

Advent and Sabbath Advocate.

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

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OFTEN the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of wheatfields in bags of small seeds.—CUTLER.

Loss takes a man's character to pieces, fibre by fibre, and shows him what he is made of. Prosperity takes a man to the edge of a great cliff, and proves whether he be a giddy adventurer, or a wise pilgrim.—DR. PARKER

How many fail to find religion a source of joy simply because they make no sacrifices for Christ. They shun every cross, they evade every duty which falls outside of themselves, they bear no burdens that they can put on others, and the result is that their lives are incomplete and unsatisfying. They long for the assurance and joy of some active, cheerful burden bearer who goes singing on his way. There is no worthy service of Christ without sacrifice for his sake. They who surrender the most of earthly things are the most richly endowed with spiritual things.—*Central Christian Advocate.*

A BEAUTIFUL statue stands in the marketplace. It is that of a Greek slave girl, but she is well-dressed, tidy, and handsome. A dirty, forlorn, ragged slave-girl passes by. She sees the statue, stops and gazes at it in rapt admiration. She goes home, washes her face, and combs her hair. Another day she stops in passing, to look at the statue. Next day her tattered clothes are washed and mended. Each day she stops to look at the statue, and each next day she has imitated some of its beauties, until the dirty, ragged slave becomes completely transformed; she becomes another girl. This is the way Christ teaches. He does not hurl his own individuality upon others; he simply lives and works and loves before men, not to be seen of them but to inspire to a holy emulation.—Selected.

BUDDHISM, a mystic religion of eastern Asia, embracing 500,000,000 followers, is fast spreading over the world. Germany is full of the new sect. In Paris alone it is said

there are 30,000 believers. Blavatsky is its champion, Prof. Edson is its pupil and subject, and strong men endorse it. From the central office at New York a mass of theosophic literature pours out over the country. On a catalogue before us we count the titles of seventy-five different books. It has a monthly organ. Like a hundred other systems of error coming up and seeking place and power, this heathen faith is made a substitute for the religion of Christ even in Christian lands, and adds to the perils of the hour. Satan is doing his worst; ours is a period of awful suspense; and "the blast of the last trumpet is now hard at hand."—*Messiah's Herald.*

REV. DR. TALMAGE has this to say about the dark day and falling stars: "In the last part of the last century there was what was called by those who witnessed it with apprehensions, the dark day. Some of the aged men perhaps may remember it. It is known in history as the 'Dark Day.' Workmen at noon went to their homes, and courts and legislatures adjourned. *No astronomers have ever been able to explain that dark day.* I often used to hear my father describe a night—I think he said it was in 1833—when his neighbors aroused him in great alarm. All the heavenly bodies seemed to be in motion. People thought our earth was coming to its destruction. Tens of thousands of stars shooting. *No astronomers have ever been able to explain that star-shooting.*" We have italicized some of his words to make them more emphatic.—*Messiah's Herald.*

THE far-famed author of "Pilgrim's Progress" was pastor of a Baptist congregation at Bedford, in which circuit he traveled many miles weekly to preach. In his itinerant excursions he oftentimes met the bishop of Peterborough riding in his carriage, whose coachman was a Dissenter, and at times heard Bunyan preach. The man of the whip had made such representations of his wonderful talents as excited the prelate's curiosity; he therefore gave orders to his coachman to stay the carriage and inform him when he next met Bunyan, which soon happened, when the bishop first addressed the Nonconformist from the carriage window:

"Mr. Bunyan, I understand you are very clever at interpreting passages of Scripture. What do you think St. Paul meant when he said to Timothy, 'The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments?'"

"Why, my lord, said Bunyan, the passage is simple enough. Paul was a traveling preacher; Timothy was a primitive bishop. In those days it was customary for bishops to wait on traveling preachers; Paul, therefore, instructs him to look after his baggage, and bring it with him when he comes. Times are altered since then. Now bishops ride and traveling preachers walk!"

The Lord's Supper.

BY ALBERT SMITH.

THE same night Jesus was betrayed
He took the Paschal loaf, of bread;
And blessed the Giver of all good,
To whom even the indebted stood.

He brake the loaf, and passed it round,
Where faithful followers were found:
"Take, eat, ye all of this," said he,
A fitting emblem now of me.

"See here, my body given for you;
Do this, as I command you to;
In memory of your dying Lord
Meet altogether round one board.

"I, am the Loaf of Life, indeed
By faith upon me ever feed;
Until, when I return from high,
You eat with me, no more to die.

"This fruit of vine, drink of it too,
And it shall help to keep in view
My soul poured out to death in blood,
For your eternal life and good.

"In sweet communion oft unite,
In this commemorative rite;
Unleavened be in mind and heart
Until we meet no more to part.

"For I will come again, believe,
And to myself my own receive;
That where I am my friends may be
In life and joy eternally.

"Till in God's kingdom all's fulfilled,
For me no more this juice is spilled;
But then I'll drink it fresh and new,
With all the faithful, tried and true.

Leicester, England.

Christians Under a Cloud.

EVERY Christian ought to live in the sunlight of Christ's countenance. But there are many who spend much of their time under a cloud. Perhaps the reader of this article is one of them; and he does not seem to understand that it is his own fault that he does not enjoy more assurance of hope, and more of the joys that are promised to believers. My friend, this depression that you complain of is not the result of providential afflictions, or of any other person's sin; it is the direct result of your own sin against both your soul and your Savior. Christ commands you to believe Him, and you disobey. He bids you look to Him, and you either shut your eyes, or else look elsewhere. He invites you to lean on His everlasting arm, and you seek some prop of your own. He promises that if you seek the grace that is sufficient for you, He will bestow it; and then you insult Him with doubts. Instead of opening every window of your soul to the gracious assurances of His lips, and the joy of His presence, you have a pertinacious habit of barring up the windows and complaining that you live in the dark!

Analyze your own feelings honestly, and you must admit that your cloudy life is of your own making. When you have read the eighth chapter to the Romans, you perceive where Paul found his peace, assurance, radiant hope, and abounding joy; but there is a pitiable self-conceit in your own heart which pretends that what sufficed for Paul is not

clear enough, or strong enough, or efficacious enough for you! In addition to this perverse view of yourself, there is a perverse obstinacy in your way of treating all of Christ's offers and promises. You hold fast to your doubts, instead of holding fast to Him. If you have ever chased a bat around your parlor with a broomstick, you have discovered that it was easier to keep the bats out than to try to expel them. Now, when harassing and tormenting doubts come to the doors of your heart, instead of bolting the door against them, you let them in; you harbour them. Doubting Christ is a sin; and a doubting thought must be treated as Joseph treated an impure thought suggested by a wanton woman; he slammed the door in the face of it. To every sceptical whisper of Satan, you must promptly say, "Get thee behind me." Turn at once from the devil's suggestions to Christ's clear declarations. Cry unto Him for help, and lay hold of His promises, as sinking Peter stretched forth his arms to Jesus. This wicked habit of doubting and disbelieving your Lord must be dealt with as a tippler must with his habit of indulging in his wine or his whisky. You must break it up. Lay hold with all your might and main of your Bible—every line in it that God has put there—and then say to yourself "If I go on any farther in this way I shall become a wretched infidel. I will shake off the first serpent of doubt that tries to fasten on my hand, and I will fix that hand on Christ. Lord! I will cling to Thee; help Thou me to conquer this accursed unbelief!"

