

Advent and Sabbath Advocate.

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

NO. 9.

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, JULY 1, 1890.

Advent and Sabbath Advocate,

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

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

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

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

"UNLESS your religion changes you from a mummy to a man, makes you honest in business, pious behind counters, temperate at dinner tables, loyal to your country, affectionate to your family, neighborly in your community, conscientious at the ballot-box patient in affliction; humble, cheerful, and hopeful everywhere and always; unless it links you in brotherhood with the poorest of God's children; unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to cushioned pews and sacramental boards; unless you live Christ on week days as well as worship him on Sundays, then is your religion spurious, hypocritical, and abhorrent.—a refuge of lies."—*Dr. Alexander Clark.*

WE are commanded to pray, but we are also told that we must work in the line of our prayers. God never does for us what we can do for ourselves. God will not feed the man that is too lazy to earn his food. God helps where man's wisdom and strength fails. A ship once sprang aleak in a dreadful storm. The captain and first mate, both of whom had been very profane during the voyage, hurried below and began to pray. The second mate, who ordered the men to the pumps, soon missed them. Being told that they were praying in the cabin, he hastened thither. "See here," he exclaimed, "this ship needs every man's help. Do you help work the pumps. You can pray all you want to, but you must pray with your hands working those pumps." So should Christian work be prosecuted. We must continue to pray, but we must not cease to work.—*Messiah's Herald.*

THERE is a wonderful truth in the words of Rev. A. H. Quint, D.D., when he says the of the word "interpret" that "in present fashionable use the term seems to be equivalent to making plain English mean what it never said." And this is true of much of the interpretation of the Bible. The language is so plain that it does not admit of interpretation. It means what it says. When the Bible says, "The soul that smeth it shall die," it means just that. The words admit of no interpretation. They are not designed to be interpreted. They mean just what they say. When the word of God declares that there is none

other name than that of Christ whereby we must be saved, it does not mean that there are many other ways. Reader, how readest thou? Do you "interpret" so as to make language mean what it never said?—*Signs of the Times.*

THE reader of the Sunday announcements in Saturday papers, and of the startling language the bulletin boards of some of our churches, is treated to titles and topics for Sunday preaching which make him question often whether the object of the church-going is entertainment or instruction. The headlines in the most sensational newspapers do not surpass the vulgarity and freedom and irreverence of the announcements, and the non-church-going part of the community are simply amazed that persons calling themselves teachers of Christianity are willing to announce themselves as given over to clap-trap and buffoonery in the pulpit. We have had some painful instances in well known churches in this city where the pulpit has been disgraced by the irreverence and sensationalism which have been manifested in order to draw a crowd to religious services. Such baiting of the non church-goer is better honored in the breach than in the observance.—*Boston Herald.*

News from the General Conference of the Southern M. E. Church of St. Louis, states that "the Committee on the Spiritual State of the Church, which was instructed to prepare a condemnation of worldliness for insertion in the book of discipline, made a long report, condemning dancing, card-playing, theater-going, attendance at race-courses, circuses, etc. Dr. Philpot, of Texas, moved an amendment to cover the use of tobacco and opium, but it was ruled out of order. The Rev. Mr. Hess wanted the utterance to include racing, owning, raising, and selling race-horses, manipulating land booms, buying and selling lottery tickets, renting building in which liquor traffic is carried on, and owning or editing Sunday newspapers; but his motion was voted down and the report of the committee was adopted by a large majority." This looks like a kind of distinction in sins without a difference.

IT is sad to see with what unbelief the prophecies of our Lord are received, what little weight they carry to all out of the church, and to too many in the church. An unusual and prolonged darkness sets the whole world in a tremor, thinking that the whole world is coming to an end and that the day of judgment is at the door.

If the day of judgment is such a terror, and such a terror it most assuredly will be to those unprepared to meet it, would it not be the part of wisdom to make a preparation for it, the first thing to be done? It is a matter of little difficulty to those consenting to the terms, which are most liberal. A refuge is provided for all who will accept it—accessible to all—sufficient for all who will enter at once. So such the judgment day, come when it may, will have no terror.—*Faith's Record.*

An "Unsurpassed" Hymn.

TREMBLING before thine awful throne,
O Lord! in dust my sins I own:
Justice and mercy on my life
Content! O! smile and heal the strife.

The Savior smiles! Upon my soul
New tides of hope tumultuous roll—
His voice proclaims my pardon found,
Seraphic transport wings the sound.

Earth has a joy unknown in heaven—
The new born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.

Ye saw, of old, on chaos rise
The beauteous pillars of the skies
Ye know where morn exulting springs,
And evening folds her drooping wings,

Bright heralds of the Eternal Will,
Abroad his errands ye fulfill;
Or, throned in floods of beamy day,
Symphonious in his presence play.

Loud is the song—the heavenly plain
Is shaken with the choral strain,
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your choirs shall shine,
And all your knowledge shall be mine:
Yon on your harps must lean to hear
A secret chord that mine will bear.

—Sel.

The Kingdom.

THE eminent Charnock wrote: "Nevertheless this kingdom will come. It will be a literal kingdom—Immanuel will reign on David's throne in splendid majesty forever. He will be a visible king, making all things new." And Dr. Thomas Chalmers, in his sermon on the "New Heavens and Earth" wrote: "the object of the administration we are under is to extirpate sin, but it is not to sweep away materialism. There will be a firm earth, as we have at present, and a heaven stretched out over it, as we have at present. It is not by the absence of these, but by the absence of sin, that abodes of immortality will be characterized. It will be a paradise of sense but not of sensuality. It is then that heaven will be established upon earth and the petition of our Lord's prayer be fulfilled, 'thy kingdom come.'"

Does not a kingdom, as men understand it, imply (1) a king, (2) subjects, (3) territory, (4) laws and (5) administrators of laws? Is it right to try to spiritualize these? If all peoples, nations and languages are to serve him when he becomes a king (Dan. 7:14), how can these terms be spiritualized? If the Holy Spirit had intended a spiritual kingdom would he not have said so, in plain language, as he does when speaking of a spiritual rock, and spiritual meat, and spiritual drink? Does not common consent refer the time of the 22d Psalm to Messiah's days, and does not David assert, in allusion to those coming days, "For the kingdom is Jehovah's and he is the Governor among the nations? Has the Son of man yet sent forth his angels and separated "the tares" from "the wheat" out of his kingdom? Or, will he let the present mixed state of wheat and tares continue till

the Earth, its
up at the
ob Brinker-

Inspiration
wing her vis-
tead of divine.

be in the sec-
resurrection
hoff, 8 pp., 2cts

the Earth to be
nkerhoff, 24 pa-

d's Law of Ten
y Jacob Brinker-
per dozen.

s, 2 cents, by S E
rance work on the

owing that the Holy
the Seal. By S.E.

Rev. ziii. showing
cy, by A C Long, 24
per dozen.

the Fate of the Wick
fire Destruction, by
cts, 40 cts per dozen.

Rev. 16, showing their
Catholic church, by
s.

s of Revelation xiv
g.

s eternal obligation
single copies 4 cts,

ed, by A F Dugger.

nd the Seventh Day
erhoff, 16 pages, 3cts

vs and Gentiles, by
t.

nder foot and to be
by Jacob Brinkerhoff

MISSIONARY.

WEEKS BY THE
the Church of God

STRY CO., MO.

