

Advent and Sabbath Advocate.

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

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It is often true of human characters that they are reduced in our estimate upon an intimate acquaintance with them. It is not so with Christ. The more we know of him the more sacred, wonderful, peculiar, lovely, attractive and divine he appears. He becomes more precious to the heart as acquaintance and experience more and more disclose him to the eye of faith.

If we have divine life within us we can easily recover from all the wounds the world can give us. Wear the skin from your hand, and it grows on again; but wear a hole in your glove and it needs a patch to cover it. When Christians are killed by persecution it is not of ill-treatment they die, but from lack of vitality. Christ within us readily repairs all the damage Satan does us from without. Winter strips the trees of their beauty; but if they are full of life, spring covers them with leaves and blossoms. We may, by false accusations, be robbed of reputation and of friends for a season; but if Christ's throne is maintained in our hearts, his loyal couriers will rally around it again. He does not promise us exemption from trials, but victory over trials.—*Earnest Christian.*

It may seem strange, but it is nevertheless true, that alcohol regularly applied to the thrifty farmer's stomach, will remove the boards from the fence, let the cattle into his crops, kill his fruit trees, mortgage his farm and sow his field with wild oats and thistles. It will take the paint off his building, break the glass out of the windows and fill them with rags. It will take the gloss from his clothes and the polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and the capitalist, the matron and maiden, as well as to the farmer; for, in its deadly enmity to the human race, alcohol is no respecter of persons.—*St. Louis Christian Advocate.*

The children of Israel ("church in the wilderness" started out all right; they started out circumcised, but afterwards neglected it,

and God commanded Joshua to "make sharp knives and circumcise again the children of Israel the second time." The church of God started out all right on the day of pentecost—sanctified—"they were all filled with the Holy Ghost," but did they keep that way? Read Rev. 2nd and 3rd chapters and see. What is the state of the existing denominations to-day? "Yes," says one, "I see; but what is to be done about it?" One of two things should be done: either "purge out the old leaven," or else if you can't do that "come out from among them and be ye separate."—*Pentecost.*

THE true way to estimate the value of a man is to seat him over against the cross. Look at the cross first to see how much he cost, and then look at the man apart from his condition and environment, and you will see how much he is worth. In this way we shall learn to regard men not by what they are worth to the country or to the community, or even to themselves, but to God. Look at the sinner through the eyes of your Master, and you will see a very different person from the one you see when you look at him through the eyes of the world. In the one case you will see underneath all the soiled and marred exterior a precious soul, for whom Christ died. In the other you will see only a miserable, worthless wretch—a tramp.—*Rev. J. H. Hoadley.*

Do you know how the pearl is formed? A grain of sand, or some foreign substance, getting entrance within the shell of an oyster, hurts its sensitive body, which, having no power to expel the cause of pain, covers it with a secretion and by degrees rounds off all sharp angles, moulds it into a sphere, and finishes it with a polished surface. Thus it accepts the inevitable presence as part of its life, and when it dies yields up, shaped and perfected, a perfect gem, lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave it existence.

God often introduces into human lives some element of discomfort, unrest or suffering—a thorn in the flesh that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long perpetual pain and poison. Others, recognizing the trial as heaven-sent, and, therefore, not to be escaped, accept it—not with joy, indeed, but with meekness; and though it press hard and sharply, they wear it with a sweet patience that day by day enables them to carry it more easily. It even becomes the source of an inward development, the growth of a grace which at last proves to be the crowning, adorning attribute of their character—the especial quality, which, rounded out to perfect symmetry, reflects the beauty of heaven.—*Selected.*

Beatitudes.

BY ALBERT SMITH.

BLESSED are the persecuted
For the sake of righteousness:
Though defamed, if unpolluted
By the world, the Christ will bless.

Blessed, when with all that's evil,
For the sake of his great Name,
False accusers, like the devil,
Slander you, and truth defame.

Rail'd upon, return no railing,
Persecuted, injure none;
Trust in God, His word's unfailing,
Christ-like say, "Thy will be done."

Ye rejoice, for prophets ancient
Suffered for the hope as we;
Let us then be firm and patient,
And be glad exceedingly!

Your reward is great in heaven,
Life eternal in the Son;
At whose coming this is given
To each worthy waiting one.

We shall reign on earth with Jesus,
And his heavenly kingdom share:
Oh! rejoice in him who frees us
From oppression, guilt, despair.

Leicester, England.

Foundation For Character.

If a house is built of sand where floods and torrents will rush around its base, it makes little difference how good its material may be or how perfect its workmanship; its downfall may be expected, and the greater the house the greater the ruin. So if a man lacks the necessary foundation for a stable and useful character, it matters not what else he may possess or lack, he is a predestined failure.

There are persons who think that education is the great necessity of life, and they take great pains and incur great expense to secure an education for their children. But if a man is to be educated, the first question is, Is there anything to educate? Has he capacity and capability? An educated fool is of little use in this world, especially if along with empty brains he has flabby muscles, and is unfitted for labor and is unfit for anything else. There are men in this world of ample education who cannot earn their daily bread; helpless and useless as educated men they might have been useful as ditch diggers, if they had not been so educated and trained that they have no bodily vigor or strength.

But if a man has a capacity for education, there is another consideration. An educated fool is of little value in the world, but an educated knave is still worse, and before we can judge of the importance of educating a person, we need to know that his character has a foundation in righteousness, and truth, and moral principle. It is of little use for a man to learn book-keeping if he employs his knowledge in mystifying his accounts beyond the possibility of an explanation, and stealing money from his employer without his being able to find it out. Financial ability is no great advantage, if it be used to wreck banks, swindle railways, and land

its possessor inside of prison walls. What matters it how rapidly a man can count money, if he cannot handle it without stealing? Of what advantage is it for a man to ing? Of what advantage is it for a man to be an excellent penman, if he exercises his skill in writing other men's names without their authority? Of what value is politeness and gentility of appearance, if it be used to befool the simple and betray the unwary?

If a man has no moral principle at the bottom of his life, every advantage which he enjoys may prove a hindrance, and every opportunity a curse. The fear of the Lord is the beginning of wisdom. It is the first lesson to be learned of all strength, virtue, and prosperity. He who casts off this fear, and who restrains prayer before the Lord, may gain wealth and fame and honor and office, but his days of prosperity are brief, his glory shall fade like a dream, and when he goes down into the depths of shame and degradation, his memory shall rot, and shall be a curse rather than a blessing.

The foundation of all real prosperity of all successful character is that righteousness which exalts nations and individuals; that knowledge of God which is the beginning of all true knowledge, and that righteousness of life without which men live in vain, and die without God and without hope.—*The Christian.*

What Energy Has Done.

TWENTY-FIVE years ago a few young men in London resolved to meet every evening to exchange ideas. The number gradually increased till it was necessary to hire a room. Growing ambitious, they hired lectures, and many people were brought together. Many of them now trace back their success to this effort at gaining knowledge.

Indefatigable industry, coupled with the desire for knowledge, produced great results. Walter Scott, when he was in a lawyer's office, spent the evenings in study. John Britton, the author of architectural works, said, "I studied my books in bed on winter evenings, too poor to afford a fire." He used every opportunity to read; the books he picked up for a few moments at the book-stalls helped him, he says. Napoleon had indomitable perseverance and energy. Dr. Livingstone, at the age of ten years, working in a factory, bought with his first wages a Latin grammar, and studied it until twelve at night. He studied Virgil and Horace the same way, finally entered college and was graduated.

