

# Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, NOVEMBER 25, 1890

NO. 26.

Advent and Sabbath Advocate,  
ISSUED WEEKLY BY THE  
General Conference of the Church of God  
Stanberry, Mo.

Gen. Conf. Com. { A. C. LONG, Winston, Mo.  
J. BRANCH, Wayland, Mich.  
W. C. LONG, Stanberry, Mo.

TERMS.—Two dollars per year. One dollar and a half to new subscribers. Specimen copies sent free.

Address all communications, and make all Drafts and Money Orders payable to ADVENT AND SABBATH ADVOCATE, Stanberry, Mo.

## From Darkness to Light,

OR, A PASTOR'S REFLECTIONS AND EXPERIENCES.

BY ALBERT SMITH.

(Continued.)

CHAPTER X. THE CRISIS. CHRIST'S COMING.

A crisis is approaching, the last great conflict's near;

The question will be whether God's law we shall revere:

Yes, whether Rome's traditions we'll honor and obey.

Or keep all God's commandments, and thus the Seventh day? Rev. 14: 9-12.

Whether the Beast we'll honor, or worship God alone,

And keep the great commandment, the *second* on the stone;

The creature or Creator, which shall we own as Lord?

God of Elijah help us to stand fast by the Word. Ex. 20: 4-6; Rev. 14: 9; 2 Thess. 2: 4; 1 Kings 18: 21.

If now we are not faithful upon the *fourth* command,

With winds of wild commotion restrained in every land,

How shall we then be faithful and the *second* law obey

When the great Wild-beast is raging to seize us as his prey? Rev. 13: 15.

If thou hast run with footmen, and then art wearied out,

Canst thou contend with horses in battle strife and rout?

For though secure thou dwellest, while the land remains at peace.

In the swelling of the Jordan, thy confidence shall cease. Jer. 12: 5.

Wilt thou then dare to honor the Wild-Beast and his power,

Before the great Creator, right in the judgment hour?

Those who the Beast will worship, and choose his mark to bear,

God's cup of indignation they with Beast shall share. Rev. 14: 9, 10.

The Savior soon is coming, He's standing at the door;

The Gentle times are closing, the long probation's o'er:

When once He leaves the Mercy-seat, Oh! where shall we appear

If every sin's not put away? Help me my Savior dear. Heb. 9: 25, 28; R. v. 22: 11.

Given up to strong delusions transgressors then shall be,

The devil will deceive the world to work iniquity:

With signs and lying wonders,—even fire from the sky—

Seducing spirits shall deceive all those who love the lie. 2 Thess. 2: 11; Matt. 24: 24; Rev. 16: 14; and 13: 13.

If now we do not love the truth, we're making our own rod,

For anti-christ, the man of sin, will claim that he is God!

And that dread lie will be believed, by mighty signs approved,

To be the ruin of all those who God's truth hath not loved. 2 Thess 2. 4-12.

But Christ shall come from Heaven, and every eye shall see

The lightening of his glory, his dazzling majesty!

The dead in Christ shall hear the sound of the trumpet's grand alarm,

And with the living faithful be caught away from harm. Rev. 1: 7; Matt. 24: 27; 1 Thess. 4: 16, 17.

He comes in flaming fire, with Sodom's burning coals,

To scoffing persecutors who trouble righteous souls;

Destroying those who know not, with those who won't obey.

Because they did not love the truth, nor choose the narrow way. 2 Thess. 1: 7, 8; and 2: 10; 2 Pet. 3: 3, 4.

But blessed are those servants found watching for their Lord,

Obeying God's commandments and holding fast his Word:

The right to eat of life's fair tree, from sin first debarred,

In the glorious holy city, shall be their rich reward! Matt. 24: 46; Luke 12: 37! Rev. 22: 14.

The holy dread Shekinah above the ark appeared

Containing those commandments which God will have revere:

None but the High Priest only might dare approach that stone,

And not without blood-shedding, for sinners to atone. Lev. 16: 2; Heb. 9: 5, 7.

The blood spoke of the penalty which must be paid for sin,

Death, loss of life, its wages; and death for everything:

And in the heavenly temple, or tabernacle true.

Upon the Mercy-seat is seen the blood once shed for you. Psa. 11: 4; Heb. 8: 2; and 9: 11, 12, 24.

Fall down before Jehovah, and worship at his feet:

Praise Yah for such a Savior, for such a Mercy-seat:

But while prostrate remember the law lies written there.

And hidden in the heart of Christ a treasure rich and rare! Psa. 40: 8; Prov. 7: 2.

There law and love together have met in fond embrace,

Within the heart of Jesus—the law's last resting place—

But if the law's abolished no mercy can be shown,

For if the ark is empty the Mercy-seat is gone! Psa. 85: 10; 13.

A good man's steps are ordered, Jehovah is his guide.

The law of God is in his heart, his going shall not slide:

But the carnal mind is enmity, and opposition feels

To the law of God so "spiritual" if every sin reveals. Psa. 37: 23; Rom. 8: 7; and 7: 14.

By faith in Christ the Savior the sinner's justified.

But his old carnal nature is enmity, must now be crucified;

Will he then knowingly transgress the righteous will of heaven,

Or hesitate to keep the day which God himself has given? Rom. 5: 1; and 6: 6.

Our High-priest interceding to God for all his own,

Said, sanctify them by thy truth, thy word is "truth" alone;

And in that long, grand psalm of law, still fresh with power and youth.

We read, "all thy commandments are righteousness and "truth." John 17: 9, 17; Psa. 119: 142, 151, 172.

If after knowledge of the truth we practice wilful sin,

God cannot hold us guiltless, we count the blood unclean;

Then will there not be rather a fearful looking for

Of judgment, indignation, and fire which shall devour. Heb. 10: 26, 27.

(To be continued.)

Leicester, England.

## The Church of God.

BY H. A. JENKINS.

THE church of God is the name given to the people of God by the Lord himself, and the good and obedient people are the church of God, and Christ said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16: 18. Though death brings the poor saints of God down to the grave, but the promises of the Lord is, that the time is coming when the people of God are going to cry victory over the grave. 1 Cor. 15: 55.

Because we as a people accept the name, Church of God, is that the reason that we are the church of God? If that is the case, then every church that takes that name becomes the church of God. No, I do not understand it so; but that God has laid down certain plans and arrangements, and when we comply with them it makes us the people of God. Many at the present are speculating over the name, claiming that they have the only and best name on earth, as if the name was going to save them in the kingdom of God. No, my brethren, do not let anything of this kind deceive us, and we be led into temptation. We must become lively stones, built up a spiritual house, 1 Peter 2: 5. Lively stones indicate energy, vim, vitality and integrity; it means doing something in the vineyard of the Lord. A spiritual house means serving God in spirit and in truth; the house means the body or the church. And thus Paul says, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." Eph. 2: 19.

And what does Paul say to Timothy? "But if I tarry long that thou mayest know how

thou oughtest to behave thyself in the house of God." 1 Tim. 3: 15. Here is the same truth again taught by the Apostle Paul that the house is the church. There is another idea taught in this text. We have to live right in the house, or do right, so as to remain in the house, for there is a possibility of us being turned out of the house. Then Paul, to make this conclusive, says—"which is the church of the living God." The house, then, is the church of God. Church and house are synonymous terms. How do we enter into this house? By Christ, for he is the stepping-stone into the house; Christ is the chief corner stone. Eph. 2: 20. Christ says, "He that climbeth up some other way, the same is a thief and a robber." John 10: 1. "I am the door; by me if any man enter in he shall be saved"—9th verse. Into what? Into the house, or into the church of God. Christ being the chief corner stone, he becomes the very stepping-stone into the church of God. Nearly all will say this is correct.

