

Advent and Sabbath Advocate.

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

VOL. XXV.

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A PEASANT was employed by some Jesuit missionaries to accompany them on their journeys. They observed that when they halted for prayer the peasant also knelt at some distance, and appeared to be engaged in devotion. One of them took occasion to ask him what was the subject of his prayers. His reply was, "Well, sir, I am but a poor and ignorant man, and I don't know what to pray for. So as I know you are good and holy men, when I see you praying, I just ask God to give me the things that you are praying for."

We have all heard of the "Boy Evangelist," and the "Singing Evangelist," and the "Weeping Evangelist," and several evangelists. It has been reserved for British Columbia to have the honor of finding a home for the "Cow-boy Evangelist." Now all these evangelists may be excellent people, and may have done some useful work, but these titles do not increase their influence for good with anybody of reasonable good taste. Such names may attract the attention of vulgar, gaping people, but they do not help anybody to do the Lord's work among any class, and they disgust and repel many whose influence it is very desirable to have in favor of any religious movement.—*Canada Presbyterian.*

It is only by sympathy with mankind, that one can be really helpful. Said one, "Oh, his nature, circumstances, conditions and associations are so unlike mine, we have nothing in common. He is nothing to me, I am nothing to him." One must be in the touch with those he would influence. The hidden avenues of the heart must be familiar, the tender fibres of the heart must vibrate under a loving hand if one would labor with assurance of success. It was this knowledge of humanity which led Jesus to choose the low estate of the poor, the commonest lot of honest poverty, for numbered in this great majority are the needy ones of earth.—*Christian Herald.*

THE DO-NOTHINGS.—What will they do at the final settlement? If the inspired accounts of that reckoning-day as given by Matthew be not a myth, their exclusion from the society or the blessed is a foregone con-

clusion. The words of the Saviour respecting them are unmistakable. Those who had neglected love to others, who had made no effort to lessen the misery or increase the happiness of others, who had selfishly sat still, done no good, had no eyes to see nor hearts to feel for, nor hands to help their kindred of human kind, are sent away from the presence of all the good and the holy, and go "to their own place." Their sins were those of omission, not those of commission. Is there not here food for reflection for the vast numbers of Church members who live in the midst of communities perishing, because no man cares for their souls?

At a fire in a large city, while the upper stories were wrapped in smoke, and the lower stories all glow with flame, a piercing shriek told the startled fireman that there was someone still in the building in peril. A ladder was quickly reared, until it touched the heated walls, and driving through the flames and smoke a brave young fireman rushed up the rounds on his errand of mercy. Stifled by smoke he stopped and seemed about to descend. The crowd was in agony, as a life seemed lost for every moment of hesitation seemed an age. While this shivering fear seized every beholder, a voice cried out, "Cheer him! cheer him!" and a wild "hurrah" burst from the excited spectators. As the cheer reached the fireman he started upward through the curling smoke, and in a few minutes was seen coming down with a child in his arms. The cheer did the work. How much we can do to help the brave ones who are struggling with temptation or almost fainting in their efforts to do good to others. Don't find fault with your brother in his trial, but cheer him. Give him a word that shall urge him on the way; and if you can't help him in any way, give him a cheer.—*Selected.*

THE Apostle bids us beware of dogs; but he does not intend that we shall let their barking frighten us from the right path, or drive us from the work which he "has given us to do." Many dogs compassed Him about. He had all the unpleasant experiences with dogs that we can have, and his people are not yet free from them, nor shall they be in this world. The dogs are still "many," and they are of many kinds. There are dumb dogs that cannot bark. There are greedy dogs that lie down and love to slumber. There are dogs that at evening go about and make a noise. There are dogs that are ever barking at strangers, and following all who barking enough to notice them. There are foolish dogs which bark but never bite, and noisy dogs who bite as well as bark.

"Beware of dogs." But keep on your journey; pursue your way; if dogs howl at you on every side, do not stop to strike them; but double your diligence, mend your pace, and keep steadily on.

Find out what your enemy dislikes most and keep doing it. Keep at positive work. Let every effort tell for God, and truth, and humanity; and press on till you reach the eternal city. And when the angel at the gate of pearl shall welcome you to your home, and you shall enter in through the gates into the city you shall have no further trouble with dogs; their noise and tumult will be ended, and peace will come at last, for "Without are dogs."—*H. L. Hastings.*

Don't Blame the World.

Don't blame the world because the thorns are found among the roses;
The day that breaks in storm may be all sunshine when it closes.
We cannot hope to always meet with fortune's fond caressing,
And that which seems most hard to bear, may bring with it a blessing.
The buried seed must not rot in earth ere it produce the flower,
And the weak plant to fructify must have both sun and shower;
So man, to gain development, must struggle with life's crosses,
And view with calm philosophy his trials and his losses.
A deadly, poisonous weed may yield a salve of surest healing;
The sweetest bloom may poisonous be, although its bane concealing.
Things are not always what they seem, but still 'twas Heaven designed them,
And we should class them all as good and take them as we find them.
Little we know of this brief life, we cannot see its sequel;
Then let us take in humble trust all that may seem unequal.
God's ways are not our ways, and he should certainly be trusted;
All that is wrong in his good time will surely be adjusted.

—*Hawke's Bay (New Zealand) News.*

How Can Preaching be Made More Effective.

How can preaching be made more effective? We answer, by giving the glorious doctrine of the second coming of Christ its proper place in the proclamation of the gospel.

When the Holy Spirit dictated to the inspired penman the truths contained in the volume, of which he is the author, he regarded the blessed doctrine of the return of our Lord of so much importance that he referred to it about three hundred times, thus placing it in the rank of prominence the next to the highest; salvation by faith being first.

It is the one great incentive of the Scriptures to stimulate the Christian to holy living, and was constantly used by Christ and his apostles for the purpose of enforcing the practical truths they taught, that tend to the culture of the virtues which go to make up a symmetrical Christian life.

So we aver, that if this immensely practical, scriptural doctrine of the speedy return of the Lord Jesus again could be heard resounding from the modern pulpit, it would have as salutary an effect upon a lifeless, worldly church, to turn them from their idols, as it had on the Thessalonian heathen when Paul preached it to them.

But let us proceed to sustain our position from the word itself, by first noticing the scriptural use of the doctrine.

John, in his first epistle, uses it as a motive to lead holy and pure lives. "Beloved," he says, "now are we the sons of God; and it doth not yet appear what we shall be; but we know that when we shall appear we shall be like him; for we shall see him as he is.

How Christ Looked.

"Did you ever see that piece of blank verse that Story, the sculptor, wrote some years ago about Christ and his followers?" asked a literary man of a *Blade* reporter. "If you will come with me I will give you a copy of it. You see Story is not only a sculptor, but has a literary talent of no mean order. He, it seems, takes great pleasure in looking over ancient manuscripts of which Rome is prolific. And, as he moves in the most aristocratic circles, he has access to the best libraries in the city. Among the remarkable properties he found, the most interesting perhaps was that of a letter written by a Roman lawyer named Marcus who visited Jerusalem twenty-five years after the crucifixion of Christ. At Jerusalem he became acquainted with a man named Lycius, who was an officer in the city. This man Lycius was well acquainted with Christ and gave Marcus a full description of him. Marcus was so much interested in what he heard about Christ that he carefully noted down what Lycius told him about Christ and his followers, and sent it to a friend named Calus in Rome. Story took what Marcus had written, and from it gave to the world, in blank verse, a faithful transcript of what Marcus wrote to Calus in Rome. It is certainly a most interesting production. It begins with a view of Christ as he appeared to Lycius:—"]

TALL, slender, not erect, a little bent,
Brows arched and dark; a big ridged lofty head,
Thin temples veined and delicate, large eyes;
Sad, very serious, seeming as it were
To look beyond you, and whene'er he spoke
Illumed by an inner, lamping light—
At times too gloaming with a strange, wild fire
When taunted by the rabble in the streets;
A Jewish face, complexion pale but dark;
Thin, high art nostrils quivering constantly;
Long nose, full lips, hands tapering full of veins;
His movements nervous; as he walked he seemed
Scarcely to heed the persons whom he passed,
And for the most part gazed upon the ground.
As for his followers I knew them all—

