

Advent and Sabbath Advocate.

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

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A HOLY life spent in the service of God and
in communion with Him is, without doubt,
the most pleasant and comfortable life that
any man can live in this world.

The great high-road of human welfare lies
along the pathway of steady well-doing, and
they who are the most persistent and work in
the truest spirit will invariably be the most
successful. Success treads on the heels of
every right effort.

He will come. He will not tarry. The
seas are roaring, the earth is quaking. There
are war and rumors of wars. Amid the red,
surging tide of battle we hear the shrieks of
the wounded, the groans of the dying. "The
whole creation groaneth and travaileth in
pain." Men's hearts are failing them for
fear. The cry of the oppressed entering into
the ears of the Lord of Sabaoth. The night
has been long, and is cold and dark! But the
day star is rising. The morning cometh! Al-
ready the flashes of light are climbing the
eastern sky. The King in regal beauty—our
Beloved—riding majestically upon the clouds
of heaven, with all the royalties of the skies,
will soon appear. And then—oh, blissful
thought!—we will be folded in his bosom, and
borne with heavenly pomp and pageantry into
the place of light, there to be confessed by
him before the Father and his angels.—*Rev.*
L. W. Munhall.

"A CHRISTIAN man" writes: "It seems to
me that the Devil has sent out many minis-
ters in these days, and is determined to make
Christians support them." This may be a
hard saying, and yet our Master tells us that
in that day of awful revelation which is to
come, many shall say, "Lord, Lord, have we
not prophesied in thy name? and in thy
name cast out devils? and in thy name done
many wonderful works? and then will I pro-
fess unto thee, I never knew you; depart
from me, ye that work iniquity." And, if
there are to be many who are thus woefully
disappointed in the day of judgment, it is
very possible that some of them may be in
our midst at the present time, and may be
doing the work of Satan while professing to
be servants of God.

And it is not necessary that these men
should all be hypocrites or vicious men, for a
blind guide can lead one into a ditch quite as
effectively as a guide who knows the way, and

deliberately misdirects men. A man who at-
tempts to preach a gospel which he does not
himself, and to speak of a power which he
has never experienced may be doing Satan's
work, though he may not be aware of the
fact.—*Sunlight Magazine.*

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 was long ago
redeemed, the latter still is unfulfilled. Ten
days after the Lord's ascension, the Comfort-
er came upon the infant church and qualified
the disciples for service, suffering and suc-
cessful witnessing, but the Christ himself
lingered. 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."—*Sel.*

THE Gospel is an invitation. The table is
spread with the richest bounties; the foun-
tain of life and healing is open; all things are
ready. The sinner has nothing to do in mak-
ing provision; Christ has provided and met
the bill. All he asks of the sinner is accept-
ance; the surrender of himself and the tak-
ing of what Christ has to bestow. To you
fellow sinner, is this offer made—the offer of
free and full salvation. The final utterance
of the New Testament is the proffer of this
invitation, in which Christ and his people
join, "The Spirit and the bride say, Come.
And let him that is athirst come. And who-
soever will, let him take of the water of life
freely." No one need despair; no one need
hesitate. You may be poor, halt, blind; your
services may be of the poorest, no matter.
You will never succeed on merit; but you
may come freely without money or price.
Come just as you are to One who is mighty
and able to save—to One inviting you to
come. If you neglect such an offer, what ex-
cuse can you bear to the throne of judgment?
What plea can you make?—*Zion's Herald.*

A Scotchman's wife besought him to pray
that the life of their dying baby might be
spared. True to his old instincts, the good
man knelt down devoutly, and went out on
the well-worn track, as he was wont to do in
the prayer meeting at the church. Through
the prayer meeting at the church. Through
the routine petitions he wan-
dered along helplessly, until he reached, at
last, the honored notation, "Lord, remember
ancient people, and turn again the cap-
tivity of Zion!" A mother's heart could hold
no longer. "Eh, man!" the wo-
man broke forth, impetuously, "you are all
drawn out for the Jews, but it's our bairn
that's a-deein'!" Then, clasping her hands,
she cried: "Oh, help us, Lord, and give our
darling back to us, if it be thy holy will; but
if he is to be taken away from us, make us
know thou wilt have him to thyself." That
wife knew what it was to pray a real prayer,
and to the throne of grace she went, asking
directly what she wanted.—*Worker.*

Just Ahead.

The day is fast approaching.
The time is drawing near,
When the heavens shall roll backward,
And the Son of man appear.

Son of man, the world's Redeemer,
Coming back to earth again;
Coming not to toil and suffer,
But on David's throne to reign.

Then with bodies made immortal,
In a land divinely fair,
We with Christ shall dwell forever,—
Who of us would not be there?

Christian friends, stand firm and steadfast,
Do not slumber, do not sleep;
Do not wander from the pathway
Christ has marked for us his sheep.

If we sow beside all waters,
If our feet are swift to run
In the path of Christian duty,
We shall hear at last "Well done."
—*Sel.*

The Sermon.

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

The Judgment.

BY JOHN C. BRANCH.

"THE Lord shall endure for ever; he hath
prepared his throne for judgments and he
shall judge the world in righteousness. He
shall minister judgment to the people in up-
rightness." *Psalms 9: 7, 8.*

Judge: to determine; sentence.
Righteousness: justice; truth.

