

Advent and Sabbath Advocate.

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

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THE church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred enclosure of the church, and, as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock. The Romish church was wrecked on the same; and the Protestant church is fast reaching the same doom.—*Dr. Howard Crosby.*

HAVING an easy time of it is the hardest life a man can live. Hardship and struggle are essential to that development of character that alone makes life worth living, or that can command admiration and regard for others. King Alfred the Great, said wisely: "No wise man should desire a soft life, if he careth for any worship here from the world, or for eternal life after this life is over." Yet how few of us are afraid of a "soft life" for our children, or are longing for a hard time.—*The Sunday School Times.*

MR. SPURGEON says: "If I were asked what in a Christian minister is the most essential quality for securing success in winning souls to Christ, I should reply 'Earnestness.' If I were asked a second or a third time, I should not vary the answer. Personal observation drives me to the conclusion that, as a rule, real success is proportionate to the preacher's earnestness. Both great men and little men succeed if they are thoroughly alive unto God, and fail if they are not. I delight in M'Cheyne's remark: 'It is not so much great talents that God blesses, as great likeness to Christ.'

"BACKBONE" is greatly needed among the professors of the religion of the Lord Jesus Christ. Especially is it needed to-day. A little of the "John the Baptist" spirit, that was not afraid to rebuke a king, though it took his head; or of the Daniel spirit, that would not cease to pray to the living and true God as his custom and duty were, though the lion's den stared him in the face. Some preachers ought to starve to death to make room for those who will preach the truth, salary or no salary. It grieves the heart of every true saint of God, to hear of one of his

prophets compromising because he does not get a sufficient support. God will find the home with the meal and the oil in it, if the preacher has got the stamina in him to be loyal, come life or death.—*Selected.*

Most people are content to "go with the crowd." They stand on the "popular" side. They do not ask, what is right? but, what is the fashion? If it is the fashion to go riding on Sunday, they go. If it is the fashion to play cards, drink and bet, they do as others do. To stand for God, when one must do it alone, takes courage. A Christian boy goes to school. He has been well trained, but the popular boys of the school play marbles "for keeps," or bet on foot ball and base ball; they smoke and drink and swear, and tell dubious stories and utter coarse jokes. They call the pure young man a "baby" or a "millsop." They say "he is tied to his mother's apron string" The boy who stands for what he believes to be right, in the midst of such surroundings, has a hard fight. Here is a girl who goes out from a Christian home to work in a mill or store. She will not have any share in evil talk, and so the girls sneer at her as too modest. She tries to be faithful to her work, while other girls slight their work and cheat. They take "perquisites." They tell "white lies." She has a hard time to do as her conscience says she ought. She goes home with a headache and a heartache. Let such tempted ones be strengthened by an example of grand old Elijah, who stood for God against king and queen and the prophets of a false god. Never forget that one on God's side is a majority. Do right even if you must stand alone.—*Sunday School World.*

THERE seems to be hardly any room longer for doubt that serious mistakes were made in the relations of the Government with the Sioux, which are accountable in part, at least, for the present disturbances. These mistakes go farther than the inefficiency or indiscretion of any particular Indian agent, and are to be laid at the door of the system itself. The rather remarkable fact has been brought to light that the files of the Indian office contain an official letter, written as long ago as last April, in which clear warning is given of the difficulties which have since had such a tragic termination. The letter was sent from Pine Ridge Agency, under date of April 7, 1890, and was written by Indian Inspector F. C. Armstrong. It states that the former allowance of 5,000,000 pounds of beef had been abruptly reduced to 4,000,000 pounds, and the Indians were not prepared for the change. The agent had not received instructions that 1,000,000 pounds of beef would be cut off, and consequently issues were made from July 1, 1889, to about Oct. 15, 1889, on the 5,000,000 basis, necessitating a large reduction afterward in order to catch up with the amount, and came at the worst season of the year. Moreover, the Indians were kept at the agency during three or four weeks of the farming season of 1889, when they should have been at home planting corn.—*Boston Journal.*

The Name--A Hymn of Praise.

BY ALBERT SMITH.

PRaise God the source of life and love,
Who sent his Son down from above,
That all who "into" Him believe
Might endless life and joy receive.

Our Father is the mighty God,
And though we sink beneath the sod
In his unchanging love we trust
To resurrect us from the dust.

The Son of God, of ancient fame,
Took on our nature when he came;
That he might raise us to his own,
To share, with him, his life and throne.

Then let us praise our God for this,
That through the Son we now are His;
And into His great Name baptized
Still let us prove his love is prized.

Great Father, hallowed be Thy Name,
Accept our praises for the same:
Now washed therein, and justified,
We bless Thee for the Christ who died.

We sojourn here in weakness yet
But for thy promised Spirit wait;
That in the resurrection morn
We may of Spirit be reborn.

Oh, grant us now the Spirit's seal,
To help us through life's woe and weal;
Let Pentecostal power be given,
And gifts again come down from heaven.

Our Lord, the First-born from the dead,
Still beckons us where he has led:
Oh give us grace like him to live,
That we may not thy Spirit grieve.

Praise God, the Father, God alone,
And praise him for his glorious Son,
Praise Him whose Spirit faith sustains
Till Jesus comes to earth and reigns.

Leicester, England.

The Sermon.

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

They Don't Agree.

BY J. C. KERNS.

"CAN two walk together except they be agreed?" Amos 3: 3.

