

Advent and Sabbath Advocate.

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

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STANBERRY, MISSOURI, TUESDAY, DECEMBER 2, 1890

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From Darkness to Light,

OR, A PASTOR'S REFLECTIONS AND EXPERIENCES.

BY ALBERT SMITH.

(Continued.)

CHAPTER XI. HOLINESS.

WITHOUT true holiness indeed no man can see
the Lord;
Be holy, He is holy; and read God's holy Word.
The holy Spirit pray for to help you to obey,
To keep the holy law of God, and thus his holy
day. Heb. 12: 14; Acts 5: 32; Rom. 7: 12.

How can that man be holy who breaks the law
of God?

How can he hope for pardon who tramples on
the blood?

Is Christ the minister of sin because he kindly
calls

The sinner to repentance, and helps him when
he falls? Heb. 10: 29; Matt. 9: 13.

Christ came to do his Father's will, as Man to do
his part,

And in it he delighted, the law was in his
heart:

He taught his true disciples by example and by
word

That they must also do it, or cease to cry "Lord,
Lord." Psa. 50: 8; Matt. 7: 21.

Obey the holy Jesus, and God's commandments
keep.

Sw by the Spirit, righteousness, and life eternal
reap:

Be sons of God without rebuke, in this degenerate
day,

And imitate the Savior who kept the law al-
ways. Matt. 9: 17; Gal. 6: 8; Phil. 2
15; John 15: 10.

He was a filial Son indeed, who his Father's will
preferred

Before the honor done to him in calling him
Lord, Lord:

He pleads with God for sinners, but never pleads
for sin;

He pleads with sinners also to shun that wicked
thing. Isa. 1: 16, 17; Jer. 4: 14; John
8: 11; James 4: 8.

Sin is the law's transgression, transgress that
law you sin;

Offend in one point only in that you are unclean;
And angels still are writing the records kept on
high,

And the soul that sins presumptuously shall surely,
surely die. 1 John 3: 4; James 2: 10;
Jer. 2: 22; Num. 15: 15, 30, 31.

Behold the Lamb of God and He shall take away
your sin—

But this means more than pardon, it makes the
sinners clean—

God's people all are righteous, and righteous
souls obey

The Father and the Son alike; and walk the
"narrow way." John 1: 29; and 5: 23;
Isa. 61: 21.

Did Christ not bleed because of sin upon the
cursed tree?

And wilt thou crucify afresh the one that died for
thee?

The Savior loves the sinner, but hates his every
sin;

And sin must all be put away eternal life to win.
Heb. 6: 6; and 10: 26.

Those who *refuse* their sin to leave may plead the
Lamb once slain,

But when the Lamb reveals his wrath their plea
will be in vain;

Repent, reform, but let it be "Repentance toward
God,"

Or else the Lamb a Lion comes with his aveng-
ing rod. Rev. 6: 16, 17; and 5: 5.

If we refuse to hear the law, and turn away our
ear,

Our prayers abomination are; He'll mock at all
our fear,

When like a desolation it sweeps o'er plain and
hill,

And he that is unholy will be unholy still. Prov.
28: 9; and 1: 27, 28.

The law read in the churches declares which is
the day

That God would have his people keep, if they
would Him obey;

And thousands offer up the prayer on bended
knee with awe,

"Have mercy on us, Lord, incline our hearts to
keep this law."

When men have sinned in ignorance God will
their sin forgive,

And through the blood of Jesus restore the right
to live:

But if we wilfully transgress, *refusing* to obey,
The God that did not spare his Son will all the
wicked slay. Numb. 15: 23-33; Psa. 19:
12, 13; Heb. 10: 26.

Walk in the light God's given, have fellowship
with him,

And the blood of Jesus Christ His Son shall cleanse
us from all sin,

But those who will not walk in light, but dark-
ness here prefer,

How can they claim the promise, and his com-
munion share? 1 John 1: 7; John 3: 19.

The Word of God a lamp is, a light unto the
feet,

But we must "Search the Scriptures," the Spirit
too entreat:

Oh! what egregious folly to think it can be
right

To shun responsibility by shutting out the light!
Psa. 119: 105; John 3: 19.

Like some poor foolish creature which makes a
breathless rush,

When frightened by pursuers, to hide in any
bush

Because the foe it cannot see it thinks itself se-
cure,

Till in its own snare taken, it feels the dread
pursuer! Luke 21: 35.

But honest hearts and faithful to the light of
truth will come,

Like butterflies to sunshine, to find the sweetest
bloom:

And should the light reveal them that something
is amiss,

They'll seek for grace and guidance to help them
out of this. John 3: 20; Psa. 139: 23, 24.

All those who love the darkness the light of
truth will shun.

Because their deeds are evil, they would not
have them known,

But everything that covered is naked in God's
sight,

And the hidden things of darkness shall be
brought to light. John 3: 20; 1 Cor. 4: 5.

Repent, reform, turn from sin, and Christ shall
give thee light;

If any man will do his will, he soon shall prove
it right:

The Savior magnified the law, exceeding broad
and wide.

And faith in Him who died for sin can never
make it void! John 7: 17; Isa. 42: 21
Rom. 3: 31.

(Concluded next week.)
Leicester, England.

The Sermon.

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

The Marriage of the Lamb.

BY A. C. LONG.

"Let us be glad and rejoice, and give glory
to him; for the marriage of the Lamb is come,
and his wife hath made herself ready." Rev.
19: 7.

The book of Revelation, from which the
above text is taken, is intensely interesting
and attractive on account of the sublime and
beautiful figures employed in the expression
of its truths. In this text we have present-
to us the subject of marriage. This is an in-
tensely interesting subject to those contem-
plating marriage, as well as to those who
have already entered into its sacred relation-
ship. But my text speaks of a particular mar-
riage—that of the Lamb of God—and to this
we invite your attention.

In this discourse we shall consider four
things, namely,

1. Who is the bride?
2. When does this marriage take place?
3. What are the preparations for the mar-
riage?
4. What constitutes the marriage supper?

