

Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, AUGUST 26, 1890.

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The evangelist, B. Fay Mills, in a public sermon recently said that "five-sixths of the people saved are under 20 years of age. After you are thirty you have one chance in 20, and between 40 and 50 there are but three out of 1,000. It means that after you are 20 years old, five sixths of your opportunities are gone," which, being true, invests with a solemn importance the days of youth when we are urged to remember our Creator. Will the young who read this lay it to heart?—*Messiah's Herald.*

Few things demoralize and wither a man like idleness. In times of peace, Hannibal kept his soldiers employed planting olive groves. He knew that idleness would unfit them for battle. Idleness is sure to breed vice. Idlers tempt the devil. "Birds that sit are easily shot." Hillel, the great Jewish scholar, took an idle student to the valley of Hinnom, and showed him the stagnant pool, full of slimy reptils, and giving off offensive odors. "There," said the teacher, "is your heart and life. Come with me to the mountains of Lebanon," he continued, "and let us stand by the running stream, with its clear waters filled with good fish, and its banks lined with verdure; you will then see what your life may be if you will cease to be idle and begin to be active."

A WOMAN came to Mr. Carr at the close of one of his Bible readings, and said, "You told the truth to-day. My husband is an infidel, but he did respect Christianity a little until one night I took a character in a drama played in our church. That night I lost my grip on my husband. I am afraid I shall never get it again." The church that resorts to broom drills and dramas and mum socials and fairs and festivals to raise money, is without the faith that takes hold of God. A genuine Holy Ghost revival is a thing unknown. Fathers have lost their grip on wayward sons, mothers have lost her grip on unconverted daughters, the church has lost her grip on God. Down on her knees in sackcloth, and ashes, before Him who drove the buyers and sellers out of the temple, let such a church plead with God for mercy, promise to forego all worldly measures of money-making, and regain the lost grip.—*The Illustrator.*

A BAR of iron of five dollars value in its natural state made into horseshoes is worth twelve dollars, into needles three hundred and fifty dollars, into penknife blades three thousand, and into balance wheels for watches two hundred and fifty thousand dollars. Man in his natural state is of little worth, but melted, pounded straightened, chastened, afflicted, persecuted, tormented, if he submissively and patiently accepts of all, becomes valuable and useful proportionate with the suffering and discipline endured. To pray "make me useful" means put me through these trying processes.—*Sel.*

"My son, how have you prospered to-day?" said Mrs. Stone.

"First rate, mother, because I have remembered the verse you gave Sadie this morning. We were playing blindman's-buff, and the boys would peep. I wanted to speak sharp but I could see that verse, 'He that is slow to anger is better than the mighty; he that ruleth his spirit than he that taketh a city,' and I did not say a word. It was hard work, though, to keep from speaking."

"I do not doubt it Willie; but I am glad my boy was so brave. It often requires more true courage to hold the bridle of the tongue than that of a horse."

"That verse helped me, too," said Sadie. "I was hurrying to call on Julia Howard before school; but Mrs. Lane asked me if I would go to Mr. Pinkham's store and get a bundle. I was so disappointed that I wanted to say no, but the verse came into my mind. I said 'Yes'm,' and ran along."

"You did right, my children, and have each gained a victory that is better than taking a city."—*Sel.*

A MILLION Jews are practically banished by the recent edict of the Czar of Russia. It is now believed by prominent Hebrews in New York that the bulk of this million of expatriated Jews will inevitably find its way to the United States as soon as possible. Thousands of them will doubtless arrive without means, and in this event the law for the exclusion of such immigrants will no doubt be strictly enforced. But a very large portion of the Hebrews who come from Russia bring with them not only strong and willing bodies, but full purses as well, together with good business training. Many of them are skilled tradesmen. Should the Czar's ukase take effect in earnest, this country, far from suffering by the flood of new arrivals, is rather likely to be benefited. An appeal is to be made to Secretary Blaine, asking him to intercede with the Russian Government against the expatriation; but it is hardly likely that any serious interference would be tolerated in the matter. As a rule, the Hebrews who do come here no matter how unfortunate, are never a charge upon the public. Pauperism is a reproach that does not lie at the door of the Jew. There is no race in the world that takes better care of its poorer members, and in this respect the Jews may be said to be a shining example to many Christian communities.—*Christian Herald.*

My Faith.

BE not an anchor, O my faith, to lie
On ocean's oozy floor, dim fathoms deep,
Where dead, forgotten things forever sleep,
And tumult of the waves comes never nigh,
And e'en beyond the glimpse of day's great eye,
Thy task to clutch and blindly cling and keep
My boat at rest—in front the self-same sweep
Of well-known coast, o'er head the self-same sky.

Nay, rather, when the mighty winds are free,
Be thou the needle loyal to the North,
To bid my bark the utmost isles explore.
Better go down amid the tempest roar
Than rot in landlocked bays and not put forth
At hearing the loud-entreating sea.

New England Magazine.

The Fall of Man.

BY STEPHEN ROESE.

WHEN God had finished his works of creation on the sixth day, he made man in his own image, clothed them with innocence like a garment, and decreed that they should walk in the beauty of holiness before him. He placed them in the garden on probation, and made known unto them his righteous will. Sweet communion existed between the Maker and his handy work. Heaven was filled with joy, and the holy angels descended and ascended carrying sweet messages of peace to heaven's delightful throne, and the pleasing voice of God was heard in the garden. But it was the chief aim of the enemy of all truth and righteousness that the masterpiece and crowning work of creation should not stand the test of probation, but should come to a fall and share a part of his fiery punishment prepared for the devil and his angels.

Through the mediumship of the serpent, the sower of darkness proclaimed very eloquently the natural immortality of man, and reasoning, not without effect, that God's decree concerning the tree of knowledge of good and evil was of no effect, but to the contrary by taking of the forbidden fruit their eyes would be opened and they would become like gods, knowing good and evil, and should not surely die. The temptation of the evil one toward Adam and Eve became so strong that they could not resist, because the fruit was pleasant to the eye, and the tree to be desired, the woman took and ate and gave also to her husband and he ate. The smooth words of the father of lies and falsehood had the desired effect. The little truth that their eyes should be opened, mixed with the mass of lies, made the poisonous mixture very palatable, and once swallowed dear life became forfeited to the astonishment of the once happy pair, their eyes became truly opened, but what did they behold? nakedness and shame. Their garment of innocence had fled from them; they had fallen from their upright created position, and were now under condemnation. Grief and deep mourning filled the hearts of the angelic host surrounding the throne of God, and all heaven saw the fruit of the war once in heaven, when Michael

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Sabbath Musings.

