

Advent and Sabbath Advocate.

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

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BLESS God for every twig of His rod, every
drop in His cup. He holds the rod and the
cup in the same hand by which He gives us
Jesus Christ; yea, He afflicts you with the
same love with which He gives you any good.

WONDROUS is the strength of cheerfulness,
altogether past calculation its powers of en-
durance. Efforts to be permanently useful
must be uniformly joyous—a spirit all sun-
shine, graceful from very gladness, beautiful
because bright.—Carlyle.

Dr. Broadus says: "The main support of
all individual Christian life, the mainspring
of all high Christian work, must be the truth
of God. Truth is the life blood of piety.
Truth is always more potent and more pre-
cious when we draw it for ourselves out of the
Bible."

If there is any place where thought-
lessness is utterly inexcusable it is where,
through it, we strike unnecessary pain into
the lives of others. No thought is too deep,
no care is too great, no self-restraint too
strong to enable us to avoid adding to the
burdens and sorrows and sufferings that al-
ready afflict mankind.

WHY is it we fail to have God on our side
so manifestly when we go forth to battle?
Isn't it because we have been so little on
God's side in the secret of His presence? If
we would be remembered of God in our strug-
gles against sin, and in our service for God,
then God must be remembered of us in His
secret presence.

THOUGH the trifler does not chronicle his
own vain words and wasted hours, they
chronicle themselves. They find their in-
delible place in the book of remembrance
with which the human hand cannot tamper,
and from which no being save One can blot
them. They are noted in the memory of
God.—Rev. J. Hamilton.

WITH whom do you associate? Are your
companions ambitious to rise higher intellec-
tually and morally, or are they of that class
of indolents who care for nothing but a the-
atre, a box of cigarettes or a novel? If so,
get new ones, or go alone. Nothing is more
certain than that a young man is known by
the company he keeps. It is easier to go two
steps down than one up the social stairway

that leads to a good reputation.—On the way
down there are plenty of those who will enjoy
making the journey as pleasant and rapid as
their own has been; but, on the other course,
most people are so busy trying to maintain
the shaky position they are already in that
a helping hand will seldom be extended.—
Light.

WITH the eye of faith I see three men
standing at the judgment throne. One is a
drunkard, one a saloon keeper and one a
Christian. I hear the judge say to the poor
drunkard, Why are you here in this awful
condition? Rum brought me here. Where
did you get your rum? This man sold it to
me. Why did you sell this man that accursed
stuff and rob him of eternal happiness? This
Christian man who said he loved God and
was led by the spirit of God, said if I could
give him so much money for a license it was
right and the law protected and upheld me.
And the judge answered, "Woe unto them
that justify the wicked for a reward."—*Ex.*

LEISURE misused—an idle hour waiting to
be employed, idle hands with no occupation,
idle and empty minds with nothing to think
—these are the main temptations to evil.
Fill up that empty void, employ these vac-
cant hours, occupy these listless hands; the
evil will depart, because it has no place to
enter in, because it is conquered by good. The
best antidote against evil of all kinds, against
the evil thoughts that haunt the soul, against
the needless perplexities which distract the
conscience, is to keep hold of the good we
have. Impure thoughts will not stand against
pure words and prayers and deeds. Little
doubts will not avail against great certainties.
Fix your attention on things above, and then
you will be less and less troubled by the
cares, the temptations, the troubles of things
on earth.

EVERY part of divine truth, in a sinful
world and imperfect church, is exposed to
two opposite dangers—the superstition which
adds to it, and the unbelief which takes
away. Hence the charge in the repetition
of the law: "Ye shall not add unto the word
which I command you, neither shall ye de-
minish aught from it." The last book of
the New Testament closes with a very so-
lemn caution of the same kind (Rev. 22: 18,
19). It meets us equally in the Gospels, in
those words of our Lord to his disciples:
"Take heed, and beware of the leaven of the
Pharisees and of the Sadducees." The lea-
ven of the Pharisees consisted in adding to
the Word of God the vain traditions of men;
and that of the Sadducees, who believed nei-
ther resurrection, angel, nor spirit, in taking
away from it. The same double danger re-
appears in the whole history of the Church
of Christ; but the latter days, the middle
ages, have been marked chiefly by the long
reign of Christian Pharisaism, in Romish and
superstitious additions to God's truth; while
one main evil of the last day will be a Sad-
ducean and infidel rejection of truths plainly
revealed in the Word of God.—*T. R. Burks.*

Faith or Trust: A Prayer.

BY ALBERT SMITH.

HEAVENLY Father, hear my prayer.
Give me from corroding care;
Thou art able to provide,
Let me in thy love abide.
Thou Thy flock of old didst lead
Through the desert, clothed and fed;
"Give us this day needful bread,"
Let Thy children still be fed.
Weak and weary, sick and sore,
Give me grace to trust thee more;
Help a creature of the dust
In Thy Providence to trust.
As I wander through the night,
O be Thou my guiding light;
And forsaking all for Thee,
Let me here Thy glory see.
As a father pities most
His own children tempest tossed,
So in pity Yahveh hears
Those who cry, and dries their tears.
Trust in God and thou art safe,
Be thou faithful unto death;
He has never left in need
One who trusted him indeed.
Father, it is sweet to feel
Thou art near in woe or weal;
What is best I leave to Thee
Only guide me, keep me, me.
Leicester, England.

The Sermon.

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

When a Man Dies is He Then Dead?

BY W. H. EBERT.

"If a man die shall he live again?" Job
14: 14.

"If a man die, shall he live again?" is not
only a Bible question, but it is also one of
vast interest to man; and one which arises
out of an intellectual and logical course of
reasoning.

But the question, "When a man dies, is he
dead?" has, when reasonably and scripturally
considered, more the appearance of a *pau* or
convundrum, than it has a reasonable and sin-
cere inquiry. To understand or conceive the
idea that anything can be dead and also
alive at one and the same time, is an impos-
sibility. No man can comprehend how two
such opposite states or conditions could exist
with beast, or with man, as the thought of
having them both dead and alive, at the same
time.

And, it does look like every intelligent
mind would at once answer, "When a man is
dead, of course he is not alive!" And, was
it not that the same old "lie" that the "devil
was the father of;" and by which he
"murdered" the human race, has been made
the foundation of much of the theologies of
the present age, teaching that men do not die;
but, that they are naturally *immortal*; and
therefore they do not die; and do not return
to dust; but that at *death* the *spirit*, *soul*, or

When Shall we Receive a Crown of Righteousness?

