

Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, JANUARY 27, 1891.

NO. 35.

Advent and Sabbath Advocate.

ISSUED WEEKLY BY THE

General Conference of the Church of God,
STANBERRY, MISSOURI.

Subscription Price, \$2.00 PER YEAR.
\$1.50 TO NEW SUBSCRIBERS.

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

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

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.—*J. R. Miller.*

It is by our duty that we learn to do it.
So long as men dispute whether or no a thing
is the duty, they never get the nearer. Let
them set ever so weakly about doing it, and
the face of things alters. They find in them-
selves strength which they know not of.
Difficulties which it seemed to them they
could not get over, disappear. For He accom-
panies it with the influence of His bless-
ed Spirit, and each performance opens our
minds for larger influxes of His grace, and
places them in communion with Him.—*E. B. Pusey.*

How many lectures there are against
scolding and fretting, and how true they all
are, and yet how often we forget to practice
and profit by the truth. Suppose we begin
in a small way at first, and resolve that we
will not use a scolding or angry tone, and if
we cannot help using cross words, let us
speak them in a pleasant tone. The tone of
scolding tells upon the throat just where a
woman is not over strong is apt to feel the
ache of extreme fatigue. The children, too,
who are great imitators, will be sure to catch
the scolding tone, and will talk to their dolls,
to one another, and by and by to their own
children, very much as their mothers are now
talking to them.

YOUNG men and others who have difficulties
about religion were given the following counsel
by Adamson, of Edinburgh, in his afternoon
sermon on Sunday. 1. Remember that oth-
ers are troubled with such difficulties as well
as yourself. They rise out of the limitation of
human experience and knowledge, and out of the
nature of things you are thinking about. 2. Give
greater weight in all questions affecting your
thinking to the positive rather than the nega-
tive evidence. 3. Do not be too hasty in de-
nial. The man who denies shuts his mind
to further light and prevents growth in fur-
ther knowledge. 4. Give due weight to the
experience of those who have gone before. 5.
Do the duty devolving upon you, do the will
of God, and there is no fear of the result.—*Sel.*

ALL character is developed from a suc-
cession of daily habits and accidents, the

quality depending upon the proper or im-
proper use of them. It has been said it we
take care not to form bad habits, the good
ones will take care of themselves. But it
would be better to concentrate one's thoughts
on the good habits, and by doing so draw the
attention from the bad ones. Certainly there
are some habits, as application, intelligent
observation, and perseverance, which re-
quires our special attention. Perhaps none
are more important than the power of applica-
tion. Without it, we are practically worth-
less. Thoroughness is another of the materi-
als to which we must give our attention, and
we might say it is essential to success. Who
has not realized that early contracted habits
are the hardest to overcome, and are often
never corrected? A mistake in the founda-
tion of our character effects our whole lives.
How much care, then, we ought to take dur-
ing its formation!—*Nellis P. Little.*

SINCE it is only to the individual faith of
each that the Deity has opened the way of
eternal salvation, and as He requires that he
who would be saved should have a personal
belief of his own, I resolved not to repose on
the faith or judgment of others in matters re-
lating to God; but on the one hand having
taken the grounds of my faith from Divine
revelation alone; and on the other, having
neglected nothing which depended on my
industry, I thought fit to scrutinize and ascer-
tain for myself the several points of my reli-
gious belief, by the careful personal and
meditation of the Holy Scriptures themselves.
—*John Milton.*

"WHEN the scribes delivered anything to
the people, they used to say, 'Our rabbins, or
our wise men, say so.' Such as were on the
side of Hillel made use of his name; and
those who were on the side of Shammai made
use of his. Scarcely ever could they venture
to say anything as of themselves."—*Gill.*
But Jesus our Lord and Savior taught not as
the scribes. He also spake as on having au-
thority; but His authority was God.—*Sel.*

MIND and character are acted upon in pro-
portion as they act within. They are gainers
just so far as they are givers. They receive
in proportion to their outlay. In the realm
of knowledge and of character passive recep-
tion is no reception. Only as a learner be-
comes a teacher does he really learn. Only
as he who is the range of influence begins to
influence others is he himself truly influ-
enced. It is by a man's rousing himself to
tell of what he has heard or read that he
makes the information thus available to him
his permanent possession. Not he who has
the best opportunities of learning, or of being
rightly influenced, but he who has been most
active and persistent in making available to
others the good that has come to him, is the
man who is the truest gainer from instruction
and influence. Not only is it more blessed to
give than to receive, but there is no other
way so sure of receiving as by giving. In-
come in mind and character is measured by
outgoing; and that which is imparted is the
measure of that which is retained.—*Sunday
School Times.*

"Yahveh our Elohim is One Yahveh." Mark 12: 29.

BY ALBERT SMITH.

THROUGH all the earth let this be known,
The Lord our God is one alone;
Not "three in one, and one in three,"
But pure, essential, Unity.

He dwells in heaven, robed in light
Too dazzling great for mortal sight;
No man ascended ever to declare,
But he who came Him to declare.

His Spirit, substance, effluent power,
Directs the sun, or paints a flower;
By it He fills all boundless space,
And executes His thoughts of grace.

The Son of God, not "God the Son,"
His greater Father's will has done,
In bringing life from death to view,
Yet nothing of himself could do.

The Father's spirit wrought within
His Christed Son all free from sin;
That first of every creature, he,
• An Image of Himself might be.

This wondrous Son, ere Abram's birth,
Of old, foundations laid for earth;
And glory had in days of yore,
With Him who was himself before!

Here Yahveh (I will be) His name
Has placed, and made one with the same;
And they who truly put it on
With Christ, in God shall all be one.

Then Yahveh, Elohim will be,
A mighty host in unity;
One name, one pow'r, by Spirit birth,
To reign with Christ o'er all the earth.

Thus Christ with Israel's mighty men,
Shall dwell upon the earth again;
All kings, all foes before Him fall,
And Deity be "all in all."

Leicester, England.

The Sermon.

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

The Macedonian Call.

BY E. G. BLACKMON.

"AND vision appeared to Paul in the night.
There stood a man of Macedonia, and prayed
him, saying, Come over unto Macedonia and
help us." Acts 16: 9.