That there is to be a day when all shall
stand before the Judge of all the earth, all
Bible theologians admit; and thus far we are
agreed. But with reference to the time of
the judgment we find a great diversity of
opinions. Enoch, the seventh from Adam
prophesied of these, saying: "Behold, the
Lord cometh with ten thousand of his saints,
to execute judgment upon all, and to convince
all that are ungodly among them of their un-
godly deeds." *Jude 14, 15.*

The judgment is a theme which people of
all ages have considered. It is evident to my
mind, that God has so devised his plan, that
we may arrive at a complete understanding in
reference to the subject before us. God is a
time-keeper, and does his work on time; hence
he has fixed a time for everything, and in his
plan he has fixed a time for the judgment.
"But I say unto you, That every idle word that
men shall speak, they shall give an account
thereof in the day of judgment." You will
notice the statement, that we shall give ac-
count in the day of judgment. *Matt. 12: 36.*
We are also taught that it would be more tol-
erable for the cities of Sodom and Gomorrah
in the day of judgment than for those who re-
fuse to hear and receive our Savior's message.
Matt. 10: 11-16. Our Savior again defines the
judgment as being an appointed day, a time
set apart for judgment. "Then began he to
upbraid the cities wherein most of his mighty

old rookery of "every unclean and hateful bird." Some, in this milk and water age, seem to forget that our God is a God of justice as well as love and mercy, and that he will avenge him of his enemies. In spite of all the "rattle and clack" of unconverted writers and ignorant teachers, "All that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

"And every eye shall see him, all kindreds of the earth shall wail because of him." The people of God are not of this earthly rabble; and are no relative of them. They rejoice to see him.—C. W. Learned.

"Long-faced Religion."

There is a sort of clap trap sentiment often used by some public speakers to gain applause from worldly audiences. Such expressions ought to be used with great discretion. The danger to day in the revolt from the extreme austerity of the Puritans, is to go to the other extreme. We do not believe there is any danger of any considerable number of people being tempted to any type of gloominess or austerity. But the temptation to-day is to make religion a burlesque. We do hear texts of Scripture used in all sorts of ways, applied to anything that will make a good joke.

Jesters used to be confined to king's fools, but pulpit jesters are very common. Frivolity and fun threaten to deluge some churches. The only special interest they have to draw people is that class of amusements and entertainments that approach nearest the carnival. No, there are very few people tempted to moroseness. If flippancy feels self condemned, let it confess sin and go forward for prayers; but let it not try to excuse itself by flings at "long-faced religion." We believe it is not a right course which a person takes in life for which he feels called upon often to apologize. Religion is serious business or it is nothing. When it ceases to be serious business to a man it has become worth nothing to him. Cheerfulness and sweetness are not inconsistent with seriousness. Some of the sweetest saints, whose influence has always charmed and attracted men to their Savior, have been such without flippancy or "foolish jesting." Many a Christian has ruined his influence with the unconverted by descending to coarse or silly jokes.

When sinners get serious on the subject of salvation, or get into trouble, they do not send for that kind of religious professors. Jesus Christ was no that kind of character. He never held any such type of character up for approval. In the Word of God provision is made for the expression of religious joy, in a religious manner, as becometh saints. "Is any merry, let him sing psalms," says the apostle. Jesus was misapprehended because he was a man of sorrows. Men who have been delivered from the sentence of eternal death, and see so many others all about them under the same sentence, will see life and under the same sentence, will see a light responsibility and salvation in such a light as to rejoice in the Lord, and yet be most serious. We cannot afford to come down to the foolish methods of this world, for we are in serious business. Let guilty consciences try to apologize for their course by shouting, "Long faced religion," but let those who have travail of soul for men be as their Master.—Chris Witness.

"Christian" Science.

THESE new schemes belong to the age. Every time like this is sure to be prolific of them. Let me utter a kindly word of warning. Any scheme or system that denies the blessed truth of a personal God, the fact of sin, the reality of pain and disease as a consequence of sin, and as well that affliction is punishment of offenders and sanctification of the believers, or that denies the atoning death of Jesus Christ as absolutely necessary for the removal of sin and guilt, is not true. It denies God's word and reproaches the unanswerable history of Christianity from the beginning. We believe Christian Science to be, upon an examination of its principles, so far as they are comprehensible, a snare and a delusion. It will run its course just as blue grass ran its course. The thing to be lamented is the people it will delude, the souls it will imperil, on the way to its certain destiny. We do not say there is no truth in Christian Science; there is, and the morsel it has, it has borrowed from Christianity. The worst of error is that which wears a thin cloak of truth. Water, is good, but if you drop poison into it, it will kill. If these words should come to any who have been caught in the gloved hand of this delusion, let me kindly ask, Have you examined carefully the principles on which the scheme rests, as furnished by the founder, Mrs. Eddy? In addition, allow me to suggest the careful reading of the following words of Scripture: Matt. 24: 24; Isa. 8: 20; 1 John 4: 13. We have opened the gate in this word. As space allows, we shall go about in the field of this nineteenth-century wonder, which proposes to furnish to the race, at last, the panacea for all its ills.—Dr. M. Rhodes in St Marks' Messenger.

Not Ashamed At His Coming.

"AND now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2: 28. The apostle here uses a very endearing appellation, "little children," referring to Christian believers of every stage and age. As a loving father, cherishing a deep interest in their spiritual welfare, he gave them good counsel: "Little children, abide in Him."

What is it to abide in Christ?—It is to abide in his love and Spirit, giving expression to our love in holy obedience—deriving our life from him, being joined unto him by living faith.

It is one thing to have this union established, and another thing to have it perpetuated. By a continuous faith the union is to be in continuity. We live by faith, moment by moment, and the bliss of its establishment is heightened moment by moment.

And what an incentive is here furnished to guard with holy jealousy this divine union, that when he shall appear, we may have confidence—or boldness—and not be ashamed." In this same epistle reference is made to the glorious appearing of Christ. Hence it is said, "And every man that hath this hope in him"—a lively and felicitous hope of Christ's second advent—"purifieth himself, even as he is pure."

He who is looking for the coming of the Bridegroom should be white-robed, holding in his hand a burning lamp, and having abundance of oil in his vessel.