BY H. L. LOWE.

"HENCEFORTH there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 8.

Please notice the expression of Paul "henceforth there is laid up for me." Paul says the Judge will give him in that day, and it seems from Paul's language that he understood that he would receive his crown in the day of judgment; for he says the righteous Judge will give him his crown, and if Christ is the Judge upon which all Bible students agree, then when Christ comes he will give Paul his crown and all them that love his appearing. Paul, are you not mistaken? There are preachers in this and many other places, that teach that as soon as a man dies he goes to heaven or hell. Here is a contradiction; let us investigate the matter. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." James says that after a man is "tried" he shall receive a crown of life. Now let us see when this crown of life will be given as it is of vast importance.

First, we find that Christ is the Life-giver. See 1 John 5th chapter and the 11th verse, which says that "eternal life is in his Son." We now have traced the crown up and find that it is eternal life; and that it is in the Savior's hands. Now we want to find out when he will give this gift as it is called in 1 John 5: 11 which says, "And this is the record, that God hath given to us eternal life, and this life is in his Son," so we find by this proof that Jesus holds eternal life for all that love him and his commandments and his coming. Now, some claim that the Savior comes to every man when he dies, and if he did then every man receives his crown at death. Now let us search the record and see. We find in 1 Cor. 3: 8 that every man receives his own reward according to his labor. In speaking of the good Samaritan he says, "And when I come again I will repay you." Luke 10: 35. "And behold I come quickly; and my reward is with me to give every man according as his work shall be." If I understand this scripture this is Christ speaking, and he says he will come quickly, and his reward is with him. This language of Christ was spoken sixty-one years after Christ's ascension. Rev. 22: 22. He says that he will come quickly and reward the righteous. Peter speaks of some that will "receive" the reward of unrighteousness; then if some receive the reward of unrighteousness, then of a certainty there will be some rewarded also for righteousness. So we find positive proof that Christ did not reward Matthew and John the Baptist, as he is usually called, for John was beheaded before Christ died, and if Christ had given him his reward, which is eternal life, at death, why did he say that sixty-one years after that he would come and bring his reward with him?

Dear readers, see how plain the Bible is, shall we not study it? If any of you do not understand how to study the Bible to harmonize it, let me make a suggestion: Send to the ADVOCATE office and get a small book entitled the "Bible Student's Assistant," which takes up the general portion of the Bible by subjects and thus makes us to understand the Bible more fully than we would otherwise;

the price of this book is 10 cents, and I could not think of doing without it, for it points out the important places of scripture that is so needed in this day.

I pray that the dear Lord may stay very near his people and aid them in time of tribulation and trial, that they may hold fast to their profession, and when the righteous Judge shall come, that many of us may be found ready for our Lord's returning, and with Paul and many others receive the crown loved the Savior's appearing. Brethren and sisters, let us strive for that precious gift.

Kanawha Station, W. Va.

Cannot ye Discern the Signs of the Times?

THE sign that mark the coming of Christ are about all in the past. Christ first foretold the destruction of Jerusalem and the Temple. It was fulfilled to the letter. The foundation of the Temple was removed and the ground on which it stood was plowed up, as the prophet Micah had foretold; Micah 2: 12—"Zion shall be plowed as a field." The Scriptures cannot be broken.

Then commenced the slaughter of the saints. About seventy million were put to death under Pagan and Papal Rome. We have passed by all that.

Then the sign given Matt. 24—the sun and moon darkened, and the stars falling are in the past.

The prophet Nahum, (Nahum 2) tells us that in the last days the chariots (or cars) will run "like the lightning" and seem like torches; "they jostle one against another," etc. No carriages ever run one against another except the cars.

Then Daniel says (Dan. 12) "Many shall run to and fro and knowledge shall be increased." About all of the inventions of today have been gotten up in my day. So we can truly say, "It is the dawning of the day."

Then look at the state of religion. Jesus said—"And while the bridegroom tarried they all slumbered and slept." Many churches are in the Laodicean state—neither cold nor hot. God says, "I will spue them out of my mouth."

Then we are to-day living where there is a form of goodness without the power.

Christ has foretold us all about these things that should come, and "as it was in the days of Noah, so shall it be in the days of the coming of the Son of man." He also says, "When you see all these things come to pass, then lift up your heads, for your redemption draweth nigh." Thank God we do know it, and our hands are uplifted, knowing that Christ is soon coming. Who shall escape? Those that are wholly sanctified and are Christ Jesus. "They that were ready went into the marriage," and no others. Get in before the door is closed; no time to lose.

D. D. R. in Messiah's Advocate.

The Word.

THE word of God is the seed which preachers are to sow. Just as the seed has a life in it which man cannot impart to anything which he makes, so the word of God has power in it which does not belong to any words of man. As all the world could not make a grain of wheat, so all the literature of the world does not add a line to revelation. God has implant-

ed a divine life in the revealed truths, the facts contained in his word, which manifests itself under the gracious influence of the Holy Spirit. "What is the chaff to the wheat? saith the Lord."

The Word has great power; it is compared to the fire, which is a consumer and a refiner. Just as the fire consumes, obliterates all natural stains and impurities, so does the word of God cleanse our polluted souls. As the fire refines what it does not consume, so the word of God operates upon our faculties when submitted to its gracious influence. It is like the hammer which braketh the rock into pieces. Many who seem lost to all influence, unimpressible by anything else, break down under the power of God's word. It is sharper than any two-edged sword; it makes divisions which man cannot make. It dissects man, anoints him, and takes the marrow out of his bones. It reveals things which are not only hidden from the world, but the man himself. It goes to the center of his being and lays all bare.

The power of God is wonderful in its manifestation upon a church or congregation. The people may be like the bones in Ezekiel's vision, very many, and very dry; but when faithful preaching comes upon them they hear the word of the Lord. If we preach as we have been commanded, "the Word," there will be a noise and a shaking, and the bones will come together, bone to his bone. As Ezekiel could have never placed the bones right with his own hand, so we are often troubled where to place men, but they take their right position under the Word. God's children are fed and strengthened under it; bruised reeds become strong, the smoking flax bursts into flame; those who are not of us cannot stand it, and go to their own place. Clouds which have hung so long about God's children are dispelled, while those who have deceived themselves are undeceived. Preach the Word!—St. Louis Christian Advocate.

