

Advent and Sabbath Advocate.

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

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A PURE heart at the end of life, and a lowly mission well accomplished, are better than to have filled a great place on the earth, and have a stained soul and wrecked destiny.

It is no man's business whether he has genius or not, work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work (says Ruskin) will always be the thing that God meant him to do, and will be his best.

DAVID LIVINGSTONE, who did so much toward opening the Dark Continent of Africa, told the following story. When he was a boy, a faithful Christian man called him to his death bed and said, "My son, make religion the every-day business of your life, and not a thing of fits and starts." Livingstone's life shows that he followed this advice to the day of his death, even to his last hour, which was spent on his knees in prayer to him to whom he had so often gone for comfort. There is no class of professors that God has so little respect for as those who serve him periodically. And there is no class that do so little in the cause as those who wait for annual revivals to fit the harness to them. God loves and honors him who strives to show, by his daily and hourly walk, that he bears branded on his body the marks of the Lord Jesus. We are to daily take up the cross and follow him.—C. W. Ribb.

No true life was ever a failure. It may not have been spent in the performance of what the world esteems great and noble deeds; and, according to the world's estimate, it may not have been a success. But any life spent in faithful performance of the duties of the position in which God has placed it, is a noble life, and will receive from him the highest commendation. It is not the kind of work we are called to do, but the spirit in which we engage in it, and the manner in which we perform it, that gives character and importance to our acts. The meanest service performed in proper spirit for Christ, in his estimation is sublime. Or if in the providence of God we are deprived of the privilege of doing, and are called only to suffer, if we patiently endure seeing Him who is invisible, under the discipline of suffering our character will be ennobled, our example and influence felt for good, and the sufficiency of the divine grace magnified, and life, at last, instead of being

a failure, will prove a grand success. We should not regard our position, whatever it may be, as insignificant and unimportant. No position is insignificant in which man may serve and honor God. Whatever our calling may be, we should regard it as a high calling in Christ Jesus. What we do we should do as unto the Lord. A life spent in his service, in any way, is a noble life, and will lead to an exalted end.

A SOUTHERN woman who died lately at a great age, and who carried to the last days of her life a happy heart and a singularly gay temper, thus explained the mystery of her unflinching cheerfulness:

"I was taught by my mother when a child to reckon each morning before I rose the blessings which God had given me with which to begin the day. I was not simply to say:

'When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.'

but I was to count the mercies one by one, from the neat servicable shoes that covered my cold feet, to the sunlight shining on the hill-tops. My school friends, my play, my mother's kiss, the baby sister and her cradle—all these things I learned to consider separately, and of every one to say, 'He gave it to me.'

"This practice taught me the habit of thankfulness. It kept my heart near Him, kept it light and happy. These every-day blessings were not to be mere matters of course, but special, loving touches from his paternal hand. No pain or sorrow could outweigh them."

We have a store of richer jewels than the heathen king; and, unlike the crown regalia, these jewels are our own, given to us by our Father.

WANT of clearness comes mainly from lack of arrangement, or the absence of precise and well defined thought. Occasionally it comes from the efforts of the young minister to use a vocabulary and style which are not his own. Emerson and Carlyle have had their imitators, and the Egyptian sphinx has occasionally appeared in the pulpit in the person of some young divinity student. Congregations have puzzled themselves as to what the riddle meant. When we have heard a young fledgeling pouring out the whole vocabulary of philosophy upon an audience of farmers, we have wondered how they could take it all so seriously. It is not strange that a congregation misunderstands a minister when the minister has some thing to say, no time is so well spent, as in seeking to make his thoughts perfectly clear to his congregation. His language should be transparent. If he uses stained glass windows in his sermon let him use them to illustrate his thought, not to shut out the light.

—Christian Register.

There is a God

BY ALBERT SMITH.

"The fool hath said in his heart there is no God." Psalm 115: 1.

THE fool thinks folly in his heart. And utters it, sometimes, in part: One says, "There is no God, or one That has not been, or can be, known."

Another makes one out of three, A Rome-invented 'Trinity'! Confounding Scripture "Science," sense, With vain philosophy's pretense.

Another dreads his god, whose ire Inflames an ever-flaming fire; Where human shades he slowly roasts. Immortal, unmaterial, ghosts;

But Polytheists, Atheists too, May learn that Revelation's true, Which owns one God, and only One, Of whom the Christ, our Lord, is Son.

A God of love, whose mercy knows No bounds, but love's—and there are those— Whose wrath the twinkling of an eye, That those unfit for life may die.

All power He's given to the Son, To see the Father's will is done; On earth, in heaven, as there so here, All creatures shall God's law revere.

No rival shall for ever dare To thwart His will, or power share: The devil's doomed, all sin shall cease, That love may reign in endless peace.

Then fools—religious and profane— With lies, shall lie, extinguished, slain; While Truth's disciple humble, wise, While Christ to deathless triumph rise. Leicester, England.

The Sermon.

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

Is Jesus Christ Now a King?

BY W. H. EBERT.

"THE Lord hath sworn in truth unto David, he will not turn from it: of the fruit of thy body will I set upon thy throne." Psalms 132: 11.

No believer in the living God, and in his holy word, will undertake to dispute or deny the declaration and promise as it was made and sworn to by the GREAT I AM, as it here stands recorded. But it is a lamentable fact that there are many who so profess, who so interpret this promise and spiritualize it, that all its realities are lost to them; and are also lost in all they teach in their theological instructions.

The believers in God, and the followers of his Son Jesus Christ, should endeavor to understand and appreciate his great and important promise. For all our religious hopes must virtually rest upon it. Therefore, let us examine it a little.

David was a king; he sat upon a throne; his throne was in the city of Jerusalem, and he sat upon his throne a little more than one thousand years B. C. It was literal. We read the language of the angel to Mary the mother of Jesus, at the time of his conception:

"And, behold thou shalt conceive in thy womb, and bring forth a son and shalt call

his name Jesus. And he shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33

None who read the holy Scriptures, can fail to recognize in this promised Jesus, the very heir of David, whom God was going to set upon his—David's—throne.

But, notwithstanding it has been nineteen hundred years since this same Jesus was born, we may here ask; Has Jesus ever as yet sat upon the throne of his father David? By the authority of the Holy Scriptures we answer No.

Jesus, during his ministry here, "taught the things concerning the kingdom of God." But he was never heard to claim that he was a king; no, he was a Prince and Savior. Jesus, when on trial for his life, when asked to tell whether he was a king, answered by saying: "To this end was I born." John 15:37. Jesus died upon the cross without ever sitting upon his father David's throne, or upon any other throne on earth. All the crowns he ever wore here, was "a crown of thorns." His teachings always taught the event of his being king, and establishing or restoring again the kingdom to Israel, as being in the future. This, the thief upon the cross very well understood. For he said: "When thou comest into thy kingdom, remember me." And this was the all-absorbing thought of the disciples of the Lord Jesus. They understood very well that it was He who was to sit upon his father David's throne, and restore again the kingdom to Israel. For Jesus remained here with his apostles yet forty days after his resurrection, which time he spent in "speaking of the kingdom of God." Acts 1:3.

