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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, JUNE 3, 1890.

NO. 6.

ISSUED WEEKLY BY THE

General Conference of the Church of God Stanberry, Mo.

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

Address all communications, and make all Drafts and Money Orders payable to Advent and Sabeath Advocate, Stanberry, Mo.

DR. HORATIUS BONAR, in the last sermon he is believed to have preached to his own congregation in Edinburgh, and when near seventy-nine years of age, said, "Men are willing enough to receive the conjectures, philosophies, and setiments of human device; but a message directly from the lips of him that made there and whech the thing and when he had been also that made them, and who shall be their judge, they will not receive. This is the world's condemnation. The present is a lying age, the philosophy of this age is lying, the literature of this age is lying. This age will receive anything that professes to be truth, except what comes from God." Strong language, and yet how true.

Don'r talk too much. Learn how to be si-There is nothing like the man or woman that can keep the mouth shut. Not that people should always keep the tongue still; it is made for use, but there are times when silence is the best and most effective reply. When a boor speaks roughly or uncivilly to you, when you are asked an impertinent question, when a sneer is conveyed under cover of an inquiry for information, or when, having appealed to you on a question of taste, your opinion is met with ridicule, the best answer in these or like exigencies is masterful silence bespeaking reserve power, conscious strength, dignity, self-command; and nothing at times is so effective as the silence which springs from contempt. He who can endure reproach silently, to keep silent then have you destroyed the Bible. common character.

ALL useful work is honorable. The best life is that in which the powers of mind and body are most beneficently employed; an indolent life. whether passed in poverty or wealth, is a degraded and degrading life. man can serve God by any other means than by serving his fellowmen. We do not disparmakes of his time, talents, strength and op-memory of every Christian its promises

Advent and Subbath Advocate, fare of his fellowmen, be he scavenger or statesman, hod-carrier or preacher of the gos-pel, is the best man on earth. The dignity of labor is not dependent on the sphere o one's activities so much as on the spirit of the worker and the nearness of his approach to his highest possibilities of usefulness. A good cobbler is a more dignified and honorable worker-than the man who, having no capacity for intellectual pursuits, scorns to toil for a livelihood, and wastes his life in the substratum of a profession.—Inventive Age.

> How to DESTROY THE BIBLE.-First, you must get rid of all the copies in all the lan-guages—there are 160,000,000 copies, say, of the Old and New Testaments in one book and portions of the book; you must have all these piled together into a pyramidal mass, and reduced to ashes, before you can say you have destroyed the Bible. Then go the libraries of the world and when you have selected there every book that contains a reference to the Old and New Testaments, you must eliminate from every book all such passages; and until you have so treated every book of poetry or prose, exercising all ideas of grandeur and purity and tenderness and beauty for the knowledge and power of which the poets and prose writers were indebted to the Bible,— until you have taken all these from between the bindings, and turned them into ashes, leaving the emasculated fragments behind, not until then have you destroyed the Bible. Have you done it then?

> Once more. Go to the courts of law, and having sought out the pandects and codes, you must master every principle of law, and study what it may have derived from the Old and New Testament, and have all such pas-sages removed from the code of jurisprudence. You must then go through the galleries of art throughout the world, and you must slash and daub ever and obliterate the achievements that the genius of the artist has produced-not until then have you destroyed the Bible. Have you done it then?

What next?--You must visit every conver vatory of music, and not until the world shall stand voiceless as to its masters--not until under trying circumstances, is a man of no you must visit the baptisteries of the churches, and from the baptismal roll you must erase all Christian names; -such names as John and Mary; -- for they suggest the Scriptures, and the register is stamped with the Bi-ble. Have you done it then?—No, there is one copy of the Bible still living; it is the cemetery of the Christian. The cemeteries. while they exist, are Bibles; and to suppress the book, to let not a trace of it be discovage the church or the worship of, in public or private places, but he is the truest and grave-stone, and with mallet and chisel cut most devout worshiper who goes about the out every name that is biblical, and every inpractical duties of life in the right spirit, spiring passage of Scripture graven thereon. feeling that he is responsible for the use he To destroy the Bible, you must blot from the portunities. The man who, according to his ability, does the most to promote the well-can you destroy the Bible.—Dr. Guard.

Till He Comes.

"TILL He come!" 't is sorrow's sigh, Upward borne by hope in tears.
"Till He come!" 't is faith's reply
To a thousand doubts and fears. "Till He come!" it is the groan Of creation in her pangs. "Till He come!" on this alone "Till He come:" on this along.
Earth her expectation hangs.
"Till He come!" the words return
Echoing from the world again,
Where the weary nations yearn
For a righteous King to reign.
Thus for man and earth we pray,
"Hasten, Lord the joyful day."

And Enoch Walked with God.

GEN. 5:22.

An, that is a wonderful commendation An, that is a wonderful commendation when taken in connection with what follows Enoch walked with God "three hundred years." It is easy to take a short walk with God—in some moment of high religious joy, in some hour of favored communion,—but we get diverted by the cares of this world, or the allurements of pleasure, and the first we know we are walking very far from God, having utterly parted company with him. A friendship with God, uninterrupted and unchanging for more than three centuries, without, so far as we know, a single estrangement or the slightest coldness,—is not this altogether wonderful !

And then we must remember what this walking implies—the closest intimacy and communion. If I should see you passing along the street, and some distinguished man close beside you walking the same way, I should not of necessity say that I saw you walking with him. If you did not say a word to him, or he to you, I certainly should not imagine you to be walking together. But if I saw you intently absorbed in conversation, each bending the ear to catch what the other was saying, I should say unhesitatingly that you were walking together.

No; Christian! It is one thing to be going the same way with God, and quite another to walk with him.

Do you agree with God in regard to the truth of the Scriptures? That is good. "I have no greater joy," says John, "than to find my children walking in the truth." Do you go with the Lord's people instead of joining hands with his enemies? Well! "Blessed is the man that walketh not in the counsel of the ungodly." Do you attend faithfully upon the ministry of the sanctuary? "Blessed are the people that hear the joyful sound: they that walk in the light of thy countenance." But all this may be true, and yet you may not have that close friendship, that endearing intimacy with the Lord. which is implied by the phrase, "walking with God." To realize this one must be truly a heavenlyminded Christian, able to say with the apos tle, "For our conversation is in heaven;" one whose chief thought is about God's kingdom and glory. Such a man will be most intense-

and working for God. The heavenly life and the earthdaughters." ly life brought into perfect harmony. And it seems very plain to me that Enoch must have trained his family well; for we find the highest testimony to the fact in the age of Methuselah. You know the Bible says, "Children, obey your parents," and "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Reckoned by this law, his father, since he lived 969 years. He must have exercised a long obedience to his father, just as his father took a long walk with

