

Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, APRIL 29, 1890.

NO. 1.

Advent and Sabbath Advocate,

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"BELIEVE in God." So says the Bible, and so says right reason. This, though a common truth, is one of the biggest truths ever uttered, and one of the best ever practiced. Try it, reader, for yourself, and this will be the result of your experience. A soul thoroughly anchored by faith in God is master of itself and master of all events.

It is only the good in a good man that is good as an example. Yet how often do we take the whole man as our working example simply because he is, in current phrase "a good man"! Somehow, the good in him seems to excuse, or to atone for, or to justify, the bad in him,—especially if his wrong or doubtful doing is in the line of the doubtful doing that we should like to justify for our own indulgence. But the moment laxity or defection enters consciously into our standard, that moment does our ideal fall from duty to indulgence, from service to personal gratification, from Christ to self, from God to man. Is that a Christian's ideal?—S. S. Times.

Our post of duty is never in more than one place at the same time. For the fine being, we always belong in one place, and in one place only. If we recognize this truth, we shall never have reason to fear that we ought, perhaps, to be somewhere else than just where we are, when we are in a place where our present duty lies,—and we never have a right to be anywhere, even for a moment, where it is not our duty to be. There is no such thing as a choice between duties; the choice is always between duty and its shirking. We ought always to be where we belong; and it would be wrong for us not to be there. —S. S. TIMES.

The Redeemer's tears signify how very intent he is to save souls, and how gladly he would save thine if yet thou wilt accept of mercy while it may be had. For if he weep over them that will not be saved, from the same love that is the spring of these tears would saving mercies proceed to those that are become willing to receive them. And that love that wept over them that were lost, how will it glorify in them that are saved.

ed? There his love is disappointed and vexed, crossed in its gracious intention; but here, having compassed it, how will he enjoy over thee with singular, and rest in his love! And thou also instead of being involved in a like ruin with the unrepented sinners of the old Jerusalem, shalt be enrolled among the glorious citizens of the new, and triumph together with them in glory.—Howe.

The newspapers that attack the Supreme Court of Wisconsin for its decision that the reading of the Bible in the public schools of that state is in violation of the Constitution, are more enthusiastic than wise. The matter is one of law purely. The judges, as we are advised, are Christian men; and while no doubt they would like to see the Bible read in all the public schools of the State, that is no reason why they should put the Constitution aside. Besides, the question relates to a particular version which the Catholics do not accept. The starting point of the whole matter is the constantly recurring one of sectarianism in the public schools, in which religion cannot be introduced free from sectarianism. The Wisconsin court is undoubtedly right in its position, some well meaning newspapers to the contrary notwithstanding. Certain it is that the reading in the public schools of the Douay, or Roman Catholic, version of the Bible would be denounced by the Protestant world as secular instruction prohibited by the Constitution. The reading of the King James version is no less so. Let us have peace.—*Christian at Work.*

Be content with such things as ye have. Some people have better things; others have worse. You, perhaps, cannot have the better, and you have no desire for the worse; then be content with what you have. You may have had better things in the past, you may have worse things in the future. Be thankful for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting, or repining. Just here, to-day, learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil demon of discontent has entered into the soul, nothing is right. Even the "angel's food" was not good enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a hallowed confidence in the kind providence of him who hath done all things well. "Let your conversation be without covetousness; and be content with such things as ye have; for he has said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."—*The Christian.*

"Be Strong."

We hear thy bidding, Lord but how,
Oh, how can such as we be strong?
Upon our brow there rests Sias's brand,
And slaves we are beneath his hand,
To rise out from Transgression's Slough,
We've striven, fainting, oh, so long!
We rise, we sink; we stand, we fall;
We think we win, but soon lose all.
Can we, e'en such as we, be strong?

And yet, plain written in thy word,
The precept, Thou dost still require
All men to do thy righteous will,
To rise and stand for thee until
The sin is slave and man is lord;
And this, dear Lord, thou dost desire.
So in each law a promise lies:
"Be strong in God, and thou shalt rise;
Let simple faith in Christ alone
Make righteousness thine own."
And this is all God doth require.

—Selected.

Christian Science.

The subject we are to consider, in the light of the Scriptures, is denominated Christian science. I wish to say first of all that a man or woman who professes to be a Christian, who does not accept the word of God as the rule of faith and practice, surely is not God's child. It is well for us at the very outset of our study to call your attention to some things in the Bible warning us against some matters prominent in the world to-day.

The following passages were cited as pertinent in the light of certain things catching the ears of many Christian people to-day, viz: Matt. 34: 4, 5; Romans 16: 17, 18; Eph. 5: 6-8; Col. 2: 4-8; 2 Pet. 2: 1-3; Heb. 13: 9.

I simply use the word Christian science with the understanding that I do not believe it is Christian science at all. Mrs. Mary Baker Glover Eddy, in her "Science and Health," is acknowledged as authority by believers in Christian science. From what I can gather from her writings the following are the tenets of this people: 1. They deny the existence of matter. 2. All is mind. 3. All God. 4. All good. 5. No evil.

Mrs. Eddy says our own bodies are what we think them to be. An elder in a Presbyterian church said to me, I have no existence physically. I said if you will just allow me to box your ears once I will prove you do not believe what you teach. Said he, I might backslide from my position. I said, you would be sure to if I should hit you. The first thing Christian science requires of you is to doubt your own existence. We see that they also deny a personal God. You cannot be a Christian scientist without being an atheist. Second, They must deny a personal Christ, that he was born of Mary personally into this world. Third, Redemption through his blood. Fourth, Regeneration by his Spirit. All good, and no evil, therefore there is no need of regeneration. Fifth, The fact of sin does not exist. Sixth, A personal devil. Seventh, It denies the resurrection of the dead, that is, of our bodies, and he or she

who denies the resurrection of the body of the saint, denies the resurrection of Jesus Christ, for if the dead rise not, then is Christ not raised, and we are without hope. Eighth, A real heaven and a real hell do not exist Ninth, These things affirm absolute inherent perfection for unregenerated man. Now is it possible that any sane Christian man or woman can receive tenets of which these nine statements can be truthfully affirmed?

These very few things are described in the word of God as appertaining unto the Antichrist in the last days. Take these nine points and read 2 Thess. 2; 2 Tim. 3: 1-9, and a good deal of the Revelation between chaps. 9 and 19. The teachers of these things are vain sentimentalists as a rule, and ignorant of the Scriptures of God. There is no vanity like the vanity of the mind, and Christians need to be saved from it as much as unchristian people.

Many of these people are absolutely disloyal to the word of God. They have taken the title "Christian science," to bamboozle ignorant Christians, that is, Christians that may be intelligent and intellectual otherwise, but are ignorant of the word of God; and then give themselves over to the denial of the truth of God's revealed word to please the anti Christian crowd. The Dr. then read 1 Tim. 6: 20, 21; 2 Tim 4: 1-4; Titus 1: 9, 13, and said, one business of the minister is to warn his people against the heresies that surround them.