In reference to the bride, we are told by
a certain class of modern teachers, that the
New Jerusalem is the bride, and they rely on
the following text as proof. And the angel
said to John, "Come hither, I will show you
the bride, the Lamb's wife." And he show-
ed me that great city, the holy Jerusalem, de-
scending out of heaven from God." Rev. 21:
9-10. This would be quite conclusive had
the angel stopped here and had shown John
nothing further. But the angel proceeds right
on, after describing the city, to show John
the throne of God in the city, a pure river of
water of life proceeding out of the throne, the
tree of life on either side of the river, and al-
so the nations of the saved that shall walk in
the light of the city. Rev. 21: 21-24; and 22: 1, 3.
Now which is the bride, the Lamb's wife? Is
it the New Jerusalem? or the throne of God?
or the river of life? or the tree of life? or the

saved nations? for all these were showed to John. We shall be obliged to look to other texts to settle this matter.

But before we do so let us look at the incongruity and unsuitableness of Christ entering into marriage relationship with houses and walls; besides he has already been in that city for the last 1800 years preparing mansions for the saved. Did he marry that city when he ascended to heaven? This must have been the case if that is the bride. But we shall know further on that this marriage is yet future. A marriage is a civil contract between two parties possessing intelligence, volition, and judgment. And although this language is used figuratively here, yet intelligence, volition, and judgment are clearly attributed to the bride in my text, for it says, "His wife hath made herself ready." How a city could make itself ready, I cannot conceive. The same objections would apply to the throne, the river of life, or the tree of life, but not to the nations that are saved. Consequently the saints constitute the bride, the Lamb's wife.

Other texts of scripture teach the same. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead." Rom. 7:4. This text teaches that the brethren, or saints, are to be married to Christ.

Again Paul says to the church at Corinth, "I have espoused (engaged) you to one husband that I may present you as a chaste virgin to Christ." 2 Cor. 11:2. This scripture clearly and positively teaches that the church is the bride, the Lamb's wife. Moreover, this same apostle teaches the Ephesian brethren that Christ sustains the same relationship to the church as the husband does to the wife. See Eph. 5:23-22. Thus it is clearly seen that the church constitutes the bride of Christ.

We shall next consider the time of this marriage. The primary meaning of marriage is a close, intimate and perpetual union between two parties. This union does not exist between Christ and his church. He is in heaven while his church is on earth. But he has promised to return again to this earth, and at that time this perpetual union will be formed. Paul speaks of it as follows, "The Lord himself shall descend from heaven . . . and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16-17. This text teaches that when we become united with Christ at his second advent that this union will be perpetual.

Our Savior teaches that at a certain time virgins go forth to meet the returning Bridegroom, "And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet him." And we are then told that when the Bridegroom came "they that were ready went in with him to the marriage and the door was shut." Matt. 25:10. This clearly teaches that the marriage takes place at the return of the Bridegroom from heaven.

Having now shown from the Scriptures that the church is the bride, and that the marriage takes place at the second advent; we are now ready to consider the necessary preparations for the marriage, for my text says, "His wife hath made herself ready." In what does this readiness consist?

This language of my text clearly implies that the bride has some definite knowledge of

the time of her marriage. Her Lord has assured her that she will not be left in darkness in reference to that day, but has told her that when certain signs transpire he is then near even at the doors. Matt. 24:33. If she near even at the doors she will be interested in those signs which indicate the soon return of her Lord.

To imagine a prospective bride whose affections and life are bound up in that of her lover, to be indifferent to the time of her marriage, is to argue either her imbecility of mind, or that she has been untrue to her marriage vows. The same is true of the bride of Christ. Her indifference to the return of her Lord is her shame, and clearly proves that she has allowed some other object to gain her affections and thus she is unfit to be united with her Lord and Master. Churches that ignore the doctrine of the turn of their Lord and neglect to examine the signs indicating his soon coming, though they may be rich and popular, yet they have lost their first love and are back-slidden in heart, and the Lord calls upon them to repent and do their first works, or else he will remove their light from them.

The fulfillment of the great lines of prophecy contained in God's word clearly teach us that the return of the Bridegroom is near at hand. It is therefore the duty of the bride to get ready by a godly walk and conversation, and also to send out wedding invitations to neighbors, friends and relatives that they also may be ready and share in the wedding festivities.

This brings us to consider briefly the marriage supper. The verse following my text is "Blessed are they that are called unto the marriage supper of the Lamb." The happiness resulting from participating in this marriage feast will not arise so much from the gratification of the appetite, but rather from its associations. In fact, this feast will consist almost entirely, if not exclusively, in a feast of association. For there we shall associate with Abraham, Isaac, Jacob, Moses, David, Jesus and his apostles, and all the blood-washed throng of every nation and clime. If the hearts of the two disciples burned within them as they communed with our Savior on their way to Emmaus, what rapture must our hearts feel as we commune not only with our Savior, but with all the sainted hosts of God. Truly this will be a charming and rapturous feast of association, one appropriate to the marriage of the Lamb. And let us conclude in the language of our text, "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

Winston, Mo.

The Prophecies.

BY E. S. SHEFFIELD.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

The foregoing admonition is found seven times in the second and third chapters of Revelation. This book begins with the statement that it is "the Revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass."

This preface to what follows is positive proof to me that before he received this Revelation from the Father, there were some things he did not know; therefore he was un-

able to explain to his disciples before he ascended. And the words of Jesus to his disciples respecting the definite time of his second coming verifies this statement. He could not tell of some things to transpire before his coming, which would be seen by the general living when he comes, yet he declared "but of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father. Mark 13:32"

It seems a self-evident fact that this book of Revelation contains some information of importance to the servants of the Most High who would be living in the times when the things predicted would be transpiring, as events which occur during the life of any person are of far more importance to him than son are of far more importance to him than events that are passed with which he had nothing to do. We can be interested in the flood as past history, and a warning to not disregard the declarations of Jehovah, or his Son Jesus Christ. The same may be said of the information given by Jesus to his disciples respecting the destruction of Jerusalem and how they were to know when to expect it to happen; to them it was very important to know beforehand in order to escape its calamities, while to us it is only a past truth in the world's history, which transpired long before our day.