A strange, mad set, and full of fancies wild—
John, Peter, James and Judas best of all—
All seemed to me good men without offence—
A little crazed—but who is wholly sane?
They went about and cured the sick and halt,
And gave away their money to the poor,
And all their talk was charity and peace.
Of Christ, thought and said, he was a god.
'Twas harmless madness, not deserving death.
What most aroused wealthy rabbies' rage
That he set the poor against the rich,
And cried that rich men all would go to hell,
And worst of all, roundly denounced the priests
With all their rich phylacteries and robes,—
Said they were hypocrites who made long prayers,
And robbed poor widows and devoured their means,
And were of best but whited sepulchres,
And this it was that brought him to the cross.
Those who went with him and believed on him
Were mostly dull, uneducated men,
Simple and honest, dazed at what he did,
And misconceiving every word he said:
He led them with him in spell bound awe,
And his cures they called miraculous.
They followed him like sheep where'er he went
With feelings mixed with wonder, fear and love.
Yes, I suppose they loved him, though they fled
Stricken with fear when we arrested him.

—Selected by Will Ellsworth.

An Answer.

BY ALBERT SMITH.

In my last letter I intimated that I would give the readers of the *Advocate* the correspondence I had with the Bishop of Manchester (Bishop Frazer) on the question of conditional immortality. This correspondence appeared in one or two of the Manchester daily papers at the time; also in a local paper, the *Charley Standard*; and in the organ of the Conditional Immortality Association, called *The Bible Standard*. I give the letters as they appeared, leaving them to speak for themselves.

After having made arrangements with my vicar to leave, we were surprised one morn-

ing with the following letter from the Bishop:—

"Manchester, March 5, 1881.

"My dear Mr. Smith,—I am very sorry to hear from Mr. Slyman that your teachings have become so different from what it was, that he can no longer allow you to occupy his pulpit. On my enquiring what the change in your teachings was, he has sent me some tracts which he says you are distributing in the parish, which deny the immortality of the soul. They seem to be based upon the most absurd ignorance, and not to know that the word translated 'soul' in Scripture is sometimes merely the 'physical life' and sometimes the spirit over which death has no power.

How can any one explain on this hypothesis, our Lord's argument with the Sadducees (Mark 13: 27), or his statement in Matt. 10: 28? Bishop Pearson calls the doctrine of the immortality of the soul 'a certain and necessary truth' (Art. 'He descended into hell' [Heb.]; and I need hardly refer you to Bishop Butler's great argument in the first chapter of his *Analogy*. If you really hold the view of the immortality of the soul, I do not see how you can hold your place as a minister of the Church of England. You certainly could not use the Burial Service,—nor could I admit you to another curacy in this diocese. Indeed, in that case, the sooner you give up a false position, the better. But till I hear from yourself that it is so, I shall withhold my belief that it is possible.

"Yours very truly,
"J. MANCHESTER."

"Rev. A. Smith."

To this I sent the following reply:—

"Rock Villa, Withnell, Chorley, Lancashire.
"To the Lord Bishop of Manchester.

"My dear Sir,—In answer to yours I acknowledge that it is quite true that my teaching has of late altered, with the respect to the doctrine of the immortality of the soul. I was taught to believe this doctrine from my childhood, but never thought until lately of examining the Scriptures to see 'whether these things were so.' When, however, I was ordained a minister of the Church of England, a Bible was put into my hands, accompanied with the appropriate words, 'Take thou authority to preach the word of God.' This made a deep impression upon my mind. I thought how can I preach the sacred Word unless I am fully acquainted with its divine contents? I determined, therefore, by the help of God's grace, to study it and to act upon the injunction it contains and 'preach the Word.' I tried to support all my teachings by appealing to the law and to the testimony. In so doing I have found that the testimony gives me no authority whatever for advocating the Platonic doctrine of the inherent, or natural, immortality of the soul. On the contrary, I find that, it teaches me that: (1) He only hath immortality who dwells in unapproachable light (1 Tim. 6: 16); (2) That Jesus the Christ brought life and incorruptibility to a light through his gospel (2 Tim. 1: 10); 3. That those who desire this inestimable boon must seek for it by patience in well-doing, according to the precepts of this gospel Rom. 2: 7; and 4. That God will reward only such with it, and that at the revelation of his righteous judgment.

"The papers to which you refer agree with the acknowledgement contained in your letter, that 'the word translated soul in the Scriptures is sometimes merely the physical life; but they go further and prove that the word 'soul' in the Scriptures is never used in its modern technical, theological sense, and, moreover, is never prefaced by such adjectives as 'never-dying,' 'immortal,' 'undying,' etc. On the contrary, the Scriptures again and again plainly affirm the mortality of the soul, see Ezek. 18: 4, 20;

Psa. 22: 29, and 78: 50, etc. in all its meanings; but I have not yet discovered, and you failed to point out, that they ever use the term for 'the spirit over which death has no power.' I am open to correction if I mistake, but as far as I have read, the Scripture terms for 'soul,' *nephesh* and *psuche*, are never once translated 'spirit,' but are always carefully distinguished from *ruach* and *pneuma*—the Hebrew and Greek equivalents for the latter term.

Supposing, however, it were otherwise, may I ask how you would explain the fact of the psalmist's rejoicing in the hope that God would redeem his soul from the power of the grave? Psa. 49: 15.

"But your lordship asks 'How can any one explain on this hypothesis our Lord's argument with the Sadducees in Mark 12: 27; or his statement in Matt. 10: 28? With your permission I reply,—they can be explained easily; and only on this hypothesis. The argument with the Sadducees does not relate to the question of the immortality of the 'soul' or 'spirit' at all; the terms are not introduced, except in our own imaginations.

The argument related to the question of the resurrection alone, not to any 'intermediate state.' Seven men and one woman, who had been wife to them all, 'died; and the question asked was, not whose wife is she now in the world of spirits, but 'in the resurrection therefore, when they shall rise, whose wife shall she be? They had quoted Moses, who, as Gibbon remarks, Vol. 1, p. 530, omitted the doctrine of the immortality of the soul from his law; our Lord therefore refutes them, on the question at issue, from the same source, saying, 'As touching the dead that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?' They could not deny their own authority; they acknowledged, too, that 'Abraham is dead, and the prophets,' John 8: 53; they acknowledged, too, tacitly, that God could not be God of the dead, because they are for a time 'extinct' Isa. 43: 17, compare 1 Cor. 15: 18; they were therefore to our Lord's logical conclusion, and Abraham, Isaac, and Jacob, must be subsequently raised from the dead, otherwise the divine intimation contained in the words he had quoted could never be realized. See the same principle enunciated in Rom. 4: 17.

"Again in Matt. 10: 28, our Lord was exhorting and warning his disciples only. He told them that they should be 'hated of all men' for teaching what he taught them. He also encouraged them to hope that though they should now loose their soul *psuche*, translated life in v. 39, for his sake, they should find it again when he came to administer his rewards Matt. 16: 25-27. He therefore said unto them, 'Fear not them 'men, high-priests, councils, v. 17, which kill the body, but are not able to kill your soul or life, which shall be 'hid with Christ in God,' Col. 3: 3, 'but rather fear him who,' if you deny me before men, v. 33, 'is able to utterly destroy BOTH soul or life, *psuche*, and body in Gehenna.' Even if we were here to take 'soul' in its popular sense, which is not the true sense, the passage does not teach its immortality, but only that men, or councils, cannot kill it; while at the same time it clearly does teach that God can, and will, destroy both soul and body whosoever he is not pre-eminently feared. But if the soul were immortal and indestructible, as commonly supposed and taught, this di-

vine threat would loose all its force, it not?

