

Advent and Sabbath Advocate.

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

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ONE of our exchanges tells of a colored deacon's criticism of his pastor. He said his pastor could take the Bible apart as well as any man he ever saw, but that he could not put it together again.

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.*

LIFE would be dreary and helpless without faith in God. A Christian has reason to believe that he is the object of God's special care. He has a right to believe that he who controls the universe is mindful constantly of every one of his children. Though he may not always understand God's ways, yet he can generally discover the designs of his mercy in the trials to which his faith is subjected.

HE who seeks God in sincerity may be sure that God first sought him. "When thou saidst, seek ye my face," says the psalmist, "my heart said unto thee, thy face, Lord, will I seek." If we love God, we know that he first loved us, and the love in our hearts is but the response to the great love wherewith he loved the world. The more one knows of the love of God, the less inclined is he to attribute anything of that blessed experience to a spring of goodness in himself, but to say with the apostle, "By the grace of God I am what I am."

DURING the Crimean War, a young chaplain, newly arrived in camp, inquired of a Christian sergeant the best method for carrying on his work among men. The sergeant led him to the top of a hill and pointed out the field of action. "Now, sir," said he, "look around you. See those batteries on the right, and the men at their guns. Hear the roar of the cannon. Look where you will, all are in earnest here. Every man feels that this is a life and death struggle. If we do not conquer the Russians, the Russians will conquer us. We are all in earnest here, sir; we

are not playing at soldiers. If you would succeed, you must be in earnest; an earnest man always wins his way."—*The Worker.*

SURGEON, when preaching from the text, "Walk humbly with thy God," said: "If ever you should think that you have reached the highest point of Christian grace—I almost hope that you will never think so—do not, I pray you, say anything that verges upon boasting, or exhibit any kind of spirit that seems to look like it. I do believe the more grace a man has, the more he feels his deficiency of grace."

THE FOOTSTEPS OF JESUS.—They tell us that in some trackless lands, when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night, in the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of his foot, and the brush of his hand as he passed; and to remember the path he trod he has hallowed, and that there are lingering fragrances and hidden strength in the remembrance, "in all points tempted as we are," bearing grief for us, bearing grief with us, bearing grief like us—all that thereby we might secure an everlasting salvation!—*Words of Faith.*

WHAT pathetic incidents occur almost daily in our police courts! One morning a short time ago, a woman was arraigned before a justice on the charge of having been found drunk in the street the previous night. When asked if she had anything to say for herself she flushed and trembled, but looked the judge steadily in the face as she replied, "I can say nothing. I forgot myself and must bear the consequences." She was fined five dollars, and was not able to pay; was about to be conducted to prison when a man, having the appearance of a hard-working mechanic and accompanied by a pretty little girl, rose in the audience and offered to pay it for her. It was her husband. Hearing his voice she hid her face in her hands and said hastily: "You must not pay it." "But we want you at home," replied the man, smiling at her pleasantly. "No, you must not pay it," insisted the wife. "Don't waste the money on me. Use it at home. Buy a new pair of shoes for baby with it." "Please come home, mamma," said the little girl; and the father silently drew money from his pocket and handed it to the clerk of the court. But the woman still protested, declaring that she would go to prison; and it was not until the little girl began to cry and the judge begged her to think of her children that she consented to return. Her husband at length took her by the hand, the child by the other, and between them she was led slowly from the court. O, the curse of intemperance!—*Work at Home.*

Not Under The Law, But Under Grace

BY M. E. WELCH.

LORD Jesus, I am coming
I hear thy tender call,
I know the law condemns me
But thou forgivest all.

At thy dear feet I worship,
In altitude so low,
I know thy blood can cleanse me,
And make me white as snow.

No longer am I guilty,
For thou hast took my case,
No longer in transgression,
But in redeeming grace.

Albany, Mo.

The Sermon.

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

Man's Duties Briefly Stated.

BY W. H. EBERT.

"LET us hear the conclusion of the whole matter. Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

This text, of itself, constitutes one of the best sermons on record, and, its brevity is one of its beautiful features. In making remarks on the words of the text, we shall undertake to observe considerable brevity, as much comment from me is not required on this occasion. Some preaching is quite necessary, and seems to be almost indispensable; but it is a very obvious fact to every careful observer of men, and of things pertaining to the ecclesiastical world of to day, that there is too much preaching done at the present time, unless it was of quite a different character, and calculated to make men better, rather than to make them worse, just as much of it is now doing.

A religious system of doctrine which does not directly so teach; and the legitimate results of which is not calculated to make its devotees honest, and to influence the world to be better, is not only worthless, but is a curse to mankind. The religion of the Christian's Bible contemplates man as a sinner; as having departed from God's holy law or his commandment of righteousness; and it regards man as being capable of keeping all God's moral commandments.—The true theology of the Bible comes to us under two grand heads or system of law.

The system which requires righteousness, and is the law of "sin and death;" is made up and rests upon God's ten commandments. And, to fear God and keep these commandments, the text says, "is the whole duty of man." Shall we dispute this? Nay Verily! For this is true at this time, and it has ever been true. The great and grand object of the gospel of Jesus Christ is to call man back from his fallen state, and to give him pardon

from his former transgressions of God's law; and to start him in a "newness of life." And it then demands of him to "no more serve sin." And this is called "the law of the spirit of God in Christ Jesus." After a man has once transgressed the law of God, which is the "law of sin and death," there is no observation which he might make of that law, that could free him from that sin; nor exonerate him from its penalty, which is death.

The strictest observance of God's moral law is nothing more than man's reasonable duty. And he cannot obtain pardon by observing all the requirements of the ten commandments, after he has broken one of them. Pardon is provided for, on the terms laid down in the gospel of Christ. The law condemns, and the gospel saves.

But, it is not the plan of the gospel to release man from his past sins by his faith, repentance, and baptism, and to then permit him to go on violating all or any of God's law just as he had done before he repented. We must accept repentance as being reformation. Must "cease to do evil, and learn to do well." And all those churches, and ministers who teach as one of their most prominent doctrines, as the Disciple Church, and the most of her clergy do, that God's law has been abolished, have no place nor use in their system of doctrines for either repentance or remission of sins.

If there is no law there can be no transgression. And if no transgression, then there need be no repentance. And there can be no remission of sin, then why baptize? With them, to "believe and be baptized is the whole duty of man." Such teaching has nothing reformatory in it. They seem to be unable, or they are very unwilling to discriminate between "The book of the law of Moses," and the decalogue or "The law of the Lord." They fail to know that the law of Moses with all its handwriting of ordinances were done away at the cross; but that "God's law stands fast forever." They teach that God's law has been abolished. "And if this could be true, then there could not be a sinner on this earth. "For, sin is the transgression of the law." And "by the law is the knowledge of sin." To call upon a man to repent when he has not, and cannot commit sin, and to promise him pardon of his sins in the act of baptism is sophisticated presumption. It is a doctrine of general indulgence. To transgress God's law, makes man a sinner before God, whether done before the man had been baptized, or done afterward. Three things are required of man in order that he shall fill up his whole measure of duty. He must deal justly. And who can object to this? He must love mercy. And who can be opposed to this? He must walk humbly before God. And again we ask, Who would object to this? No man can "walk humbly before God," and at the same time be living in open rebellion against his government.