This is one among many other calls that
the Apostle Paul had to preach the gospel.
Verse 8 shows that the apostle immediately
responded to this call; went into Macedonia
and preached the gospel unto them. Oh,
what a number of Macedonian calls there are
now calling for ministerial help. We now
have five calls to come over and help from
different localities. How is the language of
Jesus? "The harvest truly is great, but the
laborers are few; pray ye therefore the Lord
of the harvest, that he would send forth la-
borers into his harvest." Luke 10: 2. I often
hear professors of different churches pray as
the Lord here directed to send more laborers
into his harvest, or cause. But, my brethren,
can we be acting the part of consistency in
praying for more laborers to be sent into the

Lord's harvest, when we have more laborers already than we can or do keep in the field?

Brethren, I am led to believe that there must be a great wrong somewhere; and I fear that it will be found in the hearts of some of us at the great reckoning day. Now we do know that the same Jesus who taught us to pray for more laborers to be sent into the harvest, also taught his ministers to "provide neither gold nor silver nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." Matt. 10: 9, 10. Some of our good ministers have gone out to labor in the good cause of Christ almost deprived of the necessities of this life, trusting in the brethren for help, so as to labor on for the Master, who have had to abandon their fields of labor and seek others for a living.

Brethren, this ought not to be so. Oh, that God would open the hearts of his people and drive out all covetousness, and make them feel the need of bearing one another's burdens, like Jesus and his apostles did and taught. God loves all cheerful givers to his cause and hates all covetous persons. He has said no covetous man hath any inheritance in the kingdom of Christ and of God. See Eph. 5: 5. When we give to the cause of Christ we are giving to him. See Matt. 25: 31-46.

I believe that many will lose their soul for neglecting to carry out this very work. I am grieved to my very heart that we are so neglectful of the great and grand cause of our blessed Master. Our ministers are not financially able to respond to all the calls for help that is continually coming in from different places. It is just out of the question for them to go here and there, and labor entirely at their own sacrifice. Just think of their poor families that are left behind. What are they to do? God never designed nor ordained that his ministers should go and preach at their own sacrifice. "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14. "Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruits thereof? or who feedeth a flock, and eateth not of the milk of the flock? "It is written, Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

The Lord speaks to his people on this wise: "Will a man rob God? yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings; ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." Mal. 3: 8-11. What a blessed promise to those who help the cause of God. Oh, brethren and sisters, let us come right up to the standard of God's ordained and divine plan of sustaining his good cause.

"But this I say, he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his

heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver." 2 Cor. 9: 6, 7. Read verse 8. We know that there are many cheerful givers among us, who are doing nobly in supporting the good cause of Christ. Brethren, remember the language of the apostle Paul: "For God loveth a cheerful giver." May we all come to where God will love and bless us, then God's servants shall be able to fill all the Macedonian calls that are coming in.

Brethren, let us not sleep as do others, but let us watch and be sober. Hear the admonition of Jesus: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." Matt. 24: 45, 46. I can say in the language of the apostle Paul, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." I never expect to shun to declare the whole counsel of God. May God's people everywhere awake and come up to the help of the Lord. Oh, the precious truths that God has entrusted his people with. We know that we are now very near the great judgment day, when we shall have to give an account for our stewardship here. God's signs or waymarks leading to that day as given in his holy word have about all been reached.

Brethren and sisters, we have reached the time when you should "look up and lift your heads for your redemption draweth nigh." Go forth; cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins."

May God wake us all up to a true sense of our obligations to him in everything pertaining to his good cause below, is my prayer.

Neosho, Mo.

The Blessed Hope.

Well might our great Gospel commentators say that the appearing of the glory of the great God and of our Savior Jesus Christ, and our salvation at that time, is a "blessed hope." It is the event upon which all our hopes for the future depend, and if we are so happy as to have "an entrance administered unto us in the kingdom of our Lord and Savior," it brings with it all the joys of an immortal life throughout eternity's ages. In contemplating all this, which we are to enter upon Jesus coming, we cannot do else than "love his appearing." And in the enthusiasm of our faith and hope, we can cry out with all the ardor of our being, "Come Lord Jesus, and come quickly."

Our hearts must go out with love and gratitude to God for so great a salvation as he has in store for us if we will accept of his mercy and his plan of salvation. Our lives and our all were forfeited by sin and lost through the fall of the head of the race. Then white justice meets out the penalty, mercy pleads for pardon and love pleads for redemption. In his goodness our Father laid the plan of salvation, that "whosoever will may come" and accept the terms of his salvation. Man sinned of his free will, voluntarily; if he is pardoned for his sins and redeemed from its penalty he must also exercise his free will in the matter; he must exercise his faith in the atoning merits of the Son of God, who also entered the death state, that he might become a ransom for all who would believe on him. By his resurrection we may

be also justified unto life, when our life-giver shall be manifested for his people, and give them a home amid the "mansions" he has gone to prepare. By his death and resurrection he "has brought life and immortality" for all who will accept it. By his gospel life and immortality are brought to light—brought to our knowledge, for our understanding—that we may see the goodness of God and come to him on the easy terms of his salvation—faith and obedience.

Paul tells us that "we are saved by hope." We cannot too highly esteem the hope of Christ's coming, for on it depends our future life, our happiness, and our enjoyments in the glorious kingdom of God. By faith we may look forward to that kingdom and see the restored earth all resplendent with the grandeur and glory with which an intelligent faith can picture it—faith enlightened by the glimpse of that time and state which are revealed in the sacred Word. It was "all very good," and nothing vile, when earth was given into man's hand, and was only cursed with "thorns and thistles" because he to whom the dominion was given fell from his high estate of innocency. Earth is still beautiful, though the curse has deepened as sin has increased; and when he to whom "the first dominion shall come," returns to restore all things to their former loveliness, earth shall again rejoice in all that is good, and be freed from all that is evil and antagonistic to our welfare. That "kingdom prepared from the foundation of the world" will be given to the "saints of the Most High," when our Redeemer King shall take to himself his great power and reign. This was prepared for a righteous people who could have stood in their own righteousness had not sin entered into the world, and death by sin. The righteous nations who shall receive it will stand before God in the righteousness of him who died to redeem them from their righteousness, and will impute to them his righteousness.

Actuated with all these grand hopes and prospects we may well adopt the language of Paul, that "our citizenship is in heaven from whence we look for our Savior, who shall transform the body of our humiliation into a conformity with his glorious body." Our mortality now groans under its burdens and afflictions, waiting the coming of the life-giver to call from death those who sleep in Jesus, and with those saints who are alive at his coming, give them immortality and glory. These natural bodies shall thenceforth be spiritual, and in this high estate shall we serve the great God forever, with our Elder Brother at the hand of the redeemed race. Man was created for an immortal life of happiness, but in the trial of his allegiance failed to stand the test, and lost his inheritance; was himself lost, and the inheritance can only be regained as the purchased possession through the acceptance of the Gospel and the redemption through Christ.