And now, Christians, let me affectionately beseech you to walk with God. It is the only way to be supremely happy and extreme ly useful. For myself, I bless God that I do not have to wait to die to get to my heaven. I can pay little visits there every day, and take a walk with God through the golden streets. And amid all the trials, and discouragements, and failures of the ministry, it is exceedingly refreshing to breathe the air of glory for a few minutes and then come down to hard work again. I said it is the way to be extremely useful also. For, if we are the citizens of heaven, the world will respect us vastly more if we keep to our station, and exercise our holy manners and conversation. When men are gay and happy and want to enjoy themselves, they will run after horseracing, sporting ministers, and have great admiration for them; but when they are sick or in trouble, they want a heavenly-minded minister, one who respects his celestial citizenship. Such an one they will take to their hearts. Oh! how much this poor world, sanken in sin and misery, wants Christians to come to it with the heavenly atmosphere about them -Christians all of whose garments smell of the myrrh and aloes and cassia out of the ivory palaces of Paradise! Such an one will be welcome to their homes

A young man once came to London bear ing a letter of introduction to Baron Rothschild with the request that he would give him employment. The great banker received him warmly, but expressed his regret that he had no position for him. As the young man was going, the baron put on his hat and walked along with him, pointing out the various objects of interests. Passing a bank, the rich man went in to transact some business. Afterwards the young man applied at that very bank for work, and they asked," Are you not the young man who was walking with the baron this morning?" "Well, you were in good company; and since we need a young man we will consider this a sufficient recommendation." To walk with God is after all a good recommendation. And when men of the world have need of a Christian's services in sickness or death, they will be likely to consider such a fact as a high commendation .- The Watchword.

Resurrection of the Just.

BY H. L. LOWE;

nd working for God.

And this leads us to notice still farther that

And this leads us to notice still farther that

The for a burnt offering upon one of the church of God mountains which I will tell you of." Some consolation to me; to hear the Church of God mountains which I will tell you of." Some consolation to me; to hear the Church of God tells well spoken of. Should this not the control of God tells well spoken of. Enoch was no recluse—so saintly as to be readers do not see the propriety of God tellliterally out of the world, and abstracted ing Abraham to take his son and slay him for from all its scenes and duties. For we have we find in Gen. 17:19, "And God said Sarah the simple patriarchal record, "Enoch lived thy wife shall bear thee a son indeed; and hundred years and begat sons and thou shall eal his name Isaac; and I will eslasting covenant and with his seed after him." If Abraham had offered Isaac as an offering, then how could the promise to him be fulfilled? Let us see: God sometimes says to us "Work for me," then we think we are not situated like we would like to be, and that some one else is more appropriate for the work. Why did not Abraham tell God that he could not spare his son for a sacrifice? Methuselah must have been very obedient to He did not do that; the record says he went and was going to offer him, and God had an offering near by in the thicket. Heb. 11:17, says it was a trial in which Abraham proved his faith in God, for in verse 19 we find Paul says Abraham accounted God able to raise Isaae up from the dead. This shows conclusively that Abraham was taught the resurrection of the just, and if a resurrection of the just was taught Abraham then it is evident that God intended that the faithful should be raised to dwell with Christ. This was the plan God laid nearly six thousand years ago. "If it was a promise to Abraham of such vast importance, why should it not be to us also? That if we serve God acceptably in this life that after death, or when the Lord comes he will put life in our lifeless bodies, and put breath in us and we shall become living souls again. In Is 26: 19 we read of him speaking of his dead body, and the dead men arising together. In 1 Cor. 6: 14, we are told that God hath both raised up the Lord, and will also raise us up by his own power. Here is the hope of the saints, here is the reward of those that look for the econd coming of Christ. This is what we all ought to do, love God enough to give him freely of our means, if it is much give it, if it is little do not be ashamed of it, give it. Love the brethren and sisters so well that we will help them all we can to live Christians, and let us all unitedly, every reader of the Apvocate, help to improve it in every way that we possibly can. Then there is the Missionany, our Sabbath-school paper. Let us try what we can do for it. Get subscribers and pray for the prosperity of the work in every branch; and when we pray let us try and help the Lord to answer our prayers, for he helps those that help themselves. Oh, how happy will those be that will be accounted worthy of eternal life, to know how they have sacrificed for the good of the Lord's work. Then when we, the ADVOCATE family, and all others that love the Lord Jesus Christ, and obey the precepts of the Bible, all meet, when Christ comes, what a happy time it will be, to clasp glad hands together in the land of deliverance. Now brethren if we have been faithful let us be more faithful in the future; if we have not been faithful enough. let us commence at once and be faithful to the cause that we love so much, by helping Bro. Long now in every way we can, give him a word of cheer, a kind word or a word least we feel like we are away off to ourselves and that few are of our faith in the Lord: I was feeling this way not long since, when a WE find in Gen. 22: 2, 3 language like sombe for the Advocate, came to me and all thine increase." Prov. 3: 9: this: "And he said, Take now thy son, thine said he would take the paper, and as far as

ly and thoroughly in the world, doing good, thee into the land of Moriah; and offer him it came nearest to the gospel line of any there for a hurst offering upon one of the That was a great goodness toward us? I think it is.

Now dear brethren and sisters, let us donh le our efforts the present year to do more in the future than in the past, in helping to place the Advocate and Missionary into ev. ery family that we can, and pay our Lord his tenth, lighten the burden of the editor, and give offerings to the Lord thereby insuring the blessings of God, in this life, and have part in the first resurrection or resurrection of the just. This is my prayer. Yours in the blessed hope of the soon coming of Christ and the resurrection.

Kanawha Station, W. Va.

Freewill Offerings.

BY L. B. CHAMBERLIN.

How does God regard the covetous man? For the wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhoreth." Psa. 10: 3. "What kind of men does God require to oc-

cupy responsible positions in his work? "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of Ex. 18: 21.

What warning does the Savior give against coverousness? "And he said unto them, Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Take 12:15.

How did God regard the rich man who laid up his goods for his own ease? "But Godi said unto him, Thou fool; this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" Luke 10: 20:

What does Christ say of those who do as the man in the parable? "So is he who layeth treasure for himself and is not rich towards God," w. 21.

How much can one carry out of the world? For we brought nothing into this world and it is certain, we can carry nothing out." 1 Kim 6 7

Who gives man the power to get wealth?" "But thou shalt remember the Lord thy God! for it is he that giveth thee power to get wealth." Deut. 8: 18:

What is said concerning those who trust in their riches? "He that trusteth in his riches shall fall." Prov. 11: 28:

What charge was Timothy required to give the rich? "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God." 1 Tim. 6: 17.