Man must use his best endeavor to live in harmony with God's laws while here in this life, if he reasonably expects to be admitted into God's everlasting kingdom; for "no liar, nor murderer, nor any evil does, will be permitted to enter there."

Frankton, Ind.

Scripture: How Profitable.

2 TIMOTHY 3:16, 17.

The word here translated "scripture" is found in the New Testament fifty-one times, and in every case it signifies the inspired word of God, and is used in no other sense.

Our Authorized Version of verse 16 says, "All Scripture is given by inspiration of God, and is profitable," etc. The Revised Version says, "Every scripture inspired of God is also profitable," etc. Both versions say, "It is profitable."

Profitable for what? and in what sense profitable? Our versions says, "For doctrine, for reproof, for correction, for instruction in righteousness," and the Revised Version says the same, except that instead of "doctrine" it says "teaching." The Greek words of the original, however, are far more definite and expressive in their meaning than in either the Authorized or the Revised Version. What then are the four points for which they say the inspired word of God is profitable?

1. *For Doctrine.*—For so the Greek word is properly translated in nineteen of the twenty-one times it is used in the New Testament. That is, it is profitable for the teaching or the positive inculcation of the doctrine, i. e., of the great fundamental truths which are set forth and taught by Divine Inspiration. Profitable also,—

2. *For Reproof.*—So say both the old and new versions. But our English word "reproof" signifies blame or censure, generally, if not always, for some personal fault, while the Greek word here used has a far broader and different sense, carrying the idea (as in Titus 1:9) of refuting, and so convincing gainsayers or objectors by argument, and by the presentation and conclusive power of the truth. Profitable again,—

3. *For Correction.*—As the two words doctrine and reproof refer, first, to the positive teaching or inculcation of truth, and then to the refutation of the error which opposes and is inconsistent with such truth, so the third and fourth words, correction and instruction, refer to conduct; the word "correction" meaning the correction of what is wrong in conduct—in the life. Profitable again,—

4. *For Instruction in Righteousness.*—That is, for all that is right in conduct. The word translated "instruction" not only refers to conduct in distinction from doctrine, but it covers the ground both of teaching what is duty, and also of nurture or training to its performance—of practical education in all that is right in the conduct and the life.

Here, then, we have, in the wonderfully condensed and striking expressions of the apostle, the four great aims and uses and ends of inspired truth, as of all truth: First, to explain and impress the great doctrines or truths of inspiration which lie at the foundation of all duty; second, to refute all errors or false teachings which are opposed to such doctrines; third, to correct all that is wrong in conduct; and fourth, to teach, and nurture, and train to all that is right in conduct.

These are the four great ends for which the inspired Scriptures were given, and for which we need them, covering the entire ground of what we are to believe, and what to disbelieve; what to avoid in conduct, and what to do in conduct, that, as men endeavoring to live for God, we may go on to be perfect, thoroughly taught as to all truth, and thoroughly warned against all error; thoroughly admonished and guarded against all that is wrong in conduct, and thoroughly instructed and trained to do all that is right in conduct; and so thoroughly furnished for all that is excellent in character, and all that is good in conduct—in the motives and actions of life.—Tryon Edwards, D.D., in *New York Observer*.

What to Do with One's Failures.

THERE is more than one way of dealing with one's failures. We may, for instance,

simply forget all about them as quickly as possible, and go on to do the work that remains to be done; or we may accept the fact of failure as final, and quietly cease striving; or we may even make a single failure the excuse for a course of reckless license which can only end in irretrievable disaster. But none of these is the true way in which we should deal with our failures.

When the physicist in his laboratory makes an experiment, and fails to obtain the result which he expected, he does not, therefore, conclude that the experiment has been fruitless. He recognizes, on the contrary, that he may, perhaps, learn more from his unexpected failure, than if the experiment had been successful; for the failure had its cause; some unrecognized factor has been at work in the chain of cause and effect set in motion by the experiment; and to find and define that unrecognized factor may be to lay hold of a clue which will lead to a great discovery.

Not many days ago a lady, whose work of years had been overthrown by lack of ordinary caution, said to a visitor: "I will never try again. I tried my best and failed, and now I have decided to take life as it comes and enjoy it as it comes." The lady spoke as if she was proud of the new worldly wisdom which she had gained from her recent experience; to the hearer her words sounded rather like worldly foolishness. It was as if a sea-captain, who, after years of skillful sea-manship, had been driven on the rocks, should say: "I tried my best for twenty years to keep my ship afloat, and she went on the rocks at last. And now that I am sailing again, I intend just to take my ease. What is the use of trying to stop a leak now when I was wrecked once before?" No sane captain will talk in such a way. On the contrary, if his ship struck on a hidden rock, his first impulse, after he had done the best for the safety of the ship and the men she carried, would be to mark the cause of his disaster, and to put down the rock upon his chart, so that neither he nor the others should ever strike there again.

There is little use in studying the cause of one's failures, if one is not willing to apply the lessons which he has learned from that study. There is many a man to-day who knows that the partial wreck which has come upon his life is due to indulgence in stimulants of opiates, to social dissipation, to gambling, or to reckless and guilty operations on the stock exchange. But the number of those who have learned so much is far greater than the number of those who are willing to act upon the warning involved in that knowledge. Knowledge of peril alone will never save, any more than the danger signal will save the skater who disregards its friendly warning and pushes on to the thin ice.

To learn and to apply the lessons of failure is to gather the materials of victory out of defeat. If a man fails in his first speech through inadequate preparation, that is no reason why he should remain forever silent, but it is a reason why he should make better preparations next time. The young Disraeli gained more than he lost by being laughed down in the House of Commons; a man less wise than he would have lost all by never opening his mouth again. And so, in all the phases of human action, wherever failure occurs a cause for such failure exists. The cause can be found if it is one which falls within the range of human experience, and when it is found, it can generally be removed.—*Sunday School Times*.

God's Guidance.

God never intended that should be guided through his judgments. He is not only w and that to the uttermost, but to guide and direct them. He mistakes in undertaking soul through temptation, but although the way is so and unpleasant, he safely pilot. Since God is infinite in wisdom follows that his knowledge should tread must be correct judgment against his would but the merest folly.

What assurance have we then? He has promised to guide thee with mine eye" I trembling soul with fresh strength. Could you desire more of God's guidance than David? "He leadeth me by righteous paths for his name's sake" and, "He leadeth me by every man and woman's path." same thing.

With God guiding us the of going astray. With a love divine, upholding and guiding can come to our souls? at all times, the soul that Prayers and willing mind, requires upon our part, these three things are necessary, and that unceasing time for relaxation on our part of God.

