

Advent and Sabbath Advocate,

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

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CHRISTIAN faith is a grand cathedral,
with divinely pictured windows. Standing
without, you see no glory, nor can possibly
imagine any; standing within, every ray of
light reveals a harmony of unspeakable splen-
dors.—*Hawthorne.*

O GOD, grant me to become beautiful in
the inner man, and that whatever outward
things I have may be at peace with those
within. May I deem the wise man rich, and
may I have such a portion of gold as none
but a prudent man can either bear or employ.
—*Socrates.*

It is God who made this beautiful world
of ours; it is God who spread the firmament
above us, and scattered there its sun-cloud
of shining worlds; and the same power that
created, now upholds; it is God who hath
clothed the fields in this glorious season of
verdure; it is God whose hand paints each
flower that adorns our fields; it is God who
whispers to us in the zephyr and in the mur-
muring brook; it is God whose voice speaks
in the tempest and in tones of Niagara's thun-
der; it is God in whom, in a literal sense, we
move and live and have our being—He, by
His own power moving upon us and keeping
the vital organs in play, on which our life de-
pends.—*Rev. Dr. Cummings.*

JOHN NEWTON tells us that Dr. Taylor once
said to him: "Sir, I have collated every
word in the Hebrew Scriptures seventeen
times, and it is very strange if the doctrine
of the atonement you hold should not have
been found by me." "I am not surprised at
this," said Mr. Newton; "I once went to
light my candle with the extinguisher on it."
Now theologically a man may do this "seven-
teen times," or seventy times; the extinguish-
ers of education, of prejudice, of unbelief
and of blindness, must come off, or we can
never "make men see what is the fellowship
of the mystery" of the gospel.

BROTHERLY kindness ought to be manifest-
ed by all church members. Many complain
that they find so little in those with whom
they are joined in fellowship. It is, however,
absurd and foolish to expect that from others
which we ourselves are not ready to give.
Besides all this, it is as individuals give evi-
dence of Christian character, that they
elicit love. Only those who demonstrate
such a character have a right to expect brotherly
kindness. He who manifests no love him-
self does not deserve that others should love
him. Many who complain, want to be loved

more than they deserve; and often when
they censure others they would do well to
see whether there are not faults in themselves
which provoke and justify the coldness they
charge on their brethren. People of suspi-
cious disposition are apt to be morose and un-
social; and such will reap as they sow.—*In-
quirer.*

NOAH was a pessimist to the antediluvian
world; Moses was a pessimist to Pharaoh in
Egypt, and to the rebellious Israelites; Samuel
was a pessimist, and his very first predic-
tion foretold the downfall of the aged Eli and
his godless family; Jeremiah was a pess-
imist, constantly foretelling evil and danger;
Jonah was a pessimist, who disturbed the
peace of the city by saying, "Yet forty days
and Ninevah shall be destroyed;" Nahum
was a pessimist, crying, "Woe to the bloody
city!" Micah was a pessimist when he
foretold the overthrow of Ahab, the guilty
king who complained that he never prophe-
sied any good of him; the Savior was a pess-
imist, for he foretold the overthrow of Jeru-
salem, and the calamities that were to come
upon the world. The apostles, Peter, James,
John and Jude, were all pessimists, for they
were constantly foretelling perilous times,
departure from faith, and the coming judg-
ment on the godless world; the great preach-
ers and poets of the ages have been pess-
imists, for they are ever warning men of
present evil and coming wrath, of predicted
calamities and judgments overhanging the
godless and profane.—*Sel.*

THE driver of the tramcar through the
streets of our city starts with his car upon a
line which runs continuously to his journey's
end. If he goes on straight ahead he will
surely come to the destined place. Should
he be able to see all the route at once, he
would observe many coal-wagons, furniture-
vans, timber carriages, brewers' drays, and
the like, blocking up his road along the rails,
and he might mournfully ask, "How can I
move all these?" But he takes no such
lengthened view, and asks no such useless
question. As he moves along, all sorts of ob-
trusive traffic gives way before him; even the
van demons yield him the road. When one
of them is a little slow in getting out of the
way, our driver blows his whistle; and after
two or three shrill appeals, the obstinate ve-
hicle retires. As the rails run all the way, so
does the car.

Just so we are on the rails of eternal life.
Between us and heaven are a thousand ob-
structions, and, if we think of them all, we
may well be fearful; but they will one and all
disappear as we come to them. If they should
seem likely to bar our progress, we must
sound the whistle of prayer, and in due sea-
son they will turn aside, and leave us a clear
road along the lines of covenant grace.
Therefore go ahead, and fear no impediment;
for the line is laid, and we have a legal right
to travel along it, and none may lawfully hin-
der us.

This is what I learned from the driver of
the tramcar.—*Sword and Trowel.*

The World Would be Better.

If men cared less for wealth and fame,
And less for battle-fields and glory;
If wit in human hearts, a name
Sounded better than in song and story;
If men, instead of nursing pride,
Would learn to hate it and abhor it;
If more relied on love to guide—
The world would be the better for it.

If men dealt less in stocks and bonds,
And more in bonds and deeds fraternal;
If Love's works had more willing hands
To link this world to the supernal;
If men stored up Love's oil and wine,
And on bruised human hearts would pour it;
If "yours" and "mine" would once combine,
The world would be the better for it.

If men would act the play of life,
And fewer spoil it in rehearsal;
If bigotry would sheathe its knife
Till good became more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it;
If talent shone for truth alone,
The world would be the better for it.

If men were wise in little things—
Affecting less in all their dealings—
If hearts had fewer rusty strings
To isolate their kindly feelings;
If men, when wrong beats down the right
Would strike together and restore it;
If right made might in every fight—
The world would be the better for it.

—Selected by Sarah McGuire.

The Second Personal Coming and Reign of the Savior: Is it Scrip- tural, Practical, and Imminent?

BY ALBERT SMITH.

THERE are three leading questions in the
heading of this paper, namely, (1) Is the
doctrine of a second personal coming and
reign of the Savior a Scriptural doctrine? (2)
Has this doctrine a Practical affect on the
life? And (3) Is the coming itself now im-
minent?

Taking them in the order given us, we have
first to enquire, Is the doctrine of a second
personal Coming and Reign of the Savior a
Scriptural doctrine? This is surely a prop-
er question to all those for ask who profess to
take the Scriptures for their guide. They
ought to ask a similar question in connection
with every dogma they promulgate. To do
so honestly would, I believe, open the eyes
of many to the unscriptural character of the
traditions they hold. I speak from experi-
ence. My own understanding of Scriptural
truth has been gained in this way. I tried to
support all my pulpit utterances with an "It
is written." The plan is a simple one; try it.
The Scriptures themselves require you to
prove all things, and only to hold fast that
which is good. Let us act now on this in-
junction.