But how do we take this step? By putting on Christ. Right again, says one, but how do we put on Christ? Let Paul answer: "For as many of you as have been baptized into Christ have put on Christ." Gal. 2: 27. Thus by being baptized we put on Christ, and Paul says, in writing to the Corinthian church, that "by one spirit are we all baptized into one body." Is not this body the church? Read Eph. 5: 23. This seems to settle the matter, in my mind, beyond question.

Then baptism is one of the arrangements that God has devised for the purpose of bringing men and women into the church, and this church is the church of the living God. Faith and repentance are the leading steps to baptism. So then if we have been baptized according to the Scriptures, we have put on Christ and are in the church of God. Then calling ourselves the church of God does not make us the church of God, but we have complied with the arrangements that God has made through Christ.

The point is right here: The great masses of mankind are not satisfied with the name that God has given to the people of God, but human inventions have to come in, and they seem to be anxious to add to the arrangements that God has made. The question comes to me, Is not this adding to the Scriptures? May the Lord keep us from making such accessions, and save us in his everlasting kingdom, is my prayer.

Maysville, Mo.

**Will There be a Resurrection of the Body.**

BY C. H. MUNRO.

We often hear it said that our spirits will roam the land of the blest, but is that a fact? Let us have a thus saith the Lord for all things. "Though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 26-7. We conclude from the foregoing that Job did expect to see a resurrection of the body, for he says that in his flesh he shall see God. But some may say that he might see him in the flesh and yet be in the spirit. "Behold, my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as you see me have." Luke 24: 39. So we see that Job did believe in a resurrection of the body, and so did the

Apostle Paul, for in Acts 23: 8 we learn that the Pharisees did believe in a resurrection of the both angel and spirit, and Paul says that he is a Pharisee and the son of a Pharisee. Why then should we not believe the same? The psalmist says, "As for me I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Ps. 17: 15. David, the man after God's own heart, understood that he would come up out of the grave in the similitude of his Creator. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

Let us take the word of God as the man of our counsel, and believe that there will be a resurrection of the dead, both the just and unjust. Oh, how important it is with each and every one of us, that we heed the wise man's injunctions, and hear the conclusion of the whole matter, "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13. Then "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. Then, dear reader, let us take the law to mean just what it says and its testimony to be true. God's word teaches us that we are all mortal beings here on this earth, and that if faithful we shall put on immortality at the resurrection of the just, for mortality at this corruptible must put on incorruption and this mortal must put on immortality. 1 Cor. 15: 59. So we see that Paul being a Pharisee did believe in the resurrection of the body, and that man is mortal and that he will put on immortality at the resurrection, that man lies in an unconscious state from death and the resurrection. See Eccl. 9: 5; 6: 10; Job 14: 21; Ps. 6: 5; 88: 10-12; 115: 17; Isa. 38: 18, 19. But what does it take to constitute a body? I think you will all agree with me that it takes flesh and bones, but not flesh and blood as the blood is only the life and is no part of the body. We read that flesh and blood cannot inherit the kingdom of heaven, but it does not say that flesh and bones shall not. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. Now the apostle says it doth not yet appear what we shall be, that is, it is beyond the comprehension of poor mortal man to conceive the richness of the blessings that God has in store for all those that serve and obey his holy word. But the angel at the ascension of Christ said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. The prophet Zechariah says, "His feet shall stand in that day upon the Mount of Olives." Zech. 14: 4. Here we find from the statement of the angel that he (Christ) is to come again in like manner as he went away, and the prophet says that his feet shall stand again on Mount Olivet. So we see that he is to come in person and not in spirit, for he says that a spirit hath not flesh and bones as ye see me have. If you will turn with me to the prophet Ezekiel we will find that the whole house of Israel, that is, all of the seed of Abraham, will be resurrected. "Thus saith the Lord God unto these dry bones, "Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring

up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." Ezek. 37: 5, 6. We are told that these bones are the whole house of Israel, v. 11. In the 10th verse we are told they did live and stand upon their feet. The prophet says that they came to gather bone to his bone; so we see that we who believe in Christ (as all of Christ's followers are the true Israel of God) shall be resurrected with a body, the same as he died, for we are to be like him, and he is to be just as he was when here upon earth. Ezekiel says that they came together bone to his bone, and that flesh, sinews and skin covered them, and when the breath came from the four winds and breathed upon those slain like his own and he will be their life. Now, dear reader, we pray you in Christ's speed, be ye reconciled to God, and let God tell the truth though it make every man a liar. Take the word of God as the man of your counsel, and pray God to give you light and understanding on his holy word.

Jasper, Ark.

**The Writing Upon the Cross.**

We read that upon the cross on which Jesus died was written this sentence: "Jesus of Nazareth, the King of the Jews." The poor, weak, vacillating Pilate caused it to be placed there, as though by this late act of self-will, he could make amends for his cowardice and cruelty. How many, like Pilate, seek by some act of post mortem justice to make amends for the injustice and wrong done to their victims when living! This superscription proclaimed a great truth, a greater truth than Pilate was aware of; for Jesus is not only the "King of the Jews," but King of kings, of saints, angels and the redeemed earth. His kingdom is yet to be established; but as the word of the Lord cannot fail, the result is sure. The superscription was written in three languages—in Hebrew, Greek and Latin. Hebrew is the language of Revelation; the language in which God first spake to man. Is there not something significant in this! Jesus is the revelation of God. In him "dwelleth the fulness of the godhead bodily," Col. 2: 9. In Christ God was "manifest in the flesh," 1 Tim. 3: 16.

In his mediatorial prayer, Jesus declared that he had manifested the Father's name to those that had been given to him out of the world. John 14: 6. "He that hath seen me hath seen the Father," were the words of Jesus in reply to Philip's desire to see the Father, John 13: 9.

The writing on the cross was also written in Greek. Greek is the language of beauty. All the rules of grammar were made by the Greeks to bend their ideas to euphony. The Greeks almost worshipped beauty. Their artists, orators and poets are still the wonder of the world.

In Jesus beauty finds its highest realization. He is One "altogether lovely," Song of Sol. 5: 16. His life and character, his words and deeds, are all invested with the highest beauty.

The third language in which this superscription was made is Latin. Latin is the language of power. Roman government was the very embodiment of power. Its eagles were carried in triumph to the most distant

regions. All the "It devoured and I Jesus hath all p earth." "His wor 32. His gospel God." Rom. 1: 1 er of God." 1 Cor things by the wo By his power th the dead to hear to walk; devils dead restored t be overthrow, up from their d its original be Pilate "bail us is a King. kingdoms of t subjects and kingdoms, it in its origin His kingdom tions shall f bert, A. M.