BY W. A. H. GILSTRAP.

WHY do the mad dashing billows
Dash grandly on the shore?
Oh, why does the heart keep longing
For true friendship, evermore?

The breakers shall cease their raging
When there "shall be no more sea."
Oh, then may we walk in the shade
Of the ever beautiful tree.

This Sabbath is quiet, but lonely,
To our rest we early repair;
That the rest will be grandly triumphant,
When heavenly pleasures we'll share.

If true to the Christians' great conflict,
We surely shall win in the fight;
Our armor so bright with its action
With Jesus our strength, and our might.

Shall we then plead with the dying,
Till Christ, the leader, shall come;
That we might sit in his kingdom,
And hear the blest plaudits well done?

Hanford, Cal.

The Second Reply.

"To the Editor of the *Chorley Standard*.

SIR,—In your issue of June 4th you published two letters from the Bishop of Manchester, addressed to me, on 'The immortality of the Soul,' and in your issue of June 18, you were candid enough to publish my reply to the bishop's first letter. Sickness and other causes prevented me from replying at the time to the bishop's second letter; but now, with your permission I gladly do so, through the medium of your columns, that my reply may have the same publicity as his letter.

First, then, I would remind his lordship that he has not met any of the arguments of my first letter, except with the very general, and, to my mind, very wicked charge that the Bible can be made to prove almost anything. If the Bible were such a book it would be unworthy of our confidence; and if so, why did not the bishop with his ingenious method, and all his learning too, try to prove my position unscriptural? And how is it, too, that though £100 reward was offered publicly, at one of my lectures in Blackburn, to any one who could prove the immortality of the soul from the Scriptures, no one has yet appeared to challenge this reward, by trying this ingenious method. This is strange, to say the least; yet, though his lordship charges us who hold immortality to be conditional, with absurd ignorance; none of the clergy ventures to meet us, either to do battle for the truth, or to make good a claim for the money they stand in need of! It is possible the special ignorance mentioned may be found on the other side? Let us see. The bishop, with wonderful *naivete*, seems to think it sufficient for his argument (!) to say "Look," at such and such texts! He says that the doctrine of the immortality of the soul has been held by "almost" all sections of the Christian church; and so he indirectly admits that the doctrine for which he contends has not been held by all sections of the church of Christ. This is an important admission; and implies that we may belong to 'The church of Christ,' in the estimation of a bishop even, and yet not believe in the natural immortality of the soul. I sincerely thank his lordship for this admission, even if it were unwittingly made, I believe it to be true, though I cannot say so of the converse of the proposition, or *vice versa*.

"Well, suppose we look at texts adduced. The first given is 'the picture of hades' in Isaiah 14. The marginal reading of v. 9

shows that 'hell,' or *shoel*, means 'the grave;' and by a beautiful figure of speech the prophet pictures the 'dead' v. 9 as rising to welcome the reception of the fallen king of Babylon. There is not the shadow, or shade, of a soul in the whole 'picture', much less of an undying, or an immortal one. The testimony declares that the whole account was a 'parable,' or a parable v. 4; and it shows, also, that it was uttered sometime before the death of the king. Yet the bishop quotes this in support of the Egyptian dogma of immortal shades or disembodied spirits! If there were such they must have been of a different kind from his; for they became 'weak,' and had to lie in 'the grave' with 'worms spread under them' (v. 11)!

"Next, we are asked to 'look at the 'parable' of Dives and 'Lazarus,' in Luke 16. Well we have looked, and looked again, but we fail to see a word about disembodied souls, or unclothed spirits, either of a mortal or an immortal nature. Perhaps this is owing to the fact that we have cast aside our theological spectacles! But here again have we not a parable? The bishop admits it is a parable. According to Whitby the same parable was contained in the 'Germara Babylonicum.' In the new version, the word 'hades,' from *a*, not, and *ideiv*, to see, the meaning the unseen or covered receptacle of the dead, *i. e.* the grave.* The same writer who gives this parable, Luke, says that when the town of Caparnaum should lie buried in ruins it would be in hell, or hades (chap 10: 15). Now the rich man 'died,' and he (not his body merely) was 'buried' and the beggar, too, 'died,' and he (not his soul merely) was carried away into Abraham's bosom, etc. What does this mean? A parable teaches something besides and different from itself. The parable of Jotham (Judges 9: 8) represents trees as talking; this one represents two dead men as speaking. Is one more incongruous than the other? Parables are not always based on facts, no more than *Aesop's* fables; we have to look to the lesson, or the moral, inculcated. Dives represents the Pharisees, who were covetous (v. 14). Lazarus represents the class who are poor in spirit, and who shall be in Abraham's bosom, *i. e.* shall possess the kingdom, when the Lord Jesus Christ returns to build it up again (Acts 15: 16). When the kingdom was taken from the rebellious Jews [Jews according to the flesh] they suffered a national death; and Paul using the same figurative language, says that the restoration of the Jews will be a national reviving from the death state (Rom. 11: 15; and Ezek. 37: 12.) They were 'buried by being scattered and lost amongst the nations; politically in the unseen. In this state they were to be tormented for their national sin of rejecting their king. Moses describing their torment (which nowhere is said to be 'eternal torment'), uses similarly figurative language, calling it an 'inflammation' an 'extreme burning,' etc. (Deut. 28: 22), and also uses the singular number, one man again representing the whole class. But want of space will not allow me to go into minute details; let it suffice to say that every point of the parable can be explained in harmony with the direct teaching of Scripture which affirms that 'the soul that sinneth it shall die,' (Ezek. 18: 4). This is the testimony of the

* The Rev. E. W. Bullinger (a clergyman of the Church of England), in his *Critical Lexicon of the Greek New Testament*, says: 'Hades, or Hell, "denotes the realm of the invisible, graveland, GRAVEDOM."'

inspired prophet Ezekiel, namely, that a soul can *die*; and to this testimony of the prophecy I stand against all the chief priests, Scribes, or Pharisees in the church. The bitterest opponents of the doctrine of the Messiah were always great professors of religion; nevertheless he taught that 'he that believeth not the Son shall not see life,' (John 3: 36).

