

Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, JUNE 3, 1890.

NO. 6.

Advent and Sabbath Advocate,

ISSUED WEEKLY BY THE
General Conference of the Church of God
Stanberry, Mo.

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

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

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

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 sentiments of human device; but a message directly from the lips of him 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'T talk too much. Learn how to be silent. 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 under trying circumstances, is a man of no 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. No man can serve God by any other means than by serving his fellowmen. We do not disparage the church or the worship of, in public or private places, but he is the truest and most devout worshiper who goes about the practical duties of life in the right spirit, feeling that he is responsible for the use he makes of his time, talents, strength and opportunities. The man who, according to his ability, does the most to promote the well-

fare of his fellowmen, be he scavenger or statesman, hod-carrier or preacher of the gospel, is the best man on earth. The dignity of labor is not dependent on the sphere of 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 languages—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 passages 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 conservatory of music, and not until the world shall stand voiceless as to its masters—not until then have you destroyed the Bible. Then 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 Bible. 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 discovered, you must pass from grave-stone to grave-stone, and with mallet and chisel cut out every name that is biblical, and every inspiring passage of Scripture graven thereon. To destroy the Bible, you must blot from the memory of every Christian its promises and comforts. Not until you have done all this, 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!" 't is the groan
Of creation in her pangs.
"Till He come!" on this alone
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."
—Sel.

And Enoch Walked with God.

GEN. 5:22.

ALL 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 heavenly-minded Christian, able to say with the apostle, "For our conversation is in heaven;" one whose chief thought is about God's kingdom and glory. Such a man will be most intense-

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

Does the Lord keep in mind those who assist in his cause? "For God is not unrighteous to forget your works and labor of love which ye have showed toward his name in that ye have ministered to the saints and do minister." Heb. 6:10.

If a person has but little of this world's goods, is he not excused from giving to God? "Every man shall give as he is able according to the blessing of the Lord thy God which he 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 bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33.

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 8:4.

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 freshness and force to my mind. What a broad sermon. As far as eye could see, whiteness covered the earth. What a fine, beautiful sermon. Emblem of purity. A strong sermon. One of the strongest figures of purity found in the Bible. A plain sermon. An emblem with which all are familiar. A pointed sermon. Coming right home to the heart. A personal sermon. Intended for the individual self. "Wash me, and I shall be whiter than snow." Emphasize me and I.

Man was created in purity. This he lost. "God has made provisions as broad as this world of ours, for the restoration of man to purity. The power of the cleansing blood reaches "far as the curse is found." The restoration to purity is infinitely more beautiful than the emblem employed. To be made pure as "he is pure," beautifies the whole 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 in,

"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 his last words we should not think them too strong. We would cling to them and treasure them up to cheer us on our way to the heavenly world to meet them in their robes of more than snowy whiteness and brightness. But why not say so to the glory of God, in the days of health and vigor? Would it not be encouraging to others? If you are washed, brother, and made "whiter than snow," why not give God the glory? We need purity of heart and holy living before we come to die.

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 until death. The figure means perfect purity. It means purity in God's sense and conception. He is able to bring us up to his ideal of cleansing from sin, so that we, in Christ, meet with his approval.

The pure in heart shall see God—enjoy God—be with God forever in the shining light and glory of immortality—"Whiter than light and glory of immortality—"Whiter than light and glory of immortality—"Whiter than snow." Who can comprehend the blessedness 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 purified! O glory of the purified! O purity purified! "Whiter than snow!"—Selected.

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 retribution. Take away the idea of retribution and punishment from society, and it will begin very soon to disintegrate and take away from the 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 majority 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 future punishment for the same reason that criminals hate the penitentiary. 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 keep his courage up. I have seen men flaunt their immoralities in the face of the community, and I have heard them defy the judgment day and scoff at the idea of any future consequence of their sin; but when they came to die, they shrieked until you could hear them for nearly two blocks, and in the summer night the neighbors got up to put the windows down because they could not endure the horror.

I would not want to see a rail train with five hundred Christian people on board go down through a draw-bridge into a watery grave. I would not want to see five hundred 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 something at such a time so indescribable 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 so unnatural, that I could not endure it. "There is no hell, there is no hell, there is no hell!" the man had said for sixty years; but that night when I looked into the dying room of my infidel neighbor, there was something on his countenance which seemed to say: "There is, there is, there is!"