The question arises, How do you explain the wonderful results of Christian science, or mind cure, for I understand they are the same thing under different heads? These people profess to cure incurable diseases, even leprosy itself. One explanation is spiritualism, another explanation is the power of imagination, another is the law of magnetism. There are laws that effect our relations one to another, that we have never been able to formulate. But we are to be careful not to allow these things to deceive us. The devil will counterfeit anything the Lord ever does, and especially in the last days (2 Thess. 2: 2, 10; Deut. 13: 1-3; Matr. 24: 24; Rev. 13: 11, 15. Satan and the Antichrist have power to accomplish supernatural manifestations, and we need to be very careful of our discriminations.

We conclude that Christian science is a form of iniquity, which working now, manifests itself in the close of this dispensation, in the antichrist (1 John 4: 1-3.—*Episcopal Recorder.*

Should We Pay Tithes?

BY H. L. LOWE.

THE practice of paying tithes is very ancient, for we find in Gen. 14: 20 that Abraham gave tithes to Melchizedek, king of Salem, at his return from his expedition against Chedorlaomer and the four kings in confederacy with him, and I think he paid an honest tithe, for he gave him a tithe of all the booty taken from the enemy. Then we find that Jacob had acquired the knowledge of this same duty to God, for he made a vow to the Lord to pay him a tithe of all the substance he might acquire in Mesopotamia Gen. 28: 22. Hence we find Jacob giving one-tenth of the substance that he acquired in the land where he dwelt.

There were three kinds of tithes to be paid from the people besides those from the Levites to the priests. First, to the Levites for their maintenance, Num. 18: 21, 24. Second,

for the Lord's feasts and sacrifices to be eaten in the place which the Lord should choose to put his name. (This tenth part was either sent to Jerusalem, or if it was too far, they sent the value in money, which was to be used by priests or ministers in God's house as they thought best. Deut. 14: 22. Third, paying tithes.

Let us notice a few scriptures relating to the ancient tithing system. Lev. 27: 30 says, "All the tithes of the land is the Lord's; it is holy unto the Lord." In Num. 18: 26 we find that God required the Levites to pay a tenth of the tithes they receive; also read Deut. 12: 19, 28, 32. Next let us read 2 Chron. 31: 5: "They brought in the first-fruits of corn and the tithes of all things." Also Mal. 3: 8, which is the last book of all the Bible. We find the Lord speaking through that prophet telling that people that they have robbed him. What in? In not keeping the Sabbath? Were they taking the seventh day and appropriating it to their own use, as a majority are doing at the present age? No, they were stealing something. Shall we call it money? Malachi says it was tithes and offerings. Well, one says that doesn't apply to us. Turn to Matthew 23: 23 and see what Christ says in reference to tithing. He said to the Pharisees that they had paid tithes of mint and anise and cummin, and had left the more weightier matters of the law, judgment, mercy, and faith unheeded.

Now let us notice a moment and see the meaning of this injunction. I think he plainly teaches that tithing is a duty equally binding on the Pharisees as the law was, for he says this ought ye to have done and not left the other undone. Dear readers, let us take heed to the words of Christ although his conversation was addressed to the Pharisees. I don't think that we can be excused from the same thing that he said they ought to do. I think sometimes if all the servants of God, and of the Church of God, would only arouse out of this lethargy state that we have fallen into. What peace and comfort it would be not only to pay our tithes but to give offerings also. Then look at the promises of God recorded in Malachi 3: 10-12. He says, "Bring ye all the tithes unto the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Now dear brethren and sisters, in view of God's promises, can we afford to let the golden opportunities pass by without stepping forward and saying, as I heard a man say last year, Lord, I will pay you a tenth of all the increase of everything, and herewith prove you to bless me and my household? That man was blessed, for he had health and strength and mind capable of serving God according to his word.

Brethren, let us try and lay hold on this promise by devoting our time and our means more in the future than we have in the past, and just think that every dollar we make the Lord gives us; gives us breath and keeps our hearts beating, sending the blood coursing through our veins and does a thousand other things for us. Then shall we be so unthankful as to refuse to pay him our dime out of the dollar that he helped us to earn? Oh no, some one exclaims; all I have is his; my life I owe him, the tithe I shall give him. Then we hear some one say I believe it is right to pay tithes. I think it does not stop at tithes, but he (Malachi) says by the authority of

God that they robbed him (God) in offerings also; then when I hear Bro. Long say, Brethren, let us buy a power press, so the work can go on faster and the progress of God's work may not be hindered for the want of proper material to carry it on. Then shall we not respond to the call and help to procure the press? Some have responded promptly. I have not given anything until now; but intend to give all that I can from this time until the desired amount is raised. It is a scarce time here now on account of the floods and lowlands drowning the crops which makes feed and corn scarce, and takes the money out of the country instead of bringing it in. This is why I have not responded sooner and given more, but dear brethren, let not this hinder those of you that have the means; send in your mite if it be fifty dollars, or twenty-five, or ten, or five, or fifty cents. May the Lord help us to wake up if we are not awake to a sense of our duty that the Lord may fulfill his words which were spoken by the mouth of his prophet Malachi, saying, if they would bring in all the tithes and offerings, that is, all that is his into the storehouse, that God would pour out on them that paid tithes and offering such a blessing that there should not be room enough to receive it; or shall we prove the Lord by making this apply to us by bringing all both tithes and offerings into the storehouse, which I believe is in putting our tithes and offerings in the hands of the Conference of the Church of God at Stanberry, Mo. Who is A. C. Long, J. C. Branch and W. C. Long? Who could think for a moment that they were not competent persons for the position they now occupy? Look at their efforts to forward the work of the Lord to this sin-damaged world. Brethren, let us help them. Some say, Oh, yes; we pray for them; that is good work my friend and brother, but is not there some other work that we can do? Let us see. Suppose I work and receive twenty dollars; then I send the tithes which is two dollars. That is our duty to God and helps to send the ministers to spread the gospel; then we look around us and see that the Lord has blessed us, and our hearts are full of gratitude and we feel like giving something of our own to help forward the cause in whatever way the committee may deem best. May we all become so interested in the work that we will not think it a task to give to the Lord's cause.

Kanawha Station, W. Va.

Thank-Offerings.