What ought they to do with their means? That they do good, that they be rich in good works, ready to distribute, willing to communicate." x. 18

What will they thus do for themselves? of praise; anything to gladden his mind. Laying up a good foundation against the Sometimes we become discouraged or at time to come that they may lay hold on eternal life." w 19

By giving of one's substance to the Lord's work who does he honor? "Honor the Lord man that I had been trying to get to sub- with the substance and with the first-fruits of

enly son Isane, whom thou lovest, and get he had read after the Church of God, that giving to the cause? "But to do good and to

fices God is well pleased." Does the Lord keep in m sist in his cause? "For G eous to forget your works which ye have showed to that ye have ministered to

minister." Heb. 6: 10. If a person has but litt goods, is he not excused fi "Every man shall give as t to the blessing of the Lore hath given thee." Deut. I

Then can it be the a that is so acceptable to Go be first a willing mind i cording to that a man had to that he hath not." 2 (

What does one provi gives freely to the cause ye have and give alms bags which wax not ol heavens that faileth no proacheth, neither moth

If one's treasure has heaven by giving to Godhis heart be? For wh there will your heart be North Windham, Co

The Snov

"WHITER than sno first snow-ball of the morning on the way over the fields all clot words of David, as q ness and force to m sermon. As far as covered the earth. sermon. Emblem of mon. One of the str found in the Bible. emblem with which pointed sermon. C heart. A personal individual self. . " whiter than snow."

Man was created God has made pr world of ours, for purity. The power toration to purity than the emblem pure as "he is p man and fits him of immortality. V strong, and incor and songs. How in,

"Now wash me,an In testimony we sider it rather st good health and yet to utter, Wh Perhaps if a dyi his last words w strong. We wo ure them up t heavenly world of more than ness. But why God, in the day it not be encou washed, broth snow," why to purity of hear come to die.

ADVENT AND SABBATH ADVOCATE.

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vior give against unto them, Take less, for a man's oundance of the Lake 12: 15. h man who laid! se? "But God! s night thy soul! whose shall ast provided?"

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communicate forget not; for with such sacrifices God is well pleased." Heb. 13:16.

Does the Lord keep in mind those who as sist in his cause? "For God is not unrightthat ye have ministered to the saints and do minister." Heb. 6: 10.

goods, is he not excused from giving to God? Every man shall give as he is able according hath given thee." Deut. 16: 17.

Then can it be the amount a man gives that is so acceptable to God? "For if there be first a willing mind it is acceptable according to that a man hath and not according to that he hath not." 2 Cor. 8: 12.

What does one provide for himself who gives freely to the cause of God? "Sell that ye have and give alms; provide yourselves lected. bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrapteth."

If one's treasure has been transferred to heaven by giving to God's cause, where will his heart be? For where your treasure is there will your heart be also." Luke 34.

North Windham, Conn.

The Snow Sermon.

"WHITER than snow." It was after the first snow-ball of the season, on a Sunday morning on the way to church, that I looked over the fields all clothed in white, when the words of David, as quoted, came with freshsermon. As far as eye could see, whiteness covered the earth. What a fine, beautiful sermon. Emblem of purity. A strong serwhiter than snow." Emphasize me and I.

world of ours, for the restoration of man to dure the horror. purity. The power of the cleansing blood reaches "far as the curse is found." The resfive hundred Christian people on board go man and fits him for the brightness and glory of immortality. We accept the figure, though strong, and incorporate it into our prayers and songs. How freely and heartily we join

"Now wash me, and I shall be whiter than snow." In testimony we hesitate. We would consider it rather strong for a believer who is in good health and not expecting just to die, yet to utter, Why? And echo answers w-h-y? Perhaps if a dying friend would utter such as ness. But why not say so to the glory of God, in the days of health and vigor? Would

All need purity. If we have not experienced heart-purity, we should seek it without delay. The blood of Jesus Christ his Son has power to cleanse as this moment from all sin, and to keep us pure moment by moment which ye have showed toward his name in until death. The figure means perfect purity. It means purity in God's sense and concep tion. He is able to bring us up to his ideal If a person has but little of this world's of cleansing from sin, so that we, in Christ,

The pure in neart shall see God-enjoy to the blessing of the Lord thy God which he God—be with God forever in the shinning light and glory of immortality -"Whiter than Who can comprehend the blessedsnow." ness of those who have washed their robes and made them white in the blood of the Lamb! "Sweeping through the gates!" Standing before the throne! "O bliss of the purified!" O glory of the purified! O purity of the glorified! "Whiter than snow!"—Se-

Infidels Afraid of Retribution.

In one of his sermons, Dr. Talmage says that the one idea in the Bible that atheists and infidels most hate, is the idea of retribu-Take away the idea of retribution and punishment from society, and it will begin very soon to disintegrate and take away from minds of men the fear of hell, and there are a great many of them who would very soon turn this world into a hell. The majori ty of those who are indignant against the Bible because of the idea of punishment, are men whose lives are bad or whose hearts are impure, and who hate the Bible because of the idea of luture punishment for the same reason that criminals hate the penitentiary. ness and force to my mind. What a broad Oh, I have heard this brave talk about people fearing nothing of the consequences of sin in the next world, and I have made up my mind it is merely a coward's whistling to mon. One of the strongest figures of purity keep his courage up. I have seen men flaunt found in the Bible. A plain sermon. An their immoralities in the face of the commuround in the bille. A pointed sermon. Coming right home to the ment day and scoff at the idea of any future A personal sermon. Intended for the consequence of their sin; but when they came individual self. "Wash me, and I shall be whiter than snow." Emphasize me and I. them for nearly two blocks, and in the sum-Man was created in purity. This he lost mer night the neighbors got up to put the God has made provisions as broad as this windows down because they could not en-

I would not want to see a rail train with toration to purity is infinitely more beautiful down through a draw-bridge into a watery than the emblem employed. To be made pure as "he is pure," beautifies the whole Christian people go into such a disaster, but I tell you plainly that I could more easily see that than I could for any protracted time stand and see an infidel die, though his pillow were of eider-down and under a canopy of vermilion.

I have never been able to brace up my nerves for such a spectacle. There is some thing at such a time so indiscribable in the countenance. I just looked in upon it for a minute or two, but the clutch of his fist was so diabolical, and the strength of voice was no frell!" the man had said for sixty years; room of my infidel neighbor, there was some all be brought to light .- Selected. of more than snowy whiteness and bright- thing on his countenance which seemed to "There is, there is, there is!" save

God- himself will laugh and mock. He says sidering by itself,

so: "I also will laugh at your caramity; I will mock when your fear conreth." Selecdrank hon to ted.

The Six Bibles.

The six bibles of the world are, the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vadas of the Hindoos, the Zendaresta, and the Scripture of the Christians.

The Koran is the most recent of the five, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and the New Testament and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "king" meaning web of cloth. From this it is presumed that they were originally written on nive rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but do not, cording to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore that portion of our Bible is at least 300 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century .- Christian at Work.

"Coming! Coming!"

There was an old turnpike man on a quiet country road, whose habit was to shut his gate at night, and take his nap. One dark, wet midnight, I knocked at his door, calling "Gate! gate!"

"Coming," said the voice of the old man. Then I knocked again, and once more the voice replied, "Coming."

This went on for some time, till at length I grew quite angry, and, jumping off my horse, opened the door and demanded why he cried "Coming," for twenty minutes, but never came.

"Who's there?" said the old man in a quiet, sleepy voice, rubbing his eyes. "What d' ye want, sir ?" Then awakening, "Bless yer, sir, and yer pardon; I was asleep, I get so used to hearing 'em knock that I answer coming' in my sleep, and takes no more notice about it.