S:
ar, (in advance) 53 cts.
- - - - - 35 "

EDENCE.

publication should be
SCHOOL MISSIONARY

l be made payable to
nberry, Mo.

the time comes when he shall take the kingdom? Are the righteous now shining forth as the sun in the kingdom of their Father? It must be so if the kingdom is already come. Is not the command to pray "thy kingdom come," a useless and incomprehensible one, if, as Dr. Hodge says, in his *Systematic Theology*, vol. 2, p. 596, "this kingdom has existed in our world ever since the fall of man?" Did not Jesus say, "now is my kingdom not from hence?" How dare men to contradict him and to say it is here now? Has the Son of man come in the glory of his Father with his angels and has he rewarded every man according to his work? It must have been, if the kingdom is here now? When the Pharisees ask of him "when the kingdom of God should come," did Jesus say it was here already and a spiritual kingdom, or did he intimate it was yet to come with the suddenness of a flash of lightning? Is not Jesus, the certain nobleman, now in exile, in a far country, waiting to receive for himself a kingdom and to return? Was Joseph of Arimathea, "a man and a just," wrong in waiting for kingdom of God when he went to Pilate and craved the body of Jesus? Did he not know that the kingdom of God which Jesus tendered them, and they refused, was necessarily postponed and hence he waited? Have the many, as yet come from the east and west and sat down with Abraham and Isaac and Jacob, in the kingdom of heaven? Has the Lord Jesus Christ's appearing and kingdom been seen and has the judgment of quick and dead taken place? Has the Lord given crowns of righteousness to all those that have loved his appearing, or is it future yet? Have the kingdoms of "this world" yet become the kingdom of our Lord and of his Christ and is he now reigning forever and ever? Did not Jesus say to the twelve, "you have been with me in my temptations and I appoint unto you a kingdom as my Father hath appointed unto me?" Have they gotten their kingdom now, or has he gotten his? Is not that a master proof text (Matt. 19:28) for an expected renovation of the earth, by the personal intervention of Jesus in power and glory to establish upon his own throne and the thrones of his twelve apostles which read: "Ye which have followed me, in the regeneration (or new world, as Peshitto renders it) when the Son of man shall sit on the throne of his glory ye also shall sit upon twelve thrones judging the twelve tribes of Israel?" Does not this text place the kingdom in the new world? Then, it cannot be in this. Does not Jesus virtually declare that the kingdom is yet future when he said to his apostles, "I will not drink of the fruit of the vine until the kingdom of God shall come?" When this promised kingdom comes will there be any sorrow, sickness or death in the world? The word of God says No. How can any one say that the kingdom exists now in any sense, either literally or spiritually, in view of the universal reign of death still continuing? No, God's kingdom is not here. When it comes it will not be contemptuous with any other, nor in fellowship with those now dominating this present evil world, but crushing and destructive to them. God's is a kingdom impossible in such a scene as this and yet it is to be an earthly kingdom in perfect harmony with all the spotless splendor of God.

As God's direct and immediate government of earth has been interrupted by the entrance of sin into our world and as the putting away of sin and the re-establishment

of his kingdom over his sinful creatures involved, in the divine program, two comings of his Son, and as, in the interim, the whole world lies in the evil one (1 John 5:18) and Satan's kingdom alone exists, does it not behoove every one who loves the Lord Jesus, while he celebrates in the eucharist his dying love till he come back again, to pray: "Hasten thy coming and thy kingdom, O Christ?" For when he returns to set up his kingdom Satan's kingdom will be destroyed and God's will shall be done on earth as it now is done in heaven!—*B. D. in the Old and New Testament Student.*

What we Have Seen.

BY JULIA LAMB.

We cannot but speak of the things which we have seen and heard. That which is dearest to our heart is the thing we often speak of with all earnestness, whether of a worldly or a spiritual nature. How often we have seen people discussing some topic in regard to worldly affairs, and their whole soul seems to be thrown in the work as their mind centers on one object. Such persons are apt to succeed in their undertaking, whether right or wrong; they go ahead and there are some to follow. It seems we are controlled by some irresistible power, and made to see things almost against our will. Satan would lead us as captives. Let us heed the admonition to watch; have our minds attracted by holier and more lofty themes. It seems to me the people are not as susceptible of gospel truths as they were years ago when they were anxious to know the truth. The fact is without carefully searching the Scriptures we never could know their real value. We ought to highly prize the Book of books as its teachings are calculated to better the condition of the human race. How it heightens our love of gratitude to its Author, and by it we learn how holy men were inspired at different times, and their testimonies all agree that Jesus Christ came into the world to save sinners. This one truth will always remain a truth. Through the preaching of the gospel, which is the power of God to every one that has faith in his name, we become fellow-heirs and fellow-members of the body, and fellow-partakers of the promises of Christ Jesus. One characteristic of a true Christian is to exalt Christ and abase self. We see that humble spirit manifest in the great apostle of the Gentiles. He says: "Unto me, who am less than the least of all saints, was this grace given to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery, which hath been hid in God who created all things to the intent (or purpose) that now the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access in confidence through our faith in him. And because of this confidence and belief in one God we bow our knee and pray for all that have named the name of Christ, that according to the riches of his glory they may be strengthened with power through his spirit in the inward man; that Christ may dwell in your hearts through faith to the end that ye being rooted and grounded in love may be strong to comprehend with all the saints what is the breadth, and length, and height,

and depth; and to know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God."

Paul teaches a growth in grace or advancement in the divine life or the building up ourselves in love. Much depends on us as individuals. If we have named the name of Christ, or vowed to live a holy life by the help of the Holy Spirit to quicken and enlighten us that we may understand his word, we can know we are new creatures. Paul recommends to the Ephesian brethren that they put on the whole armour of God, thus enabling them to stand against the wiles of the devil and his host for they are legion. Paul experienced this in his day, and can we be less watchful now? Are there not many lured away that have testified often their belief in the second coming of Christ as high at hand by the signs that are to precede that event? Their souls are no longer thrilled with joy in contemplating the glories that shall be revealed when he comes. Glorious event! if we are found in Christ's righteousness, which is by faith in him. We may know the power of his resurrection, for as Christ was raised from the dead he is able to raise us up at the last day, and because he lives we shall live also being then born of the spirit we shall be made immortal. Glorious gift of God to be made as the angels to die no more! Faithful is the saying, "For if we be dead with him we shall also live with him; if we suffer we shall also reign with him: if we deny him, he will also deny us; if we believe not yet he abideth faithful; for he cannot deny himself." 2 Tim. 2:12, 13. Let us often refresh our minds in regard to that grand event and say with Paul, "I have fought the good fight; I have finished the course; I have kept the faith, henceforth there is laid up for me the crown of righteousness which the Lord the righteous judge shall give to me at that day, and not to me only, but also to all them that have loved his appearing." I love these words found in 2 Tim. 3:7, 8. Brethren, let us seek to be found in Christ in peace.

Denver, Mo.

Sympathy.

COULD we but open the closet door and look into the untold secrets locked in the hearts of our fellow beings, I am persuaded that it would enable us to bear our own burdens more cheerfully, and awaken in our souls a sympathy to which many of us are strangers. The unfortunate's unuttered sorrow, the widow's sigh, the orphan's tears, wrinkled features in youth, premature gray hairs, all have a history full of sadness and trials of soul. The real sorrows of life are those too deep for utterance, the heaviest burdens those that our dearest cannot help us to bear. The hearts and hopes of thousands are crushed by what cannot be told—saddening and killing to the poor heart, but ludicrous and laughable to the thoughtless looker-on. I have stood by the dying bed of loved friends and companions, and tried to smooth the rugged road by prayer, and consoling promises of a better world.

I have laid my own darlings in their final resting-place, and when the grave closed over them, wept tears of sorrow, known only to the bereaved—feeling that the light of my life had gone out, and losing for a time all interest in things of earth; but I have learned that there are even greater sorrows than mine, that the world is full of woe, and every heart, however seeming gay and light, is but

dened with cares and troubles as I have to bear. It is well for us to contemplate these things; We for so doing. The sad-faced widow toiling millions of this and other one-legged or one-armed veteran organ-grinder on the street, the new-boy, as he cries his ward down to late at night, all have history, touching and pathetic. I cannot inquire into without a child, and dropping a tear.

My own burden sometimes ains high and heavy, and I I sympathy and help of friends contemplate what must be others, mine grow lighter, for them, in that I can go to understands humane woes, of sorrows and acquainted. He will cut the cords and I or with His own hands help. Who, then, would not I will never leave thee or promise; then to Him let sorrows, cares, and trouble. *Onestea, in the Leader.*

Preaching th

THERE are three Greek words with reference to this and which are each a One of these words signifies tidings; another refers to an ambassador, reporting for an absent monarch to one who argues, a view to the conviction.