I wish that every reader of the *Advocate* would commence this new year to lay aside a box for thank-offerings. I fancy I hear many say, "It is all we can do to meet the regular calls for religious purposes. There would be nothing to put into such a box if I had one." Let me give a little of my experience. All our family but one are invalids or semi-invalids, and with so much sickness and with debts to pay, every dollar, yes, I might say every cent, is appropriated before it comes in. A few weeks ago the Lord gave us a special blessing, and I wanted to give a little something to express my thankfulness; but the little I could give was so small it did not seem worth while. Right here a little of my own experience helped me. Our family have always been accustomed to give little gifts to each other at Christmas. The children never had much money, and sometimes in bringing presents to me, would

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say, "Mother, I wish I could give you something better, but it is the best I could get," and I would answer, "I should not prize it more if it were ten times as valuable; it is the love I care for, and you have done all that you could." So I took courage from this little memory, and set aside my mite box, to hold the littles, knowing that "Our Father" knows all the circumstances. It is but little I can give at a time, usually only a few cents, but it is astonishing how many things I have had to be thankful for (besides our regular daily mercies) during the past few weeks. A dreaded piece of work safely accomplished, good news from an absent child, a greenback from a generous friend, a good night's sleep after a week of sleepless nights from pain and anxiety, have been among the things that have set me to my "mite box." The amount many of us can give is small, but if there are only enough of the boxes the aggregate sum will be large. And I think there will be something better than money gained by the practice. With too many of us God is the Creator and ruler of the universe, looking after matter and people in the mass; but when we realize that he is our Father, right here with us, giving us every good and pleasant thing we have, chastising us often but always for our good, upholding and keeping us every day, we shall find it easier to love him and walk with him. "In everything give thanks."—*Zion's Advocate.*

Bretou Peasants.

A BRIGHT boy, whose interest in the people and customs of foreign lands is very great, feels much puzzled about the people of Japan.

"I don't want them to dress as we do," said he. "When I go to Japan I want to see them look and act just as they did before they saw Europeans."

If this boy will visit Brittany some day he may be consoled. The Bretou peasant has no desire whatever to be in the fashion—that is, in the fashion of these modern days. No dress looks so beautiful to him as the dress his forefathers have worn these centuries past. No language is so sweet to his ear as the old Celtic tongue, and no faith is so dear to his heart as the faith of his ancestors.

Brittany, or Bretagne, is a peninsula in the north-west of France. Its ancient name was Armorica, which was changed to Brittany because of the immigrations from Great Britain in the fifth and sixth centuries.

The peninsula lies open to the sea on the north-west and south-west. It is mountainous, and though the mountains are not of great height their peculiar structure gives a wild and savage appearance to the country. Violent wind storms are common there and the climate is very foggy.

The character of the people seems to have been affected by the peculiar shut-in situation. They have deep, strong feelings and a lively imagination concealed under a quiet and melancholy outside. Many of the peasants are ignorant and coarse in their manners. They seem to have no desire to change, so closely do they cling to the habits of their forefathers.

Farming is carried on in a very simple manner by the roughest of implements. This does not help to develop the country, and so it is not strange that great tracts of land lie entirely uncultivated.

It is only within a few years that tourists have begun to visit Brittany in any numbers. The beauty of its scenery is very great, and

aside from this it has been attractions to the English-speaking traveler owing to the fact that here men may be seen living, speaking, acting much as our ancestors did a few centuries ago.—Selected.

Spiritual Power.

INCALCULABLE—that is the characteristic of all soul-life. It is the receptacle of divine power. As it receives, its power to receive and use is enlarged. It is as if the ship's sails should expand the longer they are spread to the breeze, and its hold upon the deep grow firmer, and its capacity to take and use a stronger wind should ever be on the increase. It is the waxing nature of soul through fellowship with God that is the fundamental thing in Christian life. You may build a dam across the channel of the brook. For a time you may arrest its progress. But while it is held back it gathers force. The longer it is resisted, the more and mightier it becomes. Delayed it may be, defeated it can not be. Under or over or through that obstruction it will finally go. That is a picture of the life of every true man. Beset and obstructed he often is. Inability to advance is a frequent experience. Meanwhile, through thought and prayer and sacrifice, the soul power gathers. It may be held back for a long time, but freedom and advance are sure to come at last. Under or over or through the barrier the resistless stream of accumulated spiritual life will flow. The prayer for an easier lot is a dark prayer; the cry for a braver and a better heart is in deepest accord with intelligence.—*Rev. George A. Gordon.*

The Cross.

And, but let me put it in other words than you have stated it. You say, if you follow Christ you will be persecuted. And does not the word of God tell you the same? And is it not expressly said, "He that taketh not up his cross and followeth not after Me cannot be my disciple?" Did not the apostle say, "He that will live godly in Christ Jesus must suffer persecution?" What is nature to be changed for you? Must the apostles and martyrs endure and suffer great things, and are the little trials that you have to bear to be valid excuses for you? No, by that host who waded through slaughter to a throne—the slaughter of themselves—no, by the men who wear the crowns which they have won on racks and stakes, I pray you do not think that this shall be any excuse for you at God's great day. Or, if you think that it be an excuse that is valid for you now, remember if you reject Christ you reject the crown. If you cannot bear the reproach of Christ, neither shall you have Christ's riches. If you will not suffer with him, neither shall you reign with him.—*Spurgeon.*

Kind Words always Best.

FANNIE lived in a large city, and while she had been taught to be kind to poor, unfortunate people, she was unlike some little girls, for she remembered what she had been taught. One day she saw on the street a poorly dressed Irish girl, with a homely face, looking anxiously at the houses. Every person to whom she spoke either shook his head, or did not trouble himself to do that. When she reached Fannie, she asked politely, "Can you tell me where number 864 is, miss?" "Let me see," said Fannie, brightly. "This

is number 10. It is a long way to 874, and you have to turn twice; but I am going nearly there, and will show you."

Fannie thinks that she will never forget the happy look which made the face of her companion almost pretty, when she said, "Indeed, I do thank you, miss, and I wish that every folks carried as pleasant a tongue in their heads."—*Congregationalist.*

The Methodist Amen.

WE were examining an order of service in the pulpit of a Calvinistic church the other day; and after the usual order of singing, prayer, Scripture reading, sermon and benediction, we saw the concluding direction, "A Methodist Amen." If we interpreted the direction aright, it meant that all the people should join in a hearty, audible "Amen," at the close of the service. We like that direction. Why should not all Christians make every prayer their own, at least to the extent of uttering an audible "So may it be" at the end? The lack of audible expression often, though not always, indicates a lack of silent participation in the prayer. Why should not every congregation, Calvinistic or Arminian, ritualistic or non-ritualistic, join in a hearty "Amen" at the close of every prayer? Why should not every member of a Christian family, from grandfather down to little Johnny Two-year-old, join in the "Amen" when grace is said at the table, or when the morning and evening petitions are offered at family prayers? Enlarge the "Methodist Amen" and make it also a Presbyterian Amen and a Baptist Amen and a Congregationalist Amen,—better than all, a Christian Amen,—a word which, without any appearance of affectation, all can use to show that they have followed the devotions, and made the service their own. By all means let us have more of the "Amen" in our public and family worship.—*Golden Rule.*

A YOUNG man said to a pilot of a Mississippi river steamer who had been twenty-five years at his calling, "Sir, I should think you must know every rock and sandbank in the river." The old man replied, "Oh, no, I don't but I know where the deep water is."