When Jesus comes,—whether at morn or noon or eve we know not,—it will be with exceeding glory. His saints will recognize him with holy exultation. They will be ready to exclaim, as with one voice: "Lo, this is our God; we have waited for him, we will rejoice and be glad in his salvation!" Ashamed at his coming! Nay, verily! They have not been ashamed of him, or his words, or his work on earth—and when he comes in the cloud of heaven, they will have holy boldness, and stand approved of him. Hold on, ye blood-sprinkled band! Rejoice, your redemption draweth nigh—the coronation day is at hand! The Lord will be glorified in you.—Selected

Credulity For Slander.

In daily life credulity finds its food in the ready credence given to slander, and iniquity. Ninety-nine out of every hundred people believe an infamous story if only given with sufficient detail. The hundredth alone demands corroboration. It is so much easier to believe evil than good!—just as it is easier to write a telling satire than a wholesome panegyric. Repeat a story, no matter how bad with aplomb and the air of conviction, and you carry your audience with you. Mention the sum for which men have been bought, and that which they have paid as hush money, and your hearers will rise to the fly, swallow it, and never ask whether it is made of living protoplasmic material, or of silk, dead feathers, and brown fluff. It does not signify how impossible in detail, how infamous in application, how improbable in circumstances—it is a habit which credulity cannot withstand; and more unlikely the conditions of the story, the more certain are they to be accepted. All those who are able to delve deep into another's mind come to trace of credulity—that is, to beliefs entirely unsupported by evidence—which makes them wonder at the folly, and sometimes despair of the advance of humanity.—Selected.

Separation.

"LOVERS of pleasure more than lovers of God" is one of the traits which the apostle names as characterizing men in the last perilous times of the church. It is not surprising that men of the world, who have never been converted, and who have their portion in this life, and who know nothing of the joys which true religion imparts to the soul, should seek after the vain pleasures and gratifications of this world. They know no higher joy, and it is natural for them to indulge in this. But how men and women who profess to be children of God, to possess the Spirit of Jesus, to be animated with high and heavenly hopes, which lift them above the world and impart a peace and joy the world knows not of, can heartily enter into the spirit and indulge in all the vain and frivolous amusements and pleasures of the world, is a mystery which can only be solved on the supposition that while they have a name to live, they are dead, that while they have the form of godliness, they are destitute of its power. "If any man has not the Spirit of Christ, he is none of his." But how can any one have the Spirit of Christ and also the spirit of the world? "Ye cannot serve God and mammon." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is what every Christian must do, separate himself from sinners, so as to not partake of their evil deeds, and so keep himself unspotted from the world.—Selected.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., JANUARY 20, 1891.

The Sheep in the Pit.

"AND he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will not he lay hold of it, and lift it out?" Matt. 12: 11.

We are asked to explain the above text. The text is a favored one with many, and one with whom Sabbath-keepers are familiar; and which many use to hide a multitude of sins. It is all right and perfectly in harmony with the law of the Sabbath to relieve distress on the Sabbath—to pull the animal out of the ditch, but all wrong to push the animal into the ditch in order the pull it out.

But let us see what this text does not teach.

It don't teach that when a farmer has grain or hay out on the Sabbath, that he is justified in taking care of it.

It don't teach that a Sabbath-keeper is justified in working hard all week, working from early morn till late at night, and then Sabbath morning sleep till it is too late to attend Sabbath-school, or preaching service.

It don't teach that it is all right to visit on the Sabbath, talk about farming, politics, high and low tariff, free coinage of silver, etc.

It don't teach that one is walking in the law of the Lord, in going to the post-office for mail on the Sabbath, even if one is expecting to receive a letter from a dear friend.

It don't teach that one is justifiable in appropriating any part of the Sabbath, either at its commencement or at its close, to secular work, no matter how urgent.

It don't teach that one should put off going to town to attend to business until late Friday afternoon, so that he is compelled to return home on the Sabbath.

It don't teach that a Sabbath-keeper is doing right in staying away from Sabbath-meeting when the Bible so clearly says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as we see the day approaching." Heb. 10: 25.

What the text means is easily comprehended. Acts of mercy are allowable on the Sabbath. To relieve distress on the Sabbath, if possible, is one's duty; and this will apply in relieving the distress of both man and beast. But while such acts are all right if it is necessary to perform them on the Sabbath, we should be careful and not make a wrong application of the text, which we are satisfied may do.

There is a ditch, and a sheep ready to fall into it, on the premises of many Sabbath-keeper, and the sheep falls into it always on the Sabbath. A good way to obviate the difficulty would be to fill up the ditch, and if necessary, kill the sheep.

The Lord speaking through the prophet Isaiah, gives some encouraging promises to those who will take their feet off of this holy day, and properly observe it. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own way,

nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14. This language is prophetic and applies down here in this age of the world. Let us heed it.

Who "Secularized" Sunday?

WE hear complaints among Sunday-law preachers that Sunday is being "secularized" by this or that influence upon society. The responsibility is sometimes laid to the foreign element in our midst; sometimes it is the liquor dealers; sometimes it is the Sunday newspapers; sometimes it is the greedy corporations; but in California it was the repealing act of 1883 that was the direct cause.

Why not go back to the root of the matter, to the very beginning. We read in the first chapter of Genesis: "And God said, Let there be light, and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day," and following on the next five days the record shows a continuation of the same line of work.

On the seventh day, however, there was a change. God rested. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." Gen. 2: 3.

It is clear from this record that in the beginning God made the first day of the week a secular day; and he made the seventh day a holy day—a day for religious purposes. And in the law, which writers by inspiration declared to be perfect (Ps. 19: 7; Rom. 7: 12), God commands mankind to "remember the Sabbath-day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc.