We need his guidance man may think he has guidance, but it is not inverted one. He feels his stronger than himself, weakness now as never rule should be applied (has been saved to the)

Will his guidance be our own plans and he will. But the child of do his will can read those of God. It may the desire to do his will the desire to please

The path in which h filled with hopes an must cast aside. But meet, there should cloud through which us, and is leading u for our ultimate good

When a willing s for guidance, he has ded he does not lo any time.—*Advocat*

The Kick

SOME guns are q who stand behind fore them. Their and many a man going to deal deat body in the dist trouble nearer ho ly to find illustrat who attack, assai ly. They think whom they assa dealing comes do they kill thosse stroy others.

There are cer

God's Guidance.

God never intended that his children should be guided through his own weak judgments. He is not only willing to save, and that to the uttermost, but is also willing to guide and direct them. He does not make mistakes in undertaking to guide a soul through temptation, sorrow or joy; but although the way is sometimes rough and unpleasant, he safely pilots them through. Since God is infinite in wisdom, it naturally follows that his knowledge of the path we should tread must be correct. To set our judgment against his would not only be sin, but the merest folly.

What assurance have we that he will guide us? He has promised to do so. "I will guide thee with mine eye" has filled many a trembling soul with fresh courage and strength. Could you desire a grander testimony of God's guidance than that given by David? "He leadeth me beside the still waters," and, "He leadeth me in the paths of righteousness for his name's sake." It is every man and woman's privilege to say the same thing.

With God guiding us there is no possibility of going astray. With a love and power that is divine, upholding and guiding us, what harm can come to our souls? He does not guide, at all times, the soul that does not ask him. Prayers and willing minds are all that he requires upon our part, except faith. These three things are necessary. Each must be used, and that unceasingly; there is no more time for relaxation on our part than there is on the part of God.

We need his guidance. An unconverted man may think he has no need of any such guidance, but it is not so with a truly converted one. He feels his need of something stronger than himself, for he feels his own weakness now as never before. The same rule should be applied double to the one who has been saved to the uttermost.

Will his guidance not often interfere with our own plans and hopes? It undoubtedly will. But the child of God who is striving to do his will can readily forsake his ways for those of God. It may cost a struggle, but the desire to do his will will be stronger than the desire to please self.

The path in which he leads us is sometimes filled with hopes and ambitions which he must cast aside. But whatever obstacles we meet, there should always be a rift in the cloud through which we can see that he loves us, and is leading us in the way best suited for our ultimate good.

When a willing soul has prayed in faith for guidance, he has not much to fear, provided he does not lose faith or willingness at any time.—*Advocate of Holiness.*

The Kick of the Gun.

SOME guns are quite as dangerous to those who stand behind as to those who stand before them. Their recoil is something fearful, and many a man who has supposed he was going to deal death and destruction to somebody in the distance, has found plenty of trouble nearer home. This seems particularly to find illustration in the work of persons who attack, assail, and accuse others unjustly. They think to crush and destroy those whom they assail, but often their violent dealing comes down upon their own pate, and they kill themselves while attempting to destroy others.

There are certain victories that are worse

than defeats, and there are men that have ruined the day when they supposed they had succeeded and accomplished the ends they had in view. Mankind as a rule are not pleased with wrong doing, spite and malice. They do not propose to be parties to such proceedings; hence the triumphing of the wicked is often very short. For a little while they seem to have everything their own way, then comes contradiction, exposure, disgrace; and though the damage they have done others may never be repaired, the damage they have done themselves is greater still.

Let Christian men take heed to their ways and learn lessons from him "who when he was reviled; reviled not again," and who has said, "Vengeance is mine, I will repay." He knows just how to repay, and when to repay; he can make every wrong right, and correct every evil, and when he sets his seal of approval or disapproval on any man, no mortal has power to remove it.

Many a man has triumphed over his enemy, only to tumble headlong into his grave. Many a man has carried his point and ruined himself thereby. Let Christians have a care that they be not involved in fruitless strifes, even for their rights, and especially that they do not undertake to wrong others who seem to be weak, but whose helper is the mighty God of Israel.—*The Christian.*

Put on the Lord Jesus Christ.

THE text says, "Put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lusts thereof." By the flesh is here meant the evil part of us, which is so greatly aided by the appetites and desires of the body. When a man puts on Christ, has he still the flesh about him? Alas! it is even so. I hear some brethren say that they have no remaining corruptions. I claim liberty to believe as much as I like of a man's statements as to his own personal character. When he bears witness concerning himself, his witness may or may not be true. When a man tells me he is perfect, I hear what he has to say, but I quietly think within myself that if he had been so, he would not have felt the necessity of spreading the information. "Good wine needs no bush," and when our town once holds a perfect man within its bounds there will be no need to advertise him. Goods that are puffed probably need puffery. Brethren, I fear we have all very much of the flesh about us, and therefore we need to be on our guard against it. What does the apostle say? "Make no provision for the flesh." By this he means several things.

First—Give no tolerance to it. Do not say, "Christ has sanctified me so far; but you see I have a bad temper naturally, and you cannot expect it be removed." Dear brother, do not make provision for thus sheltering and sparing one of your soul's enemies. Another person cries, "You know I always was a good deal desponding; and therefore, I can never have much joy in the Lord." Don't make room for your unbelief. If you find a kennel for this dog, it will always lie in it. "But," says another, "I was always rather fond of gayety, and so I must mix up with the world." Well, if you cook a dinner for the devil, he will take a seat at your table. This is to make provision for the flesh, to fulfill the lusts of it.

Moreover, give sin no time. Allow no furlough to your obedience. Do not say to yourself, "At all other times I am exact, but once in a year, at a family meeting, I take a little liberty." Is it liberty to you to

sin? I am afraid there is something rotten in your heart. "Ah!" cries one, "I only allow myself an hour or two occasionally with questionable company. I know it does me harm; but we must all have a little relaxation, and the talk is very amusing, though rather loose." Is evil a relaxation to you? It ought to be worse than slavery. What a trial is foolish talking to a child of God? How can you find pleasure in it? Give no licence to the flesh; you cannot tell how far it will go. Keep it always under subjection, and make no space for its indulgence.

Provide no food for it. Carve it no rations. Starve it out: at any rate, if it wants fodder, let it look elsewhere. When you are allotting your provision to the body, the soul, the spirit, allow nothing to the depraved passions. If the flesh says, "What is for me?" say: "Nothing." Some people like a little bit of reading for the flesh. As some people like a little bit of what they call "rather high" meat, so do these folk enjoy a portion of tainted doctrine, or questionable morality. Thus they make provision for the flesh, and the flesh takes care to feed thereon, and to give its lusts a meal. I have known professors, whom I would not dare to judge, dabble just a little in matters which they would forbid to others, but they think them allowable to themselves if done in secret. "You must not be too exact," they say. But the apostle says, "Make not provision for the flesh." Do not give it a morsel; do not even allow it the crumbs that fall from your table. The flesh is greedy, and never hath enough: and if you give it some provision, it will steal much more.

