

Advent and Sabbath Advocate,

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

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True reverence for God includes both fear and love—fear, to keep him in our eye; love, to enshrine him in the heart; fear, to avoid what may offend; love, to yield a prompt and willing service; fear, to regard God as a witness and judge; love, to cleave to him as a friend and father; fear, to render us watchful and circumspect; love, to make us active and resolute; love, to keep fear from being servile or distrustful; fear, to keep love from being forward or secure; and both springing from one root, a living faith in the infinite and ever-living God.—Cope.

JESUS never encouraged the thought that the Christian life is an easy one to live. He represents it as taking up a cross. Those who follow him must deny themselves as he denied himself. But, though this is true, he shows that this is the only thing worth doing. To serve is better than to be served; to give is better than to receive, to lose is to gain. To make the right choice here is to secure eternal happiness hereafter, and to make a wrong, selfish choice here is to lose the life which far more than this is to be desired. The cross now—the crown soon.—*Morning Star*.

"ONE day," said Dr. Clemance, "I was climbing a mountain of the Alpine range near the boundary line between France and Switzerland. By-and-bye we came upon snow and icicles and all the usual attendants in the train of winter, but when we got higher we found delightful flowers blooming in all the beauty of floral loveliness. I said to myself, how is this? Down yonder are icicles and snow; up here are these exquisite flowers. The secret of the matter was that this part of the mountain had a southern aspect, and faced the sun, while the other was turned from it. Even so it is with ourselves. When our hearts are turned toward him who is the fountain of love and of marvelous spiritual beauty, we bring forth the fruits and the flowers of Christian character, and show the world what a blessed and beautiful thing it is to be a disciple of Christ."

On a recent hot, sultry night a small company were vainly trying to be comfortable, sitting on the stoop of a dwelling in a cer-

tain city. Suddenly one of the party proposed that they all go to the prayer-meeting "at the First Church." "What on earth put that notion into your head?" queried one of the party. "O, it is so hot here, I can't stand it any longer. I thought if we went down there we would get cooled off, it is the coldest place I know of." This reminds us of what was once said by way of a report made at an association by a delegate from a certain church: "We are all united in our church," said the delegate, and sat down. As he took his seat he remarked in an under tone to a neighbor, "Frozen together."

A FAMOUS lady who once reigned in Paris society was so homely that her mother said one day: "My poor child, you are too ugly for any one to ever fall in love with you." From this time Madame de Circourt began to be very kind to pauper children of the village, the servants of the household, even the birds that hopped about the garden walks. She was always distressed if she happened to be unable to render a service. This good-will toward everybody made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unflinching interest in others made her, it is said, perfectly irresistible.

WHAT is needed among the professed Christians is more spirituality and less formality. In times when people are so careless about their eternal welfare, and think there is no danger, and say there time enough yet, we that are set as watchman upon the walls of Zion, seeing the critical position they are in, must show to them that we are alarmed about them. How shall we convince them? I answer, By earnest appeals and constant entreaties for them to be reconciled to Christ. By placing ourselves in a position that will tend to lead the sinner to repentance, by showing them that we love them more than their money, by preaching a doctrine that honors God and the Bible, by preaching Christ and, him crucified, and through him, the only way to obtain salvation.

May the Lord help you and me, dear brethren and sisters, to be also ready, that when the Master comes, we shall hear him say, "Well done."—G. L. Tracy.

WHY should anything based upon the Word of God ask for support other than that Word? It cannot. It is only when we realize weakness in ourselves that we look elsewhere for support. When the church asks the civil power to compel people to yield obedience to her ordinances, then those ordinances have become forms, and forms only, lacking in power to affect the heart and inspire the life.

This is no less true of one ordinance than of another. Shall civil power compel people to be baptized and join the church? No! Then, shall it compel people to keep the Sab-

bath? If the church has lost her power to convert the heart, so that it shall yield willing obedience to her Lord; if she must ask civil power to compel service to her forms; then how sadly yet truly are the words of Paul being fulfilled, "Having a form of godliness but denying the power thereof."—Selected.

LEARN how to forgive. Do not carry an unforgiving spirit with you through all your life; it will hurt you more than anything else. It will destroy the happiness of many around you, yet its chief feeding-ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling one hundred and fifty yards away. Suppose you pass by a wood fire, and as you pass you pluck a half-consumed brand from it, flaming and gleaming, and thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who call themselves Christians who are miserable because of their own revengefulness. Forgive your enemies and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and blessed example.—REV. R. V. LAWRENCE.

Asleep In Jesus,

WITHIN the churchyard, side by side,
Are many long, low graves;
And some have stones set over them,
On some the green grass waves.

Full many a little Christian child,
Woman, and man, lies there,
And we pass by them oftentime
When we go in to prayer.

They cannot hear our footsteps come,
They do not hear us pass;
They cannot feel the bright warm sun
That shines upon the grass.

They do not hear when the great bell
Is ringing overhead;
They cannot rise and come to church
With us; for they are dead.

But we believe a day shall come
When all the dead will rise;
When they who sleep in the cold grave
Will open again their eyes.

For Christ our Lord was buried once;
He died and rose again;
He conquered death, he left the grave;
And so will Christian men.

So when the friends we love the best
Lie in their churchyard bed,
We must not cry too bitterly
Over the happy dead.

Because, for our dear Savior's sake,
Our sins are all forgiven;
And Christians only fall asleep
To wake in bliss, in heaven.

—Selected By Alice Lippincott.

Echoes of Advent.

"Lo, he comes with clouds descending,
Once for favored sinners slain!"
—C. Wesley.

"Let it be constantly borne in mind in the investigation of the whole subject, that, according to divine arrangement, the advent precedes the millennium, and that the beginning of the millennium rapidly succeeds the end of this age, and the terrific judgments that accompany and succeed the advent."—*Dr. J. T. Bavelay.*

"In the Scriptures, the constant note, the continually occurring exhortation, is to be prepared for the Lord's coming."—*Dean Henry Alford.*

"How many editors or preachers are writing or speaking of the second coming of Christ? It is a solemn and sublime truth; it was the constant utterance of Paul, and yet these good and wise men let it alone. Truly religious people are asleep in relation to the momentous fact that he is coming."—*Rev. George R. Kramer.*

"The Lord himself is coming personally the second time to earth—not at death, but at the harvest time, the end of the world. This is the good hope, the blessed hope, the hope that purifies, the hope of the church, the Scripture hope, and the great incentive to holy watching."—*Rev. S. J. Austin.*

"And every man that hath this hope in him purifieth himself even as he is pure. I can preach nothing else. The power of this hope, the coming of Christ, has never seemed so real until now. I can think of nothing else. It is buried into my entire being."—*Rev. Edwin Davis.*

"The Lord may come to-night; many that are looking at me may never die; we are near the end of this dispensation. The coming of the Lord in the clouds to take his church to be with himself is the Christian's hope. Oh, to be ready! In the Master's name I tell you be ready. I charge you to prepare for his coming."—*Henry Varley. (1875).*

"It is impossible to imagine anything more delightful than the prospect of the promised return of our most blessed Savior. But do we all desire it? Are we all looking out with loving hearts, longing for the appearance of our beloved Redeemer?"—*Rev. E. Hoare.*