In the theater, the tragedy comes first and the farce afterward; but in this infidel drama of death the farce comes first and the tragedy afterward. And in the former atheists and infidels laugh and mock, but in the latter God himself will laugh and mock. He says

so: "I also will laugh at your calamity; I will mock when your fear cometh."—Selected.

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 Vedas of the Hindoos, the Zendavesta, 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 five 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, according 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 long'h die with their souls asleep. Awake, O sleeper; for God "hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained;" and then your idle answers will all be brought to light.—Selected.

LIFE is not worth living merely as life. Unless man has a worthy purpose in living, who is the gainer by prolonging his animal existence? The first thing is to have a worthy purpose. Until that is secured, the question of the gain of living is hardly worth considering by itself.

Advent and Sabbath Advocate.

"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 example. 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 another case. What a wicked act was his 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 remaineth no more repentance if one sins willfully, but that there remaineth no more sacrifice for sin—that is Christ is the only true sacrifice for sins, and when he is repudiated there is no other way through which to receive salvation.

The first passage quoted at the head of this article is not applicable now. No Christian has now the experience such as some had in days of the apostles. Those who "tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the

world to come," could work miracles, and to repudiate such an experience was fatal to their salvation. We are in no danger of falling 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 order 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 affairs."

"Time is not mine to give," said Death. "It belongs, 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 neighbors. There are many times and occasions, combinations and complications in life when the only thing to do, for the time being, is to "sit down and be sweet."

At one of our national camp-meetings some years since, on a Sunday morning, the brother having charge of a "love feast" said, "Now, friends, we have here in this tabernacle this morning assembled about a thousand people, and there will be time enough to have two

or three hundred testimonies if they are short. We do not want long speeches. From three to five words are all we ask. At any other time it would be edifying to hear how the 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 sanctification you will sit down and be sweet."

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

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 the 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 idleness 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 first attempt to make this gigantic force available for manufacturing and commercial purposes. The height of Niagara Falls is 176 feet. By carrying water in steel conduits

a distance of about a point below can be obtained posed to utilize high-water mark and locating variable sites above to be carried out mission. Any horse-power can in this way with the current will irresistible force

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Jesus Calls You.

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

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

Your sins made those scars, yet He loves you,
And fonging 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 cruelly 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 plausible 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 to do, are guilty of a lie as if they had spoke the falsehood.

Then there is the white lie of evasion, which is first cousin to the lie of excuse. People sometimes ask awkward questions about matters which does not really concern them. It is not convenient to answer them and so reasoning that it is "none of their business, anyway," we are tempted to put them off with a statement that is not true. There is an old saying that "the truth is not to be spoken at all times." Perhaps not, but it does not fol-

low that a lie may take its place. One has a right to be silent sometimes or to frankly refuse to answer a question which the questioner has no right to ask; but we must not lie.

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 as a special duty. These are the people who tell other people that they "perfectly delighted" 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 dunt; 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 comparatively harmless and involve no conscientious effort to deceive, which one should nevertheless be careful about using; for the habit of saying what we do not sincerely mean even in regard to style, it is a bad habit to form.

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.

Another reason is, that there are few faults 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 insincere and untruthful, we do not feel that we can depend upon him in anything, and so we shrink from him.

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 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 ones, or white lies and black ones. Every where lying is spoken of with horror and detestation. One of the names bestowed upon Satan is that of "the father of lies;" one of the most tragic incidents in the history of the early church was the direct punishment visited upon a man and woman who lied; and in the book of Revelation, "all liars" are

mentioned among those who were shut out of the heavenly Jerusalem. Let us all be careful, therefore, in very little things as well as in great ones, to say the little thing we mean, and to be absolutely sincere and truthful.—*Frank Foxcroft, 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 3: 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? If the 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 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 be not partakers with their evil deeds. Our Savior has said we cannot serve God and mammon. We will either hate one or the other. "Know ye not to whom ye yield yourselves 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?"

—*Solo, Ore.*

Resurrection of the Body.

In a sermon on "The Resurrection of the body" (1 Cor. 15: 20), published in the *Christian Mirror*, H. M. Goodwin, D.D., delivers his soul after this fashion: "It is not the doc-

trine of Scripture the ground or any part again. This notion the prevailing times."