"You have called my attention Pearson, who says the doctrine immortality is 'a certain and truth'. Our 6th article states Scripture containeth all things salvation; so that what is not nor may be proved thereby, is required of any man.' And an Tillotson, says, 'The immortality rather supposed, or taken for expressly revealed in the Bible II., 1774. And Parkhurst, the rapher, says, 'As a noun, *neph* supposed to signify the spirit or what is commonly called I for myself confess that I can where it hath undoubtedly —HEBREW LEXICON.

"Again you refer me to I need not remind you that enough to admit that the adjoined to support the do mortality of the soul of a equal force to the proving of the souls of brutes! M ask, do you accept this sion?

"I wish to know which Articles to which I subscribe doctrine in question. All your lordship that in 155 two Articles was framed, fortieth did teach the soul, but in 1562 the w Church, met in Convoca Articles, and deliberate Forty. This alteration ly ratified; and in th Fendall, tried in 1864, gave judgment that t was no longer the doct by law established.

"I do not, however, copal patience by any my own defence, have already pass by informing me you other curacy in your judge any man bef once nobly asked. But I plead 'guilty' ing that 'the soul th and that eternal lif 'gift of God' to thos record, and obey h At the same time from any intenc poor curate by for claring beforehand ten to relieve you that I have ma vicar to give up t months' notice, o made mutually c

"Allow me in already learning brought under t which kill the l in 12: 4, afte they can do; every other m killed, see Isa; into Gehenna and responsib eminently nee of persons!"

"Praying y to act in this "I r

"March

vine threat would loose all its force! Would it not?

"You have called my attention to Bishop Pearson, who says the doctrine of the soul immortality is 'a certain and necessary truth'. Our 6th article states that 'Holy Scripture containeth all things necessary to salvation; so that what is not read therein nor may be proved thereby, is not to be required of any man.' And another bishop, Tillotson, says, 'The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible.'—Ser., Vol. II., 1774. And Parkhurst, the great lexicographer, says, 'As a noun, *nepesh* hath been supposed to signify the spiritual part of man, or what is commonly called his soul; I must for myself confess that I can find no passage where it hath undoubtedly this meaning.'—HEBREW LEXICON.

"Again you refer me to Bishop Butler. I need not remind you that Butler is candid enough to admit that the same arguments, adduced to support the doctrine of the immortality of the soul of man, apply with equal force to the proving the immortality of the souls of brutes! May I respectfully ask, do you accept this inevitable conclusion?

"I wish to know which of the Thirty-nine Articles to which I subscribe, affirms the doctrine in question. Allow me to remind your lordship that in 1552 a code of Forty-two Articles was framed, one of which, the fortieth did teach the immortality of the soul, but in 1562 the whole Synod of the Church, met in Convocation, revised the said Articles, and deliberately expunged Article Forty. This alteration was, I believe, legally ratified; and in the case of Wilson v. Fendall, tried in 1864, the Lord Chancellor gave judgment that the expunged Article was no longer the doctrine of the Church as by law established.

"I do not, however, wish to tax your episcopal patience by any lengthy arguments in my own defence, especially since you have already passed judgment upon me by informing me you cannot admit me to any other curacy in your diocese! 'Doth our law judge any man before it hear him?' was once nobly asked, even by an adversary. But I plead 'guilty' (?) to the charge of teaching that 'the soul that sinneth it shall die,' and that eternal life, or immortality, is the 'gift of God' to those only who believe the record, and obey his Son, Jesus the Messiah. At the same time I am willing to exonerate from any intentional injustice towards a poor curate by forejudging my case by declaring beforehand my doom. And I hasten to relieve your anxiety by informing you that I have made arrangement with my vicar to give up my position here by three months' notice, or as much sooner as can be made mutually convenient.

"Allow me in conclusion, to say that I am already learning, from the precept you have brought under my notice, 'not to fear them which kill the body, and as Luke explains it in 12: 4, after that have no more that they can do;' but I desire in this, as in every other matter, 'to fear him after he has killed, (see Isa; 66: 16, 24, hath power to cast into Gehenna.)' In your exalted position, and responsibility, the same exhortation is eminently needful, for 'God is no respecter of persons!'

"Praying you may have grace given you to act in this wholesome and holy fear,

"I remain, my dear Bishop,

Yours sincerely,

ALBERT SMITH."

"March 7, 1881."

The following was the second letter I received from the Bishop:—

"Manchester, March 9th, 1881.

"My dear sir,—I have no intention of discussing the question raised in your letter with you,—I know it would be hopeless. There is an ingenious method which can make Scripture prove almost anything. It is not a question of words, but of things. The whole Bible seems to me to be based upon the idea of the immortality of the soul, as Tillotson says, it does not so much reveal it as assume it. It has been held almost without exception by all sections of the Church of Christ. Look at the picture of Hades in Isaiah 14: 9, following; the parable of Dives and Lazarus; the assertion about the spirits in prison; the version of the soul under the altar; the prayer of St. Stephen.

"I need not concern myself with the 40th Article of 1552. You have declared your assent to the doctrine set forth in the Book of Common Prayer, and said that you believe it 'to be agreeable to the word of God,' and I do not see how, with your views, you can use the Burial Office, or the Communion for the sick.

"In conclusion, I will only add, that I did not 'prejudge your case.' I distinctly said that 'till I heard from you, I should withhold my belief that it was possible, that you held the views imputed to you; but that, 'if you really hold the doctrine of the mortality of the soul, I did not see how you could hold your place as a minister of the Church of England, nor could I, in that case, admit you to another curacy in this diocese.'

"I am, yours faithfully,
"J. MANCHESTER."

I was not able through sickness to answer the second letter of the bishop for some time. These letters of the bishop coming in the midst of other trials seemed quite to overwhelm my wife. She never recovered from the shock. Her sudden death, shortly afterwards, quite prostrated me for a time. I passed through great temptations as well as trials. She had believed the truths I had lately discovered, and we had agreed to be baptized together as soon as we were well away from the Church, and I could leave off sprinkling children for immersion. My grief and disappointment were intense; I had hard thoughts of God, and began to question the efficiency of prayer. A sword had pierced my heart, which left a rankling wound; and I kept silence even from the good words of prayer. My experience was like that of the psalmist when he said: "My lovers and friends stand aloof from my sore." "They speak mischievous things, and imagine deceits all the day long." "False witnesses did rise up: they laid to my charge things that I knew not." I was dumb I opened not my mouth; because thou didst it." "When thou with rebukes doth correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity." By and by, when I began to consider my six motherless children I tried to stir myself up to activity again; and gradually was enabled to say also with the psalmist: "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were O spare me, that I may recover strength, before I go hence, and be no more."

Serve the Lord With Gladness.

THE key note of the Christian's life is a note of gladness. Brought out of the horrible pit and the miry clay, a new song is put in his mouth. The Savior who comes to redeem him from sin and from death was heralded by angel anthems; and the mess-

age of His coming is one of "glad tidings to all people." Sorrowful, yet always rejoicing, is the apostolic description of the Christian life. Exhortations to "be joyful in the Lord," to "rejoice evermore," are continual, and the people of God are again and again admonished to "fear not," to "rejoice in the Lord," to "be of good cheer," and to hold fast their boldness and the glorying of their hope firm unto the end. Heb. 3: 6.

If every Christian was a joyful Christian; if his life, beginning with the new song of salvation, rolled its notes of gladness onward and upward until they were lost in the hallelujahs of the eternal kingdom, how different would their testimonies be in the ears of a weary, heavy-laden, heart-burdened world. The world is sick with sorrow and sighing, with sadness and madness. "There be many that say, who will show us any good?" Men turn their blind eyes to seek for light, and stretch out their empty hands to grasp at something which can satisfy them. Christian, if you have "tasted that the Lord is gracious," if you have found the "pearl of great price," if you have known the joys of God's salvation, let your aspect, let your bearing, your countenance, your tones, your words and your testimony tell of the "joy of God" within and the "hope of glory" to come. So doing you shall gladden many a weary heart and lead many a sorrowing, burdened sinner to come to Christ the fountain of life, and light, and joy unspeakable.