"Put on the Lord Jesus Christ," for he is coming, the beloved of our souls! Over the hills we hear the trumpet sounding; the heralds are crying aloud, "The Bridegroom cometh! The Bridegroom cometh!" Though he has seemed to tarry, he has been always coming post-haste. To-day we hear his chariot wheels in the distance. Nearer and nearer is his advent. Let us not sleep, as do others. Blessed are they who will be ready for the wedding when the Bridegroom cometh. What is that wedding dress that shall make us ready? Nothing can make us more fit to meet Christ, and to be with him in glory, than for us to put on Christ to-day. If I take pleasure in Jesus here, Jesus will take pleasure in me when he shall meet in the air, and take me up to dwell with himself for ever. Put on the wedding dress, ye bride of the Lamb, and put it on at once, for behold, he cometh! Haste, haste, ye slumbering virgins. Arise and trim your lamps! Put on your robes, and be ready to behold his glory, and to take part in it. Oh, ye virgin souls, go forth, to meet him; with joy and gladness go forth, wearing himself as your gorgeous apparel, fit for the daughters of a king.

The Lord bless you, for Christ's sake! Amen.—*C. H. Spurgeon, in Kingdom Tidings.*

Do not think you can be a success on the strength of anything you do not do. You may live up to the best "one hundred don'ts" ever published, and not be a success. Do something; do it with all your might; do the best you know how; do it a little better than you ever did it before; try to do it as well as you ever saw it done. The best way to destroy weeds is to raise a first-class crop of something valuable. The best way to avoid mistakes is by doing the best positive work. You will make mistakes anyway. Positive virtues lessen mistakes, and bury in oblivion those that have been made.—*School Journal.*

Have Faith.

"NEVERTHELESS when the Son of man cometh, shall he find faith on the earth?" The implication is that when the Lord comes faith will be a rarity; and what we see around us at the present time fully confirms us in the belief, that our understanding of the text is the correct one.

Remember, there is only one class that is in possession of saving faith, that is God's people, and even among them it will be a scarce article. The Savior's language, "O ye of little faith" is applicable to us down here in this age of the world, for it has almost died out, hence, how appropriate to pray for an increase of faith. What we accomplish as a people will be in proportion to the amount of faith we possess.

The eleventh chapter of Hebrews is a commentary on faith, and shows what great things were accomplished thereof. Through faith we are told that the ancients "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured not accepting deliverance that they might obtain a better resurrection."

The exercise of faith is what will give force and solidity to the work; hence, how opportune to pray for an increase of faith so that we can do the work of the Lord in a proper spirit, and with good results. Oh, for a more active living faith among our ministers, among committees, the General Conference Committee, State committees, and the Publishing Committee. Then we could present a united front and the work would move forward; then we could make a strong pull, a long pull, and all pull together.

There has been too much standing still, too much "killing time," too much timidity, and a lack of confidence in the work. While a few are earnest, zealous, and doing all they possibly can, others are seemingly content in doing nothing. This is the work of the Lord, and it is going to prosper—it will move forward notwithstanding some have predicted its downfall. Go down? Never. A glorious work is before us. Souls must be saved, and others properly warned of the pending destruction that is hanging over them, for this truth is a savior of life unto life; or of death unto death.

True, we have a few kickers; a few fault-finders; a few who engage in the hair splitting business; they are present and we can't help it. The same class existed in the days of Christ, in the days of the apostles, in the days of the Reformation, and in every age of the world. Man is a singular being. The Bible compares him to fifteen different animals, and Mr. Moody has said that he saw men that had a little of each in their make up.

More faith in God, and the speedy coming of Christ would send some of our ministers into the gospel field, would infuse into our members more of a missionary spirit, and

would cause our brethren to go down deeper into their pocket and support a little better the best of all causes, and all would catch the spirit of the work.

Dog-in-the-Manger Saints.

THERE are plenty of people who do little themselves, but who hinder others a great deal; who rarely undertake anything until some one else has begun it; who seldom accomplish anything, until some one else has shown them how; but who live on ideas which they have garnered from other people, and on work which they have taken out of other people's hands; and who seem to think that they have accomplished something laudable when they have put a stop to something which was not hammered on their anvil, or patterned after the rules of their sect. There are plenty of apostles who are sorely puzzled because they cannot cast out devils themselves, but who are very prompt to forbid other people from doing it.

The Christian rejoices in the truth; in its progress, and advancement, in its light and joy, and is exceedingly glad to know that others have the truth and are declaring it. The Apostle Paul had that nobleness of heart that could rejoice that Christ was preached, even though it was done through strife and contention, and by those who thought to add affliction to his bonds. This is the true spirit of the gospel, and those who have this spirit will never forbid others to cast out devils because they follow not with them.

With some persons this dog-in-the-manger disposition takes the form or shape of a deep interest in some "cause," which "cause" seems to be some special combination which provides them more money than they could otherwise earn, for less labor than they would otherwise be obliged to do. The "cause" is therefore their oyster, and they propose to open it and to have everything that is inside of it; and hence they are jealous of everything which may affect their own personal interests. The "cause" which they domineer over is often something which others have largely built up and they have appropriated, much as a skunk takes possession of a woodchuck's hole, and perfumes it so thoroughly that its original owner will never lay claim to it again.

But it sometimes happens that when these dog-in-the-manger people take possession of a "cause" they devote so much time to fencing it in and hedging it about, that before they are aware of it, they have no cause to take care of. Their principle has been to rule or ruin, and they have succeeded in doing both, and now their occupation is gone.

Many a man has found great comfort in living in the world and in the church after he has abandoned the idea of running the whole concern. After taking his own measure and finding out that the Lord never intended him to be a great man, he has settled down to do something that he is competent to do, and which is within his reach, and has found at once that things begin to run smoothly and move quietly at last.

It is of course not always easy to know how to deal with such men. Some of them remind one of that saying of Mr. Spurgeon's, "If you resist the devil, he will flee from you; if you resist a deacon, he will fly at you;" and if persons decline to be ruled and domineered over by despots they are sometimes obliged to suffer the consequences. Nevertheless, apostolic manliness refused to be dictated or driven, and gave them "place by subjection, no, not for an hour." Let every

Christian worker know his own business, and his own work, and do the Master's will, and then let him beware of dogs, especially of dogs in the manger.—H. L. Hastings.

The Catholic Church And Socialism.

INDUBITABLY three powers are struggling for the supremacy, first, in the German Empire, and then, perhaps, also in entire Western Europe: the Social Democracy, the so-called State Socialism, and the Catholic Church. Which of these powers will win the victory? Or is it conceivable that individual liberty, now hard beset by all of these mighty powers, will prove capable of resistance, and that the possible victory of either of the three will be only transient? Socialism tends toward the leveling of all conditions, and even when it comes in the insidious form of State Socialism, it will pass over to simple Socialism, without kid gloves and with a complete change of persons; and thus Socialism "Without injury to my family," is based upon a delusion. Even the hereditary monarchy, when the leveling process is begun, will be exposed to it in the end.