DEAR B Adventists ing of our coming of nation of need to b promises fort us b sale of s said, "I let it be of trust, we shal deny h faithles deny b discipl his chi less; above "once arou tion. Th us b an said you and sh are co 37 fo R P g

All the world owned its sway. It devoured and brake in pieces, and stamped the residue with the feet of it," Daniel 7: 7. "Jesus hath all power in heaven and upon earth." "His word was with power," Luke 4: 32. "His gospel is power; the 'power of God,'" Rom. 1: 16. He himself is the "power of God," 1 Cor. 1: 24. He upholdeth "all things by the word of his power," Heb. 1: 3. By his power the blind were made to see, the deaf to hear, the dumb to speak, the lame to walk; devils were cast out, and even the dead restored to life. By his power sin shall be overthrown, the sleeping saints are lifted up from their dusty beds in all the glory of the resurrection, and the earth restored to its original beauty and peace.

Pilate "built better than he knew." Jesus is a King. He has a kingdom. Like the kingdoms of the earth, his kingdom has its subjects and its laws; but unlike earth's kingdoms, it is holy in its character, divine in its origin, and eternal in its duration. His kingdom shall endure forever, and all nations shall fear before him.—*Jessie S. Gilbert, A. M.*

### Encourage Each Other.

BY JULIA LAMB.

DEAR Brethren, it seems to me that we, as Adventists, that profess to love the appearing of our Savior, lose sight in a measure of the grand and glorious truths of the second coming of our Lord Jesus Christ, the consummation of the Christian's hope, and we often need to have our minds turned to the many promises left on record to animate and comfort us here as pilgrims and strangers in this vale of sorrow, and to all such the Savior has said, "Let not your heart be troubled, neither let it be fearful." How hard to learn lessons of trust, for he has declared, "If we endure we shall also reign with him; if we shall deny him he will also deny us; if we are faithless, he abideth faithful for he cannot deny himself." When he left his sorrowing disciples to go to the Father he had a care for his children, he did not leave them comfortless; holy angels escorted him to the courts above, while others were commissioned to "encamp around about the little flock" or around "them who shall be heirs of salvation."

The second coming of Christ ought to incite us to action; we ought to place ourselves in an attitude of watchfulness. The Apostle said, "Let your loins be girded about, and your lamps burning; and ye yourselves like unto men looking for their Lord, when he shall return from the marriage feast. Blessed are those servants whom the Lord when he cometh, shall find watching." Luke 12: 35, 37. Mark says, "Take heed, watch and pray; for ye know not when the time is;" and in Rev. 16: 15, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments." Being always in readiness, and if the Church of God would live up to these requirements, what an influence for good would soon be felt in communities where they are placed, and while performing our ordinary duties, let us have patience in whatsoever situation we are placed in life. Let us ever remember in all our afflictions and trials, if we are filled with the spirit, we can ever rejoice that all these afflictions have a sanctifying influence if endured for the glory of God, ever rejoicing in this glorious hope of a day soon to be ushered in when, if faithful, we shall receive a crown of glory that fadeth not

away. In all our communications, let us encourage each other to endure with patience when bodily infirmities and disappointments, and the abounding of iniquity so discourage the humble Christian, let us be careful, we who have named the name of God and made solemn vows to God and to each other that we will keep his commandments, to walk by the same rule and mind the same things, that "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth, fornication, uncleanness, evil desires and covetousness." "For the grace of God that bringeth salvation hath appeared to all men teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 11-13.

Brethren, let us wait patiently remembering that Christ does not forget our labor of love, and will present his redeemed faultless before his Father's throne, having washed them in his own blood. To him be glory.  
*Denver, Mo.*

### The Tongue of Fire.

THE tongue of knowledge is admirable, the tongue of wisdom still better, the tongue of fire best of all. The learned tongue may enlighten and edify; the tongue of fire alone is able to touch the soul to higher purposes and a better life. The cultured tongue furnishes cogent reasons and eloquently puts truth to the understanding; the tongue tipped with flame insures conviction and a yielding of the life to the service of Jesus Christ. The tongue of fire is the accompaniment of all our Pentecosts. Much as we value learning, in all departments of the church, we believe the imperative demand of this time, as of all times, is the fiery tongue, the human talent consecrated to God and imbued with the Holy Spirit. The word is then pungent and quick, and without it our preaching is like sounding brass or a tinkling cymbal.

The Spirit is the great preacher. Lips are never so eloquent as when touched by his fire. God speaks through the human organs. Even the slow tongue of Moses, when touched by the finger of God, becomes effective in the utterance of divine truth. No man knows how well he can preach God's truth till he is filled with the Spirit; but with this furnishing the secrets of the heart will be made manifest, and those coming in will fall down on the face, convinced; "they will worship God and report that God is in you of a truth." Study the Bible, examine the great book of human knowledge, but do it under the lead and illumination of the Spirit. To the man who would dispense divine truth, who would open the way of salvation by Jesus Christ, and persuade men to turn from their sins and devote themselves to God, the light and influence and help of the Spirit are indispensable. "When he is come, he will reprove the world of sin and of righteousness and of judgment."  
*—Zion's Herald.*

### The Joy of Doing Good.

It is more blessed to give than to receive, and this for many reasons. Receiving implies need and poverty. The need may not be real; it may be a false fancy, but the feeling

of need exists, and the heart is unfilled, the soul is unsatisfied. So long as we devote ourselves to getting and gaining and receiving, we thus confess our need.

Giving implies an abundance, an overflow. "Out of the abundance of the heart the mouth speaketh." Out of the abundance of possessions he who is rich in heart gives with a willing hand to those who are poorer and more needy.

Getting costs pain and toil. Keeping costs care and anxiety. Giving ends the trouble. That which we lend to the Lord is forever secure. That which we give to him and for his work makes no more trouble. There is neither care nor loss to be contemplated or feared. Ships may sink, houses may burn, banks may break, companies may fail, moths may devour, rust may corrupt, thieves may steal; but what we have given to the Lord and his work is forever secure!

How many there are who roll in wealth, who when they die will be buried in costly sepulchers, but, oh, how poor they will be when the funeral is over!—*Sel.*

### Give Thyself.

THERE are many worthy people who give everything but the common weal except themselves. Purse opens and pen moves, but self remains behind. It is as if they lived on an island, and sent out from their isolated habitation scrip and counsel to make the world better and to relieve the wants of life.

Such well-meaning people are unconsciously very selfish; for they hold back the best with which a good God has endowed them—and that is, themselves. Much of beneficence, wise counsel, preaching even, is petty, and may be selfish because not borne to the recipient by the donor. Can we think for a moment of Christ in his earthly ministry as isolating himself from human society and executing his divine beneficence by command and by proxy? Give thyself, is the divine word that should be heard by many who claim to be his disciples.—*Selected.*

THERE is much preaching, says an exchange, by modern "evangelists" which is remarkable for its slight reference to the doctrine of repentance. Not so preached John. Not so Christ preached. Nay, "the Great Commission," as Luke records it, was that repentance and remission of sins should be preached in his name among all nations." To these evangelists and those who hear them, we recommend the following sentiment, quoted by one of the papers from Phillip Henry: "Some people do not like to hear much about repentance; but I think it is so necessary that, if I should die in the pulpit, I wish to die preaching repentance, and if out of it, practicing it." Christ did not spend his life in trying not to do wrong. He was too full of the earnest love and longing to do right; to do his Father's will.

WHEN the French infidel said to the Ven-deau peasant, "We will pull down your churches, destroy your pictures, demolish everything that reminds you of God," the peasant replied, "But you will leave us the stars. And so long as the stars revolve and so long as the heavens shall declare the glory of God, and the firmament shall show his handiwork."—*Times of Refreshing.*

HONESTY is common sense.—*Addison.*

Advent and Sabbath Advocate.