A Reckless Zeal.

ZEAL, divinely regulated, is a very important element in religious affairs, and cannot be safely dispensed with; but some zeal that was shown in the days of King David, though strong enough, was not the *right kind*—it was a blind zeal. Ahimaz said to Joab the general of the army, "Let me now run and bear the king tidings." But Joab objected, saying, "Thou hast no tidings ready," and Joab sent Cushai with the true tidings. But Ahimaz kept teasing Joab to let him run too; and so he did, and he was so full of zeal that he "overrun Cushai," and got there first; and when asked for his message, he had none to deliver, but had to content himself with saying, "I saw a great tumult, but I knew not what it was." Then the king made him abide as a bogus message bearer. Soon Cushai, with less zeal but more knowledge, comes up, crying aloud, "Tidings, my lord the king," and forthwith delivers his message like a man knowing what he was about.

This is a fair sample of much of the zeal of the present day. Men have a zeal that prompts them to run like Ahimaz, but they have no message ready, but run they must without authentic tidings, but when they come before the people they can only talk having seen a "great tumult" or a great excitement; they have been running on the strength of that, but they can talk of nothing else, for they lack the tidings. They have the zeal without the knowledge. They have a soap-suds religion—all froth—and think that a "great tumult" is the "grandest thing out. But when the tidings of truth are called for, they have to stand aside—the message is not with them. They can run, but are empty when they get where the message is needed. We do not advocate less zeal, but more truth. It is important to carry something when we do run—something better than a rehearsal or a great tumult."—*Selected.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., August 19, 1890.

Mind Your Own Business.

MINDING one's own business is very difficult. Some persons are in a state of unrest if they are not meddling in the affairs of others. The Lord knew that there would be such people, and had some words of warning written for them. Let those who are gifted in this direction read the following and take warning: "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters." 1 Peter 4:15. In 1 Tim. 5:13 Paul refers to this class who wander "about from house to house; and not only idle, but tattlers also and busy bodies speaking things which they ought not." We have tattlers and busy bodies today who not only go from house to house, but to Camp-meetings, General Conference meetings and to gatherings of all kinds. Such persons had better call a halt and read Paul's instructions to them. He says, "Study to be quiet, and to do your own business, and to work with our own hands, as we command you." 1 Thess. 3:11.

It will require a great deal of "study" on the part of some to comply with this requirement. Self is quite prominent in the estimation of such people. The tongue is unbridled, and no restrictions are placed upon that unruly member. The apostle James' commentary on the proper use of the tongue is highly recommended to such people, and will furnish the needed instruction which will help them to mind their own business.

What does it mean to mind your own business? It means that you must not be a busy body, meddler in the affairs of others. It means that you must not be inordinately inquisitive, and are never satisfied until you know the why and wherefore of all you see and hear. But to mind one's own business does not mean that one is to take no interest in the affairs of others. "Are we not our brother's keeper?" It is our duty to help others over the rough and thorny places in the pathway of life, to rescue their lives when in danger, and preserve their property from harm. The souls of others should be of interest to us, and we should do all in our power for them.

Ministers and Politics.

"THERE is a movement on foot among some prominent men in New York City to do something in a non-partisan way toward rescuing that city from some of the abuses to which it has been subjected by professional politicians of the lower class; and Bishop Potter and the Rev. Dr. Parkhurst have been active in the movement. The *Christian Union*, while heartily approving the object of the movement, expresses its pleasure that these two men have been compelled to separate themselves from it by a trip to Europe, and hopes that the usual ecclesiastical vacation will deprive the movement of the active participation of other clergymen. This gives it occasion to make some very pertinent remarks about ministers and politics, a part of which we quote:—

"There are several reasons why, in our judgment, the clergy should not take an active part in political organization, even if it be dubbed non-partisan. They are not often skillful organizers of practical movements. Their function is to teach truth, not to conduct affairs; and while occasionally the same man is equally good at both, more frequently the man who drops the first function to undertake the second drops a higher for lower office, and he who undertakes to fulfill both fulfills neither. The American people are jealous of the interference of the clergy in political administration. The attempt to carry on the State by the Church has been very thoroughly tried in the Old World, and the success of the experiment has not been such as to encourage a repetition of it in the New World. Cardinals have not purified state-craft in France, nor have bishops sanctified the House of Lords in England. Ministers are but men, and when they drop the vantage-ground which their profession gives them for quiet and unselfish reflection, and enter the environment of other men, they become much like them. If the minister goes into politics, he is certain to take concern for his church with him, and then the question often stares him in the face between service of the Church or the State, the two not infrequently seeming to present conflicting claims upon him."

In these days, when the tendency is to make the minister's duty almost wholly political, too much stress cannot be laid upon the fact that he is commissioned only to "preach the word."—*Signs of the Times.*

"Behold He Cometh."

JESUS is coming again. Such is his promise, saying, "I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." It is also the promise of the heavenly messengers: "Ye men of Galilee, why stand ye gazing into heaven? This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven."

His coming is a literal, personal coming. He came in literal fulfillment of Old Testament prophecies regarding (1) time, (Gen. 49:10; (2) place and circumstances (Micah 5:2; Mal. 3:1; (3) character: as king and as man of sorrows (Psa. 2:6; Isa. 9:6,7; 53). So he will come in fulfillment of his word, the angels, and the many promises in the New Testament. "Amen, even so, come Lord Jesus."

Effect of his coming. The effect will be to raise the righteous dead, and gather the living saints. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall ever be with the Lord" (Thess. 4:16, 17; 1 Cor. 15:23; Matt. 24:40, 41). Moses is type of the dead, Elijah, type of the living.

Time of his coming. 1. Negatively: not at Pentecost, not at conversion, not at death. Because (1) at none of these events has every eye seen him. (2) Neither at the conversion or death of any saint have the dead been raised or the living translated. 2. Positively. Before the millennium, because (1) the saints are gathered at his coming, not before (1 Thess. 4:16, 17); (2) because of apostasy: "Now the Spirit speaketh expressly that in

the latter times some shall depart from the faith (1 Tim. 4:1; 2 Tim. 9:1; 9:13). So the world cannot be wholly righteous before he comes; (3) first resurrection is before millennium, and first resurrection is at his coming (Rev. 22:4, 5; 1 Cor. 15:23); (4) his coming will find the world as in the days of Noah, eating drinking, etc. (Matt. 24:37-39); (5) the man of sin will not be destroyed until the "day of the Lord" (2 Thess. 2). 3. The coming of Jesus is imminent, and we are commanded to be always on the watch (Matt. 24:36, 42; Mark 13:32-37).

Duty pending his coming. 1. "Watch," serve and wait (Matt. 25:13; 1 Thess. 1:9, 10). Because (1) he commands it (Matt. 24:42; Mark 13:35); (2) negligence causes to be unprepared Matt. 25:1-13. Had the five virgins been watching and ready they would not have been shut out; 3, thus he appears to full salvation Heb. 9:28. 2. To bear meekly tribulation. "To you who are troubled rest with us, when the Lord shall be revealed." Again, Paul says to these same Thessalonians, "that no man should be moved by these afflictions: for yourselves, know we are appointed thereto."

There is hope and blessing expressed in Christ's coming. "Wherefore gird up the loins of your mind, be sober, and hope to the end of the grace that is to be brought unto you at the revelation of Jesus Christ" 1 Pet. 1:18, 1 Thess. 4:13; Titus 2:13. 1. There is a reward promised; a crown of righteousness to all who love his appearing 2 Tim. 4:8. 2. His coming brings reward for labor. "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be" Rev. 12:12; 1 Cor. 3:13-15; 4:5; 1 Pet. 1:7; 5:4. 3. His coming brings joy. "I shall be satisfied when I awake in his likeness" Psa. 17:15; 1 John 3:2, 3; Phil. 3:20, 21. 4. Brings full fruition of salvation. Our bodies will then be raised. Our spirits are already quickened Eph. 6:5, 6, but our bodies await his coming, for which salvation the whole creation groaneth and travaileth in pain together Rom. 8:22, 23; 1 Thess. 4:16. . . .