Anxious to know the time when his kingdom was to be set up, "They asked of him, saying: Lord, will thou at this time restore again the kingdom to Israel? And he said unto them: It is not for you to know the times or the seasons which the Father hath put in his own power. And when he had spoken these things he was taken up and a cloud received him out of their sight." Acts 1:6-9.

Thus far the proof is clear that the promised kingdom, with Jesus sitting upon the throne of his father David, was not restored again to Israel up to the time of the ascension of Jesus Christ to his Father.

And here we ask, Has it been done since? Has Jesus ever sat upon his father David's throne? We answer, No. The heavens received, and have retained him ever since that time; and the throne of his father David was not in the heavens. No, it was here upon earth. It was in the land of Palestine, and in Jerusalem.

All the apostles and prophets have "died in faith," as Abraham did: "not having received the promises." But it is now, as Jesus by a parable said of himself that it would be: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19:12. And he will return. And he will then take to himself the right to reign; and he will occupy his father David's throne; and he will reign over the home of Jacob for ever.

But, say the brethren of the Disciple Church, "We believe and teach that this kingdom of God was set up on the day of Pentecost." Yes, we know you do. And we know too, that you do so without any divine authority, against reason and against all facts as they have existed with the Church

of God since that day. You should know that instead of Jesus being here, and reigning as king upon his father David's throne, ever since the day of Pentecost; and "breaking in pieces all other kingdoms; and the saints possessing the kingdom, it has been the Man of Sin, or the Antichrist, who has been making war upon the saints, wearing them out, by putting more than 50,000,000 of them to death, by horrible torture.

We ask of you, my disciple brother, Is this your ideal kingdom of heaven? When you pray (as you do) for this kingdom to "Advance," do you desire that it shall do so? Had you not better do as Jesus tells you: "Pray, thy kingdom come: thy will be done on earth as it is in heaven?" Peter, on the day of Pentecost, and all through his subsequent ministry spake of the kingdom of God, as being yet in the future. On the day of Pentecost, under the guidance of the Holy Ghost, he said that God had exalted Jesus; that he was "on the right hand of the Father;" and was to "sit there until God made his foes his footstool." Acts 2:33-35. Jesus Christ was not yet crowned king. For Peter here adds: "That God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts 2:36.

And then in his next discourse he says: "And he shall send Jesus Christ, which before was preached unto you; Whom the heavens must receive; (retain) until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world (age) began." Acts 3:20-21. Here Peter says that "the restitution" or the "restoring again the kingdom to Israel," was yet in the future.

And, in his writings he makes a bold distinction between those who are living in the gospel age or the kingdom of the patience of the saints, and that of the everlasting kingdom of God. For, in addressing "them that have obtained like precious faith etc.," he goes on and enumerates the thing which are required to be done in this "kingdom of patience," in order that we may gain admission "into the everlasting kingdom of our Lord and Savior Jesus Christ." Pet. 1:1-11. Having believed on Jesus Christ the Son of God, and having repented and been baptized in his name, does not induct men into the everlasting kingdom of God. For all those so baptized are yet in their mortal state. They are yet "flesh and blood;" and it is divinely declared "that flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. That great and mysterious charge of which Jesus spake to Nicodemus, and of which Paul also wrote, must take place with man before he can inherit the kingdom of God.

Man must be born again before he can see or inherit the everlasting kingdom of God. "Mortal must put on immortality; and corruption must put on incorruption," which will take place at the resurrection of the just. They will then be born again; and they will then enter into the everlasting kingdom of God.

Jesus Christ is not yet a reigning king. He is yet acting as our great "high priest" and is seated on the right hand of the throne of the Majesty in the heavens." Heb. 8:1. He is the great mediator between God and man. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my father in his throne.—Rev. 3:21. Jesus here says he is on his Father's throne. And he places the

sitting upon his own throne as being yet in the future. But, he is coming back to this world again. He says: "Surely I come quickly." Rev. 22:20. Jesus will ere long lay aside his priestly robe, and he will then be crowned: "KING OF KINGS AND LORD OF LORDS."

Probation with men will then cease. The state of things will then be: "He that is just, let him be unjust still; and he which is filthy, let him be filthy still; and he that is holy, be holy still." And, behold, I come quickly; and my reward is with me, to give to every man according as his works shall be." Rev. 22:11, 12. "The same Jesus which was taken up to heaven, shall so in like manner come again." "He will come with all his holy angels with him. He will then sit upon the throne of his glory. And all nations will be gathered before him. And he will separate them as a shepherd divideth his sheep from the goats, and he will set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. (From the foundation of the *time* or *then* is here used as an *adverb* of *time*. And it refers to when Jesus shall come. Therefore, none will enter that kingdom until *then*. None have yet entered that kingdom. And, *then* it will be true, "That many shall come from the east and west, and shall sit down in the kingdom with Abraham, Isaac and Jacob; but the children of the kingdom" (the unbelieving Jews, who claimed the kingdom as theirs, because they had Abraham as their father.) "shall be cast into utter darkness: there shall be weeping and gnashing of teeth." Matt. 8:11, 12.

Those of all ages who lived and died in the rebellion against God, will, also, be among those who are cast out. But, all those who have died in their innocence; or, have made themselves heirs of the kingdom, by belief in, and obedience to Christ, will hear the pleasing welcome: "Come, enter into the joys of thy God."

The kingdom with all its joys will be here upon this earth. For, David's throne was here; and Christ's throne will also be here. Jesus said: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. "The righteous shall never be removed." Prov. 10:30. And, "The redeemed shall reign upon the earth." Rev. 5:10. This earth was "promised to Abraham and his seed for an everlasting inheritance. But he did not as yet have received the promise." But, he will receive; and all the proper heirs with him, will take, and possess the kingdom for ever, and ever; and Jesus Christ will be its King.

Let me here say to all of you, my brethren of the Church of God, and of the advent faith: Be firm, be steadfast, "nothing wavering;" for "he that promised, will perform." And the time is near at hand. Let us watch. Let us pray. Let us keep sober. And, let us seek to enter in by "keeping the commandments of God; and the faith of Jesus." Let us not sleep; but, let us be diligent in every good word and work.

Frankton, Ind.

His Care.

It is constant, unceasing. Days come and go; some of them are sunny and some dark days; some of them reveal dangers, and

some are filled with dangers and disclose; but amid them over us. We grow weary and weakness and weariness and weakness and almsgiveness are his, and almsgiveness into our arms may we take them into our two children fill the arms exhausted his ability for the almsgiveness during all moments his children in his all-end with watchful tenderness tude does he beam over the Christ and of his love. How much it means—so father's, or a mother's, brother's, or a wife's, or a

Constant and loving that the Father loves in by the weight of his finger good. Heavy, it is! Great the wounds? Well, it is how blessed Father—he be lets it be heavy on—understands. Dear F him, and in the hottest for his voice. It will forget. He never fo the rod, it is performed, his love hurts not as th with anger, and so his stant, tender, loving words express some define the nature of under it. Rest and rest work. Rest—an for flight to his arms.—

Je

It was recently announced that had been published in Russia. Official inquiry was met by denial that the subject had been promised. But further information fact that the law was not been enforced; that to enforce it; and officials denied the legislation on the subject juggling with words.