"The Entrance of the Words giveth Light."

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

Staunberry, Mo., November 25, 1890.

The Dead are Unconscious.

The Bible declares that "the dead know not any thing," but this goes for nothing with those who are determined to stick to creeds instead of the Bible. We know that the press publish, the ministers preach, the poets sing, and the people pray, that the soul is immortal and the dead are unconscious; but that they publish, preach, sing and pray wrong, is evident from the plain and abundant amount of Scripture on this subject.

It has been said, "One text for a Christian, two for a skeptic, and three to satisfy an infidel." Upon this subject we have an abundance of Scripture for all.

Those who try to maintain the conscious state of man between death and the resurrection, do so without one positive text. Inferential testimony is all that they can command, such as Moses and Elias on the mount of transfiguration, the rich man and Lazarus, the inner man, etc. All this inferential testimony is easily explained, and an abundance of testimony is obtainable to prove the unconsciousness of man in death. Notice the following plain texts: "The living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a reward, for the memory of them is forgotten." Eccl. 9: 5, 6. This is positive. "The dead know not anything." Even their love, hatred and envy has perished. Love, hatred, etc., are attributes of the mind. So if individuals go to heaven or hell at death, they go there knowing nothing and without any minds. What an absurdity! In the 146 Ps. 3 and 4 verses, we are told that as soon as a man's breath leaves him "he returns to the dust, and in that very day his thoughts perish." So if man goes to heaven at death he goes there without any thoughts. Think of a large company in heaven that cannot love, cannot even think; perfect idiots! Would not heaven be a wonderful place?

The Bible plainly teaches that God is the only being that the word immortal is applied to. 1 Tim. 1:17. Man is exhorted to seek for it. Rom. 2: 7. Just think of a man seeking for that which he already is in possession of. We obtain immortality through the gospel. 2 Tim. 1: 9, 10. God is the only possessor of natural immortality. 1 Tim. 6:15,16. If we ever obtain eternal life it will be a gift, and will come from God through our Lord Jesus Christ, Rom. 6:23.

The righteous will put on immortality at the resurrection of the just, 1 Cor. 15: 51-54. It is not reasonable to talk about putting on what we already have on. If a man would talk about putting on his hat, or his coat, when he already had those articles on at the time of speaking, you would decide at once that he was a fit subject for some lunatic asylum.

God will reward every man, not at death, but after the Lord comes. The righteous will receive life and the wicked, not eternal torment, but death. Yes, their reward will be death. Rom. 6: 23 says "the wages of sin is death, but the gift of God is eternal life."

through our Lord Jesus Christ." Even the soul shall die. Ezek. 18: 4, 20; Jas. 5: 20. It will be the "second death," Rev. 20: 5, 6, 14; Ezek. 18: 26-28. They shall be burned up; 16; Psalms 37: 20. They shall be burned up; Matt. 3: 10-12; Matt. 13: 24-42. Nahum 1: 8, 10; Mal. 4: 1-3. Both the wicked and the very place of the wicked shall not be. Psa. 37: 9, 10. "The wicked shall be as though they had not been." Obadiah 16.

Working on Sunday.

The following article is from a correspondent of the St. Louis Republic, dated Nashville, Tenn., Nov. 20. The case referred to is an important one. It will soon be known whether one has, according to the Constitution of this nation, a right to worship God according to the dictates of his own conscience, or whether the law will be so construed as to compel him to observe Sunday!

"Nashville, Tenn., Nov. 18.—R. M. King of Obion County, who last week made application for a writ of habeas corpus before Judge E. S. Hammond of the Federal court, was released from confinement Saturday. The petition states that he was illegally imprisoned in the county jail of Obion County by virtue of an illegal mittimus issued by the Circuit Court Clerk of Obion. He claimed that he was falsely imprisoned and deprived of his liberty, contrary to the fourteenth amendment of the Constitution of the United States.

King is a citizen of Obion, living near Union City, and is a member of the society known as the Seventh-day Adventists. He is a farmer by occupation, and was arrested on a charge of violating the Sabbath day by ploughing in his field one Sunday. He was tried in the Circuit Court and convicted. From this decision King appealed to the State Supreme Court. This court sustained the decision of the lower court, and Mr. King was sent to jail. His attorney then applied for a writ of habeas corpus and it was granted by Judge Hammond as above stated. The writ is returnable on the fourth Monday in November, at which time the case will be given a hearing at Jackson by Judge Hammond.

This is a case of national interest and importance and the decision of the court will be awaited with interest by the religious sect of which Mr. King is a member, all over the United States. Hon. Don M. Dickinson, who was a member of President Cleveland's cabinet, has been retained as counsel by the order of the General Society of Adventists of the United States. It is a numerous body and embraces over 1,000,000 members. Mr. Dickinson has been retained to examine into the matter of the prosecution of the members for Sabbath breaking throughout the country. He proposes, if possible, to devise some means of testing the validity of conviction in States, especially when the prosecutions have savored of religious persecution. The case of Mr. King is to be made a test case, and no matter what the decision of Judge Hammond may be an appeal will be taken to the United States Supreme Court.

The Society of the Seventh-day Adventists do not recognize the Christian Sabbath, but observe Saturday as a day of rest, and insist upon working or seeking amusement as they may see fit upon the Christian Sabbath. The society contends that its members have a right to worship as they may see fit and observe such Sabbath days as they like; that

under the Constitution of the United States they should be protected in their religious views. The case will be watched with interest, not only by this society, but by other sects who do not believe in the compulsory observance of the Christian Sabbath."

Facts for Thinkers.

MAN is called immortal in the Bible—not once.

He is said to have an immortal soul, in the Bible—not once.

The words "immortal soul," "undying soul," "deathless spirit," "immortal spirit," occur in the Bible—not once.

The words "endless pain," "eternal torture," "everlasting sorrow," "everlasting misery," "eternal hell," and words and phrases of like import occur in the Bible—not once.

The wicked are said to have eternal or everlasting life in the Bible—not once.

The righteous are said to go, at death, to heaven, in the Bible—not once.

It is declared in the Bible that the dead are conscious—not once.

It is written in the Bible that the righteous when dead praise God—not once.

Death is spoken of in the Bible as an inferior sort of life—not once.

Life is represented in the Bible as continuous and uninterrupted for all mankind—not once.

The word immortal occurs in the Bible but once, and is then applied to the great God alone. "The King eternal, immortal and invisible, the only wise God," etc. 1 Tim. 1:17.

The word immortality occurs in the Bible but five times, all in the epistle of St. Paul. First it is said that God alone possesses it. 1 Tim. 6: 16. Second, that Christ brought it to light by the Gospel. 2 Tim. 1: 10. Third, that to obtain it we must earnestly seek for it. Rom. 2: 7. Fourth, that this mortal must put it on at a future resurrection of the dead. 1 Cor. 15: 53, 54.