Faith in the Lord's coming not inimical to missions. Paul, to the very Thessalonians, to whom he has much to say of Christ's coming complains of the great wickedness of the Jews in forbidding to preach to the Gentiles 1 Thess. 2:16. Paul expressively exhorts Timothy by Christ's coming to be energetic in preaching 2 Tim. 4:1, 2.

Faith in Christ's coming produces thoughtful, earnest Christians. "Every man that hath this hope in him, purifieth himself, even as he is pure." See that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world: looking for that blessed hope and glorious appearing of the great God and Saviour, Jesus Christ 1 John 3:3; 1 Cor. 1:7; Titus 2:11-13; 1 Thess. 5:7, 8; 1 Tim. 6:14; James 5:7, 8; 1 Pet. 1:13; etc.

"Wherefore, holy brethren, partakers of the heavenly calling," let us establish our hearts, waiting for the grace that is to be brought unto us, provoking one another to love and good works.—*Episcopal Recorder.*

Preparation for the Prayer-Meeting.

THE nature of the prayer-meeting, as a gathering of God's children around "the throne of grace," with its purpose—that they "may obtain mercy, and find grace to help in

time of need"—is understood; of preparation is admitted.

What is this preparation to? 1. That of a course of life with God's requirements. "I come before the Lord, and I love the high God?" . . .

Lord require of thee, but to love mercy, and to walk humbly with God?" To do each of these Do not think you can walk with God, yet not do justly as God will have no such comings not come from the acts of in coldness of feeling toward during the day, and get a prayer-meeting in the eve be just in all things. You must be out of prayer-meeting to "it. You must also live in intercourse with God. So attention begins far back of the not subject to a summary minutes before the appointment.

2. During the day make aim. Think of yourself at of the meeting as your daily early morning read the Scripture the subject of the meeting be recalled through the glancing toward and rest work may permit. Sent for an evening blessing, yourself into the tone of the day, so that when it comes as the climax of the whole.

3. Go to the meeting expecting that the object will be fulfilled to you. "Be boldly unto the throne of God, humble confidence coming shall be no doubt rich and satisfying in it our souls. "Good praying home," says an old man sure I shall receive should ask." One element is hopefulness of answer.

4. Go with the purpose simply "to be ministered to" in the meeting. made up to take something you seek to "obtain." prompt and cheerful ways as may be possible of others, that is Golden Rule.

ES
In domestic rules, than indulgence of boys or girls go wrong is that they are no fancy they are not genuine; it cannot be fitted. Hence in a few qualities so appreciate merits, them, especially the family or circle of friends difficult person to ten exceedingly true common expression, "merits, for he or she have not been found and appreciate the of dealing with them. The value of improvement is very statistics on the think, that the people are part —*Arthur Helps.*

time of need"—is understood; the necessity of preparation is admitted.

What is this preparation to be?

1. That of a course of life in harmony with God's requirements. "Wherewith shall I come before the Lord, and bow myself before the high God? . . . What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" To do each of these three things. Do not think you can walk humbly with God, yet not do justly and love mercy. God will have no such company. You cannot come from the acts of injustice or from coldness of feeling toward your fellow men during the day, and get a blessing in the prayer-meeting in the evening. You must be just in all things. You must "love mercy" out of prayer-meeting to "obtain mercy" in it. You must also live in the spirit of loving intercourse with God. So that the preparation begins far back of the meeting. It is not subject to a summary call of will fifteen minutes before the appointed hour.

2. During the day make the meeting your aim. Think of yourself as on a journey, and of the meeting as your destination. In the early morning read the Scripture, and note the subject of the meeting. Let the subject be recalled through the day; your thought glancing toward and resting upon it, as your work may permit. Send up silent prayers for an evening blessing. In this wise bring yourself into the tone and spirit of the meeting, so that when it comes it will be but as the climax of the whole day's tendency.

3. Go to the meeting in faith, fully expecting that the object of the meeting will be fulfilled to you. "Let us therefore come boldly unto the throne of grace," in the reverent, humble confidence, assured that our coming shall be no doubtful experiment, but rich and satisfying in its results of good to our souls. "Good prayers never come weeping home," says an old English divine; "I am sure I shall receive what I ask, or what I should ask." One element of a good prayer is hopefulness of answer.

4. Go with the purpose fully formed not simply "to be ministered unto but to minister," in the meeting. Go with your mind made up to take some part, so to give while you seek to "obtain." It is to open the soul, prompt and cheerful to contribute in such ways as may be possible to the spiritual good of others, that spiritual good is given.—*Golden Rule.*

Esteem.

In domestic rules, esteem is more potent than indulgence or even forbearance. When boys or girls go wrong, a very frequent cause is that they are not esteemed at home, or fancy they are not. This esteem must be genuine; it cannot be pretended or counterfeited. Hence in a governing person there are few qualities so valuable as readiness to appreciate merits, or ingenuity in discovering them, especially the latter. In every large family or circle of friends, there is generally some difficult person to understand. This one is often exceedingly troublesome, and to use a common expression, "very trying." His or her merits, for he or she is sure to have some, have not been found out. Find them out, and appreciate them; a great deal of trouble of dealing with that person will be removed. The value of imagination in domestic government is very great. If we could have statistics on the subject, we would find, I think, that the children of the unimaginable people are particularly prone to go wrong.—*Arthur Helps.*

Come to the Camp-Meeting.

BY A. C. LEARD.

BRO. W. C. LONG: I want to say through the ADVOCATE to the brethren and sisters, Come to the camp-meeting once more if permitted through the mercies of God to live till then. It may possibly be the last opportunity that some of us may ever be blessed with. Let us think back to some of the camp-meetings that we have enjoyed. Oh, brethren, those blessings are in the past, we need new ones. Come, brother and sister, and let us try and get our spiritual strength renewed, our moral skies cleared, and our evidences brightened for heaven and immortal glory, and our souls refreshed as with the precious dews from heaven. I wonder if some of the brethren and sisters have partially backsliden and are cold? If so O, how important it is that you come to the camp meeting and get reclaimed. And you that have not backsliden, nor lukewarm, just come up and help with your prayers and your testimony to make the meeting interesting, so that sinners may be convinced and converted, and be constrained to praise and glorify the Father of all our mercies. Come brethren, come to the camp-meeting and receive a blessing from the Lord, for where two or three are gathered together in my name, am I in the midst of them. If I am blessed with the privilege of attending the camp-meeting I want to see all my old acquaintances, to get acquainted with new ones.

I would like to ask through our much loved paper, the SABBATH ADVOCATE, what has become of Sister Bell Brown, Sister Hannah Rogers and Sister Molly Rogers? I wish I could see them at the camp meeting, and in connection with them many others, and have a time at the camp-meeting long to be remembered. Now, let us all pray for a pouring of the spirit of the Master at that meeting. So may it be. Yours fraternally.
Civil Bend, Mo.

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.

Telling on Himself.

At a school where colored boys were taught to read and spell, two of the boys got into a quarrel and had a fight. Afterwards the teacher called them to find out what was the matter. "He struck me," said one. "He said I stole his knife," said the other. "I said somebody stole it," said the first. "You meant me," replied the other. "Why, Charlie," said the teacher, "if Willie had told me that somebody had stolen his knife, it would not have made me angry. I should not have thought he meant me. "Well but you don't steal," was the ready answer, greeted with a laugh from the other

boys, as they saw how he had given evidence against himself.

He knew he was in the habit of stealing, and without thinking he told on himself. He was suspicious of being accused, because he felt guilty. Boys, your faces tell on you before you say a word.—*Kind Words.*

Items of Interest.