Who is the Best Man?

ALL useful work is honorable. The best life is that in which the powers of mind and body are most beneficently employed; an indolent life, whether passed in poverty or wealth, is a degraded and degrading life. No man can serve God by any other means than by serving his fellowmen. We do not disparage the church or the worship of God, in public or private places, but he is the truest and most devout worshiper who goes about the practical duties of life in the right spirit, feeling that he is responsible for the use he makes of his time, talents, strength and opportunities. The man who, according to his ability, does the most to promote the welfare of his fellowmen, be he scavenger or statesman, hod-carrier or preacher of the gospel, is the best man on earth. The dignity of labor is not dependent on the sphere of one's activities so much as on the spirit of the worker and the nearness of his approach to his highest possibilities of usefulness. A good cobler is a more dignified and honorable worker than the man who, having no capacity for intellectual pursuits, scorns to toil for a livelihood, and wastes his life in the substratum of a profession.—Incentive Age.

To give a man a full knowledge of true morality, I should need to send him no other book than the New Testament.—John Locke.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., FEBRUARY 17, 1891.

An Explanation.

DEAR BRO. LONG: I am requested to ask you to explain through the ADVOCATE the Scripture, "in the end of the Sabbath as it began dawn toward the first day of the week." Matt. 28: 1. Some persons here teach that it was the morning dawn that Matthew had reference to. Yours for the truths sake. H. L. Howe.

REPLY.

If it were not for the theories of men, it would not be necessary for us to give any explanation of the above scripture. It is true that Matthew 28: 1 knocks the underpinning out from under the first-day resurrection theory, and theorist not willing to take it as it reads, try to explain it away, hence the necessity of a few words upon the subject from our side.

There are some persons who would argue that the sun did not shine at midday, in order that they might carry their point, but it will avail them nothing, for Matthew's testimony will always stand as immovable as a mountain in support of the resurrection of Christ as occurring on Saturday.

The two Marys went to the sepulcher on our Saturday, the Lord had risen, for, "behold, there was (margin had been) a great earthquake." An angel said, "He is not here, for he is risen." The expression in the first verse of the chapter, "In the end" stand for opse, and it has reference to the first military night-watch. Mark 13: 35 gives the four watches in the following order; first, at even opse; second, or at midnight; third, or at the cock-crowing; fourth, or in the morning—proi. Here opse means the first watch, and proi, the last three hours of the night. Six hours forever separate them. If Christ had risen when the two Marys went to see the sepulcher, in the opse, or the first watch, then he did not rise in proi, or in the fourth watch of our Sunday morning. For a clear confirmation of the meaning of opse, see its translation in the following texts: Mark 11: 10, "even;" Gen. 26: 11, "evening;" Ex. 30: 8, "at even," and Isa. 5: 11, "night." The contexts in all these places sustain our Lord's use of opse in Mark 13: 35; therefore Christ rose in the end or late on the Sabbath.

Mark and John tell us of the women going in the proi, in the morning; this also is true. It is not strange that the women went to the sepulcher in the end of the Sabbath, and also the next morning. Matthew's account does not agree with those of Mark and John, because Matthew tells what occurred in the first watch, while the other two tell of what occurred in the fourth watch. This being true the events could not be the same. Luke neither uses opse nor proi, but orthron bathos, deep twilight; but he also speaks of the events of the morning. Matthew is the only writer that gives the account of the events of evening; but without the testimony the evidence would not be complete, that Christ arose in the end of the Sabbath.

There are many translations that sustain the correctness of Matthew 28: 1. The Syric Peshito Version, which being in a cognate language has great claims to accuracy of

thought and expression, renders this passage, "In the evening of the Sabbath." The Latin of the Vulgate renders it the same. Bez's Latin translation has the same. Tyndale's translation says: "The Sabbath day at even". Coverdale's reads: "Upon the evening of the Sabbath holy day." Cranmer's, Genovan, and the Bishop's Version all render it in the latter end of the Sabbath day. The Revised Version says, "Late in the Sabbath."

The expression "dawn" in the text does not refer to the morning. If it does why does inspiration fail to so state it? It says dawn of the day. The day ends in the evening, and a new day dawns or draws on. The word Epiphoskous which is translated dawn, occurs in one other place, (Luke 23: 56) and is translated "drew on."

Meetings at Woodward, Iowa.

EDITOR ADVOCATE—Dear Brother: Bro. Nichols stopped at this place while on his way home from Benton County in this State, and held meetings for a few days.

He commenced on Friday evening, January 23d, at a school-house in the neighborhood where the Sabbath-keepers live. He spoke of the love of God, showing that all the dealings of God with mankind have from the beginning been characterized by love, that he is not only the author of the blessings we enjoy in this life, but also that "He so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life."

On Sabbath he spoke of our duties toward God, of the necessity of living pure lives in harmony with God's requirements if we would share the reward of eternal life promised to the children of God. There was also social meeting in which nearly all present took part, expressing a hope of eternal life and a determination to live faithful lives.

In the evening after the Sabbath Bro. Nichols spoke in the High school room in the town of Woodward, and continued on Sunday and the three following evenings. He began his discourses here with Job's question, "If a man die shall he live again?" In the five discourses given here he showed by positive declaration of scripture that Job, David and the prophets, the apostles and our Savior himself, all answered this question in the affirmative. And that this living again depended on a resurrection from the dead; that there would be a resurrection from the dead at Christ's second coming, and that Christ himself would come again in like manner as he went away—personal, visible, and in power and great glory; and that we had a sure word of prophecy and signs given whereby we may know that his coming is near. He showed that the four great kingdoms of Daniel's metallic image are in the past, and that we are now living in the days or the divided condition of the iron kingdom or the toes of the image, near the time when the God of heaven shall set up a kingdom that shall never be destroyed, but it shall stand forever. He referred to Daniel's prophecy that in the time of the end many should run to and fro and knowledge shall be increased. Showing that in these latter years of the world's history knowledge had been increased as never before, and that in the same time running to and fro, or travel, had similarly increased. He also spoke of the prophet Nahum's prediction concerning "the day of his preparation," as meaning the same time as Daniel's "time of the end," and that the chariots spoken of by Nahum was a predic-

tion of the means used to facilitate the increase of travel; namely, the railway of the present age.