So it is with too many hearers of the gospel, who hear by habit and answer God by habit, and at length die with their souls asleep. so unnatural, that I could not endere it. Awake, O sleeper; for God "hath appointed his last words we should not think them too There is no hell, there is no hell, there is a day, in the which he will judge the world in righteousness by that Man whom he hath ure them up to cheer us on our way to the but that night when I looked into the dying ordained; "and then your idle answers will

LIFE is not worth living merely as life. In the theater, the tragedy comes first and Unless man has a worthy purpose in living, it not be encouraging to others? If you are washed, brother, and made "whiter than of death the farce comes first and the tragedy existence? The first thing is to have a worsnow," why zet-give God the glory? We need afterward. And in the former atheists and thy purpose. Until that is secured, the ques purity of heart med holy living before we infidels laugh and mock, but in the latter tion of the gain of living is hardly worth cou-

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., June 3, 1890.

God's Willingness to Forgive.

For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." Heb. 6:4-6.

"For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Heb. 10: 26.

These passages trouble many honest souls who are trying to understand the Scriptures. The expression "there remaineth no more sacrifice for sin," is understood to mean, there remaineth no more forgiveness for sin; but the text does not say so. Evidently this text does not intend to cut off Christians from salvation, even if they have committed some great sin, for we are taught: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This is a full and clear statement, and applies to the Christian who may sin. Again, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Now these promises and declarations were made with the express purpose of encouraging erring and sinning children of God to return to him through the blood of Christ. At the same time John would have us understand that we were not to take advantage (to sin) of such gracious provisions of mercy, for he says: "My little children, these things write I unto you that you sin not. And if any man sin we have an advocate," etc.

We have wonderful examples of God's gracious forgiveness extended to his children who had sinned most grievously. Take David's case. Was not his sin a most grievous one? and was it not aggravated by a cumulative series of horrible transgressions Could it be said that he did not sin willfully in the matter of Uriah? Most certainly not. Yet his sin was forgiven and put away. The case of the Jewish nation is another How great was their sin against God. Yet to them the prophet was sent with a tender message of forgiveness. "Come let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; tho' they be red like crimson, they shall be as wool." Is. 1:16. Peter furnishes What a wicked act was his another case. denial of Christ! With cursing and swearing he denied his Lord. Was not that a willful sin? And yet he was fully forgiven.

What then is the meaning of this passage of scripture? It does not say that there re maineth no more repentance if one sins willfully, but that there remaineth no more sacrifice for sin-that is Christ is the only true ceive salvation.

The first passage quoted at the head of this is to "sit down and be sweet." article is not applicable now. No Christian

ing thus. All backsliders can come back to Christ, and God is calling after them.

An Unexpected Visitor.

FEW have been the rich men who have not purposed that in due time they would be better, more generous, more noble, more devotedly religious. But with so many the time never came because death came first.

You can well imagine the surprise and shock of such a coming. The man was in his private office, examining and signing papers of immense value and importance. Strict or- tion you will sit down and be sweet." der had been given not to admit any one under any circumstances, when, lifting his eyes, the rich man was startled to behold by his side a person he had already felt.

"How came you here without announcement?"

"My coming has been long announced, and this meeting is by appointment."

"Do you come as a friend or foe?"

"I come merely as a servant, to say your

presence is required by your Master."

"I have no master," says the rich man,
"nor do I ever intend to have or obey such a person."

The stranger, though a servant, smiled and laid his hand on the paper the rich man had been about to sign, and to human eyes the white seemed to grow black.

"Oh, my God!" said the rich man, "I understand now-you are Death. Death, I pray you, give me a little time to settle my

"Time is not mine to give," said Death. "It elongs, as all else, to my King." And to the rich man the room, like the white paper, seemed to darken.

"Grant me a few days to distribute my wealth, Death. I will give it away, every place wherever the Church of God says I shall give it. Grant me but a day.'

"It is not mine to grant even a day."

"Give me but an hour then, to pray and repent."

"In such an hour," said Death, "prayer would be fear, and repentance but remorse.'

And to the rich man the room grew black as night, and in the one last moment upon earth he thought of the man he had wronged, the children he loved, the dog he had kicked, the grave of the mother who had taught him to pray, and then, alone and poor, he went from his office never to return again.

"We brought nothing into this world, and it is certain we can carry nothing out. In the midst of life we are in death; of whom may we seek succor but of thee, O Lord, who for our sins art justly displeased."--Selected.

"Sit Down and be Sweet."

THE kind of sanctification that we want is that which sweetens; the kind that makes us sweet in all the relations of life-sweet in the family, sweet in the church, sweet with our sacrifice for sins, and when he is repudiated neighbors. There are many times and occathere is no other way through which to re- sions, combinations and complications in life when the only thing to do, for the time being,

At one of our national camp-meetings some has now the experience such as some had in years since, on a Sunday morning, the broth days of the apostles. Those who "tasted of er having charge of a "love feast" said, "Now.

world to come," could work miracles, and to or three hundred testimonies if they are short world to come, and are short world to come, and to we do not want long speeches. From short world to come, could work infraction, and to repudiate such an experience was fatal to their salvation. We are in no danger of fall-to five words are all we ask. At any one Lord has been leading you through the past years of your Christian experience, going back, some of you, forty or fifty years, but this is not the time or place this morning Tell us how it is with you to-day. We want the present witness. Tell us Jesus saves to. day, this hour. Tell us the blood cleanses now. Tell us this, and you will take up little time and love your neighbor as yourself But if you forget and take up time belonging to another, we shall delicately indicate this to you by commencing to sing a verse, and if you have got the right kind of sanctifica.

Dear friends, let us be sure that we get the right sort of sanctification, the genuine pure article .- Mrs. Sterling, in Worcester Meth-

Favor With God.

THE tendencies of the times are to build granite churches, dedicate them to God subject to a mortgage, furnish them with "entertainments," whittle its old- time hallelujahs down to a quartette, and to hand the people up to heaven from their "selected," rented pews, with delicate kid gloves. which at the least strain split at the back. "I would not give one of the back-woods Methodists meetings," says Dewitt Talmage, "where I used in boyhood occasionally to go and stand at the door, afraid to go in,-for they had fifty persons converted there in one night,-for a hundred precise churches where they preserve their religion from spoiling by keeping it on ice."

Be not deceived. The devil is not asleep; that demon of hell is going about, to and fro, in the earth now, as in the days of Job. Oh, for men like Luther, who dared to combat world single-handed and alone! Oh for the days when Grimshaw and Wesley made a gospel raid into Roughlee, and the wild mob threw dead cats at the head of George Whitefield while preaching on the commons! We want a flashing up of the old time Christian heroes. So afraid is the church nowadays of sensation, that it grows into stagnation. It costs from \$150,000 to \$550,000 to build a church in which to get a few hundred people to heaven, when these \$250,000 rightly applied, would build houses of worship affording gospel privileges to ten times the number.

Away with this time-serving and trifling; away with mere humdrum and common place! Eternal destinies are at stake, and "the Judge standeth at the door." Earth's hours of idle vanity are passing away, and we must meet the King, and hear his solemn words. Let us awake to righteousness and sin not; let us work while the day lasts .- Selected.