- The settlers of the Cherokee strip are in a destitute condition.
- An Ottawa woman has been arrested as a common scold.
- A Kansas ex-Union soldier drew \$36,503 back pay.
- The Texas cotton crop is expected to be the largest ever had.
- Superintendent Porter estimates the countries population at about 64,000,000.
- A Kansas City undertaker thinks he has recovered the lost Egyptian art of embalming.
- President Harrison recommends an appropriation for the drought-stricken settlers of Oklahoma.
- There is a growing belief that Emperor William is planning a diplomatic surprise in the way of arrangements for the disarmament of the European nations.
- The Floating Hospital of St. John's Guild, New York, is running its summer trips again. On one of its excursions last week, 1,455 sick mothers and children were on board, and 66 of them were admitted to the seaside home. Subscriptions to aid this most Christ like work may be sent to the treasurer, 21 University Place.
- The official rough count, as just announced by the census bureau, shows the population of Chicago to be 1,098,576. This is an increase during the decade of 595,391, or 118.32 per cent. This shows that Chicago has a population of about 53,682 in excess of Philadelphia, and is therefore the second city in size in the United States.
- It is stated that a German artillery officer has succeeded in making a new explosive from carbolic acid, and that a shell filled with this material possesses a power hitherto unobtainable. Experiments made with these shells thrown from mortars, have all, it is stated, proved highly successful.

—The population of the seven largest cities of Michigan, as ascertained by the census, is, in round numbers Detroit, 207,000; Grand Rapids, 61,000; Saginaw, 54,000; Bay City, 39,000; Muskegon, 24,000; Jackson, 22,000; Kalamazoo, 18,000.

—The Czar in a letter to General Vannoski, the minister of war, on the occasion of the fiftieth anniversary of his entrance into the army, emphasizes the fact that Russia requires a strong military organization, not for aggressive purposes, but to maintain the honor and integrity of the empire and to protect the invaluable blessings of peace, which he hopes will be long preserved.

—A decree issued by the Sultan announces that the ordinance relating to slavery generally will remain as binding as before the Anglo-German agreement. The sale of slaves is forbidden and slave debts are prohibited. Slaves can purchase freedom and masters may be compelled to sell. If an owner treats a slave with cruelty he renders himself liable to forfeit the slave.

And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 2, 3).

What more effective topic could be presented to any people than one that will stimulate to a state of holiness equal to that of the spotless Son of God. John, who spake as he was moved by the Holy Ghost, testifies that this is the effect on "every man" who has the hope in him of being like Jesus, and seeing him when he comes.

It is used by Jesus as a motive to constant watchfulness and service. "When asked by the disciples, 'what shall be the sign of thy coming?' in the course of his reply he said: 'But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.'" (Mark 13: 32-37).

The import of this teaching of our Savior is apparent to all, at least those who hold to the doctrine of Christ's premillennial coming. The force of it lies in the uncertainty of the time when he will return, and the certainty of his speedy return, which is possible and not improbable any moment. Looking at it from this standpoint, and keeping in mind the fact that the time of his coming is when the distribution of rewards to all his faithful servants takes place, and that the attitude they are in will either be fraught with great gain or irreparable loss, then as a motive to constant active service the second coming of Christ becomes the most powerful one found in the pages of the inspired word of God, and if used in this light must be successful in making the preaching of the gospel more effective. . . . We have given two instances out of the many which we could give—if space would permit—showing the practical uses made of this doctrine in the New Testament.

Let us now look at one example which clearly shows "the influence of effectiveness" the preaching of the gospel of the second coming of Christ did have when proclaimed by Paul to the Thessalonian heathen. In his Epistles to them, which were written subsequent to his visits among them, we find him writing in a perfectly familiar way about the kingdom of God and the coming of Christ (2 Thess. 1st and 2nd chaps.) and then after explaining some concomitant events which they had been somewhat confused about, he says, "Remember ye not that when I was yet with you, I told you these things" (2: 50), thus showing conclusively that he had made this doctrine a part of the gospel, at least which he had proclaimed while among them. And as to the success of his preaching we need only refer to his first Epistle for the proof. "For from you," he writes, "sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God. And to wait for his Son from heaven" (Thess. 1: 8-10).

Can stronger proof be offered in support of the claim made for the preaching of the gospel of the second coming of Christ?

Mr. Moody, who as a successful evangelist has no parallel, says of it as a motive to service, "We live in the days of sham in religion. The church is cold and formal! may God wake her up! And I know no better way to do it than to get the church to looking for the return of the Lord." And as to the effect it had on him, he says, "I have felt like working three times as hard, ever since I came to understand that my Lord was coming back again."

And so we might multiply testimony in favor of preaching the doctrine of the second coming of Christ as the most powerful motive in the word of effectiveness, but this must suffice.

Is there a person who has beheld the groanings of creation which has been under the ban of sin these six thousand years, that would not hail with joy the dawning of "the morning without clouds," and that the glad announcement of our ascended Lord, "Surely I come quickly," will not thrill his heart to join in the welcome response with the beloved John, "Amen! Come, Lord Jesus."—J. E. E., in *Faithful Witness*.

Notes of Labor. No. 2.

(Continued.)

MONDAY, Tuesday, and Wednesday nights at the Miller school-house near the new town Shelburn. Here we had, as at Munker Station, a good interest and good congregations, who seemed eager to hear. While here I was pleased to form the acquaintance of Bro. and Sr. James W. Miller of the M. E. Church who attended my meetings and kindly invited me to their house and through their kindness and brotherly love I was made to feel truly at home. Bro. James W. Miller is the proprietor of the new town called Shelburn, of which I may have something to say in the future. While in this neighborhood I also enjoyed a pleasant visit with Sister Couey's sister and family, recently from Minnesota, and who have also through the missionary efforts of Sister Couey embraced the Sabbath. I found them an intelligent family, deeply interested in the truths they are learning from the careful searching of the Scriptures. Bro. and Sr. Couey seem to have a burning desire to do missionary work, and if they are governed by the principle laid down by the apostle Paul that in the Scriptures we are thoroughly furnished, they will by their efforts accomplish much lasting good and deserve the hearty support of all who believe in the sufficiency of the Scriptures. In the distribution of tracts, pamphlets, and papers we should be careful that what we distribute among the masses is in harmony both in spirit and doctrine with the Bible. The Bible should be our sovereign guide in all matters of religious faith. May the good Lord bless and direct the steps of Bro. and Sr. Couey in their missionary efforts to bring men and women to a saving knowledge of the truth.

Thursday the 18th, and over the 31st, held meetings in Bro. M. M. Anderson's neighborhood. I was glad to meet with Bro. and Sr. Anderson, and to form their personal acquaintance. I found them shining lights in the church, rejoicing in the truth. Since the organization of the church by our highly esteemed brother, A. C. Long, whose praise is in all the churches, Bro. Anderson has met

all opposition, and in a commendable manner defended the faith and doctrines of the Bible. While here I also formed the acquaintance of Sister Caldwell who is faithful in the Lord's house and an ornament in the church. Mr. Caldwell, though not a member of any church, observes the Sabbath with his wife, and labors on Sunday. He attended our meetings on Sabbath and during the evenings, but on Sunday, being in the midst of hay harvest, he felt as though he could not spare the time, and though he had hired help yet he provided a way for Sister Caldwell to attend and enjoy Sabbath privileges with her brethren and sisters of like faith, an example truly commendable and worthy of imitation. On Sunday we had a basket meeting, a large crowd and three sermons. Bro. M. M. Anderson preached Sunday afternoon; gave us a clear exposition of the Spirit's birth, showing that it would occur in the resurrection. Sunday night by request I spoke on the purpose of God to restore all things showing that Christ would in the future reign as King of the Jews over literal Judah and Israel restored in the age of glory to come in which the plans and purposes of Deity will all be accomplished in the grand unfolding of his glory.