What a truth is in this! We may not know where every dark temptation lurks—we may not know the haunts of sin—but, thank God, we are steering in the deep water when our trust is safely anchored in Jesus.

PROBABLY few men reach the aim of their ambition in this life, and thousands utterly fail in the race for the world's honors; but all may learn with patience and courage to take up the duties and burdens imposed upon them, and to do faithfully what their hands find to do, knowing that all such effort will bring its own reward, and that whether they accomplish or fail to accomplish the desired thing, they have done what they could and are stronger in the consciousness of God's approval.

OUR need of God's help for the meeting of the petty vexations and the minor trials of our every-day life, is as real as it is for the supremest struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for aiding, who shall say what is much, or what is little, for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying, will help us also in our daily living.—*S. Times.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - - - EDITOR.

Stanberry, Mo., April 29, 1890.

Volume XXV.

We do think that the ADVOCATE has, after many years, "turned the corner," and that it is destined to continue on and become a powerful factor in the spread of truth.

We cannot offer years of experience in editorial work as an evidence of the future prosperity of the ADVOCATE, but we can offer a sincere love of the truth and an earnest desire for the salvation of souls as an incentive to cause us to do all we can for its advancement, and nothing that would prove detrimental.

That some mistakes have been made since we have taken charge of the editorial work we are free to admit, yet we hope to profit by the past, and learn as rapidly as possible in the school of experience, asking the forbearance on the part of all lovers of truth.

It is not our purpose to outline the future course of the ADVOCATE, for there will be no material change, but it will continue, as in the past, to make prominent the essential features of our faith, and encourage the saints everywhere, and thus assist in preparing a people for the soon coming of the Lord.

It is expected that a portion of the ADVOCATE will contain, each week, original matter, and in order that this expectation may be met it will be necessary for those who contribute to its columns to continue in the good work, and not grow weary in well doing. Many are the words of praise from the brethren and sisters in commendation of the sermons which appear from time to time, as supplied by our ministers. To hundreds of our people this is the only preaching they have, and they look with intense interest for the supply through the paper. Then the Letter Department is considered by many as an interesting feature of the paper, hence good, interesting and soul-stirring letters should continue to come in.

Articles on the second coming of Christ, the resurrection, judgment, saints inheritance, baptism, the law and Sabbath, etc.; also good, practical articles full of the love of God are always in demand. The prophecies should also receive attention, for they are an interesting study to man and very important in telling us where we are living in this world's history.

We as a people ought to rejoice in our freedom from many of the gross errors prevalent in the Christian world, and also in the great amount of truth which we possess, and greater efforts should be put forth in getting these saving truths before the people.

Will the Saints Go to Heaven?

The above question is answered by the Scriptures in the negative—they will not. The most positive statements are made in reference to this matter, and it is strange that all will not give credence to the same.

In the language of the Savior we have the following: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say to you." John 13:33.

Christ was soon to go to heaven, and his language to his disciples, as well as to the Jews, was that they could not go there.

In the next paragraph, and in the 36th verse, many try to find language to prove that the disciples were to go to heaven. It will be noticed, however, that the subject has changed and that Christ is talking about death, and is blessing his disciples to Peter. That apostle did follow the Savior in death, but he did not follow him to heaven, for we read, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," John 3:13. Thus we see that when Christ was talking to Peter, as recorded in verse 36, he had reference to Peter following him in his suffering and death.

Now let us notice another strong text which proves our position correct. "The righteous shall never be removed; but the wicked shall not inhabit the earth." Prov. 10:30. If the righteous go to heaven, then this text is untrue, for it positively says that the righteous shall never be removed. Let us believe the Bible regardless of what men may say to bolster up a weak theory.

All this talk about the desolation of the earth during the thousand years, the saints being taken to heaven, the third coming of Christ, and the kingdom set up at the close of the one thousand years, finds no support in the Scriptures, but originated in the vagaries of the human mind. Let us adhere to the truth if the heavens fall.

Dead Fish.

A WISE teacher once said in reference to real Christian workers and those who only appear to be such. "A dead fish can swim down stream, but it takes a live fish to swim up stream."

In the Sabbath-school and in the church the great need is for efficient workers, who have been taught by the Spirit of God. A thoroughly good example in every-day life is the field where a large proportion of this work is demanded. If at points where it takes vigorous self-denial to stand for the right there is self-indulgent failure, the so-called Christian is like the dead fish drifting with the current, instead of the live one struggling against and conquering currents of evil. "If any man will come after me, let him deny himself, and take up his cross, and follow me." These words of the great Captain have been ringing out for near a score of centuries. But far too often we act as if an old song of Zion had been reversed in its meaning so as to sound out words like these:

"I must be carried to the skies
On flowery beds of ease."

The question of amusements is one case in point. The counsels of wise fathers and mothers in Israel are against the dance, the card table and theatre, for example. Those who seem to be trying to prove by their lives that the Savior was mistaken when he said, "Ye cannot serve God and mammon," tempt the babe in Christ to wander with them in the broad and flowery path. If there is lack of high Christian courage and decision, the tempted one drops off in the current and floats away to ruin. White ravens are scarcely more rare than those who thus surrender and who are at the same time a comfort to the pastor and a help to the Sabbath school or church. "By their fruit ye shall know them."

"If denial is a rugged plant,
But it yieldeth precious fruit."

If on the other hand, the tempted one stands sturdily for the right, strength will be developed that will enable him to press up the stream to the very fountains of life. If he fails, he drifts away to the sea of death.

In numberless fields of activity Christian life and present happiness will be assured by struggling against the currents of temptation. There is constant need of God's word, keeping drinking of the fountains of the family altar, taking part in prayer-meeting and Sabbath-school work, continuously hunting for a chance to point some one to the light, sustaining the right with money and effort as well as sympathy. All these become means of pleasure unspokeable as well as means of grace. They require patience and effort; but the struggle gives strength and in the end victory, while surrender and floating with the current assures spiritual death in this life, and failure to gain the life everlasting.—C. M. P. in S. S. World.

Burden Bearing.

THE burdens which people are called upon to bear, in their own persons and for each other, are not all material and tangible. Some of the heaviest weights which clog us in the race of life belonging distinctly to the realm of the spiritual. We struggle through days when the outer world wears its brightest smiles to our neighbors, and to us blue skies are a mockery and the sun beams a reproach. Through experiences of mental gloom we learn to be patient and tolerant when our friends are crushed under a cloud of depression, and by lessons taken in the school of suffering we are taught how to comfort such gentle ministries.