"No Jew is any longer even farm land." Farmers, and agriculturists expelled from their land they have saved me assistance they will be Jews, numbering thousands settled outside the shall be expelled. the artisan class will by the enforcement Cohen, one of the respected Jews in immediate effect w dreds of thousands ing citizens, many enter the already Europe.

The increasing Jews, of which they are outward on itself in other w anti-Semitic congress many about the resolution will be isolating them from tion, and holding ful depreciation, anticipated without while better conditions prevail elsewhere

some are filled with dangers which then do not disclose; but amid them all His care is over us. We grow weary; God does not. Weariness and weakness are ours; strength and almightiness are his. We cannot take all our friends into our arms at once; only may we take them into our hearts. One or two children fill the arms of the parent, and exhaust his ability for the moment; but God, almighty during all moments, can enfold all his children in his all-embracing arms, and with watchful tenderness and infinite solicitude does he bend over the children of his Christ and of his love. His care—his—God's! How much it means—so much more than a father's, or a mother's, or a sister's, or a brother's, or a wife's, or a husband's!

Constant and loving. O, I am convinced that the Father loves me so, he would not lay the weight of his finger on us but for our good. Heavy, it is? Great the sorrow? Deep the wounds? Well, it is a Father's hand—loving, blessed Father—and for our good that he lets it be heavy on us. He knows. He understands. Dear Father! Whisper to him, and in the hottest fires hold still. Listen for his voice. It will comfort. He doesn't forget. He never forgets. Never! And the rod, it is perfumed, and in the hands of his love hurts not as though it were laid on with anger, and so his care is tender—constant, tender, loving thoughtful. These words express somewhat the quality and define the nature of his care. Rest in it, under it. Rest and rejoice. Rest and grow. Rest work. Rest—and plume your wings for flight to his arms.—*Western Advocate.*

Jews.

It was recently announced that an edict had been published expelling Jews from Russia. Official inquiry at St. Petersburg was met by denial that any law on the subject had been promulgated or was likely to be. But further investigation reveals the fact that the law was passed in 1882, but has not been enforced; that it is now proposed to enforce it; and that when the Russian officials denied the enactment of any recent legislation on the subject, they were simply juggling with words. According to the edict, "No Jew is any longer permitted to own or even farm land." All Jewish land-owners, farmers, and agricultural laborers are thus expelled from their village homes. Unless they have saved means enough for their subsistence they will be reduced to beggary. All Jews, numbering many thousand families, settled outside the sixteen specified countries, shall be expelled. An equally number of the artisan class will be rendered homeless by the enforcement. Mr. Benjamin Lewis Cohen, one of the most influential and respected Jews in London, declares that the immediate effect will be to turn adrift hundreds of thousands of innocent and law abiding citizens, many of whom must inevitably enter the already crowded labor markets in Europe.

The increasing spirit of antagonism to the Jews, of which the edicts of the Russian Czar are outward manifestations, is disclosing itself in other ways. It is stated that an anti-Semitic congress is to be held in Germany about the close of the present year. A congress in which every speech and every resolution will be leveled against one people, isolating them for the purpose of denunciation, and holding them up publicly to scornful depreciation, is a novelty not to be anticipated without pain and regret. Mean while better councils concerning the Jews prevail elsewhere. Mr. Reginald Radcliff

lately announced that a single donor, whose name is not given, had paid, through the Bank of England, the sum of \$125,000 for a new edition of the Hebrew Testament. The editor of *The Christian* (London) says that an additional sum of \$25,000 has been given for the purpose of distributing the Hebrew Testament by agencies not now employed. This is better far than imperial edicts and "anti-Semitic" leagues.—*Missionary Review.*

Is it True?

BY JAMES BARTLETT.

We often hear the remark, "What is not brought over into the New Testament we have nothing to do with; it's not binding; don't exist in this dispensation." This truly is strange, if true! But is it true? We emphatically say, No; not in every case. This subterfuge has been mixed to evade the holy Sabbath of the Lord our God. Their argument is as follows: "Just find us in the New Testament where it says, 'Remember the Sabbath day to keep it holy' in just those words?" We answer that it is not so stated in the New Testament in just those words. Conclusion: Then we have nothing to do with it. What profundity! We read of "coriander seed" in the Old Testament. Ex. 16: 31. This is not mentioned or even alluded to in the New Testament. Here is a *bonne bouche* of reason—"It don't exist in this dispensation;" "It is not brought over into the New Testament, you know." Still every druggist in the land sells this highly aromatic seed today in this new dispensation. Oh, how strange, yet how true! We also read of the "cornet" in the Old Testament, but it is not mentioned in the New. Conclusion: This musical instrument is not for us in this dispensation. Yet every military band uses them today. Oh, how "Jewish" they are; how absurd.

We find many references to the river Nile in the Old Testament but never mentioned in the New. What shall we conclude from this silence that the world-renowned Nile is abolished? The annual overflow of the river Nile is termed the inundation the failure of which produces a famine, for Egypt is virtually without rain. Zech. 14: 17, 18. "Until recently," says Rev. C. H. Whitney, in his "Hand-Book of Bible Geography," page 363, "the Missouri-Mississippi has been considered the longest river in the world, its length being four thousand and three hundred miles. Recent explorations, however, give to the Nile the honor so long awarded to the Western 'Father of Waters.'" Now, notwithstanding its silence in the New Testament, recent explorations clearly evince the fact that the waters of the Nile is still coursing its way through the valleys of Egypt in this dispensation!

And again we read of cucumbers and melons in the Old Testament, but no cucumbers or melons are mentioned in the New Testament—they were not "brought over" therefore we have nothing to do with them; it's Jewish. But still I declare unto thee, oh Jewish man, we have them in this dispensation; vain man, we have them in the Christian order and a certain minister of the Christian order confessed before his audience that "he had just eaten an over-gorge of melons and he didn't feel just right." This occurred at or near Island City, Mo., in this dispensation, notwithstanding there is no command in the New Testament to eat them. How very queer some people are, even some ministers. Oh,

how superstitious and how exceeding Jewish he must have been.

Still another: "He that sinneth against me wrought his own soul; all they that hate me love death." Prov. 8: 36. Remember you can't find this quotation in the New Testament. Is it not true in this dispensation? There is no command against marrying your sister in the New Testament. Would it be right? No. The second commandment cannot be found in the New Testament. Is it not binding? Yes; and you all know it. You tell me there is reference to it in the New Testament; yea, verily, and so there is to the Sabbath. We find the Sabbath of the Lord mentioned fifty-nine times in the New Testament, besides Rev. 1: 10, which speaks of the Lord's day which is proved by Ex. 20: 10; Isa. 58: 13; Mark 2: 27 to be the seventh day. The First day of the week is mentioned only eight times in the New Testament, but in vain do we look for any proof as to its being an holy day or Sabbath.