This is a very important question, and one that deserves our careful attention. In Gen. 5: 24, we read: "And Enoch walked with God; and he was not, for God took him." In this brief statement is crowded the acts and conversations of the life of Enoch for the space of 365 years. He walked with God. What a noble record. Now let your eyes glance over the 6th chapter of Gen., 9th ver. How readst thou? "These are the generations of Noah: Noah was a just man and perfect in his generation, and Noah walked with God." This, too, is a noble record, and is worth more than the gold of Ophir, or the cattle on a thousand hills. Well you may say, I wish I had record like that. I too, dear ones, desire a like record, but to wish for it does not get it. Well may you say, I belong to the church, but don't know so well about the record. Well, you had

better see to it. Go look in God's record and see whether you are walking with God or not. Now just listen to what he says, Amos 3:3, "Can two walk together except they be agreed?" Well, you must confess that it can't be done. You should be very careful to follow the Guide Book, for you have a narrow path to travel if you walk with God.

I know that it is in the power of everyone to know whether he is walking with God or not. I don't know whose heart these words will penetrate, and for this reason you will please excuse me for asking a few questions of the people who try to live up to the requirements of creeds instead of the word of God, "which liveth and abideth forever." Have you repented of your sin? The Bible requires it. Have you within, that faith which purifies the heart by love? God demands it. Is your conversation in harmony with the requirement laid down by the inspired writers of God's word and will? Have you trusted in the blood of Christ as the only and all prevailing remedy for sin? If not, oh, hasten to the path that leads to the city of Gold. Do you say, I have faith in Christ? That is good. Will faith alone save him? But let me ask, Are you keeping the commandments in connection with the faith of Jesus? How about the seventh day? You may say, I don't keep it. How can two walk together except they be agreed? God kept it, and commanded you to keep it. Is he not competent to choose for you in this matter? But some will say, I keep the first day for the Sabbath, but God says the seventh day is Sabbath. Do you and God agree in this matter? You must answer, no. Then do you walk with him? Surely not. Now if you really wish to walk with God, just obey him on this point with all others; you can't walk with God unless you agree with him. I know that you will have your excuses. I have no doubt that some will say that calling the first day the Sabbath does not hit us, for we know it is not the Sabbath, but we keep it for the Lord's day, Rev. 1:10.

Now pardon me for inviting your attention to my text again. "How can two walk together except they be agreed?" The position which calls the first day of the week the Lord's day, does not agree with either God nor his Son. See Ex. 20:8-11; it says the seventh day is the Sabbath of the Lord thy God. But hear Christ the Lord in respect to this matter, Mark 2:28, 29: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Would it not be better for you to agree with Christ? You say the first day is the Lord's day. Christ would have to be the Lord of that day, otherwise it would not be the Lord's day. Where in all the Bible is it said that Christ is Lord of the first day of the week? Nowhere. How then could it be the Lord's day? You admit, my Christian brother, that the seventh day is the Sabbath; Christ says he is Lord of the Sabbath. Now, if your admission be true, and Christ's statement in Mark 2:28 is true, and we know it is, you had better change and walk with the Lord like Enoch and Noah of old. Then your record will be a bright one, will redound to your good and to the glory of God.

Dear children of the household of faith, I feel truly glad to say that we have the truth in respect to the seventh day being the Sabbath of the Lord. Our claim to this truth is sustained by the Bible, and by some of the

most noted historians in the ranks of the first-day keepers. Heylyn in his History of the Sabbath, part 2, chapter 1, sec. 10, says: "Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate. No Sabbath set on foot by them upon the first day of the week." Domville bears the following testimony: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles. Examination of the Six Texts, supplement." P. 6:7. Sir W. M. Domville says again: "In examination of the Six Texts, P. 291." Centuries of the Christian era passed away before Sunday was observed by the Christian church as a Sabbath.

Versailles, Mo.

"Coming Events Cast Their Shadows Before."

The following question was found among extracts (without date) cut from a paper several years ago, but it will be remembered by many of our readers:

"THE ELECTRICAL PHENOMENA ATTENDING THE WISCONSIN FIRE. A gentleman who had recently visited Peshtigo, Wis., writes to the Milwaukee *Sentinel* that the phenomena and results of the storm of flames which destroyed the ill-fated place were mysteriously strange. In some places the forest trees lay in every imaginable position, while in others they are carried into winrows. They were mere sticks in the hand of a great power, slashing and whipping the earth, and then made fuel for the work of death. The fields, woods, barns, houses and even the 'air' was on fire, while large balls of fire were revolving and bursting in every direction, igniting everything they came in contact with, and the whole of this devouring element was driven before a tornado at the rate of a mile a minute. There can be no doubt that the air, strongly charged with electricity, helped on the work of destruction and death. One man says he saw large bodies or balls of fire in the air, and when they came in contact with anything they would bound thirty or forty rods away. Others testify that they saw large clouds of fire burst into fragments, and in some instances great tongues of fire like lightning would issue from these dark clouds and light upon the buildings. Penicils were melted in the pockets of persons who were but little burned. A small bell upon an engine, and a new stove, both standing from twenty to forty feet from the building, were melted. A barn was burned, full of hay and grain, also a fence ten feet off, yet a double wagon which stood between the fence and barn was not scorched, or even the appearance of fire upon it. This phenomenon is true everywhere. Wherever the force of the storm swept along, it burned up and melted everything in its way. There was no escape. There is no wonder that so many burned, but that one is left to tell the fearful tale of that awful night of anguish, fire and death. Many thought the 'great day of his wrath' had come. And why should they not? If persons who visit the ruins since the fire are forced to think that God hid his face in wrath and sent forth his thunderbolts of destruction; nay, that he gave the very fiends of hell the right and power to shake the place and burn it up, what must have been the feelings of those who passed through the fiery ordeal?"

The above, with all its horrors, is but the

faintest type of the day that hasteth greatly,—"in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up." The atmosphere passing away, denotes its separation into component gasses; and these when thus separated, becomes more inflammable than powder; and coming in contact with fire, nature's mighty aerial magazine explodes, with a noise that shakes the heavens, and its reverberations echo through the universe; causing the elements which "are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," to fuse into one indistinguishable mass of molten fire and flames, which in the language of the prophet shall not only "set on fire the foundations of the mountains," but "it shall consume the earth with her increase, and it shall burn unto the lowest hell."