Tuesday night the 23d, we closed our meetings with the brethren in Oregon. Our meetings were all good, full of life and interest, but our last meeting was the best one of all. One very interesting feature of the meeting was Bro. J. Y. Crocker, a Christian minister of good report, united with the Church, took a bold and decided stand to keep and preach the commandments of God and the faith of Jesus. He attended all our meetings (except one) going from place to place, and like the noble Bereans, searching the Scriptures daily to see whether those things were so, and though at first he opposed, yet as a result of careful searching his Bible, being honest with his Maker, he not only believed but at once put his faith into practice, and as he is a man of excellent character and of fine natural talents, which improved in the right direction, will have a telling effect in favor of the truth, both in time and eternity. The brethren were much rejoiced over his decision to cast his lot among them. May the Lord bless Bro. Crocker and may he be instrumental in the hands of the Lord in bringing many to a knowledge of the truth.

Another good feature was the setting apart of Bro. M. M. Anderson to the work of the gospel ministry, which was done by the laying on of hands and prayer. The ordination services, which were desired by the brethren, were solemn and impressive, and though the house was crowded, yet the very best of order prevailed. Bro. Anderson not only stands high among his brethren, but is highly respected by the outside world. This is as it should be; ministers to be successful want to be men of moral Christian character. Such men are living epistles known and read of all men. Bro. Anderson is not only a man of good character but he is a man of good talents. May he use them to the honor and glory of God. In Sister Anderson he has a companion who will be a constant help to him; also may his family, especially those who are members of the church, be careful to maintain good works that they may honor their father and the high and noble calling in which he is engaged.

Wednesday morning the 24th, Bro. J. Y. Crocker took me to Jefferson and while waiting for the train had a pleasant visit with

Sister Edes, of the First whose hospitalities I not shall ever remember with

In conclusion I wish to reiterate my thanks to the brethren remunerated me liberally labor to the amount of \$10.00. Scio church is a model of churches would copy it would be more good access. Bro. A. C. Long was there last fall. His labors in the organization of a good material, and, as an able minister of high in the estimation would be pleased to see Most of the young men know, are steadfast. Bro. J. Allen are your church has reason to they ever walk worthy with they are called.

(Concluded)
Centralia, Wash.

The Nation

The dangers that threaten kind than those of assassination from within. Irreligion and poison in the blood of the nation ceases, and patriotism without faith cannot live. When Washington France, under the example, was entered which ended as did behold the contrast! had two empires, republics; and the ring for the empire of next successful soldier on the foundations of Victor Hugo struck deepest need when France must have faith!

The foundations laid with prayer. very breath in the crisis of our affairs Divine help that brains of the state hearts of the sold amidst his freezing Franklin prayed, the confusion and al convention. I at Chancellorsville Wilderness. Give for God, obedient respect for his ord evils which some nation as we eye will fade away. hour, the fierce ion of the ballol migration, of in frage, of Morn would disappear faith which can of supernatura the violence of indulgences of ing.

OFTEN THE man who serve their never despises he would not b the wealth of seeds.—CUTLER

Sister Edes, of the First-day Adventists, whose hospitalities I not only enjoyed but shall ever remember with gratitude.

In conclusion I wish to state that the brethren remunerated me liberally for my time and labor to the amount of fifty dollars. The Seio church is a model church, and if other churches would copy their example there would be more good accomplished than there is. Bro. A. C. Long wrought a noble work there last fall. His labors were blessed in the organization of a church composed of good material, and, as a Christian gentleman and an able minister of the gospel, he stands high in the estimation of the church, and would be pleased to see and hear him again. Most of the young members, so far as I know, are steadfast. Bro. Silas Couey and Bro. J. Allen are young men of whom the church has reason to be proud of, and may they ever walk worthy of the vocation where-with they are called.

(Concluded next week.)

Centralia, Wash.

The Nation's Perils.

THE dangers that hang over us are of a subtler kind than those of open violence, of assassination from without, or secession from within. Irreligion and irreverence work like poison in the blood until all sense of obligation ceases, and patriotism dies. A nation without faith cannot fight, nor can it long live. When Washington began the presidency France, under the inspiration of our great example, was entering upon a revolution which ended as did ours, in a republic. But behold the contrast! Since then France has had two empires, two monarchies, and three republics; and the republic of to-day is waiting for the empire of to-morrow. It is for the next successful soldier to build his throne on the foundations of a liberty-loving people. Victor Hugo struck the key-note of France's deepest need when he exclaimed: "What France must have is a revival of religious faith!"

The foundations of this government were laid with prayer. The Constitution got its very breath in the air of faith. In every crisis of our affairs it has been the sense of Divine help that has put wisdom into the brains of the statesmen and courage into the hearts of the soldiers. Washington prayed amidst his freezing army at Valley Forge. Franklin prayed, free thinker as he was, in the confusion and despair of the constitutional convention. Lincoln prayed in the carnage at Chancellorsville and in the victories of the Wilderness. Give us, straight on, reverence for God, obedience to his laws and respect for his ordinances; and all the other evils which sometimes fill us with consternation as we eye their increasing magnitude, will fade away. The gross materialism of the hour, the fierce greed for office; the corruption of the ballot, the evils of unchecked immigration, of intemperance, of ignorant suffrage, of Mormonism—these one and all, would disappear in the dissolving light of a faith which can bring men under the power of supernatural sanctions, thus restraining the violence of the masses and the selfish indulgences of the individual.—*Dr. Spaulding.*

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.—*CUYLER.*

There's a Work For Me to Do.

BY MARY A. ADAMS.

THERE is work in the Master's vineyard,
A work for me to do,
And it is for me to do it
With a heart both brave and true.
I must not shrink from duty,
Wherever my Master calls
There I must be, and ready,
Be the service great or small.

I may not fill the pulpit,
Or go to foreign land,
Or be a Paul or Apollos
With wisdom at my command.
Yet in my humble station,
With advantages but few,
I ever must remember
There's a work for me to do.

I must not be discouraged,
However small my sphere
Of usefulness—'tis for Jesus
That I would work while here.
O may I'er be ready,
All of life's journey through;
To work for my Lord and Master,
The work for me to do.

Just a word if "fitly spoken,"
Is compared to "apples of gold
In pictures of silver;" and, may do,
More good than can be told.
A word of cheer to the sick one,
Telling of faith in God,
That whom he loves he chastens,
E'en though severe the rod.

It may be by example
With precepts good and true,
That I in the Master's vineyard
May find my work to do.
In the daily routine of duty,
With the Christian armor on,
With meekness and with patience
My work may be well done.

Bald Knob, Ark.

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 L. B. Chamberlin.

DEAR Bro. Long: I have just been reading our last ADVOCATE which I found was delayed one week for the want of means to publish the paper, or because the brotherhood had not been punctual in sending in their subscription money. Now I hope all will take hold and keep our good paper running, as I am sorry to miss its visits even for one week. I will set the example by sending two dollars for the ADVOCATE, twenty-five cents for new type, twenty-five cents for Bro. Fisher, fifty cents for MISSIONARY. I commenced taking the paper fourteen years ago. I have paid up in August, for the last few years, because I wish to give the first fruits of my labor to the Lord's cause. I earn this and all I have to give gathering berries. It is a pleasure to me to have the privilege to earn the means to do good. I think the most of us have some poor kinsman and neighbors who need our help sometimes, and Jesus told us that the poor ye have always with you, and when ever we would we could do them good. Let us help Bro. Long in keeping the paper running. How much light we obtain in reading the good sermons, articles, and letters each week. Let us be faithful to one another and to the Lord.

North Windham, Conn.

From G. W. Admire.

To the Brethren and Sisters of the ADVOCATE, Greeting: This is the Sabbath, and, while all alone, I have been thinking of you all; how many of you like myself to-day have not the privilege of meeting with those of like precious faith, yet in our loneliness we may read God's Word and find sweet peace and consolation in contemplating the great and precious promises of God to his faithful children; realizing that the time is not far distant when we will not be scattered and lonely, but will meet together in the kingdom of God, the saints everlasting home where the trials and disappointments and temptations of this life cannot reach us to mar our peace. Then let us take courage and still be found at the post of duty. We may all do something in the Master's vineyard. I am much interested in the ADVOCATE, and the various ways that God has used to bring men to a knowledge of the truth, and how he sometimes takes private individuals as instruments to accomplish his purposes, as he did in my case.