The signs given by Christ as recorded in the 24th chapter of Matthew concerning the darkening of the sun, and the moon and the falling of the stars, and shaking of the powers of heaven were referred to, and evidence given to show that by these signs we may know that his coming is near, even at the door. For the sun and moon were darkened in 1780, and that darkness has never been satisfactory, and that darkness for in any other way but that it is accounted for in any other way but that it was supernatural. Then the falling of the stars in 1833 was a scene to make the stoutest hearts tremble, and history records nothing to equal it.

Since that time the increasing frequency and violence of storms and other extremes of weather may well be taken as a fulfillment of the prediction that the powers of the heavens shall be shaken, or disturbed. These signs have taken place in the order predicted: first, the sun was darkened, then the moon failed to give her light, afterward the stars were seen to fall, and fourth, there has been an unusual disturbance of the atmospheric heavens.

The 5th chapter of James was spoken of as referring to the labor agitation of the present day. As the workingmen of the present time are crying out that the rich are defrauding them of the just reward of their labor, so James speaks of its being just before the coming of the Lord.

Bro. Nichols' sermons in Woodward attracted much attention and interest, and although there was a protracted meeting going on at the Methodist church, large audiences came out, especially the last three nights when the large school room was filled beyond the extent of its seating capacity. We hope to have Bro. Nichols return and present other Bible truths. S. S. DAVISON.

To the Brethren in Iowa.

DEAR Brethren and Sisters and Friends of the Cause of Truth in Iowa: To all who are interested in having us continue our labors and preach the Word in your State and elsewhere we desire to address these lines. During the three months spent in the field the Lord gave us strength to preach his word. The hearts of some of God's dear children have been blessed and strengthened and encouraged to press on in the service of the Lord. Some have been gathered into the fold of Christ. To one and all who have contributed of their means to support us in this work we desire to express our heartfelt gratitude. Not only have those with whom we have labored aided us in our mission in the past, thus showing their appreciation of the truth, but have expressed a desire for us to return and labor in Iowa by pledging of their means to support us. And now as the time approaches when we must decide upon what to do, and where to labor, we are anxious to hear from others who have not as yet expressed themselves in the matter. Last fall we fully resolved to spend our time and strength in the field, (not the cornfield), and we still feel it our duty to do so, and that we may be able to carry out this resolve to the best possible advantage to the cause of truth we ask the co-operation of those interested with us in this work. So far as our financial support is concerned, while this is a necessary consideration, the object of these lines is not to beg for means, for we believe the treasures of the earth all belong to the Lord, and

we are only his stewards. If you are isolated and need encouragement in your vicinity visit and encourage ones as possible; as to go into new territory, we want to be interested in this and to the point. say so. Those of their means secure a tent to hold Missouri do not the time, what should one general still be better, a of this world's Iowa? If so, when, don't hold right out in the coming of the judgment is for while the day.) Communicate E. Carver, Me

Waterville,

I WRITE no some may be these days of meetings, etc have some de gether, and When the m 14: 23-26) i ering an ass 25, says: "I ourselves tog very import things may Next con to do wher are to "pr exhort wi preachers 1 Cor. 14 hath a ps hath rev all thing one anot spirit of read b prevail. 31. Si purpos making Eph. 5 assem in the street prayi What churc says writ ter, scrip som of the ble.

we are only his stewards, but we are anxious to hear from those who desire preaching. If you are isolated from those of like faith and need encouragement, let me hear from you and the opportunities for holding meetings in your vicinity. We want to arrange to visit and encourage as many of the lonely ones as possible; also visit churches as well as to go into new fields as the way opens. In short, we want to work where the most good can be accomplished, and we want every one interested in this matter to speak right out to the point. Those that want preaching say so. Those who are willing to contribute of their means say so. We would like to secure a tent to hold at least a few meetings in. Perhaps we can hire one. If the brethren in Missouri do not keep their tent running all the time, what say you to ask them to let us run it in Iowa part of the time? We want to hold one general meeting. Or, what would still be better, are there not enough possessed of this world's goods to buy a new tent for Iowa? If so, we will help run it. Now brethren, don't hold back, don't be afraid, speak right out in this matter; time is short; the coming of the Lord is near; the day of judgment is fast approaching; let us work while the day lasts.

Communications may be addressed to W. E. Carver, Marion, Iowa; or, to the writer. J. H. NICHOLS.
Waterville, Kan.

Church Meetings.

BY ERNEST SLYE.

I WRITE now to the churches of God, that some may be benefited and strengthened. In these days of Epworth leagues, quarterly meetings, etc., the Church of God should have some definite idea of how to come together, and what to do when assembled. When the members "come together," (1 Cor. 14 : 23-26) it is proper to call such a gathering an assembly. James 2 : 2. Heb. 10 : 25, says : "Not forsaking the assembling of ourselves together." The place may not be a very important one, only such that "all things may be done in order."

Next comes the important matter of what to do when we are all together. Preachers are to "preach the Word," "reprove, rebuke, exhort with all long suffering. But the preachers cannot do all the speaking. In 1 Cor. 14 : 26, Paul says, "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath revelation, hath an interpretation. Let all things be done unto edifying." "Exhort one another." Heb. 10 : 25. Do this in the spirit of love. A psalm may be recited or read by any member, only let kindness prevail. Let one speak at a time. 1 Cor. 14 : 31. Singing should be also used for different purposes; for teaching, for admonishing, and making melody in your heart to the Lord. Eph. 5 : 19. It is proper to pray in the assembly of God's people, but not "standing in the synagogues or the corners of the streets." Read 1 Cor. 14th chapter regarding praying. "Women may pray and prophesy." What Paul says about women speaking in church is not meant to contradict what he says of praying or prophesying: for both are written in the same letter; one in the 11 chapter, and the other in the 14 chapter. The scriptures quoted in this letter may help some to a more definite way in the assemblies of the saints. When churches of God assemble, let them exhort, admonish, teach,

sing, preach, pray and make melody in their heart unto the Lord.
Ellsworth, Wis.

What is in Our House?