The Catholic Church has always shown great mastery in the art of molding popular opinion and utilizing it for its purposes. Is it therefore inconceivable that a compact should be formed between the State seeking to establish State Socialism, whether as a means to other purposes or as the final purpose, and the Catholic Church, which since the sixties has busied itself in Germany with social questions and with the organization of working-men's societies, especially through the influence of the able and, in his time, widely known bishop of Mayence, Wilhelm von Ketteler? The very dogma of authority, which constitutes the essence of this church renders it possible for it to rescue from the leveling floods of Socialism those institutions that it is undesirable to sacrifice; for the principle of authority stands in the way of the drawing consequences. Of course, as could not be otherwise from its doctrine and traditions, the Catholic Church will render service only in the expectation that the State, as was often the case in the Middle Ages, shall become its vassel. Unless all signs fail, many hands have already stretched out for such a compact from both sides; and it may happen that the personage to whom a prominent part in social questions is imputed, will at the same time present demands to the State—demands that imply the complete surrender of the school, and with it the future of the State, to the church. The belief may be cherished on the part of the State, that complete subjugation to the Church may not be the price that will have to be paid. Yet probabilities all speak against such a hope; for, in the first place, the Church, if given complete liberty, will control opinion; and, in the second place, it will following a course that is consistent throughout; whereas, the State favoring Socialism and calling the Church to its assistance, will find itself frequently compelled to disappoint the general expectations and draw back from the consequences of its principles at certain points, lest it should become completely engulfed in Democratic Socialism, or fall under the dominion of the Church.—L. von Barr, in Die Nation.

Exalt The Word.

In some homes many books have crowded out "the one Book," or have crowded it into very narrow quarters. The daily paper is

regularly read; the religious literary magazine receives favorite books are often proportion of professing religiously-disposed, church their Bible any regular, ate attention every day great duty and priceless odd scraps of time, or of A striking proof of the Bible is that it has become world in spite of the most perfect use of it by its that Christian character and church activities. If Christians generate the most familiaring the use of the word these:—

1. Read the Bible regularly.
2. As nearly as possible.
3. Alone in your room.
4. Never when in bed.
5. The morning is the best time to have found no other day, take time in the night.
6. Read in course.
7. Select in accordance with the Bible, such passages.
8. From time to time, or a whole sitting. In this chance to pour into of truth.
9. Above all, read the soul's life. Pray the word.

Two things have observers of the religious world are those who find the most in my early ministry to visit an aged man many years bed-ridden was constantly fainting, and I always often triumphant with a large copy of white hands, and you do not seem of the word!" he have read the seven times, and Psalms in my sight. I declare to you in it that is fresher ever before." Try means, exalt the principal thing. Exalt her and sleep. C. C. Foss.

How

It is an ungeneral professional for service impatience at domestic comfort realities manliness was a my posed to their How the clerical families decrease grace of host on the wages tery even t must be s wonder, but

regularly read; the religious weekly and the literary magazine receive attention; some favorite books are often in hand—but what proportion of professing Christians, and of religiously-disposed, church-going people, give their Bible any regular, thoughtful, deliberate attention every day? Too often this great duty and priceless privilege is left to odd scraps of time, or omitted altogether.

A striking proof of the divinity of the Bible is that it has accomplished so much in the world in spite of the misuse, or nonuse, or imperfect use of it by its friends. Who doubts that Christian character would be far richer and church activities tenfold more successful if Christians generally would put in practice the most familiar suggestions concerning the use of the word of God! I submit these:—

1. Read the Bible regularly every day.
2. As nearly as possible at a fixed hour.
3. Alone in your room.
4. Never when in haste.
5. The morning is the best time, but if you have found no other opportunity during the day, take time immediately before retirement at night.
6. Read in course.
7. Select in addition, from any part of the Bible, such passages as you especially need.
8. From time to time largely—several chapters, or a whole epistle or other book, at a sitting. In this way give your Bible a chance to pour into your soul its great tides of truth.
9. Above all, read devoutly, as for your soul's life. Prayer is the key that unlocks the word.

Two things have often struck thoughtful observers of the religious life,—the matured saints are those most saturated with the Bible, and those who read it most love it best, and find the most in it that is fresh and new. In my early ministry I had occasion frequently to visit an aged man who had been for many years bed-ridden. His spiritual life was constantly fed from the perennial fountains, and I always found him serene, and often triumphant. One day I found him with a large copy of the Psalms in his thin white hands, and said to him, "Father Knapp, you do not seem tired of the word." "Tired of the word!" he answered, "no, indeed! I have read the whole Bible through sixty-seven times, and am now as far as the Psalms in my sixty-eight reading of it; and I declare to you, pastor, I have found more in it that is fresh and new this time than ever before." Truly, by some means, by all means, exalt the word. "Wisdom is the principal thing; therefore get Wisdom. Exalt her and she shall promote thee." *Bishop C. C. Foss.*

How the Clergy Live.

It is an undeniable fact that, whereas in all other professions, and in most trades, the general tendency is to increase of remuneration for services rendered, the public show impatience at any effort to increase the domestic comforts of the clergy. How the Israelites managed to get along in the wilderness was a mystery to the nations who opposed to their march through the deserts. How the clergy live as gentlemen, keep their families decently clothed, and practice the grace of hospitality as they do, many of them on the wages of a day laborer, is often a mystery even to themselves; how much more must it be so to the free-and-easy livers who wonder, but seldom inquire, how the parson

manages to make ends meet on the narrow income which is provided for him by those who save their conscience and their purse with the reflection that they pay their dues, or as much as others pay, and the pious ejaculations, "the Lord knows" and "the Lord will provide." Some suppose that clergymen can multiply the cruse of oil and the handful of meal by some sorts of pious incantations; if not, then how can a man live who has nothing, or next to nothing, to live on, and when there is such a strange and bewildering uncertainty as to when he is to receive it? We do not propose at this time to tell secrets of the parsonage, or explain the mystery of clerical financiering. One thing we will say, however, and that is, that it costs one gentleman as much to live respectably as it costs another, and the inference is very plain that if the endowment, or the stipend, does not furnish the clergyman a decent living, then he must somehow give more for the support of the parish than other contributors, or else he practices some sort of self-denial, to understand the nature of which would afford no gratification or pleasure to his comfortable parishioners. It would not be amiss if the parishioners would sometimes, in the right spirit, ask this question, "How does the parson live?" and another, "What is to become of him when he is old, and we turn him out, seeing the church has no pension fund for its veterans?"

Opening the Scriptures.

THERE are multitudes of ministers who do not know what to preach. They explore history, mythology, art, science, everything. They chase new notions and hunt sentimental topics, and try sensational themes, but still there preaching is thin and their hearers are lean and unsatisfied. Why do they not come down to the plain simple gospel of Christ, and *preach the Word of God*: not merely confining themselves to two or three passages, or two or three themes, but taking the Word itself, and studying it and reading it. Then let them open the Scriptures, and pray to God to open their understanding that they may understand the Scriptures, and they will be sure to find blessing on their labor, and many souls will be saved.