The Bible declares of man what not only the plainest testimony of our senses confirms, but what the profound researches of science has demonstrated, "Dust thou art and unto dust thou shalt return." Gen. 3: 19; Psa. 146: 4. "The dead know not anything." Eccl. 9: 5. "The dead praise not the Lord." Psa. 115: 7. "In death there is no remembrance of God." Psa. 6: 5. That man and beast die alike, all have one breath, all go to the same place—all are of dust and all turn to dust again. Eccl. 3: 19, 20. That there is no work nor device nor knowledge nor wisdom in the grave whither all go. Eccl. 9: 10.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4. Blessed consumption, most devoutly to be wished! "He which testifieth these things saith, Surely I come quickly; amen. Even so, come, Lord Jesus." Rev. 22: 20.—Selected.

Secret of Happiness.

The real secret of a truly happy life may be found in the testimony of a venerable tiller of the soil who had lived to the ripe age of about four-score years, and who had shared largely in the common blessings of life and the rich spiritual mercies of our common salvation. At an interview with a relative he said, "I have lived on this farm for more than

half a century, and have my residence as long as any man here. I am sure to be richer than I was when I was a child. I have had the God of my fathers for more than a century. I have had the sanctuary on the hill lost but one communion been confined to my day. The blessings spread around me, a long ago that if I were I must have more religion you have struck the fully interesting the world are seeking in Felicity! rich bo tented earth to gratitudo in God's

Circumst

THERE is no creature baseless than the and conduct and and fixed by their stances sometime er make circum best men in the upward against and have found was suited to the And some of the have fairly fought an exalted star every step the sical restraints They have no found their way a bad one, because And as it has making their upward or destiny. And all, the price with its conse

LET US

- shall be the
1. Your
she could."
2. Your
fore oppor
men."
3. Your
knew his
self, neith
be beaten
4. The
or sister
food," et
5. Thy
lay by in
6. Sy
grace al
7. Ye
to give
8. G
substu

Let's
giving
it will
will
you,

ited States  
r religious  
with inter-  
other sects  
ry observ-  
  
ible—not  
ul, in the  
ounding  
l spirit,"  
torture,"  
misery,"  
of like  
  
al or ev-  
leath, to  
he dead  
ghteous  
an infe-  
contin-  
nd—not  
  
ble but  
at God  
nd in-  
1: 17.  
Bible  
Paul.  
ses it  
ought  
1: 10.  
nestly  
t this  
ection  
  
only  
irms,  
ience  
unto  
Psa.  
ing."  
ord."  
nem-  
and  
l go  
l all  
That  
edge  
go.  
  
rom  
ath,  
ere  
are  
im-  
He  
I  
ord  
  
ay  
er  
of  
ed  
d-  
re  
m

half a century, and have no desire to change my residence as long as I live. I have no desire to be richer than I am now. I have worshipped the God of my fathers with the same fervor for more than forty years, during which period I have rarely been absent from the sanctuary on the Sabbath, and have never been but one communion service. I have never been confined to my bed by sickness a single day. The blessings of life have been richly spread around me, and I made up my mind long ago that if I wished to become happier, I must have more religion." Amen, brother, you have struck the key note to this wonderfully interesting theme, and have let in light on this great question which the impenitent world are seeking in vain to solve.  
Felicity! rich boon long sought by discontented earth to greet, is only found in all its plenitude in God's free grace.—Selected.

**Circumstances and Men.**

THERE is no error more common or more baseless than the idea that men's character and conduct and destiny are always shaped and fixed by their circumstances. Circumstances sometimes make men, but men often make circumstances. Some of the very best men in the world have fought their way upward against moral obstacles at every step, and have found at last an environment that was suited to their aspirations and endeavors. And some of the very worst men in the world have fairly fought their way downward from an exalted starting-point in life, resisting at every step the moral influences and social restraints which tended to their good. They have not fallen, but have deliberately found their way from a good environment to a bad one, because they preferred the bad one. And as it has been so it is to-day. Men are making their own choice, and are struggling upward or downward to their own place of destiny. And God permits to them, each and all, the privilege of this elective struggle—with its consequences.—Selected.

**Your Duty.**

- LET us measure your duty in giving. What shall be the measuring rod?
1. Your capacity. "She hath done what she could."
  2. Your opportunity. "As we have therefore opportunity, let us do good unto all men."
  3. Your convictions. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."
  4. The necessities of others. "If a brother or sister be naked, and destitute of daily food," etc.
  5. Thy providence. "Let every one of you lay by in store, as God hath prospered him."
  6. Symmetry of character. "Abound in this grace also."
  7. Your own happiness. "It is more blessed to give than to receive."
  8. God's glory. "Honor the Lord with thy substance."

**Learn to Forgive.**

LEARN to forgive. Do not carry an unforgiving spirit with you through all your life; it will hurt you more than anything else. It will destroy the happiness of many around you, yet its chief feeding ground will be

your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. Suppose you pass by a wood-sunned brand from it, flaming and gleaming, and thrusting it under garment to burn the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who call themselves Christians who are miserable because of their own revengefulness. Forgive and pray for them, and salvation will come unto your own soul like a flood. "Father forgive them." Sweet prayer and blessed example.—R. V. Lawrence.

**Idle Hands.**

THE Koran has not many things that can be recommended for Christian observance, but among the few, there is a general truth, which in one form or another, may be traced through the sayings and writings of dozens of men. "It is better to do the idlest thing in the world than to sit idle for half an hour." An English proverb declares, "An idle brain is the devil's workshop." Seneca said, "Time is the only treasure of which it is proper to be avaricious." Leibnitz affirmed, "the loss of an hour is the loss of part of life," and all endeavor to impress the value of industry. Among the thousands of prisoners in our jails, penitentiaries and work-houses, a large percentage began a course of crime through a life of idleness.—Selected.

It is wonderful how slight a thing will save a drowning man's life. An oar thrown overboard will buoy him up; a thing scarcely thicker than a knitting-needle will draw him safely to shore. It is the same in the troubled waters of life's ocean. A very little help has often rescued a struggling brother who must otherwise have gone down to rise no more—and thousands do go down while those who might safely lend them a helping hand look on indifferently. To lend a helping hand to any man who throws up his own hands and manifests no disposition to save himself from sinking is useless; but the "man overboard" on the voyage of life who buffets the billows of fate valiantly has a righteous claim to the sympathy and support of his more fortunate brethren.—Restitution.

If we are Christ's, every passing day brings us nearer to him.

**Obituary.**

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

HOLLOWAY.—Died at his home in Centerville, Iowa, September 5, 1890, Thomas T. Holloway age 71 years. Funeral took place at the family residence. He was an old and respected citizen of the county, and a member of the Grand Army. His sickness was of two years' duration, and through it all he exercised much patience, and his last moments were calm and peaceful. He leaves a wife and seven children to mourn his loss.  
MARINTRA HOLLOWAY.

**Items of Interest.**

- The largest gold mine in the world is said to be in Alaska.
- Electric motors are being introduced on the underground railway in London.
- The value of the wheat and hop crop of Washington this year is estimated at \$12,000,000.
- An orchardist at St. Helena, Cal., has obtained a profit of more than \$1,600 from one acre of apple trees this season.
- According to Chauncey M. Depew, more than a million dollars is spent in New York annually for public banquets.
- The report of the Director of the Mint shows that the coinage of the last fiscal year was the largest ever known, aggregating in gold and silver a valuation of \$60,254,435.
- At a meeting held in the Metropolitan Opera-house at New York, at which Dillon and party were present and made addresses, \$37,000 was subscribed to relieve suffering in Ireland.
- The discovery of a large vein of carbonate lead, carrying from seventy to 100 ounces of silver and thirty per cent to the ton of ore, was reported in David County, North Carolina, Monday.
- It is said that after the railway wreck at New Florence Pa., many of the injured and other passengers were robbed. J. W. Leslie, of Everett, Mass., says that \$200 was taken from his sleeping berth.