WHEN the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were opened to view, and the pictures and utensels and statuary and architecture, and hundreds of things, disclosed the character and life of the people. And the stranger now visiting the unburied city, and walking the streets, and going into the houses, and shops, and forums, and temples, and theaters, that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived, and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon; how after lying eighteen centuries in the grave, these things are disclosed to us, and especially how, among the freshest of the things preserved, are numerous evidences of the sensual and vicious pleasures in which the people indulged. The very works of art which ministered to their vices now rise from their graves to testify against them. What was done in their houses is now brought to the light of day.

Suppose, now, that our home life be put into permanent form, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light. What would they disclose to the curious investigators of that day? If, at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets, and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now?—Selected.

"WHEN the Son of man cometh will he find faith in the earth?" Jesus once asked this question. And we may well ask it. If he should come to-day he would find many fine churches with ministerial orators in their pulpits, and paid choirs in attendance. Yes, but would he find faith? He would find theatricals in some, and the devils holding high carnival in others. Yes, but would he find faith? He would find a large number of professors of religion. Yes, but how about genuine faith? If Jesus should come before this day should close he would find faithful hearts who had been true to him notwithstanding the tide of sin which rolled around them. These "defiled not their garments." They came out from the world and were not partakers of her sins. But he would find multitudes thronging the way of death.—Ex.

WHAT would the reader think of a man standing beside a vessel filled to the brim with fresh water, and crying, "I am thirsty! I am thirsty!" Would he not think that the man was a fool? What, then, can he say of himself, if, knowing himself to be in need of the great salvation, yet he refuses to be saved because, forsooth, some professing Christian among his acquaintance is not doing his duty? What can he say, indeed, but "I am one of the greatest of fools?"—Selected.

THE Bible is the creed of Protestants. In this day when there is so much attention paid to "confession of faith" and so much said about a revision of creeds the church needs to swing back to the Bible as the su-

preme authority of doctrine and life, creed and conduct. Our battle will be shorter, sharper, more conclusive and our victory surer and more glorious when we meet the hosts of infidelity, Romanism and all sorts of falsehood and wickedness with the Bible only in our hands. Our appeal must be to The Book! Every doctrine of men must be brought to the test of God's Word. If it be of God it will stand; if not it will perish, and ought to perish.—Selected.

Items of Interest.

—A dry goods firm at Louisville, Ky., will file a petition for the return of \$103,000 duties collected under the McKinley bill, on the ground that the bill is unconstitutional.

—The destruction by the recent storm was very great, especially to wire line companies. The *Boston Herald* learns that the total damage to the wires throughout the country is estimated at fully \$6,000,000.

—At Palestine, Texas, Mayor ward attacked Sam Jones, the evangelist, with a cane. Jones wrested the cane from the mayor, and gave him a beating. Bystanders then separated the two. The mayor was arrested, and his action was denounced at a mass-meeting.

—The red men are slowly decreasing in number in this country. The Indian census, just made public; shows that the civilized Indians now number 64,872, while in 1880 there were 66,307 of them. All classes of Indians now number 249,173. In 1880 the number was 256,127. Within the last twenty years the decrease has been about 25,000.

—There were sold during the year 1900, 228,258,242 postage stamps, 43,733,615 Government stamped envelopes, and 51,993,875 postal cards. The total weight of mail received and dispatched daily during 1890, was 332 tons. Foreign mails, both inward and outward, frequently include as many as 800 bags, which require from one to ten two-horse trucks for their transportation.

—Among the plans which form the greatest expectation for the World's Fair are those for a palace of music, for a woman's building devoted to exhibits of woman's work, and for a tower 1,492 feet high, with a globe at the base 400 feet in diameter.

—Senator Dubois, of Idaho, says that the influence of the Mormons, far from diminishing, is steadily increasing. Nothing that the Government has yet done has had the least effect in making them comply with the laws of the Federal Union. Polygamy flourishes to-day in all Mormon strongholds, and it vigorously opposes all Federal authority.

—The King of Italy has accepted the Presidency of the Christopher Columbus Committee, which is arranging the celebration of the fourth century of the discovery.

THE mind wants studying and setting right many times a day. It resembles a compass placed on a rickety table—the least stir of the table makes the needle swing round and point untrue. Let it settle, then, till it points aright. Be perfectly silent for a few moments, thinking about Jesus; there is almost a divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you, let it fall like sediment to the bottom, until the soul is no longer turbid, and say, "Grant, I beseech thee, merciful Lord, to thy faithful servant pardon and peace, that I may be cleansed from all my sins, and serve thee with a quiet mind!" Bishop Huntington.

The City

We are looking for a city,
When Eden is restored;
A city with foundations,
Whose builder is the Lord.
Whose glories are unfading,
Whose beauties are untold,
Whose walls are built of jasper
And streets are paved with gold.
Its length and breadth are equal,
Twelve thousand furlongs square,
And naught unclean or hateful,
Can ever enter there.
The kings of earth their glories
And honors all shall bring
Within thy massive portals,
Great city of our King.
The splendid arches glisten
Within thy sacred dome,
And water clear as crystal
Is proceeding from thy throne.
The Tree of Life so healing
On either side the stream,
Its branches gently waving,
Adds grandeur to the scene.
No need of any temple,
Nor sun nor moon to shine,
The Lord will it enlighten
Whose glories are sublime.
The nations of the saved
Shall walk in glory bright;
With Christ the son of David
Thine everlasting light.
Come all ye thirsty, fainting ones,
Drink from life's cooling stream,
For when you once have tasted,
You never will thirst again.
O be constrained to enter,
Through Christ the living way;
Then you can live forever,
In realms of endless day.

—Selected by Eliza Wilkinson.

The Devil: a Person or a Principle?

BY ALBERT SMITH.

(Concluded.)

QUESTIONS FOR MY OPPONENT.

1. If sin be the devil how was Christ tempted?
2. Had Christ any sin in himself?
3. Is sin a thing, or is it some action or breach of law by a person?
4. Was the "sin principle" able to take Christ up an exceeding high mountain, and show him all the kingdoms of the world in a moment of time?
5. Was any human being able to do this? If so, who?
6. Can human beings generally see all the surface of the earth at once?
7. Could any human being seriously offer to give up to Christ what the devil offered; namely, all the kingdoms of the world?
8. Would not Christ have known whether the offerer was able to fulfill his promise?
9. Would it have been any temptation to Christ had he known that the offerer was not in a position to give up what he promised?
10. Is it at all likely that the Roman Emperor would trouble to come and solicit the homage of the son of a mere carpenter of Galilee?
11. Was the high priest, or any one else, able to make the semblance of such an offer?
12. Was either Pontus Pilate, Herod or the Roman Emperor well acquainted with scripture quotations?
13. Does not the whole narrative read as though the devil were a person, and one in some extraordinary position, too?
14. Does not the theory that the devil is

"sin," the "sin principle," or the "depraved mass of mankind," fail reasonably to explain the temptation of Christ, as also some other passages?