But when that generation connected with these events were past, there were other events to follow which would be of equal importance to people living when they become the history. Peter tells some things about the flood as past truths at the time he related them; but he wanted the believers in his time to be established in the truth that was then present truth. 2 Peter 1-12. While Paul plainly declares it is useless to look for or to expect the Lord to come till after the development of the "man of sin," which most Bible students admit is the little horn predicted in Dan. 7, a symbol of papacy from its rise in the sixth century to its destruction at the coming of the Lord. And the continued existence of the papacy, even though his dominion as a temporal or civil power is gone, is an invulnerable barrier against infidelity, and will remain so till that power is destroyed; and if, as Paul said he will continue till destroyed by the brightness of Christ's coming, (and to this agrees the view of the prophet when he said, "I beheld, and the same horn made war with the saints, and prevailed against them: Until the ancient of days come and judgment was given to the saints of the Most High; and the time came that the saint possessed the kingdom"), then the barrier will no longer be needed; then the papacy and infidelity will be gone no more to annoy or afflict the people of God. And here let me say, with the papacy in its present condition, were there nothing more definite in regard to events predicted to transpire just prior to the Lord's coming than what is shown in the 7th chapter of Daniel and Paul's statement above referred to, we might be in daily expectation of the coming of the Lord now. But it seems to me there are yet some few predictions to become history before the Lord can come, for he himself said not a jot or tittle of the law should fail, and he spake in the same manner respecting the prophets, and his mission was to fulfill both. I am well aware some will think, and perhaps accuse me of putting off the Lord's coming as some have intimated before. Perhaps some that were looking for the coming of the Lord in Paul's day thought the same of Paul when he said it could not take

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Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., December 2, 1890.

Will There be Room?

Is a conversation with a good brother, and one who is very well informed, he stated that if every man who has lived upon this earth since the days of Adam to the present time were resurrected, we would have human beings piled up ten feet deep over the entire earth. Of course our looking surprised amounted to nothing in trying to get this good brother straight on this point. We then called into lively exercise mathematics, oratory, and all our argumentative powers and still we failed to convince the brother. Knowing that this was a common statement and a lie of the infidel to disprove the literal resurrection of the dead, we felt very anxious to thoroughly explode it, and we kindly reminded our friend that we had something salted away in our scrap-book which would settle the matter. Here is a selection from the N. Y. Journal of Commerce which is to the point:—

"Figures do not lie. It is a great pity that so many men talk at random in books, reviews, and public lectures, when they should learn wisdom from school boys' arithmetic. A lecturer in Music Hall, Boston, on a recent Sunday evening the Rev. Mr. Murray—is reported as dealing in glittering generalities of figures to disprove the theory of a final Judgment of all men, and it would appear that his audience accepted his arithmetic as solid truth. We have nothing to do with his theories of the Judgment, but there ought to be a judgment and condemnation in Boston of any man who delivers such trash to an audience having ordinary common-school education. He is reported to have spoken thus:—

"Now the population of the earth is 1,000,000,000, and a generation dies every thirty years. In every thirty years, then, 1,000,000,000 of human beings go out of the world and 1,000,000,000 come in. Forty years ago the church taught that the world was 6,000 years old. She doesn't to-day pretend to guess within 100,000 years how old the world is. Very well. What has been the population of the world since the race began? Who can estimate the number? By what arithmetic shall you compute the swarming millions? Take the globe, and flatten it into a vast plain, 24,000 miles by 24, and it would accommodate but a fraction of the human beings that have lived upon its surface. Where is the locality of the Judgment to be, then? Can it have a locality?"

Now make the wildest conceivable estimates. Suppose that the human race has existed on this earth 100,000 years, and that the population has never, from the first day, been smaller than this estimate for the present time; namely, 1,000,000,000. For the sake of easy calculation, instead of the estimate of thirty years to a generation call it three generations to a century. There will then appear to have been 3,000 generations of 1,000,000,000 each, who, being assembled, require standing room. For a crowded meeting of men, women, and children, it would be ample estimate to give each two square feet of room. A square mile contains, in round numbers, 25,000,000 square feet, and 12,500,000 persons could stand on it. Therefore eighty square miles would hold a generation, and three thousand times that space would hold the population of a hundred thousand years. That is to say, 240,000 square miles would contain them, and, gathered in a parallelogram, they could stand in a space six hundred miles long by four hundred broad. This could be easily accommodated in one, or two, of our States.

Dead, and buried side by side, they would

require only five times their standing space, or (say) 1,200,000 square miles, and the United States of America has ample wild lands, as yet unwanted and unoccupied, to give them a cemetery. If any one wishes, he can estimate how many thousand years of generations could find graves in this country without crowding one another.

Whoever will, may imagine the population assembled in a circle, or in a vast theater with the floor above floor, each floor diminishing the surface area of the building. It will do people of vivid imagination good to reduce such imaginations to the facts of figures, and any school girl can do it."

Let us figure and reason together a little more, in order that "every mouth may be stopped." In Rev. 21:16 we are told that the New Jerusalem when measured consisted of twelve thousand furlongs. This reduced to miles would be fifteen hundred, or three hundred and seventy-five miles square. Behold and give a liberal estimate of the number and give a liberal estimate of the number who have lived on this earth. We will take the present number of people, as may claim to be, 1,400,000,000, and to be liberal will say that that number existed in every generation, leaving out the fact that our race commenced with one pair, and that the flood reduced the race to eight persons.