"But we must pass on to glance at the 'spirits in prison.' 1 Pet. 3: 18, 21. Here again we fail to see that they were immortal spirits, or even disembodied spirits. To be apposite, Peter should have stated they were immortal or undying; but he does not—he know better. 1 Pet. 1: 24. Spirits of the modern type are supposed to be immaterial and intangible; how could spirits of this kind be kept 'in prison'? But the term 'spirits,' as scripturally used, refers frequently to men in the flesh, prophets, false teachers, etc. See 1 John 3: 1, 3. Peter uses it in this sense of the men, who lived in the days of Noah. Christ by his spirit in Noah, 'a preacher of righteousness' (2 Pet. 2: 5) went and preached to them; but when did he go? Let Peter himself tell us. 'When once the long suffering of God waited in the days of Noah, while the ark was preparing.' 1 Pet. 3: 20. I think it has no reference whatever to the supposed journey of Christ to the 'spirit world,' when he died on the cross. I need not remind Bishop Fraser there have been English bishops who advocate this same view of Peter's language.

"But I am commanded next to 'look at the souls under the altar.' Rev. 6: 9-12. I readily obey this episcopal injunction; but I strain my eyes in vain when I look for anything about their immortality. Not one word do I see on the question at issue in favour of immortal-soulism. But the reverse. These souls had been 'killed,' had been 'slain,' like those mentioned in Joshua 10: 35; and 11: 11. How then could they be immortal or deathless? Will the Bishop kindly condescend to explain this difficulty to us; for the removing, at least of that part of our ignorance, which he calls 'absurd'? If he decline the attempt, will he be true to his vow of being ever ready to drive away and banish false doctrine? He has rightly called the whole affair a 'vision.' Now this 'vision had no existence in fact, at the time of John's writing; for John wrote of things to be after his time. John 4: 1. But the term 'souls' is frequently used in the place of 'persons.' 1 Pet. 3: 20; and Ex. 1: 5. Now these souls are said to be 'slain' souls and therefore they are dead souls, or persons; and they are apocalyptically said to 'cry to God to avenge their blood,' just in the same way that Abel's blood is said to 'cry to God for vengeance. Gen. 4: 10. But because 'blood' is said to cry, and to speak (Heb. 12: 24), is any one so 'absurdly ignorant' as to suppose it is anything than a beautiful and forcible metaphor, *O tempora! O mores!* Weak and tottering must be the theory that requires such questionable supports!

But I must hasten on to notice, lastly, 'The prayer of St. Stephen.' I suppose the bishop refers to Acts 7: 59. Now when this good man prayed he said nothing what ever about an immortal spirit. This is rather unfortunate for the episcopal position, since the question is not one about the existence of spirit, but about the immortality of this supposed entity. Surely Stephen's spirit was of the same nature as Job's; and Job says (chap. 27: 3) that his was located in his nostrils! Contained in the breath he breathed. The lower animals have this same spirit ('*ruach*'

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which is often translated 'breath' Eccl. 3: 19-21); and Job says if God again gathers it back 'all flesh perishes' (Job 34: 14). It was so at the flood. See Gen. 7: 21, 22 margin. Now Stephen was in the agony of death, and he naturally wanted the Lord to take away his life, his breath, or spirit (*pneuma*). The Lord mercifully heard his prayer; for the historian immediately adds, 'when he said this, HE (Stephen, himself, not his body merely) *tell asleep.*' This agrees with the psalmist (146: 4) who says, that when man's 'breath (*rauch*) goeth forth' (not as an individual and immortal entity), 'he' (the man) 'RE-turneth to his earth;' and 'in that very day his *thoughts perish.*' Daniel teaches the same important truth when he says, 'Many of them which sleep in the dust of the earth shall awake,' at the 'resurrection of the dead.' Dan. 12: 2.

Thus, then, not one of the bishop's passages says a word about immortal souls or undying spirits; but the reverse. I stated in my first letter that the original terms for soul and spirit are never used loosely or indiscriminately; yet this bishop, without contradicting my statement, qibbles upon the terms as if they were identically the same. There is, however, a doctrine of immortality in the Bible, and I thank God for it. But the Bible teaches that this immortality will, at the resurrection, be manifested, not in disembodied souls or spirits, but in incorruptible and deathless bodies (1 Cor. 15: 53). And only in case of those approved at the judgment seat of Christ (Cor. 5: 10; compare with Gal. 6: 8). Immortality is therefore conditional; for his unending life is the gift of God through Jesus Christ our Lord, to those only that believe and obey his word. 1 John 5: 2.

The Bishop of Manchester condemned me *unheard*, but I am thankful there are now impartial editors, who like yourself, are willing to act upon the wise and ancient proverb, *Audialteram partem*, hear the other side.

Believe me, yours sincerely,
ALBERT SMITH.

Let the reader candidly study, not my letter so much as the scripture to which I refer. I think that, with the passages I have previously brought up, these testimonies are plain and clear upon man's nature and the mortality of the soul. It appears to me to be bad logic, and still worse theory, to take and pit parables, and obscure sayings, against the plain and multiplied statements of the Scriptures which directly teach man's mortal nature. We ought, I think, to let the plain passages explain those not so plain; and not to take obscure and parabolic references, and make them contradict those which are explicit. This plan brings harmony between all, while the other brings confusion and contradiction. Shall we be so wedded to human theories as to prefer to make the Bible contradict itself that we may support these theories, or shall we explain the difficulties of a part by the clearly enunciated principles of the whole? I preferred the latter plan; especially as the former required me, on the subject, to deny Christ the honor of being the resurrection, and the life to his people. Let us never, dear reader, be ashamed to own our entire dependence upon Christ for our hope of a future life.

A. SMITH.

Leicester, England.