Very blindly, an exegetical confusi double resurrectio spirit puts on a new it in the intermedi the same kind as t last day, when tl take on new and t this he styles "Th What body? No for that would be "another body." presented as St. haps it did not that he but utter witnesses," who said, "Destroy i three days I will Jesus said he we ple (Matt. 14: 3 better than his then queerly en yard resurrectio medieval notio self by exclaim spirit depressed or standing by this doctrine o as mud" Does n ity of such jum itual body at d is wiser than unbound early to the heresy scandal of th book to dispi body. H. M know better have read in who informed time would e sleep in the (Dan. 12: 4). probably arg what it does It looks ver taught "a gr then it was good Isaiah I remember! "Awake, at (Is. 26: 19). no doubt, t were perha Goodwinian thought to prophecy. Our dear I of Gabriel that are i (John 5: 2 Doctor of clothes th was in a g and as he what? V amazed at ity. We sacred clo hands on cover Cl "Physicia vinity be e church. I et was t turn aw turned i come." P in Mess

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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 times."

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 perhaps 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 graveyard resurrection" to the winds, styling it "a medieval notion," he again stultifies himself 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 spiritual body at death constituting an anastasis is worse than anything ever taught by that unsound 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 body. H. M. Goodwin, D. D. appears to know better than the angels of God. We have read in an old volume 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 what it doesn't say, and not what it does say. It looks very much as tho' the great angel taught "a graveyard resurrection" here; but then 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" is thought to be an improvement on ancient prophecy. But isn't it "another" gospel? 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 "stamps 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 cover Christianity all over with shame. "Physician, heal thyself." Doctor your divinity 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. in *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 rough and difficult way. In April, 1888, the 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—and 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 hereditary enemy, who perhaps that very morning in the synagogue had invoked the curses of God upon this hated race, and who would have passed him by as if he had been a dog? But 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 spake often one to another; and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:16.

From Sister 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.

DEAR Brethren and Sisters in Christ: I wish to testify to the goodness of our heavenly Father, in our old age and destitute circumstances, in that he has bestowed many blessings upon us in raising up many kind friends around us, although we are of a different faith from them. Praise the Lord for his mercy endureth forever. I feel still

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 thank the editor and kind brethren that sent 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 gain-say. 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 to enter in, and shall not be able." Many 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 in number 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 thee." With the help of the Lord we intend 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.

Bloomington, 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 what sublime joy and hope Job exclaims, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." A Christian should be suspicious of himself if he feels afraid of that glorious day. He should rather join with the apostle in that last prayer of the Bible: "Even so, come, Lord Jesus."—DR. ROBINSON.

Advent & Sabbath Advocate.

Stanberry, Mo., June 3, 1890.

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

THERE will be no paper next week.

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

THAT man is miserable who is wrapped up in himself and cares not for others; such a man keeps happiness outside, and bolts the 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 ADVOCATE recently on the subject of the law of God. May the Lord bless him in the work he is doing.

BRO. NICHOLS, who started on a preaching tour into Iowa, stopped off with the Stanberry church over Sabbath, May 31st, and preached a good sermon. Bro. Nichols is an earnest 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. BLACKMON 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 MISSIONARY, 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 Exercises of the school year, July 16, 17. The prospect indicates a very large attendance from all parts of the Northwest. It will pay you to attend. Board, tuition, and room rent, only \$17.60.

We will organize a twelve weeks' Short-hand class, June 10th to 15th, tuition in Short hand and two hours' practice on Typewriter, only \$25.

Many useful and beautiful improvements have been made, costing over \$1000. This is the largest, cheapest, and best school of its kind in the State of Missouri. The next 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. School-books will be rented to the students or sold at cost next year. Stanberry has no saloons. Send for free catalogue.

Money Pledged for A New Press and Material.

- Polly P Cooper 50c, Ellen Peters \$1, D C Pierce \$1, W Cornelison 50c, E G Blackmon \$1, Lucy E Blackmon \$1, Laura Blackmon 25c, Rose Blackmon 25c, M A Elliott 50c, Lurana Elliott 50c, Mary J Connor 25c, D F Edwards 50c, Martha E Edwards 25c, Richard Edminsten 50c, Eliza C Edminsten 50c, Maggie E Edminsten 25c, M A Edminsten 25c, Theo Edminsten 10c, from a poor brother \$2, Eunice B Russell 50c, G W White \$2.

Receipts.

- Polly P Cooper \$1, E G Blackmon 50c, Charles Connor \$2, A Shney 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 principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists! Price, 10 cents.

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

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

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

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

The 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.

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

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

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

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

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

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

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

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

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

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

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 3cts

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

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

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