Jesus, the great preacher, world to represent his the most joyful tidings heard, and then to come which he addressed, pleaded with all the people supernatural being. and incomparably the world has ever known new science. There ment times who were limited sense, but in the very nature of the idea of preaching. in the flesh was the men who could try the representative the fulfilment of a Savior actually preached and plead with men and the word of flesh."

In great measure true minister of language, and fill any prior to the. What an honor fail in a proper its responsibility Christ, as though us"—this is the ministerial office, creed, or sect; ing; not the or politics, but proclaiming and even seeking to be. What a work Word, and effort is involved in ministry!—

dened with cares and troubles as great as any I have to bear. It is well for us to sometimes contemplate these things; We are bettered for so doing. The sad-faced widow, struggling to maintain herself and little ones, the toiling millions of this and other lands, the one-legged or one-armed veteran, the blind organ-grinder on the street, the ragged little news-boy, as he cries his wares from early dawn to late at night, all have an unwritten history, touching and pathetic, and which I cannot inquire into without weakening like a child, and dropping a tear of sympathy.

My own burden sometimes seems mountain high and heavy, and I feel the need of sympathy and help of friends; but when I contemplate what must be the sorrows of others, mine grow lighter, in my sympathy for them, in that I can go to One who fully understands humane woes, for He was "a man of sorrows and acquainted with grief" and He will cut the cords and loose my burden, or with His own hands help me to bear it.

Who, then, would not be a Christian? "I will never leave thee or forsake thee," is His promise; then to Him let us go and lay our sorrows, cares, and troubles at His feet.—*Onesies, in the Leader.*

Preaching the Gospel.

THERE are three Greek words which are used with reference to the ministry of Jesus, and which are each translated "preach." One of these words signifies to announce glad tidings; another refers to the work of a herald or ambassador, representing and speaking for an absent monarch; the third refers to one who argues, pleads, reasons, with a view to the conviction of those who hear.

Jesus, the great preacher, came to the world to represent his Father, to announce the most joyful tidings the world has ever heard, and then to convince the multitude which he addressed, he reasoned, argued, and pleaded with all the powers of his natural and supernatural being. Jesus Christ is the first and incomparably the greatest preacher the world has ever known. He inaugurated a new science. There were those in Old Testament times who were preachers in a certain limited sense, but not one of them could, in the very nature of things, fill up the Christy idea of preaching. Never until Christ came in the flesh was there one among the sons of men who could truthfully say, I stand as the representative of the Father, to announce the fulfillment of all Messianic prophecy in a Savior actually present, and to argue, reason, and plead with men to accept the person and the word of "God manifested in the flesh."

In great measure and high degree every true minister of the Gospel may adopt this language, and fill a position never filled by any prior to the advent of our blessed Lord.

What an honor in this, and yet how many fail in a proper conception and execution of its responsibilities! "Ambassadors for Christ, as though God did beseech you by us"—this is the Pauline conception of the ministerial office. Not the service of self, creed, or sect; not the parade of a little learning; not the reading of essays on gossip, art, or politics, but as ambassadors for Christ proclaiming his truths, preaching his Gospel, and even "as though God did beseech," seeking to help, to bless, to save humanity. What a work is this! What study of the Word, and prayerfulness, and indefatigable effort is involved in the work of the Christian ministry!—*Herald of Gospel Liberty.*

His Heart in It.

A MANUFACTURER in Philadelphia lately told to a friend the story of one of his superintendents:

Twelve years ago a boy applied to me for work. He was employed at low wages. Two days later the awards were made to the manufactories at the Centennial Exhibition.

Passing down Chestnut street early in the morning, I saw Bob poring over a bulletin in front of a newspaper office. Suddenly he jerked off his cap with a shout.

"What is the matter?" some one asked.
"We have taken a medal for sheetings," he exclaimed.

I said nothing, but kept an eye on Bob. The boy who could identify himself in two days with my interests would be of use to me hereafter.

His work was to deliver packages. I found that he took a real pride in it. His wagon must be cleaner, his horse better fed, his orders filled more promptly than those of the men belonging to any other firm. He was as zealous for the house as if he had been a partner in it. I have advanced him step by step. His fortune is made, and the firm have added to their capital so much energy and force.

"Never buy a draught horse," says the *Farmer's Guide*, "which needs the whip to make him pull."

We find in a southern newspaper a remark which points the same truth in other circumstances:

A northern man with a small capital settled ten years ago in a town in Georgia. He established a thriving business, started a library, a lyceum, street-car and a hospital and became one of the most popular men in the town.

When he died last summer the leading journal said, "The secret of the powerful influence which this stranger acquired among us was that he never said, 'I' and 'mine,' 'we' and 'ours.' And he meant it!"—*Youth's Companion.*

Keep Your Temper.

THE cool man is the strong man, the popular man, and the great man. We always associate coolness with bravery, and we cannot imagine a truly courageous man in a high state of excitement, roaring out what he is going to do. There may be persons who are boasters and fighters at the same time, but the combination is certainly rare.

Perhaps you remember reading about the French soldier who jocularly spoke of the shower of sand cast by a cannon ball on the dispatch he had written, as his "blotting paper." If you did, you must have admired his coolness as much as did Napoleon, who stood by.

It is not alone in war that good temper is requisite. The cool, self-balanced man is always the successful man in business. To act on impulse is to act wrongly nine times out of ten. It rarely takes more than a few minutes to inquire into details, and look at all sides of a question before coming to a decision, and, as a rule, it saves hours and perhaps days of after vexation.

The man who loses his temper is not always in the wrong, but, to the on-looker, he always appears to be wrong.

When two persons engage in an argument or debate, the one who keeps his temper will invariably get the best of it.

Why do the utterances of a judge have so much weight with a jury?—Because he keeps his temper. The lawyers may be ever so vehement, pathetic, or angry, but the judge must be calm and cool, or he is not fit to be a judge.

Boys and girls are men and women in miniature, and youth is the time to form the habits of after life.

"Think twice before you speak once" is an excellent rule for your guidance. To keep your temper, you cannot afford to speak hastily.

If for no other reason, you should keep your temper on the score of good health. Choleric people are rarely long-lived. People have been known to die in a fit of anger, while none ever heard of a death caused by being too placid.

Nothing will preserve good looks to old age, like a good temper. The irritable, quarrelsome person is always wrinkled and distorted in visage as well as mind, and the only way to avoid these terrors of old age is to keep your temper.—*Golden Days.*

The Devil's Four Servants.

THE Devil has a great many servants, and they are all busy and active ones. They ride in the railway cars, they sail on the steamboats, they swarm along the highways of the country and in the thoroughfares of the cities, they do business in the busy marts, they are everywhere and in all places. Some are so vile looking that one instinctively turns from them in disgust; but some are so sociable, insinuating, and plausible that they almost deceive, at times, the very elect. Among this latter class are to be found the Devil's four chief servants. Here are their names:—

"There's no Danger."

"Only this Once."

"Everybody Does So."

"By-and-by."

When tempted from the path of strict rectitude, and "There's no Danger" urging you on, say, "Get thee behind me, Satan."

When tempted to give the Sabbath up to pleasure, and "Only this Once" or "Everybody Does So" whispers at your elbow, do not listen a moment to their dangerous counsel.

If the Holy Spirit fastened upon your conscience the solemn warnings of a faithful teacher or friend, and brought to mind a tender mother's prayers for your conversion, do not let "By-and-by" steal away your confidence, and, by persuading you to neglect serious things, rob you of your early life.

All four are cheats and liars. They mean to deceive you and cheat you out of immortality. "Behold," says God, now is the accepted time, now is the day of salvation." He has no promise for "By-and-by."—Selected.

Firmly Attached.