Now allow thirty-three and one-third years to a generation. Taking the world to be six thousand years old, there will be, counting thirty-three and one-third years to a generation, one hundred and eighty generations. This number multiplied by 1,400,000,000, the number comprising each, would give 252,000,000,000 as the entire number of our race for six thousand years. Now three hundred and seventy-five miles square would make 140,625 square miles. There are 27,878,400 square feet in a mile, and, therefore, 3,920,400,000,000 square feet in the New Jerusalem, which would allow over fifteen square feet to each individual that has lived on the earth. But then the wicked are to be "burned up." Surely there will be no lack of room for the saints.

The Sunday Question.

We insert in the ADVOCATE an interesting letter on the Sunday question by Albert Smith, to the editor of the Leicester (England) Daily Post. The letter was written in answer to a sermon delivered by Canon Vaughan. It is interesting:—

TO THE EDITOR: Sir,—I have been reading Canon Vaughan's sermon on the Sunday question published in last Wednesday's Post, and I would like, with your permission, to make some comments thereon. I think with the canon that this question cannot be settled without an appeal to the ten commandments, that good old moral law being the basis of the religious conscience of this Christian country. Most writers on the question of Sunday observance appeal to us from the moral aspect of the subject; and all who endeavor to force upon us a regard for this day do so on the basis of the Bible and the decalogue. If there be any sacredness attaching to Sunday it must be found here in particular and in the Bible in general, or not at all; and if there be no support in the Word of God for Sunday sacredness, then we must cease to preach to the people about the sin of opening secular museums on Sundays. Canon Vaughan professes we ought to study this question "carefully and critically," but, I am sorry to say, he is neither careful nor critical in some of his statements. The fourth commandment, which he reads in full in church, as the words which God Himself

spoke on Sinai, he cuts down to about a line, and suggests, without the slightest historical proof, that the rest was added by Moses or some other "unknown expounder!" But he has a purpose in so doing, as will shortly appear. Besides, the commandment, either wrongly, or rightly, describes a creation that took place in six days; and the canon, although a defender of the faith and the Bible, would allow his "secular friends" to consider this as obsolete thought and phraseology, in this as nebulous mist or geological dust! But if of the basis of the Sabbath law be unsound, what of the commandment itself? If the foundation be sandy, what will become of the superstructure? It will ere long be swept in the flood of angry waves and passions which are already beginning to surge around this question. But "assuming," as the canon confesses he does assume, that it originally read, "Remember the Sabbath day, and keep it holy," I would like to know whether this command refers to the first day of the week or to the seventh? He might "assume" that it made no difference which; but ask a Jew this question, and ask it in the light of Israel's whole history. The commandment itself, in the part of the canon cuts off limits itself to the seventh day as "the Sabbath of the Lord thy God"; and it, as the canon allows, the commandment implies a command to work on the other six days, then what becomes of his Sunday sacredness, or the supposed sin of opening our museums on the first day of the week? If the fourth commandment is binding in every "jot and tittle," but if a canon blow away one half of the precept, then a random shot or two may overthrow the other half.

But we are told that the "Christian church gradually transferred to the first day of the week all the sacred associations that had gathered for Israel around the seventh day." I deny the evident assumption contained in this sentence, and call upon the canon to prove his position from history. He virtually gives up the argument from the New Testament. Besides, the Son of Man was "Lord of the Sabbath," not of Sunday, and the Sabbath in the apostles' days was the same day of the week as it had been before. The Apostle Paul worked at his trade on Sundays, and would have thought it no more sin to go in an open museum on Sunday than on Monday. If men of leisure like to close museums on Sunday, or Monday either, for State reasons, let them do so if they can; but don't let them drag in the Bible to support their bad logic, and still worse theology.

The first law for Sunday observance and Sunday closing, as far as I can find from history, was the law of a pagan sun worshiper, The Emperor Constantine. It was as follows:—"Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the sun; but let those dwelling in the country freely and with full liberty attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass lest the provisions of heaven be lost." What should some of our Sunday friends have thought of this permission to labor on "the venerable day of the sun?" It is called the day of the sun, not the Lord's day; for the Son of man was Lord of the Sabbath, not the Lord of the Roman festival called Sunday. Hoping that the canon will condescend to reply, so that your readers may have an opportunity of hearing both sides, I subscribe myself, yours, etc.

Leicester, England.

ALBERT SMITH.

The church very grave sees the divine purportures divine great line of d God. The non ly against its o dom of Christ t this—that disc itual poverty, t spiritual wealth or of the church missionary spi is pure and of true believe are true accor and the sum Christ, met in church that i she has been) and followes o — Christian a

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A True Church.

The church that is non-missionary is in a very grave sense non-Christian. It crosses the divine purpose, resists a divine creed, ruptures divine order, and diverges from the great line of development in the kingdom of God. The non-missionary church sins directly against its own self-interest. In the kingdom of Christ there is no law more clear than this—that disobedience to his will means spiritual poverty, that surrender to his will means spiritual wealth. The spiritual vitality and vigor of the church may always be measured by its missionary spirit and enterprise. A church is pure and strong according to the number of true believers which it contains; believers are true according to their likeness to Christ, and the sum of all the best which met in Christ, met in his missionary character. The church that is true must be missionary. For she has been redeemed by, and in, exists for, and follows or imitates, a missionary Savior. —*Christian at Work.*

Reading vs. Study.

It is not much good just reading the Bible. The word itself does not say anything that I can remember, about reading it. But it says a great deal about searching the Scriptures. And it says a great deal more about meditating on them. I don't know much about pearls, but I've heard they come from the bottom of the sea. Now we come up and look at the great stretch of water, and say, "This is where the pearls come from," and we take up the water and get nothing but bubbles of foam. But David comes along, and he dives down under the water, and brings up a wonderful pearl; and so he says, "It's more to be desired than gold." Reading skims, and can't find anything but what floats on top; meditation dives down deep and finds pearls. I believe that if some of the Lord's feeble folks would try this—just a half-hour's quiet thinking over the Lord's word—they would hardly know themselves in a month, and their nearest friends would begin to think they were ripening for glory sure enough.—*Sci.*

What a Kite String Did.