I have somewhere read that the eminent Swiss writer, Dr. Merle d'Aubigne, was grievously troubled with doubts during his student-days. He went to his old experienced teacher for help. The veteran refused to discuss them, and said "Were I to rid you of these doubts, others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you the Son of God, an almighty Savior, and his light will dispel the darkness, and His Spirit will lead you into all truth." The old man was right. He saw that the young student was falling into a sinful habit that would grow worse by tampering with it. To attempt to poke away clouds with your own hand is sheer folly; your true course is to plant yourself in the clear broad sunshine of Jesus Christ, and stay there. "Sun of my soul, Thou Savior dear," is a line that ought to be said or sung every hour of the Christian's life.

Some good people are the prey of naturally despondent temperaments; such need a double supply of grace, and must pray for it. So must they whose digestion is weak and whose nerves are over-sensitive. The worries of business or household cares, the loss of sleep, or the derangement of the bodily machinery, put such Christian folk under a cloud pretty often. To-day they sing like larks; to-morrow the barometer goes down and they are in the dumps again. Such people should look after the bodily health as a spiritual duty. Moreover they should keep their Christian faith where it would not be exposed to every east wind, or drenched to death by every shower that falls. Keep a good supply of tonic Bible-texts within reach; and take them freely the next time that an ague-fit comes on.

There is still another class of professed Christians who darken their own lives by wilful violation of Christ's commandments. They sin away their hopes. The darkness that overshadows them is of their own making. Their transgressions, like a thick cloud separate between God and their own souls;

Christ's countenance is hidden as in a gloomy, eclipse. Perhaps my desponding friend, thy own backsliding has carried thee out of the sunlight into the death-shadows. No church member who neglects his Bible and honest prayer, or who pursues crooked paths in business, or who indulges in fleshly lusts, or who is content to live in the breach of his sacramental vows, can ever expect to enjoy a clear assurance of hope, or the sunshine of Christ's countenance. Bunyan describes a melancholy group of backsliders groping among the tombs; and when "Christian" beheld them, his eyes gushed out with tears. Such wanderers may well cry out "Where is now my hope"? There is no hope for all backsliders except where erring and fallen Peter found his, and that is speedy repentance and return to a forsaken Savior. If thy sins have put thee under a cloud, then return speedily unto Him Who will abundantly pardon; and never until you get back to Christ, will you get back once more into the sunlight.—THEODORE L. CUYLER.

The Tithe System: its Practical Working.

It has been shown by others that the tithe system is still binding upon the church. The object of this article is to define this system, and to offer some suggestions looking to its adoption. The latter is needful in order to remove the objections which some make against it on the alleged ground of its impracticability.

There has been no little misunderstanding of the system on the part of those who have opposed it, probably growing out of the fact that the expressions, "to tithe," "tithing," "the doctrine of the tithe," "the tithe law," and "the tithe system," are frequently used in a technical sense. They would seem to imply simply, the giving of a tenth, no more and no less; in reality, however, they mean something quite different; they are perfectly synonymous with the expressions, "to give tithes and offerings," "to give at least a tenth," "to give not less than a tenth," and, in the case of the early Greek fathers, they are synonymous with the expressions, "to give first-fruits," and "to offer first-fruits."

The tithe system does not profess to determine how much nor what percentage anyone should give. Some ought to give a fourth, others a third, and others a half, or perhaps more; the circumstances of the giver, the needs of the church, and the Holy Spirit enlightening the understanding and warming the heart, must decide in each case what constitutes duty. Nearly all the advocates of this system repudiate the position that the tithe is the standard and measure of Christian giving. No one can give more than the sum total of his possessions; the Lord has forbidden anyone to give less than the tenth of his ordinary increase; between these boundaries every man is free to decide for himself how much or how little he should give.

All that the opponents of the tithe have written about freedom, generosity, and love in giving, find here their true application. The great practical difference between the present system of the church and the tithe system is this: The present system, denying that God has appointed any boundaries to Christian giving, enjoins its followers to look for their duty between nothing and the sum total of what they possess; and as a matter of fact, they nearly always decide that duty, in their cases, is at some point between nothing and the tenth of their increase. Whereas the tithe system, affirming that

there is a divinely appointed minimum boundary, instructs its followers to look for their duty between the tenth of their increase and the whole of their possessions; and, as a consequence, they always give more than the tenth.

Should anyone desire to practice this system, the first thing for him to do would be to ascertain the exact tenth of his ordinary income—this would secure him against giving too little; then let him take his own circumstances and the needs of the Lord's work into consideration, and decide how much he should give beyond the tenth.

The next question to be determined is in regard to the expenses to be deducted before tithing. This will ordinarily require more explanation than anything else connected with the system, and especially will this be necessary in the case of those who use their own labor upon their own capital. In one sense, all that we have belongs to the Lord, we being simply his stewards; but in another sense we are partners with him. Under this partnership relation most persons will have two kinds of expenses,—those necessary to the management of the business in which they may be engaged, or business expenses, and those necessary to the maintenance of themselves and families, or personal expenses. The business expenses should be borne by the firm, and consequently subtracted before tithing. The personal expenses, having nothing to do with the business, are part of the increase, and so, of course, should not be deducted. For instance, suppose the case of a merchant who rents a dwelling and a storehouse, and employs a cook and a clerk. The rent of the store-house and the wages of the clerk belong to the business expenses, and should be deducted before tithing, the rent of the dwelling and the wages of the cook belong to the personal expenses, and should not be. Those who have no business expenses ought to tithe the whole of their incomes.

Having now found out the things to be tithed, and determined the expenses to be deducted, we are ready to formulate our rule. *Our exact tithe is the tenth of all our increase, accruing either from our labor or our capital, or business expenses.* Any person of intelligence can determine his exact tithe by the application of this rule. It applies equally to farmers, ministers, lawyers, servants, and all other classes. In order to obey the tithe system, let the giver add to this whatever amount or percentage circumstances may require, and devote the whole to religious purposes. The words of the apostle in reference to this are: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." It may be objected that a man having given the tenth, as required by the law, is not under obligation to give any more. He has been honest with God, what more could be asked? We answer, first, that a man may be honest with his fellow-man, that he may pay every cent he owes, and yet be a miser; so, if the law only demanded a tenth, but furnished the opportunity to give more, it would be possible to be honest with God, and yet be niggardly toward him. But, secondly, this objection is based upon a misconception of the law. It does not require the tenth as exhaustive of the duty of man, nor does it pretend to determine how much any one should give. It says to the giver, Do whatever is in your heart, but if you give

less than the tenth having robbed God which is idolatry.

The advocates wish to see it ecclesiastical or other position which has been on account of it. The shew to collect the Lord have been appointed usurpation of the tithing arguments. When the law of God worsted their a when the quest that this law is always had the argument. No spiritual penalty should be pressed upon the [church] court trine ought not neglecting it. commend its Lord has pleased saying, "The creaseth; and than is meet, storm, frost, of nature, are do well to has ever at his own pi stronger than the tithe w ed; the Lor to the rest. perience fi favor of G offerings.