Do the Scriptures teach that saints go in-
dividually to the Savior at death, or that He
will come again to them, collectively, at
some future time? I affirm the latter. Just
before leaving His apostles, to go to the

Father, Jesus said, "Little children, yet a little while I am with you." Ye shall seek me; and, as I said unto the Jews, Whither I go ye cannot come; so now I say to you" (John 13:33) And again, "In my Father's house (or kingdom) are many mansions (or abiding places—*mar. Rev. rev.*); if it were not so I would have told you; I go to prepare a place (or position—*topos*, see Luke 14:9) for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." According to Jesus, therefore, His disciples could no more go to Him than the unbelieving Jews; but he promises to come again to them, and at that time to receive them to Himself. They cannot, therefore, be now gone to the Father, where Jesus has gone. Two reasons forbid this: first, because they were sleeping in the dust of the earth; and, secondly, because the Father dwells in the light to which no man can approach, and whom no man hath seen, nor can see (1 Tim. 6:16). Therefore, before they can be received unto Jesus Himself, He must come again, and raise them from the dead.

But, some one asks, will He come personally? I ask, and I ask with reverence, Can He "Himself" come any other way? He went away personally; and He spoke of coming again in the same natural way as He spoke of of His departure. "I go . . . I will come again . . . I will receive you to Myself." It is gratuitous and an unscriptural assertion to say the Savior comes at death. An enemy, not a friend, comes then. When the Savior comes as a Savior, it is to ransom His people "from the power of the grave;" to "redeem them from death" (Hos. 13:14). A merely traditional theology teaches that He comes at death to save their immortal soul, from going to live in eternal flames; but in the name of the Scriptures of Truth I declare it is traditional, and but traditional teaching. When the Savior comes, it will be "the second time, without sin, unto salvation" (Heb. 9:28). Therefore, He does not come at the death of every saint; otherwise He would have to come many times. But we never read of His coming even a third time.

Again, what is the primary object of His coming? Orthodoxy, so-called, says it is to burn up our so-called planet; we affirm it is to reign on the earth as its sole and rightful King! If the latter, it cannot be the former; and if the former it cannot be the latter. What saith the Scriptures? They say he comes to reign on the restored throne of David. His title, the Messiah, the Christ, or the Anointed, indicates this: To this agree the words of the prophets; as it is written, "After this I will return, and will build again the tabernacle (or kingdom, see Isa. 33:20) of David, which is fallen down; I will build again the ruins thereof, and I will set it up" (Acts 15:15). The same prophets teach that when Zion's King cometh, as such, "His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10). That He "shall be priest upon His throne" (Zech. 6:13). That He is to be Ruler in Israel" (Mich. 5:2). That "He shall judge the people righteously and govern the nations upon earth" (Psa. 67:4). That "The Lord shall be King over all the earth" (Zech. 14:9). That "The Lord shall give unto Him the throne of His father David;" and that "He shall reign over the house (or kingdom) of Jacob forever;" and that "of His kingdom there shall be no end."

And, to be brief, that "The kingdoms of this world are (to) become the kingdoms of our Lord, and of His Christ; and he shall reign forever and ever" (Rev. 11:15). It is, therefore, abundantly testified, and very clear to an unprejudiced mind, that we must reply to our first leading question with an undoubted affirmative, and say, that whether orthodox or not, it is certainly Scriptural to teach that the Savior intends coming, personally, a second time, to reign on earth as His sole and anointed King; for though the kings of the earth will oppose, as those now allied with them generally oppose this doctrine, Jehovah says, "Yet have I set My King upon My holy hill of Zion."

2. We have now to enquire, secondly, Whether this be a practical doctrine? Does it produce a suitable and practical effect in the lives of those who receive it? Of course it produces no effect where it is not received. It seems to produce but very little effect upon those who acknowledge it in connection with the orthodox hope of going to Christ at death. But in the case of those whose only hope is the coming of Christ, His coming, as their Savior from sin, disease, and death, it must operate as a practical and powerful incentive to good works. The Apostle Paul puts it in this light in his letter to Titus 2:11-13, "The grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live, soberly, righteously, and godly, in the present evil world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." The expectation of a Master's return operates on the servants of his household in a beneficial manner: it keeps them at the post of duty, and stimulates their energies with the hope of receiving his good word, his approving smile, and his generous rewards. So Jesus Himself teaches, as recorded by the historian in Mark 13:34.

The doctrine has, too, a practical effect in the conversion of sinners, when proclaimed in connection with the saving purposes of His advent. What are these purposes? I. The resurrection of all persons given to Christ by the Father for this purpose. As Jesus said, "This is the Father's will which hath sent Me, that of all which He hath given Me, I lose nothing; but should raise it up again at the last day." John 6:39. II. The judgment of all persons responsible then to judgment; as Paul reminds the saints saying, "We must all appear before the judgment seat of Christ." 2 Cor. 5:10. III. The mortalization and rewarding of all found worthy, "That every one may receive the things in body, according to that he hath done, whether it be good or bad," for, "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. 6:8. And IV, The association of all those thus born of the spirit with Christ in the kingdom of God, to reign with Him upon the earth. "And he that overcometh and keepeth My works unto the end, to him will I give power over the nations, Rev. 3:26. Thus, it will be seen, I limit the first resurrection to the righteous, the just, the saints in Christ, as Paul says, "The dead in Christ rise first," first, before the living saints are changed, and first, before those who live not (again) "until the thousand years are finished." We have, therefore, some exceedingly great and precious promises, let us proclaim these promises that others, with us, may at-

tain to the Divine nature; let us show men that apart from the One who is coming as the Resurrection and the Life, they can obtain neither, and some will surely come to Him that they may have life; show them that Christ is coming to reign on the earth, and that He has promised to associate His faithful followers with Him in His Millennial glory, and Christian minded men will seek to be made kings and priests unto God, and to reign with Christ on the earth.

The Apostle Peter seems to have considered that the doctrine had this practical effect when he said to the Jews, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the Presence (or Face, Luke 1:16,) of the Lord, and He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution (or restoration) of all things, which God hath spoken by the mouth of all His holy prophes since the world began." Acts 3:19-21.

Time, however, forbids me further to dwell upon this interesting topic; so I must pass to the third question, and ask,

Is the coming of Christ imminent? That is, Is the second advent of the Messiah now impending? In considering this question we shall have need of great caution. Many in the past have made mistakes as to the time of Christ's coming; and this has probably led others to renounce the doctrine altogether. Thus one mistake sometimes, not only leads to another, but begets its opposite. However, accepting the Scriptures as the word of truth, we are sure of this, Christ will come; and as it is only a question of time, we may be sure that His coming is nearer now than ever it was before. But is it imminent? What is meant by imminent? Appearing to hang over our heads as if ready at any moment to fall upon us. In this sense I am not prepared to say it is imminent. It may be; but I cannot say I think so; but I do think it is near, and that it may at any time become imminent.

