. He referred to Malachi 3:11. "And I will rebuke the devourer for yoursakes and he shall no more destroy the fruits of your ground," and said he had seen that promise verified over and over again.

I will give a few notes from an article on the New Testament authority for this system. People will say of this plan the same as they do of the Sabbath. Oh, that was for the Jews; that was nailed to the cross. When our Savior spoke of doctrines which are to remain of perpetual obligation, he impresses their importance upon us and speaks strongly in their favor; while in those cases when he speaks of things soon to pass away at his death he uses very different language, even setting them aside before that time. For example: When he speaks of the law of ten commandments, he says "he came not to destroy the law but to fulfill it," see how emphatically he endorses every word. But does he speak of other things then practiced in the law of Moses in the same manner? Far from it. In verse 33 he refers to the scripture where oaths of performance were allowed, Num. 30:2. He sets this aside and says swear not at all. No oath that we shall perform this or that, which we are not sure we can carry out, is permissible in the gospel age. He speaks of the law requiring "an eye for an eye and a tooth for a tooth," and the practice growing out of it among the Jews. See Lev. 24:19, 20. He sets this aside and says, "But I say unto you that ye resist not evil." He presents the law of personal non-resistance instead, a very different affair indeed. Whenever the Savior had any occasion to speak of those laws which were to pass away with the Jewish ceremony he plainly shows that they were of no binding force; while those which were moral were emphatically endorsed. We believe no exception can be found to this rule. In Matt. 23:23 Jesus endorses tithing to the utmost limit and presents it as of moral obligation. By noting the connection it would seem that this was done only three or four days before he was betrayed. Chap. 26:2. Would it be reasonable to conclude that our Lord would give such an endorsement to tithing if it was all to pass away in four days? Why should he not speak of it if such was the case as he did those other laws which were set aside? divorce for instance? In that case he refers back to the patriarchal age and condemns their deviation from it.

But tithing originated in the patriarchal age and the Jews received it from that period. It was of most ancient origin. No one can claim that even an intimation was given by Christ or his apostles that tithing was abolished. Christ declares that these laws that we have spoken of were to continue. Paul and other apostles speak many times of the sacrifices, types, shadows, etc., which pointed to Christ and everywhere indicate that they were nailed to the cross and ceased forever.

But tithing is in no sense typical. It was not a shadow of anything. It did not point forward to anything. It was simply a heaven-appointed, reasonable system to sustain those who gave their lives to God to keep them from starving. It laid the obligation upon those who were benefited by their labors to bestow a reasonable proportion of their income upon those whom God called to

give their time to his service. Why should such a system be abolished and no provision be made for another? What good reason could be assigned for it? What benefit would accrue to any one by doing so? Would it tend to the stability of the church? Would it abolish gratify any principle but that of covetousness? Are we not under as much obligation to God in the gospel age as they were in the Jewish or patriarchal age? Why then should not tithing continue?

My dear brethren and sisters, is not tithing and all the blessings that go with it for us if the Savior endorsed it? And whatsoever we ask we receive if we keep his commandments and do the things that are pleasing in his sight. May the good Father guide us in the prayer of your unworthy sister.

Hartford, Mich.

From Sister Sadie Myers.

BRO. LONG, and Brethren and Sisters of the *ADVOCATE*: I will try for the first time to write for our much esteemed paper. I thought some one would like to hear from me. It cheers me to read the letters from the brethren and sisters of like faith. I feel like working with renewed vigor in the cause of Christ who has done so much for me. I have been so badly afflicted with rheumatism for the past six months I could not attend meeting much, but my trust and prayer is that I may one day meet one and all of the brethren and sisters in the earth made new. Pray for me that I fail not. Your sister in Christ.

Lacota, Mich.

From Bro. and Sister A. H. Walker.

DEAR Brethren and Sisters of like precious faith: Another Sabbath has come and nearly gone, and we, like many isolated ones, have found comfort in searching the Scriptures and reading the *ADVOCATE*. Not having the privilege of testifying to the goodness of God in an assembly, we beg a space in the letter department of our loved paper. Trusting that there are some that will be glad to hear from us, some whom we have met at different times and hope to meet again, if not in this life, when the Life giver comes, to all we would say we are still trusting in the promises which are an anchor to the soul, and that we enjoy much of God's favor; and through poverty and poor health we have realized more of his goodness than we ever did in more prosperous times. Praise his name forever. As I heard a brother once say that everybody looks good to me, and as I look out over our little part of the world, there is a beauty in everything because God's hand is in it all, and often wonder if it is a part of his great plan that so many are blinded to their own salvation.

During the past week we have been sorely tried. In trying to explain evening and morning to a neighbor, he would have the day begin at midnight. We took him back to creation, but he said he would not go back there. We told him it was useless to talk to him unless he was willing to take God's word.

We have tried to do some missionary work and to get something donated towards keeping our tent in the field the coming summer. We give our papers to our neighbors to read, and hope truths may find a lodging place in some heart. Am sorry we cannot remit anything on our papers at this time; but will as soon as the means are ours. Trusting we will be remembered at a throne of grace, we remain yours in the one hope.

Burnips Corners, Mich.

Advent and Sabbath Advocate.

STANBERRY, MO., MARCH 5, 1880.

The address of Elder A. C. Long is San Diego, Cal.

SICKNESS of our office help delayed our mailing the papers on our usual mail day.