In conc the tithe limit of tion whi of the sy advocate been perc under or ring hu tithe di circum; but mi straiter centag lenge to a si the S Lord l one-te prove has a but t this t ques muc less. tabl Unl wh less mo the th Bi

less than the tenth you will be convicted of having robbed God, and of covetousness, which is idolatry.

The advocates of the tithe system do not wish to see it enforced by any penalties, ecclesiastical or otherwise. Nearly all the opposition which has ever been made to it has been on account of illegal methods of enforcing it. The sheriff is not the proper person to collect the Lord's revenues; other officers have been appointed for that purpose. This usurpation of the deacon's office by the State has done the tithe cause more harm than all the arguments of its opponents combined. When the question was, Is the tithe system the law of God? its defenders have always worsted their antagonists in the debate; but when the question was, Shall the State see that this law is observed? its opponents have always had the better of its advocates in the argument. Nor should the church inflict any spiritual penalties in case of non-obedience. It should be preached, explained, enjoined and pressed upon the consciences of the people as the law of God by ministers and [church] courts. Those who hear the doctrine ought also to be solemnly warned against neglecting it. This will be sufficient; it will commend itself to regenerated hearts. The Lord has pledged himself to collect his part, saying, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Fire, storm, frost, drought, hail, and all the forces of nature, are his servants; and he who would do well to consider whether any strong man has ever allowed his house to be robbed in his own presence, unless the robber was stronger than he. All that the advocates of the tithe want is to have the doctrine preached; the Lord, with his providences, will attend to the rest. And unless both the Bible and experience fail, men will soon learn that the favor of God is worth more than tithes and offerings.

In conclusion, we would again urge that the tithe system only fixes the minimum limit of Christian giving. The representation which makes the exact tithe the whole of the system is simply a caricature. The advocates of the tithe claim that the Lord has been pleased to reveal in his word the least percentage of increase that anyone can give, under ordinary circumstances, without incurring his displeasure. The opponents of the tithe deny that the Lord, under all ordinary circumstances, require so much as the tenth, but maintain that the poor and those in straitened circumstances can give a less percentage with the divine approval. We challenge the opponents of the tithe to point us to a single incident or to a single passage in the Scriptures which clearly shows that the Lord has ever approved the giving of less than one-tenth. We can show where he has approved the giving of a tenth, and where he has approved the giving of more than a tenth, but to what passage can they point? Upon this the whole case depends. The core of the question is as to whether we must give as much as the tenth, or whether we may give less. Whichever of these positions can be established from the Scriptures is the truth. Unless, therefore, they can find the place wherein the Lord has approved the giving of less than a tenth, let them abandon their dismounted guns, and array themselves under the banner of a cause which at least can show that it has the divine approval.—*G. A. Blackburn, in Presbyterian Quarterly.*

It is time for thee, Lord, to work; for they have made void thy law.—PSALMS.

How to do it.

It is not only needful to do right things, but also to do them rightly. Some people will do a wrong and evil thing in a manner so suave and polite, that they will win more favor and less dislike than others who do right things, but do them in a brusque and blundering, and even in a brutal way.

Do not spoil a good deed by coarseness and brutality. "Be pitiful, be courteous." "Honor all men." Let the thought that the meanest, the poorest, and the lowest mortal, is a specimen of the divine handiwork, inspire us with reverence for the workmanship of God, and with tender care for those on whom the Creator hath lavished both skill and love, and for whom the Savior hath shed his blood.

Er. Norman McLeod most truly says: "There are men who, in the main, are good and loving, but who are sadly wanting in that manner of expressing love, which we call considerateness. Considerateness is the result of sympathy; it is a fine perception of, and entering into another person's circumstances, feelings, prejudices and temperaments; it is a delicacy; Christian refinement, Christian politeness and Christian propriety. If love is shown in the giving of alms by any one possessing this sympathy, or in such aid as implies a certain superiority on the part of the donor to the receiver, yet that aid is ministered, or the aid bestowed, with such a consideration for the feelings of the receiver, as makes the gift like the stone of the diamond—almost forgotten in the brilliancy of the light that shines in it."

We owe it to our Savior and Master to see to it that his work is not marred by our blunders, and that his name is not dishonored by our faults.—*Common People.*

Spirit of Unity.

TURNING from the past to the future, I want to indicate what appears to me to be the necessary condition of an aroused and increased power in the progress of missions. We must have in the church of Jesus Christ a new spirit of unity. We hear much about unity, but there is a good deal of it on platforms and public meetings that unfortunately does not extend very far into private life. It troubles me greatly that there is so much denominationalism in the very atmosphere in which we are living. It has been said of Principal Cairns that no man in Scotland carries a bigger brain under his hat; it ought to be added that no man in that land carries a bigger heart under his ribs.

In referring to this gathering of all denominations and clans to welcome the American brother, Dr. Cairns told how, when the Forth Bride was nearing completion, it was found that the two extremities would not meet. Hydraulic pressure and other means were tried to bring them together, but without avail. The thing was left till next morning, when it was found that during the night the temperature had risen some eight or ten degrees, with the result that the two parts of the bridge were brought together. So you cannot bring brethren together from different denominations of the Christian church until you get a rise in the spiritual temperature. It needs the Holy Ghost to create a new spirit of love in the churches, and of zeal of God. If we had this warmer spiritual temperature, we should be like soldiers in the army when they near the foe. They forget their individ-

ual differences, and even their regimental standards, and regard only the colors of the nation.—*Ex.*

A Just Rebuke.

A TRAIN from Pittsburg was approaching Chicago. On board was a quiet, well-dressed, copper-colored young Indian, who seemed to have all he could do to attend his own business, which he did without molestation until a young man, whose brains had evidently been devoted to his clothing, came from the sleeper into the smoking-car and saw him.

"An Indian, I guess," said the young man, as he lighted a cigarette. And then approaching the son of the plains, he attracted general attention by shouting, with strange gestures:—

"Ugh, heap big Injun! Omaha! Sioux! Pawnee! See Great Father! Have a drink of fire-water! Warm Injuns's blood."

The Indian gazed at the young man a moment with an ill-concealed expression of contempt on his face, and then said, with good pronunciation: "You must have been reading dime novels, sir. I am going back to my people in Montana, after spending three years in the East at school. I advise you to do the same thing. Where I live gentlemen do not carry whisky flasks in their pockets."

The young fire drinker did not wait to finish his smoke. There was too much music and mirth in the air just then.—*Youth's Companion.*

Life is too Short.

"I'll get even with her somehow," declared a woman, who had been retailing to a friend in my hearing the details of some "slight" or "snub" received from a neighbor. And I thought what a pity it is that we womenkind cannot be large enough, great enough, good enough to overlook such little petty vexations, and save the time and mental strength thus wasted, for higher, better uses. Life is too short to waste its precious moments in "getting even" with the ill-bred, unkind individuals we must now and then encounter.

It is just as easy, sisters, to "keep sweet" and keep the eyes and thoughts lifted so far above petty annoyances that they cannot trouble us, as to permit ourselves to be worried by them. Let us all make a great, big try, anyhow. Let us be so busied doing and seeing and enjoying the better things of life, that the worse will pass us by unnoticed and leave us unharmed.—*Selected.*

"Mamma, Are You a Christian?"