But while I cannot say that I see the advent is now impending, I believe it is certainly near. I admit that. The Scriptures teach that Christ's coming may be at any time, any day, or any hour of the day or night. I think the Advent is near, rather than actually impending. Why do I think it is near? For several reasons. There are to my mind certain foretold signs of its approach. Christ has given His servants these signs whereby they may judge the approach of that day. 1. He intimated it would be a day distant from his first appearing, for he represented himself as "a man taking a far journey." Mark 13:34. As going to a far country to receive for Himself a kingdom. Sufficient time has already elapsed for a fulfillment of these parabolical prophecies. 2. The great apostasy from the faith, predicted by Paul, has arisen. 2 Thess. 2:3. (3) The gospel has been preached in all nations, if not in all places, as predicted before the return. Mark 13:10. (4). The scoffers of the last days, foretold by the Apostle Peter, are now appearing. 2 Peter 3:3. And the Apocalypse, which I believe gives a symbolic summary of the world's dealings between the two Advents, furnishes other signs. 5. One notable sign is mentioned in Rev. 16:12. This can now be seen clearly shining in the political heavens.* We read, "The sixth angel poured out his

* I do not deny but that this may also be literally fulfilled yet, by the actual drying up of the Euphrates.

vial upon the great river water thereof was dried the kings of the East, 16). "Behold I come as a river was symbolized therein. The position in our days. sent as having under tion; as being dried up, phetic representation of are all familiar; name ceasing power and influence in the East. England in Egypt, against the now expediting the p As soon as the river is the kings who are from be prepared. When I may expect the appearance of the Sun rising in His wings; Mal. 4:2. But this up. It is, thank God, bed of the stream promises soon to be have become so far e ble result, that they r selves about upholding Turkish Empire. themselves so, but n break of war may, at drying-up process; a barrier of the promise kingdom. A partial has already begun. s soon follow, and gre Doubtless the redem eth night.

When the Christ openly as a thief, and And since we know n us obey his injunct coming may or may must be near. If we coming can only be experience, at the mos it may, for ought we fleeting days; for th saints, annihilates a let us not deceive e let us examine our dard, to see what we scripturally kn God, and Jesus th He sent, and wh again? Do we d glad tidings of th walking accordi as well as the pi should Christ b with all our pr To such, Paul, flaming fire, t know not God our Lord Jesu with everlasting ence of the Lo power." No scription in th lasting destru that it blots i ever, even fr from the fur power

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ried upon the great river Euphrates; and the water thereof was dried up; that the way of the kings of the East, might be prepared." And shortly after this a voice declares (ver 5, 6), "Behold I come as a thief." Isa. 8:7 shows that a river was symbolical of the Assyrian threat therein. The Turk occupies this position in our days. The river is represented as having undergone rapid evaporation; as being dried up. This is a suitable prophetic representation of a fact with which we are all familiar; namely, the gradually decreasing power and influence of the Moslem in Egypt, against the Sultan's wishes, is even now expediting the process of evaporation. As soon as the river is dried up, the way of the kings who are from the suns rising, will be prepared. When it is prepared then, we may expect the appearing of those kings and the rising of the Sun of Righteousness, with healing in His wings sufficient to heal them. Mal. 4:2. But this river is not yet dried up. It is, thank God, rapidly drying. The bed of the stream begins to appear. It promises soon to be dry. Even politicians have become so far convinced of this inevitable result, that they no longer concern themselves about upholding the integrity of the Turkish Empire. They used to concern themselves so, but now it is felt that the outbreak of war may, at any time, complete the drying-up process; and thus remove the last barrier of the promised restoration of Israel's kingdom. A partial restoration of the Jews has already begun. Momentous events may soon follow, and great signs in the heavens. Doubtless the redemption of the body draweth nigh.

When the Christ comes, He will come suddenly as a thief, and in sight of the world. And since we know not the day, nor hour, let us obey his injunction and "Watch." His coming may or may not be imminent; but it must be near. If we are His disciples, that coming can only be distant, in our life's experience, at the most a few short years; and it may, for ought we know, be only a few fleeting days; for the sleep of death, to the saints, annihilates all further interval. But let us not deceive ourselves in this matter; let us examine ourselves by the Divine Standard, to see whether we be in the faith. Do we scripturally know the One, the only, true God, and Jesus the Christ, His Son, whom He sent, and whom He is about to send again? Do we obey as well as believe the glad tidings of the kingdom of God? Are we walking according to God's commandments as well as the precepts of the gospel? If not, should Christ be revealed in our day, what, with all our profession, can be our hope? To such, Paul says, "He will be revealed in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." Not punished with everlasting preservation in that flaming fire; but with everlasting destruction! A destruction so complete that it blots its victims out of existence forever, even from the sight of the Lord, and from the further operation of His almighty power.

Let us, therefore humbly ask ourselves: Have we scripturally put on Christ; are we indeed and in spirit Abraham's seed and heirs according to the promise? If not, then with all our pretension we are still "without hope," without God in the world; and

if we die thus our friends will have to sorrow over us as those that have "no hope." But if we have, then let us ask, are we living in return? Let us do so. Remember that His friendship of the world is enmity against God; that things highly esteemed are an abomination in the sight of God. Otherwise that class of saints which shall be "ashamed before him at his appearing." But whether we die, or live; whether the advent be immediate or remote, let us each, like Paul, "strive, if by any means we may attain to the resurrection from among the dead;" and seek the same assurance, and the same grounds for the assurance, and to say, "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 them also that love His appearing." 2 Tim. 4:8.

Leicester, England.

Coming Glories.

BY JULIA LAMB.

DEAR brethren, let us try and enter into the spirit of the beloved John in the scenes that were brought to his view of the glories that are reserved for the Church of God, or all the saved, who are to be brought to Mount Zion crowned with crowns, where they shall ever enjoy the beatific visions which caused John to break forth in exultation, saying, "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come and his wife hath made herself ready."

I have read of Milton, the blind poet, who calls the Apocalypse "the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a seven-fold chorus of hallelujahs and harping symphonies," which inspiration in language that is at once grand and beautiful, declares this to be the revelation of Jesus Christ declared to John by an angel for the purpose of showing his servants things that must come to pass near the end of time, when we can look for the glorious appearing of the Lord Jesus Christ as foretold by the prophet Daniel. Read the 12th chapter which states how the angel made known to him the events to transpire before the coming of the Lord, as every Bible reader is aware, and as the mystic book was to be sealed, or not understood till the time of the end. The vision that Daniel saw was near its completion, and was now revealed to St. John on that lonely isle by Christ in all his regal splendor, and with joy he witnessed the breaking of the seals of the mystic book which was seen by the prophet; now no longer a mystery as the lion of the tribe of Judah had prevailed and the seals were declared broken, so that that which once were a mystery was revealed to those that are to be made wise by their being willing to search the Scriptures, which some think is wrong or sinful. We acknowledge that secret things belong to God, but what is revealed belongs to us and our children.

But many will say Revelation is a sealed book and cannot be understood, but let us remember John says it is "the revelation of Jesus Christ which God gave unto him to show unto his servants, even the things which must shortly come to pass, and he sent and signified it by his angel unto his servant John who the bare witness of the word of God and of the testimony of Jesus Christ, even of all things

that he saw." "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein for the time is at hand."

