

# Advent and Sabbath Advocate.

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

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## Advent and Sabbath Advocate,

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LONG praying and beseeching at a throne of grace in secret will shorten long prayers in public. A pump well primed will bring water in a few strokes to fill a bucket to overflowing.

We cannot improve ourselves, we cannot assist others, we cannot do our duty in the world, except by exertion, except by unpopularity, except with annoyance, except with care and difficulty. We must each of us bear our cross with him. When we bear it each day makes it easier to bear.—Dean Stanley.

A curious relic of the bombardment of Charlestown by Gen Gilmore's "Swamp Angel" was turned up by workmen the other day while digging a foundation for a wharf. The rust-covered memento is a shell, all loaded, primed and ready for business, which has lain imbedded twenty feet deep in the salt mud ever since it was thrown into the city. The remarkable thing about it is that it has been completely turned into graphite by the action of salt water, and can be cut with a knife as readily as a lead pencil. It is to be sent to the Smithsonian Institution.

MR. MOODY, who has a plain, blunt way of putting things, in an address on prayer at the Northfield Convention in August, thus happily hit those who entertain the idea that God is so bound by natural laws that he is not especially moved by our prayers, but the petitioner is the one who is affected beneficially: "Keep on knocking, seeking, it will do you good; 'it is healthy exercise,' say some. Think of me at midnight, answering a neighbor's knock at the door for bread, sticking my head out of the window and shouting: 'This house is wound up like a watch; I cannot break these laws controlling it; but keep on knocking, it will do you good.'" The absurdity of the act on the part of the man is so apparent that its lesson Godward should not be lost.

DR. PAYSON once in the progress of a revival, at Portland, gave notice that he would be glad to see any young persons, who did not intend to seek religion. About thirty or forty came. As they were about to leave he

addressed them thus: "Suppose you should see coming down from heaven a very fine thread, so fine as to be almost invisible, and it should come and gently attach itself to you. You knew, we suppose, it came from God. Should you dare to put out your hand and thrust it away?" He dwelt for a few moments on the idea, and then added, "Now such a thread has come from God to you this afternoon. You do not feel, you say, an interest in religion, but by your coming here this afternoon God has fastened one little thread upon you all. It is very weak and frail, and you can easily brush it away. But you will not do so. No, welcome it; and it will enlarge and strengthen itself until it becomes a golden thread to bind you forever to a God of love."

WHAT do your children read? This is a question which should be of the greatest importance to parents. And yet I think many are entirely indifferent concerning it. With some, no doubt, this arises through thoughtlessness, but are we excusable upon this plea?—Surely not. A matter so vital to the present and future interests of our children cannot be so lightly disposed of. I do not desire to call the attention of parents at this time to the "yellow-covered literature" and its like, of which much has been wisely written, but to the vast amount of reading in libraries, etc., to which our children have access. You may feel that in these very respectable and useful institutions your young people are entirely safe. But do you know what kind of books they select? Are they such as are suited to their age and capacity of understanding? Are they getting in the habit of reading sensational stories to the exclusion of other and more instructive works? Do you see to it that their reading is varied, and not altogether in one direction? Your sensitive, imaginative boy, who is already nervous and excitable, and who is lacking in sturdy, practical views of life, is he allowed to feed continually upon fairy and giant stories or thrilling and improbable adventures by impossible heroes? And there is your sweet rose of a daughter—are you sure that the hot breath of impure books is not blowing across your tender blossom, threatening to blast its beauty forever?

I hold that no book should be read by a child with whose author the parent is not familiar, and whom he can thoroughly trust, unless it first passes under the eye of a competent judge. Thank God! there are writers whose thoughts and characters are so pure and helpful that we can safely trust them in the hands of our weakest ones. Let a list of such authors be placed before our children who frequent libraries, with instructions to choose therefrom.

Fathers, mothers, let us not forget that because of our carelessness or indifference in this matter, we shall be held responsible for the flaws which mar and the stains which dim the luster of the jewels he has left in our keeping.—Selected.

## My Life Thine.

LORD JESUS, let my life be thine,  
My faith and thy strength intertwine,  
And so my soul have rest;  
I know my cause is in the hands  
Of One who fully understands  
My weakness at the best.

Thou healest those who on thee call,  
And raisest all who humbly fall,  
Repentant, at thy feet;  
Lord Jesus, listen to my cry,  
As to thy arms I trembling fly,  
And for thy grace entreat.

Now I have found all joy in thee,  
And from myself would farther flee  
To tarry at thy side,  
Assured thou my lasting Friend,  
Who wilt at all times defend,  
Whatever may betide.

—Rev. J. Hiles Hitchens, D. D.

## The Sermon.

"And as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10: 7.

## Because We Trust in the Living God.

BY W. H. EBERT

"For therefore we both labor and suffer reproach because we trust in the living God, who is the Savior of all men, especially of those that believe." 1 Tim. 4: 10.

The confidence predicated in, and resting upon the substance of this text; and especially upon the words, "Because we trust in the living God;" cannot be compared in its nature to any other confidence, and which must rest upon any other foundation.

The promises from God, by the gospel are, as Peter says of them, "Exceeding great and precious promises; and that by them we might be partakers of the divine nature." 2 Pet. 1: 4. To confide in, and to build upon the word of God, is a surer foundation than to build or confide in, and upon all the worlds of matter, of the entire universe of God. For, they could all pass away before, and rather than his word should fail, for it is immutable. And, Paul here prefaces the text by saying that: "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." And he says: "This a faithful saying, and worthy of all acceptance." And he then, as is seen in the text, gives as the reason; "Because we trust in the living God." Nothing can rest securely unless the foundation is firm and good. It is the "foolish man that builds his house upon a sandy foundation." To be at very great expense, and make great sacrifices in erecting edifices: or, in establishing important hopes, unless we have "reasons" for such "hopes" or for the confidence we have in the foundation, is very unsafe; and is not a very rational act. But the Christian's hope is well founded. For it rests upon the word of the living God. And it is "both sure and steadfast."

Then, what is that hope? Paul says: "Having the promise of the life that now is, and of the life that is to come." The great boon to hope for is *eternal life*. To eternally live, is the greatest and most interesting desire of which the human conception is capable. And it is the most desirable when it is assured that in "that life which is to come," there will be no more sickness, sorrow, pain, nor death."

We are able to only think of eternity as being comparatively like the unbounded space of the universe of God; the one is unbounded, and the other is unlimited. God's time is *endless*, and his home is *boundless*. And the finite mind of man is inadequate to comprehend fully the fullness of either of them. For comparatively they are like an ocean without a shore. And nothing that the human mind can comprehend, can be used as a proper measuring line for eternity but the *eternal ages* as they roll along. But we may and do comprehend so much of the thought of an eternal life, or to receive a life which shall be unending, as to stimulate us to understand that there can be no possible sacrifice which we may be called upon to make during the comparatively short life which we now have, which is necessary to be made by us, in order to obtain that endless life, but which would prove to have been a very small sacrifice as compared to the endless life gained. To receive such immortality or such endless life, is to be made as Peter said: "Partakers of God's divine nature."

Man does not in his present state of being possess any such inherent divine nature. He is human only. "He is of the earth, earthy. Man is mortal. And he can never live as an immortal being until he shall have been clothed with immortality at the resurrection. And that immortality must be sought for during the life he here possesses. For, "God only hath immortality." 1 Tim. 6: 16. And when he imparts to man a crown of immortal being, it will be making man "partaker of his divine nature."