When God made the seventh day holy, he publicly proclaimed the fact and put the act on record. He has not done so with the first day, or any other day but the seventh. No other than God has the power to make anything holy. Then as the first day has never been made holy, how could anyone secularize it? God made it a secular day; who could add anything to its secular nature?

Those enthusiastic advocates of Sunday sacredness who feel so indignant about the secular use of the day that they insist upon a law enforcing its observance by everybody, had better turn their batteries upon the Creator of the heavens and earth. He alone is responsible. He only can sanctify a day, and he alone can secularize that which has been sanctified. The attempt to secularize the day that he has made holy, and to make holy that which he has made secular, is nothing short of usurping the prerogative of God,—in other words it is blasphemy.—W. G. N. in Signs of the Times.

Advice to Preachers.

- 1. RESOLVE to be brief, as this an age of telegraphs and stenography.
2. Be pointed; never preach all around your text without hitting it.

3. State you proposition plainly, but do not stop to particularize.

4. Avoid long introductions; but plunge into your sermon like a swimmer into cold water.

5. Condense; make sure that you have an idea, and then speak it right out, in the plainest, shortest possible terms.

6. Avoid all high-flown language; quote no Hebrew nor Greek; aim to be simply a preacher.

7. Make no apologies. They do not edify, and hence a waste of time.

8. Desire no rapid growth. When the clock has struck twelve it does not strike thirteen next. The full moon grows no larger.

9. Be not over hasty to combat public opinion without pressing reason. He that spits against the wind, spits in his own face.

10. Never scare off a fly with a club when a feather will do as well; and remember you can take more flies with a gill of molasses than with a gallon of vinegar.

11. Never forget that a minister's work is to break hard hearts, and to mend broken bones.

12. Avoid extremes in gesture. Do not be too stiff on the one hand, nor like a limber jack on the other; and remember that gestures are to be seen, not heard.

13. Do not try to tell all you know in one sermon. The art of condensing costs study, but when once attained its value is priceless.

14. Never talk merely to hear yourself; if you do, you weary the hearers.

15. Avoid Levity. Jesus was never known to laugh, but often to weep.

16. Be natural. Do not try to ape the tone or gesture of some great man. Be great by being yourself. Guard against what is termed "heavenly tones," a tremulous voice, and "ministerial twang."

17. Be in earnest. Let your hearers see that you believe what you are preaching. How can any preacher go with God's awful message to dying men and women with feelings of indifference?

18. Articulate plainly. Let every word be heard from the number of the first hymn to the benediction.

19. Consider well the best manner as well as the matter in your preaching.

20. Realize that unless the attention of the hearers is fully arrested and vigorously maintained, the most excellent discourses will be without affect.

21. Without there be deep feeling, the object of preaching will be defeated. After the understanding is informed and the judgment convinced, the heart and soul must be moved, or no lasting effect is produced.

22. A minister must talk every word from his very heart, and pour out the riches of his own knowledge upon the people around about him, by the help of the Spirit and the power of God. Then every word and gesture will be free and natural, and full of life and spirit, and a deep and lasting impression will be made upon the minds and hearts of the hearers.—Selected.

Given For Our Learning.

In reading and studying the Scriptures it is needed to keep in mind the practical purpose of divine revelation. It was given, not to gratify curiosity, not to set before us the men of old time for us to sit in judgment upon them, but to teach God's will concerning

us. Instead of sonage sinned er it was a con ask whether; would be righ we decide tha thankful tha and the true twilight of an did things wh that no body this is eviden of God's forb we should ai counsel of se our eyes op partial dark Lord, what stead of ask passed on To this imp wers: "W and keep h While th the imperf flies their do so. At our censu and while about ther conformit ise of the tures coul of sanct when bel and puri and socie but the r unbelief said a sk is the po I have h anything the wh 'the pow that be he was theagos it had but sin him. lief, an ference

ALY heart; many 1. 7 some peop neve wher burie be r tion mot 2. al t exa that The to l for size cou it; far do fr

Instead of asking whether a given personage sinned in a certain case, and whether it was a conscious and deliberate sin, let us ask whether, in the light of the gospel, it would be right for us to do the like; and if we decide that it would be right, let us be thankful that "the darkness would be past, and the true light now shineth." If in the twilight of an imperfed dispensation good men did things which are now so evidently wrong that no body would think of justifying them, this is evidence. not against those men, but of God's forbearance and tender mercy. Yet we should sin against his mercy if we took counsel of self-will, and presume to do with our eyes open what those men of old did in partial darkness. It is for us to ask ourselves, Lord, what wilt thou have me to do? instead of asking what is the judgment to be passed on this or that man for what he did. To this impertinent question the Judge answers: "What is that to thee? Fear God and keep his commandments for thyself."

While the Bible is very frank in disclosing the imperfections of good men, it never justifies their wrong acts, nor encourages us to do so. At the same time it as little calls for our censure. It bids us consider ourselves and while recognizing their good traits, look about them to the perfect example of Christ, conformity to whom is the crowning promise of the gospel. No charge against the Scriptures could be more preposterous than that of sanctioning immorality. Their effect, when believed, has uniformly been to elevate and purify and sweeten the morals of men and societies. Unbelief may pervert them, but the resultant evil is to be ascribed to the unbelief and not to the word. "You say," said a skeptic to a minister, "that 'the gospel is the power of God unto salvation.' Well, I have heard and read it, and I never felt anything of that power." "You do not quote the whole verse," said the minister. "It is 'the power of God unto salvation to every one that believeth.' You do not believe." And he was a stranger to the saving efficacy of the gospel, not because as presented to him it had parted with any of its proper efficacy, but simply because his unbelief put it from him. We live in an age of prevailing unbelief, and, for that reason, of prevailing indifference to the gospel.—*The Watchman.*

The Use of an Enemy.

ALWAYS keep an enemy on hand, a brisk, hearty, active enemy. Remark some of the many uses of an enemy.