"I am afraid we cannot hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of his coming. The shout shall be heard, Allelujah! allelujah! the Lord God omnipotent reigneth! For that day do I look; it is the bright horizon of that second coming that I turn my eyes."—*Rev. Charles Spurgeon.*

"Some people are greatly frightened when the second coming of Christ is mentioned, or when it is deduced from prophecy that the great event will soon occur. A Christian should be suspicious of himself if he feels afraid of that glorious day."—*Rev. Dr. Robinson.*

"No man can be blind to the truth that the return of the Lord is the great hope of his church—that towards this glorious fact our minds are to be continually turned. In the thought of it is our highest joy."—*Rev. W. H. Aitkin.*

"Prophetic students in England now wake up and cry aloud, The Lord is at hand. Pamphlets are issuing forth from the press, ser-

mons are being preached, lectures delivered, all declaring that Jesus is near at hand. Never in all our experience did we see so much stir, so much looking out, such a general conviction that the day of salvation is not far off. One pamphlet on the "Eastern Question viewed in the light of Prophecy," has reached a sale of one hundred thousand copies in a few weeks."

—*Rev. Wm. Kellaway.*

What Are We to Think Of.

THE modern way of announcing subjects for the pulpit—what are we to think of it? And what would the apostles think of it if they were to revisit the earth?

A single Boston paper gives us, for one Sunday, the following notices of subjects. "The if of life;" "The Negro" in morning, and "Our books" in the evening; "Guilty or not guilty;" "Moral dyspeptics;" "The Christian in a boarding-house;" and "Throwing stones." And all there in Boston churches that are evangelical, and prominent in their respective denominations—Congregational, Baptist and Methodist!

The object of such untasteful, outlandish topics is, of course, to attract hearers. But does it not give a low and even ludicrous aspect to the high and solemn themes of the gospel, to associate them with titles like those? Is it what the apostles would have done? Does it not lower the dignity of the pulpit and make the preacher rather a mountebank than the deeply earnest, spiritual minister of Christ, seeking the conversion of sinners, and the growth in grace of those who are Christians?

Some years ago an eccentric preacher in one of the large towns of the State of —, began advertising in the papers the topics of his Sunday discourses. Some of them it is said, were "Courting by moonlight," "The message of Balaam's ass," "The size of the Behemoth," "Jonah in the whale's belly," "Did Noah have an anchor to his ark?" "Who was Peter's wife's mother?" etc., etc. For a time the topics, and the corresponding way of treating them drew crowds of hearers. But there was so little of the spirit of the gospel, either in the topics, or in the mode of their treatment, that the attendance steadily and rapidly decreased, till at last, on a fine spring evening, only twenty-five persons were in the audience, and the service was soon abandoned; and where the preacher went is not known, though not a few thought his proper place might be in some dime museum, or in the clownship of a circus.

Is anything really gained by advertising the subject of sermons? Or if our ministers must advertise their topics, is it not better in keeping with their high office, to announce gospel subjects—the great themes of doctrine and duty, such as may lead sinners to the cross and Christians to a higher and holier life? Such is a question that comes from many.

—*Christian Secretary.*

Faith of Early Christians.

WHAT kind of Christians were these in the first century, these who had turned the world upside down, had emptied the heathen temples, shook the very base of society, and even left their mark on the Roman Empire? They were men of boundless faith. I think their creed was a very short one. I do not expect they understood much of the Athanasian Creed or even of the Thirty-nine Arti-

cles. But they knew the Lord Jesus, knew that he had come down from heaven for their salvation. He had lived with them and loved them; had died and risen again for them. They had a living faith in a living personal Savior. Religion, nowadays, among many, does not seem to have much sinew or muscle. Beware of a pointless religion. Be certain who and what you believe. Be able to say with Paul, "I know in whom I have believed." Theories and doctrines about him will not do.

They were men of a boundless charity. See Stephen, with the stones flying all around him and blood streaming down his face, yet praying, "Lay not this sin to their charge." The world cannot understand our doctrines and creeds and theories; but it can understand love, and those whose hearts are most filled with love—a love that goes out to all, always returning good for evil—these are they that call from the world, "We perceive God is with you." I appeal to you, young people, to adorn your religion with love, to show in the smallest acts of every-day life and to those at home with whom we are always coming in contact, the greatest thing in the world—love.

And mark their peace. We read, "He fell asleep." I verily believe the Holy Ghost would have us see in these words the deep peace that possessed his heart. Think of the suffering through which the early church had to go, and read how they preached by their fortitude and peace through it all. John Wesley—of whom the Church of England was not worthy—once said: "You may find fault with our proceedings and our doctrines, but you must admit our men know how to die well." Stand fast in the old truths. Let us go back 1,800 years and take our stand with Stephen, with a real, firm, true faith in a living Savior—a real, firm, true love going out from us to all around, and a real, deep peace possessing our hearts as He dwells there.—*Bishop of Liverpool.*

Driving A Bent Nail.

MANY a man who might otherwise break down and give entirely over, is still kept going by the pressure, in great part, of surrounding compulsions.

It is as in the driving of a bent nail. No sooner has the nail entered the wood than the wood holds the nail, so that, with care, you can drive it (provided always it be of suitable size and material) even to the head. Indeed, the wood, once pierced, helps not only to hold the nail, but to straighten it.

Have you a stout, strong, robust, stalwart pastor? You may strike him pretty hard blows, if need be, and he will still go straight and unhurt through tolerably thick and tough boards. But if he is somewhat weakened by self-distrust, and possibly a trifle out of the line already from an overplus of ungentle raps, it will be well to practise self-restraint by humoring your strokes. A little thoughtfulness at such a time, a little forbearance, a little wise considerateness, will often go a great way towards making such a man extremely serviceable, where harsh censoriousness and impatient intolerance might weaken still further his tenacity of purpose, and make him, till he have time to remove it, comparatively worthless.

David seems to have known something about this in his own experience, since, true king, warrior, and statesman though he had proven himself to be, it was he who once said, "And thy gentleness hath made me great."—*Prot. Addison Ballard, D. D., in New York Observer.*

The Gift of Ov

THERE are some persons work. Others are good for both, and of neither. The gift of oversight importance. It goes with responsibility, with watch who have this gift of care the most important person difference between those of oversight and those who difference between the subordinate, between the operative.

In the Church of Christ sight is equally important whom the Holy Ghost or bishops, to "feed the he has purchased with have wisdom, vigilance patience. They are in own houses, having th tion with all gravity; own homes tested th and control, they are the Church of God. Christ will never pros this gift of oversight and persons be esteem merely on account of or the rashness of the of their sobriety and which fits them to ca which he has purcha —*Selected.*

Sowing

THE theory is abt first sow their wild delusion. You see eighty, erect, agile, How much wild on eighteen years a does not often hon have in early life alter of the bodily staggering along men all bent and old, for the reason the liens that the estate before the dissipation they mortgage, a second those mortgages and all that rem the undertaker. "I promise to p date, at the ban infraction of the When some of y your tombstone read; "Here lie or, "Behold wh do for a man;" my earthly exi sequence of sit or, "This is wh of wild oats." Christ and us take better ca

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The Gift of Oversight.