How feeble the burning of the ill-fated Peshtigo, with all its awfulness, when compared with that fire that consumes, not a single village only, but all the villages and cities of the wide world—all the pride and power of man; their magnificent buildings, their lofty towers, reaching almost to heaven; their "pleasant pictures," and gorgeous adornings all calcined to ashes; and the very mountains melting like wax at the presence of the Lord. Old ocean itself—instead of being a protection against the flames—explodes, and its elements burn with a fierceness which adds intensity to the awful conflagration; producing a chaos worse than the prophet saw when he exclaimed: "I beheld the earth, and lo, it was without form; and the heavens, and they had no light."

But when shall this fearful conflagration occur? We may not tell the day or year; but the prophet will tell us when, in its relation to other events. Thus:

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me." (Psa. 50:3, 5).

Here we have the coming of the Lord, accompanied with the blinding tempest and the devouring fire: the judgment of his saints, and their gathering together unto him; which marks the events, as absolutely to occur in the close of this dispensation. Dan. 7:9-11 gives us the same chronology of the event, the end of the Roman beast, and his body—representing the entire dominion of the world—destroyed and given to the burning flames. We might multiply these witnesses to the time of that burning, but one more must suffice. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of the kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." Thus the burning day comes in the end of this age; we wait not for another. The end of this age will witness the burning of all the "tars" or "children of the wicked one." It must witness "the Lord Jesus revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that knew not God, and that obey not the gospel of our Lord Jesus Christ." No exceptions! The ignorant, and the disobedient; the heathen, and the gospel-hardened; alike find their doom at the revelation of Him who judgeth righteously. It is Peter's "day of judgment and perdition of [all] ungodly men."

All probation ends with the opening scenes

of that awful day filthy still; and still." None were ready, signed by the Union Quarterly

In reading the Apostle purpose and said, "I am high calling all comment but do we stancy so m fessed foll many thing his service first place both the B beloved

Paul recei my body methinks "Paul w Why, pr the high we find purpose and left pose to had do wicked and im his mi many wreck Christ good c cernin witne unlik ters the the his fro er sh g n l

of that awful day. "He that is filthy will be filthy still; and he that is holy will be holy still." None will pass over those judgment fires, but those who have their passports ready, signed by Prince Immanuel, and sealed with the blood of the Lamb.—*Prayer Union Quarterly.*

The One Purpose.

BY JULIA LAMB.

In reading the life and experience of Paul, the Apostle of the Gentiles, we find he had a purpose and it became a settled fact when he said, "I am pressing toward the mark of the high calling of God in Christ Jesus." How all commend Paul for that trait of character, but do we take Paul as a pattern of constancy so much needed by Christians, or professed followers of Christ? There were many things in his life to make him give up his service of his Lord and Master. In the first place he was stripped and beaten by both the Romans and the Jews, and like his beloved Master he was scourged, and as Paul received the same he says, "I bear in my body the marks of the Lord Jesus," and methinks his enemies taunted him saying, "Paul what are you going to do now?" "Do? Why, press forward toward the mark of the high calling of God in Jesus Christ;" and we find that he never swerved from that one purpose, and when he was stoned by the Jews and left for dead, God raised him up on purpose to bear witness for Christ at Rome as he had done in Jerusalem; and in going to that wicked city he expected nothing but bonds and imprisonment, but he went forward on his mission regardless of threatening; he had many narrow escapes from storms and shipwrecks, but he bore it all for the sake of Christ who stood by him and said, "Be of good cheer, for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome." Acts 23: 11. How unlike the experience of Paul is the ministers of our day, when many think they have the greatest hardships to endure in preaching the gospel of a risen and exalted Savior and his return again to earth. They are carried from place to place so comfortable, and generally treated with respect, while Paul was shipwrecked twice on his way to preach the gospel of the coming King; he had no one to meet him with carriage to convey him to their hospitable home, and while he traveled till he became footsore and obliged to work days and preach nights, and all the pay he received in some places, as we are informed, was thirty-nine stripes. And then again, our ministers complain of cold churches, members. Well, Paul's false brethren troubled him, but we hear him say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek. For therein is revealed the righteousness of God by faith unto faith as it is written, "But the righteous shall live by faith."

And now let us go to the Phillipian jail and ask Paul, What are you going to do now? "Do? press forward for the mark of the high calling." Again Paul says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which in Christ Jesus our Lord."

Oh, that we had the stability of Paul with a mind to work for the cause of our Lord and Master. We need to be endowed with power from on high; with the baptism of the holy Spirit that we may be fitted for the work of proclaiming the coming of the Lord which demands earnestness and zeal. Let all be true to God and his cause. One serious charge against Paul, he preached the resurrection, when every one shall receive the reward which Christ will give when he comes, to all that are worthy of eternal life. In the language of Paul, we would exhort the brethren to "be strong in the Lord and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." And when he enumerates the many foes that surround us, (See Eph. 6: 17, 13.) he again urges us to take the whole armor of God which will enable us to stand in the evil day; when the love of the world so absorbs the minds of the professed Christians that we lose sight of the glorious promises to those that ought to be watching and waiting patiently to hear the beloved Master say, "Behold, I make all things new."

Denver, Mo.

Playing With A Tiger.