Whatever duty in the Christian life may not be ours, this burden bearing is sure to come in our way. Opportunities for its exercise are constant. For instance, there is a dear child in the household who is constitutionally fretful and irritable. There is the necessity on the mother's part for a watchful care that the habit of self-control may become a part of the child's nature. Then too, the loving parent is on the alert to keep the little one from lapses which shall be irritating or bring upon it reproof or criticism.

In a dozen ways, from morning till evening, the mother bears the burden of the child's infirmity. Not always wisely, not always for the child's best good, but always unselfishly and affectionately, since in a mother's love there is no ebb-tide.

There are homes in which all bear burdens on account of the wastefulness, the prodigality, or the intemperance of one. If the secrets of some of the stately mansions which line our avenues could be revealed, what tragedies would be laid bare, what wonderful histories of patience and hope deferred, unfolded for the passer by a read.

With what bravery wife while the weaknesses of erring husbands and gray-haired parents screen the wrong doing of too easily tempted sons! Happily the world knows little of these unspoken sorrows, bereavements which are not recorded in the papers, funerals of the heart, which are attended by no train of mourners. Jesus and Jesus only, the great High Priest, who touched by the feeling of our infirmities, who himself was a man of sorrows and acquainted with grief, knows the full weight of the burdens some of his dear ones bear.

Wherever individuals are gathered in a community of interests, and with a common aim, there comes the time when or later when

somebody's mistake or ill temper, or sin, causes burben bearing for his sake to be shared by all. And what a joy it is, and if this be accepted willingly, pleasantly, and for Christ's sake, in thus undertaking it we fulfill the law of Christ.—*Selected.*

It Is Curious Who Give.

It's curious who give. There's Squire Wood, he's put down two dollars; his farm's worth \$10,000, and he has money at interest. And there's Mrs. Brown, she's put down five dollars; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grand children to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scribble on butter and tea for awhile, but she will pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after we returned from church, the day pledges were taken for contributions to foreign missions. He read them off, and I took down the items to find the aggregate. He went on:—

There's Maria Hill, she's put down five dollars; she teaches in the North District, and don't have but twenty dollars a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I know the Lord will do a work in her soul; and where he works you'll generally see the fruit in giving. And there's John Baker, he's put down one dollar, and he'll chew more than that worth of tobacco in a fortnight Cyrus Dunning, four dollars. Well, he'll have to do some extra painting with that crippled hand; but he'll do it; and sing the Lord's songs while he's at work.—*Missionary Messenger.*

Immersion.

On strictly exegetical and historical grounds, baptism must be immersion. Without prejudice no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience's sake. All the symbolism of the text (Rom. 6:3,4), and everywhere in the Bible, demands the going under water and coming out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant-sprinkling. Imposition is not exposition. All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or Oriental churches continue to immerse to this day.—*Dr Schaff.*

The Devil's Testament.

When young people begin to "amuse themselves" in playing what they enter the down-hill path to "poker" and all other nameless sorts of card-playing. From whist to betting is but a step; and when once that step is taken the worst sort of gambling is likely soon to follow. Those parents who permit the introduction of cards to their

premises may soon learn that their sons visit gambling houses for the most dangerous sort of "amusement." Total abstinence from card playing as well as drinking is the safest rule every-where. Christian parents particularly should not allow cards to enter their dwellings; and if found there they should go into the fire without special ceremony.—*Independent.*

God's Love.

The history which presents to us God in Christ, reconciling the world to himself—the glory of the everlasting God, veiled in our frail nature, submitting to all its wants, enduring its distress and sustaining even its temptations—is not merely to be regarded as supplying evidence the most conclusive of the divine love, but as presenting it in the way which is fitted to produce the most impressive conviction of it; furnishing the imagination with as distinct an object as in the history of mankind, in the person of him who long deigned himself to bear the weakness, the necessities, the appetites of our nature; to share for so long the common occupations, the common troubles and sorrows of man's daily life. The more you look at this provision, and the nature for which it was designed, the more you will see its efficacy—that it is on a level with every capacity—and that it supplies to all proofs which all can feel and understand, that we are objects not merely of God's mercy, not of his bounty merely, but of his love; while it brings back this evidence to the mind continually in the most persuasive form—a single incident in the life of the blessed Lord often doing more to dissipate passing distrust in the divine love, than the most labored arguments or the strongest assurances could. Believers cannot doubt of the wakeful care, of the tender sympathy and the fervent love of him who, though in nature infinitely raised above us, has deigned to furnish us with evidence so affecting that he is not thereby raised above, a participation in all that concerns us. They cannot doubt that the man of sorrows, and acquainted with grief, feels for human affliction, that he is touched with a feeling of our infirmities he himself has felt, of temptations by which he himself has been assailed—that he will give to those who he designs to call his brethren, strength proportioned to every emergency, and suffer no trial to exceed their means of resistance. It is in this last and highest effort of faith that the superiority of the gospel of Christ, above every false representation of it, most conspicuously appears.—*Sabbath Recorder.*

THE PRESENT LIFE.—Every man's life lies with the present, for the past is spent and done with, and the future is uncertain.

Items of Interest.

—Brooklyn is said to have the only Chinese physician registered in the United States.

—About 12,000,000 children in the schools of the United States are taught by law the nature and effects of intoxicants.

—Five thousand four hundred and thirty-one missionaries are supported by the women's societies of the United States and Europe.

—The steamer *Balgie*, which arrived at San Francisco from China, March 10, brought 410 cases of prepared opium. The consignee paid \$45,100 duty on the lot. This gives some

idea of the enormous profits on the smuggled article.

—A new worm has made its appearance in Atchison county, Kan., and is killing the wheat. The farmer who discovered it has never seen any thing like it before, though he has been fighting weevil, and fly, and chinch bugs for fifty years.

—It is said that William E. Jackson, of Augusta Ga., has perfected mechanical appliances for making cotton bagging from the heretofore waste stalks of the cotton plant, which, it is estimated, will give the planter \$2,000,000 annually for what has been regarded as rubbish.

—The monthly crop report of Michigan for April, places the average condition of wheat in the southern four tiers of counties at seventy, central at sixty-five, and northern at eighty-six per cent, being the lowest ever recorded in the history of the department.

—There are 146 missionary societies preaching the gospel to the nations of the earth. They have translated the Scriptures into 230 languages, and the word of God has been put within the reach of nine-tenths of the human family.

—George Brown a negro preacher of more than ordinary intelligence, is organizing a colony of his race in St. Louis to emigrate to Africa. In response to questions, he said he was making splendid progress with his scheme, but had not been making a noise about it. Already he has, he says, enlisted some sixty or seventy families probably all told, as many as 400 or 500 people.

—When Dr. Theodore L. Cuyler became pastor of the Lafayette Avenue Presbyterian Church, in April, 1890, it numbered 140. It now numbers 2,330, and the Sunday school, 1,600. It pays the salaries of three ministers in the city and two in the south, and leads every church in Brooklyn in the amount donated to foreign missions. In size it ranks third in the United States.