The Lord Jesus Christ opened the Scripture to his disciples. The apostles reasoned out of the Scriptures, opening and alleging the things which were taught therein. If we have not found some more excellent way, we shall do well to imitate these examples, and preach the same gospel which Christ and his apostles preached; and in so doing we may be assured that hungry souls will be fed, weary souls refreshed, and those who have walked in darkness will be brought to see the light and joy of God, the joy that is unspeakable and full of glory. "I charge thee in the sight of God, and of Jesus Christ who shall judge the quick and the dead, and by his appearing and kingdom; Preach the Word!" 2 Tim. 4. 1; 2.—*Christian.*

CHRIST crucified may be said to be the Alpha and Omega of the Bible. Not a promise is given but it refers to him; not a threatening is pronounced but he is represented as a covert from the storm, and a refuge for the guilty; not a prophecy is revealed but the testimony of Jesus is the spirit of prophecy; not one mystic institution was ever ordained, not one slaughtered lamb ever stained a Jewish altar, but was meant to represent a crucified Redeemer, as the Lamb of God, slain

from the foundation of the world. All the lives from the Patriarchs, filled with providences curious and instructive, manifest the fullness of his grace; and while we read with a pleasing surprise the tenderness of a forgiving Joseph to his returning brethren, the meekness of a Moses, the strength of a Samson, the patience of a Job, the wisdom of a Soloman, at once we see all their excellences as faint emblems of him in whom dwells all the fullness of the Godhead bodily—of Him who stands as the Creator of each inferior star; while shining forth with his own native glories as the Sun of Righteousness, he appears the only light of a benighted world; without this light how great would our darkness be!—*ROWLAND HILL.*

Items of Interest.

—Dr. Cyrus Edson says that small pox is practically extinct in New York as a result of vaccination.

—Ex-President Grover Cleveland was recently sworn in as a member of the United States Supreme Court bar.

—The Emperor has informed Prince Bismarck that if he does not stop his press utterings the result will be serious.

—The Astors of New York are about to build in that city the finest hotel in the United States. It will cost between \$2,000,000 and \$3,000,000.

The town of Bradshaw, in Nebraska, containing 500 inhabitants, has been destroyed by a cyclone. Not a building escaped the fury of the blast. Twelve persons were killed and about thirty injured.

—It has come to the knowledge of the police of St. Petersburg that Nihilists in France are engaged in a fresh conspiracy against the life of the Czar. The French police have been placed on the track of the conspirators.

—An English syndicate has just closed contracts with the government of New South Wales to furnish several hundred locomotives for the colony. Works will be up on the spot, and during the first two years and a half, the company will turn out 100 locomotives.

—Crops in the north-west are reported to be in good condition. The reports show an increase of twenty per cent in acreage over last year and place the acreage under crop in Manitoba and the north west at 1,230,000, of which 870,000 acres are wheat and 360,000 oats and other grain.

—A bloody encounter has taken place between Arnauts and Servians on the Servian frontier. The Ottoman and Servian government have sent telegraphic orders for a prompt inquiry into the affair. The Arnauts killed fifteen Christians, wounded many others, robbed the dead, and carried off a number of women.

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struggling man Emire Westy, the so. Catholic will win that indi- all of these of resist of either Social- all condi- ne insidious ass over to gloves and s; and thus family." is a hereditary ocess is be- end. . . . ways shown ng popular purposes. Is t a compact State seeking rhether as a e final pur- which since ermany with anization of dly through in his time, ce, Wilhelm of authority, this church e from the e institutions ce; for the the way of course, as loctrine and will render at the State, ddle Ages, ill signs fail, ed out for and it may on a prom- pted, will nds to the mplete sur- he future of ief may be State, that urch may o be paid. nst such a Church, if ol opinion; following a t; whereas, calling the itself fre- the general the conse- ain points, engulfed in er the do- rr, in Die

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"The Dead Know Not Anything."

ECCLES. 9: 5.

BY ALBERT SMITH.

THE living know that they shall die, But few can tell the reason why: Death's very nature seems unknown, Though by the word, and nature, shown.

The voice of God, oh! who will hear? The voice of nature, who revere? Both cry aloud, "The dead are dead!"— Not gone to live in heaven instead!

In death they "know not anything," Nor can they now God's praises sing; They've no remembrance even of God, Who lie asleep beneath the sod.

Their love or hatred now is o'er; The force is spent which fired before: It goeth forth, a vapor, breath; Returns to God, but man to death.

Then what thy hand may find to do Get done, with all thy might pursue; For no device, or work, is found Within the grave, where thou art bound.

But if from death thou would'st arise To life immortal—precious prize— Delay not, grasp the offered boon, Or thou shalt lose the offer soon.

And what a loss that loss will be, The loss of immortality; Everlasting punishment thy doom, Eternal darkness in the tomb.

Leicester, England.

Is Evil Eternal?

BY D. W. LAMB.

"He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John 3: 8.

See also Heb. 2: 14—"For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same that through death he might destroy him that had the power of death, that is the devil."

It seems by the above text that the question at the head of this article is sufficiently answered in the negative, but inasmuch as a different doctrine is held, and a belief in the eternity of evil largely prevails, let us still further examine the scriptures on that subject and find, if we can, the foundation of this belief. In Gen. 1: 31 we read, "And God saw everything that he had made and, behold, it was very good; and the evening and the morning were the first day." This certainly antedates the introduction of evil into the world. The man was without sin and knew no evil, but alas a change takes place. "Now the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it: for the day that ye shall eat thereof ye shall surely die. And the serpent said unto the woman, Thou shalt not surely die." Gen 3: 1-4. In this lie of the serpent led to the transgression, and all its consequences death and all our woe, and if we believe the truth, then this state of things is eternal. But we find that otherwise. See Gen. 3: 22, "And God said, Behold, the

man is become as one of us to know good and evil, and now lest he put forth his hand and take also of the tree of life and eat and live forever; therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." God will not permit a sinner to live forever. If he would live forever he must be made free from sin and its consequence, death; but a belief in that lie of the serpent gives to the unpardoned sinner an immortal soul in endless torment, thus making the works of the devil eternal and indestructible. To sustain this theory the Protestant hell has been invented.

Here is what Mr. Benson, the acknowledged standard orthodox writer of Methodism, says upon this subject: "God is present in hell in his infinite justice and almighty wrath as an unfathomable sea of liquid fire where the wicked must drink in everlasting torture. The presence of God in his vengeance scatter darkness and woe through the dreary regions of misery." See "Bible V. Tradition," page 175. This theory is in harmony with the serpent's lie, "Ye shall not surely die," and sets aside the lawful penalty due to sin which is death. See Rom. 6: 23, "For the wages of sin is death;" but torment is not death and is impossible of infliction except on living beings and if it is to be of endless duration, then the penalty for sin which is death could never be inflicted or the works of the devil could never be destroyed and the mission of the Lord Jesus Christ who was manifested for that purpose would be a failure. The wicked are in no sense immortal; hence Christ said to the wicked Jews, "And ye will not come to me that ye might have life." John 5: 40. We are wholly dependent on Christ for a resurrection and a future life, hence he says, "Marvel not at this, for the hour is coming in the which all that are in the grave shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." John 5: 28, 29.