AN influential lady, the wife of a promising lawyer, who had been under deep conviction for several days, gave the following account at our prayer-meeting of her conversion:

"Last evening, my little girl came to me and said 'Mamma are you a Christian?'"

"No, Fannie, I am not."

"She turned and went away, and as she walked off, I heard her say, 'Well if mamma isn't a Christian, I don't want to be one.' And I tell you my dear friends, it went right to my heart and then and there I gave myself up to Christ."

In the language of that little child, "Mamma are you a Christian?"—*Ex.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., August 12, 1890.

The Condition of the Dead.

The *Messiah's Herald* calls in question the position of the (N. Y.) *Independent* in claiming to believe in the conscious condition of the dead, without any Bible authority to prove it. The *Herald* says:

"The (N. Y.) *Independent* takes a most extraordinary position in regard to the dead. While believing fully that when dying we go where they are, know them and are know of them, the dead being conscious, yet it holds this belief without a Scripture warrant asserting that 'To this question there is no express and positive answer in the Bible.' This is the view held by Archbishop Whately, viz. The Bible is silent on the question; it is not revealed. Hence any view of the condition of the dead is unsupported by revelation and consequently unscriptural. And so our contemporary cherishes an unbiblical faith. Had it not better reconsider its views and dig deeper? It may consider with profit. Luke 16: 22-25; 23: 43; Phil. 1: 21-24; Rev 6: 9-11."

Yes, we too, believe that the *Independent* "cherishes an unbiblical faith". That the dead are conscious, is a doctrine unstained by the Bible, and the *Independent* knows it. This the *Messiah's Herald* has yet to learn in order to be fully on Bible grounds in reference to this subject. We are glad that the information is obtainable, and would respectfully suggest the reading and accepting the following positive texts of Scripture.

"In death there is no remembrance of thee. In the grave who shall give thee thanks." Psa. 6: 5.

"The dead praise not the Lord, neither any that go down in silence." Psa. 115: 17.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; In that very day his thoughts perish." Psa. 146: 3-4.

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is perished; neither have they any more a portion for ever in anything that is done under the sun." Eccl. 9: 5, 6; also the 10th verse: " whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

These texts are not inferential, but positive declarations of a plain Bible doctrine. Will these plain texts stand? or will they be set aside by the inferential texts referred to by the *Messiah's Herald*? Let us plant ourselves on the Bible and adhere to what it says if the heavens fall. Science, the Bible, reason and common sense all unite in declaring that the dead are unconscious. The *Independent* is right in saying that the Bible does not teach the conscious state of the dead, but very injudicious in disbelieving what it does teach on the subject. To the law and to the testimony. May the Lord help us, and may we be guided by his unerring word.

"Natural Religion."

The following described religion by Bod. Burdette, is not a rarity, but any one can possess a bountiful supply of it, yet we would

not advise anyone to do so, but deal in a better article. He says:—

"A friend named Blake, living in Chicago, has sent me a letter on 'natural religion.' It is a good letter, but I don't think I care to order any 'natural religion' just now. In fact, I have quite a large stock of it on hand that I would be glad to get rid of on any terms, if I knew what to do with it. I kind of hate to give it to the purchaser. It never did me any good, and I can't guarantee it as an article that ought to be kept in every household. 'Natural religion' gets into the market early and holds on long. I have seen babies in full possession of it, rending their playthings to rags, kicking and yelling with infantile rage, as though possessed of many devils; howling for pure 'cussedness' long, long before they are able to lisp a prayer. I have seen little children in full possession of 'natural religion' learning to lie, to deceive, to steal, ill-natured, vain, overbearing, treacherous, bad in a score of ways, and bad in spite of teaching and training, just 'naturally bad.' I have seen the guileless savage of the plains, with never a college or a theological seminary in all his tribe, so full of 'natural religion' that he couldn't get scalps enough to satisfy the unspoiled cravings of the 'natural man,' nor drunk enough to celebrate his triumph when the last prisoner was finally carved up into small fragments.

"For people who enjoy the natural man in all his native naturalness 'natural religion' is, no doubt, sweet and uplifting and tranquilizing. I prefer it with milder flavors, myself; I like it refined, softened, improved by educational processes."

Spreading it Thin.

The *St. Louis Republic* tells us that there is a firm in Cincinnati which each year beats 21,000 gold dollars into gold-leaf, and as each dollar can be beat into a sheet that will carpet two rooms 16½ feet square, some idea may be formed of its tenacity. It requires 1,4000 sheets of gold-leaf to equal in thickness a sheet of writing paper, and takes 280,000 of them, piled one upon the other, to equal an inch in thickness!"

We must confess that this is spreading it very thin. Gold is gold, but we would prefer our portion in a somewhat different form, where it would have more substance and less show, more solidity and less spread.

But this reminds us of another matter. The word of God is "more to be desired than gold, yea, than much fine gold." More precious, and more valuable; but we suspect that some of the people who handle this precious, divine material, have a way of spreading it very thin; as in some of those delightful little essays which people call sermons, in which a little text is taken and hammered out as thin as the thinnest sheet of gold you ever saw; so that it would seem sometimes that the gold, instead of being leaf, was only a wash.

It is a question whether the religion of the day is not suffering somewhat from this extreme frugality in the use of the words of divine truth. Have we not rather ample supply of this gilt edged, gold-leaf religion? Is it not time to have less sounding brass and more solid bullion? Are not men patronizing the gilding and forgetting the gold,—attending to the polish and neglecting the substance? When the mines of God's word are full of golden treasures waiting the coming of the man who is willing to dig, and delve,

and toil, and bring forth the pure metal from the sand and the quartz, would it not be wise to discontinue this hammering out the gold dollar into a sheet that will carpet two rooms, and get down to solid facts, Scripture quotations, and sound arguments; and thus have something besides emptiness and pomp and show,—something that will convince sinners of sin, and build up saints in the most holy faith of the gospel?

To those who pretend to be rich, and increased in goods, and have need of nothing, but whose wealth consists mainly in tinsel and gilding, the Faithful and True Witness says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3: 18—*The Christian*.

Limbs of the Mind.

As our bodies, to be in health, must be generally exercised, so our minds to be in health, must be generally cultivated. You would not call a man healthy who had strong arms, but was paralytic in his feet; nor one who could walk well, but had no use of his hands; nor one who could see well, if he could not hear. You would not voluntarily reduce your bodies to any such partially developed state. Much more, then, you would not, if you could help it, reduce your minds to it. Now, your minds are endowed with a vast number of gifts of totally different uses—limbs of mind, as it were, which, if you don't exercise, you cripple. One is curiosity; that is a gift, a capacity of pleasure in knowing, which if you destroy you make yourselves cold and dull. Another is sympathy: the power of sharing in the feelings of living creatures, which if you destroy you make yourselves hard and cruel. Another of your limbs of mind is admiration; the power of enjoying beauty or ingenuity, which if you destroy you make yourself base and irreverent. Another is wit, or the power of playing with the lights on the many sides of truth, which if you destroy you make yourself gloomy and less useful and cheering to others than you might be; so that in choosing your way of work it should be your aim, as far as possible, to bring out all these faculties, as far as they exist in you; not one merely nor another, but all of them. And the way to bring them out is simply to concern yourself attentively with the subjects of each faculty. To cultivate sympathy you must be among living creatures, and thinking about them; and to cultivate admiration you must be among beautiful things and looking at them.—*Ruskin*.