1. The having one is proof that you are somebody. Wisly washy, empty, worthless people never have any enemies. Men who never move never run against anything; and when a man is thoroughly dead and utterly buried nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.

2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is twofold; it permits you to know that you have faults, and are, therefore not a monster, and it makes them of such size as to be visible and manageable. Of course if you have a fault you wish to know it; when you become aware that you have a fault you desire to correct it. Your enemy does for you this valuable work which your friend cannot perform.

3. In addition, your enemy keeps you wide awake. He does not let you sleep at

your post. There are two that always keep watch, namely, the lover and the hater. You love watches that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing he will have put you in such a state of mind that you cannot tell what he will do next, and this mental *quivive* must be worth something.

4. He is a detective among your friends. You need not know who your friends are, and who are not, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither your friend nor your enemy, and assails you, the indifferent one will have nothing to say, or chime in, not because it is so much easier to assent than to oppose, and especially than to rebute. But your friend will take up cudgels for you on the instant. He will deny everything and insist on proof, and proving is very hard work. There is not a truthful man in the world that could afford to undertake to prove one-tenth of all his assertions. Your friends will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertion of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friend manifests. Follow your enemy around and you find your friends, for he will have developed them so that they cannot be mistaken. The next thing to have a hundred real friends is to have one open enemy.—*Selected.*

From the Field.

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

VINTON, IOWA.—Our last report closed with the statement that we were in LaPorte for the purpose of visiting relatives and taking a few days needed rest. The visit we enjoyed, but the latter we failed in completely, from the fact that so urgent was the demand for preaching that we consented to hold more meetings than first intended. We preached five sermons to a large and apparently interested congregation, composed in part of old neighbors, acquaintances, and school-mates of former years. Our meetings should have continued longer, but previous arrangements required that we return to Vinton, January 2d, which we did and preached at the place appointed that evening. The next day, Sabbath, preached again after which we repaired to the water, near the residence of Mr. Bliss, of whose kindness mention was made in a former report, and baptized Wm. McGuire into the name of Jesus. This dear young brother has taken a decided stand upon the Lord's side to be identified as a child of God to keep his commandments and the faith of Jesus, and we believe will let his light shine by living out the truth.

By this time we were so worn out with labor, and our physical strength so near exhausted, that we felt compelled to take a rest before preaching more.

Sabbath, January 10th, had social meeting with the brethren and sisters, at which eleven spiritual testimonies were born for the Master, showing a deep interest in the cause. On First day we preached twice at the Pleasant Prairie school-house to a good audience. Our subjects were: The whole Bible, or entirety

of the Scriptures, and the two laws. Left an appointment to preach twice next First day, soon after which we expect to set our face homeward. Will, no preventing providence, stop by the way and visit the brethren and preach some at Woodward, Iowa, Jan. 24 and 25, and may make other visits before we reach home. If the brethren in Iowa succeed in their effort to secure means to support the work we will make arrangements to return as soon as practicable, and resume our labors as the interest of the cause demands and the Lord directs.

J. H. NICHOLS.

Items of Interest.

—Mr. Gladstone has a library of about 25,000 volumes.

—Wolves carried off a 6 year old boy near Liberal, Kan., inflicting fatal injuries before he was rescued.

—The offer of office to Bismarck by the Grand Duke of Mecklenburgh Schwerin is taken as an affront to the Kaiser.

—Mrs. Frances T Calkins and Dr. Hendrix are under arrest at Goshen, Ind., for the murder of the former's husband last April. The woman has confessed.

—The lady managers of the World's Fair are making an effort to have the various State Legislatures set aside an appropriation especially for the woman's exhibit.

—The American Harvester Company has been dissolved, President McCormick announcing that counsel have discovered grave legal obstacles to the consummation of the enterprise.

—Mme. Patti recently gave a dinner to 1,000 poor and unemployed in the neighborhood of her home in Wales, and also provided tea for 1200 school children later.

—A Belgian gun manufacturer says it is a mystery to him what becomes of all the guns made. They are not perishable or easily destroyed, yet year after year the great manufacturers have increased their works until the number of guns and pistols that are made each year is something enormous, and the trade instead of decreasing is constantly growing.

—The slave population of the country was 2,009,043 in 1830, 2,487,355 in 1840, 2,204,313 in 1850 and 3,953,760 in 1860. Missouri had 25,071 slaves in 1820, 58,240 in 1840, 87,422 in 1850 and 114,931 in 1860.

The *Red Men*, of November, published at the Indian Industrial School, Carlisle, Pa., contains a very full and interesting report of its eleventh year of progress, by Capt. R. H. Pratt. The school has 950 pupils, from 47 different tribes. Captain Pratt advocates many reforms which we believe would be of great advantage in civilizing the Indians, if carried out.

—Gladstone celebrated his 81st birthday recently. An unusual and pleasant feature was the unveiling at Hawarden of the imposing memorial fountain, which has been erected in commemoration of his golden wedding. The fountain stands in the centre of the village, and is 22 feet high. It bears the following inscription: "This fountain was erected by the parishioners of Hawarden in commemoration of the golden wedding of William Ewart Gladstone and Catherine Gladstone, July 25, 1889, as a slight token of the admiration and affection inspired by a residence of 50 years."

Paradise.

BY ALBERT SMITH.

"Verily I say unto thee to-day, Thou shalt be with me in Paradise" Luke 23:43.

O! PARADISE the peaceful,
Man's happy primal home;
Divinely planted garden,
Where rippling rivers roam:
The Tigris and Euphrates,
Far over Lyria's plain,
Still murmur of thy beauty,
And mourn thy lost domain!