WHEN the suspension bridge across the Niagara was to be built, the question was how to get the cable over. With a favoring wind, a kite was elevated, which alighted on the other shore. To its insignificant string a cord was attached, which was drawn over, then a rope, then a larger rope, then a cable strong enough to sustain the iron cable which supports the bridge over which heavily-laden trains pass in safety every day. This could never have been done but for the little kite string, which may represent a weak faith, yet reaches to Christ and heaven, and may enlarge to gigantic proportions, and hold its possessor fast anchored to the Rock of Ages.—*Office Leaf.*

Something Better Wanted.

An English nobleman sojourning in Brussels a century ago, was questioned by a lady, a disciple of Voltaire, who said: "I think my lord, that the Parliament of England consists of five or six hundred of the best informed and most sensible men in the kingdom." "True, madam," said the nobleman. "They are supposed to be so."

"What then, my lord, can be the reason that they tolerate so great an absurdity as the Christian religion?"

"I suppose, madam," replied his lordship, "it is because they have not been able to substitute anything better in its place. When they can, I do not doubt but in their wisdom they will readily accept it." "This is what the world is hungry for. Men want the best. They are waiting for improvements, and ready to take advantage of anything new that is offered. But infidelity has never given man a decent substitute even for a false religion, to say nothing of something which can displace that which is true."

The Model Man.

A LIVE Christian takes abundance of exercise. "If the stars did not move," said Horace Bushnell, "they might rot in the sky." Assuredly, too many members in our churches are dry-rotted with utter inactivity—like some of the old frigates chained up to the dock in yonder navy-yard. One essential to a good working Christian is staying power. We have plenty who are ready to bustle about while the novelty lasts, or willing to do what they are bribed to; but "well doing" comes to nothing unless there be "patient continuance" in it through all weathers. Too much of the so-called Christian work in our land ends in a spasmodic spurt of enthusiasm. An able-bodied, able-hearted, long-winded worker, who labors on, year in and year out, from sheer love of it, is a priceless treasure in any church. His inner life is hid with Christ; his outward life is an irresistible argument for Christianity, and a reservoir of blessings to the community. He is prayerful; he is patient; he is persevering; he is philanthropic; he is powerful with the indwelling of the Holy Spirit. These five P's constitute the model of the live Christian.

THE giving of God's law was designed not only to impress Israel with a sense of its holiness, but the world itself which should afterward read the record. The manner in which God spoke the law, the terrible majesty attending the event, the way in which it was given, separate and distinct from all others, on tables of enduring stone,—all were designed to show how holy and sacred were the ten words of God, the sum of all morality, the compendium of all righteousness. Here it is said God made known his holy Sabbath. Neh. 9: 14. What is meant by this, seeing that the Sabbath was understood before (Gen. 2: 2, 3; Ex. 16)?—This, evidently: God knew that men would say that the Sabbath was ceremonial in character, and therefore not binding, as were other moral precepts; therefore he made known its true character by placing it in the very bosom of the decalogue, guarded before and behind by immutable moral precepts, so that men could never with any reason say that the Sabbath was not as binding as the first, or sixth, or any other commandment. The law of God's rest-day, as of all the other parts of that law, is immutable and eternal.—*Signs of the Times.*

Is the soul of a Christian be ever "transformed by a renewing of his mind," it must be, not while he is in the hurry and vanity of the world below, but when he leaves the world, and following in the steps of his dear Lord and Master, ascends by faith to the Mount of Transfiguration, and on his knees before God, remembering it is written, "While he prayed he was transfigured."—*Bishop Horne.*

Items of Interest.

- The last sugar crop of Cuba amounted to 645,849 tons.
- A furious gale did great damage along the coast of Ireland and Wales last week.
- Three hundred thousand persons have left Russia for Brazil within ninety days.
- A bright comet was discovered by Professor Zona, Saturday night, Nov. 15.
- The new United States cruiser, "Maine," was launched at the Brooklyn navy yard the 18th inst.
- The Czar is the largest of all living landed proprietors, owning an estate which is nearly equal in area to the whole of France.
- The Knights of Labor Assembly has reduced Master Workman Powderly's salary from \$5,000 to \$3,500.
- The use of two large public halls in Philadelphia has been refused to Col. Robert G. Ingersoll for a lecture on "Art and Morality."
- Robert Kidd, one of the oldest and most esteemed citizens of Texas, died last week at the ripe age of 116 years three months and two days.
- Zion Bradwell, who went at type-setting at the age of fourteen years, is still at the case, at the age of seventy-seven years in the office of the "Atlanta Constitution."
- It is said that the log cabin in which Abraham Lincoln lived as a boy in Washington county, Ky., has been bought for \$1,000, and will be exhibited at the Chicago World's Fair.
- It is stated that, while at the beginning of the century, only twenty-one millions of persons spoke the English tongue, it is now used by a hundred and twenty-five millions.
- It is stated that since the sunflower has been cultivated on certain swamps of the Potomac, malaria fever has decreased. Similar results have been observed in Holland, at the mouth of the Sheldt.
- Experts say that the buried city Pompeii has not yet yielded up a third of its artistic treasure, and that, at the present rate of progress, several years will elapse before it is thoroughly unearthed.
- A district in the Central Provinces of India is being ravaged by a pack of wolves, which have killed forty cattle watchers, who were chiefly youth of both sexes from eight to sixteen years of age.
- With the death of the King of Holland, the illustrious house of Orange disappears and the principality of Luxembourg probably falls to Germany. This removes one more feeble barrier between France and Germany and calls for more frontier defences.
- Careful experiments go to show that, for the maximum efficiency of mind and body of the working population in the northern countries of Europe and in the United States, meat or animal products of some kind should constitute at least two-thirds of the total food supply.
- A writer in the London Times computes that, at the opening of the present century, there were about 21,000,000 people who spoke the English tongue. The French speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. Even the Italian had three-fourths as large a constituency as the English. But now English is used by 125,000,000, French by 50,000,000, the German by about 70,000,000, the Spanish by 40,000,000, the Russian by 70,000,000, the Italian by about 30,000,000, and the Portuguese by about 13,000,000. The English language is now used by twice as many people as any of the others, and this relative growth is almost sure to continue. The English has taken as its own, the North American continent, and nearly the whole of Australia. North America, alone, will soon have 100,000,000 of English speaking people, while there are 40,000,000 in Great Britain and Ireland. In South Africa and India also the language is vastly extending.