There are some persons who are good to work. Others are good to oversee. Some are good for both, and others are good for neither. The gift of oversight is one of great importance. It goes with care-taking with responsibility, with watchfulness, and those who have this gift of care taking are among the most important persons in society. The difference between those who have the gift of oversight and those who have it not, is the difference between the head and the hands, between the commander-in-chief and the subordinate, between the manager and the operative.

In the Church of Christ the gift of oversight is equally important. There are men whom the Holy Ghost has made overseers, or bishops, to "feed the flock of God which he has purchased with his own blood." They have wisdom, vigilance, prudence, caution, patience. They are men who rule well their own houses, having their children in subjection with all gravity; and having in their own homes tested their power of training and control, they are able to take care of the Church of God. And the Church of Christ will never prosper until this wisdom, this gift of oversight, be duly recognized, and persons be esteemed and regarded not merely on account of glibness of their speech, or the rashness of their acts, but on account of their sobriety and prudence and vigilance, which fits them to care for the flock of God which he has purchased with his own blood. —Selected.

Sowing Wild Oats.

The theory is abroad that the young must first sow their wild oats. Let me break the delusion. You see aged men about us at eighty, erect, agile, splendid, grand old men. How much wild oats did they sow between eighteen years and thirty?—None. God does not often honor with old age those who have in early life sacrificed swine on the altar of the bodily temple. Trembling and staggering along these streets today, are men all bent and decayed and prematurely old, for the reason that they are paying for the liens that they put upon their physical estate before they were thirty. By early dissipation they put upon their body a first mortgage, a second, a third mortgage; and those mortgages are now being foreclosed, and all that remains of their earthly estate the undertaker will soon put out of sight. "I promise to pay my life, thirty years from date, at the bank of the grave," says every infraction of the laws of your physical being. When some of you die, if your friends put on your tombstone a truthful epitaph, it will read: "Here lies the victim of late suppers," or, "Behold what chicken salad at night will do for a man;" or, "Ten cigars a day closed my earthly existence;" or, "Here is the consequence of sitting half a day with wet feet;" or, "This is where I have stacked my harvest of wild oats." I charge you in the name of Christ and usefulness and eternal destiny, take better care of your health." —Talmage.

Stumbling-Blocks.

CONVERSING recently with a gentleman of the Brahmin caste from Bombay, he showed us a paper which he had recently received from an educated native, and an apparently sincere inquirer after truth, which gave his objections to Christianity and the Bible. We glanced over them and found that they

were merely a rehash of the cavils of modern infidelity, being stale objections taken from American and English infidel books. He himself offered nothing whatever from heathen sources in opposition to the gospel of Christ, but these old objections and difficulties which have been rehearsed, repeated, and answered scores of times, and which are now flung in the path of these natives of heathen lands to prevent their coming to Him in whom is light, and life, and salvation.

This illustrates what is going on in all parts of the world where the English language has gone: heathenism is dying out, and infidelity is stepping in; while Christian people are busied with their farms and merchandise, and are not ready to meet the demands of the hour.

Shall Christian people sleep on while the enemy sows tares, and while men seeking after the truth are hindered, and stumbled, by the cavilings and misstatements of skeptics and scoffers? It would seem that the present duty of Christians in this regard is plain, and that the sooner they go about doing it the better. A little while and mischief will be done which cannot be easily undone. That which is done soon, will be most effectually, and will prevent greater mischief than we can easily estimate.—H. L. Hastings.

The Privilege of Amendment.

No religion equals Christianity in the distinctness with which it affirms man's separability from his sin. It treats sin as accidental to him through the fall. The parable of the prodigal son assures us that the worst sinners may turn from their worst sins; that they may turn, sure of the love of God; and that as they turn, God will come forth to greet them.

Jesus came into the world teaching that evil was no necessary or eternal part of our being, and that even the most degraded may be set free from the guilt, the stain, the power, of their sins. Evil doing is the fixed destiny of no man. No life is beyond amendment; no character is beyond recovery. There lie open before every man possibilities of rising to the noblest and the best, and sharing in the choicest blessings God has to bestow. It was not to the exceptionally good, nor to the exceptionally honorable, Christ taught these things, or offered his greatest gifts. To the woman of Samaria the water of life was free.

All who felt they were not what they ought to be, were urged to begin their lives anew, and fill their emptiness out of Christ's fullness. The privilege of amendment was thrown open to all.

Christ is never a nobler prophet than when he is inspiring men to begin and continue the struggle after good. He preached no gospel of despair, but one of hope—of brighter and better days for all, whatever the present darkness and misery of their hearts. Many may be going to perdition, but there is no necessity one should go.—John Baird.

Romanism In Politics.

It may confidently be stated that a church with headquarters at Rome for all the world, is more of a political machine than a religious organization. Its political pretensions exceed its religious purposes. The work at headquarters in Rome is devoted more to political ingenuity than to spiritual methods

The devotion of the priesthood to the souls of the dead is only commended by the power of money, but at all times the priest, who is fully obedient to the chief in charge at home, devotes himself to the political purposes of Romanism. It was in 1870 that the doctrine of the Papal infallibility was declared. It took well for a time with nominal as well as faithful Catholics. But in a short time it began to grow that the authority of the Pope in temporal things was mere pretention, based upon a personal ambition to be at the head of a universal kingdom of earth. Shortly came the rebuke given by Catholic Italy, and the pope found himself without temporal authority even in Rome. For some years it has been thought that the Vatican authorities had ceased to plan for temporal power. All who have so thought may have their minds disabused without further writing. The last year, or thereabouts, has shown such evidences of a well-planned attempt to gain control of political forces throughout the world as never came from any political pretender of all history. Read a recital of facts:

A representative Catholic paper—the *Church Progress*—recently said editorially: "While our clergy, hitherto, had but to keep their people in the faith and protect them from the attacks of non-Catholics, now they have to labor to extend our faith, to make the *land Catholic*." The italics are mine. This land can become a Catholic State only by overwhelming Catholic political majorities! These ecclesiastical intolerance of Romanism was unasked in an address delivered in Philadelphia a little while ago by a Catholic bishop (Ryan). It proclaims the intention of the Church. The bishop says: "The Church of Rome is intolerant. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates her enemies because she is obliged to do so, but uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the United States come to an end. Our enemies know how she treated heretics in the Middle Ages, and how she treats them to-day when she has the power. We no more think of denying these facts than we do blaming the holy Pope and the princes of the Church for that they have thought fit to do."

Here is the expressed purpose of Romanism to exercise political power in our country as soon as political majorities can be gained. I much doubt if Catholics will ever become a "considerable majority" in the United States.

In numbers they are feeble folk, but their political strength is quite enough now to constitute a standing threat to our civilization and Protestantism.

Observe how the municipal government of the city of New York is preponderatingly Catholic. The four leading municipal officers, mayor, sheriff, county clerk, and president of the board of alderman, are Catholics. One of the coroners, and sixteen out of the twenty-four aldermen have Irish names, and at least two or three of the remaining eight aldermen are German Catholics. It must be observed, that all faithful Catholics are called upon to scheme for the civil supremacy of the Catholic Church. Romanism in power, always and everywhere means a subjugated Protestantism. The mayor of New York appoints officers, whose aggregated salaries reach \$150,000 a year. Their appointing power is subject, in greater or less extent, to the direction and advice of an hierarchy.—REV. MAKEPIECE TREWORTHY, D.D. IN OCCIDENT.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., June 17, 1890.