Blessed with such hopes, justified by faith, endowed with such a citizenship, the object of redeeming love, "what manner of persons ought we to be, in all holy conversation and godliness?" Of all people in the world who should be cheerful and rejoicing it is the Christian, for he has something all the time to look forward to. In the trials and afflictions of life he has something to sustain him. Though in poverty in this world, he is rich, for he is an heir of the kingdom of God. It often helps us to appreciate our blessings when we contrast our lot with the opposite class—with those who are "without God, and without hope in the world;" who enjoy only the things of the present time,

and who must thus be perishing. These great benighted us to such faith as to our Father, who Author of our faith to receive the zeal to run the race that he who is to also be its finisher be found written and when our jewels, we may into "the rest of God."—*Jacob Life.*

Explaining t

A SOMEWHAT tion, from the in numerous the belief that make comme ture read as a vice. Is there ters that such wise? A pro theological se ents that it w mix human But if such it is hard to in the Scriptu plitudes a real explana clear, impre always valu ers.

Every dili ers that he wrong conce passages of may have li he might gi showing the application only a smal as themes is public not sink i because i sentence large the as hooks

Some, thus be than th this wa to that with t the int planat which readin impre plana will b frequ mon heard need kno Wor

you ou

and who must themselves pass away with these perishing things of time. These great benefits and blessings, inciting us to such faith and hope, should also prompt us to lives of devotion and obedience to our Father, who has made it possible for us to receive these great things, and to the Author of our faith; it should prompt us to zeal to run the Christian race with patience, that he who is the author of our faith may also be its finisher; and that our names may be found written in the Lamb's book of life; and when our Lord comes to make up his jewels, we may hail him with joy, and enter into "the rest that remains for the people of God."—*Jacob Brinkerhoff, in Herald of Life.*

Explaining the Scriptures from the Pulpit.

A somewhat extensive and varied observation, from the standpoint of the visitor's pew in numerous churches, impresses one with the belief that comparatively few ministers make comments upon the portion of Scripture read as a part of the regular order of service. Is there an impression among ministers that such comment is undignified or unwise? A professor of homiletics in a leading theological seminary, used to teach his students that it was not fitting nor reverent to mix human words with the divine Word. But if such mixing is proper in the sermon, it is hard to see why it should be forbidden in the Scripture lesson. Mere "goody-goody" platitudes are out of place at any time. But real explanation, such as sets the truth in a clear, impressive, and perhaps new light, is always valued by intelligent and pious hearers.

Every diligent student of the Bible discovers that he has all his life been cherishing wrong conceptions of the meaning of various passages of the divine word. His people may have like or worse misconceptions, and he might greatly help and interest them by showing the truths in their real meaning and application. Even in the longest ministry only a small part of the Scriptures can be used as themes for sermons. A much larger part is publicly read in the sanctuary, but does not sink into the minds and hearts of hearers because it is not forcibly impressed. A few sentences of comment fitly applied would enlarge the knowledge of Scripture and serve as hooks to fasten the matter in the memory.

Some may object that the service would thus be unduly prolonged. But not more than three to five minutes need be used in this way, and the sermon might be shortened to that extent without detriment, and often with positive increase of power. Indeed, the introduction to many sermons is an explanation of the surroundings of the text, which might be given in connection with the reading of the Bible lesson. For permanent impression it is certainly better to link an explanation with a passage of Scripture which will be read by members of the congregation frequently thereafter, rather than with a sermon which, once preached, may be never heard nor thought of again. The imperative need of our age, and of every age, is a better knowledge of God's word.—*Sunday School World*

Nearing The End.

We have come to another milestone in life's journey, and that should awaken very serious thought in our own minds, and should

be made by us an occasion for the stimulation of very serious thoughts in the mind of those to whom, as teachers, we have access. We have made another "circuit around the sun." God said, of old: "Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs and seasons, and for days and years." They speak to our hearts, if not to our ears. Day unto night uttereth speech, night unto night showeth knowledge. There is no speech nor language, their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world."

God meant that we should use them for the solemn enforcement of the highest moral lessons touching time and eternity, death and immortality. And we who are teachers ought to make the most of the opportunity which God gives us at this season of the year. It has come to pass, absurdly enough, that Christmas is celebrated on the twenty-fifth of December, and while professedly a Christian festival, it has come to be almost a carnival in the abandon of the gayeties that precede and follow it. As a consequence, there is a lack of that devout sobriety that ought to distinguish the close of the year. And yet there is a little lull after the "Christmas frolic,"—for such, indeed, it is apt to be—and of that it becomes us to make the most. Hardly anybody fails to feel a little soberer when the end at last comes. One can scarcely help thinking on the very last night of the year. Possibly that may be one of the reasons why so many fools employ that night in wassailing, shooting off guns, or turning off goblets. They feel like a famous lecturer, who, when asked a little while before he was to appear on the platform whether he would not prefer to be left alone to do some thinking, replied in his own facetious way, that he would not be left alone with one of his lectures for any money. That was humor, but it is a fact that there are human beings that dare not be left alone with their own thoughts, especially on the night of the thirty first of December. It is a pity but they could.

And yet, in spite of all the noise of gleeful carousals, thoughts will come that stir the soul's profoundest depths—thoughts of home and mother, of God and heaven, of the judgment, and a world of retribution, of time fast flying, mostly misspent, soon to be all gone, and then to be all accounted for.

You may not be able to be with your scholars on the last night of the year, although there could be no more fitting time to have them clustered closely around you, but you are to be with them on the last Sabbath of the year, and you ought humbly to ask the aid of divine grace to enable you to drive some nails on that day that the devil himself shall not be able to pull out.—*Baptist Teacher.*

There is Only One.

- THERE is only one Science the Christian needs to study—even the will of God.
- There is only one Text-book the Christian needs to follow—even the Bible.
- There is only one Teacher the Christian needs to follow—even the Holy Spirit.
- There is only one Friend the Christian needs to look to—even Jesus.
- There is only one Society the Christian needs to belong to—even the Church of Christ.
- There is only one Bank upon which the Christian needs to draw—even the promises of God.
- There is only one Register in which the

Christian needs his name entered—even the Lamb's Book of life.