We Reap What We Sow.

For pleasure or pain, for weal or woe,
'Tis the law of our being, we reap as we sow,
We may try to evade them, may do what we will,
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure;
We may boast of our claims to genius or birth,
But the world takes a man for just what he is worth.

We start in a race for fortune or fame,
And then, when we fall, the world bears the blame.

But one time out of ten, 'tis plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard, earthly strife?

Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved,
We must make ourselves lovable, would we be loved.

Though life may appear a desolate track,
Yet the bread that we cast on the water comes back.

This law was enacted by heaven above,
That like attracts like and love begets love.

We are proud of our mansions of mortar and stone,
In our gardens are flowers from every zone;

But the beautiful graces that blossom within,
Grow shriveled and die in the upas of sin.

We make ourselves heroes and martyrs for gold,
Till health becomes broken, and youth becomes old.

Ah! did we the same for a beautiful love,
Our lives might be music for angels above.

We reap what we sow—oh, wonderful truth!—
A truth hard to learn in the days of our youth;
But it shines out at last, as the "hand on the wall."

For the world has its "debit" and "credit" for all.

—Selected.

The Two Families.

BY L. B. CHAMBERLIN.

1. In what scriptures are two families brought to view?

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Matt. 13:38. "In this the children of God are manifest, and the children of the devil." 1 John 3:10.

2. How are the children of God manifest?

"Whosoever is born of God doth not commit sin." 1 John 3:9. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and manifest myself to him." John 14:21.

3. How may the children of the wicked one be known?

"He that committeth sin is of the devil." 1 John 3:8. "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44.

4. Are there counterfeit children of God?

"Having the form of godliness, but denying the power thereof." 2 Tim. 3:5. "They profess that they know God but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16.

5. How may we judge between the true and the false?

"Wherefore by their fruits ye shall know them." Matt. 7:20.

6. To what family do they belong who

are not the children of God?

"And you hath he quickened, who were dead in trespasses and sins; * * * and were by nature the children of wrath even as others." Eph. 2:1-3.

7. If one desires to escape from the snares of the enemy, what must he do?

"Submit yourselves therefore unto God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you." James 4:7, 8.

8. How may we know we are accepted of God and thus are members of the royal family?

"But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." 1 John 2:5. "And he that keepeth his commandments dwelleth in him and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." 1 John 3:24.

9. How has God manifested his great love to the children of men?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

10. How strong is his desire, and how urgent the invitation that all should share in this wonderful love?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

11. Will the time come when one class will forever pass out of sight?

"For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Psal. 37:10.

12. What is said of the family that remains?

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

North Windham, Conn.

Strong in the Lord.

THERE are persons who are strong physical but are weak intellectually. There are bullies whose fists would floor an ox, but who cannot themselves stand up against a rum bottle. There are persons who are strong intellectually; learned in mathematics, in languages, in arts, or in science; but who in some other departments of life are entirely weak and almost worthless.

The Christian is commanded to be strong in the Lord. He may have physical strength, but this of course, is a great benefit and blessing, but all cannot have this. He may have intellectual strength, this also is a precious boon, but it is not vouchsafed to every one. But every Christian may be "strong in the Lord, and in the power of his might." He may be strong in that faith which believes in God under all circumstances of doubt and discouragement and trial. He may be strong in a courage that fears no foe, trusting in the almighty strength of Him who has said "I will never leave thee nor forsake thee."

He who is "strong in the Lord" is strong in the highest and greatest elements of human strength. He touches eternal forces, he has power and prevails with the Highest. And this strength in reach of the feeblest, if they will lay hold of the divine arm. "He

giveth power to the faint, and to them that have no might he increaseth strength." The weak may say, "I am strong," if their strength is in the Lord. No matter how feeble or frail a mortal may be, if he has clasped the Almighty hand, and rests upon the everlasting arm, he may bid farewell to every fear and anxiety, and go forward trusting in the living God.

God calls his servants to be strong. The strength is his. He grants it, he proffers it, and bids us take it and be of good courage. He promises us present and eternal victory. We shall overcome through the blood of the Lamb and the word of our testimony. O man of God, be strong in the grace of the Lord Jesus Christ, strong in the Lord, and in the power of his might.—H. L. Hastings.

The Devil's Funeral.

ALL notables have funerals, and some of them have very notable ones; so this most notable of all carnal notables, at his demise, will have the most notable of all notable funerals; but it will be characterized by the most striking peculiarities.

1. It will be emphatically the funeral of funerals—the last funeral in the long list. His death is caused, not by old age, though very old (the oldest sinner ever known), nor by sickness, but he is executed by divine power as a criminal.

2. Not a mourner will attend the funeral, not a tear will be shed, not a groan will be heard, not a sigh will be heaved, and not a heart will be sad on the occasion. Why? Because he will not have a surviving relative or sympathizer, his evil angels and aids having all died with him.

3. The funeral will be largely attended—the most popular gathering ever known; for every saint and every angel will be there. It will be both a tearless funeral and a joyful funeral. They came, not to pay a tribute of respect, but a tribute of triumph, just as a company of once terrified men would exultingly gather around a roaring lion after his extermination.

4. There will be no sermon, but plenty of singing, and an abundance of shouting—a new thing for a funeral.

5. It will be held on the "sea of glass," before the throne; the deceased not present.

6. He will be buried in a lake of fire, with all his vile dupes—or cremated, if you prefer—never more to live. After he dies, the doctrine of the "non-resurrection of the wicked dead" will become true, this being after the execution of the judgment decree.—Sel.

Cheer Up.