The Present Outlook.

THE present outlook is, indeed, encouraging. At the last General Conference it was decided to buy a new cylinder press, and to call on the brethren and sisters to donate for the same. No sooner was the call made than donations commenced to come in, and they continued to come until we had sufficient to buy the press—a thing that some predicted would never be accomplished.

We feel proud of the brethren and sisters, who have so willingly given of their means. Many have had a deep interest in securing the new press, and have sacrificed of their means to get it, and in a few instances the sacrifice has been equal to the widow's mite. We are glad that the cause is onward, and that we as a people are moving forward. The trouble in the past, with us as a people, has been that we have been standing in the shade and complaining that the sun did not shine on us. We are glad that we are moving out into the sunlight.

True we are few in number, and we belong to the poor of this world, yet we know that earnest and persistent work will bring its reward. A little worm starting at the bottom of the Pacific Ocean, by persevering toil, builds up vast islands of coral, against which the staunchest ships are dashed, and wherewith colonies may live. May we not despise small things, but go forward trusting in the Lord of whom it is truthfully said he helps those who help themselves. We hope that donations will continue to come in for new type. May the Lord's blessing rest upon all.

The Last Shot.

FREQUENTLY during the war we would give the enemy, as they were fleeing from us, the last shot. Again it was often the case that in meeting the enemy we hardly had time to exchange shots till they were off. Of course we did not call them battles, neither did we call them victories; they were but passing war occurrences.

Mr. Cunningham in another article in his department, Current Religious Thought, in *Messiah's Herald*, complains of our criticisms, and closes his article by saying: "With this note, we shall dismiss the matter from our column for the present. Newspaper controversies are rarely beneficial or specially instructive." That is true when conducted from the side of error, and when one deals mostly in personalities and false statements. He is fearful that we will claim a victory, and therefore tries to ease his burdened mind by saying that we may claim a victory for our side, but he has the argument. If he had behaved himself he would not have to express so many regrets. Scrubbing is not very pleasant and especially to the one who gets the scrubbing. Fighting against God's law and Sabbath is hard work, and will bring sadness to the heart of the one who engages in it.

Instead of crying down the law of ten commandments, we ought to cry them up; we need a revival of the commandments; a reviv-

al of the old Bible type morality, that will make men keep God's Sabbath, and stop profaning his name. We need the old kind of honesty, that will make a man always give thirty-six inches for a yard, and sixteen ounces for a pound; that will make him pay his honest debts with one hundred cents on the dollar; that will make him true to his family, to his country, and to his God. Let it be remembered that lies and slanderous statements, notwithstanding they are made on paper, will have to come unto judgment and be judged by that perfect standard—the law of God.

Pray for the Press.

It seems singular that in the elaborate program for the week of prayer there should be no full recognition of the press. In view of its great and growing power, Christians would surely do well to remember the press before the throne of grace. The prayer should be very personal for the editors and reporters on all our journals, religious and secular. Their work is of stupendous importance, and upon these men rest solemn responsibilities. Their lines go into all the earth, and their influence upon the masses is simply incredible. Everybody does not go to church, but everybody reads the newspapers. People are too slow to believe the teachings of the pulpit and too ready to receive all they see in print. Those who are incredulous as to the sacred record are singularly credulous as to the secular record. All this goes to emphasize the importance and responsibility of the press. Surely nothing further need be said to show our obligation to pray for editors. One of the proprietors and editors of one of the great city dailies lately remarked to us, "Nobody ever prays for an editor." While it may not be absolutely true, there is only too much foundation for the remark. Prayer for these men and their work is heard too rarely in our pulpits and prayer-meetings.

It is very common to roundly, and often deservedly, abuse the press. This is stock in speech with a certain class of platform orators. Suppose we try kindness, sympathy, prayer. Editors and reporters are men of like passions with other people, susceptible to kindness and influence, and what many are all might become earnest Christian men. Let this subject have a place in the program of the week of prayer.

Things Unlike a Christian.

It is not like a Christian to come into church on the Lord's day, after the worship has commenced, and sit down as if you have nothing to be ashamed of.

It is not like a Christian to stare about during the service, and to be busied pulling on your gloves and arranging your dress whilst the last acts of worship are being offered.

It is not like a Christian to absent yourself from prayer-meeting when a little sacrifice would enable you to attend.

It is not like a Christian to subscribe only one dollar for missions when you can afford to subscribe ten.

It is not like a Christian to gauge the amount of contributions by what others give, and to overlook the rule which requires us to give as God has prospered us.

It is very unlike a Christian to go out of your church when the Lord's Supper is to be observed.

It is not like a Christian to give labor and substance to outside societies when your own church stands in need of help.

It is not like a Christian to deem anything unimportant which Christ has commanded, or to treat with indifference matters relating to church government, because they are not essential to salvation.

It is not like a Christian to be a self-seeker, or to overlook the rule that whether we eat or drink, or whatsoever we do, we are to do all for the glory of God.—*Selected.*

Usefulness.

"WHATSOEVER thy hand findeth to do, do it with thy might." In this sentence we find an epitome of wisdom, and he who looks upon life as a period of responsibility, a period wherein upright endeavor should be a principle of action, will see it as not only a divine command, but a divine benefaction.

It is gracious advice applied to any honest secular calling, or religious service, though sometimes there are circumstances which are so obscure to our mental vision that to us it hardly seems applicable.

The work that lies nearest is often so uninteresting and uninspiring that we see it "as through a glass darkly." It lacks the charm of distance which in this, as in other matters, "lend enchantment to the view."

We think if we had a larger field or different surroundings we could accomplish so much more; we think, perhaps, we have executive ability which could be developed for greater usefulness, and we murmur and chafe under the Lord's dealings, not realizing that he has put us "in our lot," and therefore our work lies there. These feelings often originate from a lack of true spirituality, in self-conceit, in ambition to be the head of a working body, or in a discontented disposition.

When even a weak desire is kindled in the heart to do something for Christ, we may be sure it is lighted by the Spirit, who would thus try us; and we should beware how we allow unhallowed motives to extinguish the flame which, if responded to with a cordial, "Here am I," will be breathed into heat and expansion that will not only bless others but our own souls also.

If we give this subject more thought henceforth, and look about us with more observant eyes, we will discover how much there is that might be done for others, how many interests will touch our hearts, how many opportunities for service lie around us. The work may be humble, may not attract attention, but it lies at our doors. Charles Kingsley said:—

"Do the work that's nearest,
Though it's dull the whiles,
Helping, when we meet them,
Lame dogs over stiles;
See in every hedge-row
Marks of angels' feet,
Epics in each pebble
Underneath our feet."

"Do what you can, God will co-operate with you," said the quaint Thomas a Kempis. By giving ourselves in rich expenditure to the dying, sinning, suffering world, we shall prepare sublime benefaction for our own souls; we shall ennoble, enlarge, and vivify their powers for enjoyment in this life, and fruition in that which is beyond; and then, think of being co-workers with Christ. When he was on earth in guise, nothing was too insignificant to receive his gracious attention; thus he set us a perpetual example.