—The name of God is spelled with four letters in almost every language. In Arabian it is *Alha*; East Indian, *Zeul* or *Esg*; Egyptian, *Zeut* or *Aunn*; French, *Dieu*; Hebrew, *Adon*; Irish, *Dich*; Japanese, *Zain*; Latin, *Deus*; Malayan, *Eesk*; Persian, *Syrr*; Peruvian, *Llan*; Tartarian, *Tgan*; Turkish, *Addi*; Scandinavian, *Odin*; Spanish *Dios*; Swedish, *Oodd*; Syriac, *Acad*.

—Among the prominent nations of the world the United States ranks first in the number of educational institutions and students who attend them. There are in this country 350 universities, 4,249 professors and 63,400 students. Norway has one university, 46 professors, and 880 students. France has one university, 180 professors, and 9,300 students. Belgium has four universities, 88 professors, 2,400 students. Holland has four universities, 80 professors, and 1,600 students. Portugal has one university, 40 professors, and 1,300 students. Italy has seventeen universities, 600 professors, and 11,140 students. Sweden has two universities, 173 professors, and 1,010 students. Switzerland has three universities, ninety professors, and 2,000 students. Russia has eight universities, 582 professors, and 6,900 students. Denmark has one university, 40 professors, and 1,400 students. Austria has ten universities, 1,810 professors, and 13,600 students. Spain has ten universities, 380 professors, and 16,200 students. Germany has twenty-one universities, 1,020 professors, and 25,084 students. Great Britain has eleven universities, 334 professors, and 13,400 students.

The Guide Book.

Ask for the Guide Book, the Bible from Heaven,
For our salvation its pages were given,
If of a truth you are seeking the way
Ask for the Guide Book believe and obey.

Heed not the voices that bid you remain,
Heed not the false guides who seek only gain,
Ask for the Guide Book its teachings are true—
Heeding it daily will carry you through.

Thousands are traveling in death's downward way
Few walk the path that is narrow to-day,
One ends in darkness and one ends in light—
One is the wrong way, and one is the right.

Though you may teach that the Savior has died,
Claim to be just and appear sanctified
Still if the law of the Lord you deny
"Vain your profession" the Lord will reply.

—Selected by L. B. CHAMBERLIN.

Christianity Tested by Experience.

THERE are two ways by which we may arrive at a knowledge of the truth. One method is argument. This is called the deductive method, and was employed by Aristotle. The other method is that of experience. This is called the inductive method, and was first employed in the physical sciences of Bacon. For instance, a man finds something that he thinks is a lump of gold. It has the color and appearance of gold; but he takes it to a practical chemist, who applies a certain acid to it, and by the action of that acid he demonstrates that it is gold. This is the highest and surest of all tests, the test of actual experience.

Now, is the Christian religion open to such a test? Can it be demonstrated by experience? May we know God and taste the powers of the world to come? Yes! we may. The religion of Jesus boldly appeals to the test of experience. There is no agnosticism in the writers of the New Testament. "We know" is a term they frequently employ. (See John 4: 42; 7: 17; 10: 14; 2 Tim. 1: 12; 1 Cor. 2: 5, 12, 1 John 2: 3-5; Gal. 4: 9; 2 Cor. 5: 1).

There is no weakness upon the deduction side, no lack of sound argument, for Christianity can well attest her claims at the bar of human reason; but the test of experience puts the matter beyond all cavil. That Christianity can be demonstrated by experience is just what we might expect. It is a worldwide religion, a religion for all time and for all men. Most persons have neither the time, ability or inclination to apply the first method; but the experimental test is within the reach of all. We would expect that God to give as the very best kind of evidence, and experimental evidence is by far the most direct and satisfactory. Besides, there are times in the experience of all when the heart feels the need of something more than logical conclusions, when we cry out after the living God.

In Old Testament times men lived in the light of this evidence. Enoch walked with God and had the testimony that he pleased God. David could say, "The Lord is my shepherd, I shall not want" (Psa. 23: 1). Job declared, "I know that my Redeemer liveth" (Job 19: 25). All along the ages there have been witnesses to the reality and power of the salvation of Jesus. They form a numberless host, and have gathered from all classes and conditions of men. Some vainly imagine that only the weak and unlettered claim this experience, but what of Paul and Augustine, of Wesley and Luther, of Calvin and Sir Isaac Newton? Some of the grandest intellects that have adorned the human race have been humble followers of Jesus of Nazareth. This test is open to all. It does not require great

intellectual endowments, and yet it meets the requirements of the loftiest intellect. This test is perfectly fair. Even unbeliever can find no flaw in it. But it must be fairly applied.

This test cannot be overthrown. Mere professors lack it, worldly conformity and unholy tempers have dimmed its light in multitudes, but the sincere and earnest Christian walks in its light and feels its power. It presents an invulnerable shield to every shaft of the adversary. No one could have persuaded Lazarus that he had not been raised from the dead. The blind and lame whom Jesus healed knew that a great work had been wrought upon them. So do those whose spiritual blindness has been healed and leprosy cleansed know that the Son of man hath power on earth to forgive sin. That ungodly and worldly people cannot appreciate or understand this thing, is no real argument against it. How can they? What does a mole burrowing in the earth know of the glorious sun? What does a man born blind know of the beauties of nature? What does a man born deaf and dumb know of music?

Obedience is the organ of spiritual knowledge. If any man will do the will of God, he will know the doctrine. Living in this light, "hope so" becomes "know so." Just how this takes place, the philosophy of it, we may not understand; but this proves nothing against it. There are a thousand things in the natural world that we do not understand. The fact is that which concerns us most. Of the fact all who wish may be fully assured. Accept the Lord Jesus, follow and obey him, and the Spirit of God will bear witness with your spirit, that you have become one of the sons of God.—*J. S. Gilbert, in Messiah's Herald.*

"Have you Lost Jesus?"

THE following very interesting case in connection with Major Whittle's recent mission in Edinburg is related by Dr. Moxey: "A woman I spoke to told me of a circumstance that was narrated to her by a Christian neighbor respecting herself, which had been helpful in bringing her, as a believer, to an assurance of her salvation. She had gone to an evangelistic service, where some such verse as John 3: 16 had brought her into light and peace. When she got home her little boy noticed her happy face, and asked the reason of it. 'I have found Jesus, my dear boy,' she exclaimed; 'I am saved by his precious blood.' 'How do you know?' asked the little fellow. 'Listen' she said, and she read the verse to him that had brought the joyful assurance.