There is only one Gymnastic exercise the Christian needs to practice for his health—even to bend his knees in prayer.

There is only one Song the Christian needs to learn—even the New Song put in his mouth.—*Ex.*

Faith Makes a Calm.

THERE is nothing like the calming grace that follows the prayer of faith in hours of peril. It is always a serious moment at sea, especially in the track of numerous vessels, a dense fog gathers around a steamship. Her foreboding whistle hardly penetrates the misty cloud, while it constantly startles the passengers on board the ship. To remain motionless does not insure security. In spite of the most vigilant precautions, in an instant a rapidly approaching vessel will leap out of the cloud so near as to hardly admit of defence against collision. At such a time there is only one satisfactory resource. Beyond the possibilities of human foresight, there is only one Arm that can insure positive security. The dread accident, indeed, may be permitted to occur; but He can keep the heart in such a state of calm repose that no event can move it. He hears prayer and holds the elements in His hand; but He does more; He holds his loving trusting disciples also. In the midst of apparent perils he can lie down in the ship and rest as the Master did, whatever may be the perils without. "For so He giveth His beloved sleep."—*Zion's Herald.*

It has been observed by astronomers that the appearance of spots on the sun are coincident with meteorological phenomena, and that cyclones, tornadoes, water-spouts, and earthquakes are more frequent or are entirely coincident with the solar disturbances. It is also ascertained that these spots are the result of bodies falling to the sun, and that the disturbance affects the telegraph wires on this planet. Mr. Edison, considering all these data, has conceived the idea of the most marvelous enterprise. It is the project of making it possible to hear the sounds which the falling bodies make on the sun. In New Jersey there is a hill containing many tons of magnetic ore. This he has encircled with many miles of wire, and he proposes, by means of electric currents, to register on this apparatus the disturbance, as the vibrations affect our atmosphere, and by connecting these wires with a gigantic phonograph, to listen to the sounds that occur in the sun's atmosphere.—*Electrical World.*

"I'll master it," said the axe; and his blows fell heavily on the iron.

But every blow made his edge more blunt until he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface until they were all worn down and broken, he fell aside.

"Ha, ha!" said the hammer. "I know you wouldn't succeed. I'll show you the way."

But at the first fierce stroke off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame. They all despised the flame; but he curled gently round the iron, embraced it, and never left it until it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of those, and hard indeed is the heart that can resist, love.—*Amn.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., JANUARY 27, 1891.

Why?

"AFTER this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is done in heaven." Matt. 6: 9, 10.

Why will men preach that church and kingdom are the same, when the Scriptures keep up a clear distinction? Why will men preach that the kingdom was set up on the day of Pentecost, when there is not one single text that declares it? Why not abandon a theory which the record is against, and everything which sustains it is made out of pure imagination? The answer to these queries must be, they are married to their idols; they regard their creed of more importance than the Bible. Their ministers are afraid their bread and butter will be cut off.

It does not require one to be a scholar to know definitely that the church existed before Pentecost. In Matthew 18: 15, 16, 17, we have the language of the Savior which he uttered before Pentecost. We read: "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

This language, which reads just the same in every Bible, proves that the church existed before Pentecost, and proves the position, that the church existed for the first on the day of Pentecost, utterly false, and should be discarded by all Bible students. We know that there are many theological twisters who will explain this text; but we say, hands off; let it stand as it is, for we want none of your twisting.

It does not require any great scholarship to know that there is a marked distinction between church and kingdom. With a slight knowledge of the Greek, one can positively ascertain that the word church is translated from a certain word in the Greek, and the word kingdom from a distinct and different word; also that the words *Ekklesia* and *Basileia* are never used interchangeably. In the English of our New Testament Scriptures the distinction is just as clearly kept up. But in order that "in the mouth of two or three witnesses every word be established" we will append a few more texts. In Acts 7: 38 we have this language: "This is he that was in the church in the wilderness with the angel which spake to him on the mount Sinai." David said, "In the midst of the congregation will I praise thee." Psa. 22: 22. The congregation spoken of by David, is called the church by Paul. "In the midst of the church will I sing praise unto thee." Heb. 2: 12.

The Scriptures declare that on the day of Pentecost there were three thousand added. Added to what? Why, added to the church; but this could not be if the church did not have an existence prior thereto. If it is a fact that the church did not exist till it was

organized by the apostles, then it is a fact that Christ, John the Baptist, Abraham, Isaac, Jacob and all the ancient worthies were not in the church. A theory that will turn such a class out of the church must be a bad theory.

We freely admit that there is a difference between the old dispensation and the new, but not that radical difference that some would try to make out. To listen to those who date almost everything from Pentecost, one would almost conclude that we have nothing to do with anything which was binding in the Jewish age; that we have a different God, a different Christ, a different devil, heaven, hell and plan of salvation.

The gospel antedates Pentecost. They had the benefit of Christ in the old dispensation. Scores of texts might be given, but let this one suffice. "They drank of the Rock that followed them, and that Rock was Christ." 1 Cor. 10: 4. They had the same plan of salvation. Of Abraham it is said, "he believed in the Lord; and he counted it to be righteousness." Gen. 15: 6. "Abraham believed God, and it was accounted unto him for righteousness." Gal. 3: 6. They had the same gospel. "And the Scripture foresaw that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3: 8.

This Pentecost idea of things is hay, wood and stubble; it is like the most tenuous cobweb stretched across the path of truth, easily pushed aside by the foot of the one who has the truth. Beware of a position which fails to have one text of scripture to sustain it.

Is The First Day the Seventh?

A CONVERSATION.