Many will ask how they can advance themselves in knowledge. The first thing is determination; the next perseverance. Walter Scott gave this advice to a young man: "Do instantly whatever is to be done, and take the hours of recreation after business; never before it." Business men often say, "Time is money." But it is more than that to the young man. If used rightly, it is self-improvement, culture, strength and growth of character. The habit of idleness is a hard one to get rid of. The habit of reading anything and everything is weakening to the mind. Books chosen and read with care cultivate the mind and character. The books you read should raise your thoughts and aspirations, strengthen your energy and help you in your work. Thackeray says: "Try to frequent the company of your betters. In books and in life frequent that which is the most wholesome society, learn to admire rightly. Note what

great men have admired; they admire great things; narrow spirits admire basely and worship meanly.—*Christian at Work.*

Running on Old Time-Tables.

The duty of the servant of God is a daily duty, and his work a daily work, ruled and governed by the commands of God, which are issued not only perfect in their general adaptation, but also with a full understanding of the special circumstances of every case, and with special adaptation to existing conditions.

The command to Noah was to build an ark; the command to Jonah was to go to Nineveh; the command to the disciples was, first, to go not in the way of the Gentiles nor to the cities of the Samaritans, but to go rather to the lost sheep of the house of Israel; the command to the apostles at a later period was to "go . . . into all the world, and preach the gospel to every creature."

Thus circumstances modify directions, and fresh commands are issued to meet the changed conditions. And we are to be like the men of Issachar, "which had understanding of the times, to know what Israel ought to do." It is not enough for us that we do what was commanded in years gone by; we must do the duty which is before us today, and which the providence of God appoints us in this present hour.

The engineer upon a train of cars, who should insist on running his train by a last year's time-table, would have no reason to expect anything but collision and wreck, though the time-table may have been correct, authentic, and duly signed and counter-signed. The one fact which vitiates it all is, it is out of date. So a man may think to serve God by doing things which were proper to be done in years gone by, but he may find in the end that he is simply running by an old time-table, that he has lost the right of way which belongs to him: who runs upon the errands of the great Master, and that the services which he renders are neither commanded, desired, nor accepted.

Every day brings its duties, every generation has its opportunities, every hour has its work. We are to run our train by the latest time-table, and do the work which God has given us, and continually inquire, "Lord, what wilt thou have me to do?"—*The Common People.*

Indifference.

Of all enervating and poisonous moral atmospheres, that of indifference is the worst. It is the miasm that overpowers the vitality of the soul, saps it of all its hope and energy, and gradually extinguishes in it the power of willing and doing. When a man reaches the point where he becomes irresponsive to all truth and all enthusiasm, it is a sure sign that the Devil's anesthetics are getting the better of him, and that, unless he makes a grand and final struggle for the mastery of himself and his powers, he is bound to sink into that darkness of moral slavery which is spiritual death.

And it is unmanly as well as a dangerous thing to be indifferent. The man who turns his face to life and truth, and says, "I don't care," is a coward. It is his business to care. It is his duty to present some aspect toward the great facts of existence. Life is a battle, and each one of us is a soldier, whether we will or no. If we refuse to be volunteers, then we are drafted; and so fierce and inex-

orable is the conflict, that no man can buy himself off. Yes, brothers, we must all go into the battle; and he is a craven who stands listless on the edge of the fight, and says, "Let the best side win. It is nothing that concerns me." Ah! but it does concern you, Bro. Indifference. For the battle between right and wrong, between truth and error, is a battle in which the victory is not won by the army, but by the individual. Right and truth in the large may win the day, but it is no victory for you unless your hand has helped to conquer the foe. Be a man, then, and turn your face one way or the other. Have an aspect at least, of being right, for no attitude is more harmful and deterrent than to hang back in the Lord's army, and block the way of those who are going to the front.—*Selected.*

Good Works.

Those good works which are acceptable to God and profitable to men, are the product of faith. Good works are evidences of the nature and reality of our faith.

It is vain for a man to claim the name and character of a Christian, who does not practice good works. How can he who declaims good works be a consistent follower of Him who spent his life in going about doing good? Did not Jesus leave us an example that we should tread in his steps? 1 John 2: 6. But how does one tread in his steps who neglects the practice of good works? A Christian is the workmanship of God, "created unto good works," as much as the earth is created to yield fruits, or the sun created to give light, or the clouds created to give rain. A Christian is redeemed by the blood of the cross, that he might be "zealous of good works." He is redeemed from Satan, to whom he has been a slave in works of unrighteousness, unto God, that he might be a free servant and an obedient son, doing those things which his heavenly Father shall command. He, therefore, who does not exercise himself in good works, robs Christ of his own rights. He lives in idleness, which is only another thing for serving the adversary of him whom he owns as his Lord.

A true Christian can no more live without doing good in some way or other, according to his abilities, circumstances, and opportunities, than Christ himself could. It is his nature, his business, the purpose of his life. He thinks for it: he plans for it; he denies himself for it; he subordinates all things to it. He is prompted to it by the Holy Spirit within him; by the example of the Savior; by the exhortations of the word; by the claims of the church and the world; by the promises of reward; by the happiness it yields.

Abraham was justified by doing as well as believing, says James. Othniel could not be Caleb's son-in-law before he had conquered a city; nor David, Saul's till he had killed a thousand Philistines; and shall we presume to be heirs of heaven without doing anything? "The ship," says a good man, "is like to be steered with best certainty and success when the pilot's eye is to heaven and his hand on the wheel."—*Sel.*

The Crowning Event.

Pastor Archibald G. Brown, preaching at the East London Tabernacle on Sunday evening for the last time for a few weeks, said:—"This little sentence, 'Till I come,' is it to be the measure and length of the servant's service, as well as the inspiration for it. How

significant was the attitude after the ascension. As on that moment Aaron went within the holiest of all, and the people he was there praying and pleading till once again he cast his hands over them and bid here our Lord had gone with cloud curtain had dropped, from their gaze, but two are the first to preach the gospel 'this same Jesus should so manner as ye have seen him. The return of Jesus is the crowning event, and the crow every evangelical creed, for only up to his death, resurrection, it lacks the beauty, firmness, completeness of the person Redeemer.

Think how essential this mark of the true church is. Look, waiting for his Lord's church is anchored upward, looking for him, resting and waiting for his appearance of Jesus Christ forms the keynote of the Testament exhortations, arguments, for holy living, persecution, patience, sacrifice, power preacher, pastor, the whole life of the servant is consecrated by the truth, and coming again. Amid at departure from the truth, the Lord's word is 'look up heads, for your redemption. The bacon light of the church come quickly,' and the hithian, May we know how weariness, watch without come."—*Christian Comm.*

A Pernicious

THE to write some grand do some grand work has many a noble thought, an execution of many a noble wish, however, to suggest should like to see disc should joking and ba courtship and marriage, called "plaguings," be told bred young people in so tion to be bright and attract attention by means, it appears, very str nearly all will be interested for a little while. But choose between this "have been placed to call young girl, I should pre ly, this is not a necessary harm, much blunting much destruction of t which is the priceless hood, comes of such jest it is permitted without

This vulgarity (for rightly describe it) see every community. Not its entrance. It has in the public school, where it ought to be prohibited accomplished here the unhealthy impress a sensitive youthful eradicate; and I call the moral atmosphere pure as possible, and love in his pupils for noble ideals. There

significant was the attitude of the Church after the ascension. As on the day of atonement Aaron went within the veil into the holiest of all, and the people, knowing that he was there praying and pleading for them, waited till once again he came out, spread his hands over them and blessed them; so here our Lord had gone within the veil, the cloud curtain had dropped, he was hidden from their gaze, but two angels come, and are the first to preach the gospel of hope that 'this same Jesus should so come in like manner as ye have seen him go into heaven.' The return of Jesus is the crowning event of redemption, and the crowning article of every evangelical creed, for if you believe only up to his death, resurrection, and ascension, it lacks the beauty, finish, and perfect completeness of the personal return of the Redeemer.