"Next morning Satan raised his favorite question of 'feelings,' and she came down to breakfast with the old miserable expression that her son had so long been accustomed to. 'What's wrong now, mother?' questioned the boy. 'Everything's wrong, dear; I have made a terrible mistake, I fear.' 'Have you lost Jesus; mother?' She did not like to say she had. 'Has the verse changed, then?' continued the boy; 'it seems as if it had. Stop, I'll go and see,' and away ran the dear lad, to return triumphantly with his Bible. 'No, mother, it's not changed; it's just the same, every word, as last night,' and he read aloud the blessed message. Said the mother to my friend: 'That was many years ago, but my boy's faith rebuked my unbelief. I then and there believed God's bare word, feel or no feel, because it was his word, and I am just resting my soul there.' The story was greatly blessed to that friend, whose spiritual life up to that time had been anything but a satisfactory one.—*Selected.*

Which is the Fool?

THE beer or spirit drinker is wont to look with ilconcealed contempt upon the simple water drinker, and as he tosses off the glass he has just paid his money for, he imagines that he has swallowed something far better, and performed an action far more sensible. Yet if he would stop but a moment to ask what he has just taken he might think quite differently. Let us see. A barrel of beer contains about five hundred glasses. The seller gives about eight dollars for it, and sells it for five cents per glass, or twenty-five dollars. His profit is two hundred and fifteen per cent. The drinker drops in ten times a day and takes his glass of beer; in fifty days he has consumed the five hundred glasses, and paid twenty-five dollars therefor. What has he swallowed? Scientific men say that in the five hundred glasses of beer there were four hundred and sixty glasses of mere water, twenty-five glasses of pure alcohol, fifteen glasses of extracts and gums. So the beer drinker has paid twenty-three dollars for four hundred and sixty glasses of water—impure at that—which he could have had from the nearest spring for nothing and pure as nature made it. He has had, in addition twenty-five glasses of pure alcohol, which is poison,—at enmity with every function of the system,—no food, nor heat producer. And, besides all this, he has taken fifteen glasses of extracts of malt, sugary matter, indigestible gums, etc.

Surely there is no absurdity so absurd. To pay twenty-three dollars for four hundred and sixty glasses of impure water, when he could have it pure for nothing, and two dollars for forty glasses of poison and most indigestible drugs! But it pays the saloon keeper and brewer to sell water at two hundred and fifteen per cent advance on all their trouble for barreling and bottling it.—*Prof. Geo. E. Foster.*

Keep Away.

WHAT others do is one thing; what we do is an entirely different thing. Others may persecute; we are not required to stand and take all their persecutions. We may not resist them but we can put ourselves out of the way of them: "When they persecute you . . . flee" (Matt. 10: 23).

There is no use of suffering or of dying, if it can be helped. God has work for us in other places, if not in the one where we are. We are to be brave, we are to have the martyr spirit when absolutely required, but we are not to allow our courage or our stubbornness to put an end to our usefulness—perhaps to our lives. The Irishman thought it was "better to run away one day than to be dead all the rest of his life."

True it is that we should endure to the end; and equally true it is that he that endureth to the end shall be saved. Faith and fortitude are absolutely essential in the face of persecutors and persecution; yet we have a right to avoid such things when we may. It is the part of holy and heavenly wisdom to preserve the lives that God has given us.

Of course, as Christ says (v. 39), we may find our lives in losing them, or lose them in saving them. We may lose them spiritually and eternally in saving them by our cowardice and falsity to principle. We save them spiritually and eternally by not losing faith in God's nature, character, providence and grace. But this is a very different thing from exercising ordinary prudence in keeping ourselves alive for God's sake and for truth's sake.—*Christian Herald.*

Letter

"Then they told one to another; and a book of him for them th upon his name the Lord of hos the jewels."—M

From S

BRO. W. C. send more, b V. CATE grow God bless you There is onl for the Mast ripe and the siper in hop shall come.

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Fr

Dear write ye

Letter Department.

"Then they that feared the Lord spoke 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 Sister Emma A. Pence.

BRO. W. C. LONG: Enclosed find twenty-six cents for the new press. Would be glad to send more, but cannot at present. The ADVOCATE grows better and better, and may God bless you for the good work you are doing. There is only a little while longer to work for the Master, as the harvest appears to be ripe and the signs are fast fulfilling. Your sister in hope of eternal life when Christ shall come.

Selden, Kan.

From Bro. A. H. Alexander.

DEAR BRO. LONG: I take my pen in hand to write you a few lines to let you know that I am one that wants the truth published in all this broad land, and the seventh day people are the only people that I have read after that proclaim the truth according to the Scriptures. For the time has already come that the majority of the people will not endure sound doctrine; for they have heaped teachers to themselves, and they have turned away their ears from the truth, nevertheless the truth must be proclaimed, therefore you will find two dollars enclosed for the purpose of helping to purchase a new press. THE ADVENT AND SABBATH ADVOCATE has the best, the most truthful reading and the best doctrine of any religious paper I ever read. I must refer to a piece in No. 41 headed "Religion without a Backbone," which is full of truth from first to last; also in No. 42 headed "Conversion" is another good piece, in fact they are all good. Yours in truth and sincerity.

Walnut Grove, Ala.

From Sister Sarah E. Bowen.

DEAR BRO. LONG, and Brethren and Sisters Scattered Abroad: I feel interested in the cause of truth, and think the ADVOCATE and MISSIONARY are the means of making known the truth, and bringing light to many that are in darkness; besides it is such a comfort to us isolated ones who hear no preaching except through the papers; also it is a great consolation to hear from those of like precious faith scattered over the country. The paper and tracts are a great means of feeding the flock. Our Savior commanded Peter to feed his sheep and lambs. Now, Bro. Long and Sr. Johnson are feeding the sheep and lambs by their labor in the office. I want the work to continue until enough money is raised for the new press. I have been wanting to respond to the fifty-cent call, but haven't got the money yet, but think I will soon. As soon as I can sell some produce, and by doing without something I need, I will send one dollar. I would rather do without coffee than without the ADVOCATE to read on the Sabbath day, and am very fond of coffee for breakfast. I hope the good work will prosper.

Clarksdale, Mo.

From Sister P. A. Sunderlin.

DEAR BRETHREN and sisters: I will try to write you a few lines to let you know that I

am still on the warpath for glory, trying to fight the good fight of faith that works by love and purifies the heart. I am still in receipt of the ADVOCATE with its cheering letters and instructing sermons. I don't know how I could do without it, and don't intend to while the good Lord blesses me with the means. This is God's holy Sabbath day, and a pleasant day it is, and I hail it with joy; it reminds me of that great Sabbath of rest. Oh, what a glorious Sabbath that will be to the children of God, who have gained the victory over this wicked world, death, hell and sin. Go on dear brethren and sisters, we are sailing on the ocean of time, but the land is in view, we shall soon hear the trumpet sound to call his waiting people home. I am trying by the grace of God to keep all the commandments of God and the faith of Jesus. I am a lone one here in the belief of the Savior's near approach, and in keeping the Lord's Sabbath, but by the grace of God and his word, I am bound for that glorious kingdom, when Jesus our great Redeemer comes to set it up.