A HABIT of despondency works untold injury to any man that acquires it. Brooding over trouble in advance, when trouble comes he yields to it. His powers of resistance are weakened by despondency and instead of rousing himself for warfare he sinks into despair. The courageous man looks for triumph, not defeat; faces every foe, and expects to be victor in every fight. If he fails in one instance he feels sure of victory in the next. This disposition never to despair is worth much to any one that has it, and the Scriptures constantly encourage this hopefulness, this bravery of spirit. Men who are commanded to be strong, to be bold, to be steadfast, to be of good cheer. Over and over this world rings out a bugle note to stir the hearts of slumbering warriors. Cheer up, ye soldiers

of the Lord most high reigns, and victory trust his promises; obey his voice.—S.

Wo

ONE day, says a blue-eyed friend in the parlor, see beyond her place lady in the room ble. "The gentle many things in it be understood e For instance, the required the stre of the "land flo was really an ei with him. M; dropped her toy her hand upon with pitying ey "Aunty." "W "Do you kno "Who?" "Gd Then, summ emn tones the was any wonde big bunch of Selected.

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of the Lord most high. God lives and Christ reigns, and victory is assured to those who trust his promises and believe his word and obey his voice.—Sel.

Wonderfuller.

ONE day, says the *Little Corporal*, a little blue-eyed friend of mine was playing merrily in the parlor, seeming to have no thoughts beyond her pleasures, when a gentleman and lady in the room began to talk about the Bible. The gentleman thought that a great many things in that book were not meant to be understood exactly as they were written. For instance, that the bunch of grapes which required the strength of two men to bring out of the "land flowing with milk and honey" was really an entire vine. The lady agreed with him. My little four-year-old friend dropped her toys and going to the lady put her hand upon her arm, and looking at her with pitying eyes, said: "Aunt," "What, dear," the lady answered. "Do you know who made you?" "Yes." "Who?" "God." Then, summoning all her strength, in solemn tones the lady asked, "Do you think it was any wonderfuller for God to make that big bunch of grapes than to make you?"—Selected.

Letter Department.

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

From Sister Mattie Brady.

DEAR Brethren and Sisters: I will try once more to address you through the columns of the *Advocate*, our much loved paper. I don't know how we would do without it. I must tell you all, that I had the blessed privilege of attending the Michigan camp-meeting, and oh! what a feast it was to me. I never enjoyed anything so much in my life. I felt so sad when we had to leave the camp-ground. Oh! dear ones, let us all strive the more earnestly to get to the great camp-meeting, where there will be no breaking up. Oh! I do long to be one of that blessed, happy number. I often wonder if I will, for it does seem as if I am not worthy of the least of the blessings that we enjoy here; and what do we receive now that can be compared to what we will have if we are faithful? Brethren and sisters, pray for unworthy me. From your sister in Christ.

Burnips Corners, Mich.

From Sister Mary Randall.

DEAR Brother Long, and Brethren and Sisters: I once more write to the paper. I have nothing discouraging to say, but I can say the Lord is good and will save if we only put our trust in him. I am striving each day to live nearer to my Lord and Master. I need your prayers to help me on to that higher calling. Our numbers are few here, but we hope to see more souls brought to Jesus. My prayer is that we may one day out ride the storm, and meet one another around our Father's throne. Pray for me when it goes well with you. From your sister in like faith.

Bangor Mich.

From Sister Hattie Limb.

DEAR Brethren and Sisters: It has been some time since I wrote for the paper. I want to keep the Letter Department supplied. I am still firm in the faith. I regretted that I could not be at the camp meeting, but my prayers were with you all. I pray that the good work may go on until our King shall come to dwell with his own here below. Now, dear brethren and sisters, let us press on for the prize. Hoping that God may bless you one and all, is the prayer of your sister in hope.

Mayville, Mo.

From Bro. Enoch L. Williams.

DEAR Brethren and Sisters: I wish to express my thanks to the Church of God, and all the others who contributed to my necessities in my affliction. I appreciate your timely aid in my behalf; and the prayers and intercessions which have been offered for me at a throne of grace. It was the understanding when the money was given, that it was to be used to defray my expenses while traveling, in order that I might obtain the benefits to be derived by a change of climate. From the time I was at the camp-meeting I gradually grew worse. Every day my breathing became more difficult, and I felt like I would smother to death. I had to sit up almost constantly to get my breath, and I grew worse daily, until about the first of October. My feet and limbs were swollen to a tremendous size. My condition was such that I was unable to travel. The doctors said that I had the dropsy in its worse form, and their remedies failed to give me any relief. I had to be banded nearly all the time, night and day. About the 25th of October Mrs. Henderson, of this place, stopped in to see me and gave me a circular of Dr. H. H. Green, of Atlanta, Ga. He is a specialist in the treatment of dropsy; and in order to establish faith in his claims, he sends ten days treatment free. I sent for the ten days trial treatment, and received it on the 30th of October. The first dose gave me great relief; and the swelling rapidly dispersed, the water passed from my bowels, two to three gallons per day. The swelling has entirely disappeared, except in my feet; my breathing is easy and natural, and every indication is, that I am on the road to recovery. I know that it was by the influence of the Holy Spirit that I was prevailed upon to try this remedy, and I thank God for his love to me in making Dr. Green an instrument in his hands to raise me up from what was considered by all certain death. My faith grows stronger day by day, and my love for God is stronger than I can describe.

The money which I received from the brethren was used as far as it would go, toward paying for the medicine, and I know God will not fail to reward you for your deed of charity; and may his blessing follow you all the days of your life.

Albany, Mo.

From Sister Mattie Shultz.

DEAR Brethren and Sisters of like Precious Faith: It is with a heart full of gratitude to God for his many blessings toward us, that I write this evening to our much loved paper. I am so thankful that we have such a good paper as the *Advocate*; also such a good paper as the *Missionary*, and I children's paper as the *Missionary*, and I pray that God may continue to give health, strength and wisdom to the editors, so that they may continue to publish the papers that many souls may be brought to Christ.

through their influence; also that the means may be sent into the store house so that the cause be not hindered for the lack of money. I am glad that the ministers are going out into the field to preach the glad tidings of good-will to men. Christ the Savior will come again to set up a kingdom here on the earth. I love the Lord Jesus better than ever before, and am so thankful that I was ever shown the true way of salvation. I can truly say that God's word is a lamp unto my feet.