Dunville, Ill.

Silent Lives.

SOMETIMES we speak of silent lives. In reality there are none such. Like chattering children we are never silent, except when we are asleep. Indeed, the lives which we deem most silent are oftentimes the most powerful in their testimony. Just as "the still small voice" impressed Elijah's soul more than the loud-voiced convulsions of nature, so the quiet evidence of consistent Christian character is far more effective than more demonstrative measures. It does more to confound the foes of Christianity than able apologies and the cleverest contributions of clever controversialists. Unmurmuring obedience to the will of him we call Lord and Master furnishes a clariontongued testimony against the defamers of our faith. "The angels are the reapers." Ministers could not do it, for they do not know all the Lord's wheat, and they are apt to make mistakes—some by too great leniency, and others by extensive severity. Our poor judgments occasionally shut out saints, and often shut in sinners. The angels will know their Master's property. They know each saint, for they were present at his birthday. Angels know when sinners repent, and they never forget the persons of the penitents. They have witnessed the lives of those who have believed, and have helped them in their spiritual battles, and so they know them. Yes, angels by a holy instinct discern the Father's children, and are not to be deceived. They will not fail to gather all the wheat and to leave out every tare.—*Mr. Spurgeon.*

LIKE as the gnomon doth ever behold the north star, whether it be closed or shut up in a coffer of gold, silver, or wood never losing its nature, so a beautiful Christian man, whether he abounds in wealth, or be pinched with poverty, whether he be of high or low degree in this world, ought continually to have his faith and hope surely built and grounded on Christ, and to have his heart and mind fast fixed and settled in him, and to follow him through thick and thin, through fire and water, through war and peace, through hunger and cold, through friends and foes, through a thousand perils and dangers, the surges and waves of envy, malice, hatred, evil speeches, railing sentences, contempt of the world, flesh, and the devil, and even death itself, be it ever so better, cruel, and tyrannical; yet never loose sight and view of Christ, never to give over faith, hope, and trust in him.—*Robert Cawdrey.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., JANUARY 13, 1891.

Why Condemn Us?

IT is true that the church literature of the Methodist, Baptist, and Christian churches, fully sustain us as a people in our position on the law and Sabbath. In fact, we have never said anything stronger in favor of the binding effect of the law and Sabbath, than what appears in the church literature of the above named churches. Then why are we opposed by those churches, and wherein lies the point of difference? The point of difference appears in our practicing what is so clearly taught in the Bible, and also in their church literature. If they would do the same there would be a glorious harmony. Here is what the discipline of the M. E. church, published in 1849, says on Sabbath breaking:—

"Q. How shall we guard against Sabbath-breaking? "

"A. Let us preach expressly on it." Page 64.

"Q. What is the most effectual way of preaching Christ? "

"A. Declare his law as well as his gospel." page 58.

In a later work, called "Catechism of the Methodist Episcopal Church, No. 1," published by Hitchcock & Baldwin, Cincinnati, and endorsed by the M. E. General Conference, the following questions and answers concerning the ten commandments are given:—

"Q. What does God require of men? "

"A. Obedience to his revealed will."

"Q. What is the rule of our obedience? "

"A. The moral law."

"Q. Where is the moral law given? "

"A. In the ten commandments. Ex. 20."

"Q. What is the first commandment? "

"A. 'Thou shalt have no other gods before me.'"

Here follow questions and answers which bring out all of the ten commandments, word for word, as they are recorded in the 20th chapter of Exodus. The questions and answers then continue as follows:—

"Q. What is our Savior's summary of God's commandments? "

"A. He said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Matt. 22: 37-40."

"Q. How does our Savior explain the commandments? "

"A. He teaches they not only forbid sin in act but in thought."

"Q. Can any man be saved by keeping the law? "

"A. No. 'By the deeds of the law shall no flesh be justified.' Rom. 3: 20."

"Q. What, then, is the use of the law? "

"A. It serves to show men their need of Christ. 'For by the law is the knowledge of sin.' Rom. 3: 20."

"Q. Are all Christians under obligations to keep the law? "

"A. Yes. They are not 'without law to God, but under the law to Christ.' 1 Cor. 9: 21."

According to the Independent of January 2, 1879, Bishop Simpson bore the following clear testimony before the Yale College divinity students as to the perpetuity of the moral law:—

"No true edifice can be raised without its foundation being dug deep by repentance toward God. The Gospel has no significance except as is based on the positive law which Christ came not to destroy but to fulfill. The law without the gospel leads to service. The gospel without the law leads to Antinomianism. The two combined produce charity out of a pure heart and of good conscience and of faith unfeigned. [Applause.]

Dr. Clark on Ex. 20 says: "It is worthy of remark that there are none of these commandments, nor any part of one, which can fairly be considered as merely ceremonial. All are moral, and consequently of everlasting obligation." Though Christ is said to have fulfilled the law for us, yet it is no where intimated in the Scriptures that he has so fulfilled these ten laws to exempt us from the necessity and privilege of being idolaters, swearers, Sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. All of these commandments, it is true, he punctually fulfilled himself. And all these he writes on the heart of every one redeemed by his blood."

In a work published by the Methodist house in New York in 1839, we find the following words: "Whoever, therefore, denies the obligation of the Sabbath on Christians, denies the obligation of the whole decalogue."

Should A Christian Use Tobacco.

ASIDE from the greater publicity of the minister's example, the demand is just as imperative that the Christian layman should abandon the habit (of tobacco using) as the Christian minister. We agree entirely with Professor Phelps that "the distinction is not a wise one which forbids it to clergymen more imperatively than the laymen." That is not a healthy type of religious faith which lays the clergy under prohibitions which are not thought necessary in regulating the conduct of other men. "Tobacco," says the Professor, "is neither food nor drink, and, so far as I know, it is not medicine except to a sick sheep. An immense and increasing number of Christian believers condemn the habit as being unsympathetic with the imitation of Christ. The drift of the noblest and purest civilization is palpably adverse to a usage which so distinctly subordinates mind to matter, soul to body."

We must proceed on the supposition that, to the Christian especially, the abandonment of the habit is always possible. The shrinking from the self-denial involved in reform is a piece of cowardice unworthy a Christian soul. Fichte says, "A man can do what he ought to do, and when he says he cannot, he will not." It is idle for men in ordinary health of body and mind to say that they cannot give up tobacco or that the deprivation would kill them. In many of our penitentiaries tobacco is not allowed to smokers, and after fifteen or twenty days they are all right, appetite returns and health is better. Reformation will seldom if ever come by moderation. It comes by total abstinence. The prayer offered by an earnest New England deacon was just the prayer for tobacco users, "O Lord, give us grace to know thy will and grit to do it."