A SURE way to loose your own health is to keep drinking the health of other people.

Reflections.

BY JAMES BARTLETT.

SAD and lonely, oh its compass,
None can tell, but those like we,
Who have lost their dear companions,
In death's dark and surging sea.

Yes, Malvina, thou art gone,
And thy loss we do deplore;
At our Camp—our Annual gathering,
Thy sweet voice we'll hear no more.

At Alanthus, one year since,
We remember, oh, so well,
Words of heavenly consolation,
From thy lips, our soul did fill.

Though you'er moulding back to dust,
Thou art still a magnet true,
Ever drawing all my soul
And affections after you.

Come, Lord Jesus, come I pray,
Bring her out of that grave of clay,
Re-unite us in thy home,
New Jerusalem! "home, sweet home!"

Darlington, Mo.

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 Nancy E. Briles.

DEAR Brethren and Sisters: This beautiful Sabbath morning I thought I would speak to you through our dear paper. Although I am a stranger to the most of you, I trust I am not a stranger to God, but I trust I am grafted into his family and a joint heir with Jesus Christ, whereby we cry, Abba, Father. Our loss has been heavy this summer. The dry hot weather has burnt up our garden and corn, yet the Lord is good to us; he has blessed us with good health, while our neighbors are sick and dying. There were four funerals here in less than one week. What a warning this ought to be to us for we know not how soon we may be called to meet that monster death. Dear brethren and sisters, let us live nearer to Jesus that when he calls for us, we will be ready to go with joy and not with regret; that we can say we have fought the good fight, we have finished our race, henceforth there is a crown laid up for us. Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. I have not the privilege of meeting with any of God's people to hear words of comfort, but I spend the Sabbath in reading the word of God and our much beloved paper, which is a great comfort to me. I will close my letter lest I weary some of you. Pray for me that I may meet you in the earth made new. I remain your sister in hope of eternal life.

Hanover, Kansas.

From Bro. James Prather.

DEAR Brethren and Sisters of the Household of Faith: We again take the opportunity of speaking to you through our much esteemed paper, and would extend to our Editor our best wishes. We would say to you, we are still trying to live according to all the commandments of the Lord, although we are weak in the flesh, we feel strong in the faith. Sister Leeann is still in very poor health, but is feeling a little better now than she

has for some time. She thinks if she does not get any worse she can go to camp-meeting. As father will not be able to take us this time, we will have to go some other way. We ask you all to remember us at a throne of grace. Yours in hope

Albany, Mo.

From Sister Hattie M. Caviness.

DEAR Editor, Brethren and Sisters of the ADVOCATE:

As Mr. Caviness was going to send some money to the ADVOCATE this morning, I thought I would write a few lines and tell you that we appreciate the weekly visits of our good paper very much, and especially do we love to read the good letters it contains from the Brethren and Sisters scattered abroad. If we neglect writing as often as we should, it is because we are more interested in hearing from others; but if all should do this the Letter Department would soon be vacant. We would like to attend the camp-meeting, but cannot, but will try and attend the General Conference, if it is not too early in the season.

Pleasant Plain, Iowa.

From Bro. J. C. Kerns.

DEAR BRO. LONG: It may be of some interest to the readers of the ADVOCATE to know how we are getting along here. We are still waiting for the coming of our blessed Master, and although we are few in number, our hope is in the Lord. I have been preaching in different places in this county with some success. Preached for the church at White Palace last Sunday at 11 o'clock A. M. and in the afternoon; received Sister Alice Montgomery into the church by baptism; we had a good and profitable meeting. The church enjoys the ministerial labors of Bro. W. H. Applegate when his health will allow him to preach. Bro. Applegate accepted the Sabbath truth last fall during an interview I held with Eld. Rudder.

I expect to move next week about one hundred miles north of Buffalo. Will attend the camp-meeting at Darlington if nothing prevents. I expect to devote my entire time to the ministry as I have been blessed to some extent. Will try to arrange shortly to preach in Missouri and adjoining States as brethren and friends may request. I hope to meet with many of the dear brethren and sisters at the camp-meeting. Dear brethren, let us come up to the help of the Lord against the mighty. God has great blessings in store for us; think of this and don't fail to come to the camp-meeting. I herewith send five dollars for the new press. Will some brother who is able do likewise? Some have given more than they are able; others are able to give more than they have given. I am not going to prove that this is your duty, for you know it is. Come, brethren, you that are able, open your heart in this way and God will bless you, and you will feel a relief such as you never felt before.

Buffalo, Mo.

LITTLE Etta's mother took her to church and promised her candy if she was quiet all the service. Returning Etta asked:

"Mamma, was I good?"

"Yes, dear, you was," she replied "and I will give you the candy after dinner."

But mamma, forgetting, lay down on the sofa for a nap. Soon Etta came.

"Mamma," said she, "I heard about God making a man and woman dead because they told a lie."

Mamma remembered the candy.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., August 26, 1890.

"It Will be Noticed."

EDITORS, lawyers, ministers, elders, deacons, and lay members are finding out that Sunday observance has no foundation in the Scriptures. The editor of the Christian Standard, Chicago, of July 3, 1890, speaking how Sunday ought to be kept says:—

"It will be noticed that neither our Lord nor any of his apostles has given us any precise rules in that regard. We seem to be left in considerable measure to the exercise of a Christian discretion, and to the promptings of a Christian spirit."

Yes, we, too, have noticed it, and that is the reason why we are keeping Saturday, the seventh day. Ministers everywhere are finding it out. There is a minister in Kansas by the name of Hall, who is of the pugilistic make up, yet he will not affirm for Sunday. Hundreds every day are finding it out, and if Sunday ministers keep on opposing those who keep the Sabbath of the Lord every body will find it out, and Sunday will fall into the back ground as a sacred day.

Clark Braden, of the Disciple Church, has found it out. Here is what he says:—

"Others observe the first day, contending without a particle of evidence that the commandment has been changed from the seventh day to the first. Our preachers are by no means agreed in their teaching. They have no well defined views on the subject, and are defeated when they attempt a defence of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day. Nor are we alone in this. There is no clear, tenable teaching on this subject in our theological works, commentaries, or by any religious press. Advocates of the observance of the first day stultify themselves by taking contradictory and inconsistent positions." Christian Standard Sept. 26, 1874.