Think how essential this doctrine is, the mark of the true church is to have this upward look, waiting for his coming again. God's church is anchored upward, not downward, looking for him, resting on his word, and waiting for his appearing. The return of Jesus Christ forms the keynote of the New Testament exhortations, and the basis of arguments, for holy living, endurance under persecution, patience, sanctification, and power preacher, pastor, and elders. The whole life of the servant is to be regulated and consecrated by the thought that he is coming again. Amid abounding iniquity, departure from the truth, growing coldness, the Lord's word is 'look up and lift up your heads, for your redemption draweth nigh.' The bacon light of the church is, 'Surely I come quickly,' and the hope of the Christian, 'May we know how to wait without weariness, watch without faltering until he come.'—*Christian Commonwealth*.

A Pernicious Practice.

THE to write some grand thought or to do some grand work has crushed in the bud many a noble thought, and hindered the execution of many a noble deed of mercy. I wish, however, to suggest a subject which I should like to see discussed, and that is, should joking and badinage concerning courtship and marriage, which is commonly called "plaguings," be tolerated among well-bred young people in society? The temptation to be bright and interesting and to attract attention by means of this "plaguings" is, it appears, very strong with some, for nearly all will be interested in it, and enjoy it for a little while. But were I obliged to choose between this "vivacity," as some have been placed to call it, and dullness in a young girl, I should prefer dullness. Happily, this is not a necessary alternative. Much harm, much blunting of fine sensibilities, much destruction of that delicate modesty which is the priceless dower of young girlhood, comes of such jesting and joking where it is permitted without restraint or reproof.

This vulgarity (for no other term will rightly describe it) seems to find a place in every community. No place is too holy for its entrance. It has invaded the sanctity of the public school, where of all places on earth, it ought to be prohibited. The mischief it has accomplished here cannot be estimated; the unhealthy impression it has left on many a sensitive youthful mind, years cannot eradicate; and I call on the teacher to keep the moral atmosphere of the schoolroom as pure as possible, and to endeavor to create a love in his pupils for nothing but lofty and noble ideals. There are enough evil in

fluences surrounding the young, without bringing any into the public schools; and a teacher who does not boldly discountenance such practices is, in my opinion, lacking in moral stamina.—*An Old Fashioned Girl, in Farm, Stock, and Home*.

Praise.

You can judge a man's character quite accurately if you notice what he praises in another, how much he praises, and how and when he does it. Bacon quotes Solomon as saying, "He that praiseth his friend aloud, rising early, it shall be to him no better than a curse." It is certain that however great may be the outward gain procured by flattery, the inward loss is still greater. The only truly successful men are those who, believing that truth and right are invincible, rely upon merit for success. The righteous man is always a success and his end is peace. Men who are thoroughly reliable, fully competent, and absolutely loyal are not so abundant as to crowd the top perches of the roost. There is always a place waiting in the rank just above you; show yourself to be the fittest person for it, and in you go, conspiracies to the contrary notwithstanding. You never appear any larger by making compeers appear smaller, nor will you seem half so large if you stoop to flatter; stand erect in the full stature of your manhood and "travel on your merit." Let all praise have its foundation in truth, and let it not exceed the truth.

—*Ex.*

The Typical Prayer-Meeting.

CONSIDER, then, that typical New Testament prayer meeting. Remember the first few verses of the second chapter of Acts, and you have it before you. It was an attended prayer-meeting; they were with one accord in one place; Peter was not absent because it happened to be a little hot, and James was not away because it happened to be a little cool, and Bartholomew was not away because it happened to be a little wet, and Matthew was not away because his toga was a little worn, and Mary was not absent because her veil had gotten a little out of style, and Salome and Bartholomew did not refuse to fill their places because just then there happened to be a party in Jerusalem, and James the Less was not away because he thought Peter was taking little to much on himself, was just a bit officious. Not for any reasons like these or for any other reasons imaginable, was any one away. It was an attended prayer-meeting. They were all with one accord in one place. O, the enthusiasm of numbers! O, the holy contagion of religious elbow touch! O, the power of presence! And this typical prayer-meeting had all these. It was an attended prayer-meeting.—*Sel.*

AND if you know not how much time is left you on earth, with what jealousy should you husband it for the best uses possible. Says John Foster: "Suppose men confined in a dark prison and drawing their supplies of water from a cistern of the depth of which they knew nothing, with the certainty that when that cistern is empty they will have no more water. With what anguish of solicitude they watch not to waste one drop. So with the time that remains to us on earth."—*Ex.*

An old farmer once attended a missionary meeting, and though he was little accustomed to giving, after considerable mental disputation, and specially with an eye to the promised returns, he ventured to cast a shilling into the box. On his journey home he saw, lying in the road, a shilling, which he was nowise loath to pocket. Having reached his dwelling, he began to report what he had heard at the meeting, laying stress on the fact that the speakers had said that if anything was lent to the Lord, the Lord would give it back. "And," said he, "that is true, for I gave a shilling to the collection, and found one on my way home." One of the servant-men at last said: "Now, master, I'll tell you how I think it is. You see, you gave the shilling because you expected it back and the Lord loveth a cheerful giver, and would not have your money on that principle, so he threw it at you on the road."—*London S. S. Chronicle*.

Our Will An Enemy.

JOHN, the Abbott, when he was very near death, was asked by those who stood round his bed to give them some short piece of advice as a parting request. Whereupon he said, with a sigh, I never did my own will, and never taught any one to do what I had not first done myself." There are few such men as this nowadays; scarcely one out of a hundred thousand. But countless is the number of those who, when dying, might rather say, "As far as I was able I have lived for my own gratification. I have yielded myself entirely to my own will. I have taught much, and given many precepts which I myself have not preformed.

That most excellent old man, Pimenius, replied to one who asked him in what way devils fought against us, "Devils do not fight much with us because we do their wills; but our wills become devils to us and harass us." And this is illustrated by the following apologue: The trees on mount Lebanon conversed together, and said, "How large and high we are, and yet we are cut down by a small piece of iron; and, what is worse, the weapons with which the mischief is done to us are taken from ourselves; for, to enable the iron axe-head to wound us, it receives its handle from ourselves." And such a tree is man. The instigation of the devil is the iron, and the human will is the handle.—*Heliotropium*.

BEAUTIFY the home, not alone by the addition of a bright picture, a good book, or a bit of fancy work, for while all these tend to make a beautiful home it is the every look and act of each member of the family that completes the home circle. A glad song, a bright smile, or cheerful word of encouragement will do more to unite the hearts of the home band in a loving and lasting tie of friendship than all the wealth of the land without them. Hate and envy never annoy where there is love at home.—*Selected*.

To do as well as one knows how, is a fair attainment in morals. But to know what one ought to do, and then to do it, is more than a fair attainment. Many a conscientious person is so sadly deficient in moral perfection as to fall very far short of well-doing, even while doing his best. In order to do what is right, it is essential to know what right is. It is not enough to keep up to one's own highest standard; but one's own highest standard should be a correct standard.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., July 15, 1890.

Have we Eternal Life?

We do not think that the Scriptures teach that we *now* have eternal life, but that it is a matter of promise, and will be given to us at the proper time. "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:7. When we have glory and honor and immortality we will have eternal life, for it will be the result of the whole matter.