Instead, then of crippling our wills, instead of defiling this mysterious temple of the

Spirit of God, let us stand in awe of it; let us purify and adorn it with the beauty of holiness. All spiritual agencies, all books, all churches, all social and moral reforms, are but the scaffolding to build this temple for the indwelling of God. These shall pass away, but it must stand forever. Let us rebuild, if the temple has fallen into ruin, as did the rebuilders of the ancient temple, who stood in the midst of mocking tempters, working with the hand while holding the weapon of defense in the other, and toiling "from the rising of the sun, till the stars appeared."—Dr. James Brand, in Advance.

The Blessedness of Giving.

THERE must be something good in human nature, or people would not experience much pleasure in giving; there must be something very bad in human nature, or more people would try the experience of giving. Those who do try it become enamored of it, and get their chief pleasure of life out of it; and so evident is this that there is some basis for the idea that it is ignorance rather than badness which keeps so many people from being generous. Of course it may become sort of a dissipation, or more than that, a devastation, as many men have what are called "good wives" have reason to know, in the gradual disappearance of their wardrobe if they chance to lay aside any of it temporarily. The amount that a good woman can give away is only measured by her opportunity. Her mind becomes so strained in the mystery of this pleasure that she experiences no thrill of delight in giving away only the things her husband does not want. Her office in life is to teach him the joy of self-sacrifice. She and all other habitual and irreclaimable givers soon find out that there is next to no pleasure in a gift unless it involves some self-denial.

Let one consider seriously whether he ever gets as much satisfaction out of a gift received as out of one given. It pleases him for the moment, and if it is useful, for a long time; he turns it over, and admires it; he may value it as a token of affection, and it flatters his self-esteem that he is the object of it. But is a transient feeling compared with that he has when he has made the gift. That substantially ministers to his self-esteem. He follows the gift; he dwells upon the delight of the receiver; his imagination plays about it; it will never wear out or become stale; having parted with it, is for him a lasting possession. It is an investment as lasting as that in the debt of England. Like a good deed, it grows and is continually satisfactory. It is something to think of when he first awakes in the morning—a time when most people are badly put to for the want of something pleasant to think of. The fact about giving is so incontestably true that it is a wonder that enlightened people do not more freely indulge in giving for their own comfort. It is, above all else, amazing that so many imagine they are going to get any satisfaction out of what they leave by will. They may be in a state where they will enjoy it, if the will is not fought over; but it is shocking how little gratitude there is accorded to a dead giver compared to a living giver. He couldn't take the property with him, it is said; he was obliged to give it to somebody. By this thought his generosity is reduced to a minimum. He may build a monument to himself in some institution, but we do not know enough of the world to which he

has gone to know on this earth is any who is free of the giving or deed of him—that is, in a character, and will give.—Charles L Magazine.

My Faith

I AM a p And of I pass th Where I meet w And tr While pr As Jes And wh Glad t Some of And s While c And t Althou Has p I teach But t And th Altho I turn And Was d And The se 'Ye And n Belie Althou Tha Yet fe Or c Man t But To ga Th In lif An By se Th It ha Th He e Bel Yet t Th A ho Th The To Whic Di He Pe But A The T The A Th A Bu s Th I Ac II T T T

From the Field.

has gone to know whether a tiny monument on this earth is any satisfaction to a person who is free of the universe. Whereas every giving or deed of real humanity done while he was living would have entered into his character, and would be of lasting service to him—that is, in any future that we can conceive.—Charles Dudley Warren in Harper's Magazine.

My Faith and Experience.

I AM a pilgrim stranger
And often far from home,
I pass through toil and danger,
Wherever I may roam.
I meet with opposition
And trials on each hand,
While publishing salvation
As Jesus gave command.
And while I am proclaiming
Glad tidings from the word,
Some understand its meaning
And start to serve the Lord;
While others will reject it
And turn their ears away,
Although God's Holy Spirit
Has plainly shown the way.
I teach that man is mortal,
But this some will deny,
And think such teachings sinful,
Although I tell them why.
I turn to revelation
And there I find that man,
Was dust at his creation
And turns to dust again.
The serpent said in Eden,
"Ye shall not surely die,"
And men of every nation
Believe the same old lie.
Although God said to Adam,
That "thou shalt surely die,"
Yet few dare to believe him,
Or on his word rely.
Man then is not immortal
But patiently must strive,
To gain a life eternal
Through Christ who makes alive.
In him we have redemption,
And may be saved to-day,
By seeking for salvation,
Through Christ the living way
It has been man's opinion
That when a good man dies,
He enters into heaven
Beyond the stars and skies,
Yet there's no promise given
That they shall thus receive,
A home with Christ in heaven,
Though many thus believe,
The Savior once ascended
To dwell at God's right hand;
When gentiles' times have ended
Descends to take command.
He now is interceding
For vain and sinful man.
But soon shall finish pleading,
And come to earth again.
The promise is recorded
That when he comes again,
The saints will be rewarded
And in the kingdom reign.
They then will be immortal
And roam the plains of light,
But sinners death eternal
Shall share in endless night.
The times of restitution
He then will usher in,
Amid great lamentation
Has righteous reign begin.
He comes to take the kingdom
To rule on David's throne,
The kingdom and dominion
He then shall rule alone.
Though Israel has been scattered,
Yet from the Word we learn,
They surely will be gathered
And to their land return.
'Tis then that the restoration
Of Israel will take place,
They are a chosen nation,
And of a royal race.

Selected by L. B. Chamberlin.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

CRESO, KANSAS.—Have just closed a ten days' meeting at this place. Preached thirteen discourses. The interest increased to the close of the meeting. Many acknowledged that we had the truth. Two married ladies came forward to obey all the commandments of God and the gospel of Christ, and followed their Lord in the act of baptism for the remission of their sins to go on rejoicing in a new life. I pray that God's special blessings may rest upon them both. May their whole trust be in God who has promised to help in every time of need. Their husbands are not keeping God's holy Sabbath with them, yet we have reason to believe that they will encourage their Christian wives in the discharge of their duty to God. When these sisters bid me farewell at the close of our meeting each one of them put a dollar in my hand. This was also evidence to me that God's spirit and word had reached their hearts and converted them. I wish all the brothers and sisters everywhere would bid us farewell in like manner. The brethren and sisters all did what they could to make the meeting interesting. The singing was splendid and so appropriate for the discourses, that all together I think a deep and lasting impression has been made upon the minds of many. I believe the brethren at Cresco are noble soldiers for Jesus. Considering their failure of crops they did well in rewarding me for my labor, having received in all about fifteen dollars.

Bro. W. C. Long did a noble work at Cresco. He has great reason to thank God for the good fruits of his labor at this place. He is highly appreciated at Cresco by all the brethren. I hope that he may enter the city of God bringing these precious souls with him. May God's grace sustain him in all his labors in the good cause.

On my return home I found my wife sick. If not providentially hindered I shall commence a meeting near Bro. D. F. Edwards, five miles south of Indian Springs, Friday night before the third Sunday in the present month. Hope to see some of the brethren from Lone Dove at this meeting. The meeting is expected to last a week or so. Brethren, pray and work for the good cause of Jesus.
E. G. BLACKMON.