I WANT to ask you what you think about the Sabbath? It is not what I think, but what does God say. Read Ex. 20: 1. "God spake all these words." Now read verse 10. "The seventh day is the Sabbath." But is not Sunday the seventh day? In a Bible published in 1848 by the Society for Promoting Christian Knowledge we find it stated-- Sunday the first day of the week, Monday the second, Tuesday the third, Wednesday the fourth, Thursday the fifth, Friday the sixth, and Saturday the Sabbath, or the seventh day of the week. If this was a fact in 1848 it must be now. Webster says, "Saturday is the last day of the week." See also any almanac. Then Saturday must be the Sabbath, according to the commandment. No day can be the true Sabbath if it is not according to the commandment. "But if I tell my people that Saturday is the Sabbath they will call me crackey. No doubt they will. Why our ministers cannot keep that day; no, if they begin to keep the Sabbath their congregations will call them crackey." How is all this? It is in fulfillment of prophecy. We have reached the days "when they (the congregations) will not endure sound doctrine"; or, as Dr. Young translates it, "when sound teachings they will not suffer." "They will turn away their ears from the truth" (which means, "Thy law is truth;" Ps. 119: 142). "and shall be turned to fables;" 2 Tim. 4: 3, 4. What greater fable can there be than that Sunday is the Sabbath, or that the first day is the seventh. God shall send them a strong delusion, that they should believe a lie, that they all might be damned who believe not the truth (i.e. "All thy com-

mandments are truth;" Ps. 119: 151; 2 Thess. 2: 11, 12). Could anything be more plain and true? "I never argue against facts," said a tradesman. It is no use arguing that Sunday is the Sabbath, for it never was and never can be. The seventh-day Sabbath is a fact. God could not alter it if he would, and Christ would not alter it if he could. "But Christ would not alter it if he could." We know it is. Many years ago boys used to have this catch question: How many legs has a donkey, if you call his tail one? Five, would often be the answer. No, no; it has only four. To call the donkey's tail a leg does not make it one. And calling Sunday the Sabbath does not make it so. Many people ought to know better stigmatize the seventh day as the Jewish Sabbath, instead of the Lord thy God's Sabbath. He calls it "My holy day," and "the holy of the Lord." We should "call it a delight," and "honorable;" Isa. 58: 13. Is Sunday the Lord's day? Prynne says, "The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians tell the Laodicean Council did in a manner quite abolish the observation of it, The Council of Laodicea (A. D. 364) first settled the observation of the Lord's Day."--Dissertation of the Lord's Day. 1633, p. 163. That day must be the Lord's day of which he is Lord; and Jesus said he was "Lord of the Sabbath;" Mark 2: 28. By Christ all things were made; Jno. 1: 3. The Sabbath was one of the things made, Mark 2: 27, "The Sabbath was made for man." Then if Christ made all things, and without him was not anything made that was made, Christ must have made the Sabbath. It is therefore Christ's Sabbath, or the Christian Sabbath; and if all men honor the Son even as they honor the Father (Jno. 5: 23), they must honor Christ's day, or the seventh-day Sabbath, which he made and kept. It cannot be wrong to follow Christ's example. "Does it matter which day we keep, if we keep one day in seven?" It did matter to the man who was found gathering sticks on the Sabbath. See Num. 15: 32-36. It would have mattered if they had not gathered manna for two days on the sixth day, for none fell on the Sabbath, and they would have been without food. It does not matter if we are prepared to take the consequences. If we keep holy the day he told us to remember, we shall be obedient, and to those that obey "His will" He has assured entrance into the kingdom of heaven (Matt. 7: 21); but if we keep a day holy which He has not told us, and desecrate the day He told us to keep, we are disobedient, and the punishment will be "indignation and wrath, tribulation and anguish;" Rom. 2: 8, 9. "How is it we have never heard of this before?" Because it has not been taught by those whose duty it was to do so. Just read a remarkable prophecy by Ezekiel (chap. 22: 26), "Her priests have violated my law" (even the priests are breaking the law of God. Which commandment?) "and they have profaned mine holy things" (His holy Sabbath); "they have put no difference between the holy and the profane" (between the Sabbath and the secular working days); "neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths." Here is the trouble; they are hiding their eyes from the Sabbath, and refusing to teach the people to be prepared for the soon coming of Christ. Is not this prophecy literally being fulfilled in our day? How many sermons have you heard preached from this text, "The seventh day is the Sabbath?" It is because we have not been taught that we are ignorant of it. Instruction in the great rem-

edy for ignorance. "D under the law? Every the law, but every grace and free from Every thief is under the fered the penalty, and the law until he break "I will walk at liberty precepts" (laws). "Christian who is kee not keep Saturday, is is under condemnation ly, no matter what sions may be. "Sin the law," and for through faith in Cl Their worship is vai nation; Prov. 28: 9. lived and died keep bath ignorantly and up to the light he "If I had not come they had not had s cloak for their sin never destroy any in the light he ha "Cease to do evil 15-20.

"But what did 'One man esteem (Rom 14: 5, 6). text says, "Refer Jewish festivals of Tabernacles, The Sabbath is do you explain: of the change of Heb. 7: 12), and al law. "Then" It is the abol ments containe law Christ cam to destroy. Ma eb by faith; F plain Col 2: 14 ly sabbaths w us; they were the fifty-two. See Lev 23: baths are not baths that w those Sabbat "Then Acts stand." Ni * law of Mos and not th discuss: t cious. Tl in the t is nothin the keep (is every Cor 7: 1 after th anythi of God Rea lating ments remn keepi 14: 1 man men mar in e a n er. ing m be w t

ely for ignorance. "Do you think we are under the law? Every law-breaker is under the law, but every law-keeper is under grace and free from the curse of the law. Every thief is under the law until he has suffered the penalty, and then he is free from the law until he breaks it again. Ps. 119: 45, "I will walk at liberty before I will seek the precepts" (laws). "Then the professing Christian who is keeping Sunday and does not keep Saturday, is under the law, and so is under condemnation?" He is most certainly, no matter what his presumptions professions may be. "Sin is the transgression of the law," and for such to have salvation through faith in Christ is an impossibility. Their worship is vain, their prayers abomination; Prov. 28: 9. Those persons who have lived and died keeping Sunday for the Sabbath ignorantly and innocently having lived up to the light they had, will find mercy. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin;" Jno. 15: 22. God will never destroy any man who sincerely walks in the light he has. "What must we do?" "Cease to do evil; learn to do well;" Isa. 1: 15-20.