It may be that if we are faithful in little things we shall be advanced to larger opportunities of usefulness, and find the develop-

ment which will give us a great work for us—great work for us.

There is infinite value upon us for service. From sphere in our own home to the broadest philanthropy almost infinite capabilities for this purpose.

Thought, judgment, courage form the nucleus of the heart; union, which, if empty of souls, the reformer, the rescuer, the suffering, benefactions for the Christ died. Let us be so full of wisdom and accomplishment of great things, thus: "One riddle all," for our work with these golden lack wisdom, let him with you always." varieties of our willing "Whatsoever you it with thy might."

Suffering not the

BUT how are we objectors who, be than the word of God leniency of punishment consist in eternal suggest that they a al notion of punishment think that punish pain. Let a slight delinquent million punished, although may smile at the may not, accomplish self is often a blessing, it guards them, prompts a directly procures same time, the and the provider sinner of impen individual attention would first exp eyeballs. Shoutory voice of pain would be blind. The loss ment, and not forewarned himself.

The utter doing will doubt in length and i to his individual protracted suffering dissolution of dowed and p than another. soever much i required." I suffering form ment threaten

We must be dogmatic of had not "shut of God," nev uses any exp ly the etern pears cartull afford the sli trine. He n

ment which will give us what has been longed for—great work for the Master.

There is infinite variety in the demands upon us for service, from that which finds its sphere in our own home and family duties to the broadest philanthropies, and there is an almost infinite capability in the human soul for this purpose.

Thought, judgment, experience, energy, courage form the mind; love, sympathy, hope form the heart; and these an irresistible union, which, if employed for the salvation of souls, the reformation of the fallen and vicious, the rescuing the neglected and comforting the suffering, will create innumerable benefactions for the human race, for whom Christ died. Let us then adopt these words so full of wisdom and promise for the accomplishment of great things for time and eternity, thus: "One rich handful, heaven and all," for our working motto, and frame it with these golden characters; "If any man lack wisdom, let him ask of God," "Lo, I am with you always," and hang it in the sanctuaries of our willing hearts.

"Whatsoever your hands findeth to do, do it with thy might."—*Christian at Work.*

Suffering not the Essence of Punishment.

But how are we to answer those sage objectors who, believing themselves wiser than the word of God, are scandalized at the leniency of punishment which does not consist in eternal tortures? Perhaps we may suggest that they are misled by the traditional notion of punishment. It is a mistake to think that punishment necessarily involves pain. Let a slight fine be inflicted upon a delinquent millionaire, and he will have been punished, although, instead of suffering, he may smile at the trifling loss. Pain may, or may not, accompany punishment, and in itself is often a blessing. Like a vigilant sentinel, it guards both the child in its cradle and the soldier on the battle field. It rouses them, prompts a cry for help, and thus indirectly procures necessary aid. It is, at the same time, the rod of the Divine Shepherd and the providential tocsin which warns the sinner of impending danger. If any rash individual attempted to gaze at the sun, he would first experience intense pain in his eyeballs. Should he disregard the admonitory voice of suffering, and persevere, the pain would cease; but he would become blind. The loss of sight would be his punishment, and not the temporary anguish that forewarned him of the consequences of his folly.

The utter destruction of the human being will doubtless be preceded by pain, which, in length and intensity, will be proportionate to his individual vitality. Greater and more protracted suffering must accompany the dissolution of a soul which is more richly endowed and possesses more vital strength than another. In this sense, "unto whomsoever much is given, of him shall be much required." But what we dispute is that suffering forms the main part of the punishment threatened in the Bible.

We must remember that Paul, the most dogmatic of the apostles, who affirms that he had not "shunned to declare all the counsel of God," never, in his most solemn warnings, uses any expression that might seem to imply the eternal torments of the lost. He appears carefully to avoid any simile that could afford the slightest ground for any such doctrine. He never speaks of hell but he has

tears for the perishing ones, "whose end is destruction." 2 Cor. 4: 3, Greek; Phil. 3: 18, 19.—E. PETAVEL, D.D.

A New Creation.

The world when it came from the hand of its Creator was new and fair, for he hath made "everything beautiful in its time." But since then, as the ages have come and gone, the earth has waxed old. It has been smitten with the curse, blasted by frosts, rocked by earthquakes, swept by storms, defiled by sins and stained by blood, until to-day it may fitly be described as waxing old like a garment, and ready to be folded up and changed. And the Scriptures give us hope that such a change shall come. The eye of faith from the earliest ages has looked forward to "a better country that is an heavenly," and the promises of God have declared that there shall be "a new heaven and a new earth, wherein dwelleth righteousness;" a world where there shall be no storm nor sorrow, no sin nor sickness, no pain nor death; when he that sitteth upon the throne shall say "Behold I make all things new," and that voice which made the world at first, which spoke light and beauty into being, shall speak again, and end the reign of sorrow and sin. And as by the word of God the worlds were framed, and the heaven and earth was made, so, by that word again the world shall be renewed, the darkness shall pass away, the light and glory of our God shall be revealed, and all the ends of earth shall see the salvation of God.

An avowed infidel, whose language and conduct had been most profane, and who had boldly argued for man's right to kill himself when he found it expedient, swallowed a quantity of opium which put an end to his life. Among his papers, was found one on which was written: "I have this moment swallowed a vial of tincture of opium, consequently, my life will be but short. Whether there be a heaven or a hell, I leave persons to divine." The part of the manuscript which followed was blotted, and concluded thus: "My hand trembles, my eyes grow dim, I can see to write no more; but he that would be happy should be religious."—*Ev*

Items of Interest.

—A company is being formed to open the Trinity River for navigation as high as Dallas, Tex.

—Ex-State Treasurer W. L. Hemmingway of Mississippi has been indicted, and held for \$50,000 bail.

—Michael Summer of New Prague, Minn., has assigned. He is a miller and his liabilities are \$10,000.

—The appointment of a negro census taker in Miller County, Arkansas, will probably cause trouble.

—The Evangelical conference of Indiana denounces legislation inimical to the parochial schools.

—Gov. Torres of Lower California will demand the punishment of certain alleged filibusters from America.

—A Cherokee Indian was admitted to citizenship at Muskogee, I. T. This is the first instance of the kind.

—A Corporation with \$15,000,000 capital has been formed in Colorado to swallow the American Cattle Trust.

—Five hundred and fifty-seven persons were killed on Illinois railroads during 1889, and 1, 706 were injured.

—The American Bible Society reports that Bible distribution was fifty per cent larger last year in South America than during any preceding year.

—Eugene Cowles was shot by his brother-in-law at Montreal, after he had himself shot at Mrs. Cowles, and will probably die.

—In flesh and blood the cost of the seven years construction of the Forth Bridge was fifty-six lives. The inspectors consider this loss, however, as unavoidable.

—Pension expenditures for the fiscal year ending June 30, 1890, will reach \$109,000,000, and perhaps \$113,000,000.

—Dan Wilcox jumped off a Cincinnati bridge, struck the water on his chest and died shortly afterwards.