THE sheaf, when filled with grain, may be shaken, but not broken by the wind, for it is supported by its own weight; thus the heart where Jesus dwells may be assailed, but not cast down, by the winds of temptation. The heart which does not possess Jesus Christ is like the sheaf without the grain; it is tossed about by temptation as the straw is swept away by the wind. If the wind shakes the chaff from the grain, it is because it is not firmly attached: hence, our Lord, wishing us to be firmly attached to him, has united us to him by the indestructible cement of his love.—*Messiah's Herald.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., July 1, 1890.

A Few Bible Facts.

THE Bible contains 66 books, 1,199 chapters, 31,173 verses, 773,692 words and 3,566,480 letters.

The New Testament has 27 books, 270 chapters, 7,967 verses, 142,253 words and 933,380 letters.

After the bishops' translation of 1568-1559, nothing further in that line was accomplished until 1609-1610, when the Roman Catholics brought out the Douay Bible, so called because it was printed at a city of that name. A year later, in 1611, the English press issued King James Revision.

The translation of 1611 has remained the standard up to this day, and is not likely to be supplanted by any other. The recent translation is noted for the fact that "hell" was changed to *hadēs*, which modifies hell considerably among the sects of to day.

The Apocrypha which is considered uninspired, but is sometimes bound with the inspired, contains 14 books, 183 chapters, 15,081 verses and 153,185 words.

The cubit, according to Sir Isaac Newton, was 20, 625 English inches. A finger's breadth was 1 inch. A span was 8 inches. A shekel of silver was about 48 cents of our United States money. A shekel of gold was \$8.00. The talent of gold was \$13,509. The mite was about 1/4 cents. The gerham 1 cent. The farthing was three cents.

The following facts, it is said, in regard to the number of chapters, verses, words and letters in the Bible were ascertained by the Prince of Granada, heir to the Spanish throne, who was for thirty three years a prisoner in the Palace of skulls, Madrid, with no companion except his Bible.

The word Lord, or its equivalent, Jehovah, occurs 7,689 times in the Old Testament; or to be more exact, the word Lord occurs 1,845 times, and the word Jehovah 5,844 times.

The shortest chapter in the Bible, which is also the middle chapter, is Psalm 117. The middle verse is Psalm 18 : 8.

The shortest verse in the Old Testament is 1 Chronicles 1 : 25; the shortest in the New Testament is John 11 : 35.

The ninth verse of the eighth chapter of Esther is the longest verse in the Bible.

The word "and" occurs 35,543 times in the Old Testament and the word "reverend" but once.

There are said to be nine books and one psalm mentioned in the Bible which are now lost to the world.

The book of Jasper, mentioned in Joshua 10 : 13, and 2 Samuel 1 : 18.

The prophecies of Ahijah referred to in 2 Chron. 9 : 19; also the book of Nathan, the Prophet.

The book of Iddo, the seer to which reference is twice made in 2 Chron. 9 : 29 and 12 : 15.

The book of Shermiah, mentioned in 2 Chron. 12 : 15.

The book of Jehu referred to in 2 Chron 20 : 34.

The 151st psalm referred to several times in the Bible.

Also Solomon's five books on natural history; and Jude's prophecy of Enoch. It is

not certain that these books were inspired. The word "soul" occurs in the original Scriptures eight hundred and seventy-three times; but it is never once called immortal. The word "immortal" is found only once in the Bible (1 Tim. 1 : 17) and then it is applied, not to man, but God.

The word "spirit" is found eight hundred and twenty-seven times; but is never declared to be deathless.

The seventh day of the week is called the Sabbath in both the Old and New Testament.

The seventh day is called the Sabbath in the New Testament 57 times. It is repeatedly called the Lord's day throughout the Bible.

Inspiration never one single time calls the first day of the week the Lord's day. Neither does inspiration call it a sacred or holy day, but simply the first day of the week.

There is not one single instance where Christ or the apostles ever rested on that day, or commanded any one to do so.

Something to Avoid.

A LITTLE personal pique, a bit of wounded vanity, a sudden flame of anger, often undoes the most substantial and faithful work, and nullifies the most intelligent and wise action. It is one of the painful things in experience that effort is often defeated by these small purely personal, and often momentary feelings, which are generally unintelligent and unwise. Life would be freed from some of its most painful features if men always acted to each other on a basis of real justice and intelligence, and left their small personal feelings and prejudices out of sight. A man's work ought to be judged by itself and for itself alone, and the strength of a man's position ought to rest solely upon what he is able to do. And yet most of us are constantly neutralizing the best work of others because it is not done in our way, and are constantly failing to do justice to others because of some small personal prejudice against them. The really strong, clear-sighted man is the man who is able to put himself out of the question and to judge others by what they really are and do, not by their relations to him. In this working world there is neither time nor strength to be always coddling our small vanities and still smaller prejudices. The world does not stand in order that we may be pleased. It stands as a place for the doing of honest work in the best way, and if that work can be better done in some other way than the one we prefer, our business is to let it be done and rejoice in it. If you wish to see things clearly, and to be just with your fellow-men, keep clear of the fumes of vanity and the thick atmosphere of mere personal feeling. Make it a rule to see what a man is and does, and to value him by these things. A person may be very distasteful to us and yet be eminently useful and successful in the world.—*Christian Union*.

Speak to Individuals Singly.

It will be well for us to learn to speak to individuals singly. "A congregation of one" may be large enough to call forth all our powers in proclaiming the great news of salvation. Often we may save sinners one by one. If you had a bushel of bottles, and wanted to fill them with water, you would not think the quickest way would be to get a fire engine and hose and play over the heap, especially if the corks were all in, but you would be likely to take a single

bottle by the neck, extract the cork, and then, by means of a funnel, turn in a little water at a time until it was filled; and then take another and repeat the process. You would get more bottles filled that way than with a hose and fire engine playing upon them. So you may be able to accomplish more by working single handed than in crowds. You may preach the word by the wayside or by the fireside, for people need the same Gospel in doors as out.

We need to have the peace of God in our hearts before we can do much good to other people's hearts; and unless we can rule our own spirits we shall not accomplish much in molding the spirits of others. We notice a blacksmith uses a cold hammer to bend a hot iron; and after working with his tools a little while he plunges them into cold water. So, if you are to influence others, you must keep cool yourself; if you get your hammer hot you will not be able to bend the iron. It is useless to undertake to fight the devil with fire. . . . You know the story of the old French general, who, when he had besought the king to spare the Christians from persecution, and had been refused, said: "Sire God's Church is an anvil that has worn out a great many hammers." Now, if you are filled with the holy spirit, you can stand a great deal of hammering, and the world will mock and sneer at you in vain. If you keep near the Lord you will ever triumph in his grace.—*H. L. Hastings*.

The Power of Simplicity.

SPURGEON'S church is always full, yet there is about him, the house, the service, no worldly charm. The hymns are lined out after the old style, and sung without a show of art; the rear part of the congregation chases the fore part in the vain endeavor to keep pace in time. An hour of preaching is preceded by an exposition long enough for a sermon; and yet men never tire of going, for they find there salvation and sanctification. God's Spirit honors the simplicity of services that aim only at his glory, and so, after a quarter century, the charm that so many attributed to novelty has not lost its power, the tabernacle would be full if it could hold twenty-thousand instead of five. I went from a morning service there to one in the afternoon at a cathedral. What a vast temple! A colossal organ, whose plaintive whisper or pealing thunder rolled billows of sound along the arches; a choir of supliced boys sang like larks; then a grand sermon from a great preacher, fitly called a canon, whose velvet sermon-case rested on a brazen spread-eagle,—but, with all these worldly charms, there was a handful of people, and they were staring about as though in a museum. I came away, asking myself, When will the church learn that, if she will have the spirit of the world in her courts, she cannot have the Spirit of God, unless he comes, not as the shining shekinah, but as the consuming fire; not as Jesus, with the breathing of the Holy Ghost, but with the lashing scourge and the flashing eye?—*Dr. A. F. Pierson*.