That such a promise has been made to those of mankind who will properly seek for it, Paul here says: "Is a faithful saying, and worthy of all acceptation." And he says: "Therefore we both labor and suffer reproach, because we trust in the living God." To trust fully in the living God is to feel as Abraham did when he offered his son Isaac: "That what God has promised he is also able to perform." Rom. 4: 21.

To have this faith in God is to believe also that he will just as certainly punish the wicked by destroying them, as he will reward the righteous with an eternal existence. For they both rest alike upon the word of the living God. But we are fully aware of the fact that all those who believe and teach the doctrine of *Universalism*, catch at and try to cling to the words of the text as they stand incorporated in it: "God, who is the Savior of all men," as proving their theory. Therefore we here will briefly notice that thought:

First. If Paul had intended to convey or teach the thought that all would be saved with or in the "special salvation," why did he not stop at saying: "God, who is the Savior of all men?" And why did he add: "Especially of those that believe?"

Second. And why did he say in the same connection that: "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come?"

It must be very apparent to everyone who will carefully read and study all that Paul

here says, that God is the Savior of all men in "the life that now is." And that he is the Savior especially of all those that believe and who therefore have the promise of the "life which is to come." "Believe" is here used in the full sense of acceptance and obedience to the faith of the gospel of Christ. "Devils believe and tremble." But the faith of Jesus always leads or prompts to what Paul here calls "Labor and suffering reproach," for the sake of the cause of truth.

We may here add for the consideration of our Universalist friends: If all are to be saved alike, how could it be profitable to "labor, and suffer reproach" in order to be thus saved? We leave them to answer this if they can. The doctrine of *Universalism* is a theory without a particle of salvation in it, for it has nothing in its theme from which to save man. Three things are always necessary to a salvation. There must be a Savior. There must be something to be saved from. There must be something to be saved from.

In as much as the doctrine of *Universalism* denies the existence of "The Orthodox Hell," and also denies the existence of a "Personal Devil," and denies also that man dies in the absolute sense of that word, but teaches that man natively is in possession of an immortal soul or nature, which cannot die, and that "Life and immortality always did exist," but that Christ only made them known, or "brought them to light by the gospel;" it is a theory of being saved when there is nothing to be saved from. It is a doctrine of an universal salvation having not a particle of salvation in it. To talk of an universal salvation, unless there is something to which the whole human family is exposed, is very illogical and absurd.

And when they make their best dodge to evade this point, and tell us that: "The salvation is to save men from *sin* and from *sinning*, etc.," it does not include any of the infant part of our race. And is, therefore, bad *Universalism*. Whenever and wherever a salvation is spoken of or takes place, there is always a losing or lost side which stands directly in opposition to it. Paul says: "Christ became the author of eternal salvation, unto all that obey him." Heb. 5: 9. By this language we must understand that this eternal salvation is from some eternal loss, and that the salvation will be received by those only "who obey him," and that those who "do not obey him" will suffer the eternal loss.

And, inasmuch as we are informed by the text as well as by many scriptures, that the "eternal salvation" is a promise of the "life that is to come," and that it is to be eternal in its nature, we must understand it to be a salvation from a state of death or the loss of life, which will also be eternal in its nature. It is in order to obtain this great reward, that we may, as Jesus said of his mission here, which was "through the love of God, not perish but have eternal life," that we "both labor and suffer reproach." And it is because we trust in the living God.

It always becomes a natural duty to devote some of our labor to enhance the cause we espouse. And, the more we estimate the importance of the cause the more we will labor and make sacrifices for its encouragement. Therefore, to be a totally indifferent believer in and follower of Jesus Christ, is one of the impossibilities. We must labor in the vineyard, if we would be Christ's disciple and would receive a disciple's reward.

And this is not all. We must suffer the reproach which is sure to come upon every such disciple to a greater or less extent. Some

more and some less. But all are doomed to suffer some reproach. For Paul says also that: "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 2: 12. And he says also: "If we suffer, we shall also reign with him; if we deny him, he will also deny us." 2 Tim. 2: 12.

We must expect to suffer reproach. And, the word "reproach" is a very strong term. It carries in it any thing and every thing which may be said of us in a malicious and slanderous spirit.

But this we must suffer for the sake of the promise of the life which is to come. And which we may do because we trust in the living God, and hope for an immortal crown.

Frankton, Ind.

### As the Twig is Bent So will the Tree Appear.

OUR own experience and the observation of others both lead us to the conclusion that there is no time in life so happy as the days of our childhood. The days that all who have reached maturity look back upon as the sweetest and keenest enjoyments of their life. The days in which every sense is fresh and strong to the pleasures and delights that surround them. The days without care or anxiety for anything. The days of love, purity and innocence. The days in which sorrows are but transient and of short duration. The days of active enjoyment, and in short the days of pure and unlimited happiness.

Let us for a moment consider the child in his childish ways clothed in happiness, innocence, purity and love. Trifles which are utterly disregarded in maturity afford hours of keen delight to children. They find their wants provided by their elders without the least anxiety of their own. Their hopes have not been darkened by experiences of past misfortunes, but are fresh and strong in their happy future. The eyes of the child can see beauty everywhere. He can hear music in every strain though it be the notes of discord. Every day comes and goes and brings to him its portion of happiness. And this beauty, music and happiness can only be ascribed to the child's own purity, for as a piece of stained glass will discolor everything that is seen through it, and make it appear the color of the glass, so the child in his purity, innocence and uprightness sees everything pure, happy, innocent and lovely as himself. And as from day to day he finds himself growing older he innocently rejoices in his mental and physical advancement; but how little does he notice that those days of happiness are gradually drifting him onward to a more sober stage of existence; that stage in which a person is said to have reached maturity. These are the traits which mark out the characteristics of a child and old age delights in reflecting upon this time as the brightest enjoyment of any period of his life. And as these traits which characterize childhood gradually develop into manhood, it is natural for him to form habits; and he will form habits and those habits grow with the child into maturity and become the principles of his character. And right here rests a great responsibility upon the child's parents and teachers. This is to inculcate a desire in the mind and heart of the child for that which is good, and a disregard for that which is evil. And to my friends who are still young, whose habits have not yet become the principles of your life, but can be easily guided in the right direction, to you I would say, with the deepest solemnity, be

careful how you ber, that bad habit of wretched hand, good habit of happiness, a that is honored know you. which stand to life in which it that it be prop our childhood.

Cultivate go of the more in would say first be diligent; best; be truthful and placing in its ti but succeed i be. Wherea cannot but fi calling may only pretend business whi gained a tru actor is for the forms of has only to the statute. formed in youth, and subject; the will appear

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Careful how you improve your time. Remember, that bad habits will make your life a life of wretchedness. While on the other hand, good habits will make your life a life of happiness, a life of prosperity and a life that is honored and respected by all who know you. These are indisputable facts which stand to prove that there is no time in life in which it is of such great importance that it be properly improved as the days of our childhood.