—Over 100 Mormon converts arrived in New York yesterday. They may be stopped under the contract labor law.

—Destructive storms are reported from the Northwest, with considerable loss of life and great damage to property.

—Mr. Newlands of the national executive committee of the recent silver convention predicts silver's ultimate victory.

—It is proposed by leading ex-Confederate officers that, should New York fail by September 1 to raise a Grant monument fund, to raise a fund among Southern men exclusively for that object.

—A freshet waye from Cairo to New Orleans usually takes up nine days in transit, or a little more than four miles per hour. From Memphis to New Orleans the time taken up is a trifle less than seven and one-half days, and from Vicksburg about three days.

—It is said by a Brussels correspondent that the slave trade is openly carried on in the Congo Free State, Africa. Slaves, he says, are put to work under the lash, with armed guards to prevent their escape. Nor is this the worst feature of the situation. It is credibly affirmed that an extensive traffic in women and girls is openly conducted. The victims are shipped to the cities in all parts of the world, a considerable number of them coming to Belgium and Holland.

—The telegraph announces that the baseball craze is fast dying out in the East. This might be considered an omen of returning reason on the part of the giddy masses, were it not for the fact that the appetite which has become satiated on this particular article of foolish diet, will needs be fed on something of a like stimulating nature. The gambling spirit manifested in these last days is on the increase, and we may expect that ere long some new sensation will be recognized as the "national game" for a time.

—A sensation occurred in a Jewish synagogue in Cleveland, Ohio, May 25, during the celebration of the Feast of Weeks. The preacher was Rabbi Werber, of Baltimore, editor of a Jewish journal, and there were about eight hundred persons in the audience. Manifest displeasure was shown by the audience as the speaker iterated sentiments not deemed orthodox, but they could no longer endure the heresy when he told them their ideas of the Messiah were ridiculous; that Christ had been on earth, and his second coming would be in the glare of a burning world. Pandemonium reigned, and Werber's friends had difficulty in protecting him from bodily harm until the police arrived and dispersed the congregation.

More Like Jesus.

BY M. E. WELCH.

FATHER, make me more like Jesus,
More like Jesus every day,
I would follow where he leadeth
Then my feet will never stray.
Less of self and more of Jesus
Be my earnest constant cry,
Ever guide me, stand beside me,
While the days are going by.

I would learn still more of Jesus,
More of Jesus every day,
Take my hand and hold it Father
As I journey on the way.
While I pray for help and courage,
I would plead for others too,
For the lonely and forsaken,
With thou all their strength renew?

Precious Jesus, we would follow
Where thy holy feet have trod,
For thy name alone can save us,
Plead the merits of thy blood,
Storm clouds often gather o'er us,
Breakers almost overwhelm,
But we see the light before us,
Jesus' hand is on the helm.

Albany, Mo.

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 Hattie Greene.

DEAR Brethren and Sisters of the ADVOCATE: This beautiful Sabbath morning I will try and write a few lines for our good paper, and to let you know that I am still on the Lord's side, and trying to do his will that I may have a home with the blest where trouble and sorrow will never come—where we shall be ever blest if we only prove faithful until the end. Dear brethren and sisters, let us live so when the last trumpet shall sound that we can rejoice and be glad.

Maysville, Mo.

From Sister Jane E. Moore.

DEAR Brethren and Sisters: I have been thinking a long time I would write a few words to our much loved paper, but have put it off. Will try and write a little of my experience, as I always love to read of other's. I was brought up a Methodist, tried to live up to all the light I saw, but when Bro. Strong brought the Sabbath and sleep of the dead I readily excepted, and I rejoice in that light to-day as much as I did at that time, although it was twenty years ago. I feel that the pathway of the just grows brighter and brighter till the perfect day. Some say they get more light and feel the Sabbath is not so binding, but the Word says that it and the Spirit agree, and if they do not we must be in the dark. We are commanded to try the spirits and if they agree not with the word of God they are not of God, but are that anti-christ which is all ready in the world. To the law and the testimony, if they agree not with them it is because there is no light in them. I do believe that any one that really loves our heavenly Father will try and do as he requires, and then his Spirit will help them; I know from experience. I approve of the fifty-cent and dollar plans of giving for the press; most any one can get that much. I

would like to do more but cannot at present. Inclosed you will find one dollar and a half toward the new press. May God help us to do what we can toward keeping up the paper and gaining strength in so doing. May we live nearer to God that we may be excepted at last in the prayer of sister in the Lord.

Wayland, Mich.

From Bro. James Workman.

DEAR Brethren and Sisters: I have been receiving the ADVOCATE for over a year ago. I like the paper very much; I read them and then give them to others to read, and I am sorry that I have not the means to pay for it. Bro. Lea said that you liked to hear from those who received the paper. I wrote once before, but it probably did not reach you. I shall be glad to have the paper, but I can't pay for it at present. When I joined the S. D. Adventists they said it made no difference if I was poor, for they helped the poor, but I soon found out different. I am sorry for a people, who claim to believe in the near approach of Christ's second coming, that they do not show by their works what they preach. Because I am poor they don't even come to see how I get along either temporally or spiritually. I can't see how a man or a woman can say that they love God with all their heart and hate their own flesh. Brethren, pray for me that I may prove faithful to the end, and meet you all in Christ's kingdom.

San Jose, Cal.

From Sister P. A. Sunderlin.

DEAR Bro. Long: I will send you one dollar to assist in getting the press to carry on this good work. It is the widow's mite, it is all that I can do for the present, but hope to do more as the good Lord prospers me. My heart has been pained when there was a call for help that I could not respond. I am sorry that means are not sufficient to procure help to print our good papers that bring glad tidings to so many lonely hearts to cheer us on when we are separated from those kindred spirits that we love. I hope this separation will not be long, we are in the trying time now, praying that we may have grace to hold out faithful to the end of the race, for there are crowns that await us there, and eternal life which will be the reward of the saints.

I have been a subscriber of the ADVOCATE since 1872, and I can say it grows better every week; it has been a light shining in a dark place; it has comforted many a lonely heart. I feel humble in view of God's abundant grace that he has bestowed upon me these many long years. Almost 77 years God has bestowed his great care over me, and now I can sing:

"Thus far the Lord hath led me on,
Thus far his power prolongs my days,
And every evening shall make known
Some fresh memorial of his grace.

Much of my time has went to waste,
And I, perhaps, am near my home,
But he forgives my follies past,
And gives me strength for days to come.

Faith in his name forbids my fears,
Oh, may his presence ne'er depart,
And in the morning may I feel
His love and friendship in my heart."

Your sister in Christ.

Irving, Mich.

From Sister Albina Wait.

DEAR Bro. Long, and Readers of the ADVOCATE: On the blessed Sabbath of our heavenly Father, I once more endeavor to write a few lines, believing that through the exhortations of God's people we are often blessed and strengthened in this glorious warfare of obedience, faith, and patience. We feel to praise the Lord for the powerful testimonies for which we have the privilege of reading and studying every week. Do not think that we have given up the faith of Jesus, even if we do not write often; for we are bound by the grace of God, which is sufficient to stand unmoved, ever abounding in the works of the Lord. May the spirit of Jesus ever dwell within us and we all be found serving the Creator more than the creature. Bro. Long, enclosed you will find one dollar; use it to the spreading of God's truth as you see best.