A commission from the Canadian authorities, consisting of a member of Parliament and several noted engineers, recently visited the Pacific Coast to investigate the merits of the Pelton water-wheel with reference to its adoption in various enterprises projected in the provinces, but more particularly for the purpose of utilizing the waterpower of Niagara Falls from the Canadian side. The result of the investigation was satisfactory in the highest degree, and will undoubtedly result in the heavenly gift, and were made partakers friends, we have here in this tabernacle this available for manufacturing and commercial the first attempt to make this gigantic force of the Holy Ghost, and have tasted of the morning assembled about a thousand people, purposes. The height of Niagara Falls is good word of God, and the powers of the and there will be time enough to have two 176 feet. By carrying water in steel conduits

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a distance of about three quarters of a mile to a point below the rapids, a fall of 240 feet can be obtained. This entire fall it is proposed to utilize, placing the wheels above high-water mark along the bank of the river, and locating various manufactories on acces-ible sites above, the power from the wheels to be carried up by a system of cable transmission. Anywhere from 100,000 to 500,000 been horse-power can, it is estimated, be obtained in this way without any appreciable loss in the current which sweeps along with such irresistible force.

Report of Meetings.

I was at Lone Dove, McDonald Co., Mo. March 15 and 16 and 22 to 23. Preached five discourses. Three decided for the first time to keep all the commandments of God, one of whom was baptized in the name of Jesus for the remission of sins; but has since fallen asleep to rise again at the great resurrection day. One more united with the church making four in all. Have just returned home from another meeting held at the same place; two others came forward to be baptized and unite with the church. They will be baptized at my next visit. The interest is real good at this place.

At Reding school-house, March first and second, I was unable to preach but one sermon. I came home with a hot fever and took my bed for almost one week. The interest seems to be growing better at this place. Preached one discourse at Dayton, March 9th, to a very large and attentive congrega-I would have continued this meeting had it not been for my poor health. High waters prevented the meeting appointed for Oakdale. There are two Sabbath-keepers at this place. The meeting for Pool's Prairie occupid by other ministers. The most of the brethren at this place have moved away. 1 expect to commence a meeting there

the 6th of June. The brethren in Southwest Missouri are very are very anxious to have me turn my whole attention to the ministry, which I expect to do, as soon as my circumstances permit. I am glad to see the good cause moving forward. Brethren, I can say I have a heart to work for my Master. I desire to be in sympathy with all the brethren everywhere. May God's special blessings rest upon them. E. G. BLACKMON.

THE man must be himself in order to do his best work in the world. He can never be a success through trying to be just like somebody else. But in being himself, a man must see to it that he does not give chief prominence to the one side of his nature that is constantly bringing him into trouble, that stands as a hindrance to his progress in the world, and that every intelligent friend of his tells him, he ought to keep in the background. Being one's self does not involve a refusal to heed the counsel and criticism of one's friends. Yet there are men whose great lack in life has been their unwillingness to check the one glaring fault in the officials under him. their characters that has been pointed out to them hundreds of times over by those whose opinions were obviously worth heeding; and the refusal of these men to accept wise counsel has been on the one plea that they must be themselves in the world. It would seem as if any man ought to know better than to suppose that, in order to be himself, he must religiously cling to all his faults and follies. -S. S. Times.

Anecdote of Carlyle.

On one occasion, it is related, when a lady of distinction-at whose house the Scotch philosopher was a guest-bewailed the wickedness of the Jews in not receiving Jesus as their Savior, she finished her diatribe against them by saying: "How different would have his reception had he appeared in our own time! How delighted we should all be to throw our doors open to him, and listen to his divine precepts! Don't you think so, Mr. Carlyle?" The plain-spoken philosopher, thus appealed to, said, in his broadest Scotch accent: "No, madam, I don't. I think, had he come with plenty of money, and good recommendations, and fashionably dressed, and preached doctrines palatable to the higher orders, I might have had the honor to receive from your ladyship a card of invitation, on the back of which would be written, 'To meet our Savior; but if he had come denouncing those aristocrats, the Pharisees, and associating with the publicans and Radicals of the day, we should have treated him now very much as the Jews did then, and cried out. Take him to Newgate and hang him!"

WE recently heard the following touching incident: A little boy had died. His body was laid out in a darkened, retired room, waiting to be laid away in a cold, lone grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing on the face of one so beloved and cherished, the little girl asked to shake his hand. The mother at first did not think it best, but the child repeated the request, and seemed very anxious about it. She took the cold, bloodless hand of her sleeping boy and placed it in the hand of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through the tears of affliction and love, and said, "Mother, this hand never struck me." What could have been more touching and lovely?-Christian Advocate.

Items of Interest.

-An attempt is to be made to free the Chicago anarchists by means of habeas corpus proceedings.

-The Farmers'Alliance of Texas is said to have been robbed of over \$1,000,000 by its managers in Dallas.

-Rations for twenty days have been furnished to 2,000 people at Yokena and Newton Landing, Miss,., by order of the governor.

-Tuesday all the saloons in Boston, Mass. were notified that they must not sell liquor over the bar, but that all drinks must be drank from tables.

-It is rumored that Gen. Von Caprivi, the Prussian chancellor, will soon resign his office, owing to lack of sympathy with

The American Medical association convened at Nashville, Tenn., with 800 delegates, representing every State and Territory,

-- The Senate Committee on Commerce has reported tavorably the bill to incorporate an organization to build a \$40,000,000 bridge between Jersey City and New York.

-Farmers in Central New York are fear- were struck by lightning.

ful for their crops, owing to the extraordi nary rain-fall of the past week. In Albany., half an inch of rain fell in thirty minutes,

-Citizen George Francis Train arrived in New York on Sunday, on his return to Tacoma. His trip around the world has so far occupied sixty days, and he will doubtless beat all previous records.

-Senator Edmunds introduced a bill last week to establish the University of the United States in the city of Washington. The The bill calls for \$5,000,000, the income of which is to be used for the expenses of the institution.

-It is reported at Washington that New York lawyers have entered into an agreement to resist answering the questions of census enumerators touching acute or chronic diseases, or defects of mind or body; and that they will also refuse to answer the queries affecting private debts.

-lt was decided by the Western Windowglass Association at Pittsburg, to shut down all the factories in the country for the summer, on June 14. An arrangement was also made with the jobbers by which hereafter the price of glass is to be made uniform in all cities.

-At Nevada, Mo., Judg Hindman, of the district court, in his charge to the grand jury, took the ground that in spite of the "original package" decision, the local laws concerning the sale of liquor were supreme, and should be obeyed and directed, the jury to indict any persons violating the local laws.

-A storm at Susquehanna, Pa-, washed ont streets and railoads, flooded buildings, destroye much property, including a shoe factory. In the neighborhood of Wilkes-barre the storm was even more destructive, and all the railroads are blocked and bridges down. At Edwardsville, Pa., a boy was blown into the river and drowned.