"But what did Paul mean when he said, 'One man esteemeth one day above another?' (Rom 14: 5,6). Dr. Adam Clarke on this text says, "Reference is made here to the Jewish festivals—Passover, Pentecost, feasts of Tabernacles, New Moons, Jubilee, etc. The Sabbath is of lasting obligation." "How do you explain 2 Cor 3: 8-7?" Paul is writing of the change of ministry or priesthood (see Heb. 7: 12), and not of the change of the moral law. "Then what is meant by Eph. 2: 15?" It is the abolition of a law of commandments contained in ordinances, and not the law Christ came to magnify, obey, and not to destroy. Matt 5: 17. The law is established by faith; Rom 3: 31. "How do you explain Col 2: 14-16?" Those ceremonial yearly sabbaths were against us and contrary to us; they were seven in number in addition to the fifty-two weekly Sabbaths of the Lord. See Lev 23: 27-28. These ceremonial sabbaths are now kept by the Jews. The sabbaths that were against man cannot mean those Sabbaths which were made for man. "Then Acts 15: 4-29 seems difficult to understand." No; this is easy. It is keeping the law of Moses, which was a yoke of bondage, and not the law of liberty, that they met to discuss; the law which contained circumcision. There is no mention of circumcision in the ten commandments. "Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God" (is everything; that is the real meaning); 1 Cor 7: 19. This was written by Paul 28 years after the death of Christ; yet he did not know anything of a change or abolition of the law of God.

Reader, is the fourth commandment, relating to the Sabbath, one of the commandments of God? Who dare say it is not? The remnant, or the last of the church, will be keeping these commandments: Rev 12: 17; 14: 12. "Here are they that keep the commandments of God." How many commandments must a man keep to be called a commandment-keeper? Every one. If he offend in one point he is guilty of all; Jas 2: 10. If a man break one he is a commandment-breaker. "The law of the Lord is perfect, converting the soul." It takes the whole ten commandments to convert the soul. Have you been converted from breaking to keep the whole law of God? No conversion short of this will do to made you fit to stand among

that faultless number before the throne of God; Rev. 14: 5.

Selected by Albert Smith.

Redemption.

(Isa. 43: 1.) WHEN Isaiah wrote the text the Jews were in captivity. They were restored to Jerusalem under Ezra and Nehemiah. They are now scattered all over the world. They may be gathered together at Jerusalem; the saints will be gathered by Jesus into the New Jerusalem. A judicious repetition of "Thus saith the Lord" in using the outline will secure attention.

1. I have redeemed thee. This is redemption. 1. By power. God destroyed the Egyptians, Assyrians, &c., for the safety of His people. 2. By blood; from (a) all iniquity; (b) to God; (c) a pure life; (d) zealous activity (Titus 2.) (e) from death; (f) him that has the power of death; (g) the grave; (h) hell. (Luke 12: 5.)

2. Thou art mine. By creation of 1. The body. 2. The spirit. 3. The new heart. 4. Victory over Satan whom Jesus has (a) turned out; (b) keeps out of his house. (Luke 4: 36.) 5. By possession. (2 Cor. 6: 16.)

3. I have called thee by thy name. 1. The creation name Jacob, i. e., mean and crafty. He meanly robbed Esau, craftily deceived Isaac. God knows everything; nothing can be told Him about His people after He has saved them that He did not know before. 2. The name Israel, i. e., a prince. 3. He knows His people by name since His resurrection. "Jesus said unto her, Mary," "Thomas reach hither," &c. 4. He will rename them at His second coming, (Rev. 3: 12.) Their names may then indicate their work and faithfulness upon earth.

4. Fear not. Fear not—1. Unrighteous nations. 2. Unrighteous men. 3. Satan. 4. To pass through fire and water. 5. Angelic messengers. (Luke 2: 10.) 6. The judge of quick and dead. 7. Eternity.

"Fear nought but sin; love all but sin and learn how that in all things else thou mayst discern His forming, His creating power; how bind Earth, self, brother to the Eternal mind."

—George Flower, in the Christian Commonwealth.

Diving Deep.

It is not so much good just reading the Bible. The Word itself does not say anything that I can remember about reading it. But it says a great deal about searching the Scriptures. And it says a great deal more about meditating on them. I don't know much about pearls, but I've heard they come from the bottom of the sea. Now we come up and look at the great stretch of water and say, "This is where the pearls come from," and we take up the water and get nothing but bubbles and foam. But David comes along, and dives under the water and brings up a wonderful pearl, so he says, "It is more desired than gold." Reading skims, and can't find anything but what floats on top; meditation dives down deep and finds pearls. I believe that if some of the Lord's feeble folks would try this—just a half-hour of quiet thinking of the Lord's world, they would hardly know themselves in a month, and their nearest friends would begin to think they were ripening for the glory sure enough.

—Sel.

Items of Interest.

—The population of Berlin has increased 52,000 annually for the last five years.

—Emperor William has sent to the Sultan of Turkey a present of a jeweled sword.

—The sudden death of Judge Devens, of heart failure, Jan. 7, will be learned with sincere regret by all who knew the deceased.

—The Indian agencies, at the suggestion of Gen. Miles, have been temporarily placed under military control.

—There are 111 newspapers printed in Fleet Street, London. Eleven of them are dailies.

—Strawberries are now being shipped from Los Angeles Co California, to Chicago.

—The Louisiana sugar crop will yield from 300,000 to 350,000 hogheads this season, which is the largest since the war.

—No fewer than seven great western railroads report largely increased earnings for December, 1890, over those of the same month in 1889. This speaks well for the business of the country.

—A Railroad journal in New York reports that forty-seven works built 98,074 freight cars in 1890, against 70,546 built in thirty-six works in 1889. The number of freight cars in the United States at the end of 1890 was 1,135,000. Two thousand two hundred and thirteen locomotives were built in this country last year.

—In Europe the cold weather is intense. From John O'Groats house to Land's End the country is wrapped in snow, and canals and streams are icebound. Even a number of tidal rivers are frozen fast. For duration of the frost period this is the greatest winter of the century in point of severity, the winters of 1813 and 1814 alone exceed it. Fairs were then held on the ice on the Thames, Severn, Tyne and Tweed. Booths were reared on the ice and all the usual fair frolics were held thereon.

—A submerged town has been discovered in the Adriatic Sea, on the coast of Istria, which is thought to be the ancient Cissa. A diver, who was sent down to make observations, says: "Upon reaching the bottom I found myself on remains of overthrown walls, after examining which I arrived at the conclusion that they had been parts of buildings. Being a mason by trade, I was able to make out the layers of mortar. On proceeding along the spot, I observed continuous rows of walls and narrow streets. I could observe exactly the existence of a regular sea-wall, upon which I proceeded for a distance of about 100 feet. I gained the impression that the existing heaps of ruins are the remains of buildings, and formed the opinion that a town had been submerged by some catastrophe." —Boston Journal.