MAYSVILLE, Mo.—Since my last report I have been holding meetings at the Union Chapel, DeKalb Co., Mo. We could only secure the house for two weeks. During the two weeks we preached eighteen sermons. We could only touch but some of the main points of our faith. The truth created a great stir among our Presbyterian friends. Seeing that they were about to lose some of their members, they locked the door on us. The last evening a large congregation gathered there at the hour of service and remained on the outside for over an hour for some one to find a key. When none could be found, some one went in through the window and opened the door; nearly all the congregation went in and I preached to them. When the meeting was over some of the Presbyterians came to me and said they were in favor of buying a tent so that no one could turn the keys against us. Then they could have the truth preached

as much as they desired. There are about twenty that will take a stand on the side of truth at this place. I intend to follow up the interest as soon as the way opens so that I have a place to hold meetings. The most intelligent people of the neighborhood acknowledge the claims of the truth on them. I will commence meeting at the Antioch Chapel in Sister Bledsoe's neighborhood Sunday evening, January 4. I need the prayers of God's people that I may have wisdom.

H. A. JENKINS.

JESUS can heal at a distance, but he will not do it; it pleases him to touch with his divine hand those lepers, those unclean, those possessed with devils, whom every one shunned with disgust; and it is just here that we recognize the miracle of miracles, that of a charity that the world does not suspect. Admirable example, which we must follow my brethren, if we would follow Jesus Christ.—Eugene Bersier.

Items of Interest.

- There were 60,030 Jews in this country Dec. 31, 1889.
- Illinois now has the greatest railway mileage of any State in the Union—14,017 miles.
- During 1890, 6,050 miles of railway track were laid in the United States, against 5,200 miles in 1889.
- Eight thousand Indian families built houses last year. That means that 40,000 have left the tepee forever.
- Reports have reached Pine Ridge that Indians from Canadian Territory have joined the hostiles in the Bad Lands.
- During 1890, 3,107 car-loads of oranges were shipped from California. The wine product of the State was 18,200,000 gallons.
- A severe earthquake shock was felt at Knoxville, Tenn., and in the surrounding country, at 6 o'clock Tuesday morning, Dec. 23.
- Thousands of settlers in Oklahoma are on the verge of starvation, owing to the failure of the first season's crops.
- The Czar is said to have ordered 11,000 alien workmen to leave Russia. This is construed to be the result of gratuitous foreign advice on the affairs of the Empire.
- Two distinct shocks of earthquake occurred in San Francisco, Cal., Jan. 23. The vibrations were north and south.
- The German Socialist leaders have issued a manifesto. The document affirms the determination of the Socialist party to rally the peasants around the flag of Socialistic reform. Emperor William has ordered that no steps be taken to suppress the manifesto.
- The anniversary of the death of Robert Browning was recently celebrated in a peculiar way. A phonograph, into which the poet had spoken while living, was brought out, and his friends listened to Browning's voice, repeating a portion of one of his own best known poems.
- It is stated, semi-officially, that the Russian persecution of the Jews is due to the fact that their indomitable industry is detrimental to the interests of the lazy and easygoing Russian peasantry, who find their ordinary means of livelihood and control of land jeopardized by the superior energy and enterprise of the Hebrews.
- The most expensive legislature in the world is that of France. It costs annually about \$3,600,000. The Spanish Parliament costs \$200; the Portuguese \$30,000; the Belgian \$100,000; the Portuguese \$150,000. It is stated, however, that the last session of the Congress of the United States costs \$8,000,000.
- The certificate of the incorporation of the New York Bacteriological Institute was approved by Judge Andrews, Dec. 20th, in the Supreme Court. The institute is to be established for "the study and gratuitous treatment of contagious diseases." There will be a Koch department and a Pasteur department for treatment of tuberculosis and hydrophobia.

Christ Our Shepherd.

BY MARY A. ADAMS.

CHRIST is our great Shepherd,
He will ever lead,
With the righteous Father
He doth intercede,
He will be our guardian
In our every need.
He is our instructor,
Teaching us the way,
He will gently lead us
Onward day by day,
If we will trust him
We shall never stray.
He will be our refuge,
'Till the storm is o'er,
And we reach the haven
Though the breakers roar,
He will be our pilot
Captain evermore.

Bald Knob, Ark.

Reasons for Thankfulness.

OUR annual Thanksgiving Day once more calls us to grateful worship and kindly deed. None should be silent or backward, for all have been partakers of the divine bounty. Enthusiasm will not be out of place at such a time. Memory should recall the past few months, and weeks, and days, and hours, each one more rich and beautiful with gifts from the Father's hand. Faith should see in the unnumbered blessings, the evidences of an unchanging love. Hope should hear in the same blessings, a prophecy of better things which are yet to be. Love should make its best return for the mercies received.

The churches should be crowded with grateful worshippers; ministers, that they have been permitted to preach the pardon, peace and joy of the gospel; elders that have had the honor of ruling in the Church of God which he has purchased with his own blood; Sabbath-school teachers that they have taught the Word and helped to shape the lives of those who are to be the leaders of the next generation; members, that their candlestick has not been removed out of its place; adherents, that God is still awaiting to be gracious.

There should be Thanksgiving in the home; by parents, for the love and laughter of little children, and for the obedience and honor of older ones; by children, for the prayers and counsels of father and mother, for protection, for education, for the restraints of parental discipline, and for all the training by which they are being qualified for future usefulness; by all, for the home, its love, its joys, and its influence.

The voices of those whom the year has brought sorrow should be not silent. Those whose plans have miscarried and whose property has been swept away have not lost their health and their hope. The tempted have their victories to recall. The sick are possessors of a rich experience. The bereaved do not sorrow as those who have no hope. The lonely are not without the presence and power of the divine friend. If these afflicted ones can sing no other song, they can in faith sing this: "Blessed is the man whom thou chastenest, O Lord."

Thanks! Where shall this great congregation begin its thanksgiving? Shall we make the morning after the last annual festival our starting point? We think of the sunrise and sunset of that day, of its labors and health, of its joys and friendships, of its songs and laughter, and of the sleep that filled the night which followed it; and when we

have thought of all the mercies we can remember, we are sure that scores have been forgotten. We try to recall the next day, and the next, and the next, until we grow bewildered with the multiplying days and their half-remembered beauties. The winter with its invigorating cold, the spring with its verdure, the summer with its heat, the autumn with its plenty; the Sabbath with its worship, the week with its toil, the blue sky with its smiles, and the storm with its purification; and a thousand things beside, which have helped to make up the fullness of the year, call for remembrance and gratitude. But our memories stagger under the burden; they refuse to lift so much as another feature and yet not one tenth part of the year's blessings had been gathered.

And this is only one year; there are others for us, five, ten, twenty, fifty years, running back to the day when we were first cast upon God's care. There are other years before that date, filled with memories in which we have a share; years during which God discovered and peopled a new continent for our home, founded schools and colleges for our education, cut down forests, opened up mines, built railroads, and perfected inventions for our comfort. Nor must we stop with the discovery of the new continent, if we would be truly grateful to the Giver of all good; We must go back through the centuries and watch the gradual development of civilization and Christianity, of which we are enjoying the ripened fruits.—*United Presbyterian.*

Righteousness: Faith.