And when we remember this revelation to the beloved John was made under the new covenant in the Christian dispensation, shows us plainly that angelic ministers are still among God's agencies to bring about or accomplish his purpose in his economy of grace, as they have always been familiar with God's plan in man's redemption, and are his agents in the government of this world and are sent with special messages to man in the accomplishment of his plans. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." Rev. 21:10. The glorious metropolis of Christ's universal kingdom as shown when the earth is made new, and the tree of life to add to its beauty, will be the home of the saints.

May we all become interested in the study, and contemplation of the glories that are revealed. We cannot fully realize till we are accounted worthy to enjoy the full fruition of these promised glories; and with truth we can say as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed it to us by his spirit, for the spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10.

Denver, Mo.

The Second Time.

"As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, apart from sin, unto salvation." Here, then, we have the matter most definitely stated. As truly as Christ hath appeared on this earth—as truly as he lay in the manger of Bethlehem, was baptized in the waters of Jordan, was anointed with the Holy Ghost, was tempted of the devil in the wilderness, went about doing good and healing all that were oppressed of the devil, groaned and wept and prayed in Gethsemane, hung upon Calvary's cursed tree and died the Just for the unjust, was laid in the dark, silent tomb, rose victorious on the third day, ascended into the heavens there to appear in the presence of God for his people—so truly shall he appear, ere long in the clouds of heaven to receive his people to himself. If we question one, we must question all. If we are unsettled as to one, we must be unsettled as to all, inasmuch as all rest upon precisely the same basis, namely, the Holy Scriptures. How do I know that Jesus hath appeared? Because Scripture tells me so. How do I know that he shall appear? Because Scripture tells me so.

In a word, then, the doctrine of the atonement, and the doctrine of the advent all rest on one and the same irrefragable foundation, namely, the simple declaration of the Word of God; so that if we receive one we must receive all. There is immense moral power in the truth of the Lord's coming if it be really held in the heart and not merely in the head. If Christians only lived in the habitual expectation of the advent, it would tell amazingly upon the unconverted around them. May the Holy Ghost revive in the hearts of all God's people the blessed hope of the Lord's return, that they may be as men that wait for their Lord, and when he cometh and knocketh, they may open unto him immediately!—*The Shepherds Voice.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., FEBRUARY 24, 1891.

The Lord's Supper.

"For even Christ our passover is sacrificed for us, therefore let us keep the feast."

Yes, the body has been broken. The blood shed, and the Lamb slain. The grand time when it will be observed in the kingdom, draws nigh; but the type must be kept up till the antetype is met.

The language of Jesus is full of meaning, "I will not any more eat thereof until it be fulfilled in the kingdom of God." He did not say we should not eat thereof, but gave instructions in reference to its observance. In complying with this injunction we should show the Lord's death till he comes. Some try to show the Lord's death quarterly, others monthly, while there are others who try very hard to make themselves conspicuous by trying to show his death weekly, or as they express it, every Lord's day, meaning Sunday, which has about as much reference to the Lord's day as the Fourth of July, or Thanksgiving day.

If Christ is represented as the Christian's passover, which he is, we must understand how the passover was kept, and also what change Jesus made when he ate the last passover with his disciples. By turning to Exodus 12 and reading the entire chapter, one will readily get the idea that the passover was kept yearly, on the 14th day of the first month, at evening. No Bible student will deny this.

It is evident from the Scriptures that Christ continued to eat the passover during his life, and at the last one in which he took part, he made some changes, not in the time, but in the elements. He took a loaf of unleavened bread, "and gave thanks, and break it, and gave unto them saying, This is my body which was broken for you. Likewise also the cup, saying, This cup is the New Testament in my blood, which is shed for you." He then tells them to do this in remembrance of him until his coming. Do what? Eat the unleavened bread in remembrance of his broken body, and drink of the cup—the fruit of the vine—in remembrance of his shed blood. "From this time forward you need not kill a lamb, for I am to be sacrificed as the antetypical lamb." In this altered condition they were commanded to observe the feast.

Suppose a family had been saved from some great calamity, and a yearly feast had been observed in remembrance of that deliverance. The father is about to leave for a long time, but at the last feast that he eats with the family, before he leaves, he makes a change in the elements, and commands the family to keep it in its altered condition till he returns. Would not the family keep the feast as he had changed it, although he said nothing about the time? They certainly would, if they loved the father, and cry and pray for his return. Well, this is just what the Lord did before going away.

Brethren, as the time for the celebration of the Lord's supper is near at hand, we thought it meet in due season to "stir up your pure minds by way of remembrance." Let all necessary preparations be made both in congregations and families to celebrate in this yearly ordinance.

Encourage Your Pastor.

The pastor bears the heaviest responsibility of any man in the world. He needs a kind word from those he serves in the ministry of the word. He has a thousand of discouragements. The care of the churches weighs deeply on his heart. If a member says modestly, "Your sermon did me good, it will do good to others," this will cheer him. Some members hear their pastors preach for years, but never give him an encouraging word. A right-minded pastor does not crave flattery, empty compliments, but it does him good to know that his self-denying labors are appreciated, that his dear brethren are benefited by his words. Let him hear you pray for him. If you love him, let him know it; if you don't love him it is most likely your fault. Examine your heart; maybe you are wrong. Attend on his preaching. Speak well of him to outsiders; don't allow him to be misrepresented in your presence. Visit him, and do not wait for him to visit you. The best kind of pastoral visiting is for the members to visit the pastor. But don't stay long; his time is very precious.—H. G. Crews.

Tithes.

Is it a Christian's duty to pay one-tenth of his income for the support of the institutions of the gospel?

The New Testament does not teach this. But the Christian who prays, "Lord, what wilt thou have me to do?" should expect to learn some of his duty from the Old Testament. 2 Tim. 3: 16 reads, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The teaching may be by example. The instruction may come by evident inference; but in either case it is profitable and authoritative. From Dent. 25: 4, "Thou shalt not muzzle the ox when he treadeth on the corn," the Western farmer may learn the duty of feeding well the horses that work with a thrashing machine, and the apostle Paul claims that it teaches the duty of feeding ministers of the gospel.

After such an example of the use of the Mosaic law, it is evident that the tithe law has a lesson for us. It is equally evident that the lesson concerns the support of the ministers and institutions of the gospel. God commanded that a tithe, that is, a tenth, of the produce of the land and of the increase of the flocks, shall be holy unto the Lord, and should be given unto the Levites. See Lev. 27: 30-34; Num. 18: 20-30. The support of the Levites included the support of the priests. Together they conducted the public worship of the temple, and were the righteous teachers of the people. In assigning to them a tithe of the increase of field and flock, God made his principal provision for their support. The first-fruits that each land-owner was to carry in his hand to the priest, was a trifle compared with a tenth of his whole harvest.

The sacrifices and offerings of which the priest ate were voluntary. A second tenth was indeed required of the people, but they were to spend it for their own pleasure in feasting at Jerusalem, or give it every third year in charity, in which the Levite shared with the stranger, the fatherless, and the widow. The first tithe, therefore, shows very nearly the proportion of their income God required the Jews to give for religious purposes. Does the permanent lesson from this law include the proportion?