Lessons From the Flowers.

"THEIR soul shall be as a watered garden; and they shall not sorrow any more at all." Jer. 31 : 12. How delicious it is to go into a garden that has been newly watered. There has been a season of drought, perhaps, and the flowers have looked languid and faint. But the rain has come at length, not in a

mere passing shower, but pouring, until the air is the perfume which rises of thanksgiving from God. Passing from the garden may notice, perhaps in collection of beautiful flowers in form and color you may be deceived.

And that mysterious flowers of the garden, or picture, of the souls of those who for surely love is the

In the garden of the flowers are of his own Isaiah speaks of them, the planting of be glorified," and of deemed "people, even by the precious blood

All in whom God name, and the desire of his planting. The and they may be his of the garden, but and because they had dew of his grace th turn. "We love him

—*Sel.*

Defeat

THAT which to a repulse of defeat victory. Paul who he entered that if the promise we found that coming of grand results, hold there were Bunyan was invented from pre he ever did for Bedford Jail. for a while, but in preaching we influence that Progress." W British India, usefulness might were, to go to lamp, which life. Well is inability to willing to as believe that hereafter be and the c quiver.

At

THE long of our h saints sha God, and dom of th ompense this life. are for a one is we moment, and "ete spring to is close

ork, and then,
a little water
nd then take
. You would
t way than
playing upon
to accomplish
ided than in
word by the
people need
t.

f God in our
good to other
can rule our
plish much in
We notice a
er to bend a
th his tools a
an into cold
luence others,
if you get your
de to bend the
e to fight the
the story of
when he had
the Christians
been refused,
an avil that
umers." Now,
spirit, you can
ing, and the
you in vain.
you will ever
astings.

licity.

ull, yet there
ce, no world-
out after the
show of art;
n chases the
n keep pace
is preceded
r a sermon;
ng, for they
tion. God's
ervices that
r a quarter
attributed
the taber-
ld twenty-
ent from a
the after-
t temple
whisper or
nd along
boys sang
n a great
se velvet
al-eagle,
ms, there
ere star
I came
e church
it of the
ave the
it as the
ing fire;
he Holy
and the

garden;
ore at
is to go
ntered.
erhaps,
d faint
t in a

mere passing shower, but in copious down pouring, until the air becomes heavy with the perfume which rises like the sweet breath of thanksgiving from grateful flowers.

Passing from the garden into the house, you may notice, perhaps under a glass case, a collection of beautiful flowers. They are so perfect in form and color that for a moment you may be deceived. But you go nearer to them, and, raising the glass which preserves them from the air and dust, you discover that they are wax. One thing they lack, which tells at once their real nature—they have no perfume.

And that mysterious gift of God to the flowers of the garden and the field is an emblem, or picture, of that other gift of his to the souls of those who trust and love him—for surely love is the perfume of the soul.

In the garden of the Lord all the trees and flowers are of his own planting. The prophet Isaiah speaks of them as "trees of righteousness, the planting of the Lord, that he may be glorified," and our text speaks of "redeemed" people, even those who are redeemed by the precious blood Jesus.

All in whom God has put the love of his name, and the desire to serve him, are the trees of his planting. They may not be big trees, and they may be hidden in very quiet corners of the garden, but they are his, none the less, and because they have received the refreshing dew of his grace they give forth love in return. "We love him because he first loved us."

—Sel.

Defeat and Victory.

THAT which to a Christian may seem a sad repulse of defeat may be God's plan for a victory. Paul was to see Rome, but when he entered that city a prisoner it looked as if the promise was a mockery, yet he soon found that coming to Rome was productive of grand results, and even in Caesar's household there were those who became "saints." Bunyan was imprisoned, and thus was prevented from preaching, but the best work he ever did for Christ was while he was in Bedford Jail. He might have evangelized for a while, but no work he could have done in preaching would have had the world-wide influence that has come from the "Pilgrim's Progress." When Judson was rebuffed in British India, it seemed as if the door of usefulness might be closed, but forced, as it were, to go to Burmah, he lighted a golden lamp, which has guided thousands to eternal life. Well is it if we, conscious of our own inability to judge what may be best, are willing to accept divine appointments, and believe that what we know not now will hereafter be proved best for ourselves and the cause of God.—*Christian inquirer.*

Abundant Recompense.

THE long rest and incomparable splendors of our heavenly inheritance,—when the saints shall appear kings and priests unto God, and shall shine as the sun in the kingdom of their Father,—will be abundant recompense for the witnessing and warring of this life. The witnessing and the warring are for a day, the kingship are forever. The one is well termed, "light afflictions," "for a moment," and the other "weight of glory," and "eternal." Children of the kingdom, spring to it; the time is short, and the glory is close at hand. You will be called to the

marriage supper of the Lamb before you are aware of it. Have your lamps trimmed and brightly burning.—*Christian Witness.*

HEREDITARY may be made altogether too much of a scape-goat. A child develops, for instance, a most unaccountable habit of lying or deceit. The parents are distressed and charge the blame to some remote ancestor. At the same time they are unconsciously teaching prevarication by breaking promises made to the child. "Be a good boy," says the mother, "and you shall go to drive with papa this afternoon." The child struggles bravely to fulfil the condition. To him the hours of waiting seem like days. At length the eagerly anticipated time arrives and the parents drive gayly off, comforting the sobbing boy with a promise to bring him some candy. Possibly this pledge, also, they fail to fulfill. President Lincoln was exceedingly strict in keeping faith with his children, and required the same fidelity in others. At one time a visitor at the White House persuaded little Tad to sit on his knee by promising as a reward the charm on his watch chain. Shortly after, as the man was about dismissing the child with no further thought of the lightly spoken promise, the President said sternly, "Give him the charm, sir!" In confusion the man obeyed the bidding. Lord Holland, the father of Charles James Fox, once told his boy that he should witness the pulling down of a stone wall on the estate. Forgetting the promise, he had the masonry restored after it was demolished that he might not fail in keeping his word to his son. Such scrupulous regard for the truth on the part of parents will go far toward counteracting an inherited tendency to falsehood on the part of children.—*Congregationalist.*

SUCCESS grows out of struggles to overcome difficulties. If there were no difficulties, there would be no success. If there were nothing to struggle or compete for, there would be nothing achieved.

Items of Interest.

—FRANCE is about to recognize the Brazilian Republic.

—RUSSIA is still plotting for the overthrow of Prince Ferdinand, ruler of Bulgaria.

—The natives of Upper Egypt, driven to desperation by starvation, it is said, are resorting to cannibalism.

—It is said that the postage stamps of half the nations of the world are engraved and printed in New York.

The New York public school children have chosen golden rod as a State flower out of 105 by a vote of 26,000 to 22,000 for the rose.

—The Korean alphabet is phonetic, and so simply that any one can learn to read it in a day. Nearly all the women in Korea can read.

—Thousands of people in Tokio and other large cities in Japan are suffering for want of food, owing to the failure of the rice crop. One nobleman is feeding 1,000 people a day at his own expense.

The Louisiana lottery is likely to be killed, thanks to the efforts of the Anti-Lottery League, which has in its ranks nearly every influential and reputable person in Louisiana society.

—The damaged from the flood along the Mississippi River is roughly estimated at \$27,000,000. The suffering it will entail upon the people over a wide farming district is not easily over estimated, and will demand and should receive prompt aid from a generous public.

—It is rather a startling fact that the most densely-populated square mile in the world is not in China, or Belgium, but in the city of New York, and it is inhabited by 270,000 people, the large part of whom are Italians, who speak their native language only, and retain their native customs.

—Cholera has made its appearance in Spain at Valencia and Puebla de Regat. The French Government has taken preventive measures to prevent its introduction into France. Turkey has established a quarantine against Spanish ships.

—The London *Times* Berlin correspondent says: "The St. Petersburg police have discovered a wide-spread conspiracy against the czar's life. The Imperial Palace at Gatchina has been undermined. The guards at all the places have been doubled. Several arrests have been made."