I KNEW two young men in Glasgow, the sons of a wealthy citizen, who were much given to over indulgence in strong drink. I was by their father's side when he died, and at his request promised to do all I could for his sons. Both were left very comfortably with an income of £500 a year each, besides an interest in their father's business. By a mighty effort one of them drew himself free from the drink, and became a total abstainer, and for a short time nothing could have surpassed his home in joy and comfort, but he took ill, not seriously, but with some slight disorder of the throat. The doctor thought the best thing for him was to gargle his throat with claret. The patient did not like the idea, but he consulted his friends, who strongly recommended him to follow the doctor's advice, and at last he was persuaded to do so. He brought a bottle of claret, and was about to measure out the required quantity, but instead of pouring part of its contents into the glass, he raised the bottle to his lips, where it remained until it was emptied. At once the old craving was aroused, and only made the more fierce by his prolonged abstinence, it goaded the man to excess. He drank incessantly, and in a few days died through the effects of playing with a caged tiger. There is no safety except by strict total abstinence for those who have once been bitten by the fiery serpent, and then only by trusting in the power of Christ to keep them. The other son was never able even to stop drinking for a time; from his father's death his course was steadily downward. He drank his income, he drank his capital, he drank his business. He drank until not a penny was left, then he drank with any person whom he could persuade to treat him. I have taken him from the model lodging house, and put him in a respectable lodging, that he might have another chance; but drink had its fell talons upon him and tore him down. Drink he could not do without, and for drink he sold his soul and his body, dying like his brother, a drunkard's death, and going to a drunkard's eternity. O drink, thou most efficient and destructive weapon of the evil one, if we could but wrest thee from the hands of the enemy of man, then would half his power be destroyed.—*Selected.*

Brief Items.

BY JAMES BARTLETT.

CHRIST met with bitter opposition; but he never compromised with the devil.

Only two ways, truth and right doing, error and wrong doing. We can choose either, but eternal life depends upon our decision for truth and right doing.

To hear and believe alone will not do. "Blessed are they that read, hear and keep the things written in this book." Among these things we are to keep are the commandments of God; in the bosom of these commandments we are told to keep the seventh day holy which is the Sabbath, not the first day, Sunday, but the seventh day, Saturday. Will you keep it and receive his final blessing?

Act on God's word, not by "feelings." Do they believe? Yes, they say, but human nature is human nature; all this we understand, but you must know we believe his word. "My grace is sufficient for thee."

The following may assist in understanding "three days and three nights." Matt. 12: 40. "The natural day was from sunrise to sunset. The natural night was from sunset to sunrise.

The civil day was from sunset one evening to sunset the next; for the evening and the morning were the first day."

Night (ancient) was divided as follows: First watch, till midnight, Lam. 3: 19; middle watch till 3 A. M., Judges 7: 19; morning watch till 6 A. M.

Night (New Testament): First watch evening, 6 to 9 P. M.; second watch midnight, 9 to 12 P. M.; third watch midnight, 12 to 3 A. M.; fourth watch morning, 3 to 6 A. M.

Day (ancient): Morning till about 10 A. M.; heat of day till 2 P. M.; cool of day till 6 P. M.

Day (New Testament): Third hour, 6 to 9 A. M.; sixth hour, 9 to 12 midday; ninth hour, 12 to 3 P. M.; twelfth hour, 3 to 6 P. M.

Hence our Savior's prediction of his resurrection is in accordance with the usual expressions respecting the civil not the natural day; thus, "three days and three nights," is, in the Greek, all one word, which would be more correctly translated "three civil days;" implying that each consisted of twenty-four hours, and that the intervening nights were included, and that he did not mean he should be in the grave by day and not by night.—"Helps to the Study of the Bible," Oxford's University Press, Teachers' Edition, No. 715."

Do You Wear Birds?

A LADY in the *Wide Awake* writes the following words of humanity, which we repeat for the benefit of our fashion-loving friends: "One day our pastor said (during the service) that when he was in Florence a lady come to him and said, 'Do come with me and hear those birds sing, oh, such mournful notes!' There was a room of birds in very small cages, and these birds were all blind; they had had their eyes put out. In the night the owners take them outside the city and hang the cages in trees. Then the trees are all smeared with tar. These birds keep up their pitiful singing, and other birds are attracted to the cages, and then they get stuck on the tar, and then they are caught, and their eyes put out. And these birds are killed and sent to America for ladies to wear on their bonnets! And I looked around the congregation to see what ladies had birds on their bonnets, and I was glad that there was none on mine; and I don't think I can ever wear a bird again."—*Selected.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., FEBRUARY 3, 1891.

The Pentecost Kingdom.

The Bible knows nothing about such a kingdom, but we find plenty of evidence to support it in the theories of men; but not one "Thus saith the Lord" for its support. A more weak, untenable and unscriptural position, was never set on foot by any man. The existence of purgatory for the departed saints is just as easily proven by the Bible.

While the Bible is as silent as the grave in reference to a kingdom being established at Pentecost, it furnishes text after text proving that a kingdom was in existence long time before Pentecost. The preparatory kingdom or kingdom of grace, is now in existence. In this kingdom we prepare for an existence in the everlasting or eternal kingdom. The Apostle Paul says, "Let us therefore come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time need." Heb. 4: 16. A throne of grace presupposes a kingdom of grace. This kingdom of grace has existed ever since the fall. Abel was in that kingdom. In the days of Moses God said his people should be a kingdom of priests and a holy nation.

That this kingdom existed before Pentecost is very plainly shown by the following scriptures: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11: 12. This proves that the kingdom existed in the days of John the Baptist, who was beheaded long before the day of Pentecost. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12: 28. The kingdom of God, then, had come at that time. There is no disputing this clear point. "Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth fruits thereof." Matt. 21: 43. Then we must conclude that the Jews had the kingdom of God previous to Christ's first coming, or else it could not have been taken from them. "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," or a better reading, among you. Luke 17: 21. This is additional testimony that the kingdom of God was there at that time. These with many more texts speak just as plainly of the kingdom of God before, as it did after, the day of Pentecost.

This kingdom will be delivered up by Christ at the second advent, and then he will take his kingdom. See 1 Cor. 15: 23-28; Acts 2: 34, 35.