Cultivate good habits. To enumerate some of the more important of many of them I would say first of all: Be strictly temperate; be diligent; be punctual; be orderly; be honest; be truthful; be thoughtful. "Have a time and place for everything, and everything in its time and place, and you cannot but succeed in whatever your calling may be. Whereas if you practice the reverse you cannot but fail in whatever your pretended calling may be. Did I say pretended? Yes; only pretended, for no man can succeed in business whatever it may be, unless he has gained a true character. And a man's character is formed in childhood, and whether the forms of the character be good or evil, it has only to grow with the physical body and the stature of the man; and the character he formed in childhood and nurtured through youth, and right here rests the truth of my subject; that as the twig is bent so the tree will appear.—Henry F. Hermann.

The Lord's Last Advent.

CHRIST is coming again. The manifestation of God in humiliation in the incarnation is not the final and consummate manifestation. The disclosure of God to his children by his spiritual communion with them is not consummate and final disclosure. Paul looked and waited for the coming of his Lord. Peter warned his readers not to be deceived by scoffers asking, "Where is the promise of his coming?" John bade the children of God purify themselves by the hope that when he shall appear, his children shall be like him. James exhorted the disheartened and the discouraged to be patient unto this coming of the Lord. As they understood him we may safely understand him. The first coming of Christ was the spring-time in the divine seasons; the dispensation of the spirit is the rich and fruitful summer; there awaits for us, our hope, the ripened and mellow autumn.

When he comes it will be in such guise that no one can question or doubt it. He will come as the flood came; he will come as the lightning comes. As a king comes with the trumpeters that precede him, so he will come and his advent will be proclaimed and emblazoned far and wide. Now he is incognito. Only the spiritual sense, only love and faith peer beneath his peasant garb and behold a King. Only now and then in his earthly life does his divinity flash forth so that the temple traders flee from the fire of his eyes and the soldiers fall to the ground when he comes out from the garden to surrender himself to them. Then Caiaphas and Pilate and the centurion and the guards and the soldiers shall recognize him, as well as Peter James and John. All the tribes of the earth shall mourn, seeing him, and the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, shall hide themselves, and call on the mountains and the rocks to hide them from the face of him that sitteth on the throne.

His coming will be unexpected. Men will be buying and selling, marrying and giving

in marriage. All the industrial and social life of the world will be going on, and into the midst of it he will break in the suddenness of his glory upon the astonished world. No man knows the hour of his coming. But if the early disciples erred by thinking it must come in their own time, we are in danger of erring by thinking that it cannot come in our time. They anticipated; we procrastinate.

If we are humble we shall not pass by, as though it concerned us not, Christ's solemn injunction: "Watch; and what I say unto you I say unto all, Watch." I chiefly object to the common interpretations of the New Testament prophecy, as fulfilled in the destruction of Jerusalem and the dispensation of the Holy Spirit, because they rob the New Testament of this solemn warning, and this eloquent incentive to holy, earnest Christian living. If we believed that to-morrow, any morning, the lightning may flash out from east to west, that to-morrow, any morning, the trumpet may sound in the horizon, announcing the coming of our King, and our buying and selling, our marrying and giving in marriage may be broken in upon by his second coming, and by the consummation of all things, before his judgment throne, we should better understand Paul's exhortation: "It remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it." So may each one of us be moved to live henceforth, from the devout and careful study of this hope, and this warning of Christ, ever looking for the blessed hope and the glorious appearing of our Lord and Savior, with this prayer ever in our hearts: "Even so, Lord Jesus come quickly."—Lyman Abbett, D. D., upon the 24th chapter of Matthew.

The Resurrection.

The doctrine of the resurrection of the body was from the first a cardinal and striking tenet of Christianity. The resurrection of Christ made it such. Perhaps no article of the new religion made greater impression, at first view, upon the pagan. When the philosophers of Athens heard of the resurrection of the dead, some mocked, and others said, "We will hear thee again on this matter" (Acts 17:32).

The early fathers maintained the doctrine of the resurrection of the body with great earnestness and unanimity against the objections of the skeptics; of whom Celsus was acute and scolding in his attack. Most of them believed in the resurrection of the very same material body. Justin Martyr, according to Hagenbach, teaches that cripples will rise cripples, but at the instant of resurrection, believers will be made physically perfect. In his tract on the resurrection he argues that the miracles of Christ wrought upon the body prove the fact of its resurrection. "The same power that could say: Arise, take up thy bed and walk, could say to the dead body, Come forth. If an earth Christ healed the sicknesses of the flesh, and made the body whole, much more will he do this in the resurrection, so that the flesh shall rise perfect and entire."

The Patristic view of the resurrection passed into the Middle Ages with little modification excepting that in connection with the materialism of the Roman Christianity, it naturally became more materialistic. The poetry of Dante, and the painting of

Angelo powerfully exhibit it. In the Protestant system, a real body, and one that preserves the personal identity, is affirmed, but the materialism of the Papal, and to some extent of the Patristic church, is avoided by a more careful attention to St. Paul's distinction between the natural and the spiritual body.

Respecting the probability of a resurrection of the body, it may be remarked that it is no more strange the human body should exist a second time, than that it has existed the first time. That a full formed human body should be produced from a microscopic cell is as difficult to believe, upon the face of it, as that a spiritual resurrection body should be produced out of the natural earthly body. The marvels of embryology are, a priori, as incredible, as those of the resurrection. The difference between the body that is laid in the grave, and the body that is raised from the grave, is not so great as the difference between the minute embryonic ovum and the "human form divine," represented by the Antinous or the Apollo Belvidere. If the generation of the body were, up to this time, as rare an event as the resurrection of the body, it might be denied with equal plausibility. The question of St. Paul in Acts 26:8, applies here: "Why should it be thought a thing incredible that God should raise the dead? The omnipotence that originated the body can of course re-originate it."—Rev. William G. T. Shedd, D. D.

The Supreme Thing.

The supreme thing for us in this world is to be ready to tell the good news—not to be rich or famous, or happy, but to have something to say and to be able to say it for Christ. He is working for us, not to make saints or angels, but first of all—mouthpieces of the gospel. A miner goes down the shaft and brings up a rough and useless lump of iron. Other workmen come, toss it into the fire, pound it with hammers, draw it through rollers, refine and refine again till it trembles at a touch, and is sensitive enough to yield to a breath and give expression to the thought of Beethoven. Then is the ministry of the lump of iron complete. For the last result the silence and darkness of the unexplored vein in the mountain—the disciple of furnace fires, of anvils and rollers—all were ordained. And if God puts you into the fire or draws you through the rollers it is to make you vocally fit, not first to pitch the anthems of heaven, but to give utterance to the good news of earth, and be ready for that, whether in pulpit, or Sabbath School or family circle, I count it somewhat grander than to be ready to join the choir of glory and sing the song of Moses and the Lamb.—C. L. Thompson, D. D.

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

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., May 6, 1890.

"It Makes No Difference."

THE above is a very deceptive expression, and thousands will be lost in the day of judgment for giving heed to it. This is the devil's way of getting around the truth, and church members by the thousands have adopted it. The two expressions, "Thou shalt not surely die," and "It makes no difference," are Satan's popularized expressions.

If this popular argument is true hell will be without an inhabitant, and heaven will be running over. Yes, if that excuse is plausible and right, it would have kept the devil and his angels in heaven, Adam and Eve in the garden of Eden, the Antideluvians would have glided smoothly over the waters of the flood, and the Sodomites from being destroyed by fire and brimstone.