—It is reported from Victoria, British Columbia, that one schooner has gone to fish for seals in Behring Sea, and that others will follow. Owners of the vessels expect protection from the British war ship, "Amphion," and hints are thrown out that there may be a fight between the latter and some of Uncle Sam's cruisers.

—Queen Victoria has completed her 71st year. Only three of her predecessors have exceeded her in age, viz., her uncle William IV., who was 71 years and 10 months when he died; George II., who lacked only 5 days of 77 years, and her grandfather who was in his 82d year when he died. On June 20 she will have reigned 53 years, and in this length of reign she has been exceeded by only two, viz., Henry III., who reigned 56 years, and George I., who reigned 50 years.

—Twenty-seven families of Swedes, in all fifty-two persons, arrived in Troy, N. Y., recently, enroute for different points in Vermont. The Fitchburg railroad conveyed seven of the families to the Hoosic tunnel, and twenty were taken direct to Roranton, Vt. They are to be placed on abandoned Vermont farms. A. B. Valentine, commissioner of the State, having been instrumental in bringing the emigrants north for that purpose. Within the past year the exodus from Vermont has been alarming, and it is found necessary to place strangers on the farms to save them from decay and to rescue the State from the position in which it finds itself.

—The salt mountains located on the banks of the Rio Virgin, an affluent of the Colorado River in Lincoln county, Nev., cover an area of twenty-five miles, extending to within seven miles of the junction of that stream with the Colorado. The salt they contain is pure and white and clearer than glass, and it is said that a piece seven or eight inches thick is sometimes clear enough to see through to read a newspaper. Over the salt is a layer of sand stone from two to eight feet thick, and when this is torn away the salt appears like huge snowdrift. How deep it is has not yet been ascertained, but a single blast of giant powder will blow out tons of it. Under the cap rock have been discovered charred wood and charcoal, and mottling made of cedar bark, which the salt has preserved, evidently the camp of prehistoric man.

"My Soul is as a Weaned Child."
PSALM 130: 1, 2.

BY ALBERT SMITH.

My soul is as a weaned child,
Withholden from the breast;
Where once it nestled lov'd and smil'd,
No longer can it rest.

The genial stream is disallow'd,
Which comforted before:
My heart with weaning woe is bow'd
With inward weeping sore.

And if in petulance, self-will'd,
To the breast I would apply
My mouth with bitterness is fill'd
To find the stream is dry.

Though richer food, for nobler birth,
My father's hand supplies;
I hanker after mother earth
With many fretful cries.

But oh! my heart is being wean'd
From every thing below:
The loving bosom where I learn'd
Constrained, I must forego.

But since Thou only weanest, Lord,
From what must fail, or cloy;
Do Thou the appetite afford
For more enduring joy.

Oh! give Thou me the hungering soul
For wheaten flour, and fire:
That Bread-of-Life to make me whole,
And righteousness divine.

For Living-Water make me thirst,
As panting hart for stream:
Nor let me, like a worlding nurs'd
On broken cisterns lean.

Thou' friends, or lov'd ones all, Thou take,
Or prove of chancing mind;
Leave not the heart bereaved to brake—
Thy comfort let me find.

Improve my tastes, inspire my joy,
Sweet Spirit, Heavenly Dove:
Allure my heart from earthly toys,
With everlasting love.

Oh! make my mouth to open wide,
Then fill with fatt'd meat;
Until my leanness satisfied
I shall husks refuse to eat.

On Flesh Divine, by faith received,
Renew my strength each day;
So shall again my soul reliev'd
Run up the "narrow way."

And grow in grace to fight the fight
Which Grace at first began;
Until I come to the measured hight
And stature, of "The Man."

Leicester, England.

Queries and Answers.

ALBERT SMITH, who agrees with much advanced by the Lord's messenger upon the Second Advent, says, "Why cumber such important truths with a statement of your personal relationship to the message?" and asks for a "sign" and proof in support of the special claim.

There will be no "sign" given of the latter-day testimony but that of Jonah (Matt. 16: 4.). The personal mission cannot be separated from the message. No true messenger should be ashamed of himself, but should shun secrecy, and be open, candid, and straightforward. Proof of the "authority" claimed is a question which cannot be answered in a few brief sentences. There are Scriptural and other proofs, but as the "authority question" is one which is now to come forward more prominently it will be dealt with in several numbers of the *Warning Cry*. Divine proof of the authority will be given when Christendom is ripe for it, not before. But God is leading to this event.

A. S. further asks, Do you know the law? Do you commit sin by violating the Sabbath (Saturday)?

The law of God may be honored without keeping Saturday. Christians commit no sin by keeping first day of the week holy in stead of the seventh, since Jesus rose on that day, and completed a far greater work than that of Creation in the Redemption of our souls, and He encouraged His disciples to meet on the first day from the very day of His resurrection. His blessing has always rested upon the observance of the day, even if He has not given a direct command to keep it. At first the two days were kept sacred, but the Gentiles afterwards decided to keep the first day only and disregarded the seventh. Their decision was right. No man will be justified by keeping Saturday sacred, if he fails to keep the whole Jewish law spotlessly. If he offends in one point he is guilty of all. We are justified by Christ alone, not by works. The messenger will forsake nothing to keep Saturday instead of Sunday, and those are foolish who do so; and he will take no man's authority on the point. To keep Saturday and teach it he must have nothing short of a direct command from God Himself. Since there is no subject which would more effectually disorganize society than this if powerfully applied. The influence is therefore Satanic and not of God. The cross comes by following Christ.—*The Warning Cry*.

REPLY.

To the Editor of "The Warning Cry"—

Dear Sir: I thank you for the copy of the "Warning Cry" containing strictures on my last letter to you.

I am glad to see you are now coming more to argument, and giving one less abuse for differing from you. Truth is strong in self-consciousness; vituperation only weakens a man's position. Let the truth, however plain and cutting in itself, be kept free from slander, and be spoken and written in love. You again say my aim is "Satanic," because I try to persuade men to observe the Sabbath. I will ask you one question on this: Does Satan persuade men to honor the law of God by obedience, or does he tempt men to its breach by disobedience? You say you respect the commandments, but how can you honor the fourth commandment by doing secular work on the Sabbath day? Did not Jesus keep the Sabbath? He says, "I have kept my Father's commandments and abide in his love." Does the professed "Secretary" of Jesus Christ follow His example in this? No! He says, "The messenger will forsake nothing to keep Saturday instead of Sunday." Oh! Since you want authority for keeping the seventh day, I refer you to a "direct command of God himself;" namely the fourth commandment of that law which is "holy, just and good," but to which Paul says the "carnal mind" will not be "subject."

But you say that keeping Saturday will "disorganize society." Well, let society be disorganized if it be organized on a false basis, the observing of a heathen festival in honor of the sun, instead of honoring the Son who is the Lord of the Sabbath. What a very inconsistent plea to come from one who is calling men from the world to a "full surrender." Christ says that it is no use calling Him "Lord, Lord," if you will not also do His "Father's will," as he did. "The cross comes by following Christ," you truly say. We must follow Him, therefore, in obedience; and not willfully break one God's commandments, and "teach men so," lest forsooth, it may "disorganize society!" What is "soci-

ety" but for the greater part a festering mass of hypocrisy and corruption soon to be disorganized by the righteous judgments of God? But it seems you prefer "taking it easy" on this matter, and so you shun the cross you preach to others. Let us beware, my dear friend, lest when we have preached to others we should ourselves be castaways.

I do not know whether it was done intentionally or not, but instead of dealing with this question on Scriptural grounds, you go off into what the "Gentiles afterwards tracked;" and you trail a scent across the track as though I taught "justification" by my obedience to the law of God. Cannot a justified sinner, a saint "in Christ," be obedient to the law of God without expecting to be justified by his own imperfect obedience? Did not Paul, the apostle of justification by faith, "delight in the law of God after the inner man?" But he could not have delighted in it if he were trampling under foot one of its principal precepts. See what Isaiah says about the Sabbath in the latter days. Isa. 56: 1-6; and 58: 13. Think of these things; pray over them; and seek your Master's guidance.