The Devil Doomed.

In a sermon by Dr. Newman Hall, at the Mildmay Conference he said:

"The Devil is to be judged entirely. The time is coming when the old serpent will be cast into the bottomless pit, and all sin and sorrow shall be ended, and Christ, the victorious champion, shall reign King of kings and Lord of lords. Depend upon it the Devil is judged. His cause is a failure. It is uttermost defeat. Are there any who are his followers, on the side of the world, lovers of pleasure rather than lovers of God? Think a little what chance you have in the war against truth and justice, against purity

and God. Why, your leader is vanquished. The prince of this world is conquered. Will you follow him to his doom? Ob, may the Holy Ghost, the Comforter, appeal to you in vain? Cast off the yoke of a leader who is judged. Do not follow him. Accept the Christ. Yield to him and you will have the Holy Spirit that first convicts; you sad, will comfort you and make you happy. We are engaged in a war that is not ended. The battle is going on in every land the prize of which is being judged. Naked and shivering cannibals are surrendering to Jesus in our time. Ours are giving away before the power of the Savior. Everywhere and Mars, and Venus, and Bacchus, are dethroned in hearts where the convictions of righteousness and the Christian Secretary.

What is Beautiful?

A young gentleman, described a beautiful girl to some of his friends, as some radiant creature who would be instantly charmed was not the case, for they found it extremely plain, and a laugh at the young man's expense short time his friends found it laughed too soon. The young man of a large pleasure party week's outing; and when he returned there was not one among them who did not think her beautiful. He responded most quickly to her elders, rendering a charming way which earned by the delighted reputation, however it had run with gentle help of every troubled child, up her seat to an older person, with a tact not by kindly disposed persons unostentatiously doing little acts which still followed of the "On Presbyterian."

"Surely, I

Love longs for the looks for his return beloved mingles with derelict and overtook "Expect me at an heart waits and v What is a matter the all-absorbing and loved. So, feeling,—the salvation—Christ—longing for him, human, real. they want him thus love who coming. It is world, that Jesus and receive ye there ye may loving hearts message. "T like manner heaven." T return. On ally, knew felt his heart

re metal from it not be wise out the gold bet two rooms, rapture quota- and thus have d pomp and rince sinners ie most holy rich, and in- l of nothing, nly in tinsel rue Witness e gold tried e rich; and t be clothed, dness do not th eye-salve, 3:18—The

h, must be ds to be in ated. You o had strong et; nor one o use of his well, if he voluntarily partially-de- i, you would your minds oved with a ifferent uses ich, if you s curiosity; e, in know- nake your- ympathy: s of living you make er of your power of ich if you d irrever- of playing of truth, yourself g to oth- choosing r aim, as e facul- not one n. And to con- sjects hy you hinking ion you looking

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and God. Why, your leader is vanquished. The prince of this world is conquered and doomed. Will you follow him to his doom? Oh, may the Holy Ghost, the Comforter, not appeal to you in vain? Cast off the allegiance of a leader who is judged. Do not be doomed with him. Accept the love of Christ. Yield to him and you will find that the Holy Spirit that first convicts and makes you sad, will comfort you and make you happy. We are engaged in a warfare which is not ended. The battle is going on in every land, and in every land the prince of this world is being judged. Naked savages and hideous cannibals are surrendering themselves to Jesus in our time. Old superstitions are giving away before the conquering power of the Savior. Everywhere Mammon, and Mars, and Venus, and Bacchus, are being dethroned in hearts where the Holy Ghost convinces of righteousness and judgment.—*Christian Secretary.*

What is Beauty?

A young gentleman, describing a young girl to some of his friends, said that she was beautiful. They naturally expected to see some radiant creature with whom they would be instantly charmed. This, however, was not the case, for they found the girl extremely plain, and a laugh was indulged in at the young man's expense. But in a very short time his friends found that they had laughed too soon. The young lady was one of a large pleasure party which went off on a week's outing; and when the party returned there was not one among them who did not think her beautiful. It was she who had responded most quickly to the requests of her elders, rendering sweet service in a charming way which can be better understood by the delighted recipient than by any pen-picturer, however vivid. It was she who had run with gentle helpfulness to the rescue of every troubled child, she who had given up her seat to an older and a more wearied person, with a tact not always shown even by kindly disposed persons. In fact she had unostentatiously done the countless loving little acts which stamp the doer as the follower of the "One altogether lovely."—*Presbyterian.*

"Surely, I Come Quickly."

Love longs for the absent one, ceaselessly looks for his return. The thoughts of the beloved mingles with all other thoughts, underlies and overtops all. If a message comes, "Expect me at any time," with what joy the heart waits and watches and makes ready. What is a matter of indifference to others, is the all-absorbing thought to the one loving and loved. So, with the same deep, personal feeling,—the same human intensity and devotion—Christ-loving hearts are waiting and longing for him. For their love is personal, human, real. They know him. Therefore they want him. And it is only they who thus love who can look in this way for his coming. It was to his beloved ones, not to the world, that Jesus said, "I will come again, and receive you to myself, that where I am, there ye may be also." It was to these same loving hearts the angels were sent with the message, "This same Jesus shall so come in like manner as ye have seen him go into heaven." The world cared nothing for his return. Only those who know him personally, knew what it was to be with him, had felt his heart beating in theirs, had seen the

love in his eyes for them, and been taken in to his tenderness; only those who, having been first loved, now loved back with their whole hearts, could wait and watch as long as these did. "The Lord himself!" they wanted, and he was coming again.

Christ must first come to our hearts and into our lives, as he did to theirs, before we can long as they did for the second coming. Do we know the first coming? Is he our Beloved, made personally known in our hearts to be forever our best beloved? Then shall the thought of his return be indeed "the blessed hope" to us, and to his inspiring word, "I come quickly," we shall give love's prompt and joyful response, "even so, come, Lord Jesus!"—*The Parish Visitor.*

The Voice of Spurgeon.

"Put on the Lord Jesus Christ," for he is coming, the beloved of souls! Over the hills we hear the trumpet sounding; the heralds are crying aloud, "The Bridegroom cometh! The Bridegroom cometh!" Though he has seemed to tarry, he has been always coming post haste. To-day we hear his chariot wheels in the distance. Nearer and nearer is his advent. Let us not sleep as do others. Blessed are they who will be ready for the wedding when the Bridegroom cometh. What is that wedding dress that shall make us ready? Nothing can make us more fit to meet Christ, and to be with him in his glory, than for us to put on Christ to-day. If I take pleasure in Jesus here, Jesus will take pleasure in me when he shall meet me in the air, and take me up to dwell with himself forever. Put on the wedding dress, ye bride of the Lamb, and put on at once, for behold, he cometh! Haste, haste, ye slumbering virgins. Arise and trim your lamps! Put on your robes, and be ready to behold his glory, and take part in it. Oh! ye virgin souls, go forth to meet him; with joy and gladness go forth, wearing himself as your gorgeous apparel, fit for the daughters of a king.—*C. H. Spurgeon, in Kingdom Tidings.*

Obituary.