Bloomington, Mich.

From Sister A. P. Covey.

DEAR Brethren and Sisters: While enjoying, from time to time, the perusal of the very interesting letters in the ADVOCATE, I have asked myself, Is it fair to be always receiving and never communicating the thoughts that throw sunshine over life's checkered pathway, dispelling many clouds of sadness, doubt, and distrust that sometimes fall athwart our way? And the answer of my conscience is, No. Therefore, I have resolved to meet you in this matter as nearly half way as possible, and although unknown to most of you, I trust that I share with you in the possession of the knowledge of the truth as it is in Jesus and in the grace of God wherein we all stand.

I rejoice that so many of the sisters not only contribute to the Letter Department, giving in their testimonies and experiences, but also to that department embracing our views on Bible subjects. Having a personal acquaintance with one, and a reading acquaintance with the writings of both, I have always felt an especial interest in Mrs. Welch and Adams. Was also much gratified at seeing a letter from Bro. Morroe with whom we of this place were once personally acquainted; am glad that he still enjoys the Christian's life.

Thoughts of many others are thronging my memory, especially does my mind revert to Sister Bollinger—faithful, though alone in the faith, except that God has given her a dear mother and children for companions in the way. That he may also give her the company of her husband is my prayer. How very near our hearts should lie the cases of these lonely ones. Let us always remember to commend them to the guidance of a covenant-keeping God.

We were permitted upon last Sabbath to listen to a most comforting sermon from Bro. Nichols of Waterville, Kan. A few years ago, while he was laboring here, we greatly feared that we should never more be permitted to meet him on the shores of time, such was the condition of his health, but he still lives and was on his way to fill an appointment in Iowa. Now, dear brethren and sisters, since bringing my name forward for recognition, though differing somewhat from you on some points of faith, I earnestly ask an interest in your petition at the throne of grace.

Stanberry, Mo.

From Sister M.

DEAR Brethren and thinking quite a while through the columns the Letter Department plied with such cheerfulness with so much better to write. I have just been myself reading your and words of encouragement many besides myself I come.

I cannot give any more than the first influence. I read the Bible little child than many, professed Christians years old, I had a lot when just able to read while at a time, I became so interested get everything else. til I had went thru when I went into seemed like a new sisters, that spell loved made an heard the truth years afterward, I without a doubt for which I ever t

When I read isolated ones, I thize with them. but little hope of up here, but the I and every mother lege of seeing on into the all savin we praise his ho are but few that Bartlett preaches some one gives u commences to k God and the fai with a lady frier who is not a pro a terrible storm she said, like a I not the Bible say such things near told her the Sav these things con for your reden looked at me v it say that? I may chance to up and rejoice morrow could and he will s will be glad an sometimes try wicked when member that may come." to escape if th

We were a Branch's sick our prayers h his dear fan felt sympath sustain and ing dear bret in the new sin and its a sister in Chi Albany,

From

DEAR BR... CATE, Green

From Sister Mary E. Welch.

DEAR Brethren and Sisters: I have been thinking quite a while of writing you a letter through the columns of the *ADVOCATE*, but the Letter Department has been so well supplied with such cheering letters, and it seems with so much better ones than I was able to write. I have just been waiting and enjoying myself reading your many good testimonies and words of encouragement. I see that many besides myself have had much to overcome.

I cannot give any particular text of scripture that first influenced me in Sabbath-keeping. I read the Bible more when I was a little child than many people read it who are professed Christians. When about sixteen years old, I had a long spell of sickness, and when just able to leave my bed for a little while at a time, I commenced, for the first time, to read the Old Testament through and became so interested I seemed to almost forget everything else. I continued to read until I had went through it three times, and when I went into the New Testament it seemed like a new book. Dear brethren and sisters, that spell of sickness and what followed made an Adventist of me. When I heard the truth preached, although so many years afterward, I knew it was the truth, and without a doubt in my mind accepted it for which I ever thank God.

When I read the letters from the isolated ones, I know how to sympathize with them. The time was when I had but little hope of ever seeing a church built up here, but the Lord has indeed blessed us, and every mother has had the blessed privilege of seeing one of her children baptized into the all saving name of Jesus, for which we praise his holy name. Although there are but few that come out to hear when Bro. Bartlett preaches, still, every once in a while some one gives up the traditions of man and commences to keep the commandments of God and the faith of Jesus. I was talking with a lady friend of mine a day or two ago who is not a professor; we had just heard of a terrible storm only a few miles away and she said, like a little child enquiring, "Does not the Bible say some where something about such things near the end of time?" When I told her the Savior had said: "When ye see these things come to pass look up and rejoice for your redemption draweth nigh." She looked at me very earnestly and said, "Does it say that?" Dear unconverted friends, who may chance to read this letter, can you look up and rejoice? If Jesus was to come tomorrow could you say, "Lo this is our God and he will save us. This is the Lord, we will be glad and rejoice in his salvation." I sometimes try to imagine the terrors of the wicked when the Lord comes and when I remember that He has said, "whosoever will may come." I wonder how they ever expect to escape if they neglect so great a salvation.

We were all sorry indeed to hear of Bro. Branch's sickness, and he can rest assured of our prayers here; may the Lord bless him and his dear family. Bro. Leard has our heartfelt sympathy in his affliction; may the Lord sustain and bless his declining years. Hoping dear brethren and sisters, to meet you all in the new earth when it is cleansed from sin and its awful consequences, I remain your sister in Christ.

Albany, Mo.

From Bro. Delos Harroun.

DEAR Bro. LONG, and Readers of the *ADVOCATE*, Greeting: It has been some time since

I wrote to our good paper, but it is not because I have lost my interest in the cause of our dear Savior. I don't know what I would do without the weekly visit of the *ADVOCATE*. This has been a delightful Sabbath day, and I have tried to keep it holy. This is the second Sabbath I have kept and I find them a delight. Reading the *ADVOCATE* has caused me a good deal of sadness; it taught the Bible so plain I felt condemned, but I intend by the grace of God to take him at his word. The Savior says: "My grace is sufficient;" that is a precious promise to me. I find by reading God's Word that they that live godly in Christ Jesus shall suffer persecution, but glory to God, these light afflictions, will work for us a far more exceeding great and eternal weight of glory. I often think of what Bro. Bartlett said in one of his discourses at the camp meeting last fall. There were two things that caused a good deal of trouble; one was called "Custom," and the other was a great big, ugly looking fellow called "Public Opinion." There would be a great many more Sabbath keepers if it were not for them.

I have stayed with the church, the Free Baptist, until I can't stay any longer. I have a good many friends there, and feel sad to part, but I intend to stick to the Bible in preference to friends. Last Sunday the lesson was on the Sabbath. After the Sunday-school was over the preacher took for his text part of the fifth chapter of Galatians, and of course he proved we were not under the law. (He preached the sermon to me.) He mightily convinced the congregation that the law was nailed to the cross, and he was right; but he didn't know one law from the other. I offered him twenty-five dollars if he would take the Bible and prove the Sabbath changed from the seventh to the first day of the week, but he would n't try.