Again, if this plea is all right, why did God send his Son into the world to die for the salvation of men, if it don't make any difference what one believes? And was it not an idle prayer for Christ to pray for the disciples to be sanctified through the truth, if they could be sanctified through a lie as well? Christ taught that whosoever committeth sin is of the devil, and Paul taught that sin is the transgression of the law. Their testimony is in direct opposition to this plea, and therefore, both cannot be true.

But we must mention that this common plea only holds good, with those who make it, when applied to the seventh-day Sabbath and a few other unpopular truths; their consciences must be eased and in this way they do it. Yes, the observance of Sunday instead of the Lord's Sabbath, with the plea that it makes no difference if one is only sincere, will fail to justify in the day of judgment, and many a soul will go to perdition on the account of it. If being sincere will hold good in one article of faith or practice, it must hold equally good in regard to every other, and hence God does not care whether we believe him or the devil.

This kind of religion is very unsafe, for it leaves one's own feelings as his only guide, the plain word of God is set aside, and the ordinances of the Lord's house are disregarded. "Blessed are they that do his commandments that they may have a right to the tree of life, and may enter through the gates into the city" has no force with this class, they are led and controlled by something quite different.

The Definite Time of the Advent.

THE following are the words of Eld La Fayette Norris, in a closing article on definite time, as appeared in *The Herald of Life*, April 23, 1890. His remarks are to the point and hard to set aside by those who believe in definite time. He says:—

We are told that Jesus does not say, we cannot know; but that "men do not know." Let us see. "Watch therefore, for ye know not what hour your Lord doth come." Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." (Matt. 24, 42, 44.) "Take ye heed, watch and pray; for ye know not when the time is,"

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping." (Mark 13, 35, 36.) "Take heed to yourselves, that your hearts be, at no time, stupified by gluttony and ebriety and worldly care; and so that day come upon you unawares. For like a hunter's snare, it will spring upon all them that dwell upon the face of the land. Be ye therefore vigilant at all times, and prayerful; that ye may be worthy to escape the things that are to take place, and may stand before the Son of man." (Luke 21, 34-36, Syriac.)

It was common for Christ to speak of future events as present and past. Of the future resurrection he said: "Now that the dead are raised." Here he speaks of the resurrection as a present or past event. And yet the Bible clearly reveals it as a future event. Again Christ said: "He that believeth on me hath everlasting life." And yet the New Testament shows that the eternal life is to be obtained at the resurrection at the last day. That Christ meant that the disciples who would be living in the time of the end, would not know the exact time of his advent, is clearly shown by the context. Christ does not say "men do not know," but "ye (disciples) know not when the time is." To say that Christ meant that the disciples did not know then, while asking him about this very thing, is absurd. They knew that, without his telling them. But we are told that this watching and getting ready to meet the Saviour, is not accomplished with the "ordinary garb of righteousness." Well I do not know what you would call the ordinary garb of righteousness. But I make the assertion that Christian character is the test that will try us in that day. I believe that every Christian should be "established in the present truth." But what is the present truth? Some say, definite time of the advent. I say, a knowledge of the nearness of that event.

We are told, "It is very absurd to say that Jesus taught us to watch because we cannot know the time." I reply it is very absurd to say that a person cannot reasonably watch for an event because he does not know the time of its occurrence. If I knew that no thief would come to my house to-night, it would be folly to watch for one to-night. But if I did not know such to be the fact, and at the same time knew that thieves were in the neighborhood, then it would be wise to watch for them. And if I knew the thief would not come till after 3 p. m. then I would not reasonably be expected to watch till then.

If I knew that Christ would come in some month in 1891, then I should not watch for his coming this year. But as I do not know that, then it stands me in hand to watch every moment. Again we are told, "it would be the most remarkable folly to require a watch for that which we cannot discern." I do confess I cannot comprehend the meaning of the above sentence. We are commanded to watch for Christ's coming. And surely, when he comes we can discern him. We are not commanded to watch for the glorious appearing of Christ.

All the talk about this forty-five years of waiting time, etc., etc., pains me to hear. I can but regard it as the merest fancy. Where is the proof for all this? Echo answers, where? There seems to me to be a disposition to lionize these different set times that have failed. I think we should develope them. I do not blame any one for desiring the Lord to come soon. I desire, oh,

so much, to never die. We are commanded to love his appearing. But then, we must exercise patience. Even if our Lord does not come as soon as we expect, or desire, that is no reason why we should not be Christians. The early Christians have lain long in the grave, we should be willing to remain there a little while if it is the Lord's will.

A Good Plan.

BY J. H. WINDISCH.

EDITOR OF SABBATH ADVOCATE:

Will you allow me space in your columns to make a statement to the readers of the Advocate? No doubt every one who reads the paper has seen the appeal for a new press, and will readily see by the print that type is needed also. Now, in my mind there is an easy plan to raise this money, and I would suggest to the readers as follows: Let every one who is not a subscriber now subscribe for the paper, and pay one year in advance. Then let each reader of the Advocate (and as many more as like) pledge themselves to pay on or before July 4th from \$1.50 to \$2.00 and as much more as they like. Let every editor send to each such person one copy of the Advocate for one year from July 1st. Now, take this copy and mail it to some person where you think it will do some good, say for two or three months, or direct the publisher to mail it direct, and if at the end of that time you find it has not the desired effect, have it mailed to another and continue on till the end of the year, and I will venture to say, you will, with the help of God, at least bring one into the light and present truth.

Now, brethren, I will submit this for your careful consideration. Can you suggest a plan where the small amount of money will and can do more good than in this way? Send in your names and amount at once so the person-in charge may know just what he can do, whether he is safe to get on his paper at that time. Do not ask any one to subscribe for this extra copy, pay this yourself and ask them to subscribe for another, if you want more subscribers. Pay and get the extra copy yourself, have it under your own control, and at the same time do not neglect to use your regular subscription paper in connection, and above all ask God to guide you in these truths. Yours in hope, Oak Harbor, Ohio.

Why Keep the Commandments?

BY MARY A. ADAMS.

"AND it shall be our righteousness if we observe to do all these commandments before the Lord our God as he hath commanded us." Deut. 6: 25.

There are various reasons why we should keep the commandments, but the above scriptural reason must be apparent to all. "It shall be our righteousness." We can never be righteous unless we do keep the commandments. "And the scripture was fulfilled which saith Abraham believed God and it was imputed unto him for righteousness and he was called the friend of God." James 2: 23. Why was Abraham called "the friend of God?" "Because that Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5. "And it was imputed unto him for righteousness." Paul says, "For what saith the scripture?"

Abraham believed to him for right in account of A rks he was ju James 2: 24.

As? "For no t before God I justified." R ly see the imp adments, but me long after t re impossibilit mandments bei Christ. Let us Old Testament things were wr for our learning comfort of the R m. 15: 4. "I and dwell of the righte tongue talketh God is in his slide." Ps. 37 David in the same law wh good." Rom. of thy word; righteousness for our sins; us our sins; righteousness

But what i n transgre p reason of t e committeth a By this we of God when mandments, we keep His mandments

Why kee from these God, thou him with a When tho things are d days if the shall be o fersake th the coven unto them keep their ments wh it may go dren after long thy thy God there w would fe ments ab and the We sho with us "know o faithful mercy w e manna Deut. 7 Lord th statutes nents a our go them t "And I to be h three at mandu conclu and k whole

Items of Interest.

—Religious instruction in the state schools of Brazil have been suppressed.