"Precious in the sight of the Lord is the death of his saints."—Ps. 116:15.

DIED, at Scio, Oregon, May 24, 1890, Bro. Jacob Stover, aged 70 years. He was a Sabbath-keeper for twenty-five years and delighted in the law of God. He took a great interest in his family, and tried very hard to properly instruct them in the fear of the Lord. During his illness he had that sweet peace which none but the Lord can give, and he died strong in the faith of his Redeemer, being assured of an awakening at the first resurrection. Funeral discourse by a Presbyterian minister. MARY A. ROBERTS.

Items of Interest.

- London is to be supplied with electric lights in the streets.
- New Hampshire's population is given at 377,000, a gain of over 30,000. Buffalo has 255,543 inhabitants.
- Mrs. Adam Wuchter, of White Hall Lehigh Co., Pa., is reported to have existed for 120 days without food or drink.
- Hailstones in the vicinity of Casselton and Walburg N. D., almost totally destroyed the crops over large areas.

—Otto Goldschmidt is busily engaged in writing a life of his wife, the late Jenny Lind. It is said that some of the memoirs will be very curious.

—The cultivation of tobacco has been forbidden in Egypt and the duty on the imported article raised.

—The Missouri Commissioners have ordered a suit to be entered against the Fort Scott and Memphis road to enforce the payment of a \$1,000 penalty assessed against it.

—Guests deserted the fashionable hotel at Caledonia Springs, Ontario, on finding that the much advertised baths were supplied from a hydrogen gas well instead of sulphur springs.

—Sworn statements of the superintendent shows that the total ore output of the Comstock lode during the quarter ending June 30, aggregate 88,993 tons, yielding \$1,300,013 in bullion.

—A local paper at Johnstown, Pa., printed what is claimed to be a correct list of the victims of the flood, giving the number of the dead at 2,187, which leave over 200 bodies not yet recovered.

—South Lawrence, Mass., was visited by a tornado July 26, which killed eight people, wounded others, and destroyed property valued at \$125,000. This is said to be the first tornado in the New England States since 1851.

—One hundred years ago the first mechanical patent was issued by this government. It was granted to Samuel Hopkins for making pot and pearl ashes. The total number of patents issued during the century was 433,435.

—The gubernatorial campaign in South Carolina is at fever heat. Captain Tillman, the Farmer's Alliance candidate, apparently has a majority of the Democratic party behind him, but the opposing faction is so bitter that he has refused to speak at the public meeting for fear of assassination.

—Reports from Western Kansas state that the hot winds of the past few days have so burned up the corn that many fields will not yield a single ear. East of Concordia for a hundred miles the crop may be equal to five or ten percent, and east to Atchison fifty percent of last year's. The hay crop will also be very light.

Is This a Christian Country?

CHRISTIANITY is not the exclusive religion of the people; it is not incorporated into Government by legislative action; it has never been declared by State authority to be the only true religion. This is a Christian country in so far as the Christian religion controls the consciences of the people and determines the frame-work of the Government through popular sentiment. An intelligent pagan would not form the most exalted notion of Christianity from what he might see in this country. It is said that the commission sent by the Japanese Government to investigate the religious establishment of England with a view to its introduction into Japan, reported adversely, chiefly on the ground that Christianity had not saved England from becoming a drunken nation. To make Christianity the established religion does not make a Christian nation in the real sense. Christianity cannot be legislated into the world, it must be propagated by the "foolishness of preaching."—*The Christian Advocate.*

Backbone.

WHEN you see a fellow mortal
Without fixed and fearless views,
Hanging on the skirts of others,
Walking in their cast-off shoes;
Bowing low to wealth and favor
With abject, and uncovered head,
Ready to retreat or waver,
Willing to be drove or lead;
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the thing that his most lack.
A stronger word
Was never heard
In sense and tone
Than this—Backbone.

—Selected

Notes of Labor. No. 1.

DEAR BRO. LONG: With your permission I desire, in compliance with the request of the brethren, to give through the *Advocate* a report of my labors with the church near Scio, Ore. Being requested by the church to visit them I took the train at Centralia, Wash., July 10th, arriving at North Santiam on the evening of the 11th. Here I found the home of Bro. and Sr. J. B. Couey who gave me a warm, friendly greeting, and having been up the whole night previous, it was good to be among kind brethren, and to have such a beautiful and quiet home in which to rest up. May the Father of all our mercies ever bless Bro. and Sr. Couey and their family.

On the evening of the 12th met with the church for the first time in life. I was highly pleased to find them a noble band of brethren and sisters earnest and intelligent in the things concerning the kingdom of God and name of Jesus. Our audience was rather small, but as the meeting progressed continued to increase in numbers and interest. At the close of my first meeting I rode out in company with Bro. and Sr. J. E. Ennis, a distance of about five miles, to their quiet and peaceful home. The Lord has blessed Bro. and Sr. Ennis with an abundance of the good things of this life, and they show their appreciation of his goodness by their liberal donations to his cause. Their lamps are trimmed and burning and they are as people who wait for their Lord. May the Lord who giveth us richly, all things to enjoy ever look with pleasure upon the home of Bro. and Sr. Ennis.

Sabbath 13th, spoke at 11 A. M. to a fair audience, the brethren being all present and a number of outsiders. The Lord gave liberty and I tried to present his Word in a manner every way worthy the high calling of the Christian ministry. At the close of my Sabbath meeting I went home with Bro. and Sr. J. P. Allen who have been identified with the cause of present truth for quite a number of years. I was indeed glad to meet with these familiar names and to form their personal acquaintance, and to find them worthy members of the Church of God. Bro. and Sr. Allen and Bro. Ennis were, as I understand, the first to embrace the Sabbath truth in this section of country, years ago, and have therefore passed through many trials of their faith. Yet amidst persecutions and oppositions incidental to the Christian life, and peculiar to the observance of the Bible Sabbath, they have stood and are to-day firmly anchored on the Word of the living God and are prepared at all times to give a reason of their hope.