BY MARY A. ADAMS.

RIGHTEOUSNESS is faith, and faith is believing. These terms are synonymous and give a better understanding of Scripture when served in this light. Webster defines righteousness thus: "Justice, virtue, uprightness, holiness." We are not expected to be perfect to be righteous, but to have faith, to believe. The Scriptures are very plain on this subject. It was said of Abraham: "And he believed in the Lord, and he counted it to him for righteousness." Gen. 15: 6. For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness. We say that faith was reckoned to Abraham for righteousness. For the promise that he would be the heir to the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. Being fully persuaded that what he had promised he was able also to perform. Therefore, it was imputed to him for righteousness." Rom. 4: 3, 9, 13, 21, 22. Why was it imputed to him for righteousness? Because "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. v. 20.

"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham. So then they which are of faith are blessed with faithful Abraham." Gal. 3: 6, 7, 9.

"And the Scripture was fulfilled which saith Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God." James 2: 23.

"For therein is the righteousness of God revealed from faith to faith as it is written. The just shall live by faith." Rom. 1: 17.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his

faith is counted for righteousness." Rom. 4: 5.

"What shall we say then? That the Gentiles which follow not after righteousness, have attained to righteousness; even the righteousness which is of faith." Rom. 9: 30.

"By faith Abel offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous; God testifying of his gifts and by it, he, being dead, yet speaketh. By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world and became heir to the righteousness which is by faith." Heb. 11: 4, 7.

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe; for there is no difference. To that believe, I say, at this time his righteousness, declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus." Rom. 3: 22, 26.

"And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3: 9.

By these passages of Scripture we can plainly see how faith is righteousness. If we firmly and truly believe in God and his Son Jesus Christ, and have faith in them, then we are blessed with faithful Abraham.

Bald Knob, Ark.

The Christian's High Calling

In a certain battle, the attacking army found itself checked by a powerful battery planted on an elevation. The commander, selecting one or two of his best regiments, said to them: "Yonder battery must be taken by bayonet. I must have it; and recollect that I am with you!"

The fierce onset was made, and the battery was captured. The body of picked men were called to an especial duty; they "saw their calling;" they entered upon it under the leadership of him who had called them the heroic achievement.

This incident may help to illustrate a very important word that is made prominent in the New Testament. Frequently the Christian life is described as "calling;" the word rarely refers to a person's trade, or secular occupation. It has a spiritual significance, and it describes the act of the Holy Spirit by which the soul is brought into saving union with Jesus Christ. True believers are the "called of Christ Jesus"—"called out of darkness into light," and "called into eternal glory by Christ," that they might inherit the kingdom. The work of the Spirit on renewed hearts is spoken of as a holy calling and a heavenly calling; and all Christians are earnestly exhorted to walk worthy of their high calling. This discipleship of Christ—penetrated by his Spirit, warmed by his love, and consecrated by his service—is to be the prime business of every Christian life.

Something more than a mere human agency stands behind every regenerated soul. Jesus Christ stands there, just as surely as his almighty power was behind Bartimeus when his blind eyes are opened, or behind Lazarus when he stalked forth from the sepulcher. The tides in yonder harbor obey an unseen but mighty force. The fields will obey another force which will clothe them with living green. Our calling, brethren, is of the Son of God; he called us for himself,

to be a peculiar people
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to be a peculiar people, or as the Revised Version has it, "a people for his own possession."

1. This is a high calling. A very false idea is current in society in regard to the relative respectability of different trades or professions. A sincere, heaven-born Christian life is the highest occupation on this globe. This honor is often obtained by the humblest and most obscure; it is not a matter of birth, or brains, or purse, or social distinction. "Ye see your calling," said the apostle, "how that not many wise men after the flesh, not many mighty, not many noble, are called." Christianity is a great leveler upward. It rebukes the hateful spirit of caste—which is nowhere so abominable as when it draws its arbitrary lines through a church and across a communion table. Common people often make uncommon Christians. There is no such uplifting power as the grace of God. It abaseth the proud, but exalteth the humble; for those whom Jesus calls, them he also glorifies. They belong to his royal family.

2. Ours is also a "holy calling." The word here signifies, set apart—consecrated. Holiness is the unselfing of our "selves, and so living as to please God. It is just the putting of Jesus Christ into everything—into the court room, and the shop, into trade and politics, into the home and household, into the heart's secret thoughts and the hand's busiest activities. What is "heaven" made for but to touch the whole measure of the meal? What is "salt" made for but to keep society from becoming rancid? Ye see your calling, brethren; and never was there a time when men and women who dared to be holy were more needed than now.

3. To every reader of this paragraph who professes to be Christ's follower, is addressed the solemn injunction to walk worthy of the name you bear. Parents, see your calling; it is the sacred trust for training souls for eternity. Your children are not foundlings, left on your door-step. What grows out of them by and by will be what grew into them while under your care.

This word "calling" is a great word. It bulks large to every member of Christ's flock in every relation of life. You are commanded to "make your calling sure"—not only sure for yourself, but everybody who knows you. You are also "called to glory and honor." Live up to your high calling, and never lower your standard by a single inch! After life's bivouacs and battle-charges are over, there will be some splendid promotions in heaven—when Jesus will be "King of kings," and they that are with him are the called, the chosen, and the faithful.—*Theodore L. Cuyler, in N. Y. Evangelist.*

Significance of the Resurrection.

THE resurrection of Jesus Christ is the pivotal fact of Christianity. It certifies beyond peradventure his religion. The founders of the other religions—Confucius, Zoroaster, Brahma, Mohammed—have died; but where is the evidence they ever rose from the dead? It is the resurrection of Christ which is the absolutely unique fact of Christianity, the majestic demonstrations of its infinite certainty. This it is which proves to be a gospel indeed,—good tidings of great joy unto all peoples. Accordingly, the resurrection of Christ stands forth in apostolic theology as the epitome and very label of Christianity itself. And well it may; for it involves the whole

story of the Incarnation. He who has risen must have died, and he who has died must have lived, and he who has lived must have been born.

Jerusalem's empty tomb prove Bethlehem's holy manger. And so it comes to pass that belief in the resurrection of Christ is the touch-stone of the Christian life, the key to the kingdom of heaven. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.

Secondly, the resurrection of Jesus Christ gives us a present, living, communing Savior. For what, after all, was the crucifixion worth without the resurrection? What the death without the life? Let us take care lest in our devotion to the mighty doctrine of the cross we make too little of the mighty doctrine of the crown. We need not only the atoning work of Christ's historic death; we need also the sanctifying work of Christ's risen, present life. The Savior we want is something more than a divine statue, even though that statue be the crucified corpse of the Son of God petrified into heaven's own gold. We want the inspiration of a risen, exalting, vitalizing, loving, communing, heavenly Friend. And this the resurrection of the Lord Jesus gives us.