The everlasting kingdom, the one that will never come to an end, and which will be given Christ at his second advent, is yet future. The following collated scriptures fully sustain this proposition: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6: 10. Here the kingdom is still a subject of hope and promise. When the kingdom comes then the will of God will be done here on earth as it is done in heaven. One would think it would be the height of insanity to claim that such was the condition of things now, yet there are those who will take a position that will lead to such a conclusion.

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." In order to get into the kingdom we must pass through tribulation, but there is no tribulation to pass through in getting into the church; the tribulation commences after one is in the church.

"For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter 2: 11. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." 2 Tim. 4: 17. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs to the kingdom which he has promised to those that love him? James 2: 5. All these facts show that the kingdom of God referred to in Dan. 2: 44, and Luke 1: 31-34 is not the church of Christ, but is the kingdom yet in the future.

"Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15: 50. But according to the teaching of the Christian (Campbellite) Church flesh and blood are baptized into the kingdom. "Nor thieves, nor covetous, nor nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6: 10. These different classes are found in the Disciple Church, but they can't get into the kingdom. "Except ye be converted, and become as a little children, ye shall not inherit the kingdom of heaven." Matt. 18: 3. There are thousands in the church who have never been converted, but they can't get into the kingdom. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. 19: 24. There is nothing hard or difficult in a rich man getting into the church, for he is the favored one; but it is very hard for him to get into the kingdom. Church and kingdom are not the same, neither was there a kingdom set up on the day of Pentecost.

Something Worth Remembering.

WHY WASHINGTON WAS BORN ON BOTH FEBRUARY 11TH AND 22D.

I saw the following paragraph in a newspaper the other day: "Probably, it is a case of bad proof-reading. The eighth volume of American History, by Jacob Abbott, recently issued, has for a frontispiece a portrait of George Washington, with the legend: 'Born 22nd February, 1732.' And the 22nd of February is the day we celebrate. But in the body of this same volume, Mr. Abbott says Washington was born on the 11th of February, 1732. Now, who will tell us when Washington was born?"

Then the newspaper wisely adds: "No, it cannot be bad proof-reading. Washington was undoubtedly born on the 11th of February, A. D. 1732, for in this historians seem to agree. Now, who will tell us why we celebrate the 22d?"

Such inquiries as the above seem to be astonishing in the present enlightened condition of the world. Perhaps it would be a good thing to add them to the next list of questions that the Board of Regents make out for the examination of schoolteachers.

The matter is easily explained. J. Caesar is to blame for it. He meddled with everything. He had such an extraordinary individuality, and made such a strong impression on the world, that we, living nearly 2,600 years from him, feel his influence. He found

out—or someone found out for him, and he got the credit for it—that the earth was getting behind the calendar or the timetable, as railroad trains sometimes do. For instance, on the 31st day of January in the year 45 B. C., at half-past ten o'clock in the forenoon, the earth, according to the calendar, was due at a certain station in its journey around the sun. The poor old globe, doing its level best, didn't get there on time. It was just five hours, forty-eight minutes, forty-nine seconds and seven tenths of a second late not arriving at the specified station until nearly 4: 19 in the afternoon.

On examining the record, it was found that the earth had been a whole year in losing these few hours, the loss each day being so inappreciable as not to be noticed.

The rate of speed allowed was so great that the only solution to the difficulty was in correcting the calendar.

J. Caesar, superintendent of a large portion of the earth's affairs at that time, therefore gave it once every four years one more day to make up its time in completing its journey around the sun, and for a good many years—in fact, for 1,500—things went on swimmingly. At that time, or in 1532, Pope Gregory, another inveterate meddler, although being the self-designated representative of Divinity on the earth, it was his business to attend to such things, looking at the globe swinging in the heavens and felt that something was wrong. By his calendar or timetable the earth should have been at a certain station on March 21st, when in reality it got there on March 11th.

The Pope was a little alarmed at first. It might be dangerous to run the thing so much ahead of time. Three or four minutes didn't matter, but when you come to ten whole days, there was no knowing what accident might happen.

The irregularity was easily accounted for.

Superintendent J. Caesar's day added every four years to the time, it can easily be seen by a computation of which any schoolboy is capable, was too much by eleven minutes, ten seconds and three-tenths of a second. This was too little a matter to consider when taken in connection with the forty or fifty years, but when you began to talk about twelve or fifteen centuries, it grew serious, as we have seen.

The Pope was a man of sense, and saw at once that the timetable must be regulated by the train and not the train by the timetable. He, therefore, first, to set the matter right, just dropped ten days out of the calendar, calling the 5th of October that year the 15th. In Roman Catholic countries are records there is no such date as October 12th, 1532. It never was, nor was there any date between the 5th and 15th of that month.

Second, Pope Gregory decreed, to provide for this surplus of time in adding one day every fourth year, that what is called every centennial year, the first figures of which could not be divided by 4—1800, 1900, 2100, 2200, and so on—should not be leap year, or should not have the extra day added to it, although according to Superintendent Caesar such was its rights. This fixed up matters to such a nicely that it will take a great many thousand years to throw them out of gear again.

Thanks to the pretty face of Anne Boleyn, England didn't take much stock in what Popes did or said at that time, and doubtless thought the decree of Gregory was some infernal nonsense, got up to show that he controlled the way of heaven, as he claimed to be able to do. So more than two hundred

years flew past, and so ask themselves, "Neighboring Catho-

days ahead of them the count had increased, and the thing went on. England as to be entirely catch up. Parliament

declaring that the 2d, but the 14th

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years flew past, and the English people began to ask themselves, "Where are we now?"

Neighboring Catholic countries were eleven days ahead of them, for the discrepancy in the count had increased one day, and if this thing went on, England would get so far behind as to be entirely out of sight. So to catch up, Parliament, in 1752, passed an Act declaring that the 3d of September was not the 3d, but the 14th.