-The village of St Mahlen, near Hildesshiem, Prussia, has been visited recently by severe hailstorms, which have done a great deal of damage. The people gathered in a church to pray for a cessation of the storms. While the services were in progress, a thunder storm came up, and the church was struck by lightning. Four persons were instantly killed, and twenty injured, four being rendered completly blind. The people were panic stricken, and in the rush for the doors two children were crushed to death.

-The "original packages" decision of the U.S. Supreme Court has greatly emboldened the liquor dealers in the prohibition States. At Topeka, Kan., recently some of them hired carriages, in which they drove about the city with the front seats filled with "original packages" of liquor and beer. They halted at the entrance to the State house grounds and offered their goods for sale to the State officials, until the secretary of State Allen telephoned to the police to remove them.

-A severe rain and electrical storm passed over a large section of Western Pennsylvania May 23. At Pittsburg houses were blown down and trees uprooted. At Mc-Keesport rain came down in sheets, with hail as large as walnuts. Water was five feet deep on Fifth Avenue and in lower grades some houses were submerged. At Greensburg one man was killed by lightning and others injured. A similar catastrophe occurred near Washington, The valley from Corry to Irvington, twenty miles, was a complete lake. At Meadville great damage was done by flood, and several buildings

Jesus Calls You.

On! soul bending low 'heath thy burden, Oh, heart by thy sorrow opprest, Heavy laden, and hopeless, and weary, In Jesus alone there is rest.

"Come unto me," He is calling The dear loving Eord, and He stands And shows you the sears on his forehead, And the cruel nail-prints in His hands.

Your sins made those scar, yet he loves you, And longing your burden to bear, He asks you to come in your weakness, And bring him your sorrow and care.

And for all the gifts that he offers, And the blessing he waits to impart, He asks only this, that you give him Your sin-stained and world-weary heart

Oh! how can you turn from his pleading, And so cruely wound him anew?

Oh! think of the thorns, and the scourging And remember he bore them for you.

Then go to the cross where they nailed him And measure his love if you can, Or tell what it cost for your ransom, Ere Christ should redeem fallen man.

And yet you are slighting his mercy, You are turning in coldness away From the warm tender love that is yearning To bless you and save you to-day.

Oh! will you not come while he calls you, And lean, as did John, on his breast, There trusting, believing, and loving, Thy poor weary heart shall find rest. _Selected.

White Lies.

THERE was once a history of Ireland which contained a chapter upon "The Snakes of Ireland." The chapter comprised the single sentence, "There are no snakes in Ireland." In like manner, I am disposed to introduce my talk on white lies by remarking that there are no white lies. All lies are black. There are degrees of blackness, and so there are some lies which are worse than others; but the idea that there are lies which are excusable, if not entirely virtuous, has no foundation.

Bearing this point in mind, let us look for a moment at some of the different kinds of white lies so-called. First of all there is the white lie of excuse. For boys and girls, this is one of the commonest temptations. When a mistake has been done, how quickly there springs to the lips some excuse which is not true. It seems as if Satan prompted us at such moments with the suggestion of some plausable lie, which seems almost guiltless and a very convenient way out of some difficulty. One has to decide, in an instant of time, whether to tell the truth and take the consequences, or to tell a lie. Those who make the wrong choice are apt to find that one lie is not enough. One leads to another, to conceal the first, and so, to get out of some petty difficulty, we wrong our conscience. And remember that this kind of lie may be acted as well as spoken. Boys and girls who fail to report their whispering or other misconduct when the rules of a school require them so the falsehood.

Then there is the white lie of evasion, which is first cousin to the lie of excuse. People ters which does not really concern them. It is not convenient to answer them and so reas-

refuse to answer a question which the ques-

The white lie of exaggeration is one of the least-regarded in the whole series. When a girl, for example, says that she has had "an awfully lovely time," she knows that there was nothing "awful" about it, and that "lovely" is rather an extreme word to apply to something that is merely pleasant, but she has no intention to deceive. It is this intention which constitutes a lie, and there is always a danger that if we form the habit of overstatement, we shall soon come to say things that we know are not true, just for the pleasure of causing a sensation.

One other kind of white lie deserves a word of notice-that of flattery. This temptation comes often from an amiable desire to please It is a lie of good nature. Its purpose is to make a favorable impression upon others, or to cause them to think well of themselves This wears an aspect of benevolence, and there are people, who are conscientious about most things, look upon flattery almost These are the people who as a special duty. tell other people that they "perfectly de-lighted" to see them, when the fact is they would have gone long distances to avoid them; or who admire, with a great excess of enthusiasm, a painting which they know to be a daub; or piece of music which has been badly rendered. One may be polite about such things without being untruthful. There are a good many current expressions which are comparativly harmless and involve no conscious effort to deceive, which one should nevertheless be careful about using; for the habit of saying what we do not sincerly mean even in regard to style, it is a bad habit to

There are three good reasons why we should shrink from every kind of lie. One, and the lowest, is that the lie rarely serves its purpose for any length of time. Few things are more sure sooner or later, to be found out. The person who makes false excuses, or invents evasive statements, or habitually exaggerates or flatters, soon comes to be recognized for just what he is, and what he says is estimated accordingly.

which so unsettle people's confidence in the whole character as does this. There are some wrong things which people may do which affect our opinion of them only so far as those particular things are concerned. But it is different with untruthfulness. If a person is

If there were no better reason than a desire to keep the respect and regard of our friends, we ought to be very careful to be truthful But there is a higher reason, and the most important of all, and that is the way that God looks upon a lie. If you are ever tempted to think that white lies are of very little consequence, you will discover your mistake to do, are guilty of a lie as if they had spoke by looking up the allusions which the Bible makes to lying. You may search the Bible completely through and you will find no distinction made between little lies and large sometimes ask awkward questions about mat-ones, or white lies and black ones. Every where lying is spoken of with horror and detestation. One of the names bestowed upon ening that it is "none of their business, any- Satan is that of "the father of lies;" one of way," we are tempted to put them off with a the most tragic incidents in the history of the statement that is not true. There is an old early church was the direct punishment visibody" (1 Cor. 15:20), published in the Chris-

low that a lie may take its place. One has mentioned among those who were shut out of low that a lie may take its place. One has the heavenly Jerusalem. Let us all be care a right to be silent sometimes or to frankly the heavenly Jerusalem. Let us all be care. refuse to answer a question which the questioner has no right to ask; but we must not in great ones, to say the little thing we mean, Frank Foxerott, in Advance.

Having Passed from Death unto Life.

BY N. P. ALLEN.

"For we know we have passed from death unto life because we love the brethren. 1 John 8: 14.