—Over 100 Mormon missionaries were sent out from Des Moines, Iowa, last week.

—Postmaster-General Wanamaker declares that the eight-hour work day is impracticable in the case of post-office clerks.

—Fire at Duluth, Minn., destroyed 8,000,000 feet of lumber belonging to Payne & Co., at North Pacific Junction. The loss was estimated at \$100,000; insured for \$20,000.

—For three days continuous rain fell all over Texas. Rivers and bayous were out of their banks. Bridges were swept away and travelers delayed. All stock in the lowlands and cane breaks were drowned, but no loss of life was reported.

—The Mc All Mission in France has 120 stations, in which more than 1,250,000 of French people—men, women, and children—are already brought face to face with essential gospel truth.

—The Coal Company at Stanberry, Mo., have struck a thirty-inch vein of coal, and will sink a shaft as soon as possible. Experts pronounce the coal of the best quality.

—San Francisco and its neighborhood were shaken April 24 by a severe earthquake, the plaster falling from the walls of some houses. At Mayfield the railway bridge was wrecked, and the rails were wrenched.

—The old Treasury vault at Washington, which contained \$600,000,000, has been found to be in a dangerously insecure condition. An expert, in testing it, entered the vault in seventeen minutes. Proper steps to strengthen it will be taken at once.

—An immense tower, 500 feet higher than the Eiffel tower in Paris, is proposed for the World's Fair in Chicago. It will be a joint enterprise of M. Eiffel, and Thomas A. Edison, and will be illuminated by a million incandescent lights of various colors.

—Initial steps looking to the transfer of the Jefferson Davis mansion at Richmond, Va., to the ladies of the Hollywood Memorial Association, to be used as a museum for Confederate relics, have been taken by the City Council. It is designed that each of the Southern States shall have a room in the building.

—A Paris correspondent sends the following interesting account of rapid telegraphy over a long distance: Some months ago there was arranged a direct telegraphic communication between London and Rome, working on the Hughes system, with relays at Paris, Lyons, Turin, and Florence. Its operation since then has been very regular, although accidental disarrangements have been somewhat more frequent upon this line, 2,200 kilometers long, than upon other shorter lines. Recently experiments have been tried on this line with Wheatstone apparatus, with relays at Paris, Lyons, and Turin. It has been possible to secure 120 words a minute between London and Rome, and this speed evidently could be surpassed if the fourth relay was used at Florence so as to divide the Turin-Rome section, which is about 840 kilometers long, into two parts. There is no doubt that a speed of transmission of 200 words a minute would be reached, since this speed has been attained upon the London-Paris section.

Abraham believed God and it was counted to him for righteousness." Rom. 4:3. By account of Abraham we also see that by works he was justified, not saved. Rom. 4: James 2:24. How are they justified by works? "For not the hearers of the law are justified before God but the doers of the law shall be justified." Rom. 2:13. By this we not only see the importance of keeping the commandments, but that they did exist in Paul's mind long after Christ was crucified. Hence the impossibility of the law of the ten commandments being abolished at the death of Christ. Let us hear what Paul says of the Old Testament scriptures. "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. "The righteous shall inherit the land and dwell therein forever. The mouth of the righteous speaketh wisdom and his tongue talketh of judgment. The law of his God is in his heart, none of his steps shall slide." Ps. 37:29-31. The same law which David in the 19th psalm calls perfect; the same law which Paul calls "holy, just, and good." Rom. 7:12. "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

But what is sin? "Whosoever committeth sin transgresseth the law, for sin is the transgression of the law. 1 John 3:4. "He that committeth sin is of the devil" 1 John 3:8. "By this we know that we love the children of God when we love God and keep his commandments, for this is the love of God that we keep His commandments and His commandments are not grievous." 1 John 5:2, 3.

Why keep the commandments? "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou shalt seek him with all thy heart and with all thy soul. When thou art in tribulation and all these things are come upon thee, even in the latter days if thou turn to the Lord thy God, and shall be obedient unto his voice, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them." Deut. 4:29-31. "Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee and with thy children after thee and that thou mayest prolong thy days upon the earth which the Lord thy God giveth thee forever." v. 40. "O that there were such an heart in them that they would fear me and keep all my commandments always that it might be well with them and their children forever!" Deut. 5:29. We should keep them that it may be well with us and our children. Keep them and "know therefore that the Lord thy God, the faithful God which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deut. 7:9. "Therefore thou shalt love the Lord thy God and keep his charge and his statutes and his judgments and his commandments always." Deut. 11:1. Keep them for our good. See Deut. 6:24; 10:13. Keep them that we may be "his peculiar people." "And the Lord hath avouched thee this day to be his peculiar people as he hath promised thee and that thou shouldst keep all his commandments." Deut. 26:18. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments for this is the whole duty of man." Eccl. 12:13. "Blessed

are they that do his commandments that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Oh, then, keep all his commandments and "the eternal God is thy refuge and underneath are the everlasting arms." Deut. 33:27.

Bald Knob, Ark.

Thrashing vs. Feeding.

A PREACHER once said to me after preaching in my pulpit, "The church needs thrashing in my pulpit, 'The church needs thrashing.' Several times in the Bible ministers are told to feed the church, but I do not remember that the Bible tells us anywhere to thrash the flock of God. I think oats are better for a horse than the whip, and that feeding the church is better than thrashing them. Good wholesome gospel food will make the church strong and fit them for the work of the world. A sister once said to me of a certain minister's preaching, 'It is very flowery.' Flowers are very good to look at, and some are nice to smell; but they are poor things to satisfy the hunger of a stalwart, laboring man. Roses for breakfast, lilies for dinner, buttercups for supper would hardly do to work on. But it would be as good to supply physical strength as some of the sermons we hear are to supply spiritual strength.

Soft soap is poor stuff to eat. Some men are so full of palaver that about all the church gets to eat is flattery and spiritual taffy of a sort of wholesale soft soaping. Whoever they come in contact with, they stuff them with blarney. It is useless to undertake to satisfy hunger with froth. The hungering after righteousness requires something more substantial than spiritual froth. Some men are so full that they are running over, but usually they are like a bucket of beer. All that runs over is froth, and the bucket runs over before it is half full. It is time enough to run over when one is full of the gospel, but too many run over before they are half full.

Good gospel reproof is wholesome food, but not always palatable, unless well seasoned with long suffering, love, and grace. Too many try to administer it unseasoned, and cold, largely mixed with fault finding, sarcasm, and abuse, and then find fault because people do not want to eat that kind of food. Reproof well seasoned is good food for the church, but unnecessary tongue-lashing, administered indiscriminately, even though mingled in by a minister, is harmful in the extreme. If one knows any of the congregation are faulty, the best way is to tell them of it privately, and then they cannot think you mean some one else. But if we do not know any of the congregation are faulty, it is not best to thrash the whole congregation for fear a deserving person will not get hit. More feeding and less thrashing would be conducive to spiritual growth.—Sel.

Obituary.

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

DIED, at the residence of her son H. E. Moseley in Greene Co., Iowa, on March 23, 1890, after an illness of two month's duration from la grippe; Mrs. C. P. Moseley, aged 82 years. Words of comfort were spoken by the superintendent of the Boon Rapids S. D. A. Sabbath-school, when we laid her to rest to await the resurrection of the just when the Life-giver comes. E. G. MOSELEY.