One who has never seen a city like London, England, of nearly five million inhabitants, can form but little idea of what is necessary for the protection and convenience of such a people—over seventeen hundred local post-offices, where stamps and postal orders may be procured and paid and telegraph messages be received and dispatched, besides a general post-office for the Kingdom, covering with its buildings, the whole of two large blocks. The metropolitan police force consists of 14,250 men. One item, indicating either the growth of the city or a growth in crime, is found in the fact that seventeen years ago there were less than 10,000 on the police force, and twenty-seven years ago only 5,570 men.

by places, expecting until his enemies should become his footstool, and until the nations should be given to him as inheritance. To John, the beloved, Jesus revealed the things which must shortly come to pass, when he will appear as a King in glorious majesty.

Sweet as had been his communion with his Savior while on earth, the aged John turned to the future with earnest expectation of the second coming, which is quickly to come to pass. The Master and the servant were both expectant, and they yet await the glorious consummation. Nor are we separated from them. For the future coming of the King, the saints of all ages wait. With that coming are associated all the well-founded hopes of future glory.

To the rebellious sons of men, the coming of the King will be fraught with unnumbered woes, but to the saints it will bring rejoicing, and the manifestation of their true and exalted position.

That coming is at hand. It has ever been impending since our Lord's ascension. It is the next great event in the history of our race. The times and the seasons are hidden from us, but we are given signs which shall precede the coming as surely as the falling leaves speak of the coming winter.

Quickly shall he come, and glorious shall be the time of his appearing. As we rejoice at the story of his first coming, and all the precious fruits which have sprung to us therefrom, it is fitting that we should look forward to those things which are yet in the future. Whatever may be the accompaniments of that second coming to others, to his children it can only be a time of rapturous praise and rejoicing. To some it utters words of most solemn warning, and calls upon them to prepare to meet Him who is so quickly coming. To us who are in Christ, whether our bodies shall be among those which moulder in the dust, or whether they shall linger on the earth, the quickly coming Savior will bring beauty for ashes, joy for sorrow, and the end of all the days of mourning. Well then may we look up, and like the expectant John, pray for the coming of the Lord.—*Episcopal Recorder.*

Brief Items.

BY JAMES BARTLETT

THE commencement of the new year is a good time to form new resolutions, new pledges, and keep them.

Pledge something for the new top for the Mission tent.

"Faith without works is dead." "Love God because he first loved us."

If we love him we will grow in his favor (grace), therefore, "grow in grace," (favor,) with God by doing his will. "God loveth a cheerful giver." We have heard that God will make the wrath of man to praise him, but not his foolishness. We heard a popular preacher of the M. E. Church say, "We read that death is an enemy, yes, and I believe it, oh, how I dread the grim monster with his clammy touch! Yet its the very thing that lets the soul out of its prison to fly away to the bosom of God." Oh, consistency thou art a jewel—none hear—what! dread to fly to the bosom of God. Stupid souls, when they sing, "Let me to thy bosom fly," they dread it—then don't sing for what you dread.

"Tell it not in Gath, publish it not in the streets of Askelon" that the Adventists do not have an influence—Oh, yes we do; for wherever we go, to preach the gospel of the

At-one-ment with God through our Lord Jesus Christ, we start all the churches to work. They get full of "zeal" just then, and all hold protracted meetings. The zeal manifested by the use of the only argument they have—keep-a-way argument, is remarkable. Achaia, signifies grief, trouble, hence the Keep-a-ways should be called Achaia, because they are brought to "grief" for want of Bible argument. We, too, should be called Achaia, because we sorely "trouble" them by our Bible argument, and by demanding them to produce one "thus saith the Lord" that the First day is the Sabbath.

Aquila—Acts 18: 23, was a tent maker—we can't boast of a tent maker, but we can boast of good "co-workers" who can help pay some Aquila to make a new top for our Mission tent to go into the gospel field next summer. Don't wait; "delays are dangerous."

The sharp arrow of truth is finding its way to a number of hearts here, they admit we have the truth.

Word was sent to the church that we mentioned in our last, that we would preach that one revival sermon. Answer came to us, "We have concluded to run this protracted meeting without any preaching." Christ "preached deliverance to the captives," and he "preached the Word unto them." Luke 4: 18; Mark 2: 2. The apostle did the same, and we are commanded to do so. But they have "sought out many inventions," hence, the Word does not "profit" them. Is the "preaching of the cross" become "foolishness to them?" 1 Cor. 1: 18.

"The weapons of our warfare, are not carnal."

Brethren, "watch and pray," let us be called Zacheus, (pure, justified.) "Thy will be done." The Lord doeth all things well.

The question is asked, "What do those Adventists preach?" This is a fair question, and should be squarely answered. First. We preach the "signs, portend" the near advent of our blessed Savior. Second. In order to receive his beatitude at his coming we must be obedient to his will; "keep God's commandments and the faith of Jesus." Third. Hence the song of our heart is "Nearer my God to thee," and our prayer is, "Come, Lord Jesus, come quickly."

Danville, Ill.

Spurgeon's Experience.

THERE is much wisdom in this bit of experience from Spurgeon: I will tell the young Christians here a bit that I learned in my fits of depression. When at first I lost my evidences through the sinking of my spirit, I hunted for them with great diligence. It is no small task to hunt for title deeds, turning out all the drawers in the house and raking in every place from coal cellar to garret to find them. Mr. Bunyan describes pilgrim as looking for his roll. I have learned that it is easier to get a new roll than hunt up the old one. It is less expense to get a new deed from the Lord of the Manor than to go to Law and prove the old lease! It is dreary work balancing probabilities when your heart is faint and quite unfit to judge; it is both easier and safer to begin again by simple faith in Christ. Go straight to Jesus, and get new evidences by believing on Him at first. I have learned that as this is the short and safe cut to comfort, I have used it many a time. The devil says, "You are not a child of God." I answer him, "Nor are you." He hisses at me, "You are

full of faults," and I reply, "So are you. Why should you, black as you are, bring accusations against me?" "Ah!" he says, "your faith has been a lie." Then I say to him, "If you want my faith and my experience, you may have them and welcome. Much good may they do you. As for me I go on over to Christ as a sinner and believe in Him over again as a Savior. This is the simplest and most satisfactory way; for, after all, the comfort gained from the old evidences is much like the perfume which may come from stale flowers; but the comfort we get from Christ himself is the living perfume from the rose of Sharon, and there is none like it.—*Sol.*

Letter Department.

"Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3: 16.

From Sister Margaret E. Preston.