"Contradictory and inconsistent positions" in trying to sustain Sunday-keeping is what is causing the people to see that the institution is foundationless. No support for Sunday-keeping in the Bible. That this is true is becoming a settled fact among nearly all denominations. Will they renounce it? No, they will not. Conscience, popularity, a confirming to the world, will prevent them. The majority care but little what the Bible says. Church lines reach out farther and encircle more within their embrace, than Christianity.

But this is not all that is "noticed." It is noticed that neither our Lord nor any of the apostles have said any thing about the immortality of the soul throughout the entire Scriptures. There is not a declaration from Genesis to Revelation that says the soul is immortal. On the other hand the Bible plainly declares that the soul not only dies this temporal death, but that it will, if wicked, die the second death—the eternal death.

Glum Religion.

The religion of Jesus has in it no elements to render its possessor morose, sullen, unattractive, glum. It is essentially cheery, pleasant joyous. It removes all that terrifies and darkens, and substitutes whatever tends to lighten, beautify, sweeten, and make the heart leap for joy. The curse of sin is re-

moved because it has been borne by Christ, the wrath of God toward the sinner has been quenched in the blood that cleanses from all sin, the sin that separated the soul from God has been removed, the peace of God that passeth all understanding keeps the mind and heart and spirit of love takes possession of the whole man, "the mountains and hills break forth unto him in singing, and the trees of the field clap their hands." "There is no condemnation to him," "Christ dwells in his heart by faith," "it is formed in him, the hope of glory," and "all things are his because he is Christ's; he has the promise of God for every thing he needs on earth, safe conduct through the vale of death, and an eternal home with God and blessed ones beyond. What a falsifier of the Savior, what a caricaturist of his Master, what a stumbling-block to others in the way to heaven, and what an offence to the "little ones" in Christ's fold is the professor who has nothing to exhibit but glum religion.—The Treasury.

Tea and Skin Disease.

DR. AMELIA ARMSDALE, who has recently returned from China, is accredited, by a correspondent of the Pvenological Journal, with the following remarks respecting tea, which we commend to the perusal of all drinkers of the fragrant herb:

"The entire Chinese nation is more or less afflicted with syphilitic taint, and many of the people are so badly diseased that they have constant scabs and sores upon their persons.

"The leaves of the tea shrub are picked off by hand, and much of this work is done by the aged and infirm, who cannot perform arduous labor. While picking the leaves, they often scratch and rub their noses and eyes, stop to dress a sore, and then resume work without washing their hands.

"As the tea is picked, it is dropped into a bag, which is tied in front of the person, apron style, and the scabs and droppings from a watery nose and eyes, find a ready receptacle in the bag, among the leaves of tea. There is no doubt that many diseases of the skin and scalp originate from the use of tea, and their cause is not suspected."—Good Health.

Michigan Camp-Meeting.

APPEALS have been made at different times to attend the yearly camp-meetings, and the importance connected with such attendance, and many times the business transactions have proven unsatisfactory to those who have remained at home; hence we feel called upon to make an appeal to all of the dear brethren and sisters to come to the Michigan camp-meeting. One reason why you should be present is, that Bro. W. C. Long will be there and you will enjoy hearing him preach; and officers are to be elected for the coming year, committees to be chosen, and some money raised to defray the expenses of the meeting; hence you will readily understand that it is important that you be at the meeting. Ministers and delegates are especially expected to be present to report the interest of the cause and all should be present and better understand what the cause demands. I shall try and be present, though in feeble health, and I want to see all the dear brethren there and enjoy your presence at this yearly feast; then, dear brethren, come to camp-meeting. J. C. BRANCH.

Missouri Tent.

DARLINGTON, Mo., Aug. 18, 1890.—Dear Bro. Long: Tent-meeting began as appointed, Friday night, Aug. 15. Attendance good, attention all we could desire. Praise the Lord. As the meetings progress numbers increase with an interest to hear. The people of this place have been good to us, aiding us all we could ask or desire. Brethren and sisters from the Howell church rejoiced our hearts by their presence, and words of cheer on Sunday. They supplied our temporal wants with well filled boxes of eatables. Our dear Bro. and Sr. Wilbur made us happy by their company. Bro. Wilbur preached us two timely discourses for which we thank him. We hope that great good may result from these meetings. Pray for us.

J. BARTLETT.

"Jesus Wept."

There is a sublime record made concerning our divine Savior—"Jesus wept." In his humanity he was a man of like passions with ourselves. In the sorrowful home of the sisters in Bethany, and at the grave of his friend Lazarus, his heart was melted into tenderness and from his eyes flowed abundant tears. And, think you our great High Priest has ceased to be touched with the feeling of our infirmities? O no! Though he has ascended up on high, and is at the right hand of the divine majesty, he has a heart which feels every sorrow which each member of his mystic body bears. He was tempted in all points like as we are, and is therefore able to succor them that are tempted. Shall we be like this blessed Savior, tender-hearted, compassionate, easily moved at sight of suffering? Have we like him tears to shed? Say not, it is unmanly to weep. No, not in sight of Jesus' tears trickling down his manly cheeks. Let us as his followers prove the luxury of "weeping with those that weep."—Guide to Holiness.

Christian Possessions.

The Christian has all things and abounds, even when he has nothing which worldlings regard as possessions. He has "Christ in his heart, heaven in his eye, and the world under his feet. He has the Word of God as his oracle, the Spirit of God as his guide, the children of God as his companions. To him wealth has no value, only so as to please God with its use; pleasure has no attraction, honor no brilliancy, the world no charms. He gives evidence that he was born in the city of regeneration, educated in the school of obedience, lives in the valley of perseverance, works at the trade of diligence, and has large estates in the land of Christian contentment. He often walks in the valley of self-abasement, and then climbs the mountain of spiritual-mindedness, breakfasts every morning on the Word and prayer and sups every evening on the fountains of grace. He has meat to eat which the world knows not of, and his drink is the sincere milk of the Word." Of such Christ says, "Ye are not of the world, even as I am not of the world." He hath chosen them out of the world, hence to them worldly pleasures have no delights, worldly possessions no value, worldly honors no attractions. If all the professed children of God were possessed of such a spirit, what a world this would be. We would have little occasion to go to heaven to find it, for the spirit of heaven would be here.—Christian Witness.