Passing from death unto life is a change or condition which is very great. To be in death, where all are in a state of nature, and be brought thence into life is most marvelous. What does the apostle say is the evidence that we have come from the former condition into the latter? Is it not that we love the people of God? When we consider that the natural man does not love the children of God, only as he is made anew in Christ, then the truthfulness of this language is seen. But where does the converted Christian go, and with what class do they desire to accompany? Where does the new love lead them? Holy Spirit gives them a love for all alike why does it lead them to choose a certain class with whom to associate? Take for example Peter and John when they healed the cripple that lay at the beautiful gate whom the rulers and scribes had threatened. They commanded them to teach no more in the name of Jesus that they were brought before the rulers and elders. But to whom did Peter and John go when they were let loose? The record says they returned to their own company. When Paul was converted with whom did he go? He went with the disciples, the very ones he was persecuting at the time of his conversion. Paul knew he had passed from death unto life because he then loved the brethren. So is the true love of God only possessed by the begotten children of God.

Who have passed from death unto life? They that do not love are left out, they do not come into the family of God. If the company of the wicked be their choice, then it is with that company they belong and will Another reason is, that there are few faults finally be found with. Such bear no evidence of having passed from death unto life whatever may be their profession. It is our love for the disciples of Christ, and the hating of things we once loved, that we feel our heirship to eternal life. We are to separate ourselves and come out from among them and insincere and untruthtal, we do not feel that be not partakers with their evil deeds. Our we can depend upon him in anything, and so Savior has said we cannot serve God and mammon. We will either hate one or the other. "Know ye not to whom ye yield our-

selves servants to obey, his servants ye are?" Dear brethren, let us love not only in word but in deed and in truth; being made free from sin and become servants to God we should have fruits unto holiness and the end everlasting life. Let us love God and keep his commandments and go on to perfection, ever rejoicing in the hope of our Redeemer; then we can say, "Oh Death, where is thy sting? Oh Grave, where is thy victory?

Scio, Ore.

Resurrection of the Body.

Baying that "the truth is not to be spoken at ted upon a man and woman who hed; and tian Mirror, H. M. Goodwin, D.D., delivers all times." Perhaps not, but it does not fol in the book of Revelation, "all liars" are his soul after this fashion: "It is not the does

trine of Scripture the ground or any] again. This notion the prevailing n times.

Very blindly, an exegetical confusi double resurrection spirit puts on a ne it in the intermedi the same kind as last day, when the take on new and this he styles "Th What body ! for that would be "another body." presented as St. haps it did not that he but utter witnesses," who said, "Destroy three days I wil Jesus said he wo ple (Matt. 14: better than his then queerly en yard resurrection medieval notio self by exclaim spirit depressed or standing by this doctrine as mud" does i ity of such jun itual body at d is worse than ansound early to the heresy seandal of th book to disp body. H. M. know better have read in who informe time would sleep in the (Dan. 12:4). probably arg what it does It looks ver taught "a gr then it was good Isaiah remember!) "Awake, a (Is. 26:19). no doubt, were perha \$100dwiniar thought to prophecy. Our dear of Gabriel that are (John 5: Doctor of clothes th was in a g what? amazed at ity. We sacred ole hands or cover C "Physicia vinity be ehurch. et was turn aw turned in Mess

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e Body.

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trine of Scripture that the body we bury in the ground or any portion of it, will be raised again. This notion, I will not deny, has been the prevailing notion until very recent

Very blindly, and with no small amount of exegetical confusion, this writer holds to a double resurrection-one at death, when the spirit puts on a new ethereal body and wears it in the intermediate state, and a second of the same kind as the first, to transpire at the last day, when the same spiritual body will take on new and more glorious powers. And this he styles "The resurrection of the body!" What body? Not the dust that is buried, for that would be reconstruction, he says, but "another body." And this view is gravely presented as St. Paul's! In saying this per haps it did not appear to this new exegete that he but utters the testimony of the "false witnesses," who, when our Lord had once said, "Destroy this temple or body and in three days I will raise it up," took oath that Jesus said he would raise up "another" temple (Matt. 14:58). His inventive genius is better than his memory of Scripture. And then queerly enough, while flinging "a grave yard resurrection" to the winds, styling it "a medieval notion," he again stultifies him-self by exclaiming, "Nothing so cheers the spirit depressed in view of approaching death or standing by the grave of those we love, as this doctrine of a resurrection." "As clear as mud" does not begin to describe the opacity of such jumbled ideas. Our divine's spir itual body at death constituting an anastasis is worse than anything ever taught by that ansound early writer, Origen, and allies him to the heresy of Prof. Bush, who, to the scandal of the American churches, wrote a book to disprove the re living of the buried H. M. Goodwin, D. D., appears to know better than the angels of God. have read in an old volumn of one Gabriel who informed a prophet of the Lord that a time would come when "Many of them that sleep in the dust of the earth shall awake' (Dan. 12:4). Our American divine would probably argue that this passage means that it doesn't say, and not what it does say It looks very much as tho' the great ange. taught "a graveyard resurrection" here; but it was only his "notion!" And then good Isaiah had a similar notion ("medieval," remember!) when he by the Spirit cried Awake, and sing, ye that dwell in dust' (Is. 26: 19). Quite too much graveyard dust, no doubt, for our D.D. Isaiah and Gabriel were perhaps-like Moses-old fogies, The Goodwinian conceit of "recent times" thought to be an improvement on ancient But isn't it "another" gospel? prophecy. Our dear Lord himself clinches the doctrine of Gabriel and Isaiah by asserting that "All that are in their graves shall come forth (John 5:28), but it seems easy for a modern Doctor of Divinity to deny it. The thing he clothes the spirit in at death of course never was in a grave. And yet our doctor is cheer and as he "stanns by the grave"! Cheered by what? We confess we are puzzled and amazed at this jumble of new-fangled divinity. We wait for the next man wearing the sacred cloth and dubbed D.D., to lay ruthless hands on the foundation of our faith, and eover Christianity all over with shame. "Physician, heal thyself." Doctor your di vinity before attempting to teach it to the church. It is very sick, very. What a prophet was Paul, who wrote, "And they shall turn away their ears from the truth and be turned into fables? Such a "time will come," he said. And it has come.—D. T. T. is Messiah's Herald.

Treatment of the Fallen?

For twenty centuries this road from Jerusalem to Jericho has been infested by robbers, who lurk in the innumerable caverns, or behind the inaccessible cliffs that line the In April, 1888, the rough and difficult way. writer was one of a party of ten or twelve Americans who passed over this same road in an opposite direction-from Jericho up to Jerusalem-ard we were obliged to hire an armed escort to protect us from the robbers who before had despoiled a similar party.

The story is simplest told in Scripture language. The priest returning from official service, in which he had perhaps taught others a thousand times that God would have mercy rather than sacrifice, looks at his poor, wounded brother, and unwilling to risk his own precious life, or even to soil with blood his sacred robes, crosses the road and passes on, leaving his bruised and bleeding countryman to his fate.

A Levite too, another temple official, draws near, perceives the critical condition of the sufferer, and with a cool and calculating selfishness, like the priest, crosses to the other

side and passes on. A despised, hated Samaritan appears. He might have had a thousand excuses for passing by where the priest and Levite had one; for was not the wounded man his hereditory enemy, who perhaps that very morning in the synagogue had invoked the curses of God this hated race, and who would have passed him by as if he had been a dog? he sees in the wounded man a brother who is in a desperate case and needs help, and at once he stops and gives it.