Two classes will then appear in judgment. "And whosoever was not found written in the book of life was cast into the lake of fire." They must suffer the second death in the lake of fire. See v. 14, "And death and hell were cast into the lake of fire, this is the second death;" from this death there is no resurrection. It is everlasting punishment, an everlasting death in which the wicked are silent in darkness." 1 Sam. 2: 9. See Ps. 145: 20, "The Lord preserveth all them that love him, but all the wicked will he destroy." A soul cannot exist and remain destroyed at the same time. Matt. 10: 26—"Fear him who is able to destroy both soul and body (both life and being) in Gehenna." If a soul is kept alive eternally in torment it is not destroyed in any sense. See 2 Thess. 1: 7-9. God shall recompense. "To you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." It might be asked, Can the wicked exist when destroyed, and exist too where God has neither presence nor power? Ps. 107: 35, "Let the sinner be consumed out of the earth, and let the wicked be no more." Ps. 37: 37—"Wait on the Lord and keep his way and he shall exalt thee to inherit the

land; when the wicked are cut off thou shalt see it.

All the wicked must include all God's enemies. See 1 Cor. 15: 25, 26, "For he must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death." Then the voice of the wicked will die." See Rev. 5: 13, "And every one more be heard. See Rev. 5: 13, "And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them heard I, saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and they shall be his people, and God shall be with them and be their God; and God shall wipe all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Then will be answered the prayer which our Lord taught his disciples, "Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done in earth as it is in heaven." Then "the meek shall inherit the earth," Matt. 5: 5. See Ps. 37: 18, "The Lord knoweth the days of the upright and their inheritance shall be forever." But thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever." Ps. 9: 5.

Denver, Mo.

Religion and Christianity.

To be religious is not necessarily to be a Christian, though to most people the one is synonymous with the other. Religion of some sort is characteristic of nearly every one, but it may be vain and worthless in the sight of God. Indeed, some of the most religious people in the world are the least Christian in character, bridling not their tongues, nor otherwise bearing the peaceful fruits of righteousness. A religion that should abound in every trait supposed necessary to one's self, save only love, would avail nothing. But that which is pure and undefiled before God and the Father is manifest in visitations to the widows and the fatherless,—not in words only, but in deeds and in truth,—and in keeping one's self unspotted from the world. This is the ringing of the coin which will reveal the base metal, the acid touch which will cause the gold to shine before God. Any amount of profession and praying is profitless except as it is backed up by the inner life which springs from love of God and man.

Then let us not deceive ourselves by being religious without being Christian. Better save all the time and trouble of Bible reading, praying, and church-going, if it be not an outflow of the new life created within by the power of the Holy Spirit through the word of truth. Better save the charity subscriptions and pew-rent if they are only perfunctory acknowledgments of religious custom; and better by far stand honestly and openly among unbelievers than to let the devil ensnare us with the thought that to do certain things accounted among men to be religious, is to make us acceptable before God.

What is needed in the world to-day is less of a certain religion and more real Christians, less talk and more work; shorter prayers and longer suffering; fewer windy sermons and more of daily helpfulness in the affairs of life; less money in church-houses and choirs and

ministers, and more saints; fewer for more sympathy; less of worldly splendour and more of undefiled reproach upon Christ which is in common with the Evangelist.

Letter

"Then they that are one to another; and it and a book of remembrance for them that fear upon his name. And the Lord of hosts, in my jewels."—Mal. 3

From Br

DEAR Brother I with a request make that is, to tell why the seventh day of the week is instead of the first.

About twenty-six Hull preach in Dan preached the seventh of the Bible; he verse. I hesitated went home and see and could not find a Sabbath as a rest day of the week.

worked six days in the earth and all the seventh day an it; afterward come the Sabbath day an shalt thou labor, the seventh day shalt not do any family, not even thy gates; and thou shalt thus remember day. For the reason that the heavens are in them is, and re hallowed it.

Now then after I tive Bible, for the sake that Saturday is telling nothing for the day or rest day by d cluded I would quit a rest day, or a Sabbath said to my wife, the seventh day of And so I have. I mon on the Sabbath keeping preacher, Catholic Sabbath sisters, let us look a Sabbath properly find it in the bosom constitutes the lawments constitute John says, This that you keep his commandments is in him."

Brethren and sisters your prayers that when the life giver Civil Bend, Mo.

From Bro

DEAR Brother I in Christ: I feel the dom of the column

ministers, and more in the care of the poor saints; fewer forms and ceremonies, and more simplicity in worship; and less and less of worldly spottedness, and more and more of undefiled religion that never brings a reproach upon Christ, as does much of that which is in common use.—*New England Evangelist.*

Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord bearkened 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 Bro. A. C. Leard.

DEAR Brother Long: I will now comply with a request made some time in the past, that is, to tell what first caused me to keep the seventh day of the week for the Sabbath, instead of the first day.

About twenty-six years ago, I heard Moses Hall preach in Daviess County, Mo., and he preached the seventh day Sabbath right out of the Bible; he gave book, chapter and verse. I hesitated about believing it till I went home and searched my Bible critically and could not find anything that even inferred Sabbath as a rest day attached to the first day of the week. But I could find that God worked six days in creating the heavens and the earth and all that in them is, and rested the seventh day and hallowed and sanctified it; afterward commanded man to remember the Sabbath day and keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath, in it thou shalt not do any work, thou nor any of thy family, not even the stranger that is within thy gates; and then informs us why we shall thus remember and observe the seventh day. For the reason: In six days God created the heavens and the earth and all that in them is, and rested the seventh day and hallowed it.

Now then after finding all this plain positive Bible, for the seventh day, and knowing that Saturday is the seventh day, and finding nothing for the first day as being a holy day or rest day by divine appointment, I concluded I would quit keeping the first day as a rest day, or a Sabbath, and consequently I said to my wife, Wife, I am going to keep the seventh day of the week, henceforth. And so I have. If I had never heard a sermon on the Sabbath from or by a Sabbath-keeping preacher, I would be keeping the Catholic Sabbath yet. Now brethren and sisters, let us look and see where we find the Sabbath properly incorporated. Well, we find it in the bosom of the law of God. What constitutes the law of God? His commandments constitute the law—very well; John says, This is the love of God that you keep his commandments. "He that sayeth he loves God, and keepeth not his commandments is a liar and the truth is not in him."

Brethren and sisters, I ask an interest in your prayers that I may be found faithful when the life giver comes.

Civil Bend, Mo.

From Bro. David Douglass.

DEAR Brother Long, Brethren and Sisters in Christ: I feel truly thankful for the freedom of the columns of the loved ADVOCATE,

through which we are enabled to speak, one to another, of the goodness and the grace of God to us, and our hopes and aspirations through faith in his name, ready to be revealed when he comes. While I see and hear of so much destitution in our land in so many directions, where wantonness and despair seems to sit enthroned, I feel that it is the high favor of God that I am blessed with life, food and raiment, shelter, couch, and health to enjoy them, for all which God be thanked. But these are temporal blessings.