The same method of reasoning that derives, for us, from the Sabbath law, the proportion of time that should be the Lord's, will derive from the tithe law the proportion of income that should be the Lord's. We cannot surely know all God's reasons for appointing either of these proportions. But if the reasons for the one seem as permanent as those of the other, then we are justified in concluding that the tenth of income will be due to God as long as the seventh of time is due to him.

Are the reasons for tithing permanent?

1. God required a tenth of income because so much at least was due to his honor as God of Israel. A much greater offering would have been oppressive. A much less, as one per cent., would have implied that he claimed small regard. The wisdom of God was needed to decide how much was to go to God, how much to man. His decision was given in the law. So far as God's worthiness determined the per cent., we may be sure it must require no less now. God determined what was a reasonable offering from the Jew, after all he had done for the Jews. Gratitude to God requires at least as much from us as it did from the Jews.

2. God required a tenth of the income of his people because it would be needed for the Levites. The support of the priest and Levites was essential to their work, and their work was essential to the preservation of the knowledge and worship of Jehovah in the nation and the world. Now, every local church has its own pastor to support, and beyond that, God lays on his people the work of evangelizing all nations. Manifestly, the tenth of the incomes of all God's true people is still needed, and will be needed for years to come.

3. God requires a tenth of income because he saw it was the proportion needed to promote the holiness of his people. It was needed as a test of obedience. It was needed as a trial of their faith. It was needed to check selfishness and worldliness. It was needed to preserve their interest in his cause and worship, for men care for that for which they pay, and much in proportion to what they pay. This reason for the permanence of the proportion in the tithe law, like some of the most important reasons for the permanence of the proportion in the Sabbath law, is based on the sameness of human nature.

Until it can be shown that men are less inclined to selfishness, worldliness, and doubt of God's providence, than they were before Christ came, it is safe to conclude that they need all the discipline for which the law provides. Therefore, though we have no fields or flocks, and there no Levites to be fed, we may conclude that God by this law would teach us to give at least a tenth of our incomes for the work of his kingdom.—Re. Geo. S. Bischoe.

Investigating Nature.

Two students in Trinity College, Dublin, cut a square foot of sward from the college campus and agreed to examine it together. To their surprise their leisure time for six weeks was occupied in separating and classifying the contents, vegetable, animal and mineral, contained in that cube, and finely they were obliged to abandon their undertaking for lack of leisure, leaving unsettled a multitude of questions which arose from the partial investigation of the square foot of turf.

This incident, related by one of those students, Dr. Robertson, Astronomer Royal of Armagh College, illustrates the immensity

of human ignorance, man-knowledge, and self-conceit of those proclaim elaborate nations by men who thoroughly investigate of the earth on which we know less of the world does about an orator over it; but who usually attend

The same class of judgment upon the understand, comprehend Vedas which they could which they could themselves compare their comparative of oracles, and were positively sublime. "Knowledge is to be time that so pricked, and that bugs and swindle Men who boast of culture, and then powers in providence from apes and next to nothing live-to-day proceed give their details here millions of ed that their knowledge their ignorance Christian.

From

"He that goeth precious seed, shall rejoice, bringing forth 126: 6.

MINNEAPOLIS, will write you report of labor in berry.

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of human ignorance, the narrowness of his knowledge, and the self-sufficiency and conceit of those persons who invent and proclaim elaborate scientific theories, originated by men who have perhaps never thoroughly investigated a single square foot of the earth on which they live, and who know less of the world as a whole than a fly does about an orange after it has walked all over it; but who exhibits all the confidence which usually attends upon ignorance.

The same class of persons are ready to pass judgment upon the Bible which they do not understand, comparing it with Shasters and Vedas which they have never seen, and of which they could not read a line to save their lives, but who nevertheless consider themselves competent to decide concerning their comparative merits with the assurance of oracles, and with a self-conceit which is positively sublime.

"Knowledge puffeth up," and it seems to be the time that some of these bubbles were pricked, and that some of the scientific humbugs and swindles of the day were exposed. Men who boast of the dignity of human nature, and then exercise their magnificent powers in proving that they are descended from apes and oysters; men who knowing next to nothing of the world in which they live to-day proceed to describe its origin and give their detailed accounts of what was done here millions of ages ago; need to be reminded that their knowledge is very narrow while their ignorance is exceedingly broad.—*The Christian.*

From the Field.

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

MINNEAPOLIS, MINN.—Dear Bro. Long: I will write you a few lines in the way of a report of labor in the field, since I was in Stanberry.

First of all I wish to say, that the ADVO-
CATE has more present truth than any paper published on earth today; and my prayer is, that God will bless it. That he will certainly do in proportion to its faithfulness in proclaiming the truth.

I have been laboring to the extent of my ability, and have been blessed in my labors beyond my expectation. First, I held a protracted meeting near Lineville, Mercer Co., Mo. Fourteen associated themselves together to labor for primitive purity and power on the Bible alone. The work there is not completed.

Next I labored at Keokuk, Iowa. Baptized four, and aroused quite an interest in the Presbyterian mission rooms. Organized a Bible class of six or eight with a competent teacher.

Next I went to "The Home" at Marshalltown, Ia., and after a long, hard contest with very severe opposition, from the ungodly as well as professed Christians, I organized a Church of God of fourteen members, with an elder, a deacon, a secretary, and treasurer. They were holding the fort faithfully at last accounts.

I am now in this great city. It is a very Babel of religionists, from the Roman Catholic to her youngest daughter—Christian Science—and numerous missions of every conceivable creed, from the Salvation Army to the Ghost Dancers, which are each and all advertised on the streets by cryers, also in

the daily papers, as the one only true religion. I have visited and conversed with most of them, and find the foundation of nearly all of them to be the same—the devil's lie: "Thou shalt not surely die." Gen. 3: 4. "And if they speak not according to this word it is because there is no light in them."

While engaged here in mission work, and a great door was opened to me, I received the terrible announcement that my son, nineteen years old, was instantly killed near Brainard, Minn., by a log striking him while coupling cars. On the Sabbath, Jan. 31st, we laid our dear boy away, and Sunday Bro. Bussell, a First-day minister, preached his funeral in the Congregational church which was tendered us for the occasion. He preached a good discourse from Acts 15: 21 on death and its cause, life and its giver, and the resurrection. It was given in strong terms but in such a gentle, good spirit, that it made a lasting impression on the large and interested congregation.

This great bereavement has brought four of the family, all that are here, to the foot of the cross, and they are fully committed to the service of the Lord and are now keeping his whole law and his Sabbath. We had a blessed family prayer meeting last Sabbath.