15. If not, will you give some explanation of the temptation consistent with the statements that Christ had no sin "in him" and that he "did no sin"?

OPPONENT'S ANSWERS TO MY QUESTIONS.

1. I had not said that "sin is the devil." (See his 4th question.)
2. No.
3. "Sin" is used in the Bible not only in the sense of an "act of transgression," but also of a condition of man's nature. "By one man sin entered into the world;" "Servant of sin," etc.
4. No; it was not able.
5. I do not know; but if the tempter of Christ was not a human being it does not help your position that the devil was a "fallen angel." If your definition of the devil be correct, then Christ's words about Judas would read: "Have I not chosen you twelve, and one of you is a fallen angel?" Your definition makes the serpent also a fallen angel.
6. No.
7. As a matter of possibility I say, Yes. The Roman emperor could, though I do not think that the tempter was the emperor.
8. He would doubtless have known.
9. No; I admit it would not.
10. It is not likely; but it was not likely once that Pharaoh would trouble himself with the poor descendants of Jacob. "For this purpose have I raised thee up," could be applied equally to the tempter of Christ.
11. I think not.
12. I don't think so.
13. Yes; but the definition is yours. (See his 4th and 7th questions and his remarks.)
14. I am satisfied that the tempter of Christ was a person of some kind.

REMARKS ON THE FOREGOING AND ANSWERS TO MY QUESTIONS.

It is evident that the temptation of Christ cannot be explained on the theory which denies a personal and superhuman devil. No human being could do what the scripture there shows the devil did. A good angel would never tempt any one to sin, but a fallen angel, doubtless, would do so if he had the opportunity. As it was God's purpose that Christ should be tempted, he was led of the spirit of God into the wilderness to be tempted of the devil. All is simple if we accept the account as a literal narrative; but all is confusion if we deny the personality of the devil. We may as well deny the personality of Christ. You say the disciples never saw the devil; that we can neither see, hear, taste nor smell him. If this were good reasoning it could be applied to disprove the personal existence of God. It is puerile. So is the assertion that we must refer all sin to the devil or none. A man may sin through his own lusts, or he may be enticed by other sinners. "Unclean spirits" are said to be able to "enter into a man," to be "cast out," to seek rest in desert places, to find none; to take other wicked spirits and to re-enter, etc.; so that your caricature may not be as forcible as you think when you write that a "fallen angel entered the heart of Judas," etc. We know little of the powers or methods of angel beings, good or bad. I have nowhere said, however, that the term *diabolis* is limited to a fallen angel, for I was fully aware of its occasional application to human beings; but when applied to such it is, I believe, generally without the definite article, and used ge-

nerically. Such applications are, however, to persons rather than to principles; so that when we have the definite article before the singular noun, we have a special person brought to our view, one who is by way of pre-eminence styled *ho diabolis*, the devil, the well-known slanderer.

I have answered all your questions as far as I thought necessary. I may say that I think there are several other passages of scripture which your theory cannot explain. The temptation and trials of Job, and the dispute between Michael, the archangel, and the devil over the body of Moses, for instance. If the devil means the "natural darkness" or "depravity" that is in the world, how much of this was there in Michael? And he disputes with the extra or surplus and depraved population of the world over the dead body of Moloch? or was there a special human member of this extra conception "raised up for the purpose?" To ask these questions is to answer them; I will, the more, excuse your doing so. If I were disposed I could make much more of ridicule of your theory than you have of mine; but I forbear because, as you say, we both desire to know the truth of this matter. It is, however, possible to be sincere yet mistaken; we have both need to ask God for wisdom, as well as to search the Scriptures. Christ said that he had seen "Satan, like lightning, fall from heaven." This shows he was a being of angelic nature, and it was spoken in connection with the fact that the apostles were enabled to "cast out devils," or demons. The Bible speaks of Satan, or the Satan, as the same person as the devil; and though you may say it nowhere especially affirms he was a fallen angel, yet it implies that he was in some places. I might reply that the Bible nowhere says that the devil is merely "lust" or "bad desires"; you affirm this, though, in your answers to my questions; you seem to deny that such is your position. Will "bad desires" be entirely chained down during the reign of Christ? Will they be cast into the abyss? And will that abyss be the same abyss as that into which the swine demons feared to go?

Leicester, England.

It is a belief in the Bible that has served me as a guide in my moral and literary life.—Goethe.

False Christs

THE queer beliefs of Northwest concerning the "renewed interest" in false Christs, which Jesus came after him, especially of the end." Accordance of these pseudo Christs that the coming of the hand; others, backed by the advent of weight, preferring to fanatics, worthy only same asylum. That anything in these signs of a soft spot in sonator, may be inf not less than two presented themselves claiming to be Christ crucifixion and the "Messiahs" were enormous cost of especially is this to Barchocheba, one false Christs, who Jews in the second of Jesus (the Jew among the false Christs lost over 600,000 made war upon the population.

In the sixth century appeared at Alexandria to be Jesus of Nazareth. He showed scars on his hands; he said he had lived centuries before to follow him in the Jews. The chi of the impostor immense army Palestine. Even when the false and soon died would have done.

The tenth century Christs, not like "Messiahs" numbering ministers of the multitude of delusion.