I ask an interest in your prayers, for I feel I need them. Yours in hopes of the crown of life when Christ comes.

Morrow, Kansas.

From Bro. A. H. Ayrhart.

DEAR Editor: Seeing that my subscription to the *ADVOCATE* has expired, and knowing it is needed at the office. I take this opportunity to send you one dollar on another years subscription to our good paper which comes to us every week laden with the glad tidings of salvation and the soon coming Redeemer, in whom center my best thoughts.

In looking over the pledges for the new press and material I see it is dragging and very slow getting around, a thing that should not be, as any one can see at a glance that the *ADVOCATE* is printed on a poor press and worn out type. Now brethren and sisters, let us lift again. I will send two dollars more which is twenty per cent on what I already have sent. Now if a few others will do the same, and others that have not helped any yet, will take hold and do what they can, it will not be long till the *ADVOCATE* will look like it has some friends. I am aware that times are hard and money scarce with most of us, it is so with me, yet I feel it a duty to share with the Lord's cause. Hope others will do the same, then the burden will roll away. Yours in living faith.

Dedham, Iowa.

From Sister Sarah Sloan.

DEAR Brother LONG, and Brethren and Sisters Scattered Abroad: I feel thankful to God that my unprofitable life is still spared,

and that I have the privilege to write to you, although I am not personally acquainted with but very few of the writers of the *ADVOCATE*, yet in reading over the letters I feel as though we were all one family. Dear brethren and sisters, we are living in perilous times when the love of many shall wax cold, but we have the promise of God that if we endure to the end we shall be saved. Are we not living in the time our Savior speaks of when they all slumbered and slept? Not part but all. There were only part that had oil in their vessels when the Bridgroom came. Is it not high time for us who are looking for our Savior's coming to awake and gird on the whole armor of God that we may not be found wanting when our Master comes? I was glad to see a letter in the paper a short time ago from Bro. A. C. Leard. The reason I speak of him, is because he and W. C. Long were the first ones that I heard preach the Sabbath of the Lord. I heard and accepted it when Bro. Leard and Long were holding a series of meetings at the Holladay schoolhouse in Sullivan County, Mo. I think it was about fourteen years ago. I commenced then to keep the Sabbath, and let me tell you right here, that I am not sorry, but I do feel to lament my negligence since that time in the cause of Christ, but by the help of God I am still trying to serve him, and I know any thing of myself it is to serve him the rest of my days, let them be long or short. God's promises are sure, and he has said, "I will never leave thee nor forsake thee"; so I can boldly say the Lord is my helper, I will not fear what man can do.

Brethren and sisters, press forward, keep your eyes fixed upon the work of the high calling in Christ Jesus. Let us remember they that overcome will have a place in the kingdom. Pray for me. Your sister in hope of eternal life when the life-giver comes.

Jasper, Ark.

Sweet-Minded Women.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrow-stricken sister, do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cosy sitting-room, and sees the blaze of the bright fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits that are wearied with the stern realities of life. The rough school-boy flies into a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on its mother's breast; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.

—Southern Churchman.

PURE motives, intense desires, and faith in God are absolutely necessary to the successful winning of souls. And what can inspire in the heart these qualifications but true holiness? It purifies the motives, intensifies the desires, and inspires a faith which is mighty through God. Get holiness.

—Christian Witness.

Advent & Sabbath Advocate.

Stanberry, Mo., June 17, 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.

BRO. E. S. SHEPHERD paid on new press ten dollars. Let others who are behind on pledges and can pay, do so at once.

WORD from Bro. J. H. Nichols informs us that he is holding meetings in Vinton, Iowa. May the Lord abundantly bless his servant, and may many souls be converted through his earnest labors.

We have received during the past week a very encouraging letter from Bro. W. E. Carver. Bro. Carver has a deep interest in the work and his words of encouragement, advice, and suggestions are highly appreciated.

We have quite a number of three-month subscribers whose time is about expired, and unless we hear from them their names will be dropped from our list. Those who desire can have the ADVOCATE continued by dropping us a postal card.

THE Letter Department is full of letters this week, and quite a number left over for next week. While original matter is somewhat lacking in this number, yet we hope it is fully made up in good selections, such as "Things Unlike a Christian," "Pray for the Press," etc.

FIVE hundred subscribers wanted. Will we have them? Yes, if we all go to work and work with a will. Let the ministers set the example. Bro. Windisch's plan is a good one, and if adopted would add largely to our subscription list. Brethren and sisters, try it.

THE new cylinder press is now in operation and bids fair to give good satisfaction. When the few remaining pledges are paid in every dollar of indebtedness will be canceled. This is encouraging. Brethren are writing and suggesting a new heading for the ADVOCATE, and want to know what we think about it. We think the suggestion a good one and ought to be carried out at once. It is not desired that we change the wording, but merely get a new dress for it. Now who will respond? If more money is donated than is needed it can go toward buying new type.

GET a good start in the morning, says Rev. Mark Guy Pearse, by having time for prayer when you rise. Put the word of God in the right place. Feed upon it. Make yourself a Bible and prayer union. Pray for what you want. Talk the day's business over with the Lord. Get a dinner-time for the soul. Don't go on from morning till night without a few minutes of spiritual retirement in the middle of the day. It is common sense that baffles the devil. End the day well. Review it, and eat your sins by the right name. Have straightforward dealings with the Lord. Don't confess sins you have not committed.

Notice.

No preventing providence we will hold a two days meeting in the grove near the Perconey school-house in Jewell Co., Kan., commencing Sabbath evening, July 11, 1890. A cordial invitation is given to all. HIRAM HARRIS.

Money Pledged for A New Press and Material.

P A Sunderlin \$1, Henry Shadle \$1, Jacob Lippincott \$1, Olive Sheffield \$5, T K Sheffield \$3, W W Sheffield \$1, Elizabeth Leach \$1, Jane E Moore \$1.50, J H Ayrbart \$2, A friend to the truth \$5, John P Hart \$1, David Douglass \$2, M Z and R E Southwick \$1, J D Munger \$5, Hiram Harris 50 cts.

Receipts.

John Wait and wife 50 cts, Jacob Lippincott \$2, J H Knickerbocker \$2, J E Moore \$2, J H Ayrbart \$1, John P Hart (tithes) \$5, George Estep \$1.50, M Z Southwick \$1, O E Coonrod \$1, Mary Cramer (tithes) 50 cts, S A Gilbert \$2, A friend (tithes) \$2, W W Gillespie 50 cts, A Perry \$1.50, J P Hart \$2, Gen. Conf Fund.—Albina Wait 50 cts, A friend to the truth \$5, S A Gilbert \$2.

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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Advent

"Thy Word"

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Gen. Conf. Com. { A. C. LONG, J. BRANCH, W. C. LONG

TERMS.—Two dollars per year and a half to new subscribers. sent free.

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ONE of our exchanges a deacon's criticism of his pastor could take the Bible any man he ever saw, but put it together again.

PURE motives, intense God are absolutely necessary winning of souls. Al in the heart these qualifications? It purifies the me desires, and inspires a faith through God. Get holiness.

LIFE would be dreary faith in God. A Christian lieve that he is the of care. He has a right controls the universe i every one of his child not always understand generally discover th in the trials to which

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