ADDRESS all communications to SABBATH ADVOCATE. All money orders and registered letters should be made payable to SABBATH ADVOCATE.

DELAYS in money receipts through the ADVOCATE are sometimes caused by letters being addressed to W. C. Long, and when he is from home they await his return.

WE are well supplied with sermons for the Sermon Department, and hope it will be amply supplied in the future. Let your regular sermons come and I will take good care of them until used.

To our beloved that cheer and instruct us so much with the pen by sermons, articles, and letters I will say rest assured your labor is highly appreciated by us and thus testified of by many others.

WE receipt all monies for the ADVOCATE and donations for every purpose in the ADVOCATE. In the Sabbath School Missionary we only receipt the Missionary subscription. Should any money be sent and not receipted in a reasonable time a card of inquiry should be forwarded to SABBATH ADVOCATE.

FROM a Seventh Day Baptist exchange we clip the following: "One brother, writing of his experience in canvassing with our petitions against the 'Sunday Rest Bill,' says that he presented the petitions to 425 persons, of whom 408 signed them without the slightest objection. When it is remembered that nearly all of this number belong to some one or more of those organizations which are claimed as being, *en masse*, in favor of the bill, the disposition to discount the claim pretty heavily may be pardoned." O.

Quarterly Report.

It will be seen by the treasurer's report of last quarter that the Conference is in debt a hundred and one dollars and twenty-six cents. This is embarrassing and is owing to the subscribers not sending in their subscriptions. Now let each one feel an interest in this matter and not only pay on subscription, but also on donations. Let the churches that pledged send in their pledges. Brethren and sisters, give heed to this appeal.

L.

Items of Interest

—Small-pox exists to an alarming extent in Richardson county, Neb.

—A petition praying for the enactment of a Sunday law "in Oakland" was presented to the California State Senate on the 14th inst.

—The bill abolishing the whipping-post and pillory for women has passed the Delaware House of Representatives.

—More than 30,000 children of school age in the city of Chicago are said to be addicted to the use of strong drink.

—In Switzerland there have been 71,275 drunkard's deaths in twenty five years, out

of a population of three millions and a half.

—It is claimed considerable numbers of Chinese are coming into the United States through British Columbia.

—Numerous and very disastrous fires are reported from Japan. One conflagration at Ichibancho destroyed 1,000 buildings.

—Twenty years ago there were ninety-two lightning rod factories in the United States. To-day there are but three, and those doing a trifling business.

—It is positively stated\* that three more German men-of-war—iron clad—have been ordered to Samoa. The Germans already have four vessels in Samoan waters.

—A Representative O'Donnell, of Michigan, has presented in the House a petition against the Sunday Rest bill, which bears the signatures of 230,000 Seventh-day Adventists in all parts of the country.

—Ex-President Cleveland, on retiring from the Presidency, will make his home in New York City, and will resume the practice of law as partner in the firm of Bangs, Stetson, Tracy & Mac Veagh.

—The bill for the admission of the States of North Dakota, South Dakota, Montana and Washington Territory, has passed both houses of Congress. Dakota is to be divided on the line of the seventh parallel, proceeding due west to the western boundary of the Territory.

—The reports of famine in China are most alarming. The destitution is said to be frightful to contemplate. According to the statements of missionaries, over a million and a half of people in Northern China are on the verge of starvation. Cold, stormy weather adds to the horrors of the situation.

—The National Prohibition Conference met at Louisville, Ky., on the 13th inst. About 800 delegates from abroad were present, including ex-Governor St. John, Rev. D. Brooks, lately the party nominee for Vice President, Miss Frances Willard, and other party leaders. After a long discussion it was voted to retain the woman suffrage plank of the Indianapolis platform.

—President Cleveland has approved the bill for the admission of the territories of North Dakota, South Dakota, Montana and Washington. Constitutional Conventions are to be held in May, and the people will vote for the ratification of their respective constitutions and elect the necessary state officers in October.

—A State International Convention of Ohio ministers has just been held at Columbus for the purpose of forming an Interdenominational Sabbath Association of the State, and of discussing certain topics of vital importance on the question of the Sabbath and its proper observance. The Rev. Dr. Washington Gladden, the Rev. W. F. Crafts, the Rev. Dr. J. W. Hoyt, and others read papers.

Letters and Money Received.

	TITHES.	DON.	ADVOCATE
Sadie Myers	-	\$3.00	\$2.00
R Webb	-	-	\$2.00
A A Thompson	-	-	\$2.00
Henry Stallings	-	-	\$1.50
John R James	-	-	\$1.50
Gertie Mayhugh	-	-	\$1.50
John G Stewart	-	-	75

S A McConnell, for A C Long, \$1.00.  
 J C Branch, J H Nichols, James Bartlett, D W Lamb, W C Felch, Hannah C Trowbridge, W S Underwood, Catherine Baker, Elder Frank M Mayes.

Books and Tracts for Sale at this Office

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

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

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

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

*The Time of Christ's Resurrection*, giving the evidence of its occurring on the seventh day of the week 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, 1 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath

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

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

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

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

*The Three Angels' Messages of Revelation xiv T16* 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., 2cts.

*Where are the Dead?* Showing from Bible texts many that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

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

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

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

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

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

*Mrs White's Visions and the Seven* 1 Adventists, by Jacob Brinkerhoff, 16 pages, 3c

*The End of the Ungodly*, the Fate of the Wick ed, 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, 15cts.

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

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

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

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

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