DEAR Editor, Brethren and Sisters: It has been a long time since you have heard from me through the ADVOCATE, not that I have lost an interest in the cause of truth, for I grow stronger every day. Time is swiftly carrying us on to eternity. One by one we are going down to the grave to wait until the resurrection morn. Time makes great changes. Since I last wrote to you death has taken from me my only parent—my mother. Oh, how sad to see that great enemy of mankind taking away from us the only one that could do for us what none else could do. We knew the time was coming that we would see the enemy do his work, but we did not want it so soon; but not our own way, but thine O Lord.

I went to see mother one Sunday. She was well as usual. I found her reading the Bible. She was able to go around and do some work, and on the following Tuesday morning she awoke with paralysis; it soon did its work, and by 10 o'clock she was dead. She leaves eight children to mourn her loss. May they follow her example; may they all make their calling and election sure, is the prayer of their sister.

We have no preaching here. Why is it? We need it so much. I am pleased to hear of good preaching elsewhere, and perishing souls saved. There are many going the downward road.

Clio, Ia.

From Sister E. A. Shifflett.

DEAR Brethren and Sisters: This is the holy Sabbath of the Lord, and I have been reading the letters from the brethren and sisters. I too am trying to serve my Master, and I find it no burden to keep the commandments of God and the faith of Jesus. We read that "they that fear the Lord, spake often one to another, and the Lord hearkened and heard it." Dear brethren and sisters, if we can't have the privilege of speaking one to another personally, we can speak by letter through the ADVOCATE. We have not had any preaching here since the tent meeting closed. We would like to have preaching if we could. Efforts are being made to build a church house at Island City; if any of the brethren and sisters feel like aiding us it will be thankfully received. I will close by asking an interest in all your prayers that I may ever be found faithful and meet you all in the kingdom. From your sister in hope.

Island City, Mo.

Advent & Sabbath Advocate.

STANBERRY, MO., JANUARY 27, 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.

BRN. HENRY BROSIUS, Eber Davison, James Lowe and many others who have helped us in a financial way will please except our hearty thanks.

WITH the addition of some more type we will have the facilities for turning off a large amount of work. With the old hand press we were not able to turn off much work, but with our new press we can, if necessary, issue five, ten or fifteen thousand copies of the ADVOCATE each week. We are anxious to increase the circulation of the ADVOCATE and will furnish free of charge extra copies to those who will try and secure new subscribers.

VICK'S FLORAL GUIDE for 1891 is before us. No lover of fine plant or garden can afford to be without a copy. It is an elegant book of over 100 pages 8 1/4 x 10 1/2 inches, beautiful colored illustrations of Sunrise Amaranthus, Hydrangea and Potatoes. Instructions for planting, cultivating, etc. Full list of everything that can be desired in the way of Vegetable and Flower, Seeds, Plants, Bulbs, etc. Also full particulars regarding the cash prizes of \$1,000 and \$200. It costs nothing because the 10 cents you send for it can be deducted from the first order forwarded. We advise our friends to secure a copy of James Vick Seedsman, Rochester, N. Y.

THERE are many real and severe troubles in life, yet it is true that the number is greatly increased by the borrowed ones which are said to be greater in number than the real ones. If persons will borrow, why not borrow happiness instead of trouble? It has been said that one should keep his troubles to himself; at least, we ought not to be too free in parading them before others. How true it is that when we are telling our troubles we are taking up the time of the other one who is waiting to tell his. Looking on the bright side of things is a good trait and should be cultivated.

"Cry aloud and spare not." Some do not want it so; they want it in a milder form. The Savior didn't mince matters, nor did the disciples; their words pierced like a saber and cut like one too. But then we have our herb eaters and those who are living on milk; we must respect them in the sphere in which they are in. We remember one time when about to engage in a discussion with an opponent a good brother came and said, "Now Bro. Long, be mild, do not be harsh." Another real good brother took us to one side and said, "Now Bro. Long, don't spare him; give it to him." Well, what did we do? Why we just took the sword of the Spirit, which is the word of God, and we cut the Elder's position all to pieces. That has been about seven years ago, and the man is a cripple yet; wounded nigh unto death.

Receipts.

Henry Brosius \$4, G W Arnel \$1, J W Rodgers \$2, G T Rodgers \$2, C Gearhart \$2, James Poff \$2, Eliza Wilkinson \$1, Rebecca Yates \$3, B H Scarbrough 25 cts, N P Allen 25 cts, for Annie Went 25 cts, N P Allen \$1, Na- cts, for Davis \$2, Wm Baas \$2, A Paul 50 cts, than Davis \$2, Wm Baas \$2, A Paul 50 cts, Al- W M Walker \$1.50, Mrs P Mitchell \$2, Al- bert Smith for Miss Levina Smith \$1. Gen'l Conf Fund—Henry Brosius \$4.50, A Friend 50 cts.

Books and Tracts for Sale at this Office.

The Bible Student's Assistant; a compend o Scripture reference, embracing a list of the prin- cipal 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 Sab- bath, 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, It- lterality and location, to be set up at the Savior's second coming, by Jacob Brinker- hoff, 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 erro- neous 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 pa- ges, price 6 cents.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her vis- ions 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; show- ing from Bible evidence facts in harmony with reason; that dead men do not know more than the living.—8 pages, price 5ct.

The Rich Man and Lazarus,—by W C Long 16 pages 4 cents, showing the falsity of the pop- ular view of the parable, and also its true appli- cation.

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

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

The Two-Horned Beag 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 Wick- ed, showing it to be their entire Destruction, by W C Long. 16 pages, price 4 cts, 40 cts per dozen.

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

The 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 testi- mony 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, 3ctep

SABBATH SCHOOL MISSIONARY.

ISSUED EVERY TWO WEEKS BY THE General Conference of the Church of God

AT STANBERRY, GENTRY CO., MO.

TERMS:

SINGLE COPIES, per year, (in advance) 5) cts. NEW SUBSCRIBERS, - - - - - 55 " SAMPLE COPIES sent free.

CORRESPONDENCE.

All communications for publication should be addressed to "SABBATH SCHOOL MISSIONARY" Stanberry, Mo. All subscriptions should be made payable to SABBATH ADVOCATE, Stanberry Mo.

Advent & Sabbath Advocate. VOL. X. General C. Subscrip. Gen. Conf. Address Drafts at 'SABB THE o world. down to the the- ries wil ing inr church world deal o and cl of Sat rock. the st reach Cros H life: are: that can ers "N car or by o