We bless God for the gift of his dear Son, who suffered and died that we might have eternal life. He has given us his word that we might read and comprehend his will concerning us. And having the word stamped upon our hearts and written in our minds, we are made partakers of the Holy Spirit of God, and thus may become partakers of the divine nature; and in obedience to his word, through the faith that is in Christ, we are able to lay hold of the reward which he promised to bring with him when he comes. That I may gain an everlasting inheritance and home in his kingdom in the earth redeemed from the powers of sin, sanctified, purified and glorified, together with all the people of God, is the earnest desire of my heart.

Bro. Long, I send two dollars for the new press, and one dollar on the ADVOCATE. I feared I would not be able to help get the press, but favor of God has helped me. Your brother in Christ.

Cullison, Kan.

From Bro. J. D. Munger.

DEAR Brother Long: As I was reading the cheering letters in the ADVOCATE to-day, I thought I would write a few lines. It does me good to read the letters and to hear of the experiences of others. If the brethren and sisters would quit writing to the ADVOCATE, it would be a dull paper; for, although it is all good reading, I think the Letter Department and poetry are better than all the rest. I am glad that the subscription list is increasing, and hope it may still increase, for I think the Church of God has the true principles of Christianity. Dear brethren and sisters, let us hold fast to the principles of Christ that we may be accepted of him at his appearing. He has taught us that when they revile us, we must not revile again, and that we must pray for those that spitefully use us, and then when they crucified him he prays his Father to forgive them for they know not what they do.

I herein enclose five dollars for the press. I would like to send more but cannot at present. Bro. Fisher has acknowledged the small amount we sent him. He is suffering very much from cancer; he has to take his food in a liquid form, and through a straw. He desires the church to pray for him that he may have strength to bear the pain that he endures. It would do him so much good to have the brethren and sisters write to him. I wish each of the ADVOCATE family would send ten cents in stamps or money, to the poor suffering brother; his wife is obliged to work in the store, for small wages, every day and leave the husband at home to take care of himself till she comes home at night. Brethren, if you can't send him anything, write him a good, cheering letter. I am sorry Bro. Branch is sick; hope he will soon recover.

Brethren, pray for us that we may be kept in the faith till the Lord comes to gather his people home. Yours in hope of eternal life.

Freeland, Mich.

From Bro. Stephen Roese.

DEAR Editor: It is with a feeling of gratitude and thankfulness, that I pencil these few lines while on my back on the bed of affliction, with a limb broken in three places. I am lying here lonely and sad, in terrible agony and pain, with an occasional visitor, to see me; but the most faithful visitor is the ADVOCATE, that makes its regular weekly calls, each page well filled with instructive and comforting reading matter for the inner man, and during my long hours and days of suffering, my thoughts are directed upward in silent prayer to the Lord, and feel that not a sparrow falleth from the roof, nor a hair from our heads without the will of God, and I am led to see and understand our Savior's words better, "What I do now, thou knowest not, but shall know hereafter."

How lonely I would now be without the ADVOCATE. God directed it to be sent to me. Sister Price of Danville, Ill., learned in some way my name and address, and that I was a Sabbath-keeper, whose experience had not been the happiest, nor my treatment according to what was right; and her request. If I would read the ADVOCATE if it was sent me, was responded to with pleasure, for I had seen only one copy, sent to me from sister Bates of Stockton, Minn., many years ago, informing me when Bro. Long would preach there. I went at the appointed time, met with the brethren, but Bro. Long did not come. Your humble correspondent has, for thirty-three years, tried to love and serve his Lord. Born in the German Lutheran Church, God saw fit to bring me out from my kindred and friends, through repentance and faith, to see and live a better life. I served as missionary for the Baptist for many years. I saw the truth of the Sabbath according to the decalogue, was connected with the S. D. Adventists for many years, until the church to which I belonged broke up, and at present do not belong to any church. But I intend to have a part and lot with the Church of God in the earth made new, where sin and sorrow and false brethren shall be no more. I trust my present affliction may serve as a furnace where dross and sin may be separated from the metal until the refiner of gold can see his image in my character, like his own, for without holiness we cannot see his face.

I realize that time is short and what is to be done must be done quickly, for life is fast ebbing away, and we hasten to that great and awful day; will we be prepared? Some fifteen years ago I had this same limb broken in the knee, and the doctor told me I would have a stiff joint. I prayed earnestly to God to give me my wonted health and sound limb, and I would consecrate my future to his cause and the welfare of my countrymen, but treatment from those whose beliefs and views I shared, and other circumstances were such that my vow was not carried out as it should have been; but now, although late in date, yet not too late to do good, I will promise it our heavenly Father will restore me to my usual health, I will fulfill my promise, and lead a life in harmony with his will.

Brethren, will you remember me in your prayers? The prayers of the righteous avail much. I wish you all God-speed, and God aid your earnest efforts to spread the saving truth. In conclusion, let me thank Sister Price of Danville, Ill., and may her example be followed by many who call themselves children of God. Your humble brother in Christ.

Maiden Rock, Wis.

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Advent & Sabbath Advocate.

Stanberry, Mo., June 24, 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.

Don't fail to look over the receipts this week.

DEAR brethren and sisters, do not fail to read Bro. Munger's appeal in behalf of Bro. Fisher, and after reading it carry out your honest convictions of right.

The church at Stanberry is enjoying a profitable visit from Sister Ella C. Bollinger of Hopkins, Mo., who is an earnest worker in the Master's vineyard.

BRO. ROESE's letter in the Letter Department is very interesting, and should encourage not only Sister Price, but others who are trying so faithfully to increase the circulation of the ADVOCATE.

Will we have new type and a new heading for the ADVOCATE? Now is the time to decide this matter, and those who did nothing for the new press should speak right out, and speak loud, clear and distinct. That both are badly needed must be apparent to all.

GLAD that the sermon department is so ably supplied this week. Some of our ministers have failed to send in their quoto, therefore, the supply has been short at times. Brethren, be "not slothful in business." Business pertaining to the Lord's cause should be attended to promptly.

BRO. NICHOLS writes an encouraging letter from Vinton, Iowa, and says he is having a good interest in his meeting. Two persons were immersed Sunday, the 15th. May the good work continue. Bro. Nichols is thinking of devoting all his time to the ministry. This is a move in the right direction, and may the brethren aid him in fully carrying it out.

BRO. E. G. BLACKMON writes: "We had a splendid meeting at Poole's Prairie. Three were immersed and five added to the Church." Bro. Blackmon is also thinking of devoting his entire time to the ministry. This is right. The cause needs more ministers in the field. The Lord may bless a minister in the cornfield, but we know that he will abundantly bless him in the gospel field.

EVANGELISTS, sound doctrine, learned clergy, wealth, organization, attractive forms of worship, wise legislation, a vigorous periodical press, a widely disseminated literature, a dominant ecclesiasticism, with wise farsighted, general superintendents, vigorous presiding elders, and alert pastors,—none of these agencies, nor all of them combined, can do for the world the work that by divine appointment is allotted to a holy church. "Ye are the salt of the earth."—Nashville Christian Advocats.

Notice.

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

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M P Chaplin \$2, A S and S E Price \$5.

Receipts.

Harriet M Richmond \$2.

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

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The 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.

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