Bro. Bussell has consented to help me in my meetings; he is an able minister among the First-day Adventists in this State, and I have known him from boyhood. As soon as I can recover from my great sorrow, and get matters arranged again, we expect to go forward in warning this city and the world of the coming judgment and the only means of escaping it by putting on the whole armor of God. We must be right in doctrine as well as in name; and unless we have the charity (love) described in the 13th chapter of 1 Corinthians, we are but a sounding brass or a tinkling cymbal. And again, if we lack these things we are blind and cannot see afar off, and have forgotten that we were purged from our old sins. "But if these things be in you and abound they make you that ye shall not be barren nor unfruitful in the knowledge of our Lord Jesus Christ, * * * and so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1: 8-10. If we lack these all-important graces, let us go to the fountain and get nearer to God, by doing the things he has commanded us. Let us not flatter ourselves that the coming Judge will be pleased with any lower standard of Christianity. His word is to judge us in the last day. May the Holy Spirit guide us into all truth, is my sincere prayer. My all is on the altar.

Pray for me when it is well with you.
JOB BROWN.

Asking a Blessing.

THERE is nothing which is right for us to do, but is also right to ask that God would bless it; and, indeed, there is nothing so little but the frown of God can convert it into the most sad calamity, or his smile exalt it into a most memorable mercy; and there is nothing we can do, but its complexion for weal or woe depends entirely on what the Lord will make it. It is said of Matthew Henry, that no journey was undertaken, nor any subject or course of sermons entered upon, no book committed to the press, nor any trouble apprehended or felt, without a particular application to the Mercy Seat for direction, assistance and success.

It is recorded of Cornelius Winter that he seldom opened a book, even on general subjects, without a moment's prayer. The late Bishop Heber, on each new incident of his history, or on the eve of any undertaking, used to compose a brief prayer, imploring special help and guidance. A late physician, of great celebrity, used to ascribe much of his success to three maxims of his father's, the last and best of which was, "Always pray for your patients."—*Dr. J. Hamilton.*

Items of Interest.

—The Sundry Civil Bill makes the largest appropriations made in years, footing up \$56,000,000.

—The Sutlej, a large river in British India with a descent of 12,000 feet in 180 miles, is the fastest flowing river in the world.

—A perfect opal, with a movable drop in the center, was found in California recently. A negro at the Kimberly (South Africa) diamond minds found a diamond of the same character in 1888.

—The wire rope used in the tunnel at Glasgow, Scotland, is the largest and longest wire cable in the world. It was made at Cardiff, Wales, in 1885, and is 2,400 fathoms in length, or about two miles and 108 yards. It weighs 21 1-2 tons, and has nearly 100,000 fathoms of wire in its make-up.

—Near Gilford Station, on the Staten Ireland railroad, there is a peculiar piece of woodland, a spot where the roots of the trees all attach themselves to the trunks at from four to six feet above the level of the ground, giving to the stump an odd, spidery appearance. The soil of the vicinity is very porous, which lends weight to the opinion that the banyan like grove has been formed by the action of the frost and water.

—The general opinion that China and Japan are a long way beyond the other nations in point of civilization and progressive measures is due to a lack of knowledge upon the subject. It is true that in many things they are behind the other nations, but in others they are as far in advance. For instance, the Japanese government adopted the postal savings bank system several years ago, and it is now working successfully. In this country this matter is just being discussed. There are other matters equally progressive which have been acted upon by these countries, which have as yet only been talked of here.

—Baron Hirsch, of Paris, has donated the sum of \$2,400,000 to be used in improving the condition of the poor Hebrew immigrants that are continually coming to the United States from Russia and Roumania. The money will be used to educate the immigrants and their children in the English language and in handicraft, agriculture and citizenship; in procuring work and homes for them and otherwise giving them a fresh start in life. Baron Hirsch has previously given over \$700,000 in charities to the Hebrews in America.

—France has a surplus of members of the learned professions. The statement is made that 15,000 school-mistresses, 8,000 primary school-masters and 500 high school instructors are looking in vain for employment. There are 27,000 French physicians, or about 6,000 or 7,000 more than there are in Germany, with her 10,000,000 more inhabitants. Two thousand lawyers in Paris cannot make livings in their profession. Civil and mining engineers are so numerous that hundreds of them are seeking eagerly petty positions in mines and factories.

Creation.

BY ALBERT SMITH.

A SABBATH MEDITATION. GEN. 1.

"In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, WHEREFORE the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11.

In the beginning, when first man was made, God framed the heavens, and the earth's foundations laid; While darkness lay upon the dread abyss. His Spirit moved the waters with its kiss. Matt. 19: 4.

God said, Let there be light, and light broke forth From all the ambient on formless earth; It pierced the waters, darkness fled away, And evening and the morning made one day.

And God said, Let there be a Firmament, In the midst of the waters, "outstretched," bent; And let it divide the waters on high From those which underneath the heavens lie. Isa. 44: 24.

So God made the Heavens, or Firmament, Expanded abroad, like a mighty tent; Dividing the waters, the heavens above From those which underneath the earth now move. Isa. 40: 22.

The Firmament showeth his handy work, Where faith and vision have not grown too dark; And heavens uplifted wondering angels view, When evening and morning comprised day two. Psa. 19: 1.

Then God said, Let the waters under heaven Be gathered into one, and dry land given; And, millions obeying his decrees, The gathering of the waters called he "Seas." The dry land he called "Earth"—notland and sea.

"Outstretched" it lay in wide immensity; He founded it upon the seas and flood, On firm "foundations," as it seemed him good. Psa. 24: 2; and 136: 6.

He gave the sea—surrounded Earth—dry land— His blessing and energizing command; The Earth brought forth grass, herb and fruitful tree, Providing for all creatures plentifully. 2 Pet. 3: 5.

And wonderful the skill displayed indeed, Each plant was formed to bear its proper seed; No Evolution with its guess absurd, Taftis evening and morning of that day third. 1 Cor. 3: 19.

Then God made two great lights, the greater sun, The lesser—a light though—he called the moon; He made stars also, as lesser lights still, And placed them in heaven to do his will. Psa. 19: 4.

The lights he swung in Firmamental dome, Like glittering lamps to light a happy home; The sun to rule the day, divide the light, And moon and stars to rule the darkness, night. He placed them within the expanse of heaven, To light the Earth, for which they all were given.

For signs and seasons, the clock of all times, And sweet it is to hear their distant chimes. Ezek. 32: 8.

The heaven declare the glory of the Lord, His power and Godhead, and commanding Word; The sun goes forth with glory on his face, Rejoicing, a giant, to run his race. Psa. 19: 5; Rom. 1: 20.

And God, beholding, saw that it was good, Each circling light pursued the course it should; As messengers they flew around the earth, When evening and morning composed day fourth.

The Spirit brooding o'er the deep blue sea, The waters brought forth fish abundantly; And birds of every kind to fly mid air, That life and joy might flutter everywhere.

Great reptiles, every kind of "living soul," Which flies in heaven or swims in watery shoal; God blessed as fruitful, making all alive, When evening and morning revolved day five.

The earth again brought forth, to fill the land, Beast, cattle, creeping things at his command; Each living creature after his own kind, In full variety of form and mind.

Then pausing, Elohim in counsel spake, Let us man in our own image make; And let him have dominion, command, O'er every living soul, in air, sea, land.