There was a great deal of consternation amongst the common people in regard to this; they didn't like to have eleven days, as they thought, just wiped out from their lives, with no compensation thereof, and they were disposed to make a row about it, but they nevertheless had to stand it.

They went to bed on the evening of the 2d of September, 1752, and when they got up the next morning it was the 14th of September. It was a little bewildering and annoying, and puzzling, too, in keeping accounts, but the Old World was set right once more.

Washington was born before the change was made—February 11th, 1732. That was the date as written at the time but it was not really the 11th, it was the 22d, and so the latter date, as being the true one, is celebrated.

If any one is mad about it, and is determined to celebrate the 11th of February anyhow, he can go to Russia to do it, and then celebrate the same day as we do, for in that country and its dependencies the change has not been made, and they are more than eleven and a half days behind the rest of the world.

There are not many in the present generation who know of it from their own experience, but if they will talk with any old person who can count up his years to threescore-and-ten or more, he will tell you that he can remember when many, if not most, papers had two apparently different dates on them, and followed by the capital letters "O. S.," meaning "old style," the other by the capital letters "N. S.," meaning "new style," and yet both specifying the same point in time. Like this: 1802, March 3d, O. S., March 14th, N. S. That same person will doubtless also tell you that his father has said that it took many years for the public to become accustomed to the change.—*Selected.*

The Rock.

BY ERNEST SLYE.

THERE is a class of people who claim to be the re-organized church of Jesus Christ," and that no one else but themselves have the right to preach or administer the gospel ordinances. I claim that the church of Christ cannot in this age be organized, or "re-organized," for that work was done hundreds of years ago.

Jesus built his church on a rock, as he said to Peter in Matt. 16: 18. Peter was only a piece, or part of the "rock." Now in what sense is Peter a part of a rock? Paul says to the church, "ye are built on the foundation of the apostles and prophets"; and as Peter is only a part of the foundation or rock, Peter's body, or flesh, is not a part of the foundation, but his words or doctrine form a part of the fundamental doctrine upon which the church is built. Jesus said at one time in his teaching, the words that I speak unto you, they are spirit and life; so it is with the words or doctrine of Peter, they form only a part of the foundation. Now we have the doctrine of Peter in the Scripture, and we also have the

words of the prophets. Isaiah, Jeremiah, Daniel, and the other prophets. Jesus Christ is also called the apostle. Heb. 3: 1. He is the chief corner-stone. Now by putting these thoughts together, we are plainly taught that we have a foundation made up, not of the words of Peter only, but of the teaching of other apostles and the prophets. This is the foundation that I am building upon. Jesus, the Christ, is its chief corner stone; it is a good foundation, and one upon which I can build with confidence. I am not trying to "re-organize" the church, only adding to it such as believe and obey, and I do this as a servant of the Lord who gives the increase. If any profess to have revealed to them anything to show that they have an exclusive right to the gospel, I have no great strife to make with them, for their work cannot change or affect my work. If they have or have not been sent of God, that could not make any difference with my work. Let us build on the sure foundation, and when the Chief Shepherd shall appear we shall receive a crown of life.

Ellsworth, Wis.

Obituary.

"Precious in the sight of the Lord is the death of his saints."—Ps. 116: 15.

SMITH.—Died at Jewell City, Kansas, December 11, 1890, Brother M. B. Smith. Brother Smith's health had been very poor and declining for a long time; he had become melancholy and despondent which produced at times mental aberration and paroxysms of insanity and continual clouded mind. While under one of these paroxysms of unconsciousness he passed away. He leaves a wife, one daughter, Mrs. F. E. Ruggles, one sister, Polly Cooper, of Marion, Ia., and many relatives to mourn their loss in his untimely death.

Bro. Smith was born of Elijah and Betsy Smith, July 8th, 1835, in the State of Ohio. Professed faith in Christ in early life and united with the M. E. Church; came to Iowa in the days of his infancy, and settled at Marion, Iowa. Embraced the doctrines of the Bible held by the Church of God, soon coming of Christ to reward his saints, obedience to the law of God, kingdom of God on the earth, immortality alone through Christ, and other kindred truths in 1861, in which he rejoiced to the time of his death. He removed with his family to Jewell City, Kan., in 1872. Bro. Smith has always maintained an unapproachable Christian character wherever he has lived, and was loved and respected by all for his candor and honesty in presenting the reasons for his hope; he was a strong and able advocate of the truths of the Bible, as all who have read his stirring articles and logical reasonings can testify, and although dead yet he speaketh.

Bro. Smith was married to Miss Perthena W. Gray, September, 1861. He was a kind and loving husband, kind and indulgent father and an affectionate brother, endowed with moral and intellectual capacities far above the average of his fellowmen.

We realize that in his death we have sustained great loss; but we believe our loss is his gain, he rests from his labors and his works do follow him; he now sleeps the sleep of death, is gathered unto his fathers. Blessed are the dead that die in the Lord from henceforth. We believe that when the voice of the archangel is heard, and the trump

f God shall stir the sleeping nations of the dead that died in the Lord, Bro. Smith will come forth clothed with immortality as with a garment.

His funeral was conducted by Elder Dyer, Christian minister, assisted by Elds. Conwell and St. John. V. M. GRAY.

Items of Interest.

—A bill has been introduced in the Senate, to extend the White House at a cost of \$950,000.

—At Dallas, Texas, \$106,000 worth of property was destroyed by fire.

—A bill has been introduced in Congress, authorizing the construction of a railroad in Alaska.

—The supply of natural gas at Columbus, Ohio, is expended, and the fixtures are being taken from the houses.

—Of the Senators of fifty years ago, only three are alive to-day,—Hannibal Hamlin and Mr. Bradbury, of Maine, and Mr. Jones, of Iowa.