But sin invaded Eden,
Like ravening beast of prey;
It trampled down thy bowers,
And drove the man away:
From Elohim the holy,
And from the Tree of Life;
Lest men should live forever
In misery and strife,

But is there no one able
The Tree of Life to reach,
By reading due obedience?
Repairer of the Breach?
There is! The second Adam,
The woman's promised seed;
The Bruiser of the Serpent,
The Savior mortals need.

The Lord shall comfort Zion,
Remove the flaming sword;
And make her like an Eden,
The garden of the Lord:
Her land betrothed in promise,
Ere long shall married be,
Rejoicing from the river,
And blessed from sea to sea!

No longer termed "Forsaken,"
But "Hezibah" thy name;
The Canaan Desolation
Shall "Beulah" be to fame!
The wilderness and desert
Shall blossom like the rose;
And streams of living waters
The opening earth disclose.

Thy city, parks, and orchards,
Vineyards and waving corn;
With Lebanon's old glory
The Beulah-land adorn!
No beasts of savage nature
The flocks and herds shall scare;
For wolf and lamb in plenty,
Shall feed with cow and bear.

The city, Oh the city,
From heaven itself comes down,
To rest on grand "Foundations,"
A glorious Holy Town.
Twelve gates for tribes of Israel
In wall exceeding high;
To shut in all the ransomed,
Shut out iniquity.

"The mountain of the Lord's House,"
Though lying low four-square,
Up-towers and points to Heaven,
Majestic, high and fair!
God's messengers ascending,
Descending to the plain:
Heaven open'd, glory streaming
Upon the Son of Man!

Oh! Great Regenerator,
The world's sin take away:
Come, reign, thou king Immortal
With universal sway!
When coming to thy Kingdom,
Remember me, oh, Lord!—
Oh! let me see thy glory
In Paradise restored.

Leicester, England.

Thoughts on Revelation 19.

BY D. W. LAMB.

THE two first verses of Revelation 19, tell of great rejoicing of many people in heaven (the highest seat of power on earth) because of the judgments inflicted on that corrupt power (the papacy) represented in verse 2 as corrupting the earth with her fornication by

maintaining unlawful connection with the Church and wicked earthly powers; thus uniting the civil and ecclesiastical in the papacy in the exercise of which power the blood of many of God's servants was shed by her hands. "And again they said Alleluia and her smoke rose up forever and ever." ver. 20. "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 20:10; ver. 7. The reference to the time of the reformation when many of the powers of Europe embraced the doctrines of the Reformers who rejected the authority of the pope, whose arrogant and blasphemous claims shocked the minds of the best portion of mankind. Hear what his deputy Tetzl says, who early in the 16th century traversed northern France and Germany, selling indulgences by authority of the Pope, Leo X. "My brethren," said that prince of imposters, "God has sent me to you with his last and gracious gift. The Church is in need of money. I am empowered by the Pope, God's vicegerent, to absolve you from any and every crime you have committed, no matter what it may be. The moment the money tinkles in the bottom of the box your souls shall be as pure as that of a babe unborn." These certificates which were issued like government bonds, ran in this form: "I, by the authority of Jesus Christ, his blessed apostles, Peter and Paul, and the most holy Pope, absolve thee from all thy sins, transgressions and excesses, how enormous soever they may be; I remit to thee all punishment which thou dost deserve in Purgatory on their account, and restore thee to the innocence and purity thou didst possess at baptism, so that when thou diest the gate of punishment shall be shut against thee, and the gates of Paradise shall be thrown wide open." (History of Christianity, by J. S. C. Abbot. Pages 721-2.) It was this sale of indulgences that opened the eyes of Luther and other devout men to the corruption which had crept into the church. This is the righteousness offered by the Papacy to its adherents for the payment of money in striking contrast to that righteousness obtained by faith in Christ, without money and without price, and with which the Church of God, the Lamb's wife is arrayed. "And it was given unto her that she should array herself in fine linen, clean and white, for the fine linen is the righteousness of the saints." ver. 8. The reformers preached the doctrine of justification by faith, without mediation of pope or priest. "And I heard another voice from heaven, saying: 'Come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues.'" Rev. 18:24. This coming out of Babylon, the Papal Church, in obedience to the voice, is represented as a marriage, a union between Christ and his church, without the mediation of pope or priest, a relation which the Apostle Paul desired the Corinthian Church to maintain. "For I am jealous over you with godly jealousy, for I have espoused you to one husband that I may present you as a chaste virgin to Christ." 2-Cor. 2:11. "And he said unto me, Write blessed are they which are called to the marriage supper of the Lamb." ver. 9. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Rev. 20:6. "He that overcometh shall not be hurt of the second death." Rev. 2:11. Verse 9 must have reference to a particular time in the Church's history,