—There are indications in Europe of the return of the influenza that wrought so much mischief last year. It then first showed itself among horses, and there has recently been great mortality among the horses of a German cavalry regiment.

—About 2000 persons paraded in Chicago on a recent Sunday in celebration of the 3rd anniversary of the hanging of the anarchists. They then took a special train to Waldheim Cemetery, where after strewing the grave with flowers, they listened to a number of lurid speeches. There was no disturbance.

—Stanley shows the effect of great physical exertion, exposure and privation. His hair is almost white, and there are wrinkles and creases in his face which in part tell the story of his African explorations. But, nevertheless, he looks strong and able to undergo, if need be, renewed exertions of equal magnitude.

—California is nearly destitute of trees and shrubs which furnish the brilliant autumnal tints of eastern hills and vales. A few venturesome spirits, however, have introduced from the east the sumach, dogwood, swamp maple, sassafras, red and white oak, etc. They are growing satisfactorily in various portions of the State, and at this time they are gorgeous in color, making strangely beautiful contrasts with the evergreens, palms, araucarius, pepper trees, acacias, etc.

—The report of the Chief Surgeon of the Maritime Canal Company of Nicaragua, states that there has not, up to date, been a single death from any febrile or enteric disorder among the company's 1,500 employes. This shows what American method and foresight will do in the handling of a large body of men, and it is also excellent proof that the climate of Nicaragua holds less of the death-dealing malaria and pestilence than that of Panama.

## The Church and the World.

The Church and the World walked far apart,  
On the changing shores of Time;  
The World was singing a giddy song,  
And the Church a hymn sublime.  
"Come, give me your hand," said the merry  
World,  
"And walk with me this way;"  
But the good Church hid her snowy hand,  
And solemnly answered, "Nay,  
I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way of endless death,  
Your words are all untrue."  
"Nay" walk with me a little space,"  
Said the World with a kindly air;  
"The road I take is a pleasant road,  
And the sun shines always there;  
Your path is thorny and rough and rude,  
While mine is broad and plain;  
My road is paved with flowers and gems,  
But yours with tears and pain.  
The sky above me is always blue;  
No want, no toil I know;  
The sky above you is always dark;  
And your lot is the lot of woe.  
My path, you see, is a broad, fair path,  
And my gate is high and wide—  
There is room enough for you and I  
To travel side by side."  
Then shyly the Church approached the World,  
And gave her hand of snow;  
The old World grasped it and walked along,  
Saying in accents low,  
"Your dress is too simple to please my taste,  
I will give you pearls to wear,  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."  
The Church looked down on her plain white  
robes,  
And up at the dazzling World  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.  
"I will change my dress for a costlier one,"  
Said the Church with a smile of grace;  
Then her pure white garments drifted away,  
And the World gazed in her place  
Beautiful satins and shining silks,  
Feathers and gems and pearls;  
While over her forehead her bright hair fell  
Crisped in a thousand curls.  
"Your house is so plain said the proud old  
World,  
"I will build you one like mine;  
With carpets of Brussels, and curtains of lace,  
And furniture costly and fine."  
So he built her a stately and elegant house,  
Splendid it was to behold;  
Her sons and beautiful daughters met there,  
Gleaming in purple and gold;  
And fairs and shows in the halls were held,  
And the World and his children were there;  
Gay music and jests and laughter were heard  
In the place that was meant for prayer.  
She had cushioned pew for the rich and great  
To sit in their pomp and pride,  
While the poor folks, clad in their shabby suits,  
Were invited to missions outside.  
The angel of mercy flew over the Church,  
And whispered, "I know thy sin;"  
The church looked back with a sigh, and longed  
To gather her children in.  
But some were off at the midnight ball,  
And some were gone to play,  
And some were drinking in gay saloons;  
So she quietly went her way.  
The sly World gallantly said to her,  
"Your children mean no harm,  
Merely indulging in innocent sports,"  
So she leaned on his proffered arm,  
And smiled, and chatted, and gathered flowers,  
As she walked along with the World;  
While millions on millions of deathless souls  
To the horrible pit were hurled.  
"Your preachers are all too old and plain,"  
Said the gay world with a sneer;  
"They frighten my children with dreadful tales,  
Which I do not wish them to hear,  
They talk of judgment, and fire, and pain,  
And terrors of endless night,  
They speak of a place which never should  
Be mentioned to ears polite.

I will send you some of a better stamp,  
Brilliant and gay and fast,  
Who will say that my people may live as they  
list,  
And go to heaven at last.  
The Father is merciful, great and good,  
Tender and true and kind;  
Do you think he would take one child to heaven  
And leave another behind?"  
So he filled her house with gay divines,  
Gifted and great and learned;  
And the plain old men who preached the Cross  
Were out of the pulpit turned.  
"You give too much to the poor," said the World,  
"Far more than you ought to do;  
If they need shelter and food and clothes,  
Why should it trouble you?  
Go, take your money and buy rich robes,  
And horses and carriages fine;  
And pearls and jewels and dainty food,  
And rare and costly wine.  
My children dote on all such things,  
And if you their love would win,  
You must do as they do, and walk in the way  
That they are walking in."  
The Church held tightly the strings of her purse,  
And gracefully lowered her head,  
And simpered, "I've given too much away;  
I will do so, as you have said."  
So the poor were turned from her doors in scorn,  
And she heard not the orphan's cry;  
And she drew her beautiful robes aside,  
As the widows went weeping by.  
And they of the Church, and they of the World,  
Walked closely hand and heart,  
And only the Master, who knoweth all,  
Could tell the two apart.  
Then the Church sat down at her ease and said,  
"I am rich, and in goods increased;  
I have need of nothing, and naught to do  
But to laugh and dance and feast."  
The sly World heard her, and laughed in his  
sleeve,  
And mockingly said aside,  
"The Church has fallen—the beautiful Church—  
And her shame is her boast and pride."  
The angel drew near the Mercy seat,  
And whispered in sighs her name;  
While the saints their anthems of rapture hushed,  
And covered their heads with shame.  
A voice came down, through the hush of heaven,  
From him who sat on the throne,  
"I know thy works, and how thou hast said,  
I am rich; and hast not known  
That thou art wretched and poor and blind,  
And naked before my face;  
Thus from My presence I cast thee out,  
And blot thy name from its place!"  
—*Matilda C. Edwards.*

## Notes by the Way.

BY J. H. NICHOLS.

OUR last report closed at the time when we were summoned home on account of our sick child, about the first of July. When we arrived at home we found it in a critical condition apparently at death's door, and but little hopes were entertained for its recovery, either by the doctor in charge or the friends of the little sufferer. In this condition we watched over it for many weary weeks; until it finally began to recover, and through the mercy of God its life was spared and health restored. During this time we commenced to arrange our business so we could, as far as our health would permit, devote all of our time to the work of the ministry. In this we were partially successful, and would have been fully had it not been for the failure of our corn crop, which involved us in financial loss. As soon as we could leave home we appointed and held a grove meeting in Jewell County, Kansas. This was a good meeting, but as it was reported by Bro. Smith at the time, we will not allude to it further now. When we returned from this meeting we con-

menced getting ready for our trip into Iowa. Spent one week in Stanberry in attending the Gen'l Conference, and can say we had a good meeting, and I trust the cause of truth will be augmented thereby.