"Which of these three was neighbor to him that fell among the thieves?" Jesus asked. With true national instinct which would not allow him to utter the hated name of Samaritan, the lawyer answered, "He that showed mercy on him." "Go, and do thou likewise." said Jesus. And so let us learn, as the heathen Pliny has well said: "It is not precepts we want so much as examples .- Prof. Fleet

Letter Department.

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

From Sister Mary S. Lindmier.

DEAR Brethren and Sisters: You will find inclosed one dollar of the Lord's money to put in use where most needed. We are still striving to do the will of God as near as we can. I think your paper is improving fast; we cannot do without it, as we love to read the letters from the dear ones scattered abroad. Remember us in your prayers. Holland, Mich.

From Sister Eliza McMillen.

his mercy endureth forever. I feel still Lord Jesus."—Du. ROBINSON.

stronger in the faith, and desire to do my Father's will in all things. I ever lean on Jesus for support in all my trials which nearly weigh me down sometimes. Brethren and sisters, pray for us. My husband is still confined to his bed and suffers a great deal at times, but he never complains and is very patient, trusting in Jesus. I wish to blank the editor and kind brethren that send the paper to the poor, for I don't know what I would do without the ADVOCATE; it has been a constant visitor to me for eleven years. Its pages are dear to me. I am glad the poor can contribute to the new press. I will send my mite A lady made a present of twenty-five cents which I gladly send and only wish it were more. Your sister in the blessed hope.

Pomona, Texas.

From Bro. and Sr. C. A. Young.

DEAR Brethren and Sisters: We are glad that we can say that the ADVOCATE grows better and better in the work of advocating the established truths of God's word. We feel a desire this beautiful Sabbath morning to say a few words in behalf of the cause of truth, hoping to strengthen some lone or sad pilgrim on his way to eternal life. Happiness is in store for the pure in heart, they shall dwell with the Lord; they shall walk the streets of gold, and dwell in the paradise of God. Shall we not praise his name forever? We have an abundance of truth which no one can gainsav. We expect to suffer for Christ's sake, but the word says, "Happy are ye;" and so we are with his blessed spirit to guide us into all truth. "Strive to enter in at the strait gate; for many, I say unto you, will seek tonter in, and shall not be able." "M. ny are called but few are chosen.'

We desire to be found faithful in all things in order to gain eternal life through our Lord and Savior Jesus Christ. Our being few innumber ought not to discourage us for the Savior says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." But few compared to the many will be saved. "If God spared not the natural branches, take heed lest he spare not With the help of the Lord we intend. thee." to be ever found keeping the commandments of God and the faith of Jesus. We feel like giving up all for the Lord and his blessed cause and be more diligent hereafter. We would like to send some money but cannot at present. We most earnestly ask for the prayers of God's people in behalf of a sick sister. Your brother and sister in Christ...

Bloomingdale, Mich.

Are You Afraid?

Some people are greatly frightened when the second coming of the Lord is mentioned, or when it is deduced from prophecy that the great event is soon to occur. What sort of a loyal subject is he who dreads the coming of the King? What sort of a bribe is she who dreads the coming of her husband? With Dear Brethren and Sisters in Christ: I what sublime joy and hope Job exclaims, "I wish to testify to the goodness of our heav- know that my Redeemer liveth, and that he enly Father, in our old age and destitute cir-shall stand in the latter dey upon the earth." cumstances, in that he has bestowed many A Christian should be suspicious of himself. blessings upon us in raising up many kind if he feels afraid of that glorious day. He friends around us, although we are of a different faith from them. Praise the Lord for last prayer of the Bible: "Even so come,

Adrent & Sabbath Adrocate.

Stanberry, Mo., June 3, 1890.

Notice.—Papers sent from this Office to parties Notice. Fajets set the set by special ar-rho are not subscribers are sent by special ar-rangement. When persons receive copies with-out ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

THERE will be no paper next week.

THE address of Eld. J. H. Nichols for the next four weeks will be Vinton, Iowa.

door against her.

WE have received an interesting letter from Eld. M. Mayes of Texarkana, Ark. Many have referred to his able article in the Advo-CATE recently on the subject of the law of School-books will be rented to the students of God. May the Lord bless him in the work or sold at cost next year. Stanberry has no he is doing.

Bro. Nichols, who started on a preaching teur into Iowa, stopped off with the Stanberry church over Sabbath, May 31st, and presched a good sermon. Bro. Nichols is an garnest advocate of the truth, and we hope that many will be benefited by his labors.

Those of our readers who are thinking of attending school, or those who are going to send their children, should consider that there is no Normal Institute in the State that will excel the Northwestern Normal school located in the beautiful city of Stanberry. Please read notice of terms, etc., in another column.

IMPUGNING the motives of others is an exercise indulged in by many who pass for good Christians. A passing from a rigid examination of others to a critical examination of self, and thus complying with the scriptural injunction, "examine yourselves," is both a safe and healthful exercise. If others could be seen as God sees them, then we would be reliable critics. As the stream cannot rise higher than the fountain, so many professing Christians judge others by the standard of their own corrupt hearts. Cleanse the fountain.

Bro. E. G. BLACEMON has been holding some profitable meetings in his field of labor. Immersing individuals into Christ and adding them and others to the church, and getting subscribers for the ADVOCATE and MISSION. ARY, are the best evidences of a minister's success in the gospel field. We are glad that Bro. Blackmon is thinking of devoting all of his time in proclaiming the last message of warning to the world, for he is "a workman that needeth not to be ashamed." We want more ministers who are spending all their time in the gospel field; for this truth and the times in which we are living demand it. A minister with a divided interest cannot be very successful in the ministry. Can't we have a few more to start out with Bro. Blackmon and spend their entire time in the field? There will be plenty of others, among the thirty ministers in the Conference, who can fill up the gaps.

Northwestern Normal School.

To teachers and persons intending to teach:

The Teachers' Review Term of the Northwestern Normal School at Stanberry, Mo., actual Business and Eclectic Short-hand College, opens June 10th and continues six weeks, closing with the Commencement Exereises of the school year, July 16, 17. The prospects indicate a very large attendance from all parts of the Northwest. It will pay you to attend. Board, tuition, and room rent, only \$17.60.

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Many useful and beautiful improvements That man is miserable who is wrapped up have been made, costing over \$1000. This is man keeps happiness outside, and bolts the door against her. school year will open Sept. 2d, 1890, with lower rates, a stronger faculty, and a more thorough course than ever before. We intend to have a thorough private Normal school second to none in the United States. saloons. Send for free catalogue.

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Receipts.

Polly P Cooper \$1, E G Blackmon 50c, Charles Connar \$2, A Shuey 25 cents, Richard Edminsten 75 cents, Eunice B Russell \$2, Emma R Byers (tithes) 40 cts, G W White \$2, Mrs P H How \$1, M A Elliott \$4.

BOOKS AND TRACTS.

FOR SALE AT THIS OFFICE.

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

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

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

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

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