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### The Law is Spiritual, but I Am Carnal.

BY ALBERT SMITH.

LEAD us not into trial, our Father,  
Nor leave us therein, lest we fall:  
We're weak, weak as water when emptied,  
For by strength shall no mortal prevail.  
We're tempted to break thy commandments,  
Which are holy and just, good and true;  
And the good that we would then we do not,  
But the evil that we would not, we do.

The law is far-reaching and spiritual,  
My nature is fleshly and weak;  
So how to perform it I find not,  
Although I most earnestly seek.

I consent to the ten written precepts,  
Embracing the duty of all  
But who except Adam the Second,  
Has kept them since Adam's first fall?

Yet death is the doom for transgression,  
And the law is divine, right and good;  
I've transgressed it—Oa, what a confession!  
Then to die I am doomed, as I should.

Oh, wretched a man that I must be,  
To violate that which is just!  
Is there none who my soul can deliver,  
And save me from sinking to dust?

Thanks, thanks be to God for the Savior  
Who triumphed o'er sin and the grave;  
Who offers both pardon and power,  
And proves himself mighty to save.

Free pardon for all my transgression!—  
And to all in the life-giving Name;  
When I die to my sin and am buried,  
And rise up the new life to claim.

But not pardon alone, but the power  
To keep God's commandments and word;  
That the law which was weak through my  
weakness,  
May be kept in the strength of the Lord.

But lead us not into temptation,  
Except to deliver therein;  
I am feeble without thy good Spirit  
And fearful to fall into sin.

Leicester, England.

### He is Coming.

BY J. H. SPERRY.

BRETHREN and sisters, are you ready? Have you lived in accordance with the one faith, the one hope, and the one baptism? Have you got all of your indebtedness in shape? Have you reconciled yourself with your enemy, if you have any? In short, are you ready to meet the Savior? If not, make haste and get ready quickly, for according to his own language he is coming very soon.

I will give you a reason for my hope in the 24th chapter of Matthew and the 21st chapter of Luke, in answer to the disciples upon this question, what shall be the sign of thy coming? Matt. 24:3. Does the Savior answer this question? He does. After giving the disciples a description of the world's history, from the time he sat on Mt. Olivet with them to the time of the darkening of the sun, which covers the ground of answering the first question, then he proceeds to answer the second question, What shall be the sign of thy coming? He says: The sun shall be darkened. The moon shall not give her light. The stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Now, here are the signs by Matt. answering the

second question. Luke puts in several things more, i. e. And upon the earth distress of nations, with perplexity. The sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth.

Now, dear brethren and sisters, here is the whole catalogue of signs given by Christ himself; no second hand work here, reaching from the darkening of the sun to His second coming. This is just as clear as a sunbeam. Now in Luke 21:23, Christ says: "When these things begin to come to pass, look up and lift up your heads, for your redemption draweth nigh." When did these signs commence? At the darkening of the sun. Christ directs our minds to that event.

Now, how far are we down this catalogue of signs. Let us see:

First, Darkening of sun.

Second, Darkening of moon.

Third, Falling of stars.

Fourth, Distress of nations with perplexity. This consists of the great Eastern question; and the perplexing question of the poor against the rich.

Fifth, The sea and the waves roaring. This sign was fulfilled in the great tidal waves that came rolling in a few years ago with a roar like distant thunder.

Sixth, Men's hearts failing them for fear. What was the cause of this fear? The powers of heaven being shaken. Not heaven where God resides, but the open expanse of heaven where the fowls fly, Gen. 1:20. These powers are the wind, hail, rain, lightning which produce cyclones, tornadoes and storms of all kinds, which have caused men's hearts to fail them for fear, and they have dug caves in the earth for storm caves; and because of this fear they have insured their lives, their grain in the fields, and their stock in the pastures.

Seventh, And then shall appear the sign of the Son of man in heaven. Mark, the sign is not the Son of man, only his sign. Now, as no prophecy of the Scripture is of any private interpretation, we must look to the word for this sign. Christ represents himself as the bright and morning star, Rev. 22:16. Peter calls Him the day star, 2 Peter 1:19. The wise men at the birth of the Savior, "his star," Matt. 2:2. Herod inquired of the wise men what time the star appeared, verse 7. This star went before them v. 8. When the wise men saw the star they rejoiced with exceeding great joy, v. 10. The prophet says: "There shall come a star out of Jacob," Num. 24:17. Now, Matthew says this sign appears in heaven. This is where the stars appeared. Now, taking all these statements into consideration, and as Christ is the morning star, is not his coming the resurrection morning for the saints when they shall be born from the dead? Then how fitting is this emblem of the morning star for a sign. This will be like a flash of lightning, lighting the whole heavens. Matt. 24:27. When this star appears, then all the tribes of the earth mourn. Why? Because they know that Christ is right here and caught them as a snare; no time for repentance, hence they mourn.

Now, dear reader, this is the last sign. We have passed all the signs but this one. And as it is like a flash of lightning, we want to be ready so we can go in with the Savior to the marriage supper with the wise virgins before the door is shut. So let me entreat you to pour in the gospel oil into your lamps, for Christ is coming and that very soon.

Christ says, when these things begin to come to pass, then look up. Where does He commence to answer the last question in reference to His coming? When He tells you to look up. What is this looking up for? Why the sun is being darkened. When did this take effect? May 19, 1780. Now, in Matt. 24:33, Christ says, "So likewise ye when ye shall see all these things." What things? All of the signs. Know (don't guess) that it is near, even at the doors.

Brethren and sisters, are you going to believe in Christ? He says, "know," I believe Him. I do not want Him to come and catch me in unbelief. Now, He says this generation shall not pass away till all be fulfilled, verse 34 and 35. He says, "heaven and earth shall pass away. But my words shall not pass away." Christ's words are more steadfast than heaven and earth, and He says this generation shall not pass till all is fulfilled, and His second coming is included in the signs. And He says for us to "know." Now, as we are the generation living when these signs are passing, we must be the generation He meant. Now, mark you Christ's words are steadfast. He says as it was in the days of Noah, so shall it be in the days of the Son of man. Now, if we can find how long a generation was in the days of Noah, then we will know how long this generation is, for it should be as the days of Noah; so to the days of Noah we go, Gen. 6 and 8. "And the Lord said, 'my spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.' And in the 7th chapter God calls it a generation. So you see the generation Christ was talking about is 120 years. Now, He says this generation shall not pass till all be fulfilled.

Now the question is, When did the generation commence? Christ says, "When these things begin to come to pass, then look up." Luke 21:28. When did they begin? At the darkening of the sun May 19, 1780, one hundred and ten years ago from 19th of next May. Leaving ten years more from that time Christ says this generation shall not pass. So if we believe Christ he will be here inside of ten years. And this is the longest prophetic time this side of the restitution commencing with Daniel's great chain of 2300 days and Christ runs it to the end.

Now in conclusion let me say have faith in this evidence, and prepare yourself. You see the evidence is strong enough, if you have any faith in Christ's words. It is left this way on purpose so you must exercise faith. Now dear brethren and sisters, pray for me and all of the loved ones that we may meet in the city of God.

Bishop, Kan.