God has never given the wicked one single promise of eternal life. Throughout the Bible there is no intimation that the wicked will have an eternal existence, but on the contrary we are positively informed that they will come to an end, and be as though they had not been. Hundreds of the denominations of to-day will have to alter their creeds and confessions of faith to be in harmony with this truth which is so clearly revealed in the Bible. The Bible will never change; it will always declare the utter destruction of the ungodly.

On the other hand the Bible is just as positive in declaring that the righteous will have immortality, will come in possession of eternal life when the Lord comes. If at the coming of the Lord and the resurrection of the righteous we put on immortality and enter into eternal life, it is evident that this glorious condition is not brought about before that time. Evidently we will not put it on twice, once at our birth or at conversion, and then at the coming of the Son of man.

There is a class of texts which, taken abstractly and out of their connection, some claim teaches that we now have eternal life. That we have the promise of eternal life is very evident and fully sustained by the following scriptures:

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Here eternal life is said to be a gift, and it will be given to us when the Lord comes.

"In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2. Hope is made up of expectation and desire. We do not hope for that which we possess. Hence we are still waiting for the consummation of our hope.

"And this is the promise that he has promised us, even eternal life." 1 John 2:25. Let the following texts settle the time when the righteous will receive this life. "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. "For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. This life is in the great bank of heaven, and will be given us at the proper time.

A father might say to a dutiful son, that if

he continues faithful for twenty years, the twenty-five thousand dollars placed in the bank would be his. It would be the son's by promise. Just so we have eternal life by promise.

The apostle Paul makes use of the following sweeping declaration: "Which in his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. 6:15, 16. This is very emphatic, and ought to settle the matter once and for ever.

Man is mortal. "Shall mortal man be more just than God?" Job 4:17. This with many other texts establish the fact that man is mortal. Why not believe the record and look forward to the proper time when we will receive immortality and eternal life?

Missouri Camp-Meeting.

As the time of our annual camp-meeting is fast approaching, let all who possibly can avail themselves of this God-given privilege. To miss this annual feast is a loss none can sustain without serious injury to themselves. We are painfully aware their are those who cannot possibly attend in consequence of sickness. To such we will say you shall be remembered at a throne of grace, and we feel assured we, too, will be remembered in their prayers. Thank God for the spirit of reciprocal affection and commiseration for the woes of each other. The appeal we make, however, is to those who can and should be at this gathering. Brethren, do not, we beseech you, fail to come; let no paltry excuse rob you of this precious boon. We are aware that many excuses will be made and reasons presented to your own minds why you can't come. Among the reasons that will present themselves to your mind will probably be the following: "I should like to go to camp-meeting but it is so hot and dry." Let us not forget that God the merciful Father, who controls the affairs of heat and cold, wet and dry, has never in a single instance excused us from assembling ourselves together because it is warm or cold. Should his cause, that is committed to our care, languish and die? Remember we shall be called to an account for our stewardship. Another excuse, "Oh, I should be so glad to go to camp-meeting, but I can't afford it." Can't afford it? This, like the other, is falacious. "The Lord is with you, while ye be with him; . . . but if ye forsake him he will forsake you." 2 Chron. 15:2. Dear brethren and sisters, for the sake of your children, you ought to attend this meeting. There will be special sermons for the children both by way of instruction and encouragement. Now, if our ministers are ready and willing to attend and make sacrifices for the good of your children, then, surely, you should not be behind them, for what is to the interest of your children is to your interest. Don't forget this.

Again, if our ministers who are poorer than you are, are willing to make such sacrifice as they are making, will you, dear brethren and sisters, suffer them to be at camp-meeting and their hearts made heavy and sad because of your absence? Oh, they need your presence, sympathy, counsel and prayers. Now, then, ye who have stood by us so long, "come over and help us." The

great day of his wrath is near; our God will come; he will come and save us. Let us all, then, make a little sacrifice and come together and laud his holy name, encourage each other, and the rich blessing of his almighty power will be ours to enjoy.

JAMES BARTLETT.

The Bible Plan of Supporting Gospel Laborers.

MAN'S DEVICES.

THE renting of seats, taxing of membership, church festivals and fairs, with their attending evils, and other methods, are all more or less subject to criticism. The Bible promises to thoroughly furnish us in every good work. 2 Tim. 3:16, 17.

GOD'S PLAN.

- 1 Cor. 9:13, 14. God has ordained that gospel laborers shall live of the gospel, the same as the priests did anciently at the temple service.
- Num. 18:20. The priests anciently were not to have any inheritance among their brethren or any secular occupation.
- 2 Tim. 2:4. No gospel laborer is to entangle himself with worldly affairs.
- Num. 18:20. The priests were to look to God for their support.
- Luke 10:1-8; 9:1-6. Gospel laborers are to look to God for their support.
- Num. 18:21-24. The Lord supported his ministers by giving them his own portion.
- Gen. 14:18-20. The custom of paying the Lord's tithe to his priests was observed by Abraham, so did not originate with Moses, and is not Jewish.
- Heb. 7:1-10. Abraham paid tithes to Melchizedek, who was greater than himself.
- Heb. 5:6, 10; 6:20; 7:17. Melchizedek represented Christ.
- Gal. 3:7, 20. Abraham is said to be the father and representative of Christians.
- John 8:39. Jesus says if we are truly Abraham's children, we "will do his works."
- If Melchizedek represents Christ, and Abraham Christians, then Christians should pay tithe to Christ.
- Matt. 23:23. Jesus indorsed the tithing system.
- 1 Tim. 6:7. Man starts in life with nothing.
- Ps. 24:1; 50:10, 12; Hag. 2:8. God is the rightful owner of everything—land, cattle, and money.
- Matt. 25:14; Luke 16:1, 2. We sustain the relation of stewards to God's property.
- Lev. 27:32. God reserves one-tenth as his share. This we pay over to God. We do not give tithes.
- Mal. 3:8, 9. The man who fails to pay a tithe the Lord says robs him, and brings a curse upon himself.

NOTE.—The sin of Adam and Eve was appropriating to their own use that which God had reserved from them. The using of Gods tithe is a similar sin.

19. Hag. 1:4-11. Withholding God's tithe unfavorably affects all the remainder.

20. Mal. 3:10, 11. Precious promises to those who bring in all the tithe.

21. Prov. 3:9, 10. The tithe should be paid from the very first receipts, not the last.

22. Num. 18:26, 27. Ministers and all gospel workers should pay a tithe.

23. Mal. 3:8. Offerings should be given from our own portion.

24. Matt. 6:1-4. Alms to be given unostentatiously.

25. 2 Cor. 9:6-15. The tithes and give liberally do but God increases their a giving. Luke 6:38.

NOTE.—The payment of the support of the work of all, rich and poor, and re for praising men.—D. L.

Authority

It is said of Christ that having authority, and no Pharisees. Authority is power. His enemies questioned its grounds. tion, a directness, a for Timothy was charged to ty, an authority that was tioned because of his the channel through wh lives his message. H work, his realization in of the truth he utters, h the conscious evidence favor; the fullness of G authority. Authority i independent, fearless. be clothed with autho for God. He has auth Word, to appeal to m Pharisees disputed, m distinctions and hair-s their way into mazy a onings. Christ delive their consciences, and ety God's will and de Messenger.

The Lor

It is quite importa longest day in the ye the world we are tal seen by reading the the length of the lor erent places. How children in Tornea, mas Day is less than At Stockholm, Sw one-half hours in k At Spitzbergen, t and one half month At London, Engl the longest day hours. At Hamburg, in Prussia, the longe At Wardbury, lasts from May 21 ruption. At St. Petersb Siberia, the longe and the shortest f At Tornea, Fin nearly twenty-tw mas one less than At New York t teen hours, and sixteen.—Sel.