when in the 16th century under the preaching of Luther and others, a people was called out of the papal church, and not to the second coming of Christ. "And I saw heaven opened and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war." ver. 11. The heaven here brought to view is the same as found in chapters 11 and 12 in this book and represents the seat of supreme authority on this earth. "These have power to shut heaven (the high ruling power on earth) that it rain not in the days of their prophecy." Rev. 11:6. To wit, 1260 prophetic days from A. D. 533 to 1793. The Scriptures were regarded by ruling powers as too sacred, too holy, to be in the hands of the common people. In Deuteronomy we read: "My doctrine shall drop as the rain, my speech shall distil as the dew upon the grass." Deut. 32:2. But as far as the papal power extended, heaven was shut to prevent the rain; but now a class of teachers arise which make war upon the papacy, and permit a circulation of the Scriptures as symbolized in verse 15. "And out of his mouth goeth a sharp sword (the sword of the spirit which is the word of God. Eph. 6:17) that with it he should smite the nations, ('Think not that I am come to send peace on earth, I came not to send peace but a sword.' Matt. 10:34.) and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God." ver. 15. "In righteousness he doth judge and make war." ver. 11. "And the armies which were in heaven followed him on white horses, clothed in fine linen white and clean." This is symbolic of what has taken place here on earth. White denotes purity, heaven the seat of power, and the armies the forces which oppose the corruptions of the "great whore which did corrupt the earth with her fornication and hath avenged the blood of his servants at her hands." ver. 2. This foretells the religious wars between the reformers and the papacy. "And I saw an angel standing in the sun (the church, the light of the world) and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves unto the supper of the great God." ver. 17. These are not the unclean and hateful birds shut up in the papal cage, Rev. 18:2, but are such as enjoy the unobstructed light of heaven, the light of the gospel. "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sat on them, and the flesh of all men, both free and bond, both small and great." ver. 18. Their flesh signifies their riches, their wealth. The following item of history shows the fulfillment of this prophecy. In A. D. 1520, Pope Leo, too indolent to sound the public mind, and too proud to disturb himself about a simple Friars opposition, published a bull, condemning the theories of Luther as heretical and impious, and excommunicating him as an obstinate heretic. But the man who had taken up the work of religious reform, was a man of giant resolution as well as of mighty mind. Far from being intimidated, Luther declared open war upon the papacy, and assembled all the students in the University at Wittenberg, and in the presence of an immense number of spectators, burned the volumes of the canon law, as well as the bill of excommunication. From this time the princes and monarchs warmly espoused the cause of Luther; a cause which

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placed at their disposal the enormous wealth of the clergy and rendered them entirely independent of the papal power. In a very short time Denmark, Sweden, Norway, Prussia, Livonia, and half of Germany, adopted the views of Luther, and England, Scotland, Holland and Switzerland embraced the views of Zwinglius and his pupil Calvin. (See great men and great events, pages 516-17.) Their wealth and influence were against the papacy, thus, "all fowls were filled with their flesh." (their wealth.) But the conflict is continued between the Catholics and Protestants. "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the throne and against his army." ver. 19. For more than two centuries this conflict continued, in which period is embraced the religious wars of France, the massacre of St. Bartholomew, and the 30 year's war of the 17th century. Verse 20 tells of the final result of this long conflict: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that he had received the mark of the beast, and them that had worshiped his image; those were both cast alive into a lake of fire burning with brimstone." What powers are there represented by the terms beast and false prophet? And has this judgment been inflicted upon them? A beast in prophecy represents a kingdom or a civil power of some kind, and the false prophet an ecclesiastical power, a teacher of corrupt or false doctrine. The beast here spoken of in Rev. 17: 3, is represented as having a woman seated upon it, and in verse 8 it is said he should ascend out of the bottomless pit. A woman in prophecy represents a church, and by the description of this woman given in ver. 5, I conclude it is a corrupt church. This beast is also referred to in Rev. 11: 7 where it is said: "The beast that ascendeth out of the bottomless pit shall make war against them (the two witnesses) and shall overcome them and kill them." In Rev. 20: 7 this beast is referred to as Satan loosed out of his prison. It seems that the last power that carried the woman, is the one on which the judgment is inflicted, and if the woman is the Papal church, which I believe it is, then we know that this beast represents France, as France was the last power that upheld the secular power of the pope, the bishop of Rome, and the papal church. Has the predicted judgment been inflicted on these powers? Let us see: On the 15 of July, 1870, Napoleon III declared war against King William of Prussia, who on January 28 1871 was crowned Emperor of Germany. The result of this conflict was the defeat of the French at Worth, at Strasburg, and an overwhelming defeat at Sedan, September 28, 1870, when the French were completely surrounded, and driven into the town, where the whole army, by capitulation September 2, became prisoners of war. The Emperor by letter surrendered himself to the King of Prussia, and was assigned a residence at Wilhelmshohe in Hesse Cassel. The fortress of Sedan with 70 Mitrailleuses, 780 cannon, and 108,000 men, fell into German hands. Paris was soon taken by siege, and on the 26 of February, preliminaries of peace were signed at Versailles. France ceded Alsace and German Lorraine to the new empire, and agreed to pay 500,000,000 of francs as war indemnity. Here we see the beast was taken, and the prophecy demands the taking of the false prophet at the same time, which took place as follows: Rome had been abandoned by its French

protectors in August, 1870, and the next month it was quietly occupied by the troops of Victor Emmanuel. The pope was confined in the possession of the Leonine city and in all honors and dignities as head of the Roman church, but the territories formerly under his sovereignty were declared to be part of the kingdom of Italy. The government of the kingdom was transferred to the ancient capital, July 1, 1871. Thus at the same time both the beast and the false prophet were taken.

Now, what is the lake of fire burning with brimstone into which they were cast alive? that is while remaining organized earthly powers? As the terms beast and false prophet are used as symbols, so to avoid incongruity, the lake into which they were cast must be regarded as symbolic, and must represent the restraining force with which they are surrounded, and from which they cannot escape. "Burning." They are put under tribute which consumes their wealth. "With fire and brimstone." The burning of gunpowder used in military force. Thus the beast and false prophet are receiving their punishment today, together with the devil (beast) of Rev. 20: 10. "And shall be tormented day and night for ever and ever." that is to the end of this age, when they are to go into perdition at the coming of the Lord, Rev. 13: 8; then the false prophet or two-horned beast, the man of sin, the son of perdition, wicked one, will be destroyed; "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. 2: 8. Also the beast that ascendeth out of the bottomless pit of Rev. 11: 7; 17: 8; 20: 7, Satan loosed out of his prison, and Rev. 20: 10, the devil tormented, are all the same power, all represent France in different periods of her history. First, a sustainer of the papacy; second, infidel, or Satan and devil, third, again sustaining the papacy or false prophet; and since September, 1870, have been suffering that torment predicted in Rev. 19: 20; and 20: 11; and are to suffer forever and ever, that is as long as they live, when they are to go into perdition, be punished with everlasting destruction at the coming of the Lord. Watch, for the time is at hand when that wicked power shall sink like a millstone in the sea. "And a mighty angel took up a stone like a millstone and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down and shall be found no more at all." Rev. 18: 21. Amen.