Is there a passage of scripture in the Bible, stating that Noah was one hundred and twenty years building the ark, and that he was a preacher of righteousness? As there is a controversy here about it, I have looked up all the references concerning Noah, but have not found it yet. If it is not in the Bible, where do people get that statement? Yours in hope of eternal life.

Doniphan, Neb.

From Bro. Alonzo P. Bacon.

DEAR Brethren and Sisters: I have been reading the *Advocate* to day, and have been benefited and especially interested in the Letter Department. Some good brother or sister is sending me the *Advocate*, for which, please accept my sincere thanks, and may God bless you temporally and spiritually. I see in the last number, a letter from Sister Hillis, of Kansas. As I used to live in the same locality, I was particularly interested in her letter. I am sorry to hear of Bro. Mahurins' affliction. May the God we worship give him grace, and, if agreeable to his will, bring him back to perfect health. I met with some of the brethren at Sabbath-school last October, a year ago, and we had a good time waiting before the Lord. Am sorry the church at Cresco has no preaching. I would gladly preach for them once a month if I was near enough, but I have no money to pay car fare, and it would be too great a tax on the little church there to pay my car fare in these hard times. We have it hard here. Two seasons have passed away with very little crop being raised, and most of the country people came here poor, and have a good chance to remain poor. I have preached for one year and half without a cent of pay in this world's goods, but the Scripture must be fulfilled, "the poor have the gospel preached to them." I am fully persuaded that I shall not lose my reward. I love the *Advocate* better all the time, and hail its weekly advent with delight. I am greatly interested in Bro. Smith's poetic article, "From Darkness to Light." I would, with others, like to see it in book form. I am identified with the free will Baptists but try to preach the Word as it is, and have to suffer persecution in consequence. I have organized two churches during the last season notwithstanding the opposition of the other churches and the world. I would not dare to preach some of the doctrines that have been preached, after reading the 18 and 19 verses of the 22 chapter of Revelation. In my ordination I was charged before God and the Lord Jesus Christ to preach the Word, and I have tried to do it faithfully without fear or favor, and am looking for the second coming of our Savior personally and literally. I endorse the doctrine advocated in the *Advocate*, and it cheers me up when I read the letters of the brethren and sisters of like faith. My letter may not interest you, but I want to tell you that yours interest me, and this may encourage someone to continue.

Brethren and sisters, let us pray that we may have oil in our vessels, and our lamps burning when the Lord comes.

Chaddick, Oklahoma.

Advent & Sabbath Advocate.

Stanberry, Mo., December 2, 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.

SIXTEEN new subscribers since last issue.

PERSONS sending us papers containing articles which they wish us to see, will please mark the articles, as we have not the time to carefully examine everything in the many papers which come to the office.

WORDS of good cheer continue to come in from the readers of the ADVOCATE. This is encouraging and helps much to lighten the heavy burdens that are placed upon us, and we know that the Lord will bless the dear friends for their kind words of approbation.

BRO. A. M. BRINKERHOFF, who has so faithfully prepared the Sabbath-school lessons for the past three years, has notified us that he will continue no longer in preparing them. This means that some one else will have to do the work. Who that one will be we do not know, but we are satisfied that a proper person will be found. This is the Lord's work and it will move forward.

BRO. AND SR. W. E. CARVER made us glad the past week by sending in tithes to the amount of sixteen dollars. Brethren have been sending in new subscribers which is also very encouraging. But it requires some effort to get subscribers. Some who have received the ADVOCATE through friends have ordered it stopped, while others acknowledge that they are well pleased with it, and call down the blessing of the Lord upon the sender. Brethren and sisters, continue in the good work.

WE will pen down a few of the many blessings and enjoyments which we have been the happy recipient of during the past week. Good individual health and health in the family; a good clear conscience; some good articles for the ADVOCATE; a good Bible reading service; a good interesting Sabbath-school; also good receipts for our papers; clear evidences of the prosperity of the Lord's cause, and a good share of the spirit of the Lord. The week has been a thanksgiving week to us. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

It is very encouraging to know that so many of our brethren and sisters are not only believing in the tithing system, but are living up to its requirements. This duty is not compulsory upon any one. If a brother or sister feels like living up to this well-established rule, well and good; they have God's promise that he will bless them in so doing. Others, however, who do not see this Bible requirement are free to exercise their own judgment in the matter. Our ministers are seeing the importance of having more to say on the finance question, and they will be active in teaching the importance of living up to the plan so clearly laid down in the Bible.

Don't be too sensitive. Over-sensitive persons make themselves miserable, and are very

annoying to others. If you have written an article for the ADVOCATE and it found its way into the waste basket, because it was uninteresting, or you failed to boil it down, do not be offended, but write a good warm-heart-searching letter for the Letter Department. If an article from some one of the brethren, or a selected one, appears in the paper which you cannot endorse, do not write the editor a sharp and cutting letter of advice, but just look through the paper and see how much there is that you can endorse. We presume that if we were to publish the ten commandments in full, some one would say that we were aiming it all at them. Remember, don't be too sensitive.

Receipts.

J B Coney (tithes) \$2, A J Coney (tithes) \$2, Mattie Brady for Samuel Fitzwaters \$1, H P Madill \$1, Hattie Limb \$2, Hattie Limb (tithes) \$1, M M Anderson \$2, J E Ennis \$2, Mary Randall 75 cts, Eunice B Russell \$2, W E Carver \$1, E A Hyatt \$1, Stephen Burdick 50 cts, James Hurley 50 cts. W E and C W Carver (publishing work) \$3, for the ministry \$10, W O Walker 50 cts, Chester Shawver 25 cts, W L Shawver 25 cts.

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

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