Avoid dispute religion that lies usually least ac who are violent stantials of reli all in his opinio and zealously s

Items of Interest.

—It is estimated that there are 13,000 different kinds of postage stamps in the world.

—France has more than a quarter of a million carrier pigeons trained for war purposes.

—The Louisiana Senate, bribed by the annual payment to the State of \$1,250,000, has passed the Lottery bill.

—The death rate in Chicago recently was nearly three times as heavy as in ordinary weather. There were 39 deaths from heat between Sunday noon and Monday noon.

—Queen Victoria is again very feeble, and was much overcome when she visited the tomb of Lady Ely in Kensal Green Cemetery. Lady Ely was her best friend for forty years.

—The Pinkerton Detective agency, which was established forty years ago by Allan Pinkerton, now gives employment to nearly one thousand detectives.

—There have been few more bitterly contested Congressional struggles of recent years than that which has just ended in the passage by the House of Representatives of the National Election bill.

—It appears from statistics published by the government of India that in one year, while 928 persons were killed by tigers, more than 1,000 children were carried off by jackals.

—A metal has been produced that will melt at a temperature of 150 degs. It is an alloy of lead, tin, bismuth and cadmium and in weight, hardness and color resembles type metal.

—There are now about 600 Protestant Chinese converts in Peking, one-fourth of whom are Presbyterians. In all China, there are about 40,000 Protestant and 100,000 Catholic converts.

—Broken glass may become as useful as it is bothersome. The British warehouseman announces that a process is now known which will work glass into cloth of any color or thickness, and incombustible.

—One of the oddest silver brooches shown resembles a dilapidated shoe, turned down on one side, with broken laces. A dozen small diamonds glittering from the sole take the places usually occupied by nails.

—A special to the *Republic*, from San Francisco, says: President Diaz, of Mexico, has dashed to the ground the hopes of the \$5,000,000 syndicate, which intended carrying on a lottery business at Tia Juana.

—Stanley was to be married July 10, and his honeymoon to be spent in Scotland. Major Pond describes the explorer in these words: "His hair is gray, not white now, and he weighs, I should say, from 160 to 170 pounds. He isn't a tall man, not more than five feet eight inches in height."

—The religious statistics of the world are about as follows: Roman Catholics, 190,000,000; Protestants, 108,000,000; Greek churches, 50,000,000; other churches, 16,000,000; total, 393,000,000 nominal Christians. Of the non-Christians there are, Jews, 7,000,000; Hindus, 190,000,000; Mohammedans, 85,000,000; Buddhists, 500,000,000; Heathen, 250,000,000; total, 1,000,062,000,000. This makes thirty per cent of the earth's population nominally Christian.

24. Matt. 6:1-4. Alms to the poor should be given unostentatiously.

25. 2 Cor. 9:6-15. Those who pay their tithes and give liberally do not grow poor, but God increases their ability to continue giving. Luke 6:38.

NOTE—The payment of the tithe divides the support of the work of God equally upon all, rich and poor, and removes all occasion for praising men.—*D. L. Moody.*

Authority.

It is said of Christ that he spake as one having authority, and not as the Scribes and Pharisees. Authority is the right to exercise power. His enemies felt his authority, but questioned its grounds. There is an elevation, a directness, a force about authority. Timothy was charged to speak with authority, an authority that was neither to be questioned because of his youth. Authority is the channel through which the preacher delivers his message. His divine call to the work, his realization in profound conviction of the truth he utters, his faith in God's word, the conscious evidence of God's presence and favor, the fullness of God's Spirit, gave him authority. Authority is not timid, but bold, independent, fearless. The preacher must be clothed with authority from God to act for God. He has authority to declare God's Word, to appeal to men's consciences. The Pharisees disputed, controverted, they dealt in distinctions and hair-splitting criticism, felt their way into mazy and labyrinthine of reasonings. Christ delivered himself directly to their consciences, and declared without dubiety God's will and demands on them.—*Evening Messenger.*

The Longest Day.

It is quite important, when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several different places. How unfortunate are the children in Tornea, Finland, where Christmas Day is less than three hours in length!

At Stockholm, Sweden, it is eighteen and one-half hours in length.

At Spitzbergen, the longest day is three and one half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and one-half hours.

At Hamburg, in Germany, and Dantzie, in Prussia, the longest day has seventeen hours.

At Wardbury, Norway, the longest day lasts from May 21 to July 22, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is nineteen hours, and the shortest five hours.

At Tornea, Finland, June 21 brings a day nearly twenty-two hours long, and Christmas one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal, Canada, it is sixteen.—*Sel.*

Heavenly Mind.

Avoid disputes about lesser truths and a religion that lies only in opinions. They are usually least acquainted with a heavenly life, who are violent disputers about the circumstantials of religion. He whose religion is all in his opinions will be most frequently and zealously speaking his opinions; and he

whose religion lies in his knowledge and love of God and Christ will be most delightfully speaking of that happy time when he shall enjoy them. He is a rare and precious Christian who is skillful to improve well-known truths. Therefore, let me advise you who aspire after a heavenly life not to spend too much of your thoughts, your time, your zeal, or your speech upon disputes that less concern your souls; but when hypocrites are feeding on husks and shells, do you feed on the joys above. I would have the chief truths to be chiefly studied, and none to cast out your thoughts of eternity.—*Richard Baxter.*

Keeping at It.

It is a great mistake to suppose that the best work of the world is done by people of great strength and great opportunities. It is unquestionably an advantage to have both these things, but neither of them, quoting from the Manufacturer and Builder, is necessary to the man who has the spirit and the pluck to achieve great results. Some of the greatest work of our time has been done by men of physical feebleness. No man has left a more distinct impression of himself on this generation than Charles Darwin, and there have been few men who have had to struggle against such prostrating ill health. Darwin was rarely able to work long at a time. He accomplished his great work by having a single aim, and putting every ounce of his force and every hour of his time into the task which he had set before him. He never scattered his energy, he never wasted an hour, and by steadily keeping at it, in spite of continued ill health, and of long intervals of semi-invalidism, he did a great work, and has left the impression upon the world of a man of extraordinary energy and working capacity. Success is rarely a matter of accident; always a matter of character. The reason why so many men fail is that so few men are willing to pay the price of self-denial and hard work which success exacts.

Report of Labor.

At our last monthly meeting at the Howell school house, we were made to rejoice in the Lord. Our dear Bro. W. C. Long, Sr. Long and Sr. Johnson, of Stanberry, were with us to cheer us by their presence and testimonies. Bro. Long delivered one of his telling discourses on baptism. After services we repaired to the water, and buried one more willing soul in the "likeness of His death." Our prayer is that Bro. Miller may ever follow his risen Lord, and be instrumental in winning souls for Christ. We then went to Pattonsburg, and spoke to an appreciative audience on First day at 11 A. M. and 4 P. M. By request, we will speak on the Sabbath, from the New Testament, next 3rd. Sunday. Monday eve, following, by request of a member of the Christian Church, we shall preach on the perpetuity of God's law, north of Pattonsburg 6 miles.

Spent the two last Sabbaths with Mt. Hope church, DeKalb Co. Bro. Wells was with us and favored us with music, which was highly appreciated. His stirring appeal for more labor, more earnestness in the cause, as well as his soul stirring strains of vocal and instrumental music was a treat to all who heard him. Come again Bro. Wells. Yours in hope. JAMES BARTLETT. Stanberry, Mo.

I will praise the name of God with a song, and will magnify him with thanksgiving.

our God will us. Let us all, and come together, encourage each of his almighty

JES BARTLETT.