"Light! Li

We are reminded Goethe, the cele read in the Old a ent that "There a and Assyrian in are, as yet, unin have been unear published; tens o ions which still l tiquity's great ci pick and shovel. inscriptions, da B. C. which l are not yet fully are to day in th awaiting the them; and we ed on the rock; yet been seen l and containing that strange c which men are only the neces for the prosec great collectio yet decipher to a mighty e which had all edge of man, sure, non-Sen read at all, b Armaic, Pho and remains known value

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and his angels fought with the dragon, and his angels and the latter were cast out upon the earth which proved a woe unto the inhabitants thereof. Temptation on the point of appetite had brought death into the world as a consequence and cost the Son of God his life-blood to be spilled on the cross as an atoning sacrifice for sin, for the unalterable law of God demandeth life, and nothing short could satisfy.

The link of loyalty between the once happy pair and their Creator was now broken; innocence and peace of mind lost, and their hearts filled with fear because of him whose law they had broken. They sought a hiding-place but in vain; Eden was no longer their home, for the Lord God said, "Behold, the man is become like one of us to know good and evil, and now, lest he put forth his hand and eat also of the tree of life and live forever," therefore the Lord sent him forth from the garden of Eden to till the ground from whence he was taken, and cherubims and a flaming sword kept the way to the tree of life, for had Adam been permitted to eat thereof, the result would have been an immortal race of sinners, what would the end have been? Death, which heretofore was not known in the universe, had now begun its reign of terror from Adam to Moses without law, and from Moses to the end of time under the law at which David shall come whose right it is to reign with life everlasting to the faithful, and destruction to death, sin, and Satan. 1 Cor. 15: 26.

Maiden Rock, Wis.

Notes of Labor. No. 3.

(Concluded.)

We leave here (Centralia) to-day for Bassett, Neb. We have been on the coast since Jan. 27, 1890. We have become very much attached to the brethren of Centralia, and also to the brethren in Oregon, and the thought of separating from them is by no means pleasant; yet circumstances seem to dictate that we should return to our home in Nebraska. Our church here remains faithful. Bro. and Sr. R. H. Sherrill are excellent people and stand high in the estimation of the church and the people of the world. The same may be said of all the members of the Centralia church. Bro. and Sr. Holliday, who united with us last winter from the S. D. A. Church, are true and faithful, and are a credit to the cause. Sister Ida J. Place who was baptized last June is a woman of intelligence and a good worker in the cause. Several have become interested under her missionary efforts. Her husband, Wm. Place, while he is not a member of any church, and generally throng with business, does not oppose his wife and family in living out their religious convictions, and is certainly deserving of great praise. Sister Place may in the future contribute some to the columns of the *ADVOCATE*. Bro. Jasper Roundtree is worthy of special mention for his fidelity to the cause; firm and faithful, and always found at his post of duty.

We shall always remember the brethren in Centralia with grateful feelings, and especially Bro. and Sr. Sherrill, who met us at the train and conducted us to their quiet and pleasant home where we were made truly welcome as long as we wished to stay. We are glad to find Bro. and Sr. Sherrill the persons they are—consistent in the daily walks of life, well versed in the Scriptures and on

all the leading questions of the day, and it does seem to me that a man so able as Bro. Sherrill ought to be kept in the field. We know of no abler man in our ranks.

We expect to commence the publication of a county newspaper in Bassett by the first of September, and also devote a share of our time to the work of the ministry, and for this reason we would like to hear from the scattered brethren who reside in Northwest Nebraska. Would be pleased to hear from Bro. and Sr. Albert Lippincott who reside in Holt County. May arrange to visit them sometime this winter and renew our acquaintance of former years. Your brother in the blessed hope.

A. F. DUGGER.

Centralia, Wash., Aug. 5, 1890.

Ought.

BY FRANK M. MAYES.

In John 13: 13 we read: "Ye call me Master and Lord, and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you."

This text seems to us to be complete in every sense of the word, with a full explanation given by our Lord Jesus—"for I have given you an example." Example; pattern; to imitate. But how many that claim to be called and sent of God to preach the gospel to a dying world, that follow our Lord in this plain example? Not one in ten thousand of all the great denominations. But Jesus says, "Ye ought to wash one another's feet." What does the word ought mean? Ought is from the Greek *aphelias*, and is translated a debt, duty, that which is owed, to owe, have to pay or account for, to be under an obligation, to be bound, oblige. See Liddell and Scott's Greek Lexicon; also Grave's. But many tell us that they are not acquainted with the Greek language, and offer all sorts of excuses to keep from following Jesus in this example. But let us see Webster. Ought—to be necessary; to be obliged. From Webster we learn that it is coercive, the binding powers of a law, duty, or bond; an obligation that we are under to our Lord Jesus. In verse 16 we read, Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him." From this we learn that the servant is not greater than his lord. But how many teachers of to-day tell us by their actions that they are greater than our Lord Jesus; and have power to lay aside such precepts and examples of our Lord as do not suit them and institute others, "teaching for doctrine the commandments of men." But hear what the Lord has said of such teachers. Luke 11: 52—"Woe unto you lawyers! (legal teachers, learned in the law); for ye have taken away the keys of knowledge; ye enter not in yourselves, and them that were entering in, ye hindered." Now can it be possible that those teachers of great learning are hindering those that are entering in to the examples of our Lord? Jesus says they took away the key of knowledge; that they they would not enter in themselves, and of course if the church entered into the examples of Jesus, they would be forced to enter in themselves, therefore they devise theories to keep their members from keeping the Sabbath of the Lord, and from washing one another's