Bro. W. C. Long has been untiring in his efforts and zeal to place the publishing work on a good footing, and in this, with the co-operation of the brethren, and blessings of God, has succeeded remarkably well, so that the office is now well equipped for business; comparatively free from debt, and if the brethren and friends of the cause now take hold of this work together, and contribute of their means, the cause will move on and souls will be gathered into the Lord's garner.

From Stanberry we came to Vinton where we have been taking medical aid, and preaching as much as our strength will permit. Have preached nine sermons near Vinton. Some are interested in the truth. Baptized at the same place where we first performed the rite of baptism in our early ministry, about twenty years ago. This was a striking coincidence in our history and made a deep impression upon the mind. Many changes have taken place since then, but thank God my life has been spared, and I feel as deeply interested in this work as when I first engaged therein in the vigor of youth. We commenced a series of meetings this evening four miles from Urbana, and eight miles from Vinton. My health is very poor, but I hope to recover so as to be able to "preach the word" part of the time at least. I ask the prayers and co-operation of the brethren in this good work.

In conclusion I want to acknowledge the receipt of ten dollars tithes from Bro. Trunick, and one dollar from Sister Trunick, to assist me in proclaiming the truth. God bless them. If all would adopt this system, our ministers could be kept in the field.

Vinton, Iowa.

## Sanctification.

BY ERNEST SLIVE.

I BELIEVE in sanctification as taught in the Scriptures; not a fanatical set of men's notions, but the real inward peace, and work of the Spirit, as taught by Jesus and by Paul in John 17:17, and in 1 Thess. 5:23. I experienced this Bible sanctification four years ago, and have enjoyed it nearly all of the time since then. I find that the riches that God has given us in his word, are unsearchable, and that our minds reach out and expand, as we grasp hold of eternal things. We are helped on toward the experience of sanctification, by a confidence that we are walking by the same doctrine that the apostles and the disciples of old walked by. Sanctification is attained after one has become a baptized believer in Christ; it is a second work, or an experience which occurs after the first steps, repentance, belief and baptism. It gives additional power to our preaching, and a better hold on things divine; all baptized believers should seek for it.

Ellsworth, Wis.

## Quarantine Your House.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of pestilence. To effectually protect your homes from its baleful influences, supply them with healthy litera-

ture. It is as easy to ex-  
ed literary taste in what  
something, and what  
important influence  
your most earnest e-  
out of the house. The  
bloodcurdling tales  
tares, the whole fic-  
crime producing li-  
Put in reach of yo-  
magazines, and be-  
chaste story, and  
wholesome know-  
prepare your son  
novel may vitiate  
daughter.—*Ladi*

1. For what  
the word writ  
"For whatso-  
time were w  
through patie  
tures might h  
2. What is  
"The God  
Rom. 15:5.  
3. What sp  
"Be patie  
"With all lo  
suffering, f  
Eph. 4:2.  
4. What  
tient and h  
"He tha  
standing,  
eth folly."  
5. Ment  
"Take  
spoken i  
ample of  
James 5:  
6. For  
of God  
"And  
love of  
Christ."  
establis  
Lord d.  
7. Y  
who o  
"Be  
James  
eth to  
duret  
22.  
8.  
eise  
"Luk  
9.  
us  
"ye  
ing  
he  
a

It is as easy to cultivate a good as depraved literary taste in children. They will read anything, and what they read will exert an important influence on their character. Let your most earnest effort be exerted to keep your house the sensational novel, the blood-curdling tales of vice, the obscene pictures, the whole flood of wicked, degraded, crime-producing literature that threatens us. Put in reach of your families good papers, magazines, and books. Bat them with a wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter.—*Ladies' Journal*

Patience.

BY L. B. CHAMBERLIN.

1. For what were the precious promises of the word written?

"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.

2. What is the Father himself called?  
"The God of patience and consolation." Rom. 15:5.

3. What spirit should the Christian manifest?  
"Be patient toward all men." 1 Thes. 5:14.  
"With all lowliness and meekness, with long-suffering, forbearing one another in love." Eph. 4:2.

4. What contrast is drawn between the patient and hasty spirit?  
"He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly." Prov. 14:29.

5. Mention an example of patience.  
"Take my brethren the prophets who have spoken in the name of the Lord, for an example of suffering, affliction and of patience." James 5:10.

6. For what glorious event are the children of God bidden patiently to wait?  
"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thes. 3:5. "Be ye also patient, establish your hearts for the coming of the Lord draweth nigh."

7. What good things are spoken of those who endure?  
"Behold, we call them happy that endure." James 5:11. "Blessed is the man who endureth temptation." James 5:11. "He that endureth to the end shall be saved." Matt. 10:22.

8. Then how much depends on the exercise of this virtue?  
"In your patience possess ye your souls." Luke 21:19.

9. What work of grace may be wrought for us when patience has its desired effect?  
"But let patience have her perfect work that ye may be perfect and entire, wanting nothing." James 1:4.

10. What should be the language of every heart?  
"I wait for the Lord, my soul doth wait and in his word do I hope." Ps. 130:5.  
*North Windham, Conn.*

CARDINAL NEWMAN, who died recently in England, was a man of very fine feelings and tender heart. But becoming converted to the Romish obedience, he, like all Romanists, committed his conscience to the keeping of "the church." When he was asked, not long since, whether he consented to the suppression of heresy by force, he answered: "If I

were compelled by my duty to witness the burning of a heretic alive, I believe that it would kill me, but I should only have to obey." This is and must be, the position of every papist. And if that hierarchy only had the power now heretics would burn, and tender-hearted papists would think themselves compelled by their duty to burn us. They called the burning of heretics an *auto de fe*, an act of faith.

Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard 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 P. A. Sunderlin.

DEAR Brethren Abroad, Greeting: This is the holy Sabbath day, and I have no one to converse with on this all-important subject, and nowhere to meet to hear the word preached; no one even to talk to that will hear or converse with me, but willing to converse on any worldly business. Are not these perilous times? Is not this the dark and cloudy day? I thought that I would write a few lines to our valuable paper that did not come this week. Oh, how I miss our good paper that brings so much cheering news from brethren who are scattered, and from our preaching brethren who are like good old Noah, trying to warn the world of their danger. Oh, how I wish some of our ministers while passing through Irving, Mich., would stop off and give a few lectures; it would do good. There has no one been through Irving to preach the Advent doctrine; the people are left unwarned. There are two churches there, one a Episcopal Methodist and the other Congregationalist, also a large school-house. I think that a preacher would be treated well and good might be done even in this eleventh hour.

Dear Brethren, my faith grows stronger as I see the signs daily fulfilling. I pray God to give me patience to wait.

"Our compass is the sacred word,  
Our anchor blooming hope,  
The love of God our main sail  
And faith our cable rope."

I will say again with the poet,—

"Hoist every sail to catch the gale,  
Each sailor ply his oar;  
The night begins to wear away,  
We soon shall reach the shore."