Porting Gospel

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Christ Will Come Again.

BY MARY A. ADAMS.

He is coming, blessed promise
To the weary care-worn heart,
And howe'er much discouraged
And bowed down with grief thou art,
Stop and think, O lonely pilgrim,
"This same Jesus" soon will come,
Dry thy tears, O watch and listen,
For the joyful words, "well done,"

Dark clouds gather in the distance,
And the sky is overcast,
Threatening war-clouds full of bursting
And the signs fulfilling fast;
Strong men's hearts with fear are falling,
O the awful time to come,
Brave men cannot face the future,
All before them is but gloom.

Faithful pilgrim God will hide thee
Till the fearful storm is past,
You will reach the promised haven,
You will see the Lord at last!
For he's coming, "this same Jesus,"
With great power and glory too,
He will gather all the scattered,
And this promise is to you.

Jay! the Son of man is coming,
Soon earth's cares will all be done;
Trust, O trust him, then the righteous
They shall "shine forth as the sun"
In the kingdom of their Father,
He is coming, "watch and pray,"
"Coming in the clouds of heaven,"
We shall see him, joyful day!

Harold Knob, Ark.

Sorrows Turned into Joy.

We often make sad mistakes as to what is best for us. We often hide our richest blessings under a pall, and decorate with garlands our temptations, or the sources of our spiritual sorrows and shame. The poor old patriarch Jacob was shrouded in gloom when he walked out, "All these things are against me," Joseph is gone, Simeon is gone; and they have carried away also Benjamin, who bore in his boyish face the photograph of the beautiful Rachel. He calls his lot a sad one. But the returning caravan is almost in sight which brings to him the full sacks from Egypt's granaries, and the joyful invitation to go and see his long lost Joseph as premier of Pharaoh's kingdom. His dark hour is just before the day-dawn. What he baptized as a sorrow, has grown into the greatest mercy of his life.

We have a striking illustration of the mistakes that short-sighted people often make, by turning to a verse in the fourth chapter of the first of book Chronicles. There we read that "Jabez was more honorable than his brethren, and his mother called his name Jabez, saying, *Because I bare him with sorrow.*" For some reason or other she puts the mark of her grief on the brow of her child, and calls him "sorrowful." Yet the very child who was born in tears and christened with a sad name grew up to be the ornament and glory of her household. He outstripped all his brethren—God honored him with so many blessings, and his career was so bright and beneficent, that the people must have wondered how he ever came to have so doleful a name. His history was like the April shower, that begins with weeping clouds, but ends in brilliant sun-bursts and in rainbows painted on the sky.

We are often as blind as that Hebrew mother, and make the same egregious mistakes. We persist in naming things sorrows which turn out to be rich blessings in disguise. Who ever congratulates a man on the loss of his fortune, or the failure of his am-

bitious schemes? Yet while his purse is being emptied, his soul may be filling with God's grace. More than one man has been bankrupted into spiritual wealth. Be careful how you tell a friend that his sickness is a great affliction—when it may be sent of God to soften his heart, to bring him to reflection and repentance. . . . If we wish to sympathize with any parent, let it rather be with her whose living children are fooling away in frivolity, or are hardening into the sins that may break the heart of her who bore them. A thousand times more have I pitied the mother of a living sorrow than I have pitied the mother of a departed joy. . . .

The Bible is like a vast orchard, where precious fruit is often hidden behind the leaves. This story of Jabez—if you turn it out from under the leaves—has many a golden teaching. It teaches us not to be frightened by present troubles, or cast down by to-day's discouragements. Every true, deep Christian life begins in griefs over sin and in sharp conflicts with temptation. A religion that has too easy a birth, seldom grows into a strong, victorious Christ-likeness, he who never weeps over sin, will never sing for joy or chant harvest-hymns over full sheaves of blessings. The enterprises also that cost us the most anxiety and toil and self-denial, are those that, like Jabez, "enlarge their borders," and yield the after-crops of large results. There may have been some wet eyes up in that prayer-room in Jerusalem, where the little band met after their Master had left them; they were sowing in tears, to reap with joy before the next day's sun went down. Never despair of a good cause! Never despair of a great Heaven-directed reform, even when the powers of hell are trying to strangle it. Never despair of a child. The one that fills you with most solicitude, and occasions your most fervent prayers, may yet gladden your life with joys beyond your highest hopes. *Never despair of a soul as long as you can plead with God for that soul, or strive to bring it into a full view of Christ.* Let us all learn that God is ten-thousand-fold wiser and more far-sighted than our poor, foolish fears. And also let us never name our children or our good undertakings *sorrowful*, until we know how they are going to turn out, and what our heavenly father intends to make of them.—*Rev. Theodore L. Cuyler, in N. Y. Evangelist.*

Why Do The Heathen Rage?

Nor long ago the British ambassador at the Persian court, publicly presented a copy of the Bible to Shah. At once there was an outburst of rage among the Moham median population, and the guard at the British legation was doubled!

What is the matter with the Mohammedans? Suppose the Persian ambassador should present a magnificent copy of the Koran to the Queen of England, or the President of the United States; and suppose the Chinese ambassador should follow with a copy of the writings of Confucius; suppose some one else should present a copy of the Book of Mormon, and others should bring volumes containing the writings of Zoroaster and Buddha; would there be a riot, or an earthquake? All these gifts would probably be received with thanks, and perhaps deposited in some great library, and left to slumber there in peace till disturbed by the research of the curious.

Christianity can afford to hear what men say, and read what men write. It can tolerate free speech and free discussion. Its foundations are too broad for panics; but when the Bible appears on the stage it seems

to just set the devil crazy to do something to oppose it.

Look at Diocletian the emperor of Rome, marshalling the forces of that mighty empire to fight a book! Look at popes, and priests, and prelates making war upon men, persecuting, strangling, burning and slaughtering them for translating, printing, possessing, and reading a book! Look at the persecutions which have assailed those whose only fault was that they read and believed and sought to obey the things which God had spoken to his creatures. And all this while the servants of God have been reading, and believing, and translating, and circulating his blessed Word, and not withstanding the rage of the heathen, and the foolishness of worldly men, though "the grass withereth and the flower fade," yet "the word of our God shall stand forever."

—Selected.

Putty And Paint.

It is rather common to find out when a machine breaks that the timber was dosed, cracked, or worm eaten, and that by a copious application of putty and paint the defects were neatly covered up. But when the machine was put to a test, it was too weak, and broke down, the swindler's trick was exposed. Putty will make a smooth surface and paint a beautiful finish, but neither will make up for defective material. As long as such material is allowed to stand idle, it looks pretty enough, and strong, for that matter, but it will not stand the strain of use without exposing the bad material of which it was built.

It is a good deal that way with a great many people. As long as they are allowed to dictate, and are petted and flattered, they look so sweet and smile so affably that to the uninitiated they appear simply charming; but cross their path, ask a favor, argue on the other side, and see how much putty and paint enters into their composition. From a wealth of smiles they emerge, covered with frowns. As long as it costs nothing, they look sweet and pretty, but put on the brakes, and the cloven foot is plainly visible. They want all the favors, all the honors, and all the attention, but put them down to a practical test, they are only galvanized pleasantness, and within are made of very poor material.—*Gospel Preacher.*

She Was Right.