feet; thus they will enter the judgment with a "woe unto you." 1 Pet. 2: 21 we read "for even hereunto were ye called," because Christ also suffered for us, leaving us an example that ye should follow his steps. From Peter's own testimony we learn that he believed in the examples of Jesus, and taught us to follow them. In Acts 5: 29 we read, "Then Peter and the other apostles answered and said, We ought (bound) to obey God rather than man." Here we have come to the word ought again, this time the text says that we ought to obey God rather than men. May the Lord grant it is my prayer. But, my brother, suppose that we leave out feet-washing and supply Sabbath. John 13: 13, 14 would then read, "Ye call me Master and Lord; and ye say well, for so I am. If I then your Lord and Master have kept the Sabbath, ye also ought to keep the Sabbath," would you ignore the text? Oh, no; but you and all the rest of the Seventh-day Baptists preachers in the world would preach multiplied thousands of sermons from that one text; and the First-day Baptists and the Methodists and others would preach multiplied millions of sermons from that one text to meet the Campbellite abolition theory. Yes, my brother, you would like to find a text where Jesus or the apostles have said that ye ought to keep the Sabbath. See John 14: 23. "Jesus answered and said unto him, If man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Here Jesus makes the keeping of his words a test of our love for him, and also it secures to us the love of the Father. Hear what Jesus says on the other hand. Verse 24—"He that loveth me not, keepeth not my sayings, etc. Then if we do not keep the sayings of Jesus it is an evident fact that we do not love him, and the Father will not love us.

That the Lord may help us to keep the words of Jesus and follow him in all his precepts and examples is my prayer.

Texarkana, Ark.

Doth God Care For Oxen?

It is written, "Thou shalt not muzzle the ox that treadeth out the corn; and the principle involved in this precept, obliges men to requite as they are able the labors who put forth efforts to do them good. Deut. 25. 4 1 Cor. 9. 9; 1 Tim. 5. 18. The passage is quoted by the Apostle with special reference; to the supply of the personal and bodily necessities of those who labor in the gospel for the advancement of the work of God, and the upbuilding of his people in the faith of Christ, by preaching the gospel, and laboring for the salvation of men. Such men are not to wage a warfare at their own charges. They are laboring for the benefit of others, and others should labor for their benefit.

It is true there may be men who profess to be preachers of the gospel, who are entitled to no benefit because they do no good. They do not tread out "the corn." They feed themselves rather than the flock. And it is far to ask the question regarding any professed laborer in the gospel.—"Does he tread out the corn?" Does he bring forth from the treasure-house things new and old? Does he feed the flock of God, which he hath purchased with His own blood? If he does then as he preaches the gospel he has a right to live of the gospel; and it is the duty of Christian people to see to it that his needs are not neglected while he spends his time and efforts for the benefit of others.

How many persons there are capable of receiving great benefit from the ministry of the servants of the Lord who are instructed, inspired and encouraged by the communications, all of which cost them study, labor and time and money; and yet in such cases rest is made, they have not the making any return for the have received. They do not give any thing in return for the benefit which they receive. They do not give any thing in return for the benefit which they receive. They do not give any thing in return for the benefit which they receive.

He who soweth among things, has a right to receive in return. He who feeds should himself be fed, and neglect to do to others will respect, may naturally, and poverty of spirit th

Said a man who labored addressing a congregation, "I am in need of money to do good work worth \$20.00 to it is worth \$5.00, I was not those who find such in the words which make fitting returns a which they have recei

It is true that to preached, but how preached to the poor, not so poor are faithful not "muzzle the ox corn?" If those who ity neglect to make j who minister to their churches use the ten servant of the Lord, gation and making t how can it be expect receive the gospel fi

Thanks be to God which watches over seed, and men who ten by their fellows the Lord. He can wants others take r of providing for th servants who are c should be stewards each Christian see personal duty in work be wrought i if in the sight of H them at last, "Giv arduous." What give who have b treasured their workers in the ca neglected and forgo been muzzled eve the corn for them

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How many persons there are who are sensible of receiving great benefit from the ministry of the servants of the Lord, and who are instructed, inspired and strengthened by the communications, all of which must have cost them study, labor and expenditure of time and money; and yet in a great many instances, they have not the slightest idea of making any return for the favors which they have received. They do not seem to imagine that anything is needed or expected. If a man will stop and chaffer and bargain until he receives a "call," a "settlement," and a salary, they are then perfectly willing to "do their part" towards meeting the expense of the same; but their sense of obligation in such cases rests entirely on their agreement to pay a man for his services. But if any man preaches to them, or labors on their behalf without securing first an agreement from them concerning a recompense, they seem to recognize no obligation whatever to provide for his necessities.

Oxen?

He who soweth among the people spiritual things, has a right to reap their carnal things in return. He who feeds the flock of God should himself be fed, and persons who neglect to do to others what God requires in this respect, may naturally anticipate leanness and poverty of spirit themselves.

True Courtesy.

The owner of a large retail store in Philadelphia gave a holiday to all his employes, in the middle of June. Cashiers, foremen, sales-men and women, cash-boys and porters, all were invited to spend the day on the grounds of the country seat owned by their employer. Tents were erect-

ed, a bountiful dinner and supper were provided, a band of music was stationed in the grove, and special trains were chartered to carry the guests to the country and home again.

Nothing else was talked of for weeks before the happy day. The sales women most of whom were young, anxiously planned their dresses, and bought cheap and pretty muslins, which they made up in the evenings, that they might look fresh and gay. Even the cash boys bought new cravets and hats for the great occasion.

There was one girl, whom we shall call Jane, who could not indulge herself in any pretty bit of finery. She was the only child of a widowed mother who was paralyzed. Jane was quick and industrious, but she had been but a few months in the store, and her wages barely kept her and her mother from want.

"What shall you wear?" said the girl who stood next her behind the counter. "I bought such a lovely blue lawn."
"I have nothing but this," said Jane glancing down at her rusty black marino.
"But that is a winter dress! You'll melt, child, there'll be dancing and boating and croquet. You must have a summer gown, or else don't go."
Girls of fifteen like pretty gowns. Jane said nothing for a few moments.
"I shall wear this," she said firmly. "And I think I will go. Mother wishes it."
"But you can't dance or play croquet in that!"
"It is always fun to see other people have fun," said Jane bravely.
The day came, bright and hot, and Jane went in her well darned dress. She gave up all idea of "fun for herself and set to work to help others find it. On the cars she busied herself in finding seats for the little girls and helping the servants with the baskets of provisions. On the grounds she started games for the children, ran to lay the table, brought water to the old ladies, was ready to pin up torn gowns, or to applaud a "good ball;" she laughed and was happy and friendly all the time. She did not dance or play; but she was surrounded by a cheerful, merry group wherever she went.