—It is reported from Mount Carmel, Ill., that the air-ship has been completed, and that it will be brought to Chicago and exhibited.

—Jay Gould goes to bed every night at 10 o'clock, does not drink tea nor coffee, eats with great regularity and takes admirable care of his health but the pace has told on him nevertheless.

—An estimate prepared by the statisticians of the department of agriculture, places the aggregate value of the corn, wheat, and oat crops for 1890, \$1,311,255,615. The total number of acres planted in corn, last year, was 71,970,763. The total yield was 1,489,970 bushels, valued at \$754,434,451. Iowa led the sisterhood of States in corn production having an acreage of 8,777,299, which yielded 232,439,000 bushels, valued at \$95,300,164. Illinois was second, with 7,154,424 acres yielding 187,446,000 bushels, worth \$80, 601,741. Missouri followed, with 6,796,318 acres, yielding 175,345,000 bushels, \$77,151,802. Texas was the fourth on the list, with an acreage of 4,116,281. Indiana came next, with 3,604,252 acres, producing 89,025,000 bushels, worth \$41,841,761. Kansas and Nebraska were sixth and seventh, each planting over 3,000,000 acres. The report of the wheat crop claimed 36,087,154 acres, which produced 399, 263,000 bushels, worth \$334,773,678. The Dakotas captured the wheat pennant, with 4,209,482 acres, 40,411,000 bushels, valued at \$28,187,819. Minnesota grew 38,356,000 bushels 3,143,017 acres of land, and her crop should bring \$31,068,178. Indiana was the third wheat State in the Union, with 2,493,605 acres, yielding 27,928,000 bushels, worth \$24,576,971. Kansas was fourth, with over 2,000,000 acres; and Illinois, Iowa, Missouri, Nebraska, and Wisconsin followed in the order named, with more than 1,000,000 acres of wheat apiece. The oats crop amounted to 523,621,000 bushels, worth \$222,048,486. It took 26,431,369 acres to produce the total. Illinois took the lead in oats, devoting 3,372,451 fertile acres to the production of 70,821,000 bushels worth \$29,006,803. Iowa followed, with 2,767,330 acres, yielding 71,397,000 bushels, worth \$27,130,003. Minnesota, Wisconsin, Missouri, Kansas, the Dakotas, Nebraska, and Indiana had from 1,000,000 to 1,500,000 acres in oats each

The Storm.

WHAT means this great commotion
In earth, and air, and sea?
The heavens gather blackness,
As if avenged to be.

The winds take up the billows
And dash them on the shore;
The tidal waves are rolling
As never known before.

The cyclone in its fury
Now sweeps o'er sea and land;
Old ocean heaves and thunders
And rolls beyond her strands.

The clouds descend in torrents,
And death is in their path,
As though some mighty monster
Had come down in his wrath.

The streams leap from the mountains
And flood the towns below;
How vast is the destruction;
Alas, what scenes of woe!

What means this great commotion?
Is nature giving way,
And are her mighty forces
Now tending to decay?

Is all creation groaning
In travail to be free,
And are the saints now sleeping
To have their jubilee?

If so, awake from sleeping,
The night of gloom is o'er;
The day-star must be dawning,
The Judge is at the door.

The virgins are awaking,
Their lamps are burning bright;
"The bridegroom now is nearing,"
They cry, "Almost in sight."

—C. Patterson, in *Messiah's Herald*

Letter Department.

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

From Sister Mattie E. Shultz

DEAR EDITOR, and the ADVOCATE Readers: This is Sabbath afternoon, and I have been reading the ADVOCATE. I was grieved to find no letters in the Letter Department. What is the trouble that there are no letters this week? I do hope the interest is not dying out. Oh, dear brethren and sisters, the time is too short to waste in negligence and inattention. Oh! dear ones, let us be up and doing while it is called to-day, for the time is speedily drawing to a close and what is done must be done soon, or it will be too late. Let us lift up our heads and rejoice as we see our redemption drawing near, for he that is to come will come and will not tarry; so let us have on the wedding garment, that we may be ready; so when Christ comes we can say, This is our God, we have waited for him and he will save us.

I do wish we could have a preacher come here; one that is filled with the Spirit of God. The people here need the way of God expounded to them more perfectly. There is quite a revival going on now by the Methodist, and a good many have been converted, and others are seeking; the meetings have been running six weeks, and I don't know how much longer they will continue, it is owing to the interest. If there was someone here to preach the way more perfectly, I think there are some that would accept the truth, my husband with the rest, but times are hard and of course preachers cannot travel with-

out money, and money is very scarce now.

Is it right for one to go and take part and work in a meeting where their doctrine is so different in so many ways? I wish some of our ministering brethren would write an article on a Christian's duty in regard to other denominations. I have a class in the Sunday-school, and I have some misgivings in regard to it, as their lessons are taught somewhat different from ours. My greatest desire in this life is to do all I can for the Master and his cause; but I am often at a loss to know which is the right and proper way of proceeding. Oh, I am so anxious that my husband should come out and take a decided stand for the truth. I request the prayer of God's children in his behalf.

I would like to ask what do you think of the age to come people and their paper? I got sample copies of it; some of the articles seem very wholesome and instructive. As there is no one else here that holds the same faith I do, I get very lonesome. It don't seem like I could get along without the ADVOCATE and MISSIONARY as they are all the true preaching I have. I go and hear the Methodists preach some, but they mix truth and fiction up so, that if one did not know the way one would get mixed up so badly they would scarcely know what to do. I would ask an interest in your prayers, that God will send a minister here to preach the gospel in its purity and that a church may be raised up after his own heart, and that I may be his faithful servant, for as Paul says after we have done all we can we are then unprofitable servants. Oh! if the righteous scarcely be saved, where will be the ungodly and the sinners appear.

Your sister in hope.

Doniphan, Neb.