A woman gifted at running "grab bag" socials called on a mother, saying, "We have many useless articles that must be disposed of somehow. We've concluded to place them all on one table, under the charge of our most fascinating young ladies. Gentlemen will chat with them, then cannot go away without buying something; and they can put their own prices on the articles. We really want your daughter, she has such winning ways." Seeing indignation gathering in this noble mother's face, and knowing how carefully she had guarded her children from social contamination, she added: "Of course, she will have to play the agreeable to a good many you might not approve; still she need not recognize them afterward." "What!" exclaimed the mother, "allow my daughter to become a decoy to lure money out of men's pockets in return for shams and false smiles? Never! I hold my child's moral nature too sacred for that.—*Wesleyan Christian Advocate.*

Letter Depart

"Then they that feared the Lord one to another; and the Lord heard it and a book of remembrance was written for them that feared the Lord upon his name. And they shall be the Lord of hosts, in that day my jewels."—*Mal. 3: 16.*

From Bro. J. C. H.

DEAR Brethren and Sis that many would be glad to get along, I take this of you know. I am now just once more, though I totter child just learning to walk, get down on the floor I can't out help. I have lain on my taken sick the 20th of Jan poor, only weigh about one but my health is improvespects which I am in hoping bearing a still more difficult have yet passed through. a small protuberance came back of the left ear, and it ful. Finally, I consulted and found it to be a fibrous remedies which seemed to ing my sickness it has gro It now covers nearly the shoulder, and is very sore strength will admit my of it cut out. This I have fi do, though it has cost m night to decide as it is veins.

Dear brethren, I feel t dark side of this world to of the dear brethren hav affliction by donating to which I assure you was and it came in due time; expense of removing the cost about one hundred sistance from a brother thankfully received. A is removed I will send CATE as to the results. I have been facing the and have been getting might come. My fait truths we have learned, ing, seem precious to m near and I have a hope tality. Remember me prayers. Your brother White Cloud, Mich.

From Sister P.

DEAR Brethren and bling hand, and with t my heavenly Father f me, I pen these lines rolled away, and I an other Sabbath of rest to meet with those wh our dear Savior and he is soon to set up new earth, where no c sorious breath can shore, where sickness are felt and feared n abroad in the land, e day near, and are we ing time that try n the hope of seeing m we are so near that people of God, but

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. J. C. Branch.

DEAR Brethren and Sisters: Thinking that many would be glad to hear how I am getting along, I take this opportunity to let you know. I am now just beginning to walk once more, though I totter about like a little child just learning to walk, and if I should get down on the floor I could not get up without help. I have lain on my back since first taken sick the 20th of January. I am very poor, only weigh about one hundred pounds, but my health is improving in some respects which I am in hopes will assist in bearing a still more difficult burden than I have yet passed through. About a year ago a small protuberance came on my neck, just back of the left ear, and it became very painful. Finally, I consulted the best doctors and found it to be a fibrous tumor. We used remedies which seemed to check it, but during my sickness it has grown to a great size. It now covers nearly the whole of the left shoulder, and is very sore. As soon as my strength will admit my only hope is to have it cut out. This I have fully determined to do, though it has cost me many a sleepless night to decide as it is so close the large veins.

Dear brethren, I feel that I have only the dark side of this world to look upon. Some of the dear brethren have assisted me in my affliction by donating to me of their means which I assure you was gratefully received, and it came in due time; but now comes the expense of removing the tumor which will cost about one hundred dollars, and any assistance from a brother or friend will be thankfully received. As soon as the tumor is removed I will send notice to the ADVOCATE as to the results. And now let me say, I have been facing the monster a long time, and have been getting ready for what ever might come. My faith is strong and the truths we have learned, and are now advocating, seem precious to me. I feel my Savior near and I have a hope bright with immortality. Remember me, dear ones, in your prayers. Your brother in Christ.

White Cloud, Mich.

From Sister P. A. Sunderlin.

DEAR Brethren and Sisters: With a trembling hand, and with the heart of gratitude to my heavenly Father for his kind care over me, I pen these lines. Another week has rolled away, and I am spared to enjoy another Sabbath of rest, but am not permitted to meet with those who talk of the coming of our dear Savior and that glorious kingdom he is soon to set up. I long to live in the new earth, where no chilling winds, nor poisonous breath can reach—that healthful shore, where sickness, sorrow, pain nor death are felt and feared no more. Judgments are abroad in the land, everything bespeaks that day near, and are we ready? This is the trying time that try men's souls. I rejoice in the hope of seeing my Savior; I rejoice that we are so near that rest that remains for the people of God, but I sometimes fear, as did

our beloved Paul; then I seem to hear the Savior say, My grace shall be sufficient for you, which banishes my fears.

I still receive the ADVOCATE, for which I am truly thankful, and pray that the good Lord will sustain it and bless those that are in the work. Dear brethren and sisters, let us try to be faithful till Jesus comes to call us home. Your sister in love and fellowship.

Irving, Mich.

From Sister Mattie Brady.

DEAR ADVOCATE Family: I will try once more to write a few lines to let you all know that I am still striving for a home in Christ's kingdom. We have many trials and temptations to encounter, but with God's help we can and do overcome them all. I am so glad that we have the new press. I would like to send some money for type, but I have not got it just now. I think the ADVOCATE is a splendid paper, and I know I could not get along without it. I would like so much to help Bro. Fisher if I were able. I hope that all who can will help him. I will close this time. Pray for me.

Burnip's Corners, Mich.

From Sister Lucy Blackmon.

DEAR Brethren and Sisters: This beautiful Sabbath morning I will speak to you by letter, though I do not write as often as I should like to on the account of my poor health. I feel that I want to be one of that number that are to speak often one to another, but I can say my faith grows stronger and stronger all the time, and my heart is made to ache to see so much wickedness and to hear so much false speaking; it makes my spirit groan within me. I feel as Jesus expressed himself while he was here on earth, "to weep for the sins of a wicked world." But Jesus and his apostles have told us that a great falling away would take place in the last days. So an increase of wickedness should serve to strengthen our faith rather weaken it. This is one of the signs of the nearness of the coming of our great Redeemer to receive his own precious jewels, and oh, may I be one among them that will be gathered at that great day. What a gathering that will be when loving friends long-parted from each other will be permitted to meet again. Yes, the dead in Christ will rise first and the living will be caught up to meet them in the air, and so shall we ever be with the Lord. Oh, what a comforting thought of meeting our friends once more. Press on, brethren and sisters, the prize is just before us, and we will wear the crown and walk the golden streets of the new Jerusalem.

I will say our church here is growing, although some have departed this life to await the Lord's return, and some have moved away, some of whom we have had the pleasure of reading letters from in the ADVOCATE. Our hearts were made glad to read some good letters from Bro. W. H. Elliott and would like to read some more from him. I will say to sister Annie Elliott that I would be glad to see a letter in the ADVOCATE from her. I do love to read the letters from the brethren and sisters scattered abroad; they cheer me up in my lonely hours. My husband expects to start to Kansas to hold a meeting on the 4th of July. His health is poor. Pray for him, brethren, that his health

may improve. Pray for me and my children that we may all be prepared to meet with the rest of you in the new earth. Your sister in Christ.

Neosho, Mo.

From Sister Mary McGuire.

DEAR Editor: I have been thinking of writing for the ADVOCATE but have always dismissed the thought by realizing, it seemed to me, my utter inability to do so. I like to read the letters in the paper from the brethren and sisters, but they seem to be all from those who are so much older than I in experience, and can write such good letters, that I have always thought I could not write a letter worthy of a place amongst them. And it is not because I have concluded that I can write as good a letter as many of them that I now write. No, not at all; I expect this letter to be just like its author—full of faults and errors. But "procrastination is the thief of time" and I have concluded the longer a person puts off a manifest duty the harder it becomes to do that day. And is it not often the case that duty to God is put aside while man and his various whims receive such prompt attention? Yet God is not such an exacting master that we need shirk the tasks he requires of us. If we love him we will delight in doing his will. He does not ask perfection of any mortal ere they take position on his side. Why, certainly not. How true of his nature that "all the fitness he requireth is to feel our need of him." When we as sinners feel our great need of him, feel that without his grace and help we are lost, and come in humble quest of him, then will he show his unboundless mercy, love and power by pardoning our sins, receiving us as his own and ever being with us to strengthen us to meet all opposition in our walk with him.