Then let us love our Lord supremely,
Let us love each other too,
Let us strengthen one another
Till our Lord makes all things new.
Then the saints will take the kingdom,
At his table will sit down,
Christ will gird himself and serve us
With pure manna all around.

I received a call from Bro. and sister How a short time since. Oh, how it cheered me for I felt that I was alone in this part of God's heritage; but found that I was not, for they were only four miles from me, had lived there only one year, I think, when seeing my name in the ADVOCATE, came to look after me. Oh, how cheering to meet those of like precious faith, and talk of those glorious things that are spoken of in the future and near at hand. Bro. How gave me some encouragement that he would come and preach to us, and I hope he may come. It seems there is a prospect for some good to be done here, as there has not been any preaching in this neighborhood, and there are some here that I have talked with that would like to hear this all important doctrine.

Brethren, I feel as though there should be more of this looking after the scattered ones. Dear brethren, how it pains my heart to see people working on God's holy Sabbath day; and while writing, I see those that are dear to me doing the same, but my prayer is, Lord open their blind eyes that they may see these truths and be converted and be saved. But I leave them in the hand of a kind heavenly Father. Remember me in your prayers that I may be faithful to the end, and meet you in the earth made new. Your sister in love.

Irving, Mich.

From Bro. David Douglass.

DEAR BRO. LONG, and Brethren of the ADVOCATE Family, Greeting: As pilgrims in a strange land, and seeking a city that is out of sight, and coming in contact with many by ways and obstacles to turn us out of the King's highway of holiness, we, perhaps, more than any other class need the consoling and encouraging help of one another, especially when we consider that we are living in the fulfilling of the last signs spoken of by the blessed Savior.

In Dan. 9: 24 we read: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to an-

noint the most holy." There are six definite things to be accomplished in this definite period of seventy weeks. First, the finishing the transgression; second, to make an end of sin; third, to make reconciliation for iniquity; fourth, to bring in everlasting righteousness; fifth, to seal up the vision and prophecy; and sixth, to anoint the most holy. Now I understand this scripture points to the future for its fulfillment, and brings us down to the second coming of our Lord.

This is a busy world, with wickedness on every hand. Are not the rich robbing the poor and needy? Are they not laying waste the vine of our Lord? Are not our fields being wasted, and is not the voice of mourning coming up from the poor all over the land? True joy has almost forsaken the souls of men. Is not the present a day of gloominess, a day of clouds and thick darkness? Is not the law of our God being held in defiance by the busy and wicked world? Is it not time to sound an alarm in Zion the mountain of our God? What meaneth this great running together of the people in their various organizations of labor and industry? Is it not for their own fraternal protection against the fire of covetousness and greed that is both before, behind, and on either side of them? Does not this running together, and consolidation of forces foreshadow the breaking forth of judgment of Almighty God against those that have cut off our meat and drink offerings from the house of the Lord? Does not this consolidation of forces bear a similitude to the numbering of the people in David's day? Now when we survey the great magnitude of this, combined with that of its opposing force may we not safely conclude that we are nearing the day of Armageddon? What if this uniting of the civil forces of the producing classes should prove to be the beginning of the work of restoring unity to parents, and to children, preparatory to the ushering in of the Messiah? And if so, then may we not soon hear the voice of the Lord as he utters it before his great army?

Having read Bro. Nichols' articles on "The Approaching Crisis and End of the world," and the many other views of the soon coming of our Lord in our beloved paper, and these present fulfilling events, teach us that the cheering voice will very soon be heard, "Behold the Bridegroom cometh, go ye out to meet him." Brethren, let us see to it now, that we have oil in our vessels and our lamps all trimmed and brightly burning.

Bro. Long, I very highly appreciate every No. of the ADVOCATE, and the faithfulness of its unyielding editor. Wish I could do more for the good cause.

Cullison, Kan.

I KNOW a sweet, thoughtful girl of twelve years, who is never so happy as when doing something for Jesus. Briary is her name, and so dearly is she loved for her sweet, gentle ways, her friends are given to calling her "Sweet Briar."

One day I met her coming home from some visit she had made, with an empty basket on her arm.

"Sweet Briar," I said, after we had talked awhile, "what would you do if you were a cripple and not able to go on your errands of love; what would you do then?"

"I have thought of that," she said, "when I have seen children, sometimes, like that. But I would have my hands you know, and I can do lots with my hands."

"But suppose you couldn't; suppose you were quite helpless?"

"Then," slowly, "I could talk for Jesus."

"But suppose you couldn't talk; what then?"

"Then," said this one child of God, with a smile irradiating her face and making its way into my inmost heart, then I would just smile for him!"—*Sunday School Gems.*

Advent & Sabbath Advocate.

Stanberry, Mo., April 29, 1890.

NOTICE.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies without ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

A CONSIDERABLE amount of money pledged for the new press is yet unpaid. Let those who can raise the amount of their pledges do so without delay, and send it in to the Office.

BRETHREN, give us short, pungent articles on the different points of our faith. Remember that short articles are read, while long ones are laid aside. If, after writing an article, you find it is too long, boil it down and it will be the better for it; it will keep longer. We want just now a few articles, not to keep, but to use, as we are short of manuscript.

REMEMBER that this paper is free to the worthy poor—to those who are actually too poor to pay. It is not free to a stout, hearty young man who is too lazy to labor, and who uses from five to twenty-five cents worth of tobacco per week. Neither is it free to any one who can afford to take and pay for a political paper.

THERE are hundreds and thousands of persons who know nothing about the existence of the ADVOCATE. We are anxious to get acquainted. Brethren and sisters, will you introduce us to your friends and neighbors? You can do this by sending one dollar for one year, fifty cents for six months, or twenty-five cents for three months. This offer will remain for a little while longer.

WE are frequently asked to explain the figures opposite the names of the subscribers. The first figures mean the volume of the paper, and the second figure or figures the number. The volume changes but once a year; the numbers change every week. Now take notice: If your figures are 25-1, it means that your time is out with this number, and every paper you get from now on you get on credit. If your figures are 24-1, it means that you have received the paper for one year and have not paid for it. If your figures are 23-1, it means that you are owing for two years. Please look this matter up and see how you stand.

NO ONE who loves the glorious truth and is looking for the speedy coming of Christ can afford to do without the ADVOCATE because of the hard times. Why not stop some of the useless and unnecessary expenses? Why not stop the use of tobacco, tea, or coffee? Would there not be more wisdom in a man in so doing than to put his family on short allowance, or deprive them of the needed literature? Better economize a little in dress or something else, rather than the paper. If one is actually too poor to take the paper it will be sent free. Let those who are worthy feel that they are perfectly welcome to the paper. Brethren and sisters have been sending in money for to furnish the ADVOCATE to such. May the fund be kept up.

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