If, when we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled we will be saved by his life. Because he lives, we live also. No; ours is not the Church of entombment: ours is the Church of Coronation. All hail, then, the day which celebrates the resurrection of the Divine Man! For that resurrection means the birth and immortal growth of the Divine Man's church. March forth, then, in exultant might, O Church of the First-born from the dead! Stride forth in elate and step triumphant. Thine is not a funeral procession, following with wail and coronach and embalmed Galilean; thine is a triumphal progress, following with bugle and pæon the risen, living, diademed Immanuel.

O thou Prince of Life and First-begotten of the Dead, who, by thy glorious resurrection, hast overcome death, and opened unto us the gate of everlasting life, enables us, by thy heavenly grace, to walk in the newness of life, and to abound in the fruits of righteousness, so that we may at last triumph over death and the grave, and rise in thy likeness, having our vile bodies changed into the fashion of thine own glorious body, who art God over all, blessed forever. Amen.—*G. D. Boardman, D. D.*

HOURS once dead can never be resuscitated. Among all the drops of dew that fall on the grave there will not be one tear of repentance. Slipping off the embankment of eternity we can never clamber back.—*Talmage in N. Y. Observer.*

How many a Christian pilgrim would never have seen anything of the spiritual manna, had and the spiritual stream from the rock, had God listened to him when, with tear and trembling, he besought him not to lead him into a desert.—*Krummacker.*

WHILE on the earth the disciple learned, in the dark days of misunderstanding and disappointment, to wait patiently on God, and to all eternity he shall realize the truth of his promise: "He that waiteth on his Master shall be honored."

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. Delos Harroun.

DEAR BRO. LONG: I have been silent a long time, but it is not because I have lost my interest in the cause which we as a people believe in. On the contrary I am stronger in the faith than ever before. I am rejoicing in the hope of glory to be revealed when our Life-giver comes back to this sin-cursed earth. I can say as Paul did: "I rejoice in the law of God after the inward man." I find the Sabbath is no burden but a delight, because I am obeying God rather than man.

The S. D. Adventists have been holding meetings in Haddam, a small town not far from Morrow, for two months. This fall I attended and enjoyed their meetings real well. They left a good impression on the people, although they did not seem to accomplish much. The Sabbath-keepers about here are scattered over a good deal of country, so we cannot have any Sabbath-school or regular preaching. We get lonesome sometimes. I do wish some one of our faith could come into this neighborhood to preach. I believe good could be done here. But a minister cannot travel without money, and times are hard here; crops were almost a failure, so there is nothing to sell to bring money. Last year we had a good crop, but it brought us next to nothing.

I will send some money to pay on subscription. I have carried the money in my pocket for some time to make up my mind whether to have the ADVOCATE stopped or not. I don't see how I can get along without such a good paper as the ADVOCATE, so you can send it to me yet. My wife will send 50 cents tithes of what she received for poultry. Our little Robert will give one-tenth of his income, which will be eight cents, to be used the way you think best. Pray for us out here in Kansas that we may all meet in the kingdom of God.

Morrow, Kan.

From Bro. John Bugh

DEAR BROTHER LONG: I am once more seated to pencil a few lines to the Letter department. I want to be up and doing while it is yet day, for the night cometh when no man can work. When our lamp of light shall go out, then it will be too late, for the day will come when I will be no more on this earth. Then how shall I stand at the bar of God? Dear friends, let us ask ourselves, and be prepared to meet our Savior, and the dear friends who have passed from this sinful world, and are awaiting the resurrection morn. Dear readers, what a glorious thought! If we are weak in the flesh, we can be strong in the faith and we can say, "Lord we have waited for thee." *Stanberry, Mo.*

SISTER COVEY, of Shelburn, Ore., sends in her report for the quarter ending December, as follows: Tracts given away, 1,504 pages; periodicals given away, 40; letters written, 2; letters received, 1; books and tracts sold, \$2.50. I ask the prayers of the people that these will do the ones good that read them. Why is it that I hear from no one else spreading the truth in the same way?

Advent & Sabbath Advocate.

STANBERRY, MO., JANUARY 13, 1891.

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.

MONEY and pledges for the Missouri tent fund are now in order. Let there be a "willing mind" in this matter, and may each one feel that he has not done his duty until he has "performed the doing of it."

We are constantly receiving letters from individuals who say that they would like to receive the ADVOCATE and would be glad to subscribe for it but do not feel able, but say they think they could pay during the year. We send the paper to all who make such a statement, believing that there are but few persons who are able to pay for it who are so mean that they would not pay for such a good paper. If there are others who do not feel able to pay at present, but will during the year, let them send in their names and receive the paper.

The following clipping, taken from the La Porte City (Iowa) Review, says a good word for our esteemed brother, J. H. Nichols. We are glad to know that Bro. Nichols was a good boy and highly respected in his youth; also that in his mature manhood he is so highly capable of presenting to his playmates and others, the glorious truths for these last days:—

"Eld. J. H. Nichols was greeted with a good audience on Sunday morning, who listened to the words with rapt attention. This meeting was rendered doubly interesting from the fact that the speaker spent his youth in this immediate vicinity, and many of his hearers recognized him as a playmate on the school ground, and were now not a little proud to hear him as an expounder of the Holy Scriptures. Truly it was a solemn meeting and many an eye could be seen moist with tears. In the evening the house was filled to overflowing, and the best of attention was paid to the words spoken. Verily, the Elder is a servant who feareth not to declare the whole counsel of God. According to appointment this was to have been his last meeting here, but such was the desire to hear him further that a vote was taken as to whether he should continue, and as a result nearly everyone present arose or held up a hand in favor of meetings on the three following evenings, after which the Elder goes to labor in the Lord's vineyard in the north-east part of Benton County."

Two Terms yet this Year of the Normal, Business and Shorthand school at Stanberry, Missouri, beginning February 3d, and April 21, 1891. School popular and prosperous; nine years old; hundreds of graduates; twenty States represented; strong faculty, satisfaction guaranteed; school books rented; building lighted throughout by electricity; no saloons in the county.

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pays board, tuition and room-rent at the Stanberry Normal College. Students may enter at any time and find classes to suit them. Oldest, cheapest and best Independent Normal west of the Mississippi River; just the school for teachers, shorthand and commercial students. Term opens February 3d. Send for catalogue to

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Receipts.

Mrs Mary Cranmer for Mrs Ann McMillen 25 cts, J D Cramer \$3.25, Almira Conrad \$3, W J Spencer \$2, Mrs P P Cooper \$1, J Dine for A A Bliss 25 cts, Matilda Whisler \$4.27, Mary E Greenley \$3, W H Applegate \$1, for Wm P Dick 25 cts, W Cramer \$2, W J Gen'l Conf Fund—J D Cramer \$10.10, Wm Dick 40 cts.

For New Type.

Mrs N J Spencer \$1, A H Applegate \$1.

Christmas and New Year Gifts.

Mrs Vena Holcomb \$1.

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

The 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.

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.

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.

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.

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

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

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

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, 3cts p

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