Saturday night, Sunday and Sunday night preached to good congregations with a growing interest. Eld. Ketchum of Seattle, Wash., was present on Sunday night. Bro. Ketchum is a minister among the First-day Adventists, and having for many years been connected with that people they still feel near to me. I was glad to meet him and form his personal acquaintance and had arranged to have a visit with him but was disappointed. At the close of my meeting Sunday night rode out in company with Bro. and Sr. Robert B. Miller to their pleasant home, and with them enjoyed myself very much. Bro. Miller is not a Sabbath-keeper himself, but is of the Age-to-Come school of Adventists. He is an excellent man, of liberal views, free from prejudice, and does not oppose the members of his family who desire to keep the Sabbath, and also contributes of his means to the support of the cause. Sister Miller is an excellent woman. She and her daughters are members of the church, and it is to be hoped that Bro. Miller and his son William, whose acquaintance I was pleased to form, may see and embrace the Sabbath and observe it with the rest of the family. With this family I enjoyed a splendid visit long to be remembered. The Sabbath truth is the only point of difference between us and our Age-to-Come brethren, and on this point we certainly have the advantage inasmuch as we have the Bible on our side which affirms the seventh day to be the Sabbath and that it is God's holy day. Isa. 58: 13. And Jesus the Life-giver and prospective King of the coming ages declares that this holy day, the Sabbath, was made for man, Mark 2: 27, and it is worthy of remark that he never took this statement back, neither did any of his apostles ever contradict it but confirmed it. Paul, the apostle to the Gentiles, in speaking of the creation of the human race, says most emphatically that of one blood God made all nations of men to dwell on all the face of the earth. Man, for whom the Sabbath was made, being the representative of the all nations here spoken of (Acts 17: 26) it therefore follows that the Sabbath was made for all races and nationalities. We cannot excuse ourselves for not keeping the Sabbath no matter what race or nation we are of. There is but one side to truth; the voice of inspiration proclaims from Genesis to Revelation that the seventh day is the Lord's day. Gen. 2: 23; Ex. 20: 10; Rev. 1: 10. Truth is like a pitcher having the handle all on one side; you may look on the other side for it but you will not find it. Just so with the Sabbath, where is the statement in Scripture which says the seventh day is not the Sabbath or God's holy day? It cannot be found; if it could then would the Bible contradict itself. God's word is not yea and nay, but yea and amen. This blowing hot and cold is not in the Bible but in the creeds and confessions of men.

A. F. DUGGER.

Centralia, Wash.

The Importance of Bible Studying.

BY ALBERT SMITH.

We are directly commanded by Christ to "Search the Scriptures." Jesus would never have given such a command if, it were not of importance for us to examine them. Something more than mere reading is here intended: the Scriptures are to be searched. When we search for something we are not looking

for anything or everything in general, but for something in particular. How few make a study of God's word! St. Paul told Timothy that he ought to study so that he might be able rightly to divide the word of truth, 2 Tim. 2: 15. If Timothy needed to study God's word, so must we; for "from a child" he had known the holy Scriptures which were able to make him wise unto salvation through faith in Christ Jesus.

In these days it is to be feared that too many are relying merely on what the minister says; or on what is taught in their particular church or chapel; or what they find in the publications used by their particular church; but how many take the trouble to test what is taught by the Word of God. The New Testament says we must take heed what we hear; and "prove all things" and "hold fast that which is good." 1 Thess. 5: 21. How are we to prove all things but by the Word of God? It is the test for both men and angels; for "visions" and creeds. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them," is the forcible language of the Scripture. See Isa. 8: 20. If what is taught is not in harmony with the law of God and the testimony of the prophets, it is false and must be rejected. Let us demand, and let us have, a "Thus saith the Lord," and where this is given let us bow in reverence, and obey the truth.

Oh! if we could only impress upon you, dear reader, the importance of Bible study at home; personal direct searching of the Scriptures, so that you may know the mind and will of God therein revealed. Men study for their temporal interests, and why should they not personally study for their eternal welfare? The prophet Hosea shows that God's people have in times past been "destroyed for lack of knowledge," and for having "forgotten the law of thy God." Hosea 4: 6. And what has occurred once may occur again. Those people prided themselves upon being the people of God, yet they perished for lack of knowledge; because they did not study those scriptures which they possessed, and which were able to make them wise unto salvation. Oh let us beware of this neglect, or of delegating our eternal salvation entirely to others. The Scriptures "are able to make thee wise unto salvation," but thou must study them, search them, pray over them. "Wise unto salvation." O, what a word, what a thought—Salvation! Are we making sure of this? If we are not saved at last—and the last is coming—it will be because we have not used the divinely appointed means. But that you may be led to use these means, and use them more diligently, is now the aim and effort of this word of exhortation.

Leicester, England.

The Office of Sorrow.

The most important of all the conditions affecting the spiritual development of mankind has been sorrow.

In death, the common lot of all, even the rich and the strong have beheld the spoiler of all their vain shows. Against the inevitable calamities which shatter or dissolve the works of man's hand—earthquake and tempest and flood—no human power has availed. These lessons of nature, who is no respecter of classes or persons, as to the frailty of all human power and possession, have profoundly impressed all hearts. Loss has led to precious gain.

But the greatest of human sufferings, those

which im bitter all life, and have been of the man infliction. The situation of the great majority of mankind in ancient times—the of which we have any definite record—is one of abject wretchedness. Acreas exist only in the poets fancy. In a state barbar men's wants were few and simple, but sions were violent, and for the weak t was no security. Every desirable garden earth was a bait to the rapacity of conq the arena of invasion following upon inv; like the waves of a hungry sea. Civiliz on the other hand, was organized selfish and its peace was for the great body of people, a level desolation. Their k one of humiliating drudgery, of depr hopeless poverty.

But it was especially unto the po the Gospel of the Eternal Word was ed. To such the voice of God comes because it is more willingly and glad! The broken heart is open; there is to close the way thereunto. An ang pers in the ear of every slave, and u who hath nothing all Heaven waits. Sorrow, too, lies near true repents as the broken becomes readily the heart; pride has no place in its chas subdued mood. The soul, weary d discontent, receives the Divine vo comforted. Even one's ignorance him here, in this soft, unresistin making him more readily the rec Divine wisdom, more pliant to th of the Spirit of Love.—Selected.

Letter Department

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

From Sister Mattie E

DEAR Editor, and Brethr This Sabbath afternoon find in the faith, and looking for coming of our Lord and Sav Oh, it is so dry and hot he nearly all burned up. Tin and things look now like thi yet; but it does not matti times if we are only read king for he has promised his promises are sure. I much that there are not e the paper. It seems that ripe, but where are the pray that God will rais send enough means into the work be not hinde my mite; it is not mu row, and God grant tha the good. Pray for m found faithful in all th home in the soon comi our Lord soon come. Doniphan, Neb.

From Bro.

DEAR Brethren and Sabbath evening I v you by letter. I fe of that number that er. It often makes deprived of the pri the Church of God. here so that othe

in general, but how few make Paul told Timothy that he might need to study "from a child" things which were salvation through

feared that too what the minister in their par- what they find their particular the trouble to rd of God. The must take heed "I Thess. 5: 21. ings but by the st for both men d creeds. "To r; if they speak is because there orible language : 20. If what is with the law of e prophets, it is Let us demand, h the Lord," and ow in reverence,

press upon you, of Bible study at hing of the Scrip- ow the mind and Men study for d why should or their eternal sea shows that past been "des- and for having " Hosea 4: 6. ay occur again. ves upon being rished for lack did not study possessed, and em wise unto of this neglect, lvation entire- s "are able to on," but thou m, pray over " O, what a on! Are we e not saved at -it will be be- nely appoint- be led to use re diligently, word of ex-

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which imbibed all life, and have been of human infliction. The situation of the great majority of mankind in ancient times—those of which we have any definite record—was one of abject wretchedness. Already existed only in the poets' fancy. In a state barbarism men's wants were few and simple, but passions were violent, and for the weak there was no security. Every desirable garden on earth was a bait to the rapacity of conquest, the arena of invasion following upon invasion, like the waves of a hungry sea. Civilization, on the other hand, was organized selfishness, and its peace was for the great body of the people, a level desolation. Their lot was one of humiliating drudgery, of depressing, hopeless poverty.