All Christians kept the Sabbath "sacred" for over three hundred years; and none of them kept Sunday as a sacred day during that time. A mere meeting on the first day of the week, after or before labor, does not prove that it was kept sacred. You say I ought to keep all the "Jewish law." Are you bound to keep "the whole Jewish law" because you keep nine tenths of that moral law for which I contend? Is it not your reasoning my friend which is specious and "Satanic?" Mere dust wherewith to blind the eyes. James 2: 10 refers to the moral law, "the law of God," the ten commandments, as you will see if you read the context.

In conclusion, I heartily endorse your thought, if not your words, where you say—"God calls us to a more perfect life; a life of self-sacrifice and surrender." "Which is your choice?"

Praying that the Lord may enable you to make a wise choice, I remain

Yours faithfully,

ALBERT SMITH.

Leicester, England.

The King's Promise.

THE Lord Jesus, bidding farewell to his disciples, gave them two promises: he would send the Comforter; he would come again himself. The former promise long ago redeemed, the latter is still unfulfilled. Ten days after the Lord's ascension the Comforter came upon the infant church and qualified the disciples for service, suffering, and successful witnessing, but the Christ himself still lingereth. The heavens still "receive" him. All things so far continue as they were. The Bridegroom tarrieth and the bride still pleads: "Even so, come Lord Jesus."

It is as he was seen to go, that he shall return in person, and he was seen as he went. Hence he will return in person, and be seen when he comes; not in symbol or figure, but in very boldly form, real but glorified. The human body of Jesus was carried to the skies, the same body shall come back and every eye shall behold his glory. We wait for the moment when the living, personal Christ shall be palpably present as he was in the upper chamber on the day of his resurrection.

For nearly three centuries after Calvary the church bled and suffered, but it did

valiantly withal; it wrought and nature: and earnest virtues, and its blood Roman polytheism. D confidence that nerved was begotten to the Lord return. Amid th they comforted one another told them of the joy w when the King return

Then came the Great successors to the apost to fix the destiny of th for gold, to secure the Then desire to see t died away, and eagel of hell and shorten t its place. Darkness red years, broken at reformation, which to light, and restor ancient church. N failed to learn the and toleration. Th to carry the gospel prepared for death of the Son of man

It is different, after unity we rec exercise their m carrying on the with an increasing and earnestly de day of God"—we come Lord Jesus.

But let us do Some of them at portance of Chris Latimer could learned men, w had sent into thi to give the worl gather of the sa day cannot be f tain and sure he cometh no which ought to so that if he co he cometh not reflection in th more force doe Alliance.

Text

"Then they one to another it and a book him for them upon his nat the Lord of h my jewels."

From Br

KIND E dollars, on wards the like the pe better eve ble truth: pieces fr away fro know the walk in t all strive strait g to enter the law the Sab hope for Milla

festering mass on to be disor- nents of God? ng it easy" on the cross you are, my dear ched to others ys.

is done inten- f dealing with unds, you go terwards deci- cross the track tion" by my cannot a justi- be obedieut to ting to be jus- dience? Did tion by faith, ter the inner e delighted in foot one of its t Isaiah says er days. Isa. these things; your Master's

bath "sacred" ; and none of ed day during the first day labor, does not l. You say I sh-law." Are Jewish law" of that moral not your reas- and "Sato blind the moral law, mandments, ontext. dorse your e you say— life; a life "Which is

able you to lly, r SMITH.

ll to his he would ne again ago red. Ten Comfort- d qual- ing, and himself receive" as they and the e Lord

e shall e went. e seen ire, but l. The to the k and e wait ersonal e was s res-

alvary it did

viantly withal; it wrought miracle in grace and nature: and crushed with its prayers, its virtues, and its blood the giant forces of Roman polytheism. During that period the confidence that nerved the followers of Jesus was begotten to the hope of seeing their Lord return. Amid the buffetings of Satan they comforted one another with words that told them of the joy which should be theirs when the King returned.

Then came the Great Apostasy, when the successors to the apostles claimed the power to fix the destiny of the living, and offered, for gold, to secure the happiness of the dead. Then desire to see the king in his beauty died away, and eagerness to avert the pains of hell and shorten those of purgatory took its place. Darkness reigned for fifteen hundred years, broken at last by the dawn of the reformation, which brought Scripture truth to light, and restored the practices of the ancient church. Not wholly, however. Men failed to learn the lesson of Christian love and toleration. They made but little effort to carry the gospel torch abroad, and they prepared for death rather than the coming of the Son of man.

It is different now. Though yearning after unity we recognize the right of men to exercise their mental freedom. We are carrying on the work of foreign missions with an increasing vigor; and—looking for and earnestly desiring the coming of the day of God—we cry once more: "Even so, come Lord Jesus."

But let us do justice to the reformers. Some of them at any rate could see the importance of Christ's second advent. Bishop Latimer could say: "All those excellent learned men, whom, without doubt, God had sent into this world in these latter days to give the world warning—all those men do gather of the sacred Scripture that the last day cannot be far off. And this is most certain and sure that whensoever he cometh, he cometh not too timely; for all things which ought to come before are passed now, so that if he comes this night or to-morrow, he cometh not too early." If this was a just reflection in the days of Latimer how much more force does it possess to-day!—*Christian Alliance.*

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 Bro. and Sr. M. Z. Southwick.

KIND EDITOR: Inclosed please find two dollars, one for the ADVOCATE, and one towards the new press. Would say that we like the paper very much; think it is getting better every week. We prize it for the Bible truth it teaches, and then we often read pieces from our dear friends that are far away from us, and it cheers our hearts to know that they with us are still striving to walk in the path our Savior walked. Let us all strive more earnestly to enter in at the strait gate, for we read that many shall seek to enter in and shall not be able. We can say the law of the Lord is our delight, and truly the Sabbath is the best of all the seven. We hope for a home in the kingdom.

Milton Junction, Wis.

From Sister Emma D. Whitcomb.

DEAR Brethren and Sisters: As I like to read the letters from the brethren and sisters I thought some would like to hear from me. I am still trying to do all I can in the cause. We have Sabbath-school, and good interest seems to be taken in those outside, and I think others will accept the faith before long. Inclosed you will find one dollar to help on the press. Your sister in Christ.

Spring Ranch, Neb.

From Sister Nancy Admire.

DEAR Brethren and Sisters in Christ: I will try to write a few words to let you know that I am still keeping God's commandments and feel rejoiced that we have Sabbath-school again. We have two teachers and twelve scholars, myself superintendent, and with the help of God I will do all I can to advance the truth. You will find enclosed fifty cents for new type. Your sister in hope of eternal life when the Life-giver comes.

Fairfield, Neb.

From Bro. J. H. Knickerbocker.

DEAR ADVOCATE: This being the Sabbath of the Lord I will write a long neglected letter. I love to read the ADVOCATE, especially the letters. I most always commence on the first page and by this way I get the clear sense and a good understanding of the whole matter. Now brethren, I am trying to keep all of the commandments of God. The Sabbath is a delight to me; I am doing just what my Lord and Master did when he was here on earth. It is a delight to me to please the Lord, that is my meet and my drink and my rejoicing. Praise the Lord. Brethren and sisters, I would say to you to gird on the armor of the Lord and stand up for the truth, for soon the reaping time will come and the angels will shout the harvest home, and are we ready? If not, now is the time to prepare.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Look at the command of God, and then look at the likeness of our loved ones and of the great men of the world which we have in our houses, and see how that compares with the command of God. Your brother in Christ.

Orangeville, Mich.

From Sister Mary A. Adams.