So God created man on that sixth morn, Erect and God-like in mind and form; And from his side, recumbent, Eve withdrew. Of two making one man, and one flesh two. Matt. 19: 5.

So in the image of Elohim rare, He made Uni-dual man, good and fair; The mystery shadowed "in living soul," *nephesh*, Of Church and Christ, God manifest in flesh. Eph. 5: 32.

God blessed them, Be fruitful and multiply, Dominion have in earth and sea and sky; He gave them fruits of the garden to eat, And herb yielding his seed for all flesh meet.

Thus the heavens and earth were made in six days; And all the host of heaven with shining rays: Surveying all, Creation's opening bud, God saw that everything he made was good. Gen. 1: 1.

The sixth day faded as evening grew dark, God ended and rested from all his work; The seventh He sanctified, set apart, blest, Memorial of his great work and rest. Lev. XXIII: XXXII.

The Sabbath thus was made for man, mankind, That their Creator might keep in mind; To rest from labor, and think of his power In whom we live and move from hour to hour. Mark II: XXVII.

The sons of God sang at Creation's birth, Their praises to Him who made heavens and earth; Him let us adore and gladly obey, Remember, Keep holy God's Sabbath day. Job 38: 6, 7.

Leicester, England.

Hope of Ages.

O resurrection! Foretold in Eden; longingly desired by patient Job in the far-away land of Uz, whose prayer is uttered with a faith that annihilates time, and is full of pathetic pleading! "O that thou wouldst hide me in the grave, that thou wouldst appoint me a set time and remember me!" Seen afar off by the patriarchs, Abraham, Isaac and Jacob, to whom it is assured by the everlasting, unbreakable covenant of Jehovah; sung by the royal lips of David the King, in ancient Jerusalem, who triumphantly declares, "God will redeem my soul from the power of the grave; for he will receive me;" thrillingly anticipated by Isaiah the prophet, whose spiritual vision is transixed by the triumphant issue from death, and whose cry still echoes down the ages with power to thrill our very heart strings: "Thy dead shall live," etc.; foretold by Daniel who longingly inquires, "How long, O Lord, how long to the end of the wonders?" unmistakably enunciated by Christ, our prince and Lifegiver, whose sublime utterances glorify the pages of Inspiration: "He that believeth in me, though he were dead, yet shall he live;" gloriously demonstrated in himself, when he rose from the tomb and was "declared to be the Son of God, with power, by a resurrection from the dead;" bequeathed a sublime hope to the early church, whose earnest exhortations provoked the sneers of unbelievers; for when they spake of the resurrection of the dead some mocked; others said, I will hear thee again of this matter; made grandly prominent in the masterly teachings of that chosen vessel of the Lord—the Apostle Paul; O resurrection! hope of

all hopes! ravishing them of all ages! flaming out from the pages of revelation in letters of living light! Thou art our hope and object of anticipation, and will continue to be the inspiration of prayer, of song and of sermon until anticipation is swallowed up of realization, and death is swallowed up of life.—R. J. S. in *Herald of Life*.

Spiritual Enthusiasm.

So few persons are endowed with an enthusiastic temperament, that the world does not understand its genuine manifestations, and generally passes a wrong judgment on it. But it is one of the best elements of the spiritual life, and gives rare advantages to its possessor. For the soul fully conscious of its redemption, is filled with joy, and yields to the impulse to express its feeling. The Bible is full of victorious strains, and its prophecies are pictures of triumph. True, there are sorrowful tones and wailings of grief, but these have their source in transgression of the divine will and forgetfulness of God. They who maintain their faith have a bright outlook, and at the end of the journey they see the city of God and an eternal home there. Why should not the heart that has found the Savior, go on its way rejoicing and inviting others to lay hold on the hope that has enriched it? If we have an inheritance in the heavens, why should not the soul make its boast? We greatly need more of this spiritual enthusiasm which lifts men out of the common ways of life, and enables them to live unto God.—*Sel.*

Filling the Church.

The paid choir or brilliant voices has been tried, and has failed to fill the church; the gratified preacher has failed, and so has the splendid building—all expedients but a single one have again and again proved inadequate: a consecrated membership walking in the power of the Holy Ghost has, we believe, never yet been known to fail in steadily increasing the congregation and filling the church. Such a people have love, and zeal, and thoughtfulness; they walk by the Word, and have wet their pillows with tears over the unsaved, and they carry about them an undefinable atmosphere that draws, and wins, and holds people.

The second chapter of Acts gives us, in the unfading colors of inspiration, the picture of the early church in just that place of power, with the result of daily accessions, not only to the congregation, but to the fellowship of the saints. It is a remedy for empty pews within reach of every child of heaven; the conditions are simple, the results sure.

The active religious campaign, beginning with the New Year, could no more auspiciously open than with the church on its knees for this "anointing of power from on high."—*The Constitution*.

Spurgeon's Hornet's Nest

It is not any easy thing to kill out a sin, even the smallest one. Every evil habit, disposition, appetite of passion, roots itself deeply, and it is slow work to get rid of them.

What is needed is not so much new resolutions as a new heart; not so much a new determination as a new man to make a new determination.

In speaking of the gospel of Christ as the great cure for intemperance, Mr. Spurgeon said:

"There was a hornet's nest I tried to kill the hornets. It took me a long time to dispose of it. Last on a fine night, I heated it and dropped it in the hole. I never saw another hornet. The Gospel is wanted special sin only, but all sin hearts."—*The Army*.

Washington's

In the summer of 1779, being alone one day the poet forces on the banks of the too far from his own camp by a sudden storm a horse to seek shelter for a night in a pious American's chamber, and listen to his guest, and overhear of from the father of his country. "And now, Almighty God, holy will that we shall name among the nation that we may be enabled to do for thy goodness fear and obey thee. Be in our councils, succeed our victories be temp' Endow, also, our enemies' minds, that they become justice, and willing to peace. Grant the pet for the sake of Him who thy beloved Son; now but thine, be done."—*Opinions and Character*

If I believe in a God, I can resign myself to disposal, just as Abraham and following God's will, not knowing whether he be not self-directed, I so the best use will be in the lighthouse he does his duty; but he of what service his laden ship it guides it saves. Does he th less, and pronounce use? Let us be or under the personal unflinching confidence use to make of us. feareth the Lord, his servant, that hath no light? Let the Lord and stay *Culross*.

Letter

"Then they told me one to another; and it and a book of him for them the upon his name, the Lord of host my jewels."—*M*

From

Dear Brethren has been some the Advocate know that I with all the the faith of do so as him want to be t er his choos

"There was a hornet's nest in my garden. I tried to kill the hornets singly, but it took me a long time to dispose even of one. At last on a fine night, I heated a poker red hot, and dropped it in the hole where they were. I never saw another hornet! The living fire of the Gospel is wanted to burn, not one special sin only, but all sins, from the human heart."—*The Armory.*

Washington's Prayer.