But it was especially unto the poor that the Gospel of the Eternal Word was preached. To such the voice of God comes nearer, because it is more willingly and gladly heard. The broken heart is open; there is no pride to close the way thereunto. An angel whispers in the ear of every slave, and upon him who hath nothing all Heaven waits.

Sorrow, too, lies near true repentance, even as the broken becomes readily the contrite heart; pride has no place in its chastened and subdued mood. The soul, weary of its own discontent, receives the Divine voice and is comforted. Even one's ignorance may help him here, in this soft, unresisting attitude, making him more readily the recipient of the Divine wisdom, more pliant to the counsels of the Spirit of Love.—*Selected.*

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 Sister Mattie E. Shultz.

DEAR Editor, and Brethren and Sisters: This Sabbath afternoon finds me still strong in the faith, and looking forward to the soon coming of our Lord and Savior Jesus Christ. Oh, it is so dry and hot here. The corn is nearly all burned up. Times are very hard, and things look now like they will be harder yet; but it does not matter about the hard times if we are only ready for our coming king for he has promised to care for us and his promises are sure. It grieves me very much that there are not enough funds to run the paper. It seems that the harvest is truly ripe, but where are the reapers? Well, I pray that God will raise up liberal souls to send enough means into the store house that the work be not hindered. I will send in my mite; it is not much but it is all I have now, and God grant that it may do some little good. Pray for me that I may ever be found faithful in all things, and may have a home in the soon coming kingdom, and may our Lord soon come. Your sister in hope.

Doniphan, Neb.

From Bro. H. L. Lowe.

DEAR Brethren and Sisters: This beautiful Sabbath evening I will say a few words to you by letter. I feel that I want to be one of that number that speak often one to another. It often makes me sad to think of being deprived of the privilege of assembling with the Church of God. I tried to get a preacher here so that others that have objections to

the S. D. A. would hear the truth set forth by the Sabbatarian Adventists, and just when I thought I had nearly accomplished this work I was thrown from a buggy and sprained my arm very badly. It has been a month since I was hurt and I am not able to use it yet. I can not straighten my arm, and probably shall never have good use of it again. Let that be as it may, I am very thankful that the Lord spared my life: he always lays before me a way wherein I may go, both bodily and spiritually, so I shall not murmur, for the Lord is very good to me, and all the followers of the meek and lowly Jesus.

Dear brethren and sisters, I see I have not been as good and faithful as I should have been, but by the help of the dear Savior I intend to put forth a stronger effort to do better, to live more Christ like than ever before. Pray for me that this effort be not in vain, and pray, if the Lord will, that the time will soon come that we may be blessed with the privilege of attending church and hearing the gospel preached without any mysticism mixed with it; it is very lonesome to be a Sabbath-keeper and not go to church or Sabbath-school. I could attend the S. D. A. Sabbath-school, but they have something to read in regard to Mrs. E. G. White's work; or they intimate that I have apostatized, for they believe, or say they believe, that if any soul does not believe in the testimonies that that soul shall not enter into the earth made new, but shall be cut off from the people of God, regardless of the Scripture which says that John saw one casting out devils that did not follow with them, and he forbade him, but Jesus reproved them, for no man could do a miracle in his name that could speak evil of him; "for" says Jesus, "he that is not against us is on our part." Mark 9: 39-40.

Now dear brethren, let us choose a wiser way in the sight of the Lord and let us all, that are trying to live godly in Christ Jesus, be careful to extend them the helping hand instead of ignoring their efforts to attain eternal life. May the Lord bless us.

Kanawha Station, W. Va.

From Sister Sarah E. Bledsoe.

DEAR Brethren and Sisters of the Church of God: Once more I write to let you know that I am still trying to live so I may meet you all in the earth made new. I feel more and more like going forward and letting my light shine as I go. I love the commandments of God, one and all. The Sabbath is a delight to me. I have been attending the Christian Sunday-school for a few Sundays this summer, and have obtained permission of the leaders, for some one of the ministers of the Church of God to come here and preach in their church. I would like so much to hear the word preached, and there are a good many in this neighborhood who would like to hear our faith explained. I would offer to pay the way of a minister if I had anything to pay with, but I have only twenty cents; it is the first I have had this year, and will send it to the office to help buy the type. Bro. Bartlett and Wells preached here some in the winter of 1888. I feel very sorry for Bro. Fisher; hope he will recover. I would be lost without the *Advocate*; it is a welcome visitor and comes with such glad tidings and precious truths. Brethren and sisters, let us hold out faithful till our Lord comes, for he will come soon. Let us try to be ready. I heard a minister say that he believed the Lord would come again, but he did not know how he would come, whether

in person or in some other form, and that no one else knew. He says nobody knows what the Bible means. People talk very strange nowadays. From your sister in hope of eternal life when our Lord comes.

Amity, Mo.

From Bro. Will Ellsworth.

DEAR Brethren: In reading the *Advocate* letters I long for the time when the children of God scattered abroad shall be gathered together and there shall be one fold and one shepherd. At Bro. Caviness' request I went some time ago to fill his appointment at Columbus Junction. After some difficulty to get a room I obtained the use of the Sons of Veterans' hall. Held two meetings there with a good attendance and interest. The next two monthly appointments Bro. C. had there, on account of sickness, he failed to fill; and the brethren sent a request for me to come again. I sent Bro. C. word to meet me there. He did so, and though the meeting this time was at a private house, quite a number from the outside were present and gave good attention to the gospel. Thursday, July 24, I went to a third appointment there. Spoke five times to the brethren, only a few being present from the outside. At the request of the brethren I drew up a covenant and six signed it, one of them the daughter of a Sabbath-keeper, and who had herself been keeping the Sabbath for some time, not knowing of the meetings. Sunday we went five miles to Ferndale school house near Bard. Here we found about thirty of all ages waiting for us, the appointment having been given out before. There had been some preaching here before on our faith, so after one discourse on the school of Christ, in which school the ten commandments are the law, I spoke in the evening on the Bible evidence for Sabbath and First day. There was a deep interest, and on an expression of the audience, a general desire was manifest for future appointments, which were made. One said "we want to hear the Bible," another proposed to change the time of Sunday-school, and one family in private conversation seemed deeply interested in the Bible evidence of Sabbath reform and the gathering of Israel. Other appointments are waiting there, and I feel a burden to see souls rescued from darkness and transgression of God's law.

I must speak one word more about Father Day, a brother over 80 years old, afflicted with two large, cancerous looking sores several inches long on each side of his heel, one eye blind and a running sore; yet in all this the old man never complains, but every once in a while his face will light up and he will break out with "bless the Lord." What an example of patience to us who are in good health, and enjoying, many times unthankful for them, the blessings of God.

I enclosed a curious article handed to me by a lady who expressed a wish that I would copy it and have it published. It is a description of Christ, by Story the poet. I trust the reader will find it of interest, and learn from it to expect the world's reproach more and more as the truth shines out clearer.

Marion, Iowa.

AN hour's total eclipse of the sun is the means of teaching us incomparably more of that great luminary than years of unclouded brilliance. And is it not sometimes the case that in our seasons of brief but terrible darkness of soul we discover more of God's real character and attitude towards us than during long months of unclouded joy?—Ex.