From Sister P. Mitchell.

DEAR Brethren and Sisters: This is the Sabbath, and I have just been reading the letters published in the last ADVOCATE of the old year, according to Roman time, and though I feel incompetent to say anything that would prove deeply interesting, I will delay no longer to add my mite to the Letter Department, which I always find so strengthening and encouraging in the columns of our dear paper, the ADVOCATE.

And now, dear brethren and sisters, as I look about me and see so much discord and contention in other churches, my prayer to God is that perfect love may yet prevail among us who profess to "keep the commandments of God and the faith of Jesus," and if it does not our practice belies our profession. May the Lord help us to resist every temptation to speak evil of any. It matters not whether they are members of the Adventist church or some other. We are commanded to love our enemies as well as our brethren, and though we may be reviled and evil spoken of, it is not Christ-like to revile again. 1 Peter 2: 19-24 reads thus: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye are buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again;

but committed himself to Him that judgeth righteously; who his own self bore our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed."

We see by the scriptures quoted, that Christ has left us an example, and I tell you, dear brethren and sisters, I may err in judgment, but it seems to me that we can either hasten or hinder the coming of our dear Savior by neglecting to purify ourselves, even as he is pure; for when he comes he must find a pure people, without "spot or wrinkle, or any such thing." See Eph. 5: 25, 27.

Again Paul says in 1 Cor. 13: 1-8, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things. Charity never faileth." Ver. 13—"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Peter says: "Above all things have fervent charity, among yourselves; for charity shall cover a multitude of sins." 1 Pet. 4: 8. Also John says, "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14. Please read the 4th chapter entire. And now, dear brethren and sisters, can we truly love a brother or sister, no matter what their weaknesses may appear to us, and speak reproachfully or unkindly of them? I answer, Nay. But if they wander from the path of duty, or we think they err in judgment, if we love them as we ought, we will go to them in meekness, and gently reason with them in love; or, to use Paul's words, which are more to the point, "if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." Gal. 6: 1.

I love the ADVOCATE so much, but once in a great while I see an expression in it that seems almost harsh and unkind, perhaps all unintentional, yet does not seem altogether in harmony with the example of our great High Priest "who was in all points tempted like we are, yet without sin." And now dear ones of the household of faith, let us "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." Eph. 4: 1-3. Everything indicates the coming of the Lord at hand, even at the door. The Savior said that false Christs and false prophets should arise and deceive many. I presume the most of you already know what a fearful time they are now having in Dakota on account of the Indian Messiah craze, and some two or three weeks ago I heard a friend reading an account in one of the daily papers of the negroes in some of our southern cities asking permission of the officers to have ghost dances; said their Messiah had come in the flesh,

and they desired to be changed by having is Schweifarth of Illinois having come in the nearly every pron beside many other mention without oc and space in a letter claim the advent ne grant that we may ed and brightly bu eth. "But of the brethren, ye have you." etc. See 1 Thessalonians, ch

To the isolated for the coming of it is only to him that the promise but the promise the soul. Pray Lord bless and your sister in h

Sabetha, Kan

From

DEAR Brethren this is the Sabbath by reading those we love name and mi

Bro. Barth with much p his stay he beside his s which we p and interest years, but t have a g straight an

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Advent & Sabbath Advocate.

STANBERRY, MO., FEBRUARY 3, 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.

Will we have a tract fund? Some of our tracts are out of print and others are nearly so. The tract entitled, "Bible Student's Assistant" is about exhausted. We are having orders for tracts that have been out of print for some time; such as, "What is the Soul?" "The Seal of God," etc.

It is true there are many bad people who claim to be followers of Christ, and because of this condition of things many conclude that all church members are hypocrites. But we wish to say to such that you may take out from among professors all who oppress the poor; all who are vain and self-conceited; all who make long prayers for the sake of being heard and seen of men; all the backbiters; all who think more of a wicked rich man than they do of a pious poor man; all liars; all who will not pay their honest debts; all who worship money more than they do their Creator; all who are hypocritical; and after you have taken out all these different classes, the Christian will be left—he will remain. The Lord has yet a few who are founded upon the rock; a few practical Christians.

SISTER SHULTZ's question as to whether our people should take an active part in religious worship with other denominations, is a question which is often asked by our people, and one which is not easily answered. That those who take an active part with other churches have misgivings as to the propriety of so doing is very evident or the question would not be asked. Sunday-keepers are continually inquiring what will become of them if they continue to keep Sunday. They are in doubt about the matter; Sabbath-keepers are not troubled in that way. We are told that baptism is the answer of a good conscience. Our conscience ought to be answered on all subjects. There are some individuals, doubtless, who could mix up with error without being injuriously affected thereby; while others of a more sensitive nature and very zealous for the truth, can not endure to hear the truth mutilated in the way it is by many would-be teachers of to-day.

The spirit of the age has crept into the church and affected its habits of thought and its methods of work. In trade every man wants to do an enormous business; there is no chance for small traders, men say. Such talk as this you may often hear in counting-rooms, and the spirit of it may be traced to the administration of our churches. A good many of the managers seem to think that it is useless to attempt anything less than a magnificent popular success, and that the right way to secure this is to build a great church, buy a great organ, hire a great reprobate to play it, and four great "artists" sing part a great preacher into the pulpit and draw in "the masses." If, by judicious blowing the church can be filled the first Sunday it is likely to be filled the next, and so on inter-

nably. Nonsense the most rapid, rhetoric the most vicious, doctrine most vile, will be swallowed with a relish, if we can only be squeezed a little as the staff goes down. The fact that everybody goes makes every body else want to go.—Independent.

Receipts.

J H Aythart \$2, tithes \$2, EG Walter \$1, N J McGuire \$2, Gen'l Conf Fund—\$1.

Books and Tracts for Sale at this Office.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidence 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.

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