Denver, Mo.

A Temperance Illustration.

A FEW years ago a noted wild beast tamer gave a performance with his pets in one of the leading London theaters. He took his lions, tigers, leopard, and hyenas through their part of the entertainment, awing the audience with his wonderful nerve and his control over them. As a closing act to the performance, he was to introduce an enormous boa constrictor, thirty five feet long. He had bought it when it was only two or three days old, and for twenty five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he often carried in his bosom, into a fearful monster.

The curtain rose upon an Indian woodland scene. The weird strains of an oriental band steal through the trees. A rustling noise is

heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erected. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage. Their eyes meet. The serpent quails before the man—man is victor. The serpent is under the control of a master. Under his guidance and direction it performs a series of frightful feats. At a signal from the man it slowly approaches him and begins to coil its heavy folds around him. Higher and higher do they rise until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard bone after bone crack, as those powerful folds tightened upon him. Man's plaything had become his master. His slave for twenty-five years had now enslaved him.

In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for even twenty-five years, but it is continually growing. And some day its soul destroying folds will encircle his soul, and bear it to those regions of woe "where the worm dieth not, and the fire is not quenched." The unchangeable degree of almighty God is, "No drunkard shall inherit the kingdom of God."—*Sunday School Times.*

Keep Plodding On.

MODERATE, continuous, careful labor, counts more in the long run than occasional splendid spurts, with long intervals of indolence. The tortoise outstripped the hare in the race. The average man in the "struggle for existence," may survive the genius. The plodding, patient, conscientious pastor may bring more souls to Christ than the brilliant pulpit orator, who sinks into obscurity as rapidly as he rose to prominence. It is better to perform faithfully all the little Christian duties that fall to us day by day than to do great things for only a season. Better daily mental culture, if only a few moments be thus spent, than to consume energy and mid-night oil for a month, and then throw books aside for a year. The train that makes thirty miles an hour may last a score of years, while the one that thunders along at a sixty-mile rate may explode within six months. It is not always the "hustler" who accomplishes the most. Like the wicked, he may not live out half his days. Make a wise and careful use of the moments, do not rush, and let your moderation be know of all. It is excess, not moderation, that kills.—*Methodist Protestant.*

SOME things may be old, yet they are indispensable. Nothing new can take their place. The sun is as old as creation, but no new substitute in the way of light and heat can supersede it. The atmosphere is co-eval and co-extensive with nature; but no chemical combination is capable of dispensing with it as a source of life and well-being. In like manner the gospel is old; but as long as the human nature is corrupt it requires divine cleansing.

Advent & Sabbath Advocate.

STANBERRY, MO., JANUARY 20, 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.

The name of E. P. Michel should have appeared with a credit of \$1.50 in our last issue.

BRO. A. F. DUGGER will hold a meeting at Enyart, Mo., commencing Friday night, January 23, and continuing over Sabbath and Sunday.

We are receiving quite a number of calls for ministerial help from brethren in different parts of the field. Help will be furnished just as soon as the means is forthcoming; but the lack of means is the great barrier in the way. Let those who have the means help us to overcome the difficulty, so that the cause may move forward more rapidly.

When Plato was told that he had many enemies who spoke ill of him, he replied: "It is no matter; I will try to live so that no one will believe them." If old Plato could reason thus, how much more the Christian, who is made perfect in love! His good name, his personal reputation, have been placed upon God's altar. He has committed his all to him who "is able to keep that which is committed unto him against that day." No matter who may speak ill of us, or what ill they may speak, if it be falsely for Christ's sake, all is well. Rest in him. He will manage the case for you.—Sel.

SCIENTIFICALLY it is not a fact that every person is in possession of an immortal soul which lives in the material body, can be separated from the same, and will live either in heaven or hell. Man in an analyzed state is found to be composed of carbon, nitrogen, hydrogen, sulphur, lime and iron, all earthly substances, but no discovery of the soul. This imaginary gentleman finds no place in science. Observation is against the existence of the soul independent of the body. Who has ever seen the soul leave the body? or who has ever seen a soul separate from the body? The whole Bible is against it and clearly teaches the mortality of the soul. "The soul that sinneth it shall die."

To teach that the kingdom for which Christ taught the disciples to pray "Thy kingdom come," has been established, is an egregious error, yet taught by those who claim to be Bible students and seemingly honest in their convictions. In trying to maintain such a position we are told that the prayer which the Savior presented to the disciples as a model for them, is now inappropriate and should not be used by the followers of Christ. Those who have imbibed this idea are religiously and Scripturally wrong, and should amend, strike out, and re-arrange their system of theology on this point, and try and get in line with the Bible which clearly says, "After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come, (not has come), thy will be done in earth as it is in heaven,"

etc. The Bible, reason, facts and common sense all conspire to substantiate the appropriateness of using the Lord's prayer now.

Receipts.

Almon Hall \$2, W H Ball 1, James Lowe and wife \$5 tithes, Henry L Lowe 50 cts tithes, Henry L Lowe \$2, Laura Dick \$1, Mrs Annie Lincoln \$1, S L Moore \$2, Margaret E Preston \$2.50, for Mrs G W Souder \$1, for Mrs Mattie Preston \$1, Robert Canday for J Milton Canaday 25 cts, Eber Davison \$2, R R Sprague \$1, R A Winchester 75 cts. Gen'l Conf Fund—S L Moore \$1, Eber Davison 7.50.

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

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

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 5c.

The Rich Man and Lazarus,—by W C Long 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

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.

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.

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

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15cts.

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.

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