Dear brethren, this is a good Sabbath to me; it reminds me of the great Sabbath of rest when God's children get home. Oh, what rest when God's children get home. Oh, what the victory over this world, over death, hell and the grave. Then we shall reign with Christ on this earth renewed. Your sister in hope of eternal life when Christ comes.

*Irving, Mich.*

From Sister N. P. Allen.

KIND Editor, Brethren and Sisters of the Household of Faith: It is through the mercy of our heavenly Father, that I am permitted on this holy day of rest to say a few words through the *Advocate* to the scattered ones. It has been some time since I have written, but I can truly say that it is not that I have lost faith in the promises of God, neither in the truths you advocate, but the cause is poor health and the busy cares of life, have kept

me from writing. Dear brethren and sisters, my hope is not anchored in this life, but I seek a home in that city to come whose builder and maker is God. It is my daily hope and prayer that I may, through the grace and mercy of God, have a home in that city free from all pain, sorrow and sin. Oh, how I long to be free from all disappointment, temptation and sin. I thank God for his holy Sabbath day, that we can rest from our labor as God did from his, and meditate on his word and rejoice in his promises. How kind in him to give us a day in which to be refreshed and rest. How grand it is to know it is the command and example of our heavenly Father, and not after tradition of man. We are told in his word, the truth shall make us free. I often wonder if those who have no higher command than man, feel free? Christ said, "Every plant which my heavenly Father hath not planted, shall be rooted up." You may read from Genesis to Revelation and you will not find that Sunday keeping is a command of God, Christ or his apostles, so it must be rooted up. While on the other hand, the Sabbath is to stand forever. Christ recognized the Sabbath, and said he was Lord also of the Sabbath. Undoubtedly he was with the Father when it was made. John 1:3. In Heb. we read, there remains a rest for the people of God. In Rev. 1:10; we read of the Lord's day which is the Sabbath.

Dear brethren and sisters, our hearts were made glad once more by a visit from a minister of God, Bro. Dugger, of Nebraska. He spent about 10 days with our church, preached most every night and over two Sabbaths and Sundays. Bro. Dugger is a workman of God, and one that has studied to rightly divide His Word. May God's blessing rest upon him and his family, and also Bro. Long and his family; for he is another humble servant of God. The truth has taken root in the heart of my dear brother and is bringing forth good fruit. He, through the grace of God, has stepped out from the commandments of men, and is keeping God's holy Sabbath with the other nine. I hope he is a chosen vessel of God to proclaim the truth of His holy Sabbath to the rest of the family. Brethren and sisters, we have six brothers and four sisters, who I believe are as honest as we, could they but hear the truth. Your sister in hope.

*Scio, Oregon.*

From Bro. W. R. Kerns

DEAR Brethren and Sisters: I thought I would try to drop a few lines to our much loved paper, the *Advocate*, to let you all know that I am still obeying our blessed Savior. I have been keeping all of God's commandments for about seven years and am not tired yet, but I expect to battle on till death. How many blessings he bestows on the obedient. Dear brethren and sisters, how thankful we ought to be that we have accepted such a blessed truth. We had Bro. Bartlett with us this summer. He preached several sermons for us, and has sown some good seed in our neighborhood, which I hope will spring up in the near future. How I long to see that day when sin will vanish away. Then we that obey God can meet to part no more; that will be a blessed meeting. Let us all be faithful to the end, and receive a crown that will not fade away. The times are swiftly passing by that proclaim our Savior near. How obedient we should all be. If we miss this golden chance we will be forever lost. God's word is sure and steadfast. I ask the prayers of all God's people that I may be ever found faithful. Yours in brotherly love.

*Pattonsburg, Mo.*

Advent & Sabbath Advocate.

Stanberry, Mo., November 25, 1890.

NOTICE.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies without ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

The man who is always in fear that he will fail will never accomplish much in life. To be successful we must push out into the great field of usefulness.

To be a live and active Christian is to camp each night twenty-four hours nearer the everlasting kingdom of God. Many persons are doing the opposite and are camping each night farther away from the kingdom.

It is truly surprising that many persons who know so little of themselves, are so able to judge the motives and criticise the actions of others. "Cast out the beam out of thine own eye." This divine injunction should be heeded, and with the proper use of the Apostle James' gospel bridle, may be much benefited in a religious point of view.

RECEIPTS for the ADVOCATE and MISSIONARY for the past few weeks have not been sufficient to pay the running expense of the office. We hope that we will not be compelled to omit a number of the paper on account of a lack of promptness on the part of many of our subscribers in sending in their subscriptions.

DURING the number of years in which we were actively engaged in the ministry we always found that when we held a successful meeting—when souls were converted to the truth, subscriptions to the ADVOCATE were obtainable, and we did not think our work completed until we had made a thorough canvass for our papers.

ELDERS BARTLETT and Wilbur have held some interesting meetings near Enyart, Mo., during the first part of the month. Bro. Bartlett commenced the meeting and continued several weeks, but being unable to remain longer, Bro. Wilbur took charge of the meeting. A church was organized and set in good working order. Three were baptized. May the good work continue.

DR. TALMAGE, in a sermon recently delivered at Waco, Texas, said: "There was not a man in all the earth who had more to do than Daniel, the Secretary of State, and yet we find him three times a day bowing before God in prayer. There are men in our day who say they are too busy to be religious." It would be well if our public officials would imitate Daniel in this particular. Daniel had backbone—moral stamina. He was not afraid to do right although the world was against him. One of the most pitiable sights we see to-day is a so-called "great man" throwing aside principle for position. Many a man has denied his Master for the sake of a few votes. The days in which we live are indeed evil.

In the second century they brought a martyr before a king, and the king wanted him to recant and give up Christ and Christianity; but the man spurned the proposition. But

the king said: "If you do not do it, I shall banish you." The man smiled and answered: "You cannot banish me for Christ; for he says he will never leave me nor forsake me." The king became angry, and said: "Well, I will confiscate your property and take it all from you." And the man replied: "My treasures are laid up on high; you cannot get them." The king became still more angry and said: "I will kill you." "Why," the man answered, "I have been dead forty years; I have been dead with Christ; dead to the world; my life is hid with Christ in God, and you cannot touch it."—Selected.

Receipts.

Mrs Marantha Holloway \$5, S H Whorton 50 cts, M R Williamson 50 cts, W H Ebert \$1.50, C A Wert \$2. GEN. CONF.—Mrs Marantha Holloway \$1, A S and S E Price \$1.

Books and Tracts for Sale at this Office.

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

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

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

The Change of the Sabbath, who authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

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

The 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.

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

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

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 5c.

The Rich Man and Lazarus,—by W C Long 16 pages 4 cents, showing the futility of the popular view of the parable, and also its true application.

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 page., 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath question.

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.

Thoughts on the First Day of the week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

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

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

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents

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

The Three Angels' Messages of Revelation xiv 16pages, 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, 5c

SABBATH SCHOOL MISSIONARY.

ISSUED EVERY TWO WEEKS BY THE

General Conference of the Church of God

AT

STANBERRY, GENTRY CO., MO.

TERMS: SINGLE COPIES, per year, (in advance) 53 cts NEW SUBSCRIBERS, " " " " " 35 " SAMPLE COPIES sent free.

CORRESPONDENCE.

All communications for publication should be addressed to "SABBATH SCHOOL MISSIONARY" Stanberry, Mo.

All subscriptions should be made payable to SABBATH ADVOCATE, Stanberry Mo.