DEAR Editor, Brethren and Sisters, Greeting: I write these few lines to tell you that though far removed from the people of God I am by no means discouraged, but am pressing forward rejoicing in the faith, and O how much encouraged by the cheering letters from the brethren. It has been a great help to me to read the testimonies of the different ones telling how they became Sabbath-keepers; but we have not heard from all, and I hope to read many more letters. I feel, that though I am poor and deprived of many blessings, there is many a ray of sunshine shed on my pathway, each one a token of a Father's love and watchcare. I often think of the lone ones, but by and by Jesus will come, then we shall, if faithful, meet in the kingdom of our God.

I received a letter not long since in which the writer expressed the opinion that "a good many of the so-called orthodox people would be saved, yet so as by fire." I feel impelled to say this cannot be so, else the binding obligation of the ten commandments are null and void. The disciples asked, "Who then can be saved?" If such a doctrine is true I would ask, "Who could not be saved? There are millions of people living in strict accordance with the Sunday doctrine, trampling God's law under their feet, though possibly breaking but one commandment, yet are law-breakers. See James 2: 10. If they will be saved then the moral law, the royal law, is of no force. If we say they are all right in going against one of God's commandments, instead of coming out boldly and truly and say thus and so saith the Lord, are we not responsible for the consequences? There is but "one fold and one shepherd;" there is but "one Lord, one faith, one baptism;" and he that "climbeth up some other way the same is a thief and a robber." Jesus kept the commandments. "It is enough for the disciple that he be as his master and the servant as his lord." "Well, there are good people among all churches." I say if one church is right all other churches must be just like it, or they are wrong. Christ, in his first sermon, said, "Enter ye in at the strait gate. . . . Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." v. 21.

My dear brethren and sisters, let us stand up boldly for the truth, and "beware ye of the leaven of the Pharisees which is hypocrisy," Luke 12: 1, and not shield a false doctrine while we advocate the true one. Pilate asked Jesus, "What is truth?" Let us search the Scriptures and learn what is truth. I see and realize there is too little searching of the Scriptures as did the Berean brethren to see if these things be true. Dear brethren and sisters, let us stick close to the word of God; it will not misguide or lead lead us astray; it "shall stand forever," while the traditions of man will surely fall. Let us be zealously affected in a good cause. Let us put on the whole gospel armor, "and though the Lord give you the bread of adversity, and the water of affliction. . . . thine ears shall hear a word behind thee, saying, This is the way walk ye in it, when ye turn to the right hand and when ye turn to the left." Isa. 30: 20, 21. We have the whole Bible to encourage us to press on to victory. Pray for me that my faith fail not. Your sister in the faith.

Bald Knob, Ark.

THE gate of your heart is a very busy gate. It keeps opening and shutting every minute. There is a constant troop in and out all the time—or would be if you did not watch the gate and shut it when a thief comes along. For some of those who want to get in or out are thieves, who are only trying to steal away what belongs to your absent Master. These are bad words, actions, thoughts, companions, habits.

Whenever you see any of the bad coming, you must shut the gate right away, and not let them in if they are out, nor let them out if they are in.

But many of this great crowd going in and out of your heart are friends and messengers of your absent Master! These are good words, actions, thoughts, companions, habits.

Whenever you see any of these coming, you must open the gate right away and bid them God-speed; yes, and you ought to take off your hat to them, too!—*Selected.*

Advent & Sabbath Advocate.

Stanberry, Mo., July 1, 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.

The back pledges on the new press and material are needed very much. Brethren, send them in.

BRO. NICHOLS has been called home from his work in Iowa, on account of sickness in his family.

We are compelled to urge those who are delinquent to pay up. Our obligations must be met, and this cannot be unless our subscribers pay their indebtedness.

The cross of Christ is divided throughout the world. To each his portion ever comes. Thou, therefore, O my soul, cast not thy portion from thee, but rather take it to thee as thy most precious relic, and lay it up, not in gold and silver shrine, but in a golden heart—a heart clothed with gentle charity, with patience, and suffering submission.—Luther.

THERE are quite a number of Sabbath keepers who are in full sympathy with us, and yet are not taking the ADVOCATE. We desire to reach this class by putting the ADVOCATE into every family. Now we desire the hearty co-operation of every subscriber. Let each one, who knows of Sabbath-keepers who do not take our paper, induce them to do so at once, and if they are too poor to pay for it send in their names and we will send them the ADVOCATE free.

The reply of Bro. Albert Smith of Leicester, England, to the editor of the Warning Cry, as appears in this issue, is interesting throughout. Evidently the editor is badly mixed up on the law and Sabbath question. He is terribly crooked and needs to be put straight. We pity him, and hope Bro. Smith will be successful in teaching him the way of the Lord more perfectly. But there is little hope for one who claims to be God's inspired secretary. His foolish claim will keep him from seeing the true light which is shining upon the Sabbath question in these last days. It cannot be truthfully said or intimated that Sabbath-keepers claim to be justified through the law. He who asserts it ought to know better, and if he does not, he ought to keep his mouth shut and his pen still until he informs himself fully on this point. The claim that Christ was resurrected on the first day of the week finds no support in the Scriptures—it is merely the saying of many who keep Sunday. It must be discouraging to one who keeps Sunday to be told by an advocate of the day that there is no first command to keep it. Why then observe it? Why discard a day which is positively commanded? Is it not imperiling one's salvation? To keep a day without a command, and discard a day which God has plainly commanded, is acting with poor judgment, and will bring disastrous results to those who will be found so doing.

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.

Money Pledged for A New Press and Material.

Emms D Whitcomb \$1.00, P Mitchell 50 cents, Mis G H Lincoln 25 cents.

Receipts.

Dr C E Singleton \$1.50, J C Dine \$1.50, E G Walter \$1.00, Geo E Stevenson tithes \$5.00, Mrs G H Lincoln \$2.00.

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.

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents

The Approaching Crisis and End of the World by J H Nichols, 48 pp., price 15c. This is an able treatise on the signs of the times, and clearly shows that we are living near the end of time.

Comparison of the Early writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

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

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

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

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

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

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

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

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

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 16pages, 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 sanctified, of Daniel 8: 14, by Jacob Brinkerhoff 32 pages,—price 9 cents

SABBATH SCHOOL MISSIONARY.

ISSUED EVERY TWO WEEKS BY THE General Conference of the Church of God AT STANBERRY, GENTRY CO., MO.

TERMS: SINGLE COPIES, per year, (in advance) 50 cts. NEW SUBSCRIBERS, " 75 " SAMPLE COPIES sent free.

CORRESPONDENCE. All communications for publication should be addressed to "SABBATH SCHOOL MISSIONARY" Stanberry, Mo.

All subscriptions should be made payable to "Sabbath Advocate," Stanberry, Mo.

Advent

"Thy Word"

VOL. XXV.

Advent and Sabbath

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

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

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

Address all communications, Drafts and Money Orders payable to STANBERRY, MO. ADVOCATE, STANBERRY, MO.

Jacob's Sermon

"HAD a good sermon, Jacob asked me last night when I came church. "Complete, Rachel, Rachel was poorly, and meeting much, so she always tell her about the sermon, and the people.

"Good singing, Jacob?" could n't tell you."

"Many people out to day know."

"Why, Jacob, what's the are you thinking about?" "T "What was the text?" "I was any. I didn't hear it."

"I declare, Jacob, I believe the time." "Indeed I didn't wide awake."

"What was the subject, th as I can remember, it was "You! Jacob Gay!" "Y think it a poor subject. I so, too."

"Who preached? Our mi didn't preach—not to me, al a woman—a young woman

"Why, Mr. Gay! Yo surely. Those woman's ri got into our pulpit!" "The minister preached fr I could not listen. I was sermon. I will tell you at that young woman at th Hyde's niece. She and I at meeting, and we sat by I have seen her a good de and at her aunt's, when I She is a pleasant-spoken, girl. We were talking!

You know there is quite on. She was speaking of one, who was converted. silence, and then she st trembling in her voice, an in her cheek, and the t

"Oh, Mr. Gay, some of u prayer meeting, last ni want you to be a Christi

"Her cheeks flushed I fell. I knew she felt it, say it. I never was so t life.