From the opening of the Christs are coming more and more false blasphemers. Mordecai gained his but, shall be expelled from an outcast Italian. siah. organic considered making. Aed false August (Christ) through His countenance. Dan on disapp

False Christs Numerous.

re, however, ples; so that le before the ecial person s by way of he devil, the stions as far say that I passages of not explain. and the dis- angel, and or instance, arkness" or w much of e disputes ved popu- dy of Mo- omy of Mo- or the pur- to answer r doing so. uch more u have of u say, we is matter, e yet misd- for wis- icriptures. tan, like shows he was spo- the apos- s," or de- n, or the vil; and cially af- dly that is mere- rm this, ons; you n. Will wn dur- be cast ; be the vine de- ll grow re "evil ve that m that eed not oice in ive, he death; ill not t great to the e will rth no ished, eason, ion is h sut- a tri- flesh gainst ss of n) in trive, ces;" o the y be ; not rved e.—

The queer beliefs of the Indians of the Northwest concerning their Messiah, have aroused renewed interests in the subject of false Christs, which Jesus himself said would come after him, especially just at the "beginning of the end." According to some the appearance of these pseudo Christs is one of the signs that the coming of the real Messiah is near at hand; others, backed by the evidence of history give the advent of these impostors but little weight, preferring to treat them as deluded fanatics, worthy only of a place in some insane asylum. That there is no "sign" of anything in these appearances, unless it is a sign of a soft spot in the head of the impersonator, may be inferred from the fact that not less than twenty-four different persons presented themselves to the Jews alone, claiming to be Christ returned, between the crucifixion and the year 1862. Many of these "Messiahs" were defended by the Jews at an enormous cost of both life and money. Especially is this true in the case of Coziba of Barchocheba, one of the most popular of the false Christs, who arose as the Messiah of the Jews in the second century of the crucifixion of Jesus (the Jews of course, put Jesus down among the false Christs), and in whose defense lost over 600,000 men when the Romans made war upon them in an attempt to put down the popular delusion.

In the sixth century a remarkable impostor appeared at Alexandria, in Egypt, claiming to be Jesus of Nazareth returned to earth. He showed scars on his hands and feet where he said he had been nailed to the cross six centuries before, and called upon Egyptians to follow him in a revengeful war against the Jews. The chief ruler of Egypt became one of the impostors followers and contributed an immense army for making an invasion of Palestine. Everything was in readiness when the false Christ took down with a fever and soon died just as a common Egyptian would have done.

The tenth century was one prolific of false Christs, not less than eight or ten so-called "Messiahs" making their appearance and being ministered to by a greater or less multitude of deluded followers during that century.

From the beginning of the eleventh to the opening of the seventeenth century but few false Christs are recorded. The masses were becoming more generally educated, and, therefore less likely to become followers of such blasphemers. The extraordinary wiles of Mordecai, a German-Jew, who lived in 1862, gained him quite a reputation as a Christ, but, sharper than he was, he was at last compelled to flee for his life and end his days as an outcast. Moses Charjoin Luzzatto, an Italian, believed himself the predicted Messiah. He wrote a "Newer Testament" and organized a church, but did not make any considerable headway. He died in 1840, while making efforts to prove his divine origin.

According to the *Fremdenblatt* of Berlin a false Christ made his bow in Germany in August, 1872. He called himself "Jekuthiel" (Chronicles 5. 18), King of Israel, and announced that he had come to assume the throne of his Empire as the true Messiah. His manifesto, entitled, "To whom it may concern," bore a seal which had the crown of David on one side and a Scriptural quotation on the other. He evidently found a few disciples, as but very little concerning him appeared in the German papers.

In 1880, or thereabouts, the mountaineers

of West Virginia attempted to create an excitement by pretending to believe in the divinity of one their number. Eighteen hundred and eighty eight gave Georgia a trio of false Christs, a woman, a negro by the name of Edward James and a white man named Dupont Bell. The woman's success in the miracle line gained her a great reputation for awhile. James and Bell were both finally committed to the insane asylum. Schweinfurth as Christ of the Rockford (Ill.) "heaven," and the Indian Messiah in the Roky Mountains, we end this "Curious Note" on false Christs.—*St. Louis Republic.*

Letter Department.

"Then they that feared the Lord snaked often one to another; and the Lord hearkened and heard 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 Sadie Cornelison.

DEAR Brethren and Sisters: I thought I would write a few lines to our good paper, the *ADVOCATE*. I don't belong to the church but my father and mother do. I give my testimony to the saving grace of our Lord Jesus Christ. I know that he has power to save us out of sin, and make us sit together in heavenly places. I want an interest in all your prayers.

Wade, Mo.

From Sister M. C. Pierce.

DEAR Bro. Long, and Brethren and Sisters of the Faith: Once more I will write a few lines for our good paper. We are still striving for a home in Eden restored. We have an interesting Sabbath-school here, and I hope much good may result thereby; that parents may learn and instruct their children in the ways of righteousness, that they may be saved at last. Bro. A. F. Dugger is holding a series of meeting for us now. I hope some may be brought to a knowledge of the truth before the meetings close. There seems to be a good interest so far. Let us all pray that the seed sown may fall on good ground and bring forth much fruit, not only in this part of the vineyard, but everywhere the truth is proclaimed to a dying world, that many may yet be gathered into the fold before the end which seems to be near. Oh! may we all be ready. Remember me at a throne of grace. Your sister in hope of eternal life.

Evoyart, Mo.

From Bro. A. C. Leard.

DEAR Editor and Readers of the *ADVOCATE*: After so long a time I thought I would try and write a few lines for the Letter Department. I want you all to understand that I appreciate the Letter Department very highly indeed, while at the same time I do really think that the *ADVOCATE* is the best and most reliable educator of Bible truths that pertains to the salvation of poor fallen man, of any paper I ever read in all the history of my life. For instance, when it speaks of the soul it speaks of something that is a subject of death, not of everlasting life in hell fire; also when it speaks of the Sabbath, it speaks also when it speaks of the week, not of the seventh day of the week, not of the first day called Sunday; and so on all through the subject of the salvation of man. Just think what a promise there is to the

faithful. "Blessed are they that do his commandments that they may have a right to the tree of life and enter through the gates into the city." They may enter not their immortal souls, not their deathless spirits, but they themselves. Praise God for such a promise—such promises are encouraging and other promises, such as "They that endure unto the end shall be saved." Saved from what? From the second death. Saved in the kingdom. Now let us look up and look out upon the signs of the times. The signs of the times look as though there was and is a dark, yea, a troubled cloud of destruction hanging over the whole earth. Now what is our duty under such circumstances? To get nearer to God. "Nearer my God to thee, Nearer to thee." Let us examine our lamps and vessels and see about the oil. My hope is in Christ. I desire an interest in the prayers of Christians. Your brother in hope.

Weatherby, Mo.

From Sister Belle Johnson.