Dear brethren and sisters, I ask that you will pray for me that I may prove faithful to the high calling which I have taken up; that I may be prompt in doing my duty to God, and that, with all of God's people, I may gain a home in the kingdom set up in that day when we shall all be judged according to our works, is the wish of your sister in Christ.

Urbana, Ia.

From Bro. Geo. E. Stevenson.

DEAR Editor: I thought I would write a few lines to the ADVOCATE, so that you might have the benefit of my experience and not lose so much as I have by making such blunders. In the first place I believe that as soon we have got the proof that the gospel is a great benefit to us, it is our duty to help spread it to other. "Freely ye have received, freely give." In 1882 there was an article in the ADVOCATE on paying tithes, and after reading it I made up my mind to give one-tenth of my income to the church after paying my board. I lost most of my wages the following winter, and ever since till last summer. I am now improving land and making a fruit farm, so that I have not had any income except barely enough for living expenses, but that amounts to about fifty dollars a year which leaves five dollars due the church. The church money was left till the last and I failed to have enough to go around. I figured up this spring and found myself twenty-five dollars in debt to the church on the 1st of May, 1890. I have made up my mind to square it up this spring and summer if possible, for I do not believe I can prosper so. When I look back over the past I see where I have spent much for things that I could have done without, and I have lost nearly ten times as much by bad management. The mistake lies in putting off the church money till last. It should have been paid first, and I am going to lay out the church money first after this from my income which comes in about twice a year. Yours for gospel truth.

Old Mission, Mich.

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Advent & Sabbath Advocate.

Stanberry, Mo., July 15, 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.

The address of Eld. A. N. Fisher is Tuscola, Mich.

ELDS. JAMES BARTLETT and N. A. Wells spent Monday, July 14, in the ADVOCATE office. Their words of commendation and encouragement are highly appreciated.

We have received the following amounts on back pledges on new press: E. G. Blackmon \$1, Lucy Blackmon \$1, Laura Blackmon 25 cts, Rose Blackmon 25 cts, May Common 25 cts, Richard Edminsten 50 cts, Elizabeth 25 cts, M. A. Edminsten 25 cts, C. Edminsten 25 cts, Theo Edminsten 25 cts, Maggie Edminsten 25 cts, M. A. Elliott 50 cts, Lurana Elliott 50 cts.

Now as the time for the Missouri camp-meeting is announced, we hope all the brethren and sisters will regard it as a personal invitation to attend. We hope for a good attendance and a good and profitable meeting. We expect to be well supplied with ministers, and we see no reason why this should not be the best camp-meeting of the year held in the State. Now is the time to commence to prepare.

SISTER A. J. COUEY of Scio, Oregon, is doing missionary work, and the Lord is blessing her efforts to do good. The following is her second quarterly report. She says: "Bro. Long: We get the ADVOCATE each week, and it is a welcome visitor in our home. My report for the last three months is not much, but then I must work for my Master. I have distributed number of periodicals, 209; pages of tracts, 280; given away pages of tracts, 636. My sister and family have commenced to keep the Sabbath." We would say to others, in the language of another, "Go thou and do likewise."

A POOR farmer never tires in giving advice as to how it ought to be done, and a man who has been a failure in a financial way can spend hours in instructing some one how to make money. It is so in the ministry. Men who can't preach are anxious to tell how a sermon should be delivered. It is so in publishing a paper. Persons who know but little about the business think themselves qualified to give all necessary directions. May it not be so in the church? Are not some who make the loudest profession the poorest Christians?

THE evidences are accumulating and it is plainly written that we as a people have commenced to move forward. We have an objective point and we are going there. What we want is for all who are in sympathy with the work of the Lord to work with us, and do what they can no matter how little that may be. The publishing work was never in as prosperous condition, and if the different conferences will urge forward the work of the ministry, and the isolated ones do what they can in the same direction, many souls will be saved in the kingdom through our feeble efforts.

Missouri Camp-Meeting.

THE annual camp-meeting of the Church of God in Missouri will be held at Darling-ton, Gentry Co., commencing Thursday, Aug. 28, 1890, and continuing till Tuesday, Sept. 2d. The Seventeenth Annual Conference of the Church of God in Missouri will be held in connection with this meeting. The camp-connection with this meeting. The camp-ground is but a few rods from the depot at the junction of the C. B. & Q. and Omaha & St. Louis R. R.'s. A cordial invitation is extended to all.

Ex. Com. } W. C. LONG,
J. BARTLETT,
N. A. WELLS.

Receipts.

James L. Blackmon \$1, M. D. Morton 25 cts, Mrs. Jane Denman 25 cts, Mrs. E. Clark \$2, Mattie Brady \$1.75, Mattie Brady (tithes) 10 cts, H. E. Carver \$1, E. Rowley \$2, Effie E. Armstrong (for ADVOCATE to poor) \$2, Perry W. Holcomb 50 cts, Mrs. J. A. Sargeant \$2.

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 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, 32 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I. N. Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

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.

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.

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 5 cts.

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.

The Approaching Crisis and End of the World by J. H. Nichols, 48 pp., price 15c. This is an able treatise on the signs of the times, and clearly shows that we are living near the end of time.

The Kingdom of Heaven upon the Earth, its literally and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

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.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2 cts.

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

No condemnation in Christ; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

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

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.

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.

The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction, by W. C. Long. 16 pages, price 4 cts, 40 cts per dozen.

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W. H. Ebert. 16 pages, 3 cts.

The Three Angels' Messages of Revelation xiv 16 pages, 3 cts, by A. C. Long.

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

The Bible Sabbath Defended, by A. F. Dugger, 140 pages Price 25 cents.

Mrs. White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 2 cts.

The Sabbath for both Jews and Gentiles, by A. C. Long, 4 pages, 1 cent.

The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff 32 pages,—price 9 cents.

SABBATH SCHOOL MISSIONARY.

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"Thy Word is"

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GET into the habit of looking for the lining of the cloud, and when you hat it, continue to look at it rather than leaden gray in the middle. It will h over many hard places.

"ONE of the heaviest loads that a has to carry, is a member of his church in a conspicuous place near the pulpit sleeping like a log through the whole day morning's sermon. If you ca awake in church, then do your 'sle home, or at least have the grace to least conspicuous place you can find church."

A YOUNG person once mentioned Franklin his surprise that the poor riches should be attended with untude, and instanced a merchant, w session of unbounded wealth, wa and much more anxious, than the dustrious clerk in his counting-h doctor, in reply, took an apple froi and presented it to a child in the could hardly grasp it in his hand, gave him a second which filled and choosing a third, remarkable he offered that also. The child, ineffectual attempts to hold the t dropped the last on the carpet into tears. "See," said the do is a little man with more riches t enjoy."

WHAT HOLINESS MEANS.—Hol uniform kindness of heart and ce man who is full of zeal in public at home selfish in little things, his food, easily annoyed, dem than his share of attention, nor is the mother who runs so ings as to neglect her household family by the general disorder fort; nor is the daughter who ment of outings and public as prives others of enjoyment; ne eler who thinks only of his pe venience, ignoring his fellow-p ept to snarl when they are. They who have the mind that Jesus are *unselfish* in every Highway.