To discover the imperfections of others is penetration; to hate them for those faults is contempt. We may be clear-sighted without being malevolent, and make use of the errors we discover to learn caution, not to gratify satire. The part of contempt which consists of acuteness we may preserve; its dangerous ingredient is censure.—*Sydney Smith*

REV. S. H. ANDERSON (Congregational) said the Bible is unknown in France, save amongst the 700,000 Protestants who spread the knowledge of God's Word to others, but so slowly that in the majority of booksellers shops not a Bible or Testament can be found, nor can they tell you where the Bible can be obtained. The missionaries spread the Word of God by distributing gratis Gospel portions and selling the Bible in families visited.

### Letter

"Then they that fit one to another; and then it and a book of remembrance for them that fear upon his name. At the Lord of hosts, in my jewels."—*Mat. 3*

### From Bro.

DEAR Brother ADVOCATE: For I would write a few of the ADVOCATE. I am writing letters from time to time, but it makes me feel more toward the prize race. I want a better Brethren and sister Jesus has said: "I will end the same shall to his word we know until we shall be righteous. Pray faithfully.

Econa, Mo.

### From Si

DEAR Brethren and love I our much-loved encouragement letter. My faith there is a great path. When I read then the truth divine Word, I 17:17. Jesus and the truth 32. We are of a faithful nature, and sin and the evil the truth bring hope of everlasting our minds around us, though yet when we are present with example. He reign in you obey it, but ye are not that to obey, obey?" Let us have called as our light and Brethren that I see an separate on the promise of God. O other and a love that will commandments us a passage into the city Buffalo,

### From

DEAR BROTHER ADVOCATE: I like to be Eld. John write I wish his labors here the while he

## Letter Department.

"Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3: 16.

From Bro. Amzy Williams.

DEAR Brother Long, and Readers of the ADVOCATE: For the first time I thought I would write a few lines to our good paper, the ADVOCATE. I love to read the encouraging letters from the brethren and sisters. It makes me feel more like pressing forward toward the prize which lies at the end of the race. I want a home in the kingdom of God. Brethren and sisters, let us live faithful, for Jesus has said: "He that endureth unto the end the same shall be saved;" and according to his word we know that it will not be long until we shall receive the reward of the righteous. Pray for me that I may prove faithful.

Evona, Mo.

From Sister Mary J. Dopp.

DEAR Brethren and Sisters: With gratitude and love I will write a few lines through our much-loved paper, and hope it may be encouragement to some one. This is my first letter. My faith and hope are steadfast; there is a great light that shines upon my path. When we separate ourselves from error then the truth reveals itself through the divine Word, for the word is truth. John 17: 17. Jesus said ye shall know the truth, and the truth shall make you free. John 8: 32. We are free from the desires of our sinful nature, and then being made free from sin and the error of our present surroundings the truth brings us into the knowledge and hope of everlasting life. Rom. 6: 18, 22. When our minds are separated from the evils around us, then our fruit is unto holiness; yet when we examine ourselves we find sin is present with us. Paul has given us a good example. He said, "Let not sin therefore reign in your mortal body that ye should obey it, but yield yourselves unto God. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Let us obey the God of heaven who has called us out of darkness into the glorious light and liberty of the gospel.

Brethren and sisters, I do thank the Lord that I see and know where I stand. Let us separate ourselves from evil, then we have the promise and the manifestation of the love of God. O for more of that love for each other and a more fervent love for God! A love that will cause us to keep all of his commandments, and the faith of Jesus will give us a passport through the beautiful gates into the city of God.

Buffalo, Mo.

From Sister Sophia Cranmer.

DEAR Bro. Long, and Readers of the ADVOCATE: Thinking that perhaps you would like to hear a short report of the labors of Eld. John Branch, and as he is not able to write I will try to give you a short report of his labors here in White Cloud. He came up here the 11th of January on a short visit and while here found the people very anxious

that he should give a series of lectures in regard to our faith. Accordingly a church was secured in the village and he returned home to make arrangements for his family, but while there was taken very sick and was confined to his bed for six weeks. He sent the people word that he would come, and it gave him so much trouble all through his sickness, that as soon as he was able to sit up long enough to get to the train he came. After being here a week he commenced meetings, but he was so very weak that it brought on chills and fever. He would have a chill in the afternoon, go to church in the evening and preach, with his temperature up to one hundred and three; then ride a mile after preaching and have a high fever nearly all night. In this way he labored for over two weeks, when it was easy to see he was failing very fast. We then sent for his family, as we became alarmed about him, and some thought he was going into the quick consumption. Since that time he has been confined to his bed, but we are thankful that he was enabled to come with his family so that we can better look after their wants. We think his symptoms are some better but he is very low. He saw some good resulting from his hard struggle to preach the truth; he had just commenced preaching the law and Sabbath when he had to close. One sister embraced the truth; she was a member of the Baptist church. Others are investigating and we think they will come in soon, as they attend our Sabbath meetings regularly.

A word of cheer from any one of the brethren or sisters would be much appreciated by Bro. Branch. Our meetings and Sabbath-school are very interesting; the whole church is in earnest trying to get ready for coming events, for the great decisive day is at hand. From your sister in the blessed hope.

White Cloud, Mich.

From Sister S. E. Price.

DEAR Brethren and Sisters in Christ: It is a great pleasure to me to read the cheering letters from different ones and their experience in commencing to keep the Sabbath.

When Bro. Long first invited the brethren and sisters to give their experience I thought it would soon become monotonous, but I find that I was mistaken, for the more of them I read the more interesting they become.

It has been over thirty years since I first embraced the Sabbath. It was under the preaching of my Bro. Moses Hull. I was then nearly sixteen years old, and had been a member of the First-day Adventist church for about three years. After he had preached in our village school-house and given us the evidence on the Sabbath, he said to me, "Well, are you going to quit breaking the law and keep the Sabbath with us?" I began to find excuses, for this was all the plea I had; I could find no other. I said I could not keep it because we were too poor. I would have to cook for I had nothing to prepare for the Sabbath; but he soon set this aside, and my good mother, who was there on her death-bed, and had never heard a sermon on the subject, reminded me that I could keep the Sabbath as well as Sunday. So with not further hesitation I commenced to keep it, and I can say that although discouragements have often been in my path, and difficulties have arisen before me, yet the Sabbath has ever been a delight to me, and I have never felt the least inclination to give it

up. For mother's benefit my brother spoke in our house on the Sabbath doctrine, and she said she never expected to live to keep any day, but if she did she would surely remember the one that God had appointed. She died in a short time in full hope of the resurrection, having been a professor from her childhood. The night before her death my brother made a prayer, which always lingers in my memory, beseeching our good Father to watch over her dust and awake her in the morning of the first resurrection.

But sad to think, since then that dear brother has departed from the faith and sacrificed himself to spiritualism and infidelity, and when mother awakes she will surely miss him. He and Eld. Waggoner staid most of the winter and preached for us and helped us on, there being eight or nine in our village and about that many in the country; soon our members scattered until there were but six of us, and we had considerable experience which proved beneficial to us; for between two churches, the Christian and Methodist, we heard a good many new preachers, and every one aimed to whip it out of us.

We were all sisters, and had a poor chance to defend ourselves, but we managed to keep them afraid of us; for we had some that were older and bolder among us, who would go into their camps, if we could not get them to visit us, and they never were anxious to try to give us the second whipping. But I fear this is becoming tedious.