Good Manners.

AN apostle says "Be courteous." And this is quite distinct from what is known as "having a great deal of manner." The latter is intended to show off one's self, while the former is prompted by a due consideration for others.

On the way to town the employer, who was a shrewd business man, beckoned to his superintendent.
"There is one girl here whose friendly, polite manner is very remarkable. She will be valuable to me as a saleswoman. Give her a good position. That young woman in black," and he pointed her out.
The next day Jane was promoted into one of the most important apartments, and since that time her success has been steady.—*Sel.*

Courtesy is very winning, and even those who do not practice it themselves are more or less influenced by it. A great and good man has said that "a man's progress in life in almost every profession, depends more upon his agreeable, pleasant, polite, kind, and complaisant manner than on anything else." So that self-interest alone should make a person well-mannered, even if there were nothing higher to be considered.

In honor preferring one another.

"In honor preferring one another," writes

the apostle.

And this is the very foundation of good manners. Those who are constantly thinking of their own wishes or their own rights cannot be courteous; and a gentleman is a gentleman, one who is careful of the feelings of others.

A courteous manner, when it is sincere, —and people soon discover if it is not,—is almost irresistible; and the well-mannered boy or girl finds many things easy which to those who do not exercise this charm seem hard enough. It is not uncommon to hear it said of a boy or man that he is "a rough diamond," as though certain good qualities would excuse an unpleasant manner. But those whose good opinion is most to be desired, are sure to think, "If a diamond at all, why must he be a rough one?" It certainly does not make him more valuable.
"That is so like a boy," some one will say, perhaps, at an act of carelessness or rudeness. But like what kind of a boy? Not the one who is loved at home and welcomed abroad, who knows that the kind of a boy he is now, that the kind of man he will be hereafter. Not the divine Boy of Nazareth, who, as he "increased in wisdom and stature," grew also "in the favor with God and man."
Or, possibly, it is a girl, and some one cries out against trying to put "an old head on young shoulders;" as though young heads could not possibly do what is right and becoming, as though good manners and other desirable characteristics always come with years. But this is not so; people do not behave well because they are old enough but because they have practiced it from early childhood until it has become a second nature.

The best place for practicing good manners is at home. Not only because one's mother and father, sisters and brothers, have a right to the highest consideration, and because loving care and thought for each other will make the humblest home a paradise on earth, but also because it is the only way to make a courteous manner seem natural. "Company manners" are not good manners, because they are artificial. A boy's mother and sisters should be treated with as much outward respect and attention as if they were some other boy's mother and sisters; and a girl's own father and brothers are entitled to more consideration than she would bestow on strangers.

The presence of only one courteous person in a household will insensibly affect the others, especially if it is remembered that true courtesy shows itself as much in acts as in words. A person who monopolized the front of a fire on a cold day, saying politely to a new comer, "I regret exceedingly that there are not two fires. I hope you are not very cold," would scarcely be called well-mannered; while another who moved quietly aside without uttering a word would show the true courtesy. The proudest title that can be borne on earth is that of a Christian gentleman.—*Ella Rodman Church.*

CHRIST never commanded us to take up our cross and lug it mournfully along on Sabbaths; bend painfully beneath it in prayer-meeting, struggle around with it occasionally when we are asked to pay our just share of the church expenses, and then lay it carefully away while we attend to our every-day duties. If Christianity has not made a man kinder to his wife, more patient with his children, more honest with his neighbor, more cheerful in his work, more liberal with his money, purer, better, more Christ-like any day and every day, that man would better begin again, accept Christ as a little child, and enter into the glad enjoyment of every-day religion.—*Central Christian.*

Advent & Sabbath Advocate.

Stanberry, Mo., August 26, 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.

THERE will be no paper next week. It is our custom to omit the paper during camp-meeting week.

WHEN this number of the ADVOCATE reaches many of its readers the Missouri camp-meeting will be well under way. The indications are that there will be a good gathering of God's people.

We have decided to attend the Michigan camp-meeting which will convene Sept. 11th, at Bangor, Mich. We hope to see a general turnout on the part of the brethren and sisters, and may the Lord's blessing attend the meeting.

BRO. JOHN BRANCH, after giving the names of those who have assisted him in his time of need, says:—

"To those who have contributed to assist in this my affliction you have the heartfelt thanks of one who has suffered beyond measure. My health is still poor, but improving a little; the tumor is the cause of my not improving faster. I went to have it operated upon but the operation was postponed till my health was improved, fearing the bad results which were liable to follow while my health was so much impaired. Dear ones, remember me at a throne of grace.

JOHN BRANCH."

IN Matthew 21: 28-30 we read: "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not." The first man is represented in the parable as the best man of the two, for he did what was required of him. A better man than either of the two would be the one who would promptly say he would and then proceed at once to do it. Such a man we find Bro. Stevenson of Old Mission, Mich. Having become converted to the tithing system he concluded to live it out, but his circumstances were such that for five years he used the Lord's money. During the past year he resolved to pay, as soon as possible, what belonged to the Lord for the five years. This he has done and the last installment appears in the receipts of this number. Are there not others who might be profited by following Bro. Stevenson's example in giving the Lord his tenth?

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 this meeting. The campground is but a few rods from the depot at the junction of the C. B. & Q. and Omaha &

St. Louis R. R.'s. A cordial invitation is extended to all.

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

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.

PLEDGES FOR NEW TYPE.

A C Leard 50cts, Lovilla R Templeton 50cts, J C Kerns \$5, Albina Young 50 cts, S E Price \$1, Mattie E Shultz \$2.

Receipts.

Robert Canady \$2, for James Canady 25 cts, J C Pierce \$2, S E Price 50cts, J R Hemenway \$5, Geo E Stevenson (tithes) \$3, R Garrett \$2, Samuel Genaway \$2, Milton Jackson \$3, Rachel Lamb \$1.50.

Books and Tracts

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