About twenty five years ago my attention was first called to the fact that I was not observing the Bible Sabbath. Up to this time it had never entered my mind but that Sunday was the seventh day, until Bro. Daniel Sherman, a zealous Seventh-day Adventist, told me different. I just told him that I could show it to him in the Bible, so I got it thinking that I would have no trouble in finding plenty of texts to support Sunday-keeping, but to my great surprise and dismay I could not find the one I wanted. Finally Bro. Sherman said that he would like to see the text himself, and he would give me one week in which to look it up. So I just took my Bible and laid it on my bench so that every spare moment I had could be used to find the much looked for text. Bro. Sherman did not return for two weeks, but I continued my search and the more that I read the Bible the further I got from my theory of Sunday-sacredness, and, by the time that I met Bro. Sherman again I was compelled to entirely abandon it, and own up that I was mistaken, and ever since I have been a firm believer and observer of God's holy sanctified and blessed day. I can truly say that the Sabbath is a delight. God has shown me many truths of his word for which I feel to praise his holy name. Brethren and sisters, all of us have an influence for good over some one. Jesus has said to each of us, "Go work in my vineyard." Can we not all work in this way? The opportunity does not seem to open up here favorably for public work, yet we can work among those with whom we come in contact in our daily avocation, and may we realize that our time in which to work is short, and may the Lord help us to devote more of our time and energy to the Master's work, is the prayer of one still in the blessed hope and waiting with longing for his blessed appearing and the establishment of his kingdom that shall never end, where we can praise and glorify his name forever.

Denver, Col.

SAYS the Governor of Virginia: The man who pleads drunkenness to excuse a crime should get a double sentence. It is like a murder asking to be excused for chopping up a man on the ground that he had stolen an ax and was carrying it along when he met his victim." The Governor persistently refuses a pardon to any prisoner who was led to commit crime through drunkenness.

Advent & Sabbath Advocate.

Stanberry, Mo., August 19, 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.

Good word comes from Texarkana, Ark. Eld's. Mayes, Stratton, and Johnson, are doing a good work, and some twenty or twenty-five are anxious to become members of the Church of God.

We must again request those who write for the ADVOCATE and MISSIONARY to sign their names to their articles or letters. Do not forget, for if you do they will not appear in print. We have received a good letter, for the Letter Department, from a sister in Iowa, but no name signed. The postmaster's stamp is very dim, so we are not certain about the post office, but would guess Vinton, Iowa. We have four or five subscribers there, and quite a number of brethren and sisters, so our guessing is at an end. Who wrote the letter? Will some one tell?

THERE is always something new under the sun to attract the young people to church. Among the latest are Feet Socials, in which people stand behind a screen, where only their feet can be seen, and the audience guesses which is whose. Brains and heart were once demanded in the church, but some have now gone clear to the feet. If these feet would take their possessors and admirers out of the churches until they returned for some better purpose, it would be a blessing to all concerned.—*Christian Standard.*

This is a beautiful world in which we live. Its spreading landscapes towering mountains, dashing rivers, heaving oceans, its forests, flowers and fruits, its glowing sky, with changeful clouds and sparkling stars, roseate mornings and amber evenings, "gleaming like the far off gates of Paradise," attest the reality of the apocalyptic vision. And this is a wonderful life with which we are endowed, full of energy, faith, hope, love, joy, reaching out after larger and higher attainments. Can it be that all this beauty must fade out in eternal darkness? This wonderful life perish forever? No; the faith and hope of all ages invest these with immortality. "We shall meet again, Cleanthe," is the hope of the world, and the gospel "shedding light over this life, gathers its concentrated glory like a sunset over the next."—*Prot. Methodist.*

BRO. JAMES BARTLETT preached to the Stanberry Church Sabbath Aug. 9th, after which a good social meeting was held, and quite a number of good testimonies were listened to. At the close of the social meeting we listened to an interesting experience as related by Bro. Jacob Wilber. In some respects it was a sad one, and in other respects it was encouraging. Bro. Wilber has been a minister among the First day Adventists, then united with the Seventh-day Adventists, and was an ordained minister among them for many years. For the past few years he has been somewhat of a prodigal—wandering from his father's house, but with confessions and tears he has returned

and is once more rejoicing in the truths of the Bible. He and Sister Wilber united with the Stanberry church. May the Lord's richest blessing rest upon them, and in the great gathering day may they be among the jewels of God.

Missouri Camp-Meeting.

THE annual camp-meeting of the Church of God in Missouri will be held at Darlington, 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 the meeting. The campground is but a few rods from the depot at the junction of the B. & Q. and Omaha & St. Louis R. R. A cordial invitation is extended to all.

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

Michigan Camp-Meeting.

THE annual camp-meeting of the Church of God in Michigan will be held at Bangor, Van Buren Co., commencing September 11, 1890, and continuing till Tuesday, the 16th.

The Tenth Annual Conference of the Church of God in Michigan will be held in connection with this meeting. The camp ground is situated in a beautiful grove and it will be a pleasant place to meet and worship. A cordial invitation is extended to all.

Ex. Com. } J. C. BRANCH,
LEVI WATKINS,
J. P. PARRISH.

Grove Meeting.

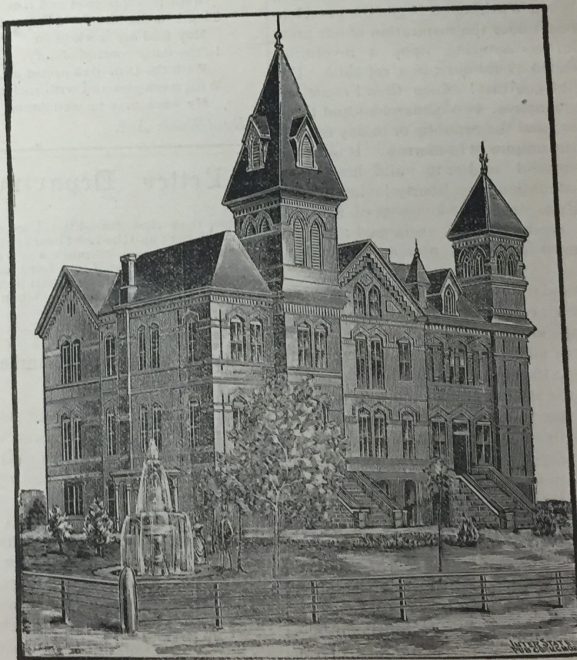
THE Lord willing I will conduct a grove meeting a few miles north of Formoso, Jewell Co., Kan., on Sabbath and First day, Aug. 16 and 17, as Bro. Childs and others may arrange. We hope to see all within reach of this meeting in attendance.

J. H. NICHOLS.

Receipts.

G. W. Admire, 50 cts; Ada J. Place, \$1.32; Mrs. M. E. Duffy, 25 cts; Adelbert Branch, \$5; Lewis Paul, \$3; Jackson Peters, \$3; P. S. Vanhorn, \$7.36; J. and E. G. Walter, \$5; R. E. Caviness, \$4; Benjamin Madill, \$1; F. L. Koon, \$1; J. W. Trunick, \$2.

The Stanberry Normal, Business and Short-Hand College



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\$125 pays board, tuition and room rent for one year of 44 weeks; per term of Eleven weeks, only \$3.00 per week. Students may enter at any time and select their own studies. Courses of study: Common School, Teachers, Scientific, Classical, Commercial, (including actual business), Musical, Penmanship, Elocution, Painting, Short-Hand and Type-Writing. Text books at cost or rented. Private help free. The faculty is composed of 22 specialists. There are no saloons in Stanberry or Gentry County.

Our diplomas are worth more than those from new schools. Correspondence solicited. Advanced money refunded if students leave school for any cause. Carfare both ways paid for you if you do not find things as I state. References: Any one in Stanberry. \$2000 expended in improvements this year. Send for large free Catalogue to

JNO. E. FESLER, President,

Stanberry,

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