We are anxious to have the truth preached here, but we know of no place unless we can get the use of a tent, for most of the churches of any size or note will not allow their houses to be used for anything out of their order for fear their church might suffer loss. We have a Prohibition tent here which could be had, but it is small. We have had a Seventh-Day Baptist minister with us three different times, remaining over Sabbath each time, and it was out of the question to get a preaching place except in the small suburban churches where there was only a small attendance, and they preached only common, practical sermons. If one would come showing the signs of the times, that would draw the people. Then the proof of the Sabbath could be brought out, and surely some would obey.

We are sorry to hear of Bro. Branch's relapse, and have not forgotten him in our prayers. Should any of the brethren or sisters come through here, be sure to call on us at the south-west corner of the old fair ground. Your sister in Christ.

Danville, Ill.

A MISSIONARY in China writes: In a house where there were four believers we held two meetings and stayed the night. There lives a widow of one of the sons of the family. My companion asked her if she believed the glad tidings. 'Yes,' she said, in a plaintive voice. 'I believe, and my brothers believe; but Oh! why did you not come a few years sooner! for then my husband might have believed; but now it is too late for him.' That cry has been ringing in my ears ever since. 'Why did you not come sooner?'—*Spirit of Missions*.

THAT there should be a Christ, and that I should remain Christless; that there should be a cleansing, and I should remain foul; that there should be a Father's love, and I should be an alien; that there should be a Heaven, and I should be cast into hell, is grief embittered, sorrow aggravated.—*Spurgeon*.

things begin to know," I believe come and catch says this general all be fulfilled, s, "heaven and ; my words shall words are more d earth, and He not pass till all is coming is included s for us to "know." tion living when must be the gen- mark you. Christ's says as it was in the e in the days of the can find how long a s of Noah, then we generation is, for it Noah; so to the days l 3. "And the Lord always strive with flesh; yet his days twenty years." And ills it a generation. Christ was talking He says this gen- all be fulfilled. hen did the genera- says, "When these ass, then look up." hey begin? At the 19, 1780, one hun- from 19th of next s more from that uration shall not rist he will be here this is the longest of the restitution s great chain of t to the end. say have faith in ourself. You see ough, if you have ls. It is left this st exercise faith. sters, pray for me hat we may meet

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ongregational) in France, save nts who spread d to others, but of booksellers' it can be found, e Bible can be read the World Gospel portions as visited.

## Advent &amp; Sabbath Advocate.

Stanberry, Mo., May 6, 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.

DON'T fail to read the article "A Good Plan" on the editorial page, and then conclude to adopt the same.

BRO. BRANCH is improving slowly; being propped up in bed he was enabled to write a few lines to the office. In the conclusion of his letter he says: "My health is not improved much, yet they think the symptoms are for the better. Remember me at a throne of grace."

We have received thirteen new subscribers during the past week. If the brethren and sisters will continue to send them in at this rate we will receive during the year over six hundred new subscribers. This will be encouraging, yet we expect a much greater increase.

A REPORT has gone out, and is being circulated, that if we procure a power press that there will be another call for means to build a press room, and on this account some are withholding their means, but say if it was a hand press they would contribute. Now for the facts. The church at this place owns a building 20x50 feet, and the office, composing room and press room will be on the second floor, and the cost of preparing the same for the new press will not exceed ten dollars.

A SUBSCRIBER wishes to know if the language "a man shall be judged according to the deeds done in the body" is in the Bible; also desires that we publish a sermon on the subject of the rich man and Lazarus. The above language is not in the Bible in just so many words, yet the import is there. We firmly believe that all will be judged for the deeds done in the body, and utterly repudiate every notion that would tend to make a man responsible for things done out of the body, when there is no such a state or condition, nor never will be. The sermon on the "Rich Man and Lazarus" can be had at the office by sending 4 cts. to pay for it.

THIS week's sermon is replete with thought and the Letter Department is filled with very interesting letters. We do hope and pray that every reader of the ADVOCATE will read the letter from Bro. J. H. Windisch of Oak Harbor, O., and resolve to carry out the simple plan therein suggested. Let every one make this a personal matter, and say, as did a good brother in the office when he had read the letter, "Why, I will do that!" Now if all the readers of the ADVOCATE will feel just so, and act accordingly, our prosperity will be beyond anything thought of by any one. With the new press set up in the press room we will be fully able to issue 10,000 copies of the ADVOCATE each week. Now don't let this matter rest until you have fully complied with it. If this easy plan is carried out it will put the ADVOCATE and MISSIONARY on a self-sustaining basis.

LET those who are taking such an interest in the circulation of our papers and are pay-

ing for others, see that the papers are read, and when they find that they are not have them sent to other parties. There are some people who will not read our literature, they are so full of prejudice, and order the postmaster to have it discontinued. It has been truly said that one fall of prejudice was like a cork in a bottle, you can get nothing in nor out. Don't be discouraged if the one whom you send the paper has it stopped; send it to some other person. Here is a sample of several letters received: "I have received several numbers of your paper. I never subscribed for it and I want it stopped. I am no Advent and never intend to be, and don't want my mind bothered with this new doctrine." Let the good work go on, and may others be stirred up over these grand truths.

## Money Pledged for A New Press and Material.

C Combest \$1, Frank Broderick and wife \$1, M B Smith \$2, Amzy Williams \$2, Almira Wait 50 cts, Mrs M A Munn 50 cts, M C Pierce 50 cts, A Harriet Walker 50 cts, Winnie Walker 50 cts, H E Moseley \$3.

## Receipts.

Frank Broderick \$2, for Geo Case \$1, for Mrs Hiscock 50 cts, E M Lemley \$2, from a friend (Gen Conf Fund) \$2.25, Amzy Williams \$2, Willard Childs for Jacob Springer 25 cts, J H Windisch \$1, Lucy Coleman 50 cts, S L Dusenberry \$1, Mrs L R Reimer 50 cts, Mrs Geo Dovel 25 cts, Mary V Hadley \$2, for Gen Conf Fund \$1, James Prather for Gen Conf Fund) 55 cts, Leann Prather 55 cts, Mary Prather (Gen. Conf Fund) \$1, John Tharp \$1, Hiram Tharp 25 cts, Joseph Baker 25 cts, C A Carroll 25 cts.

## BOOKS AND TRACTS.

FOR SALE AT THIS OFFICE.

—Jo(—

*The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

*The Seventh-Day Sabbath*.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.

*The Time of Christ's Resurrection*, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 32 pages, Price 5 cents, 50 cts per dozen.

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

*Review of J M Stephenson on the Sabbath Question and Two Laws*: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

*The State of the Dead*, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living.—8 pages, price 5ct.

*Comparison of the Early writings of Mrs E G White with Later Publications*, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen

*The Kingdom of Heaven upon the Earth*, 1 literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

*Mrs. E. G. White's Claim to Divine Inspiration Examined*, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

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

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

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

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

*What is the Seal of God?*—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

*The Two-Horned Beast of Rev. xiii.* showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

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

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

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

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

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

*Mrs White's Visions and the Seventh Day Adventists*, by Jacob Brinkerhoff, 16 pages, 8 cts

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

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

*The Testimonies of Mrs E G White compared with the Bible*, by H C Blanchard. 48 pages, 15 cts.

*Faith, Repentance, and Baptism*, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.

*Bible Conversion*; by W. H. Ebert, 8 pp price 4 cts, or 40 cts per doz.

*Materialism*, by Jacob Brinkerhoff,—1

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