In the summer of 1779, Washington exploring alone one day the position of the British forces on the banks of the Hudson, ventured too far from his own camp, and was compelled by a sudden storm and the fatigue of his horse to seek shelter for the night in the cottage of a pious American peasant, who greatly struck with the language and manner of his guest, and listening at the door of his chamber, overheard the following prayer from the father of his country:

"And now, Almighty Father, if it is thy holy will that we shall obtain a place and name among the nations of the earth, grant that we may be enabled to show our gratitude for thy goodness by our endeavors to fear and obey thee. Bless us with wisdom in our councils, succeeds in battle, and let all our victories be tempered with humanity. Endow, also, our enemies with enlightened minds, that they become sensible of their injustice, and willing to restore our liberty and peace. Grant the petition of thy servant, for the sake of Him whom thou hast called thy beloved Son; nevertheless, not my will, but thine, be done"—*McGuire's Religious Opinions and Character of Washington.*

If I believe in a divine plan for my life I can resign myself to divine guidance and disposal, just as Abraham, hearing God's voice and following God's beckoning, went forth, not knowing whither he went. Life will thus be not self-directed, but God-ordered; and so the best use will be made of it. The man in the lighthouse has his commission, and does his duty; but he knows not at the time of what service his light is—what treasure laden ship it guides or warns, and what lives it saves. Does he therefore call himself useless, and pronounce the lighthouse a failure? Let us be content to live and labor under the personal guidance of God; in the unfaltering confidence that He knows what use to make of us. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God."—*Dr. J. Culross.*

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 A. P. Couey.

DEAR Brethren and Sisters in Christ: It has been some time since I have written to the ADVOCATE, and will now write to let you know that I am still keeping God's Sabbath with all the rest of the commandments, and the faith of Jesus, and with God's help will do so as long as I am permitted to live. I want to be ready when Jesus comes to gather his chosen and take them to himself. I

want to be one that will be with the redeemed. I do hope the Lord will put it in the heart of some good preacher to come and give here with us, and bring souls to God, and help swell the number of the saved. We are having meeting once a month. Our Sabbath-school broke up over three months ago; but there are two families of us holding Sabbath-school, we feel that God is with us every time we meet. I ask the prayers of all for our little Sabbath school. I hope there will be letters in the next paper, for they are encouraging to the brethren and sisters in Christ.

Shelburn, Ore.

From Sister Mattie Brady.

DEAR ADVOCATE Family: I will add my testimony once more. I am glad I have the blessed privilege of speaking for the dear Master. I do love him, and I love to keep the commandments. I feel so unworthy of His precious love; his love is so great. The more I think of it, the more unworthy I feel. I love to read the letters from the dear brethren and sisters. I love to read everything in the ADVOCATE. I think it is a splendid paper. We have a splendid editor also. I hope and pray the dear Lord will bless him abundantly. Dear brethren and sisters, pray for unworthy me.

Burnip's Corner, Mich.

From Bro. James Armstrong.

ED. ADVOCATE—Dear Brother: I wish to say, while I am not a member of the Church of God, I am a lover and also a firm believer in the truths advocated by this people. I know no other people whose views so nearly harmonizes with my own views. I have not been a member of any church organization for over twelve years. I could have united with the Seventh-day Adventist church, but that I could not do. I would feel more at home to stay with the Methodists, for they have always treated me well. I have always been made welcome among them, which I can not say of the Seventh-day Adventists. I am only acquainted with the Church of God by reading the ADVOCATE. I have been a reader of it since it started as the Hope of Israel. I have noticed what seemed to me to be very wild views, but there has been also many precious truths. I have often wished I was well enough off to help the publishing work, and if I am never permitted to hear one of the ministers of the Church of God, I would like to help them to preach to others. If Christ and the gospel of his kingdom is preached I rejoice, and for that purpose I send in this five dollars; also one dollar for the tent.

Sutherland, Iowa.

From Sister Jane Wells.

DEAR Brethren and Sisters: I have read Bro. Branch's article on the judgment and was pleased with it. I am so thankful for so much instruction that we get in the ADVOCATE. May our Father in heaven bless those that contribute to its columns. It is all the preaching we get; we would be sad without it. I often think what good things come from the treasure of good hearts. Oh, that our hearts may have the cleansing blood of Jesus applied, that we may be pure within our souls. I want to be ready for the great day of the Lord. I want my light to shine so that it can be seen. I am striving for an eternal

home. I want to see my Lord and all his dear children. I ask an interest in the prayers of all that I may be found among his jewels. I do feel that his coming is near. Is not the world in commotion, and men running to and fro? They can find the gospel yet, but how hard to get them to accept it. May the Lord help us to labor on till he comes. Brethren and sisters, let us run the race in faith and hope for the prize at his coming. May the Lord bless one and all, for Jesus' sake, is the prayer of your sister.

Springvale, Kan.

From Sister Nancy J. McGuire.

DEAR Brethren and Sisters: I would like so well to say something that would be strengthening and encouraging for all of you. I was strengthened so much by our last week's ADVOCATE that I've taken my pen thinking a word from me might perhaps be acceptable to some; I'll do what I can in my weak way, leaving the result in God's hands. It is only in and through his blessing we can accomplish any thing, therefore let us ever fully trust in him trying to realize our own weakness, but how little we realize it and how very gloomy we sometimes get on account thereof. But what a happy relief we experience when we again pray, Thy will, O Lord, not ours be done. We feel that the Lord has owned us as his children in allowing us to trust in our own strength and proving the weakness thereof, and that he is willing and able to take care of us if we will only trust him. The obedient, trustful child of God cannot help being cheerful and happy, even in this life of care and sorrow, but what must be the joy and happiness of the eternal life which God in his infinite love and mercy has promised to those who will obey and trust in him.

Dear brethren and sisters, I would like to tell you a little of the past experience of the few of God's children who live here; it may be encouraging to some of the lonely scattered ones, and if it should I shall feel fully repaid in trying to tell it, and I shall feel that I have done my duty.

About a year ago we began writing to Bro. Nichols, of Kansas, concerning his coming here to hold meetings. We had heard no preaching of the faith for years, except a few sermons which Bro. A. C. Long came and preached six years ago when he lived at Marion. Thus we were starving and felt that our neighbors were also. But through the goodness and mercy of God our hearts were moved to send for Bro. Nichols, who came not in his own strength but that which God gave him, and began meeting only to be called home by the serious illness of his babe which was very near death's door. Dear brethren, let me assure you we could not see God's hand just then; everything gloomy and dark; but now we can in that he was permitted to return at a more favorable time of the year to hold meetings longer and in different places, so that a good many more have had the counsel of God declared to them than if he had remained a week or two longer last spring. We have been made to rejoice during our meeting, now in the past, by seeing our nearest and dearest ones by the ties of nature, as well as others, take a decided stand on the Lord's side, and our hearts have ached for others who we trust will yet ere it is too late; just as it always has been, and ever will be in this life, joy and sorrow mixed. Pray for me, dear brethren and sisters, that we may ever be found on the Lord's side and at last gain a home where sorrow and heart aches will be no more. Yours in hope and trust.

Urbana, Iowa.