DEAR Brethren and Sisters of like Precious Faith: I once more seize the golden opportunity of speaking a word for my Master who has done so much for me. It is with a spirit of gratitude that I count his blessings over this peaceful Sabbath day. I feel that I have not improved every opportunity for doing good that has been within my reach, but I intend to put forth greater efforts in the future than I have in times gone by, and I think I have much to encourage me to press forward in the high calling. My husband has become greatly interested in the truth; also some that I have given tracts to read are interested. Oh! how much we would love to have a minister here of our belief to explain the Scriptures. If we were only able we would gladly pay a minister's way out here. Should one happen to come near here, would be glad if they would let us know and we will try to meet them and make arrangements for a meeting. I think a minister would find this a pleasant location for a home, a good country and abundant field for labor. We sometimes feel very lonely for there is no one near here of our belief, but then the *ADVOCATE* is a comfort in our lonely hours, and we deeply thank the editor for his kindness in sending it. I want the prayers of all the *ADVOCATE* family that my husband may be fully converted and keep all the commandments and the faith of Jesus; also for my self that I may be more earnest in the cause and work with greater zeal and by patient continuance in well doing, gain a home with Christ and his saints. I feel like exclaiming with Bro. John C. Branch, "Oh! I must be there." I cannot afford to lose this heavenly prize. Your sister in love.

Moscow, Idaho.

"It was my custom in my youth," said a celebrated Persian writer, "to rise from my sleep, to watch, pray, and read the Koran. One night as I was thus engaged, my father, a man of practiced virtue, awoke. 'Behold,' said I to him, 'thy other children are lost in slumber, whilst I alone am awake to praise my God.' 'Son of my soul,' said he, 'it is better to sleep than to wake to remark the faults of thy brethren.'"

A NOBLE book! All men's book. It is our first statement of the never ending problem of man's destiny, and God's way with man on earth.—*Carlyle.*

Advent & Sabbath Advocate.

STANBERRY, MO., FEBRUARY 17, 1891.

NOTICE.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies without ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

The time for the yearly celebration of the Lord's supper comes this year on Wednesday evening, April 22.

GENERAL W. T. SHERMAN, the oldest officer of the regular army, died the 14th inst. Thus one by one the old soldiers are passing away, and soon the last one will be gone.

In order that quotations of Scripture may appear in the writings of those who write for the ADVOCATE and MISSIONARY just as they are in the Scriptures, we would advise that each one turn to the chapter and verse and give it word for word. We spend much time in correcting incorrect Bible quotations.

ARRANGEMENTS have been made to issue another grade of Sabbath-school lessons adapted to the smaller children. This will be appreciated by many, as there has been objections raised to the ones that have appeared for the past three years as being too hard for many.

ACCURACY and plainness in writing names of persons and places, and in using Scripture by those who write for the ADVOCATE and MISSIONARY, is greatly desired. No one wants to be called Jones when he is really Smith. We do not wish to discourage any one in writing for our papers, and we hope these remarks will not deter any one from so doing. If an article is in harmony with the Bible we are perfectly willing to prepare it for the compositor, but we wish to impress upon the minds of our writers the importance of brevity. Pack your sentences. Let your articles be noted for their shortness, crispness, and pointedness. There is, as a rule, no time for long articles. They are laid aside to be read some other time; but the other time, in many instances, never comes. We do not want our writers to be scrappy, but we do want them to come to the point. Meaning may be put into a paragraph that might be spread over a page. The following is a model report from a minister: "Came to Johnstown, Jan. 12, 1890, and commenced meetings the following evening. Up to the present we have delivered twenty-five discourses. Fifteen have accepted of the truth, and nine have been buried with their Lord in baptism."

It is interesting to hear how subscribers of the ADVOCATE commence to read its columns when it makes its weekly visits. One will commence with the sermon; another will turn the first thing to the letters, others will look up the editorial, and still others will immediately turn to the receipts. The receipts are what we want to talk about. We, too, are interested in them, for they, to a great extent, indicate the true condition of the publishing work. A sister, writing to the Office and sending in her own subscription and several others, says: "I hasten to send this amount, for I see that the receipts are very small." Now, we hope that those who are deeply interested in the publishing work will rapidly

increase, and that the receipts will be larger, so that all necessary bills can be met. Imitate the noble example of the sister and hasten to send in subscription, new subscribers and donations. Don't let this matter pass without giving it your prompt attention. The receipts for the last month have not been sufficient to meet actual office expenses.

Appointment.

GENERAL meetings will be held in the Missouri Conference as follows: At the Howell school-house commencing Feb. 11; Mt. Hope Feb. 18; Island City Feb. 23; Stanberry Feb. 25. These meetings will continue at each place, except Island City, over Sabbath and Sunday. We hope for a good attendance on the part of the brethren and sisters and a rich blessing from the Lord at each meeting.

JAMES BARTLETT,
A. C. LONG,
W. C. LONG.
Executive Committee.

Receipts.

W Ricker, \$1, J E Wilkins \$2, Mrs M J Mullett \$2, P Dunham \$2, Arthur McGregor 50 cents, Mrs Mary J King 50 cents, Mrs Geo H Lincoln \$1, James Armstrong (pub. work) \$5, Elisha Armstrong (tithes) \$1.

Tract Fund.

E E Armstrong \$1.40, Bertha E Lowe 6 cents.

Gen'l Conf. Fund.

Mrs M J Mullett \$1, D W Lamb \$5, P A Sunderlin \$1.

Books and Tracts for Sale at this Office.

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

The Seventh-Day Sabbath,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 32 pages, Price 5 cents, 50 cts per dozen.

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

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

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

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

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

The State of the Dead, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living.—8 pages, price 5c.

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

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

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

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

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

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

The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction, by W C Long. 16 pages, price 4 cts, 40 cts per dozen.

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 testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents

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

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CHRISTIAN faith
with divinely given
without, you see
imagine any; still
light reveals a hard
dors.—Hawthorne

O God, grant
the inner man, a
things I have met
within. May I do
may I have such
light a prudent man
—Socrates.

It is God who
of ours; it is (for
above us, and so
of shining world
created, now up
clothed the field
verdure; it is G
flower that adorns
whispers to us in
murmuring brook;
in the tempest a
der; it is God in
move and live
His own power
the vital organ
pendents.—Revel.

JOHN NEW
said to him
word in the
times, and in
of the atone
been found
this," said
light my ci
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BROTHER
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